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VISHNŪ SAMHĪTA³

CHAPTER I.

ON the expiration of the *Brahma* night,* and on the awakening of the lotus-sprung [deity,] Vishnu felt a desire of creating creatures; knowing the earth to be under water, he, as in the cycle before, uplifted the earth, supported upon the auspicious [figure of the] boar, delighting to sport in the water. (1—2)

[He] had the Vedas for his four feet, the sacrificial stake for his tusk, the sacrifice for his teeth, the *chitit*† for his mouth, the fire for his tongue, the sacrificial grass for his down, the esoteric meaning of the Vedas for the crown of his head, and was endued with great austere penances. (3)

[He had] the day and night for his two divine eyes; the Vedāngas, for his beautiful ears; the streams of clarified butter, for his nose; the sacrificial ladle, for his snout; and the recitation of the Sāman, for his foar. (4)

[He was] all religion and truth, beautiful, adored in his heroic movements forward and backward, was all penance, heroic, had beasts for his knees, and was like unto a huge bull. (5)

[He had] the Udgātri [reciter of the Sāman] for his entrails; Homa, for his generative organ; seeds and medicinal herbs, for his testes; the sacrificial altar, for

* One human year is equal to one divine day; two thousand divine years form one *Brahma* night.

† An oblong with quadrangular sides intended for a s

his soul; the *Mantra*, for his buttocks and Soma [juice], for his blood. (6)

* [He had] the great altar for his shoulders, the offerings of clarified butter for the smell [of his body], the offerings to the deities and departed manes for his velocity, and *Pragvansha** for his body; he was effulgent and endued with various forms of initiation. (7)

[He had] the sacrificial presents for his heart, and [he was] great and full of Yoga and the great Mantras; [he had] *Upâkarman* (preparatory rite for the study of the Vedas) for his beautiful lips and drops of perspiration for ornaments. (8)

The various *chhandas* (metres) were his road; and the secret Upanishads, his seat. Helped by his shadowy consort, he appeared like a gem-crested mountain-summit. (9)

Desiring the well-being of the worlds, that Lord, the Prime Deity and Great Yogin, entering into the all-expansive ocean and raising up with the tip of his tusk the earth, thrown into the water of the ocean, extending all over like one sheet, and submerging mountains and forests, created the universe again. (10—11)

Thus by him, in the days of yore, seeking the well-being of created beings and assuming the form of a sacrificial boar, the entire earth, submerged in water, was uplifted. (12)

Having raised her up, he placed her again in her own permanent place. The slayer of Madhu then placed waters in their proper divisions, *vis.*, the water of the ocean into oceans, that of river into rivers, that of lake into lakes and that of pool into pools. (13—14).

* A sacrificial chamber of the same name.

He made seven Pátálas (nether regions) and seven worlds and sites for various islands and oceans. (15)

[He then created] governors of various places, and various worlds, rivers, hills, trees, the seven Rishis, conversant with Religious Codes, the Vedas with all their Angas, the celestials, the Asuras, the Fishâchas, Uragas, Gandharvas, Yakshas, Rákshasas, human beings, beasts, birds, deer and other animals, the four kinds of creatures, clouds, rain-bows, lightnings, sacrifices and various other objects. (16—17).

Having thus created the entire universe, mobile and immobile, the Divine Boar repaired to a region which is beyond the ken of all the worlds. (18)

Janárddana, the deity of deities, having gone to a region which is unknown to all, the earth began to think "Who shall uphold me"? (19)

"Approaching Kas'yapa I shall ask him [about it]; forsooth he shall tell me [about it], for that great ascetic daily carries thoughts about me." (20)

Having so determined, that goddess, assuming the form of a woman, went to see Kas'yapa. Kas'yapa too saw her, (21)

[As having] eyes like petals of a blue lotus, a countenance like the autumnal moon, hairs black like black bees, a white color, and beautiful lips like *Vandhu-jiva* flowers; (22)

[As having] beautiful eye-brows, beautifully small teeth, a handsome nose, drooping eye-lids, a conch-shell-like throat, plump thighs joined to each other and high hips; she had a pair of equally rising breasts, having no intermediate space between them, compact like the frontal globe of Indra's elephant, and brilliant like gold. (23—24)

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[She had] two arms like unto lotus stalks, palms like tender leaves, thighs like golden pillars, the two knees plump and well-attached. (25)

[She had] two legs, shorn of hairs from the ankle to the knee-joint, and well-rounded, and a pair of most beautiful feet, a strong hip, and a waist, like that of a lion-cub. (26)

[Her] nails were bright and copper-colored and her beauty was the most charming of all, and she [seemed to fill the quarters of the heaven with blue lotuses by her looks. (27)

By the brilliance [of her body] the goddess made the quarters of the heaven free from darkness. She wore a white raiment of very thin fibres and was bedecked with the most excellent jewels. (28)

Having seen her, possessed of beauty and youthfulness, and filling the earth, as if with lotuses by her foot-steps, approach him and stand humbly, Kas'yapa adored [her]. (29)

[He] then said to her, "O fair one, what is in your mind is known to me. O goddess, O thou having large eyes, do thou, O noble lady, go to Janārdhana, and he will particularly relate to thee the means of thy preservation. (30)

O thou having a beautiful face, I know, he is living in the ocean of milk, by my meditative power; and that knowledge too, O thou of beautiful limbs, is owing to his favour." (31)

Thus spoken to and adored by Kas'yapa, Earth, thereupon, repaired to the ocean of milk, for beholding Kes'ava. (32)

She saw there the ocean of ambrosia, beautiful like

the moon-beams, full of waves created by the huge like a century of Himālayas and appearing like another earth. With her hands of moving white waves, she was, as if, calling the Earth; (33—34)

And, as if, with those [hands] she was, day and night, assigning whiteness to the moon. Her endless sins had been dissipated by Hari, living within her. And hence it was that she was carrying that huge body of great whiteness. (35)

[That ocean] was yellow-coloured, unapproachable to the sky-rangers (birds), and situate in the nether regions, and contained sapphires and showed the sky conversely (*i.e.*, in its water). (36)

Beholding that extensive [ocean], like unto the slough of the Sesha serpent, produced from the rows of foams* and filled with clusters of forests,† she saw there, inside it, the abode of Keshava, of boundless dimensions and prosperity. (37—38)

Therein [she] saw the slayer of Madhu, lying on the couch [made by the hood] of the Sesha [snake], whose lotus countenance was rendered hard to look at by the lustre of the gems, lying on the hood of Sesha. (39)

He was effulgent like unto a hundred moons and ten thousand suns; he was clad in a yellow raiment, bereft of all agitation, and bedecked with all sorts of jems. (40)

[He was] adorned with a crown of solar effulgence and two ear-rings. His two feet were being served by
 11 (Vishnu's consort) herself with her handsome

* It means that the ocean was full of foam-crested waves.

† Perhaps the text means that there were many islands covered in that ocean.

palms. He was being served on all sides by weapons assuming bodily forms. (41)

Having seen the slayer of Madhu possessed of lotus-like eyes, she adored him. Then touching the ground with her knees, she communicated [saying, '42)

"O god, by thee have I been sent down to the nether region, been upraised and placed in my proper place, O Vishnu, seeking the well-being of humanity. But who will sustain me now, O lord of deities?" Thus addressed by the goddess, the divine [Vishnu] gave vent to the [following] words:—'43—44)

"Persons, proficient in Śāstras, and conversant with the rules of conduct of various Varnas (castes) and Āśramas (orders), will find out the means of sustaining you. Your charge has been made over to them." (45)

Thus accosted, Vasumatī (earth) said to the God of gods:—"Do thou describe the eternal rules of conduct of [various] Varnas and Āśramas. I wish to hear of them from thee. Thou art my supreme refuge. (46)

"Salutation unto thee, O Master of all the deities, O destroyer of the host of celestial enemies, O Nārāyana, O lord of the universe, O holder of conch-shell and discus. (47)

"O lotus-navelled deity, O Hrishikēsha, O thou of great strength and prowess, O thou who art beyond the range of the senses, O thou who art not to be easily understood, O thou the holder of the bow of horn; (48)

"O dreadful Boar,* O Govinda, O Ancient, O foremost of male beings, O thou having golden hairs, O thou having the universe for thy eyes, O thou having the sacrifice for thy form, O thou who art unmanifest; (49).

* refers to the Boar incarnation of Vishnu described in the
of

Ō body, Ō soul, Ō lord of the worlds, Ō thou living within waters, Ō Mantra, Ō carrier of Mantras, Ō thou who cannot be meditated upon, Ō thou of the form of Vedas and Vedāngas ; (50)

Ō thou, the creator and destroyer of the entire universe, Ō thou conversant with all the forms of religion, Ō thou having virtue for thy form, Ō root of virtue, Ō giver of boons ; (51)

Ō Vishwaksena, Ō thou immortal, Ō thou of the form of the ether, Ō destroyer of Madhukaitabha, Ō thou greater than the space, Ō incomprehensible, Ō all, Ō giver of fearlessness unto all ; (52)

Ō thou adorable unto all, Ō sinless one, Ō thou, the delighter of life, Ō eternal, Ō creator of the universe, Ō delighter of the universe, Ō thou, the refuge of consciousness, Ō thou devoid of action ; (53)

Ō thou having seven heads, Ō lord of sacrifices, Ō great soul, Ō eternal, Ō undecaying, Ō thou the cause of the action of atoms, Ō thou who art fond of votaries, Ō Sanctifier ; (54)

Thou art the refuge of all the deities ; thou art the refuge of Brahmvādins ; thou art the refuge, Ō Supreme Soul, of all those who are possessed of spiritual knowledge. (55)

I bow unto thee, Ō lord of the universe, [who art] certain, the lord of speech, the lord [of all], the benefactor of the Vedas and Brāhmanas, invincible, the source of wealth, the giver of wealth ; (56)

Who art endued with great Yoga-powers and strength, who hast the sky in his womb, who dost contain the luminous bodies, Vāsudeva, great-seated, lotus-eyed and undecaying ; (57)

Who art the preceptor of the celestials and Asuras,

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the omnipresent lord, the master of all creations, who art of the universal form, four-armed and the creator of the creators of the universe. (58)

O thou, endued with spiritual powers, do thou describe unto me the eternal duties of the four Varnas, together with the esoteric meanings of the conduct of all the orders and their abridgments." (59)

Thus spoken to, the lord of the deities again said to Earth:—"Hear, O goddess, the eternal duties of the four Varnas, and the conduct of the orders, together with their esoteric interpretations and compendium, and of all those good and clever men, who will sustain thee. O thou of beautiful thighs, do thou sit on this most excellent golden throne. (60—61)

Seated at ease, do thou listen to me as I describe the religious duties." The Earth then listened to duties described by Vishnu. (62)

CHAPTER II.

THE Brāhmaṇās, Kshatriyas, Vais'yas and S'udrās the four Varnas (castes). (1) Of them the foremost are the three, twice-born ones. (2) All their rites beginning with conception and ending in cremation [are performed] with Mantras. (3) Their duties:—to teach [is the duty] of the Brāhmanas; to use weapons is always the duty of the Kshatriya; to tend cattle [is the duty of] a Vais'ya; to serve the twice-born [is the duty of] a S'udra. To study and officiate as priests at sacrifices [are the duties of] the twice-born. (4)

Now about their means of sustenance:—To officiate at sacrifices and to accept presents [are the means of

those who are] neither friends nor foes. and to those [who] may be either friends or enemies. (23) He shall resort, in proper times, to alliance, war, military expedition, halt, maintaining a post against an enemy, seeking shelter and duplicity. (24) He shall undertake a military expedition either in [the month of] Chaitra (March) or Agraháyana (October, November), or when the enemy is in difficulty. (25) When an enemy's country is brought under subjection, he shall not suppress the established laws and usage. (26) When attacked by an enemy, he shall protect his kingdom by all means. (27) There is no religion higher for a king than his renunciation of body in a battle. (28)

Those, who are killed for protecting kine, Bráhmanas, King, friends, wealth, wives or their lives, enjoy the celestial region; and so do they, [who die] for preventing intermixture of castes. (29) When an enemy's kingdom is brought under his possession, the king shall instate on the throne one of the previous royal family. (30) He shall not eradicate a royal family. [He shall bring a king] from a royal family from elsewhere. (31) He shall not be addicted to hunting, gambling, women and drinking (32) He shall not demolish the forts or gate-ways [of a newly-acquired kingdom]. (33) He shall not make gifts unto unworthy persons. (34) He shall take all from the mines. (35) Having obtained a hidden treasure, the master whereof is not known, he shall give half of it unto the Bráhmanas, and deposit the other half in his treasury. (36) Having obtained a hidden treasure, a Bráhmana may himself appropriate all. (37) A Kshatriya shall make over to the king one fourth, to the Bráhmanas one fourth, and shall himself take the half. (38) A Vais'ya shall make over one

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fourth to the king, half to the Bráhmaṇas, and himself take one fourth. (39) Having divided the found treasure into twelve parts, a S'udra shall make over to the king five parts, to the Bráhmaṇas another five parts, and shall himself take the latter two. (40) The king shall confiscate the entire [property of the person], who does not communicate the report of such a find. (41)

Even from what is hidden by one's-self, [all the other castes], except the Bráhmaṇas, shall make over one of such twelve parts to the king. (42) If one declares what is hidden by another as that hidden by himself, he shall suffer penalty to that extent. (43) The king shall protect the property of a minor, orphan or a woman. (44) Recovering the property stolen by a thief, he shall make it over to the various castes. (45) If he does not get it, he shall make good the loss [of the owner] from his own treasury. (46) He shall pacify evil portends by benedictory rites. (47) Daily, with weapons, he shall avert the attack of a foreign army. (48) He shall elect as a 'priest one, who is well-versed in the Vedas, History and Religious codes, who is born in a good family, of full-grown limbs and given to asceticism, and those as ministers, who are pure, shorn of avarice, careful and capable. (49) Assisted by learned Bráhmaṇas, he himself shall look after the administration of justice. (50) Or he shall appoint a Bráhmaṇa in the administration of justice. (51) Those, who are born in good families, have gone through the initiatory rites, practise religious observances, and treat friends and enemies equally, and who can not be won over by suitors by appealing to their desire, anger, fear or avarice, are to be appointed by the king as his counsellors. (52) In all his works, the king is under

those, who make prognostication of the year. (53) The king shall always adore the deities and the Bráhmanas. (54) He shall serve the aged people and celebrate sacrifices. (55) Within his territory, no Bráhmāna shall live hungry; nor shall any one else who is given to the performance of good works. (56) He shall make gifts of lands unto the Bráhmanas. (57) On asking, either on parchment or on a copper-plate, he shall make the deed of gift, mentioning the names of three generations of those to whom [such gifts are made], [of three generations] of his own family, the measurement and the boundaries, stamped with his own seal, for the information of the succeeding kings. (58) He shall not misappropriate the lands given by another. (59) He shall make over all sorts of valuable articles unto the Bráhmanas. (60) He shall protect his own self by all means. (61) He shall be handsome to look at, and must know the *mantras*, destructive of impediments and diseases. He shall not enjoy an article without first examining it. (62) He shall always smile before speaking. (63) He shall not brow-beat even one, who is condemned to death. (64) He shall administer punishment unto those who deserve it, proportionate to their guilt. (65) He shall properly create [forms of] punishment. (66) He shall not forgive any one for his second offence. One, who does not follow his duty, can not escape without being punished by the king.

The subjects of the kingdom, where the blue-colored, blood-eyed Punishment stalks fearlessly, flourish, if the king sees all properly. (67)

He shall mete out just punishment in his own kingdom, and administer harsh chastisement unto the enemies [so long they are not subdued]. He shall be

open-minded unto his friends and forgiving unto the Brâhmanas. (58)

The fame of the king, who acts thus, even if he lives by gathering grains, spreads in this world, like drops of oil in water. (69)

The king, who is happy in the happiness of his subjects and is sorry in their sorrow, is endued with fame in this world and becomes glorious in the celestial region, after death. (70)

CHAPTER IV.

THE dust that is seen in the solar rays passing through a latticed window is known as *Trasarenu*. (1) Eight *Trasarenu*s make one *likshâ*. (2) Three of them make one *Râja-sarshapa* (3) Three of them make one *Gaura-sarshapa*. (4) Six of them [make] one *Yava*. (5) Three of them make one *Krishmalam*; (6) five of them, one *Mâsha*. (7) Twelve of them make one *akshârdha*. (8) One *akshârdha* and four *Mâshas* [make] one *Suvarna*. (9) Four *Suvarnas* [make] one *Nishka*. (10) Two *Krishmalas* of equal weight make one *Rupyamâshaka*. (11) Sixteen of them [make] one (12) One *Karsha* of copper is called *pana*. (13) Two hundred and fifty *panas* make one *prathama* (first) *Sahasâ*; the middle is known to consist of five hundred and the best of a thousand [*panas*] (14)

CHAPTER V.

ALL the Mahápátakins (great sinners), save the Bráhma-
 manas, are subject to capital punishment. (1) There
 is no corporeal punishment for a Bráhmaṇa. (2) [The
 king shall] banish a Bráhmaṇa from his own country
 after having marked his limb. (3) In case of a Bráhma-
 manicide, a headless figure shall be painted on his fore-
 head. (4) For drinking spirituous liquor, the emblem
 of wine [shall be painted]; (5) in theft, a dog; (6) in
 violating a preceptor's bed, the female organ. (7) In any
 other crime deserving a capital punishment, [the king]
 shall banish him without confiscating his wealth and
 inflicting any bodily punishment. (8) The king shall
 destroy those, who govern unjustly or fraudulently, those
 who make forged documents, those who administer
 poison, the incendiaries, the robbers, and the murderers
 of women, children and men; (9—11) those, who pilfer
 rice, more than ten pitchers in quantity; (12) those
 who steal gold, silver, etc., of more than one hundred
palas in weight; (13) * those, who without being born
 in a royal family, desire for a kingdom; (14) those,
 who break down bridges; (15) Those who give shelter
 and food to robbers, (16) except when the king
 is unable [to suppress them]; (17) those women who
 are not under the control of their husbands and those
 who commit adultery. (18) [The king] shall cut off
 that limb of an inferior caste with which he strikes the
 body of a superior one. (19) If one (*i.e.*, a low-caste
 man) sits on the same seat [with a superior caste]
 he, having his hip branded, shall be banished. (20)
 If he spits, his lips shall be cut off. (21) If he passes
 wind, his buttocks shall be cut off. (22) If he villifies, his

tongue shall be cut off. If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth. (25—24) If one recites another's name and caste with a malicious intention, a rod, ten fingers [in length,] shall be put into his mouth. (25) He, who, though well read in the Scriptures, speaks falsely of his country, caste and deeds, shall be fined two hundred *panas*. (26) If a man calls a deaf or a lame man as such, he shall be fined a hundred *Kārshapanas*. (27) By vilifying elders, [one shall be fined] a hundred *Kārshapanas*. (28) If one vilifies another for being out-casted, he shall [pay] the highest fine. (29) If of minor sins, [he shall pay] the middling fine. (30) [The same penalty holds good in cases of] vilifying Bráhmanas, learned in the three Vedas, or guilds. (31) [To vilify] villages or countries [involves] the highest fine. (32) To vilify by using abusive words [involves a fine] of a hundred *Kārshapana*. (33)

To abuse one's mother [involves] the highest fine. (34) By vilifying [ones] own caste, [one] shall be fined twelve *panas*. (35) By vilifying an inferior caste, [one] shall be fined six *panas*. (36) In the vilification of a higher or of the same caste for sufficient reason thereof, the punishment is the same (*i.e.*, six *panas* or three *Kārshapanas*. (37—38) The same punishment holds good in case of using offensive language. (39) Highest fine is the penalty for knowing another's wife of the same caste. (40) [The penalty] for knowing a woman of an inferior caste is of the intermediate [form]. (41) [The same] for holding intercourse with a cow. (42) Capital punishment is laid down for knowing an out-caste. (43) For [holding sexual intercourse] with an animal the penalty is [a fine of]

a hundred *Karsha panas*. (44) [The same is the punishment] for one, who gives away a maiden in marriage without mentioning her defects. (45) He shall have to maintain her [also]. (46) By speaking of a maiden, who has no defects, as one having them, [one shall have to pay the highest fine. (47) The slayer of an elephant, horse, or a camel shall have one hand and one foot cut off. (48) [The same is the penalty] for one, who sells forbidden meat. (49) The slayer of any domesticated animal shall be fined a hundred *Karsha panas*. (50) He shall pay the price [of the animal] to its owner. (51) The slayer of wild animals shall be fined fifty *Karsha panas*. (52) The killer of birds and fishes shall be fined ten *Karsha panas*. (53) The killer worms shall be fined one *Karsha panam*. (54) The hewer of fruit-bearing trees shall be punished with the highest fine; (55) the hewer of flower trees, with an intermediate fine. (56) The hewer of creepers and groves [shall be fined] a hundred *Karsha panas*. (57) The destroyer of grass [shall be fined] one [*Karsha panam*.] (58) They shall all have to pay compensation to the owners. (59) For striking [another] with hand [one shall be fined] ten *Karsha panas*. (60) [For striking another] with foot, [he shall be fined] twenty *Karsha panas*.] (61) For striking with a wood [the punishment is] the lowest fine. (62) [By striking] with a stone [the punishment is] the intermediate fine. (63) With a weapon [the penalty] is the highest fine. (64) For pulling another by the foot, hair, cloth or hands one shall be fined ten *panas*. (65) For inflicting pain on another without blood-shed, [one shall be fined] thirty-two *panas*. (66) If with blood, [the fine shall be] sixty-four [*panas*]. (67) The intermediate form [of fine is the penalty in cases of] breaking fingers, feet, or teeth,

and the cutting of ears and nose. (68) [The same is the penalty] when a blow is inflicted which stops movement, eating and speaking. (69) The highest fine is the penalty for injury to eyes, neck, arms, thighs or shoulders. (70) The king shall never free from fetters one who pierces another man's eyes. (71) Or he shall make him so (*i. e.*, pull out both his eyes). (72) Each [of the strikers] shall be punished with double penalty where many [persons] strike one [man]. (73) [The same is the penalty for] those, who, when piteously appealed to [by the person so struck], stand close by, or go away with indifference. (74) All male persons, inflicting such injuries, shall pay the charges, necessary to get the wound healed up. (75) [The same is the penalty for those], who strike domesticated animals. (76) The pilferer of a cow, horse, camel or elephant shall be made one-handed and one-footed. (77) For stealing goat one shall be made one-handed. (78) One, who steals rice, should be made to pay eleven times [the quantity stolen]. (79) The same is the penalty] for the pilferer of [other] food grains. (80) He, who steals gold or silver, more than fifty *palas* in weight, or more than fifty pieces of fine cloth, shall be made fingerless. (81)

A fine of eleven times [its value] is the penalty [for stealing an article] of lesser value. (82) Three times the value of each article, stolen, is the penalty for stealing thread, cotton, cow-dung, molasses, curd, milk, butter-milk, salt, earth, ashes, birds, fish, clarified butter, oil, meat, honey, a vessel made of thin bamboo splits, an earthen vessel, or an iron vessel. (83) [The same is the penalty] for stealing cooked food. (84) Five *Krishmalas* form the fine for stealing flowers, green shrubs, winding plants, creepers, and leaves. (85) [The same is the fine for stealing] green vegetables, roots and fruits.

(86) The first form of punishment holds good for stealing gems. (87) The stealer of articles, not mentioned [in a Law-code], [shall be made to pay a fine], equal to the value [of the article, stolen]. (88) All the stolen articles shall be returned to the owner. (89) Thereupon, proper punishment shall be inflicted [upon the thieves]. (90) He, who does not accord a way to those to whom a way should be given, shall be fined twenty-five *Karshapanas*. (91) [The same fine is the penalty] for not giving a seat to him, who is worthy of a seat. (92) [The same fine is the penalty] for not offering adoration to him, who is worthy of adoration. (93) [The same fine is the penalty for] inviting another Brâhmana by superseding a neighbouring one. (94) [The same is the penalty] for not feeding [a man] after having invited him. (95) If after saying 'so be it,' on being invited, one does not take one's meals, one shall [pay a fine of a gold Mâsha] and give double the quantity of the food to the inviter. (96) One, who contaminates a Brâhmana by giving him interdicted food, [shall pay a fine of] sixteen gold coins. (97) [He shall pay a fine of] a hundred [gold coins for giving food] that takes away his caste. (98) [Those, who give] wines, shall be killed. (99) Half [of that is the fine] for contaminating a Kshatriya. (100) Half [of the latter is the fine] for contaminating a Vais'ya. (101) The lowest fine [is for] contaminating a S'udra. (102) A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed. (103) One shall drive away, with the branch of a tree, a woman in her menses, if she so touches [others]. (104) He, who passes urine or excreta on a high-road, in a garden, or near a water-reservoir, shall be fined a hundred *panas*. (105) He shall remove those impurities. (106) The second form of fine is the penalty for him, who makes a hole in

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another's house, ground, or wall. (107) He shall fill them up. (108) For throwing injurious [articles in another's house [one shall pay a fine of] a hundred *panas*. (109) He who conceals (*i.e.*, *misappropriates*) a public property [shall pay the same fine.] (110) He, who does not give what has been sent for another, [shall pay the same fine.] (111)

Of father, son, preceptor, sacrificer (disciple) and priest, he who forsakes another, who is not out-casted, [shall pay the same fine.] (112) One shall not forsake them. (113) [The same is the fine for] him, who feeds S'udra mendicants at rites for the departed manes and celestials. (114) [The same penalty is] for him, who performs works which he is not entitled to do. (115) [The same penalty is] for him, who opens a locked house. (116) [The same penalty is for him], who swears without being asked to do so. (117) [The same penalty is for him], who cuts off the organ of a beast. (118) [A fine of] ten *panas* is the penalty for witnesses in a dispute between a father and a son. (119) The highest fine [is the penalty] for those, who create such dissensions from behind. (120) [The same is the penalty for those], who falsify weights or measures [of trade]. (121) [The same is for those], who speak of articles of correct weight as being of false weight. (122) [The same is for] him, who sells an imitation article for a genuine one. (123) [The same is the penalty for] those, who boycott commodities, of trade (for purchasing them cheap), [as well as for those] who buy them cheap and sell them at a higher rate. (124) Each seller [shall be so fined.] (125) He, who, after taking the value of a commodity, does not give it, shall be made to make it over with interest. (126) The king shall punish him [with a fine of] a hundred *panas*. (127) For not taking

delivery of a purchased article, the purchaser shall have to suffer the loss, [if the article is accidentally destroyed.] (128) If one sells an article interdicted [for sale] by the king, it shall be confiscated. (129) If one, engaged [in collecting the duty on river-born articles, realizes the duty on land-born commodities, one shall be punished] [with a fine of] ten *panas*. (130) If one, engaged in collecting duty on articles carried by boats, realizes the same from a religious student, hermit, ascetic, a pregnant woman, or one who is so-journeying to a place of pilgrimage, [one shall be punished with the same fine.] (131) It shall be refunded to them. (132) He, who plays with false dice in a game of dice, shall have his hand cut off. (133) The best part [*i.e.*, the thumb and fore-finger] shall be cut off [from the hands of those], who play fraudulently [in a game of dice.] (134) The hands of a pick-pocket shall be cut off. (135) It shall be the fault of the keeper, if he does not come when a cow is killed by a wolf in the day time. (136) He shall pay the price of the animal, so killed, to its owner. (137) One, milching [a cow], without the permission of its owner, shall pay a fine of twenty-five *Karshapanas*. (138)

If a buffalo destroys corn, its keeper shall be punished with [a fine of] eight *Māshas*. (139) In the absence of a keeper, the owner [shall be punished.] (140) [The same is the fine in the case of a horse, camel, or ass. (141) Half [of that fine is in the similar case of] a cow. (142). Half of that [is for] a goat. (143) Double is the fine, if [those animals] sit, after eating [the crop]. (144) In every case the value of the crop, damaged, [shall be paid] to the owner. (145) There is no wrong [if they graze] on a road; in a village, or in an enclosed pasture

(146) [Nor if they do so] in a land, which is not fenced. (147) [There will be no wrong if they graze] for a short while. (148) [There will be no wrong], if most excellent bulls, and kine that have recently given birth to young ones, [graze]. (149) The highest fine is the penalty for him, who engages a higher caste in his service. (150) He, who has given up the life of a religious mendicant, shall serve the king. (151) If a servant gives up his service before the termination of the full period of contract, he shall have to refund the entire money [paid to him]. (152) He shall pay a fine of a hundred *panas* to the king. (153) He shall make good the loss to the owner caused by his own negligence and not by accident. (154) If a master discharges a servant before the full period of contract is over, he shall have to pay the entire [amount of] wages. (155) [He shall pay] a hundred *panas* to the king, but not when the servant is charged with neglecting his duty. (156) He, who makes over to another a maiden who has been betrothed to one, shall be punished like a thief, except when some defect is found in the bride-groom. (157) [The same is the penalty for him], who forsakes his wife without any fault. (158) If one unknowingly and openly buys another's article, he is not culpable of any offence. (159) The owner shall get back the article. (160) If one buys [an article] secretly and at a lesser price, both the buyer and the seller shall be punished as thieves. (161) The stealer of a public property shall be banished. (162) [The same is the punishment for him, who transgresses any common law. (163) He, who misappropriates a property that is deposited with [him, shall be made to return it to the owner with interest. (164) And he shall be punished by the king as a thief. (165) He, who calls an article that is not pledged as one pledged, [shall be equally ..

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punished. (166) Having punished him, who destroys a boundary mark, [the king] shall again have the boundary marked. (167) One, who makes another out-casted, by giving him interdicted food, shall be banished. (168) One, who sells forbidden food and articles that should not be sold, [shall be similarly punished]. (169) The highest money-penalty shall be inflicted on him, who breaks an idol. (170) A physician, by falsely treating persons of higher order, [shall be punished with the higher fine. (171)

[By so treating] middle-class men, [he shall be punished with a fine of the] second form. (172) The lowest fine [is] when he so treats low-class people. (173) Having chastised him who does not give a promised article, [the king] shall inflict the lowest fine [on a man]. (174) Every thing belonging to a false witness shall be confiscated. (175) [The same is the penalty] for members [of a council] who live on bribes. (176) He, who takes per force from another a plot of land, measuring a *go-charma*, and gives it away, shall be killed. (177) If it is less than that, he shall be punished with a fine of sixteen gold coins. (178) Whether small or big the plot of land, the produce of which one enjoys for one full year, is called *gocharma*. (179)

If two men dispute over a property which is pledged with them, the final decree is for him, who [proves] possession without any force. (180) If one is in the full possession of a property, the acquisition and the possession of which [is proved], the possessor shall retain it; it shall never be taken away [by another.] (181) The right of a son to the property, which had been legally in the possession of his father, shall never be questioned, after his demise, for he has obtained that [property] by succession. (182) Even in the absence of any written

document, the fourth generation shall obtain what had been legally in the possession of three generations. (183) For slaying animals with nails, or those with tusks, or those with horns, or robbers, elephants, or horses, the destroyer shall not be charged with any offence. (184) Without any consideration whatsoever, one may slay his preceptor, a boy, an old man, or a Brāhmana greatly read in the S'ruti, if he approaches him with a view to kill him. (185) A man commits no offence by secretly or openly slaying one who attempts to murder [him]; for [such an action] provokes his anger. (186) One, who takes up a sword [to kill another], one who administers poison, an incendiary, one who raises up his hand for imprecating a curse, one who attempts to kill another by an *Atharvan* rite, one who charges another falsely with murder before the king, and one who ravishes another's wife are the seven *A'tatāyins*. [Besides these], those, who destroy fame, wealth and religious rites, [are also called *A'tatāyins*.] (187—188) O Dharani, all the forms of punishment for all crimes have thus been very extensively described by me unto thee. (189) In other crimes, [which have not been mentioned], the king, after learning the caste, position and age of the delinquent and consulting with the Brahmanas, shall administer punishment. (190) He, who lets go a person, who deserves punishment, shall bear double penalty; and similarly, that wretch of a man, who punishes one who does not deserve any punishment. (191) That king is entitled to go to the region of Indra, in whose city there is no thief, no adulterer, no person who gives vent to unpleasant words, no desperado, or law-breaker. (192)

CHAPTER VI.

A CREDITOR shall take from the borrower the entire amount of the money *i.e.*, capital lent by him. (1) Every month, according to the order of caste, [He shall take] two, three, four, or five per cent [as interest]. (2) All the castes shall pay the interest as promised by them. (3) If there is no definite agreement, one shall, after the expiry of a year, [pay the interest] as sanctioned by Law. (4) No interest shall run, if the article pledged is enjoyed [by the creditor] (5) The creditor shall make good the mortgaged article, if it is destroyed, except by an accident or through the oppression of the king. (6) Even if the maximum amount of interest is paid, the mortgaged article, if it is immovable, [shall not be returned], unless there is an agreement to that effect. (7—8) [The creditor] shall return the immovable property, that is mortgaged with him for the realisation of the interest, after the payment of the [said] interest. (9) If the creditor does not accept the money, offered, when it is returned no interest shall run thereon. (10) The highest accumulation of interest on gold is double [the capital]. (11) That on paddy is three-fold. (12) That on cloth is four-fold. (13) That on oily substances is eight-fold. (14) A young one [should be given as interest in case of a loan] of female animal. (15) Endless is the accumulation [of interest] on drugs or enzymes used to cause fermentation in the manufacture of wine, on cotton, thread, on hide, on weapons, on bricks, and cinders. (16) Double [is the accumulation] on articles not mentioned [in the Code]. (17) The king shall not say anything when [the creditor] attempts by any means to realize the money advanced. (18) When forced to pay [the money if the debtor] goes to the king, [the latter] shall punish him with a fine] equal [to the capital]. (19) If the

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creditor goes to the king and proves the loan, the debtor shall pay one twentieth part [to the king]. (20—21) [If a debtor] denies the debt entirely, and if one is proved, he must pay all. (22) There are three ways of proving a debt, *vis.*, written document, writer, and affirmation on oath (23) What is taken before a witness, shall be returned before a witness. (24) When full satisfaction of a witten document is entered, it shall be torn off. (25) when a part payment is made, and if the [original] written document is not near at hand, the creditor shall give a receipt written in his own hand (26) If the debtor dies, or becomes a religious mendicant, or leaves his home for an unknown country, his son or grand-son stands bound to repay it, for twelve years. (27) Afterwards [they are not legally bound to pay it], if they do not wish it. (28) One, who inherits the property of a person, whether he is sonless or has a son, shall liquidate his debt. (29) One, who takes the wife of a person having no property, [shall pay] his debt. (30) (A woman shall not pay the debt contracted by her husband or herself. (31) The father shall not pay the debt contracted by his son. (32—33) The survivor shall pay the debt made by the members of a joint-family (34) [One shall pay] the paternal debt [from the property] of one's brothers, living jointly. (35) And if partitioned, they shall pay [the debt] proportionate to their respective shares. (36) The debt [contracted] by the wives of milk-men, wine-sellers, washermen and hunters their husbands shall repay. (37) [Debt] orally made shall be discharged by any member of the family. (38) Any debt contracted for the maintenance of the members of a family should be paid by any member. (39)* The husband or sons shall

* See Yājñavalkya, Chapter II, Śloka 54.

not pay a debt contracted by a woman. If having taken a loan with a promise, "I shall repay it as such [*i.e.* the capital only] tomorrow," one does not repay it out of avarice, [the creditor] shall get the interest. (40)

Surety is sanctioned in *Darsana* (presentation,) *pratyaya* (creating confidence) and *Dāna* (giving.) The first two sureties, if their statements prove false, must be compelled to repay the money: and even the sons of him, who undertakes to repay the money himself, [are to repay the money] after his demise. (41) If there are many sureties they shall have to repay the money according to the extent of their respective shares. And in the absence of explicit terms, the will of the creditor shall prevail. (42) A debtor must pay double the amount, which a surety, pressed by the creditor, pays to him [on debtor's behalf. (43)

CHAPTER VII.

NOW there are three classes* of written documents (1) [They are] attested by the king, attested by [an independent] witness, and unattested by any witness. (2). A *Rājasākshika* [attested by the king] [document] is one which is written by a clerk appointed by the Court, and stamped with his finger-prints by the Head of the Department. (3) A document, written [at any place, and by] any body, marked with the finger prints of witnesses, [is one] having witnesses. (4) A document] written in one's own hand [requires no witness. (5) A document executed by force is not valid. (6) All documents fraudulently executed are [not valid] (7) [A document], which is attested with finger prints by witnesses, who are considered disqualified either for natural

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weakness [old age] etc., or bad deeds is not valid even though it is attested by a witness. (8) [A document] written by such [a disqualified man] is also invalid. (9) [Likewise is a document] executed by a woman, by a boy, by one dependent on another, by an insane person, or by one terrorized or beaten. (10) [A document], which is not hostile to the established usage of the country, stamped with clear marks, and written in distinct and clear letters, is to be treated as an evidence. (11) A doubtful document shall be examined by the letters, by the seal affixed thereto, and by page-marks, arguments and a copy of similar writing. (12) In a case, where a debtor, a creditor, a witness, or a writer dies, the document shall be proved by his own hand- or mark. (13)

CHAPTER VIII.

NOW about those, who [can not be cited as witnesses.] (1) The king, a S'rotriya, a religious mendicant, a cheat, a thief, a dependant, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an out-caste, a hungry man, one stricken with thirst, one addicted to vices of gambling etc., and one blinded by attachment [shall never be cited as witnesses.] (2) An enemy, a friend, one counted with the transactors (creditors), one who performs actions hostile to the order to which he belongs, one blemishes have been found out, and those who [the transactors shall never be cited as witnesses.] (3) He, who, without being cited as a witness, speaks g, [is not to be treated as a witness.] (4) So

is the only one witness. (5) In cases of theft, robbery, vilification, striking and adultery the witnesses shall not be examined.* (6)

Now about witnesses. (7) Persons born in good families, persons endued with good character, those possessed of riches, those who celebrate sacrifices, those who are engaged in ascetic austerities, those who have sons, those who are conversant with Religious Codes, those who have studied the Vedas, the truthful, and those who are well-read in the three forms of learning [shall be cited] as witnesses, (8) Even one man, possessed of accomplishments mentioned before and approved by both the parties, [may be cited as a witness.] (9) Of the two contending parties, the witnesses of the complainant shall be first examined. (10) If for some business the plaintiff's party be weak then those of the defendant shall be examined. (11) If any witness, who has been called, be dead or goes to another country, those, who know what he would have said, should give evidence. (12) A witness is one who has seen or heard [a thing] directly. (13)* The witnesses are purified by truth. (14) In a case which involves the death of a Brahmachârin [he is purified] by untruth.† (15) For the purification thereof a twice-born person shall offer oblations to the fire with the *Kushmânda Mantras*. (16) By fasting for a day a S'udra shall give morsels of food to ten kine. (17) He whose face is naturally discoloured and who makes contradictory statements is to be treated as a false witness. (18) Having called the witnesses after sun-rise and made them take oath

* *i.e.*, no distinction shall be made, even those such as the king, etc., who are excluded from the list, shall be called as witnesses.

† The purport of the sloka is:—In a case where by speaking a Brahmachârin is killed, a witness may speak untruth.

[the Judge] shall question [them.] (19) He shall] accost a Brāhmana [saying] "say." (20) [He shall ask] a Kshatriya [saying,] "Tell the truth." (21) [He shall ask] a Vais'ya [to swear by] cow, seeds and gold.* (22) and ask] a S'udra [to swear by] heinous crimes.† (23) The regions, which are for the *Mahāpātakins* (great sinners) and those which are for persons guilty of minor sins, are for the false witnesses. (24—25) [To give false evidence] destroys all virtues acquired in the period intervening between life and death. (26) The sun sheds its rays by truth. (27) The moon shines by truth. (28) The wind blows by truth. (29) The earth sustains [the load] by truth. (30) The water exists by truth. (31) The fire exists by truth. (32) The sky [exists] by truth. (33) The Devas [exist] by truth. (34) The sacrifices [exist] by truth. (35)

A thousand horse-sacrifices and truth being weighed in one scale truth becomes heavier than a thousand horse-sacrifices. (36)

Those, who knowing about a matter, remain silent while giving evidence, shall be equally guilty as false witnesses, and likewise punished. The king shall examine the witnesses in the order of their castes. (37) He, whose witnesses, after taking oath, shall speak the truth, shall come off victorious. Certain is his defeat, whose [witnesses] speak otherwise. (38) If the witnesses vary the king shall accept the evidence of the majority. If there be an equal number [he shall accept] the statement of those of higher accomplishments, and of the foremost of the twice-born ones if they are equally accomplished. (39)

**i.e.*, Cow, seed, and gold will yield nothing for him, if he speaks falsehood. This is an oath intended to terrorize a Vais'ya.

† The Judge shall put the threat before a S'udra, saying that he shall be visited by the direst possible sin, if he speaks falsehood.

In every dispute where a false witness speaks an untruth the cause of action shall cease then and there and what is done shall be treated as what is not done. (40)

CHAPTER IX.

NOW about the administering of oath. (1) In case of high treason and robbery [the Judge] may give oath according to his pleasure. (2)

In cases of mortgage and theft [the oath] shall be regarding the quantity of the value. (3) In all monetary transactions [the king] shall put down gold as the standard of valuation. (4) If the value of an article be less than a *Krishmala*, a *S'udra* shall be made to take oath with a *Durvā* in his hand; (5) if it is less than two *Krishmalas*, with sesame in his hands; (6) if less than three *Krishmalas*, with silver in his hand; (7) if less than four *Krishmalas*, with gold in his hands; (8) if less than five *Krishmalas*, with earth raised by a plough in his hands. (9) If the value is less than a half gold coin a *S'udra* shall be given a *Kosha* (ordeal). (10) If it is more than that, *Tulā* (ordeal of weight), fire, water, or poison, any of these shall be given according to the position of the person [guilty]. (11) If the value be double of what has been mentioned a *Vais'ya* shall be made to take an oath. (12) If it is three-fold a *Kshatriya* [shall be made to talk an oath]. (13) If it is four-fold a *Brāhmaṇa* shall be made to go through a *Kosha* (ordeal). (14) [None] shall give a *Brāhmaṇa* a *Kosha* (a trial by ordeal). (15) Except creating confidence in future and with no other object, a *Brāhmaṇa* shall be made to go through an ordeal. (16) In the place of an

ordeal a Brāhmaṇa [shall take an oath] with earth; raised by a plough; in his hands. (17) Even if the value be less, a person; who had been guilty of some previous crime, shall be made to take one of the higher oaths. (18) Even in greater necessity, one, who is known amongst good men as one of excellent character; [shall not be made to take oaths. (19) The complainant shall make a covenant that he shall be punished if the charge fails. (20) The accused too shall take oath. (21) In cases of high treason and robbery one shall have to take oath even if he undertakes to be punished in case of the charge not being proved. (22) *Tulā* or the ordeal of weight shall be administered to women, Brāhmaṇas, to those of defective limbs and to weak and diseased persons. (23) That *Tulā* shall not take place when the wind blows (24) The ordeal of fire shall not be administered to one suffering from leprosy, to a weak man and to an iron-smith. (25) [It shall not take place] in autumn or summer. (26) Poison shall not be administered to one suffering from leprosy; to one suffering from Pittam and a Brāhmaṇa. (27) [It shall not take place] in the rainy season. (28) The [ordeal by] water shall not be administered to persons afflicted with phlegm, to the timid; to the asthmatic, nor to those who earn their livelihood by water. (29) Nor during Hemanta and Sisira (from middle of November to middle of March.) (30) The ordeal must not be administered to atheists. (31) Nor when the country is stricken with disease or pestilence; (32) [The judge] shall summon the defendant at sunrise, after having fasted on the previous day and bathed with his clothes on and make him go through all the ordeals in the presence of the gods and Brāhmaṇas. (33)

CHAPTER X.

Now about the ordeal by balance. (1) [The scale-tongue] shall be four *Hastas* (cubits) above the ground, and two *Hastas* long. (2) The beam of the balance shall be made of substantial wood, five *Hastas* long, and the two scales must be suspended from its two ends. (3) One of goldsmiths or braziers should make it equal on both sides. (4) [They shall] put the person [accused] into one scale and a stone or some other [article] of the same weight into the other. (5) The equivalent and the man having been equally weighed and well marked, the man should be made to get down. (6) [The judge] shall take the scale by oath; (7) so will the person who will hold it. (8)

The places, which are ordained in the Smriti for the murderers of Brāhmaṇas, or for false witnesses, are for the person, who, appointed to look after the weighing, acts fraudulently. (9)

Thou, O balance, art called Dharma (justice or equity). Thou, O *Dhāta* (ordainer), knowest what mortals do not comprehend. (10)

Being charged with a legal offence, this man is being weighed in thee. Therefore, it behoves thee to deliver him lawfully from this dubious position. (11)

Thereupon, [the judge shall] have him placed into the scale again. If he rises with it, he is freed from the charge, according to the law. (12)

In cases of the strings bursting or the beam breaking, [the judge] shall place the man again into the scale. The knowledge should be so very positive as to arrive at a just determination. (13)

CHAPTER XI.

NOW about the ordeal by fire. (1) He must make seven circles, each, sixteen fingers in breadth, the intervening space being of the same breadth. (2) Thereupon, [the judge shall place seven fig-leaves into both the palms, of the hands of the accused [about to perform the ordeal], who shall turn his face towards the east and stretch out both the arms. (3) Those [leaves] and both the hands he must bind with a thread. (4) Then he must put into his hands a red-hot iron-ball, fifty *Palas* in weight and smooth. (5) Taking it up [the person] shall pass through the circles, stepping the ground neither very hurriedly nor very slowly. (6) Thereupon, having got beyond the seventh circle, he shall put down the iron-ball on the ground. (7)

A man, whose hands are burnt in any place, shall be considered guilty; but if they remain wholly unburnt, he shall be declared innocent. (8)

If he lets drop the ball from fear, or if it is doubtful whether he is burnt or not, [the man] shall be made to take up the iron ball again, on account of the defect of the ordeal. (9)

[At the beginning, the judge] shall cause the person to rub some rice in his hands and then shall notice [carefully whether there is any mark]; then consecrating the iron-ball with the *mantram*, he shall place it into his hand. (10)

"Thou, O fire, livest in the minds of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend. (11)

"This man, being charged with a legal offence, wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position.

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CHAPTER XII.

NOW about [the ordeal by] water. (1) [The accused shall enter] water, which is free from mud, aquatic plants, vicious animals, fish, leeches and others. (2) The water having been consecrated with *mantrams*, he shall enter it, which will be navel-deep, holding the knees of another man, who is neither a friend nor an enemy, and dive into it. (3) Directly another man must shoot an arrow from a bow, which must be neither too strong nor too weak. (4) Another man shall fetch it speedily. (5)

He, who shall not be visible in the meantime, shall be declared innocent, otherwise even if one limb becomes visible, he shall be deemed guilty. (6)

Thou water livest in the minds of all creatures as a witness. O water, thou knowest what mortals do not comprehend. (7)

This man, charged with a legal offence, dives into thee; it behoves thee, forsooth, to deliver him from this doubtful position. (8)

CHAPTER XIII.

NOW about [the ordeal by] poison. (1) Any [other] poison must not be given, (2) save that obtained from the *Sringa* plants, which grow on the Himalayas. (3) Of this [the judge] shall give seven grains, mixed with clarified butter, to the accused. (4)

If the poison is digested easily without violent symptoms, [the judge], knowing him innocent, shall discharge him at the end of the day. (5)

On account of thy poisonous and harmful nature, thou art dreadful unto all creatures; O poison, thou knowest what mortals do not comprehend. (6)

Charged with a legal offence, this man wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (7)

CHAPTER XIV.

Now about [the ordeal] by *Kosha* (sacred libation). (1) Having invoked the dreadful deities, [[one shall] drink three handfuls of water in which [images of] these deities have been bathed, (2) saying at the same time "I have not done this," with his face directed towards the deity. (3) Know him to be guilty to whom any calamity* happens within two or three weeks; otherwise he is freed from the charge. A righteous king should honour him, who has cleared himself from guilt by an ordeal. (4—5)

CHAPTER XV.

Now there are twelve kinds of sons. (1) The first is the son of the body, *i.e.*, he who is begotten (by the husband) himself on his own lawfully married wife. (2) The second is the son of the soil (wife) *i.e.*, one begotten† on her by an appointed kinsman, allied by

* Such as illness, death of a relative, fire in the house, or any other unexpected or unforeseen calamity.

† We have followed the Text *byotpaditah* which the commentator Nānda Pundit has followed. Some manuscripts read *Kotpaditah*, "begotten by a kinsman." The commentator paraphrases the clause as follows "begotten by an elder or younger brother of the husband; on failure of such by a kinsman allied by funeral oblations; on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him by one descended from the same Rishi ancestors as he; on failure of him by a member of the higher caste *i.e.*, a Brāhmana."

funeral oblations, or by a member of the highest caste. (3) The third is the son of an appointed daughter. (4) She is called an appointed daughter, who is given away by her father, saying "Her son shall be my son." (5) A brother-less woman is also an appointed daughter though she has not been given away according to the rule of an appointed daughter. (6) The son of a twice-married woman is the fourth. (7) She, who being a virgin is married for the second time, is called *punarbhū* (twice-married). (8) She too is also called *punarbhū*, who, though not legally married more than once, has lived with another [before her marriage]. (9) The *Kānina* or a son born of an unmarried woman is the fifth. (10) [He is called so] who is born of a woman in her maidenhood in the house of her father. (11) He belongs to the man who marries [her afterwards]. (12) The son who is born secretly in the house is the sixth. (13) He belongs to him in whose bed he is born. (14) The son received with a bride is the seventh. (15) He is the son of a woman, married while pregnant. (16) He belongs to him, who marries [the pregnant bride]. (17) The adopted son is the eighth. (18) He belongs to him to whom he is given by his father or mother. (19) The son purchased is the ninth. (20) He belongs to him] by whom he is purchased. (21) The son, self-given, is the tenth. (22) He [belongs to him] to whom he gives himself. (23) A deserted son is the eleventh. (24) [He is called so] who is forsaken by his parents. (25) He [belongs to him] by whom he is taken up. (26) The son begotten on any woman whatsoever is the twelfth. (27) Of these, each preceding one is preferable to the [one] succeeding. (28) He only inherits the property. (29) He shall maintain others. (30) He shall marry unmarried

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(sisters) proportionate to the property inherited by him. (31) Out-castes, eunuchs, persons suffering from incurable diseases, and those having defective limbs are not entitled to any share. (32) They should be maintained by those, who inherit the property (33) Their own begotten sons shall receive a share. (34) And not the children of an out-caste, provided they were born after the act for which the parents were outcasted. (35) Children begotten by husbands of inferior (castes) on women of higher castes are not entitled to a share. (36) These sons will not inherit the property of their grand-father. (37) They are to be supported by those, who inherit the shares. (38) He, who inherits the property, shall offer funeral oblations. (39) Amongst wives of one husband the son of one is the son of all.* (40) Like-wise, amongst brothers begotten by one father. (41) A son, even if he does not inherit his father's property, shall offer the funeral oblations (42) Because he saves his father from the hell called *Put*, therefore the son is called *Putra* by Swayambhu himself (43)

He (father) throws his debt on him (the son); and the father comes by immortality if he beholds the face of a living son. (44)

Through son he conquers the regions, through a grand-son he enjoys immortality, and through the son's grand-son he attains to the solar region. (45)

No distinction is made in this world between the son of a daughter, for even a daughter's son encompasses the Salvation of a son-less person, just like a son's son. (46)

* He must offer funeral oblations to all of them.

CHAPTER XVI.

SONS [begotten] on women equal in caste [to their husbands] are equal in caste [to their fathers]. (1) [Sons begotten] on women of lower castes, become of the caste of their mothers. (2) Sons begotten on women of higher castes are despised by the twice-born. (3) Of these the son of a S'udra by a Vaisya woman is named *A'yogava* (4) Pukkasa and Mâgadha are sons of a Vaisya and S'udra respectively by a Kshaitrya woman. (5) The Chandāla, Vaidehaka and Suta are the sons of a Sudra, Vais'ya and Kshatriya respectively by a Brâhmaṇa woman. (6) Besides these there are numberless other mixed castes produced by further intermixture. (7) Ayogavas shall earn their livelihood by artistic performances (dancing etc.) (8) Hunting is the means of support in] the case of Pukkakas. (9) Eulogy is that of the Mâgadhas (10) The execution of criminals is that of the Chandālas. (11) Vaidehakas must earn their livelihood by keeping [dancing girls and other public] women and profiting by what they acquire. (12) To manage the horses [is the means of livelihood] open to the Sutas. (13) The Chandālas must live at the outskirts of a village and put on the mantles of the dead. This is what distinguishes them [from other castes] (14) All should have social intercourse only between themselves. (15) [Like higher castes] the son inherits the property of his own father. (16)

All these mixed castes have been pointed out in the order of their father and mother. Whether [their birth] is kept secret or is publicly known, they may be found out by their deeds. (17)

To relinquish life, without any consideration for reward, in order to save a Brâhmaṇa or a cow, or for

the sake of a woman or child, confers heavenly bliss even upon base castes. (18)

CHAPTER XVII.

If a father makes a partition with his sons, he may dispose of his self-acquired property as he likes. (1) But in a property inherited from the paternal grandfather the ownership of father and son is equal. (2) [Sons] separated from their father should give a share to [a brother], who is born after partition. (3) The property of a son-less person goes to his wife; (4) On failure of her to his daughter (5); on failure of her to his father; (6) On failure of him to his mother; (7) On failure of her to his brother; (8) On failure of him to his brother's son; (9) On failure of him to *Vandhus**; (10) On failure of them to *Sakulyas*†; (11) On failure of them to a fellow-student. (12) Failing him it goes to the king with the exception of a Brāhmaṇa's which goes to other Brāhmaṇas. (13—14) The preceptor shall take the property of a hermit [deceased]; (15) Or his pupil [may take it]. (16)

A re-united coparcener or a uterine brother shall take the share of his re-united coparcener or uterine brother when deceased [without any issue] and shall deliver it [to a son subsequently] born. (17) What has been presented to her, on her husband's marriage with another woman, what has been given to her by her

* Relations allied by funeral oblations. The commentator says the property goes first to the *Sapindas* on the father's side.

† Distant kinmen beginning with the fifth in descent and ascent.

kindred, as well as her fee* or gratuity, or what has been given to her after marriage are called woman's property (Stridhan). (18) If a woman, married according to the four rites beginning with Brāhma, dies without any issue, [her property] goes to her husband. (19) If she is married according to the remaining [interdicted] modes, her father shall inherit [her property]. (20) If she dies leaving children, in every case, her property goes to her daughter. (21) The heirs shall not divide the ornaments, which a woman wears when her husband is alive. If they divide them, they shall be out-casted. (22) Shareholders, descended from different fathers, shall adjust their shares according to their fathers'. Each shall take the share due to his father and no other. (23)

If a Brāhmaṇa has sons begotten on wives of the four castes, they shall divide the ancestral property into ten parts. (1) Of these, the son of the Brāhmaṇa wife shall take four; (2) the son of the Kshatriya wife, three; (3) the son of the Vais'ya wife, two; (4) and the son of the S'udra wife, one. (5) Again if there be three sons of a Brāhmaṇa, but no son by a S'udra (wife), they shall divide the property into nine parts. (6) They shall take, each in order of their castes, as their shares, four, three, and two parts of the whole respectively. (7) [If there are three sons by wives of different castes, but] no Vais'ya among them, they shall divide the

* The text has *Sulka*. *Sulka*, "fee" means the value of a property made over to her by her husband or the fee paid by the groom.

property into eight parts and take four, three and one part respectively. (8) If there is no [son by the] Kshatriya [wife] they shall divide the property into seven parts and take four, two and one part respectively. (9) If there is no Brāhmaṇa [son], they shall divide it into six parts, and take three parts, two parts and one part respectively. (10) The same division [shall take place], if there are sons of a Kshatriya by a Kshatriya, a Vais'ya and a S'udra wife. (11) Again if there be a Brāhmaṇa and a Kshatriya son of a Brāhmaṇa, they shall divide the property into seven parts. Of these the Brāhmaṇa son shall take four. (12) The Kshatriya son [shall take] three. (13) And if there be a Brāhmaṇa and a Vais'ya son of a Brāhmaṇa, they shall divide the property into six parts; and of these the Brāhmaṇa shall take four. (14) The Vais'ya [shall take] two. (15) And if there be a Brāhmaṇa and a S'udra son of a Brāhmaṇa, they shall divide the property into five parts. (16) Of these the Brāhmaṇa shall take four parts. (17) The S'udra [shall take] one. (18) If there be two sons of a Brāhmaṇa or a Kshatriya, and the one be of the Kshatriya and the other of the Vais'ya caste, they shall divide the property into five parts. (19) The Kshatriya shall take three. (20) The Vais'ya [shall take two.] (21) If there be two sons of a Brāhmaṇa or a Kshatriya, and if one be a Kshatriya and the other a S'udra by caste, they shall divide the property into four parts. (22) Of these the Kshatriya shall take three. (23) The S'udra [shall take] one. (24) Again if there be two sons of a Brāhmaṇa, Kshatriya, or Vais'ya and the one be a Vais'ya and the other a S'udra by caste they shall divide the property into three parts. (25) Of these the Vais'ya shall take two s. (26) The S'udra [shall take] one. (27) If a

Brāhmaṇa has only one son, provided if he be a maṇa, Kshatriya or Vais'ya, he shall inherit the entire property. (28) [The same law holds good] when a Kshatriya has [one only son, who is] either a Kshatriya or a Vais'ya. (29) [The same is the law] when a Vais'ya has [an only son who is] a Vais'ya. (30) A S'udra [son] shall be the solè heir of a] S'udra * [father]. (31) A S'udra, who is the only son of a father of a twice-born caste, shall inherit half his property. (32) The half shall meet with the same fate (*i.e.*) succession, as that of the property of a sonless person. (33) Mothers are entitled to shares proportionate to their son's shares. (34) And so are the unmarried daughters. (35) Sons of the same caste are entitled to equal shares. (36) An additional share (*i.e.*, one-twentieth part) shall be given to the eldest for his honor. (37) If there are two sons by a Brāhmaṇa wife and one son by a S'udra wife, the property shall be divided into nine parts; of these the two Brāhmaṇa sons shall take eight parts and the S'udra son one part. (38) If there are two sons by a S'udra and one by a Brāhmaṇa wife, the property shall be divided into six parts, of these the Brāhmaṇa son shall take four parts and the two S'udra sons together shall take two parts. (39) In this order the division of property shall take place elsewhere. (40)

If (brothers), who after a previous partition of the property live again as members of a joint family, should make a second partition, the shares must be equal in that case, and the eldest has no right to an additional share. (41)

What one (*i.e.*, a brother) shall acquire by his own labour without destroying the paternal property he is not bound to give up (to his other brothers), if he does not wish it, for it is an acquisition made by himself. (42)

If a man recovers what could not be recovered before by his father, he shall not divide it, for it is a self-acquired property, with his sons unless by his own free will. (43)

Raiment, written documents,* ornaments, prepared food, water, females (slaves), gain and security preserving the old and acquiring the new (not previously obtained),† pasture-ground‡ and a hook are not divisible. (44)

CHAPTER XIX.

ONE shall not allow the dead body of a twice-born person to be carried by a S'udra. (1) Nor [that of a] S'udra by a twice-born person. (2) The sons shall carry [the dead body of their] father or mother. (3) The S'udras [shall never carry the dead body of a] twice-born one even if he be their father. (4) The Bráhmanas, who carry [the dead body of] a Bráhmana who has no relatives, attain to the celestial region. (5)

Having carried a dead relative and burnt it, [the corpse-bearers] shall walk round the funeral pyre from left to right and then plunge into water with their clothes on. (6) Then having offered a libation of water to the deceased they shall place one ball of rice on blades of Kusa grass. (7) Then having changed their clothes they must bite Nimva leaves between their teeth, and

* The text has a *Patre*, Jolly has translated it vehicle.

† The text has *Yogakshema* which Jolly has translated as "property for pious uses or sacrifices."

‡ The text is *Prakara*—The commentator Nanda explains it as path leading to or from a house." . . .

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having stepped upon the stone placed on the threshold they shall enter the house. (8) They must then throw unbroken grains into the fire. (9) On the fourth day they must collect the bones. (10) They must throw them into the water of the Ganges. (11) As many bones of a person shall exist in the water of the Ganges so many thousands of years he shall reside in the celestial region. (12) As long the period of impurity lasts so long they shall offer a libation of water and a ball of rice [to the deceased.] (13) They shall take food brought or obtained unsolicited. (14) They must not eat meat. (15) They shall sleep on the ground. (16) They shall sleep separately. (17) After the termination of the period of impurity they must walk out of the village, have their beards shaved, and having cleansed themselves with a paste of sesamum or with a paste of mustard seed, they must change their clothes and re-enter the house. (18) Thereupon having performed there a propitiatory rite they shall adore the Brâhmaṇas. (19) The Devas are invisible deities and the Brâhmaṇas are visible deities. (20) The Brâhmaṇas uphold the world (21) By the favour of the Brâhmaṇas, Devatâs reside in the Div (celestial region). (22) A word uttered by a Brâhmaṇa never becomes false. (23)

The Devas shall welcome what the Brâhmaṇas, when best pleased, shall pronounce. The visible deities being pleased, the invisible deities shall also become pleased. (24)

O Earth, liked by my mind, I shall now recite to thee the speeches with which persons, endued with the *Sattva guna*, shall address the mourners, who the loss of a relative. (25)

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CHAPTER XX.

THE northern progress of the Sun is a day of the Devas. (1) The southern progress is their night. (2) A year [with them] is a day and night. (3) Thirty such form a month. (4) Twelve such months form a year. (5) Twelve hundred years of the Devas are a Kaliyuga. (6) Twice as many [form] a Dwâpara. (7) Thrice as many [form] a Tretâ. (8) Four times as many form a Krita Yuga. (9) Twelve thousand years constitute a *Chaturyuga* (a period of four Yugas.) (10) Seventy-one *Chaturyugas* make one *Manwantara* (period of a Manu). (11) A thousand *Chaturyugas* make one *Kalpa*. (12) That is the day of the grand-father (Brahmâ). (13) His night is of the same duration. (14) A hundred years formed by such calculation of days and nights, months and years, constitute the age of one Brahman. (15) A day of Purusha is equal in duration to the age of one Brahman. (16) At its termination Mahâkalpa [is over]. (17) Of the same duration is the night [following it]. (18) No enumeration is possible of the nights and days of Purusha that have gone by. (19) And so are the future ones. (20) Time is without beginning or end. (21) Thus in this Kâla (time) in which there is nothing to rest on and which is rolling on eternally I see nothing which is, in the least, stable. (22)

The sands in the Ganges and the streams of water, when Indra pours down rain, may be counted but not the number of Grand-fathers (Brahmâ) who have passed away in this world. (23)

In each Kalpa, fourteen chiefs of the Suras meet with destruction, as many kings and fourteen Manus. (24)

Many thousands of Indras and hundred thousands of Daitya chiefs have been destroyed by Time, what to speak of human beings? (25)

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Many royal Rishis, all renowned for their virtues, many Devas and Brahmashis have been destroyed by Time. (26)

Those, who are capable of creating and annihilating this world, are destroyed by time, and therefore Time is powerful. (27)

Every creature is seized upon by Time and carried to the other world. Every creature is subject to its [pristine] actions. Why therefore is bewailing on its death? (28)

One, who is born, is sure to die, and one who is dead, is sure to be born again. This is inevitable, and no companion can follow a man (after death). (29)

Those, who mourn, cannot do any good to the dead. Therefore [the relatives] should not weep, but perform the obsequial rites to the best of their power. (30)

Both good and bad actions will follow one like associates (after death). Of what use is it then to him whether his relatives mourn for him or not? (31)

His relatives remaining in a state of impurity, the departed spirit finds no rest and returns to visit (them) who should offer him funeral cakes and watery libations. (32)

Till the *Sapindikaranam* (S'raddha) is not performed, the deceased remains a disembodied spirit. Give rice and a jar of water to the man, who has gone to the region of disembodied spirits. (33)

Having gone to the region of the *Pitris*, he enjoys what [is offered] in a S'raddha in the shape of a Swáhá (celestial food); offer S'raddha therefore to him, who has gone to the region of the *Pitris*. (34)

Whether he has become a Deva, or remains in hell, or has entered the body of an animal or of a human.

being, he will receive the S'rāddha offered to him by his relatives. (35)

The dead person and the performer of the S'rāddha are forsooth benefitted by the performance thereof; renouncing useless sorrow, always perform therefore the S'rāddha. (36)

This should always be done by the relatives of the deceased; by mourning a man will benefit neither himself nor the dead. (37)

Having seen this world shorn of friends who can be relied on in difficulty and that one's relations are dying, choose, O ye men, virtue, as your only companion. (38)

Even if he were to die with him, a relative cannot follow a dead man, all, save his wife, are prohibited from following the paths of Yama. (39)

Virtue alone follows him wherever he goes. Therefore always practise virtue in this worthless world of men. (40)

One shall perform to-day what should be done to-morrow and the afternoon's work in the fore-noon; for death will never wait whether one has done it or not. (41)

As a she-wolf carries away a lamb, so death, all on a sudden, carries away a person whether his mind is fixed upon his field or shop, or house or his mind is engrossed by some other object. (42)

No one is a favourite with Kāla (Time), nor is it a friend of any one; on the expiration of the effect of his former deeds, producing this life, it forcibly carries away a man. (43)

Even if pierced by a hundred arrows one shall not die before the appointed time comes, even when touched by a blade of Kusā he shall die when the time comes. (44)

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Neither medicines, nor *Mantrams*, nor offerings to the sacred fire, nor the recitation of prayers will save a man, who is possessed by death or decrepitude. (45)

An imminent evil cannot be averted even by a hundred precautions. Why should you then lament? (46)

Even as a calf recognizes its mother among a thousand cows so a pristine deed is sure to find out its perpetrator. (47)

Of creatures the beginning is unknown, the middle is known, and the end is again unknown. Why should you then complain? (48)

As the body of an embodied being passes through infancy, youth, and old age so is its attainment of another body; considerate men are not stupefied in this matter. (49)

As one renounces an old cloth before one wears a new cloth so an embodied man puts on a new body according to his pristine deeds. (50)

Weapons do not cut It; fire does not burn It; water does not moist It, and wind does not dry It. (51)

It is said that It is not to be cut, not to be burnt, not to be moistened, and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable. Therefore, knowing it as such, you should not grieve. (52—53)

CHAPTER XXI.

on the expiration of the period of impurity a person shall bathe himself properly, wash his hands and feet properly, and rinse his mouth properly; then having adored *Brāhmaṇas*, who have similarly [cleansed

themselves], seated with their faces directed towards the north, and propitiated with perfumes, garlands, raiments and ornaments, he shall feed them. (1) At the Ekoddishṭa* one shall alter the Mantras so as to refer to one person. (2) Near the residue of the food [left by the Brāhmaṇas], one shall place a funeral cake, calling out his (*i.e.*, deceased person's) name and family. (3) The Brāhmaṇas having taken food and been adored (honoured) with presents, one shall offer imperishable water to them, after having called out the name and family of the deceased; he shall then dig three trenches, each four fingers in breadth, their distance between one another and their depth also measuring the same, and their length reaching up to one Vitasti (twelve fingers). (4) Near the trenches he shall place three fires, and having added fuel to them, he shall offer three oblations to each fire. (5)

Swadhâ and Salutation unto Soma, accompanied by the departed manes. (6) Swadhâ and Salutation unto Agni who conveys the oblations offered to the departed manes. (7) Swadhâ and Salutation unto Yama, Angiras. (8)

As before, he shall place funeral cakes at the three places. (9) After having filled the three trenches with rice and clarified butter, honey and meat, he shall utter "This is for you." (10) On the day of death he shall perform this ceremony, every month. (11) At the end of the year he shall give food to the Brāhmaṇas, after having fed the deities in honor of the deceased, and of his father, grand-father and the great grand-father. (12) At the rite he shall perform the burnt offering, the invocation and the offering of water for washing feet. (13)

* The first Srâddha performed for a deceased person.

With the Mantram "may earth unite thee" and "united your mind" he shall pour water for washing feet from the vessel destined for the deceased person into the three vessels containing water for washing the feet of the ancestors. (14) He must place four funeral cakes near the leavings. (15) He shall show out the Brāhmaṇas after they had rinsed their mouths and been presented with sacrificial fees. (16) He shall knead together the funeral cake of the deceased with the three funeral cakes and mix the water for washing his feet and his *Arghya* with theirs. (17) He shall do the same near the three trenches. (18) The *Sapindikaranam* shall be performed on the thirteenth, after the monthly S'rāddhas have been performed on the twelfth day. (19) For Sudras [it shall be performed] on the twelfth day without any *Mantras* (20) If there be an intercalary month during the year he shall add one day to that of the monthly S'rāddhas. (21)

Similarly, the ceremony of *Sapindikaranam* of women shall be performed. One shall perform a S'rāddha, every year, so long he lives. (22) He, for whom a *Sapindikaranam* shall be performed within a year, shall be honored by making a gift, all through the year, of food, and of a jar of water to a Brāhmaṇa in his memory. (23)

CHAPTER XXII.

THE impurity of a Brāhmaṇa, consequent on the birth or death of Sapindas, lasts for ten days. (1) That of a Kshatriya lasts twelve days. (2) That of a S'udra lasts

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for a month* (3) The relationship of a Sapinda ceases with the seventh man (in descent). (4) During impurity offerings to the sacred fire, acceptance of gifts and sacred studies shall be stopped. (5) No one shall take the food of one suffering from impurity. (6) He, who once partakes of the food of Brāhmaṇas or others, while they are in a state of impurity, will remain impure as long as they. (7) After the expiration of the period of impurity, he shall perform a penitential rite. (8) Having partaken of the food of one of his own caste while he is in a state of impurity, a twice-born person shall come to a river, and plunge into it, and recite thrice the hymn of Aghamarshanam. And having come out of the river he shall recite the Gāyatri one thousand and eight times. (9) If a Brāhmaṇa partakes of the food of a Kshatriya in a state of impurity, he shall be purified by fasting on the previous night. (10) [The same penance is laid down for a Kshatriya who has partaken of the food of a Vais'ya while the latter was impure. (11) A Brāhmaṇa [having partaken of the food] of an impure Vais'ya shall fast for three nights. (12) If a Kshatriya and a Vais'ya [have partaken of the food] of a Brāhmaṇa or a Kshatriya, who was impure, they shall come to a river and recite the Gāyatri five hundred times. (13) Having partaken of the food of a Brāhmaṇa while in a state of impurity a Vais'ya shall recite the Gāyatri one hundred and eight times. (14) A twice-born person, [who partakes of the food] of a S'udra while in a state of impurity, shall perform the *Prājāpatyam* penance. (15) A S'udra [after partaking of the food]

* Evidently in the Bengal recension a text has been left off. There is no mention relating to the impurity of the Vaisyas. It shall be "that of the Vaisyas lasts for fifteen

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of a twice-born person, while in a state of impurity, must bathe [in a river]. (16) A S'udra [partaking of the food] of another S'udra, while in a state of impurity, must bathe and drink *Panchagavyam*. (17) For wives and female slaves in the direct order of castes [the period of] impurity is the same as that of their husband or Master. (18) On the death of their husband [the period of] impurity lasts according to the order of their castes. (19) If *Sapindas* of a superior caste [die or are born], the period of impurity for the lower caste relations is of the same duration with that of the members of the higher caste. (20) When Kshatriya, Vai'sya or S'udra *Sapindas* of a Brāhmaṇa [are born or dead], he becomes pure within six nights, three nights, or one night respectively. (21) If Vais'ya and S'udra *Sapindas* of a Kshatriya [are born or dead], he becomes pure within six or three nights respectively (22) If the S'udra *Sapindas* of a Vais'ya [are born or dead], he becomes pure within six nights. (23) In an abortion of pregnancy a woman remains impure for as many number of nights as that of the months of conception. (24) The relatives of children, that have died directly after birth, and of still born children become pure at once. (25) [Those] of a child, dead before teething, [become purified] at once. (26) Neither the rite of fire nor that of water shall be performed for it. (27) For a child that has teethed, but has not yet been shorn [purity is obtained] in one day and night. (28) For a child that has been shorn, but not initiated [purity is obtained] in three nights. (29) After that [purity is obtained] in time mentioned before (30) Marriage ceremony is the initiation for women. (31) There is no impurity on the father's side for married women. (32) If they live at their father's house during

the child-birth, or if they die there, (their distant relatives are purified) in one night and their parents (in three nights.) (33) If during the period of impurity, consequent on birth, another birth-impurity takes place, it ends with the termination of the former impurity. (34) [If it takes place] when only one night [of the period of impurity] remains, [the second one terminates] two days later. (35) [If it takes place] when one watch [only of the last night remains, it ends] three days later. (36) [The same rule holds good, if a relative dies during a period of impurity consequent on the death [of another relative.] (37) Hearing of the birth or death [of a relative] while living in another country, one becomes purified after the termination of the period remaining to complete [the full term of impurity]. (38) If the period of impurity, but not a whole year, has passed away [he is purified] in one night. (39) After that time, [one is purified] by a bath. (40) If one's preceptor or maternal grand-father is dead, [he is purified] in three nights. (41) Likewise, on the births and deaths of sons not begotten of one's own loins, and if wives, who had another husband before, have been delivered of a child, or have died. (42) [One becomes purified] in one night, if the wife or son of his teacher, or his *Upādhyāya* (sub-teacher), or his maternal uncle, or his father-in-law, or a brother-in-law, or a fellow student, or a pupil is dead. (43) The same is the period of impurity, if the king of that country in which he lives is dead. (44) Similarly, if one, who is not a *Sapinda* dies in his house. (45) There is no impurity for those killed by (falling from) a precipice, by a fire, or fasting, or in battle, by lightning or by the king. (46) Nor [there is impurity] for the kings while discharging their duties. (47) [Nor there is impurity] for persons

observant of religious vows while engaged in performing penances. (48) Nor for those who daily give away food while distributing it. (49) Nor for workmen while engaged in their work. (50)

Nor for those who carry out king's orders at his desire. (51) Nor when the image of a deity is installed and during a marriage ceremony, if those ceremonies have already begun. (52) Nor when a disaster overruns a country. (53) Nor in times of extreme distress. (54) Suicides or outcasts cause no impurity nor receive any watery libations. (55) On the death of an outcast, a female slave of his must upturn a pot with water with her feet, (saying "drink thou this"). (56) He, who cuts the rope by which [a suicide] has hung himself, becomes purified by performing the *Taptakrichchha*. (57) So does he, who takes part in the funeral of a suicide. (58) So does he, who sheds tear for him. (59) He, who sheds tears for a dead man, becomes purified by a bath along with the relatives of the latter. (60) If he has done so before the bones have been collected, [he becomes purified] by bathing with his cloth on. (61) If a twice-born person has followed the dead body of a S'udra, he must go to a river, and having plunged into it, recite the *Agharmashnanam* three times; and then, after having emerged from it, recite the *Gáyatri* one thousand and eight times. (62) [After following the dead body] of a twice-born person [he shall recite the *Gáyatri*] one hundred eight times. (63) If a S'udra has followed the dead body of a twice-born person he must bathe. (64) All the castes, coming near to the smoke of a funeral pyre, shall bathe. (65) [Bathing is laid down] after sexual intercourse, bad dreams, when blood has come out from the throat, and after having vomitted or passed excreta. (66) After shaving. (67) After having touched one who has

touched a corpse, or a woman in her menses, or a Chandāla or a sacrificial post. (68) And [after having touched] the corpse of a five-toed animal, save those that may be eaten, or their bones, still moist with fat (69) In all such ablutions he must not put on his cloth without having washed it before. (70) A woman in her course becomes pure after four days by bathing. (71) Having touched another woman of lower castes who is in her menses, a woman in her menses must not eat again till she is purified. (72) Having touched one of her own caste, or one of a higher caste [in her course, a woman shall take her meals after bathing. (73) Having sneezed, having slept, having eaten, going to eat, or to study, having drunk, having bathed, having spat, having put on his cloth, having walked on the high road, having passed urine or excreta, and having touched the bones, no longer moist with fat, of a five-toed animal, one must rinse his mouth. (74) Like wise, after holding conversation with a Chandāla or a Mlechchha. (75) If the lower part of his body below the navel, or one of his fore arms has been defiled by impure excretions of the body, by the spirituous liquors, or by intoxicating drinks, he is purified by cleansing the said limb with earth and water. (76) If another part of his body is defiled, [he becomes purified by cleansing it] with earth and water and by bathing. (77) If his mouth has been defiled, [he becomes purified] by fasting, bathing and drinking Panchagavyam. (78) Similarly, if his lips have been defiled. (79)

Adeps, semen, blood, dandruffs, urine, fœces, ear-wax, nail-parings, phlegm, tears, rheum, and sweat form the twelve impure excretions of the body. (80)

Gaudi (distilled from sugar), Mād̥hvi (distilled from the blossoms of the Madhuka flowers) and Pais̥thi (distilled from rice)—these are known as the three kinds of

spirituous liquor ; as one, so are all ; none of them shall be touched by the twice-born. (81)

That distilled from Madhuka blossoms, from molasses, from the fruits of the Tanka (or Kapittha tree), of the jujube tree, of the date tree, or of the bread-fruit tree, from grapes, from (Mairenga) and from the sap of the coconut tree, and Mādhvi:wine. (82)

These ten intoxicating drinks are unclean for a Brāhmaṇa ; but by touching them, a Kshatriya, or a Vais'ya commits no sin. (83)

Having performed the funeral rite of his dead preceptor, a pupil becomes pure, after ten nights, like those (kinsmen), who carry away the dead. (84)

A student does not infringe the rules of his order by carrying away, when dead, his teacher, or his sub-teacher, or his father, or his mother, or his Guru. (85)

A student shall not offer watery libations to a deceased relative [save his parents] till all the period of his studentship is over ; but, if after its expiration, he offers a libation of water, he becomes pure after three nights. (86)

Knowledge, ascetic austerities, fire, food, earth, mind, water, smearing [with cowdung], religious acts, the sun and the time are purifiers of embodied creatures. (87)

Of all pure things, pure food is known as the most excellent ; for he, who eats pure food only, is truly pure ; not he who is only purified with earth and water. (88)

The learned are purified by forgiveness ; those who have committed iniquitous deeds, by acts of liberality ; those who have sinned in secret, by the recitation of prayers ; those, who best know the Vedas, by ascetic austerities. (89)

What is to be purified should be purified by water and earth; a river is purified by its current; a woman whose thoughts have been impure, by menses; and the foremost of the twice-born, by renouncing the world. (90)

Fire purifies the body; the mind is purified by truth; the soul is purified by learning and asceticism; and the understanding, by knowledge. (91)

Thus is determined the measure for purifying the body. Now hear the rules of purifying various kinds of articles. (92)

CHAPTER XXIII.

WHAT has been defiled by the impure excretions of the body, by wines, or by intoxicating liquors, is highly impure. (1) All iron vessels, highly impure, become pure by being thrown into fire. (2) Articles made of gems, or of stones, or of water shells [become purified] by keeping them buried in the earth for seven days; (3) Those made of horns, or of teeth, or of bone, by planing them. (4) [Vessels] made of wood or earth must be thrown away. (5) Of a cloth, which has been defiled, in the highest degree, the part, which being washed becomes discoloured, shall be cut off. (6) With water is effected the purification of articles made of gold, silver, water-shells or gems, when they are not smeared [with greasy substances.] (7) So are stone-cups and vessels used at sacrifices; (8) Sacrificial pots, ordinary wooden laddles, and wooden laddles used for pouring clarified butter are cleansed with hot water. (9) In sacrifices, the vessels for sacrifices [are cleansed]

by being rubbed with the hand. (10) Sword-shaped pieces of wood for stirring the boiled rice, winnowing baskets, implements used for preparing grain, pestles and mortars [are cleansed] by being sprinkled over with water; (11) [So] of beds, vehicles and seats. (12) Likewise, a large quantity. (13) Grain, antelope-skins, ropes, woven cloth, articles made of bamboo, thread, cotton and clothes [are similarly cleansed.] (14) Also, pot-herbs, roots, fruits; and flowers; (15) Similarly, grass, fire-wood, dry cow-dung and leaves. (16) These [are cleansed] by washing; (17) And so of a small quantity. (18) Silk and wool [are cleansed] with saline earths. (19) Blankets made of the hair of mountain-goats [are cleansed] with the fruits of the soap-plant; (20) Clothes made of the bark of trees, with Bel fruit; (21) Linen cloth, with white sesamum. (22) [The purification of rugs] made of deer's hair [is effected] by lotus seeds; (23) That of copper, bell-metal, tin and lead vessels [is effected by] acidulated water; (24—25) [That] of white copper and iron vessels with ashes; (26) Wooden articles by planing; (27) Vessels made of fruits (such as cocoanuts, bottle-gourd), by [being rubbed with] cow's hair; (28) A collection of articles by being sprinkled over [with water]; (29) Liquids such as, melted butter, by being scraped off with (two blades of Kusha grass, to the length of an open palm (Prādesha)); (30) A large quantity of treacle and other preparations from sugar-cane, kept in the house, by being sprinkled with water and heated on fire.* (31) The

* According to Nanda Pundit, a small quantity of treacle or candied sugar, kept in the house, requires to be sprinkled with water only. If they are kept elsewhere than in the house, as if they are exposed for sale, they require no purification by an express text of the Smṛiti.

same rule holds good in respect of all kinds of salt.* (32) Impure earthen vessels shall be purified by a second burning; (33) Images of gods, by cleansing them in the same manner as the materials they are composed of are cleansed, and by re-instating them. (34) Only that much of undressed grain, which has been actually soiled, should be rejected, and the rest should be cleansed by threshing and washing. (35) Prepared grains of more than a *Drona* measure (sixty-four seers) suffer no defilement. (36) Portion of it, actually soiled or defiled, should be thrown away, and the residue shall be purified by sprinkling over it water, consecrated with the *Gáyatri* Mantra, and in which a piece of gold has been immersed; or it should be shown to a goat, or exposed to the fire. (37)

Food, which has been nibbled by a bird,† or smelled at by a cow, or touched by foot, or sneezed upon, or defiled by insects or human hair, is purified by scattering (loose) earth over it. (38)

In purification of all defiled articles, earth and water shall be so long applied to an object, smeared with a defiling substance, as long as its smell and stain shall remain on that article. (39)

Pure is the mouth of a horse, impure is the mouth of a cow, impure are the excretions of the human body; roads are purified by the rays of the sun and of the moon, as well as by the winds. (40)

Mire and water in the ruts on a high road, defiled by the touch of a dog, of a crow, or of a low caste

* The main species of salt such as, rocksalt, sea-salt, *Sauvarcha* salt, *Sambhala* salt, and earth salt, (a kind of saline efflorescence of the earth.)

† Whose flesh may be eaten.

person, as well as buildings constructed of baked bricks are purified by the winds. (41)

Persons, extremely defiled, shall be caused to effect their purification with earth and water, every day, without idleness. (42)

Unless otherwise defiled by the touch of any impure substance, stagnant water, enough to quench the thirst of a cow, is pure; so is the water on a mountain top. (43)

The water of a well, defiled to the highest extent, or in which a five-toed animal* has died, shall be baled out, and the rest shall be dried up with cloth. (44)

In a well, buttressed with burnt bricks (and defiled in the preceding manner), a fire shall be caused to be lighted, and Panchagavyam shall be cast into it when fresh water will be coming forth. (45)

For ponds and small reservoirs of water, the mode of purification is as laid down in respect of wells; O earth, large tanks or reservoirs of water (rivers) are never defiled. (46)

The gods have ordained three things as pure in respect of Brâhmaṇas *vis.*, (1) things not seen or known to be actually defiled, (2) things sprinkled or washed with water (in case of suspicious purity), (3) and things pronounced or declared as pure by Brâhmaṇas. (47)

Perpetually pure is the hand of an artisan, pure is the commodity exposed for sale, pure is the article gifted to a Brâhmaṇa and perpetually pure are all receptacles. (48)

Perpetually pure is the face of a woman, birds are pure in respect of felling fruits, pure is the mouth of a calf

* Other than those species of five toed animals whose flesh may be eaten.

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in respect of secreting the milk at the time of milching, pure is the face of a dog at the time of catching a game. (49) Pure is the flesh of an animal killed by a dog, by a Chandāla, by a robber, or by any other carnivorous animal. (50). Pure are the apertures of the human body situate above the umbilicus; secreted excretions of the human body, as well as apertures* below the navel are always impure. (51). Flies, small particles of saliva, shadows of the degraded, cows, horses, rays of the sun or of the moon, dust, earth, winds, fire and cats are always pure in respect of touch (52). Particles of saliva falling from one's mouth on one's body do not make it impure, as leavings do (Uchchhistam); nor do hairs of beard entering one's mouth, nor the particles of food sticking to one's teeth. (53) Drops of water used in rinsing the mouth of another and falling on one's feet do not make them impure; such drops are pure like the water welling up from beneath the earth (54). A person holding an article in his hand and (happening) to be defiled by the touch of leavings (any impure substance) shall be purified by rinsing his mouth, without laying that article on the ground. (55)

A house is purified by scouring it with a broom and washing; a book, by washing; and a ground, by washing, scraping and burning, as well as by fastening cows on its surface. (56). Cows are auspicious purifiers; on cows depend the worlds, from cows proceed (originate) the religious sacrifices, cows destroy all kinds of sin.

* The human body is provided with nine apertures, to the Sanskrit anatomy:—they are the mouth, the two ears, the two the two nostrils, and the orifices of the organs of excretion and tion, the last two being always impure.

Cowdung, cow's urine, cow-milk, cow-bile (Gorochonā*) cow-butter, and curdled cow-milk are the six most auspicious articles, that are obtained from cows; auspiciously purifying are the washings of cow-horns, which destroy all sin. (57—59)

Scratching the body of a cow destroys all sin; by giving morsels of food to the cows one is glorified in heaven. (60)

The (river) Ganges resides where cows are penned (Gotirtha†); prosperity, in the dusts of their couch; and fortune, in dry cow-dung; hence one should constantly make obeisance to cows. (61)

CHAPTER XXIV.

A BRAHMANA may have four wives in the direct order of castes; (1) a Kshatriya, three; (2) a Vais'ya, two, (3) and a S'udra, one (4) Wives marrying husbands of their own castes shall join their hands. (5) In marrying a husband of a different caste a Kshatriya girl shall take hold of an arrow in her hand; (6) a Vais'ya girl, a goading stick (7) and a S'udra girl, the skirt of her cloth. A man shall not marry a wife belonging to the same Gotra or Pravara‡ as himself; (8—9) nor a girl within the fifth degree of descent

* Gorochana is a kind of pigment, prepared from biliary concretion of cows.

† The text is Gavām hi terthe—Jolly translates it as in urine of a cow, perhaps from a different reading of the text Gavam hi Mutre.

‡ The term Gotra refers to descent from the same Rishi, while the term Pravara refers to descent from a common Mantra-Krit, or the Rishi invoked at the beginning of a religious sacrifice by a particular branch of Brahmanas.

on his mother's side and within seventh degree of descent on his father's side; (10) nor one born of low parents; (11) nor one suffering from any incurable disease; (12) nor one who has got an excess limb or bodily appendage; (13) nor one who has a lesser number of limbs; (14) nor one whose complexion is extremely brown; (15) nor one who is foul-mouthed and extremely garrulous. (16)

There are eight forms of marriage, (17) *vis.*, *Brâhma*, *Daiva*, *A'rsha*, *Prâjâpatya*, *Gândharvah*, *A'sura*, *Râkshasa* and *Pais'âcha*. (18) The Brahma form of marriage is that in which a qualified bride is invited and married to a girl. (19) The Daiva marriage is that in which a girl is married to a priest, officiating at a religious sacrifice, in lieu of his Dakshinâ. (20) The A'rsha form is that in which a girl is given away in marriage on the receipt of a pair of oxen. (21) The Prâjâpatya form is that in which a girl is given away in marriage by soliciting the bridegroom. (22) The union of a willing couple, without the consent of their parents, is called Gândharva. (23) The A'sura marriage (is effected) by the purchase of the bride; (24) The Râkshasa is, by kidnapping, or by forcibly seizing the bride in war; (25) The Paishacha is, by ravishing the bride in sleep or while under the influence wine. Of these the first four forms are virtuous. (26—27) The Gândharva form is virtuous for a Kshatriya. (28) A son procreated in a Brahma marriage redeems twenty one persons;* (29) A son procreated in a Daiva form of marriage, fourteen; (30) A son procreated in an A'rsha form of marriage, seven; (31) And a son procreated in a Prâjâpatya form of marriage, four. (32) He, who gives away the bride

* Ten ancestors, ten descendants and the giver.

in a *Brâhma* form of marriage goes to the region of Brahma, (33) That in a *Daiva* form to heaven; that in an *Arsha* form to the region of Vishnu; that in a *Prâjâpatya* form to the region of the gods, and that in a *Gândharva* to the region of the Gandharvas (34—37).

Father, Grand-father, brother, *Sapindas*, maternal grand-father and mother are competent to give away a girl in marriage (38) In the absence of the preceding one, each succeeding person is competent to give her away (39)

An unmarried woman, who passed three monthly courses, may choose a husband on the expiry of her third menstrual period. (40)

An unmarried girl, who menstruates, while living in her father's house, should be regarded as a degraded woman, a man commits no sin, by carrying her away the custody of her guardians) (41)

CHAPTER XXV.

Now about the duties of wives (1) (They are as follows). To observe the same religious rites as their husbands.* (2) To serve her elders, mother-in-law and father-in-law, as well as the gods and *Atithis* (arrived at her house.) (3) To keep her household articles cleansed and in proper array. (4) Not to be lavish in her expenses. (5) To keep her purse concealed.† (6) Not to practise love-charms with roots or drugs. (7)

* The text has *Samâna-Vrata-Châritvam*. Jolly has erred in translating it as "to live in harmony with her husband."

† The text has *Sugupta Bhândatâ*. Jolly has translated it as "to maintain saving habits," which is some, what free.

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To observe auspicious customs. (8) Not to decorate her person during the stay of her lord in a distant country. (9) Not to resort to houses of strangers. (10) Not to stay at the window or door of her house. (11) Dependence in all acts (12) Dependence on her father, husband and son in her childhood, youth and old age. (13) To live the life of an ascetic (perfect chastity) after the death of her lord, or to follow him on the funeral pile. (14)

Wives have no religious sacrifice, penance, or fasting apart from their husbands; by serving their husbands they are glorified in heaven. (15) In the life time of her husband, a wife, who observes a vow of fasting, robs him of a portion of his life-duration, and goes to hell. (16)

Even a sonless woman, living the life of perfect chastity, after the demise of her lord, goes to like the *Brahmachārins*. (17)

CHAPTER XXVI.

EVEN in the existence of many wives, all of the same caste with him, a man shall perform a religious rite in the company of his eldest (wife). (1) In the case of one having several wives of diverse castes, one shall perform a religious ceremony in the company of his youngest wife, if she be of his own caste. In the absence of a wife of his own caste, one shall perform a religious rite with a wife belonging to a caste next to that of his own. The same rule holds good in case of disqualification *i.e.*, (when the proper wife is physically disqualified from joining him in the performance of

the rite, as during her menstrual period*). (2—3) The S'udra wife of a twice born one shall not have the same privilege. (4)

The S'udra wife of a Brāhmaṇa can never be for virtue. She is only the object of enjoyment of a passionate Brāhmaṇa. (5) Twice born ones, who, through folly, marry women of low castes, degrade their sons and families to the Status of a S'udra. (6)

The gods and Pitris do not accept the oblations offered to them by (twice born ones), who perform the *Daiva* and *Pitri* (sacrifices), or propitiate the Atithis, in the company of their S'udra wives; such men go to hell. (7)

CHAPTER XXVII.

THE rite of Nisheka shall be done unto a woman when signs of her full uterine development will be patent.† (1)

* The text has Anāpadi,‡ which, according to the commentator, means while labouring under a physical disqualification. Jolly has translated it as distress, which is not the right meaning.

† The text has *Garbhasya Spashtatā jñāné*—Jolly following Nanda Pandit has translated "*Garbha*" as "*ritu*" i. e. the time favourable for procreation, following immediately upon the menstrual evacuation. We see no reason for adopting the interpretation of Nanda. The term *Garbha* in the sense of uterus occurs many times in the *Sushruta Samhita* (*Sharia Sthanam*) but we do not remember that it occurs anywhere in the *Ayurveda* in the sense of menses or menstrual period. Our interpretation is more in conformity with the spirit of the *Smṛiti*, which lays down that the rite of *Garbhādhānam* should be performed unto a girl after the completion of her uterine development, and not immediately after her first flow, when in most instances the reproductive organs continue unripe.

The rite of Punsavanam (causation of the birth of a male child) before the quickning of the child is felt in the womb.* (2) The rite of Simantonayanam (parting of hair) on the sixth or eighth month of pregnancy. (3) The rite of Jātakarma (post-natal ceremony) on the birth of the child. (4) The rite of naming (should be done unto the child) on the expiry of the period of uncleanness. (5) The name of a Brāhmaṇa should be one of auspicious import. (6) That of a Kshatriya should be a term implying strength. (7) That of a Vais'ya, a term signifying wealth or opulence. (8) That of a S'udra should be a term implying humbleness or servility.† (9) The showing of the sun to the child shall be made in the fourth month after its birth. (10)

* Jolly rightly subscribes to the view of Nanda pundit, who combats expressly the opinion that this ceremony has the consecration of the mother and not the consecration of the fœtus, for its object. The object of Punsavanam, as its name implies, was, according to the views of the framers of the Ayurveda, the causation of the birth of a male child; and they have rightly laid down that, the ceremony, as well as the accompanying medicinal agents which facilitate the birth of a male child, should be done unto and administered to the mother in the third month of gestation, before the sex of the fœtus is determined. The Rishis too were aware of the fact that the predominance of Katabolism (Pitrika Shakti) or anabolism (Matrika Sakati) in the fœtal body gives rise to its male or female sex. Charaka, Sushruta, Bagbhat and other masters of the Ayurveda have laid down elaborate systems of medicine and dietics for the purpose, and Aruna Dutta, the commentator of the Ashtānga-Hridayam, have quoted texts from Daruvābi and other embryologists of ancient India, which show that the secret of sexual diamorphism was not unknown to the Rishis of India. The essential object of the ceremony is not so much the consecration of the mother or the fœtus, as the causation of a male child.

† The text has *Yugupsitam*. Jolly has translated it as "indicating contempt" which does not give the real import of the text.

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The rite of Annaprāshnam (of first feeding the child boiled rice or Pāyasa) should be done in the sixth month. (11) The rite of tonsure in the third year.* (12) These rites shall be done unto women without *Mantras*. (13) Marriages of women shall be done with *Mantras*. (14) The rite of Upanayanam shall be done unto a (Brāhmaṇa) child in the eighth year after conception. (15) That of a Kshatriya in the eleventh year after conception. (16) That of Vais'ya in the twelfth year after conception. (17). Of them the girdles shall be respectively composed of Munja, grass, bow-string and Valvaja. (18) Their strings (holy thread-Upavita) and garments shall be made of cotton, hemp and wool respectively. (19) They shall wear the skins of deer, tiger, and goat respectively. (20) Their rods shall be made of Palāsha, Khadira, and Audumvara woods respectively. (21) And they shall reach up to the rim of hair, forehead and tip of the nose in the case of Brāhmaṇa, Kshatriya, and Vais'ya respectively. (22) Or all of them may use all the above kinds of rod. (23) •And their staves should not be crooked, nor with their barks stripped off. (24) In begging alms they should put in the word Bhavat (Sir) at the beginning, in the middle and at the end of their prayers respectively.† (25)

* Trilochana Acharyaya in his commentary on the Yajnavalkya Samhita asserts that the first or the third year is the proper time for doing the ceremony of tonsure. Raghunandana holds that it should be done in the third year, either after the conception or birth of a child. Nanda Pandit subscribes to the latter opinion.

† According as they are Brāhmanas, Kshatriyas, and Vais'yas. The term Bhavat (Sir) should be used in respect of Males and Bhavati (lady) in respect of females at the time of asking for alms. Jolly has translated Bhavat as "lady," which, in fact means sir, Bhavati (lady) being its feminine form.—Tr.

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The ceremony of initiation with the holy thread must not be delayed beyond the sixteenth year in the case of Brâhmaṇa, beyond the twenty-second year in the case of a Kshatriya, and beyond the twenty-fourth year in the case of a Vais'ya youth. (26)

Beyond these age limits, youths of these three castes, not duly initiated with the thread, become degraded, and deprived of the privilege of being initiated with the Sâvitri *Mantra* and are called *Vratyâs*. (27)

The skin, the thread, the girdle, the staff, and the garment, enjoined to be used by a youth of any particular caste, during the Upanayanam ceremony, should be used by him in other religious rites as well. (28)

A girdle, a skin, a staff, a holy thread, or a *Kamunḍalu* (ewer), broken or spoiled by use, should be thrown into the water, and one should take a new one, consecrated with the *Mantras*. (29)

CHAPTER XXVIII.

NOW the students of the *Vēdas* (Brahmachârins) shall reside in the houses of their preceptors. (1) And perform the two rites of *Sandhyâ*, every day. (2) Standing he (a Brahmachârin) shall perform the morning *Sandhya*, and the evening *Sandhyâ*, seated. (3) At both these times he shall bathe and offer oblations in the fire. (4) He shall plunge into the water without reciting any *Mantra* (*Dandavat**) (5) He shall study (the Vedas) when called upon to do so. (6) He shall

* The text has *Dandavat Majjanam*. An ablution taken without reciting any *Mantra* (*Amantra Snânâ*) is called *Dandavat* and not, as Jolly has translated it, a plunge into the water like a

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do what is pleasant and beneficial to his preceptor. (7) He shall wear his girdle, his holy thread, and his skin, and (carry) his staff. (8) He shall beg at the houses of virtuous persons, other than his Gurus and relatives. (9) With the permission of his preceptor, he shall eat what he has obtained by begging. (10) He shall refrain from taking artificial salt, meals on the occasion of a *S'rāddha* ceremony, leavings other than those of his Guru's plates, and all kinds of stale food, and abjure all singing, dancing, sexual intercourse, lewd talk, honey, meat-diet, abusive language, hurtful feelings and collyriums. (11) He shall sleep on a low couch. (12) He shall rise before, and lie down after, his preceptor. (13) After performing his *Sandhyā* he shall salute his preceptor. (14) He shall simultaneously catch hold of the two feet of his preceptor with his two hands. (15) The right foot with the right hand and the left foot with the left hand. (16) After salutation he shall mention his own name (as I am such and such) and add the word 'Bhos' at the end of his address. (17) He must not speak to his preceptor while he is himself sitting, standing, lying down, eating, or averting his face. (18) If his preceptor sits, let him speak to him, standing up, if he walks, advancing him, if he is coming towards him, meeting him, if he runs, running after him. (19) Turning round so as to meet him, if his face is averted. (20) Approaching him, if he is at a distance. (21) Bending to him if he is in a reclining posture. (22) Before his eyes, let him not sit in a careless manner. (23) Let him not pronounce his name without due respect. (24) Let him not imitate his speech, gait and manner. (25) Let him leave the place where he (Guru) is calumnised or lightly spoken of. (26) Let him not sit on the same cushion with him.

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(27) Except in a boat, or in carriage, or on a stone-slab. (28) Show him the respect of a Guru, if a preceptor's preceptor is arrived (29) Without the permission of his preceptor, let him not speak to his own relatives (parents, etc.) (30) On a preceptor's son, junior, or equal to him in years, happening to be his tutor, he shall pay the same respect to him as to his own preceptor. (31) Let him not wash his (Guru's son's) feet. (32) Nor eat the leavings of his plates. (33) Thus he shall master one Veda, or two Vedas, or three Vedas. (34) After that, the Vedângas. (35) He, who without having studied the Vedas, attempts to study any other book, degrades himself and his progeny to the status of a S'udra. (36) The first birth is from mother. The second birth is on the occasion of putting on the Maunji girdle. (37) In this second birth the Sâvitri is his mother and the preceptor is his father. (38) Herein lies his twice-bornness. (39) A twice-born one, before he puts on the Maunji girdle, is like unto a S'udra. (40) A Brahmachârin shall either be clean shorn or wear clotted hair. (41) After completing the study of the Vedas, he shall give remuneration to his preceptor with his permission, and then take an ablution. (42) Or he shall pass the remaining portion of his life in the house of his preceptor. (43) On the death of his preceptor he shall behave to his son as his preceptor. (44) Or in the absence of his preceptor's son, he shall so behave to his preceptor's wives, or to his preceptor's relations. (45) On the failure of such wives or relations, a true, ritualistic Brahmachârin shall attend to the service of the sacred fire. (46)

A twice-born one, who thus observes the vow of *Brahmacharyam*, with all his senses put under a healthy

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l, goes to the eternal region, and does not revert to existence. (47)

A wilful evacuation of semen by a *Brahmachārin* is pronounced as a breach of the vow by the pious *Brahma-Vādins*. (48)

Having committed this sin, he shall put on the skin of an ass, and beg at seven houses, confessing his guilt. (49)

For a year, he shall live on what he shall obtain by thus begging, every day, and bathe, three times a day; whereby he shall regain his purity. (50)

Having unconsciously spent his seed in a dream, a *Brahmachārin* shall bathe, and worship the sun, and three times recite the *Punarmāni* etc., verse, whereby he shall regain his purity. (51)

Having failed to live on alms, or to perform the Homas for a week in succession, in the absence of any disease, one shall practise the vow of *Avakirṇa*. (52)

If the sun rises or sets without the knowledge of a *Brahmachārin*, keeping in bed out of laziness, he shall fast for an entire day and night, and repeat the *Gāyatri Mantra*. (53)

CHAPTER XXIX.

HE, who having initiated, and counselled *Brahmacharyam* to a (twice-born one), gives him instructions in the Vedas, is called an *Achārya*. (1) He, who teaches (a twice-born pupil) an entire Veda in consideration of fees, or a portion of the Vedas without fees, is called an *Upādhyāya*. (2) He, who officiates as a priest at one's sacrifice, is called one's *Ritvik*. (3) One should not

officiate as a priest at the sacrifice of a man, whose birth, conduct, etc., are thoroughly unknown, nor one should initiate such a man with the thread, nor teach him the Vedas. (4—6) Either of the persons, who asks a question he has no right to ask, or answers a question which he has no right to answer, meets his doom, or a bitter animosity is created between them. (7)

Imparting knowledge to a pupil, by teaching whom no piety or end is secured, or who does not render services proportionate to the teaching he receives, proves futile, like the sowing of good seeds in a barren soil. (8)

The (presiding deity of) Learning appeared to a Brāhmaṇa, of yore, and said, "I am your secret, inexhaustible treasure; do not divulge me (impart knowledge) to the crooked, to the malicious, and to men who have not controlled their senses; by this my potency will continue unaffected. (9)

O Brāhmaṇ, disclose me to him, whom thou shalt know as pure, cautious (pains-taking), intelligent, of continent habits, and who does not use any abusive or unpleasant language to you; to such a custodian of treasure shalt thou disclose me. (10)

CHAPTER XXX.

HAVING performed the rite of *Upākarmaṇ* on the full moon in the month of Shrāvana or Bhādra, a student must study the Vedas for four months and a half. (1) After that, the rite of *Utsarga* shall be done, outside the ⁵ in respect of the Vedas which have been com-
studied, and not in respect of those whose studies
then been completed. (2) The Vedāṅga

should not be studied between the rites of *Utsarga* and *Upākarmaṇ*. (3) For the whole day and night, the *Vedas* should not be studied on the eighth or the fourteenth day of the moon's (wane or increase). (4) Nor at the end of a season, nor on the occasion of a solar or lunar eclipse. (5) Nor for an entire day and night, when Indra's flag is hoisted or taken down. (6) Nor during a strong gale. (7) Nor when rain, lightning and thunder happen out of season. (8) Nor during the happening of an earth-quake, or a meteor-fall, nor during the appearance of the magnetic light in the western sky (*Dikdāha*). (9) Nor in a village from which a corpse has not been removed. (10) Nor during a battle. (11) Nor while dogs barking, jackals yelling, and asses braying. (12) Nor when the sound of a musical instrument is heard. (13) Nor near the Sudras and the degraded. (14) Nor in the vicinity of a temple, of a cremation ground, at the crossing of four roads, or on a high road. (15) Nor while immersed in water. (16) Nor while riding on an elephant, on a horse, on a camel, in a boat, or in a carriage. (17) Nor while seated with his foot resting on a foot-stool. (18) Not after having vomited. (19) Nor after having been purged. (20) Nor during an indigestion. (21) Nor on the passing of a five-toed animal between him and his preceptor. (22) Nor when a king, or a S'rotriya, or a Brāhmaṇa has met with an accident. (23) Nor (for three days) after the *Upākarmaṇ*. (24) Nor (for three days) after *Utsarga*. (25)

He should not study the *Rik* or the *Yayurvedā* when the *Sāma Veda* will be chanted. (26) He shall not lie down to sleep again after having studied in the latter end of the night. (27) Let him not study during

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the interdicted period of study, even being questioned by his preceptor. (28) Inasmuch as the *Shāstra* read during the interdicted period of study fails to bear any fruit both in this world and the next. (29) On the other hand, such studies lessen the life-duration of both the student and his preceptor. (30) Hence, a preceptor, wishing to go to the region of Brahma, shall sow the seeds of sacred knowledge in the soil of a virtuous student; not on forbidden days of study. (31) A pupil shall salute his Guru both at the commencement and end of his Vedic study by taking hold of his feet. (32) He shall utter the *Pranava*. (33) Moreover, he, who reads the hymns of the Rik Veda, satisfies his departed manes as if with clarified butter. (34) By studying the *Yayus* he satisfies them as if with honey. (35) He, who studies the *Sāma* melodies satisfies his manes as if with milk. (36) He, who studies the *Atharva*, satisfies them as if with oblations of meat. (37) He, who studies the *Purānas*, *Itihāsas*, *Vedāngas*, and *Dharma Shāstras*, satisfies them as if with oblations of rice. (38) He, who having acquired knowledge sells it for a living in this world, shall derive no benefit from it in the next. (39) He, who uses his knowledge to destroy the reputation of others, will derive no benefit from it in the next world. (40) Without the preceptor's permission, a pupil shall not learn the Vedas from another pupil, studying the Vedas. (41) Such a conduct will be regarded as a theft of the Vedas and will lead him to hell. (42)

Let not a student rebel against him from whom he has obtained worldly, Vedic, or spiritual knowledge. (43)

Of one's two fathers, the progenitor and the teacher of the Vedas, more honoured is the teacher of the *has*, inasmuch as the birth of a twice-born one in the

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knowledge of *Brahma* is the only abiding existence both in this world and the next. (44)

The birth of a child in its mother's womb through the union of its parents, out of carnal desire, is a mere organic existence, which he has in common with the beasts. (45)

The birth, which his teacher, conversant with the Vedas, effects for him, by uttering the *Sávitri Mantra*, is the only true, deathless, decayless existence. (46)

The teacher, who fills his ears with truths, confers happiness upon him in this world, and makes him an heir to immortality; him let a student look upon as his parent, let him not injure such a teacher out of simple gratitude. (47)

CHAPTER XXXI.

(ONE'S) Mother, Father, and preceptor are called one's Great Gurus (venerable elders). (1—2) One must perpetually serve them. (3) Let him do their commands. (4) Let him do what is pleasant and beneficial to them. (5) Without their leave he shall not do anything. (6)

These (one's parents and preceptor) are the three Vedas, these are the three regions, these are the three fires, these are the three gods *Brahma*, *Vishnu*, and *Shiva*. (7) The father is the (*Gárhapatya*) household fire, the mother is the ceremonial (*Dakshina*) fire, and the preceptor is the sacrificial (*Ahavaniya*) fire. (8)

Commendable are all the acts of him, by whom these three are respected.

Futile are the acts of him, by whom these three are dishonoured. (9)

Devotion to mother conquers this world, devotion to father conquers heaven, and devotion to preceptor conquers the region of Brahma. (10)

CHAPTER XXXII.

A KING, a priest, a Brāhmaṇa conversant with the Vedas, one who dissuades from vice, an uncle, a maternal grandfather, a maternal uncle, a father-in-law, an elder brother, and relations by marriage older than one in years are to be respected as a preceptor. (1) Likewise, the wives of these of their same caste. (2) Likewise, the mother's sister, the father's sister, the elder sister. (3) A father-in-law, an uncle, a maternal uncle and a priest, junior to him in years, he shall salute by rising from his seat. (4) He shall salute his Guru's wives, of inferior castes, from a distance, and not by touching their feet. (5) He shall not rub or anoint the limbs of his *Guru's* wives, nor arrange their hair, nor wash their feet, nor do any such service to them. (6) Even a stranger's wife shall be addressed as mother, sister, or daughter. (7) He shall not say "thou" to his Guru. (8) Having anywise offended the dignity of his Guru, he shall fast for the whole day and take his meal after securing his pardon in the evening. (9) He shall not argue with his preceptor out of a spirit of emulation; (10) nor speak ill of him. (11) Nor do anything which he does not like. (12)

A pupil of full twenty years, having acquired the faculty of discrimination, shall not salute a youthful wife of his Guru, by catching hold of her feet. (13)

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A youthful disciple shall, at pleasure, duly salute a youthful wife of his Guru, by lying prostrate before her, and by giving out his name as I am such and such. (14)

Following rules of good conduct, a young pupil, having returned from a distant country, should salute his Guru's wife, by taking hold of her feet and prostrating himself on the ground, every day. (15)

Wealth, friend, (mature) age, performances of acts in conformity with the (*S'ruti* and *Smriti*) and erudition are the five sources of honour; each succeeding one is more honourable than the one immediately preceding it in the order of enumeration. (16)

A Brāhmaṇa, ten years old, and a Kshatriya of a hundred years of age should be regarded as a father and a son (in respect of honour or precedence), of these two the Brāhmaṇa is the father. (17)

The precedence among Brāhmaṇas is according to their knowledge, the precedence among Kshatriyas is according to their prowess, the precedence among Vais'yas is according to their (richness) in (wealth and paddy, and the precedence among S'udras is according to the (seniority) of their births. (18)

CHAPTER XXXIII.

Now the three dreadful enemies of a man are his lust, anger, and greed. (1) And especially of a house-holder on account of the multiplicity of his relations with his environments and other individuals. (2) Attacked (instigated) by this trinity of foes, a man commits sins (respectably falling under the categories of) *Atipātakas* (most heinous crimes), *Mahāpātakas* (great crimes),

Anu-pátakas (small crimes) and *Upa-pátakas* (minor crimes). (3) Also crimes which lead to the loss of a caste, crimes relating to the hybridisation of castes, crimes making their perpetrators unfit to receive alms and the like, crimes leading to different and miscellaneous other crimes. (4—5)

This trinity of lust, anger and greed (covetousness) are the three doors to hell, they kill the self, hence it should be renounced.* (6)

CHAPTER XXXIV.

CARNAL knowledge of one's own mother, daughter, or daughter-in-law constitutes what are called *Atipátakas* (most deadly sins.) (1)

Persons guilty of any of these three classes of *Atipátakas* shall immolate themselves in fire—there is no other atonement for them. (2)

CHAPTER XXXV.

BRAHMANICIDE, wine-drinking, stealing a Bráhmaṇa's gold,* carnal knowledge of a Guru's wife—these are the *Mahápátakas* (great crimes) (1) Likewise, the intercourse with (such criminals). (2) He, who associates with an out-cast, for a year, becomes himself an out-cast. (3) Likewise, by riding in the same carriage, by sharing the same bed, and by eating (in the same row) with him. (4) By holding sexual intercourse, or

* This verse also occurs in the Mahábháratam and in the Bhagavad Gitá, Ch. XVI., 21.

sacrificial intercourse, or intercourse with the mouth* he becomes an out-cast on the same day. (5)

These deadly sinners shall regain their purity by celebrating a horse-sacrifice, and by visiting all the *Tirthas* in the world. (6)

CHAPTER XXXVI.

KILLING a Kshatriya or a Vais'ya engaged in performing a religious sacrifice, or a woman in her menses, or a pregnant woman, or a woman of the family (*Gotra*) of *Atri* who has bathed after her menstrual impurity, or an embryo of unknown sex, or one taken under protection are (crimes) equal to that of killing a Bráhmaṇa. (1) Giving false evidence and killing a friend are crimes equal to that of wine-drinking. (2) Gusting a Bráhmaṇa of his land, and appropriation of trust-money are crimes equal to the crime of gold-theft.† (3)

The crimes of defiling the bed of an uncle, maternal grand father, maternal uncle, father-in law, or a king is equal to that of carnally knowing a *guru's* wife. (4) So is the crime of visiting the bed of a father's sister, mother's sister, or a sister. (5) So is the crime of defiling the wife of a *S'rotriya*, or of a priest, of an *Upādhyāya* or a friend's wife. (6) So is the crime of visiting the bed of a sister's female friend, of a woman of one's own *Gotra*, of a woman of one's superior caste, of a virgin, of a low caste woman, of a woman in her menses,

* *Maukha-Sambandha*—(lit. intercourse by the mouth) means teaching or imparting lessons in sacred works, or studying the scriptures in the company of the out-cast.

† Of not less than eighty Ratis weight.

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of a woman who has taken to asceticism,
ward of one's own. (7)

These *Anupātakins* (perpetrators of small sins) are equal to *Mahāpātakins* (in respect of moral delinquency) and they shall regain their purity by celebrating sacrifices and by visiting all the *Tīrthas*. (8)

CHAPTER XXXVII.

A LIE about one's own excellence. (1) A false complaint to a king. (2) Falsely calumniating one's own preceptor. (3) Speaking slightly of the *Vedas*. (4) Abandoning one's own undegraded parents, sons, or wife. (5) Partaking of food of *Chandālas* and eating forbidden articles of fare. (6—7) Stealing other's properties. (8) Going unto other's wives. (9) Officiating as priests at sacrifices of men who are unworthy of being so served. (10) Living by adopting a profession not proper to one's own order. (11) Receiving alms from unworthy givers. (12) Killing a *Kshatriya*, or a *Vais'ya*, or a *S'udra*, or a cow. (13) Selling articles which are forbidden to be sold. (14). Suffering one's younger brother to marry before one's self. (15) Marrying before the marriage of one's elder brother. (16) Or to give a daughter in marriage to either of these. (17) Or to officiate as a priest at their nuptial ceremony. (18) To suffer one's self to remain uninitiated beyond the proper age-limit (*Vrātyatā*). (19) To teach the *Vedas*, every day, in consideration of fees. (20) To be taught by one who teaches the *Vedas* for remuneration. (21) To be employed (by the king's order) in working all kinds of mines. (22) To make large, sharp instruments. (23) Cutting trees, shrubs,

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creepers, climbing plants or cereals. (24) Living by prostituting a girl or one's own wife. (25) Attempting to kill another by practising deadly incantations. (26) To cook for one's own use. (27) Omission to kindle the sacred fire, (even in the presence of one's right to do the same). (28) (Neglecting to discharge one's debts to the gods, *Rishis* and departed manes. (29) Studying of pernicious literature. (30) Atheism. (31) Subsisting by a reprehensible art. (32) Intercourse with women who drink intoxicating spirits. (33) These are the *Upapâtakas*. (34)

Persons guilty of *Upapâtakas* shall practise *Chândrâyana*, or *Parâka* penances, or shall celebrate a cow-sacrifice by way of expiation. (35)

CHAPTER XXXVIII.

bodily pain to a Brâhmaṇa. (1) Smelling wines and articles that ought not to be smelled. (2) Crookedness. (3) Sexual connection with beasts. (4) And sodomy (or unnatural connection with a woman) (5). These are the crimes that lead to the loss of caste. (6)

One having wilfully committed any of these (*jāti-bhransakara*) crimes, shall practise a *Krichchha-Sântapanam* penance; having unintentionally committed it, one shall practise a *Prâjâpatyam* penance by way of expiation. (7)

CHAPTER XXXIX.

KILLING domestic or wild animals are crimes, which degrade their perpetrators to the status of a mixed caste (*Sankareekāraṇam*). (1)

Having wilfully committed any of these crimes, one shall live, for a month, on barley gruel; having unintentionally committed it, one shall practise a *Krichchha* or an *Atikrichchha* penance. (2)

CHAPTER XL.

RECEIVING (remuneration)* from a despicable person (such as a Mlechchha, etc.,) Carrying on trade or usury, speaking falsehood and serving a S'udra,—these are crimes that make their perpetrators unworthy of receiving alms (*Apātreetkaraṇam*). (1)

Having committed an *Upātreetkaraṇam* crime one shall practise a *Tapta Krichchha* or a *Sheeta Krichchha* penance, or a couple of *Mahā-Sāntapanam* austerities. (2)

CHAPTER XLI.

KILLING aquatic birds and animals (such as fish, etc.,) and worms and insects. (1—2) Eating things kept in the same box with wine.† (3) These are the crimes which lead to defilement (*Malāvaham*). (4)

* Receiving gifts from such a person would be regarded as an *Upapātakam*.

† The text has *Madyānutgata-Bhojanam* which may also mean eating things which contain intoxicating principles within them. Jolly has adopted this interpretation and translated the line as "eating nutmegs or other plants similar to intoxicating drinks (in their effects; the system)."

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The practice of a *Tapta-Krichchha* penance is the atonement for a *Malāvaham* crime; a *Krichchham* or an *Atikrichchham* penance may also be practised for its expiation. (5)

CHAPTER XLII.

CRIMES other than those already enumerated should be classed within the *Prakirṇa* (miscellaneous group). (1)

In a case of *Prakirṇa* crime, one, considering its gravity or lightness, shall practise an expiatory penance in accordance with the injunctions of a *Brāhmaṇa*. (2)

CHAPTER XLIII.

NOW about hells. (1) *Tāmisram* (darkness). (2) *Andha Tāmisram* (total darkness). (3) *Rauravam* (hell of great howling) (5) *Kāla-sutram* (hell of time or death). (6) *Maṅḡa-narakam* (the great hell). (7) *Sanjivanam* (re-animating). (8) *Abichi* (waveless). (9) *Tapanam* (burning). (10) *Sampratapanam* (extremely scorching). (11) *Sanghātakam* (compressing). (12) *Kākolam* (ravens). (13) *Kandulam** (itching). (14) *Kuttanam* (cutting). (15) *Putimrittikam* (of putrid soil). (16) *Loha-Shanku* (iron-spiked). (17) *Richisham* (frying pan). (18) *Vishama-panthānam* (of undulating ways). (17) *Kantaka-Shālmali* (hell of thorny *Shālmali* (*Malabaricum Bombax*) trees. (20) *Dīpanadi* (flame-river.) (21) *Asipatra-Vanam* (sword leaved forest) and *Lohakarakam* (Iron-feters.) (22—23)

* *Kudmalam* is a different reading which Jolly has adopted.

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In these *Atipātakins*, who have failed to do the proper expiating penances, are successively cooked for the period of a *Kalpa*; (24) deadly sinners (*Mahāpātakins*) who have not done penances, for a *Manvantaram*; (25) Minor sinners (*Anupātakins*), for the like period; (26) (Unexpiated) *Upapātakins*, for four *Yugas*. (27) Those guilty of bringing about the hybridisation of castes for a thousand years. (28) Likewise, those guilty of crimes leading to the loss of caste. (29) So are persons guilty of crimes making them unworthy of receiving gifts (*Apātrikaranam*). (30) Similarly, those who have committed crimes which lead to defilement. (31) Those guilty of crimes belonging to the *Prakirna* (miscellaneous) group for a great or small number of years (according to the lightness or gravity of their offences). (32)

After death, sinners, treading on the way of *Yama*, suffer dreadful pangs. (33)

Dragged by the dire and grimvisaged emissaries of Death, dreadfully frowning, now on this side and now on the other, they are led to undergo sufferings in hell. (34)

And are bitten by dogs, jackals, carnivorous ravens, herons, cranes, bears, serpents and scorpions. (35)

Burnt by fire, pricked by thorns, severed with saws, oppressed by thirst. (36)

Oppressed with hunger, attacked by ferocious tigers, fainting with the putrid smell of blood and pus. (37)

Dreadful emissaries of death with faces of crows, cranes and herons ruthlessly assail them whenever they evince a desire to partake of food and drink, belonging to other departed souls. (38)

In some places they are cooked in oil, somewhere they are mercilessly belaboured with clubs, and some- they are pasted on slabs of iron. (39)

In one place they are made to eat vomited matter, in another to drink pus and blood; in one place they are subjected to eat excrements, in another putrid flesh, having the smell of pus. (40)

Here enveloped in impenetrable darkness, they are devoured by insects and fire-fanged scorpions. (41)

There they stand shivering in cold, immersed in pools of filthy excrements, or the departed spirits devour one another in distraction of hunger. (42)

Here some are mercilessly belaboured by ghosts, there some are suspended in the air, or shot by hosts of arrows, or cut in pieces. (43)

Here the emissaries of Death trample upon their throats,* their bodies being twisted by coiling snakes, there they are (tormented) with grinding machines† and dragged on by their knees. (44)

Broken-backed, broken-necked, broken-headed, with throats constricted like the girth of a needle‡ and bodies large as cottage-dwellings, these sinners, suffering the consequences of their sins in hell, take birth in the

* The text has *Kanthēshu Dattāpādāscha*. We fail to understand why Jolly has translated it as "walking upon thorns. *Kantha* means throat; substituting *Kantēshu* for *Kantheshu*, as Jolly has manifestly done, the text would be absurdly senseless and directly contradictory to the sense, indicating the instrumentality of these emissaries of Death in consigning the sinners to the pangs of different hells, as disclosed in the latter part of the couplet, even admitting that *Kantha* may ever have the meaning of *Kantakam* (thorn) — *Tr.*

† The *Uttara-Khāndam* of the *Gāruda Purānam*, which is evidently a subsequent addition or interpolation, contains the description of a machine, like a sugar-cane mill, in which sinners are thrown in hell.

‡ The text has *Shuchi-kantha*. Jolly has translated it as "the necks of these poor beings are not stouter than a needle." We do not wish to make any comment.

wombs of lower animals and are subjected to various kinds of pain. (45—46)

CHAPTER XLIV.

NOW after having suffered torments in hell, the sinners take birth in the wombs of lower animals. (1) *Atipātākins* successively pass into the life-forms of all im-mo-bile creatures. (2) *Mahāpātākins* are successively born into the wombs of insects. (3) *Anupātākins* in the wombs of birds. (4) *Upapātākins* in the wombs of aquatic animals. (5) Those, who are guilty of crimes leading to the loss of castes, are re-born in the wombs of amphibious animals. (6) Those, who are guilty of effecting hybridisation of castes, are re-born in the wombs of deer. (7) Those, who are guilty of crimes making men unworthy of receiving alms, take birth in the wombs of lower animals. (8) Those, who are guilty of committing crimes leading to defilement, are re-born in the wombs of out-cast women. (9) Those, who are guilty of *Prakirna* crimes, are re-born as fierce, carnivorous animals. (10) Those, who have taken forbidden food, or the food of one whose food should not be taken, are re-born as insects. (11) A gold-stealer is re-born as a hawk. (12) An encroacher upon a good, public road is re-born as a serpent or a hole-dwelling animal. (13) A paddy-stealer is re-born as a mouse. (14) A stealer of bell-metal becomes a swan. (15) A water-stealer becomes a water-fowl. (16) A honey-stealer becomes a gad-fly. (17) A milk-stealer becomes a crow. (18.) A juice-stealer* becomes a

* Such as sugar-cane-juice, etc.

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dog. (19) A stealer of clarified butter becomes an ichneumon. (20) A meat-stealer becomes a vulture. (21) A lard-stealer becomes a cormorant. (22) An oil-stealer becomes a cockroach. (23) A salt-stealer becomes a cricket. (24) A stealer of milk-curd becomes a heron. (25) A silk-stealer becomes a partridge. (26) A linen-stealer becomes a frog. (27) A stealer of cotton threads becomes a curlew (*Krauncha*). (28) A cow-stealer becomes a lizard (*Godhā*). (29) A stealer of treacle becomes a *Valguda** (bird). (30) A stealer of scents becomes a mole. (31) A stealer of edible leaves becomes a pea-cock. (32) A stealer of confectionery becomes a boar. (33) A stealer of uncooked grain becomes a porcupine. (34) A fire-stealer becomes a heron. (35) A stealer of house-hold implements becomes a wasp. (36) A stealer of red cloths becomes a *Chakora* bird. (37) An elephant-stealer becomes a tortoise. (38) A horse-stealer becomes a tiger. (39) A fruit or flower-stealer becomes a monkey. (40) A stealer of women becomes a bear. (41) A cart-stealer becomes a camel. (42) A stealer of animals becomes a goat. (43)

The man, who wilfully steals an article belonging to another, or drinks clarified butter not offered unto the sacred fire, is sure to take birth in the womb of a lower animal. (44)

Women, guilty of these crimes, are reborn as of these animals. (45)

CHAPTER XLV.

NOW, the sinners, let loose from hells after suffering torments therein, having worked up their way from the plane of animal life to that of human existence, are reborn with certain marks on their persons. (1)

Atipātakins shall be reborn as lepers. (2) A Brāhmanicide, as a person suffering from pulmonary consumption. (3) A wine drinker, as one suffering from the disease known as black teeth. (4) A gold-stealer as one suffering from bad nails. (5) A defiler of his *Guru's* bed as one affected with a cutaneous affection (lit, diseased skin). (6) A traitor or slanderer, as one suffering from putrid nose (fetid-smelling coryza). (7) A base informer, as one with foul-breath. (8) A paddy stealer as a deformed person. (9) A person, who steals paddy by substituting bad for good paddy, will be reborn as one with a limb in excess. (10) A stealer of cooked food as a dyspeptic. (11) A stealer of words as a dumb person. (12) A cloth-stealer as one suffering from Psoriasis. (13) A horse stealer as a maimed one. (14) A foul-mouthed abuser of the gods and Brāhmaṇas as a dumb person. (15) A poisoner as one with a loose-bound tongue* (16) An incendiary as a lunatic. (17) He, who acts in hostility to his *Guru*, will be reborn as one suffering from epilepsy. (18) A cow-killer as a blind person. (19) So is the stealer of lamp. (20) An extinguisher of lamp, blind in the one eye. (21) A

* The text has *Lola jihva* which signifies a natural looseness of the muscles of the tongue which impels the patient to constantly protrude and draw in that organ owing to the abnormal accumulation of saliva in his mouth. It does not directly mean a stammerer, as Jolly has translated it, but stammering may ensue as one of the effects of the disease.

seller of tin, chowries, and lead as a washerman. (22) A seller of an animal with unbifurcated hoofs as a hunter (23) An eater of the food of a pander* is reborn as a man, who suffers his mouth to be abused. (24) A thief, other than a stealer of gold, is reborn as a bell-man.† (25) An usurer, as one suffering from vertigo‡ (26) One, who eats dainties alone, as one suffering from intestinal glands§ of the *Vātaja* (nervous) type. (27) A breaker of promise or contract, as a bald-pated one. (28) A *Brahmachārin*, who has broken the vow of chastity,|| as one suffering from Elephantiasis. (29)

A destroyer of other men's means of subsistence as an indigent one. (30) An oppressor of men as a lifelong invalid. (31)

Thus through the (dynamics) of specific acts men are born with specific marks on their persons, or blind, maimed, hunch-backed, one-eyed, deaf, dumb, dwarfish, or invalid, or as weaklings. Hence one should perform rites of expiation by all means. (32—33)

* The text has *Kundāshi* which means one depending upon a *Kunda* for subsistence. 'The son of a woman born in adultery by a man while her husband is living is (*Patyas Fivati*), *Kunda*, (*Svāt*), M.S. 3. 174.

See also. *Yajnavalkya* 1. 122 and 224 and *Manu* 3. 158 and not persons born in adultery, in general, as Jolly has translated it.

† The text has *Ghantika*, which means one whose duty is to ring the bell. It is synonymous with *Ghantā-tāda*, a bell-man. Jolly has translated as a "bard."

‡ The text has *Bhrāmari*, which means one suffering from *Bhrama*, vertigo or giddiness. Jolly has translated it as epileptic.

§ The text has *Vātagulmi*, which signifies a person suffering from intestinal glands, due to the excited or agitated condition of the bodily *Vayu* (neural energy). Jolly has translated it as rheumatic which is manifestly incorrect.

|| The text has *Avakirni* which means a *Brahmachārin* who has broken his plighted continence, not breakers of the vow of chastity as Jolly has translated it.

CHAPTER XLVI.

following constitutes a *Krichckha* penance. (1) Do not eat for three days. (2) Bathe three times, each day. (3) Plunge into the water at each of the three baths and recite the *Aghamarshanam Mantra*. (4—5) Remain standing in the day. (6) Seated in the night (7) Make the gift of a milch cow at the close of the penance. (8)

This is *Aghamarshanam** (9) For three days take meal in the evening; for three days take meal in the morning, and for three days take that which is obtained without solicitation, and fast for three days,—this† is what constitutes a *Prājāpatyam* (10) For three days drink hot water, for three days take warm clarified butter, for three days take warm milk, and fast for (the last) three days. This is what constitutes a *Tapta Krichckha* (penance). (11) The penance practised in the same manner by substituting cold for hot water, clarified butter, and milk is called a *Sheeta Krichckham*. (12) To live on milk alone for twenty one days (in succession) constitutes a *Krichckhāti Krichckham* (austerest of the austere penances). (13) To live on water (*Udak*) and powders of fried barley grains (*Saktu*) for a month constitutes an *Udaka-krichckham* (water-penance). (14) Thus to live upon stems of lotus plants is called *Mula Krichckham* (root penance). (15) Living on *Vilva* fruits for a month is called *Vilva Krichckham* (*Vilva*-penance). (16) A continuous fasting for twelve days constitutes a *Parāka* penance. (17) Take cow's urine, cow-milk, curdled cow-milk, melted cow-

* The same penance may be also practised by fasting for three days and by reading the *Aghamarshanam Suktam* at its close.

† The term of a *Prājāpatyam* penance is twelve days.

butter, and washing of *Kusha* grass on the first day and fast on the day following:—This is what is called a *Sântapanam* penance. (18—19) Habitual taking of any of these substances such as, cow-milk, etc., one day, and fasting on the alternate day (for a weak) constitutes what is called a *Mahā Sântapanam*. (20) Taking any of these substances alone on the three successive days and thus for a period of eighteen days, alternated by six sets of three days' fasting, constitutes what is called an *Ati-Sântapanam* (penance). (21) Eating of oil-cakes after the first day of fasting, followed by a day of fasting; taking of the foam of rice-boilings on the next day, followed by a day of fasting, taking of whey on the next day followed by a day of fasting, taking of barley-powders on the next day followed by a day of fasting constitute what is called a *Tulā-purusha* (penance). Taking of decoctions of *Kusha* blades, *Palāsha* leaves, *Audumvara* leaves, *Padma* leaves, *Vata* leaves, *Shanka-pushpi* leaves and leaves of *Brāhmi* plants, respectively, each day, for a week, constitutes what is called a *Parna-Krichchha* penance (leaf-penance) (22—23) A full shorn, self-controlled, votary bathing, three times a day, and lying on a couch, is alone competent to practise any of these *Krichchha* (austere) penances. (24) While engaged in practising any of these penances, one shall renounce all speaking with women and degraded persons, recite the sacred *Mantras*, and cast libations (of melted butter) in the sacrificial fire according to his might. (25)

CHAPTER XLVII.

Now about *Chândrāyanah* (1) Let a man take morsels of food, unvarying in size, (while engaged in

practising this penance) (2) He shall increase the number of his morsels with that of the lunar phases during the light fortnight; (3) Successively decreasing it by one, each day, during the dark fortnight, fasting on the day of the new moon. This is what is called a *Chāndrāyaṇah*. There are two kinds of *Chāndrāyaṇah*, *Yavamadhya* (barley-middled) and *Pipili-madhya* (Ant-middled). A *Chāndrāyaṇah* during the middle (of the term) of which a new moon occurs is called Ant-middled. (4—5) That in the middle of which a full moon occurs is called *barley-middled*. (6) That in which, a *Yati* takes eight morsels of food, each day, for a month, is also called a *Chāndrāyaṇah*. (7) That in which one takes four morsels of food in the morning and four morsels of food in the evening is called an Infant *Chāndrāyaṇah*. (8) Eating any how three hundred less sixty morsels of food in the course of a month is called *Sāmānya* (general) *Chāndrāyaṇah*. (9) O Earth, the seven, holy *Rishis*, as well as the gods *Brahmā* and *Rudra*, having practised this penance of yore, acquired splendid existences. (10)

CHAPTER XLVIII.

CONSIDERING himself as weighed down with sin, committed by his own acts, let a man cook a handful of barley-gruel for his own use.* (1) He shall not cast oblations of the same in fire. (2) Neither must he make the *Vali* offerings. (3) Let him consecrate this barley-gruel with the (sacred) *Mantras*, respectively in-

* After it has become cold after the cooking.

its unboiled, boiling and cold stages. (4) Protect the boiling barley-gruel, by tying Kusha blades round the neck of the cooking pot, and by reciting the *Mantram*, which runs as follows:—The holy *Soma*, who is the *Brahmā* (highest priest) among the gods, the leader among the clear-visioned seers,* the Rishi among Brahmanas, the buffalo among horned animals, the falcon among birds, the Svadhiti tree among the forest trees, trickles down murmuring and imparting holiness. (5—6) He shall take that barley-gruel by pouring it out in a separate vessel. (7) He shall cast oblations of the same unto the fire of his own soul (eat that), and recite the following *Mantram*:—Salutation unto the gods that are born of mind, the upholders of the mind, the intelligent sons of vitality. May they protect us, may they purify us. (8—9) Then after having sipped water, he shall touch his navel† and recite the *Mantra* running as:—Rest contented in our stomach, O ye waters, and ye barley-corns, after having been bathed. They shall not prove unwholesome, or incongenial to us, conferring health and immortality, and increasing our sacrifices.‡ (10) The intelligent one shall (perform this rite) for three days; (11) A sinner, for six days. (12) Any of the *Māhāpātakins* will be purified by taking it for seven days. (13) Taking it for twelve days extinguishes even sins committed by one's ancestors. (14) Taking

* The text has *Kavi*. Sayana has uniformly explained the term as synonymous with *Krāntadarshi*, a man with a vision extending far beyond the range of that of ordinary mortals, or with a knowledge penetrating far into the darkness beyond the horizon of human knowledge.

† The text has *Nabhīmālabheta*. Jolly has translated it as "let him seize the centre of the vessel."

‡ The text has *Rita-bridha Iti*. Jolly has translated it as increasers of justice.

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it for a month extinguishes all sin. (15). Taking gruel of barley corns, passed off indigested with the excrements of a cow, for twenty one days, likewise extinguishes all sin.† (16) The barley-gruel should be consecrated by reciting the following *Mantra*.

Thou art barley, the king of all food-grains (*Dhānya*). *Varuṇa* is thy presiding deity. Mixed with honey thou dost extinguish all kinds of sin. The holy Rishis have proclaimed thee as purifying and sin-absolving. Barley is clarified butter, barley is honey; barley is water, barley is ambrosia. O you barley corns, efface my sins, and iniquities I have committed by words, by acts and by evil thoughts. (17—18) O ye barley corns, extinguish the sin I have committed by my mind, and body, avert distress and ill-fortune. (19)

O ye barley corns, absolve me of sins I have committed through partaking of food licked by dogs or swine, or defiled by the touch of leavings, and purify me from the stain of negligence to my parents. (20)

Purify me from the sin of eating the food of a courtesan, of a hotel-keeper, of a thief, of a S'udra, as well as that due to my eating on the occasion of a *Nava S'rāddha*, or of a *Jāta S'rāddha* ceremony. (21)

O ye barley corns, purify me from the sin of cunningness I have practised out of ignorance, foolishness, or in my infancy, or in royal courts of justice, or by stealing gold, or by speaking ill of any Brāhmaṇa, by

† *Gonikāra muktānām Yavānām* is the word that occurs in the text, which means barley corn passed off undigested by a cow with her excrements and not, as Jolly has translated it, "dissolved in excrements of a cow. The use of such barley grains is recommended by Charaka in certain types of urinary complaints; and they were considered wholesome and purifying by our ancient Rishis.

officiating as a priest at the sacrifice of one, who should not be so served. (22)

CHAPTER XLIX.

FAST on the eleventh day of the light fortnight in the month of Agra-háyaṇa, and worship the god Váśudeva with offerings of flowers, lighted lamps, burning incense-sticks, and scents, on the twelfth day, and feed the Bráhmaṇas as well. By practising this vow for a year, one is absolved of all sin. By practising this vow, life long, one takes birth in the White Island (*Shveta Dvīpa*), famous in the Puranas as the favourite abode of Vishnu. (1—4)

By practising this vow on the twelfth days of the moon's wane and increase, for a year, one goes to heaven ; to the region of Vishnu, by practising it for life. Likewise, on the fifteenth day of the fort-night. (5—7)

By worshipping* Keshava, the embodiment of Yoga, on the day of the full moon, and Keshava, the exponent of Brahma, on the day of the new moon, one attains the nature of Brahma, the highest of all existences. (8)

The day of the full-moon, when the moon is found in the company of the Jupiter in the sky, is called *Mahati*. The twelfth day of the light fortnight in the month of *S'rāvana*, marked by the asterism *S'ravanā*, is also known by the same epithet ; fasts and gifts observed and made on these days bear infinite fruits.

* According to Nanda Pandit the two forms of *Vishnu* mentioned here should be regarded as two different deities and worshipped as salutation unto *Brahma-Keshava* and salutation unto *Yoga-Keshava*.

CHAPTER L.

LET a man build a cottage in the forest and live therein. (1) Let him bathe three times, each day. (2) He shall beg alms in the village, confessing his own guilt. (3) And sleep on a grass-cushion. (4) This is the Great penance (*Mahá-Vratam*). (5) Having unintentionally killed a Bráhmaṇ, one shall practise this (*Mahá Vratam*) penance for twelve years, (6) or having unintentionally killed a Kshatriya, engaged in performing a sacrifice, (7) or a pregnant woman, or a woman in her menses, (8) or a woman of the family of Atri, (9) or a friend. (10) This *Mahá-Vratam* penance should be doubly practised (by a regicide) for (intentionally) killing a king. (11) A quarter part less of this penance should be practised for wilfully killing an ordinary Kshatriya. (12) A half part of the penance for killing an (ordinary) Vais'ya. (13) Half of that (quarter) for killing a S'udra. (14) In all these penances the penitent shall carry a human skull on his staff. (15) He shall be compassionate to all creatures. (16) Clean shorn, he shall follow the cows for a month. (17) He shall sit down after the cows are seated, and remain standing when they will so remain. (18) He shall succour them when distressed. (19) Protect them from evils. (20) He shall not protect himself from cold, etc., before taking steps for their similar relief. (21) Let him bathe in the urine of a cow. (22) and live on cow-milk. (23) This is what is called *Cow-penance* (*Govratam*), which should be practised for expiating the sin of cow-killing. (24) Having killed an elephant, one shall make a gift of five *Nilá* bulls; (25) of a cloth after having killed a horse. (26) of a one-year-old bullock after having killed an ass, or a lamb, or a goat. (27—28)

A *krishnalām* weight of gold should be gifted away for the expiation of the sin of killing a camel. (29) Having killed a dog, one shall fast for three days. (30) Having killed any of these animals, such as a mouse, a cat, an ichneumon, a frog, a Dundubha snake, or an *Ajagara* (boa constrictor), one shall fast and feed a Bráhmaṇa with *Krisharā* and make the gift of an iron-rod. (31) Having killed a lizard, an owl, a crow, or a fish, one shall fast for three days. (32) Having killed any of these animals such as a swan, a heron, a crane, a Madgu, a monkey, a hawk, a *Bhása* or a *Chakravāka*, (osprey), one shall make the gift of a cow to a Bráhmaṇa. (33) Having killed a snake, one shall make the gift of an *Abhri** of black iron (steel). (34) Having killed an eunuch, one shall make the gift of a *Bhára* weight of *Palala*. (35) Of a pitcher of a clarified butter after having killed a boar. (36) Of a *Drona* (thirty-two seers) of sesame after having killed a partridge. (37) Of a two-years-old bullock after having killed a parrot. (38) Of a three-years-old bullock after having killed a Krauncha. (39) Of a milch-cow after having killed a carnivorous beast. (40) Of a female calf after having killed a herbivorous animal. (41) One shall live, for three nights, on milk alone after having killed an animal not mentioned herein. (42) A killer of a bird not mentioned herein shall eat in the night. (43) Or shall make the gift of a *Másha* weight of silver. (44) One shall fast after having killed any water-frequenting animal. (45)

After having killed a thousand of invertebrate animals or a cart-load of vertebrate ones, one shall practise a penance similar to that (laid down in connection with) killing a S'udra. (46)

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A little should be given to a Bráhmaṇa after having killed a vertebrate animal, the practice of *Prāṇáyāma* is the purification for killing a bone-less one. (47)

Having felled any fruit-bearing tree, or cut a shrub or a flowering creeper or a climbing plant, one shall recite a hundred Riks. (48)

Drinking clarified butter is the atonement for killing all kinds of small creatures, born of food-grains or sweet sap or juice, or of fruits or flowers. (49)

Having wantonly* cut cereals, whether sown in ploughed fields or growing spontaneously in the forest, one shall live on milk alone for a day and follow the cows. (50)

CHAPTER LI.

A DRINKER of spirituous liquors shall abstain from all religious rites and live upon grains, separated from husks, for a year. (1) Having knowingly taken any of the twelve kinds of bodily excrements, or of the twelve spirituous liquors, one shall practise a *Chândrāyaṇa* penance. (2) Same is the expiating penance for eating garlic, onions, or red garlic, or plants having similar smells, or the meat of village pigs, of village cocks, of asses, and of cows. (3) In all these cases twice-born ones shall be initiated a second time at the close of the penance. (4) Clean shaving of the head, wearing girdles, carrying of staffs, alms-begging and practice of *Brahmacharyam* should be omitted in rites of second initiation. (5) Having eaten the flesh of any five-toed

* The text has *Vrithdlambhe* which means for purposes other than those of a religious sacrifice or divine worship.

animal, other than a hare, porcupine, Godhâ, rhinoceros, or a tortoise, one shall fast for seven days. (6) Having eaten the food of a hotel-keeper, of a courtesan, of a thief, or of a professional singer, one shall live on milk alone for seven days. (7) Likewise, after having taken the boiled rice (food) of a carpenter, or of a leather-manufacturer.* (8) Similarly, after having eaten that of an usurer, of a degraded person, of one who has performed the initiatory (rite of a Soma sacrifice), of a chain-bound prisoner, of one under a curse or accused of a heinous crime, or of an eunuch. (9) Likewise, of an unchaste woman, of an arrogant person, of one who lives by practising medicine, of a hunter, of a hard-hearted person, or of one who eats the leaving of food. (10) Likewise, of a woman without a son or a husband (unprotected woman), of a gold-smith, of one's enemy, of a degraded person. (11) Likewise, of a back-bite,† of a liar, of one who has transgressed the law, or of him who sells himself, or Soma juice.‡ (12) Of a professional dancer, of a weaver, of an ungrateful person, of a washerman. (13) Or of an iron-smith, of a *Nishâda*, of a stage-player, of a manufacturer of bamboo-made articles, or of a seller of arms. (14) Or of a trainer of dogs, of a wine-brewer, of an oil-manufacturer, or of a washerman. (15) Or of a woman in her menses, or of a

* The particle "cha" implies the food of any other degraded person such as a fisherman etc.,——Nanda.

† The text has *Pis'una*, which Kulluka Bhatta has explained as *Parokshe Pavanindâkâri*, one who calumniates a person at his back. Jolly has translated it as a malignant informer.

‡ The text has *Rasa-Vrikrayinâmcha*. Rasa here means Soma-juice or any other fermented vegetable sap or juice, the sale of unfermented juice being not degrading according to the Smriti, Jolly has translated it as "mollasses."

woman living in the same house with her paramour. (16) Likewise, after having eaten food looked at by a fœticide, or touched by a woman in her flow, or bited off by a bird,* or touched by a dog, or smelled by a cow. (17) Similarly, after having taken that which is willfully trampled under feet, or sneezed upon by a person. (18) Likewise, after having eaten the food of an insane, angry or diseased person.† (19) Or that which is unconsecrated, as well as the flesh of an animal wantonly killed (*i.e.*, not on the occasion of a sacrifice.) (20) Having eaten all species of fish other than the *Pāthina*, *Rohita*, *Rājiva*, *Simhatunda*, and *Sakula* fishes, one shall fast for three days. (21) The same is the penance for eating the flesh of all other aquatic animals. (22) Having taken water kept in a vessel of spirituous liquor, one shall take the water boiled with *Sankhapushpi* creeper, for a week; (23) For five days, after having drunk that kept in the vessel of a beverage. (24) A drinker of Soma juice, who smells the mouth of a drinker of spirituous liquors, shall thrice repeat the *Aghamarshānam suktam*, while immersed in water, and live on clarified butter for a day. (25) Having eaten the flesh of an ass, of a camel, or of a crow, one shall practise a *Chāndrāyanah* penance. (26) Likewise, after having eaten the flesh of an unknown animal, or dry meat, or meat kept in a slaughter-house. (27) Having (unknowingly) eaten the flesh of a carnivorous beast or bird, one shall practise a *Tapta Krichchham* penance. (28)

Having (unknowingly) eaten the flesh of a *Kalavinka*, of a *Plava*, of a *Chakravāka*, of a swan, of a

* The text has *Patatrin*, Nanda interprets it as "crows;" Kulluka as "crows and the like."

† Compare Yajnavalkya. Chap I. 160-167. *vs.*

Rajjudāla, of a *Sārasa*, of a *Dātyuha*, of a *S'uka*, of a *S'ārikā*, of a crane, of a heron, of a cuckoo, or of a wag-tail, one shall fast for three days. (29) Likewise, after having eaten the flesh of an animal with unbifurcated hoofs, or possessed of two rows of teeth. (30) Similarly, for a day and night, after having eaten the flesh of any bird excepting the franceline partridge, the *Kapinjala*, the (quail) *Lāvaka*, the peahen and the peacock. (31) He shall drink, for a day, water boiled with *Brāhmi* plants, after having knowingly eaten any insect. (32) He shall do the same penance for eating (unwares) flesh of a dog. (33) He shall practise a *Sāntapanam* penance for eating (unwares) mushrooms known as *Chhatrākam* or *Kavakam*. (34) For eating stale preparations of barley, wheat, or milk, or preparations of food containing clarified butter, sour gruel, and things prepared, over night, without the admixture of sugar (*lit.* modification of *khunda* treacle), one should fast for one day.* (35) Likewise, for eating (unwares) the juice flowing from an incision in a tree, (plants) raised in unclean substances, and the red exudations of trees. (36) Likewise, for unknowingly eaten the roots of water-lily, and *Krisarā*,† *Samyāva*,‡ sweet porridge, cakes,

* Jolly has omitted the qualifying or adjective clause of *Khāndavam Varjayitvā* in his translation of the text, which lays down that the penance should be done for eating only those kinds of stale barley-preparations etc., that are made without the admixture of sugar. The text imposes a limitation which the learned translator has evidently lost sight of in his rendering of the line.

† Dallana Miśra in his celebrated commentary on the *Sushruta Samhitā* describes *Krishrā* as a gruel-like preparation of rice, sesamum, and *Māsha* pulse boiled together.

‡ *Samyāva*—A kind of cake or pastry made with wheat-flower, milk and honey baked in a butter-pot and seasoned with powdered

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and *Shaskulis** not offered unto the gods, as well as rice-offerings before they are dedicated to the deity and libations of clarified butter before they are cast in the fire, (*lit.* before the performance of the *Homa*). (37) Likewise, for drinking the milk of she-animals excepting cows, she-goats and cow-buffalos.† (38) As well as the milk of a cow, she-goat or she-buffalo before the expiry of the tenth day of her parturition. (39) Likewise, for taking the milk of a cow whose milk flows out of itself, or of a cow in her heat,‡ or of one whose calf is dead. (40) Likewise, for taking the milk of a cow that eats ordures. (41) And for taking any thing turned sour except milk-curd. (42) A *Brahmachārin*, who has partaken of a *S'rāddha* repast, shall do a *Prājāpatyam* penance. (43) He shall sit in water for one entire day. (44) For taking honey and meat at one time, one shall do a *Prājāpatyam* penance. (45) Having taken any thing previously eaten by a cat, by a crow, by an ichneumon, or by a mouse, one shall drink the expressed juice of *Bráhmī* plants. (46) Having partaken of anything previously eaten by a dog, one shall fast for a whole day, and take *Panchagavyam* after that. (47)

pepper, cardemom-powders and ginger-bits: *Samitā Madhudugdhenā Modayitvā Sushobhanam, Pachet Ghritottare bhānde, kshīpēd-bhānde nava tatah, samyāvohsau yutas' churnair-khandaila marichādrakai.*

* *Shaskuli* is a kind of confectionary made with stuffings like our modern *Purfs* and *kachauris*.

† Nanda infers from the use of "cha" that the same penance is ordained for tasting excrements of these animals.

‡ The text has *Syandusi*, which may also mean a cow that has seen a bull or a cow that has borne two calves at the same time.

Having (unknowingly) taken the excrements of a five-toed animal, one shall fast for seven days. (48) Having partaken of an *A'ma S'rāddha* repast, one shall live on milk alone for three days. (49) A Brāhmaṇa, having unknowingly taken the leaving of a S'udra, shall live on milk alone for seven days. (50) A Brāhmaṇa, having unknowingly eaten the leaving of a Vais'ya, shall live on milk alone for five days. (51) For having taken the leaving of a Kshatriya, for three days; (52) and for one day, for having eaten the leaving of a Brāhmaṇa. (53) A Kshatriya, having eaten the leaving of a S'udra, shall live on milk alone for five days. (54) For eating the leaving of a Vais'ya, he shall live on milk for three nights. (55). Likewise, a Vais'ya, having eaten the leaving of a S'udra's plate, shall do the same penance. (56) Having eaten the food of a *Chandāla*, one shall fast for three nights. (57) A *Parāka* penance is the expiation for eating the cooked food of a *Chandāla*. (58)

Under no circumstance shall a Brāhmaṇa eat the flesh of an animal, not consecrated with Mantras, but he will eat, in conformity with the injunctions of the eternal scriptures, the flesh of an animal, consecrated with Mantras and duly offered on the occasion of a sacrifice. (59)

A wanton-killer of an animal shall suffer pangs for as many number of years in this world as that of hairs on the body of the slaughtered animal, and shall find no respite in the world to come. (60)

The self-begotten (Brahmā) created beasts for the purposes of religious sacrifice. A religious sacrifice is for the elevation of all universe; hence slaughter (animal-killing) is no slaughter (animal-killing) in a religious sacrifice. (61)

Viṣṇu

The slayer of animals for gain stands charged with a lesser sin in the next world than the one who eats the flesh of an animal; killed for purposes other than that of a S'rauta (Vedic) sacrifice. (62)

Cereals, cattle, beasts, trees, and birds, killed for the purposes of a religious sacrifice, are reborn in planes of higher existence. (63)

Animals should be killed only on the occasions of *Madhuṣārka*, *Daiva*, *Pitra* and other religious sacrifices, and not on any other occasion. (64)

A twice-born one, well-versed in the real imports of the Vedas, who kills an animal on the occasion of a religious sacrifice, causes the elevation of his own soul as well as that of the animal killed in the sacrifice. (65)

A self-controlled Brāhmaṇa, whether dwelling in the forest, or in his own house, or in the house of his preceptor, shall never betake to killing, unsanctioned by the Vedas. (66)

Acts (of) killing, which are sanctioned by the Vedas in this world, should be regarded as (acts of) non-killing, since it is from the Vedas that all religion (virtue) has emanated. (67)

He, who, for his own pleasure, kills harmless beasts,* should be regarded as dead in life; such a man shall know no happiness, here or hereafter. (68)

He, who desists (*lit.* wishes not) from inflicting pain, on any animal, either of death or confinement, (is really) the well-wisher of all creatures, such a man enjoys extreme felicity. (69)

* Nanda interprets the couplet to mean that it is not to sportively kill beasts of prey.

He, who has annihilated all killing propensities, shall obtain what he will contemplate, do, or fix his heart upon. (70)

Meat can not be obtained without killing a living creature, killing leads to hell; hence, let a man refrain from killing any creature whatsoever. (71)

Considering the origin of meat,* and with an eye to the pain which an animal suffers in death or incarceration, let a man refrain from taking all kinds of meat. (72)

He, who does not take meat by transgressing the law (by infringing the rules of the Vedas), like a *Pis'ācha*, earns the love of all, and enjoys an immunity from disease. (73)

He who sanctions the killing of an animal, he who quarters its dead body after killing, he who actually kills it with his own hand, its seller and purchaser, he who cooks its meat, he who serves out the cooked meat (to the diners) and he who eats it—these are the killers. (74)

A greater sinner exists not (in this world) than he who wishes to increase the flesh of his body by eating meat, without first offering it to his departed manes. (75)

The merit of a non-eater of meat, as well as that of one who celebrates a horse-sacrifice, each year, for a hundred years, is equal. (76)

The merit, which one acquires by renouncing meat-diet, can not be acquired by living on holy fruits or flowers; even a forest-dwelling hermit fails to acquire that by living on *Nivāra* grains (77) The animal

* According to the S'ruti, flesh is the product of the menstrual blood of the mother, the latter being always impure.—(Nanda),

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whose meat I take in this world shall eat my flesh in the next. This is the etymology of the term *Māṃsā*, (meat) as given by the wise (78)

CHAPTER LII.

A STEALER of gold, owned by a Brāhmaṇa, and less than eighty *Ratis* in weight, shall make over a club to the king, confessing his own guilt. (1) Killed, or struck (by the king with that club) he shall be purified. (2) Or he shall do a *Mahāvratā* penance, for twelve years, (3) Like the man who appropriates a trust property (to his own use). (4) A stealer of paddy or wealth shall practise a *Prājāpatyam* penance for a year. (5) He, who steals another's slave, whether male or female, or (takes wrongful possession) of a field, or of a tank, belonging to another, shall practise a *Chāndrāyaṇa* penance. (6) He, who steals an article of small value, shall do a *Sāntapanam* penance. (7) He, who has stolen articles of confectionary, solid food, drinks or cordials, beds, cushions, fruits, edible roots (vegetable tubers), or fruits belonging to another, shall take the *Panchagavyam* composition. (8) He, who has stolen hays, wood, trees, dry food, treacle, leather, cloth or meat (belonging to another) shall fast for three days. (9) A stealer of gems, pearls, corals, copper, silver, iron, or Indian bell-metal (white copper) shall live on particles of rice for twelve days. (10) He, who has stolen a cotton, silken, or woolen cloth, shall live on milk for three days. (11) He, who steals an animal with cloven or uncloven feet, shall fast for three days. (12) He, who has stolen a bird, or a scent, or a rope of thread, or an article made of

Bamboo (such as a winnow, etc.) shall fast for one day. (13)

A stealer shall any how make over the stolen good to its rightful owner, and then practise a penance for the expiation of the sin.* (14)

The man, who has stolen any article, by transgressing the injunctions of the moral codes, shall be bereft of that particular article in his next existence, in whatever caste he may be reborn. (15)

Inasmuch as the life, virtue and desire (of a man) are based on wealth, by all means one should refrain from destroying (robbing) other men's wealth. (16)

Of a thief and a destroyer of animal-life, a thief shall come to greater grief. (17)

CHAPTER LIII.

HAVING visited the bed of a forbidden woman, clad in a garment of bark, shall practise a *Prájápatyam* for a year, in the forest, in the manner of a *Mahu* penance. (1) Similarly, after having gone unto another man's wife. (2) Having had incest with a cow, one.

* The text has *Dattvaivápahritam, Dravyam dhanikasyápyu-páyatah, Práyas'chittumtatah Kuryát Kalmashasyápanutteya* which implies the sense that the performance of an expiatory penance by a thief is entirely contingent upon his any-how restoring the stolen article to its rightful owner, which is primarily obligatory. By any means he must first restore the stolen thing to its owner, failing which he is not even competent to do the penance of atonement. The loss of the owner must be first made good, and then, and then only the thief can seek absolution. Jolly has translated it as "though a thief may have restored to the owner the stolen property, he must still perform a penance."

practise a *Govrata* penance. (3) For holding sexual intercourse with a man, for unnatural crimes with a woman, for practising self-abuse, for holding sexual intercourse in water, by day, or in a bullock-cart, a man shall bathe with all his clothes on. (4) By holding sexual intercourse with a Chandala woman, one becomes equal with her in caste. (5) For holding intercourse (unwares) with her one shall practise two *Chīandrāyanas*. (6) A single *Prājāpatyam* for holding sexual intercourse with a beast or with a prostitute. A woman, defiled only one time, shall practise the same penance as laid down in respect of a man going unto another man's wife. (7—8).

The sin, which a Brāhmaṇa commits by going unto an adultress who has forsaken her husband (*Vrishali*),* for one night, he can only extinguish by living on alms and constantly repeating the *Gāyatri* for three years. 9).

CHAPTER LIV.

If a man associates with a sinner, he must do the same penance as the sinner himself (1). A Brāhmaṇa

* The term *Vrishali* may either mean a Sudra woman, or woman in her menses, or a barren woman, or an unmarried girl of twelve years of age, or an unmarried girl remaining in her father's house in whom menstruation has commenced, or a mother of a still-born child, or a faithless wife. The guilt contemplated in the text is committed by holding sexual intercourse with an adultress as Yama, after discussing the different meanings of *Vrishali*, has very explicitly laid down (*Vide* Yama Samhita Chapter I V: 27). Jolly has translated *Vrishali* as a *Chandala* woman, which is incorrect.

She, who deserts her own faithful husband and commits adultery with another is called a *Vrishali*. *Vrishali* is not a Sudra
Yama Samhita Chapter I: 27.

who has drink water from a well in which a five-toed animal has perished, or which has been extremely defiled, shall fast for three days. (2) A Kshatriya shall fast for two days. (3) A Vais'ya for one day only. (4) (And) a Śudra shall take his meal in the night* (under the circumstances. (5) All of them (except the S'udra) must take *Pañchagavyam* at the close of the penance. (6) If a S'udra drinks *Pañchagavyam*, and if a Brâhmaṇa drinks wine, both of them will go to the great howling Hell (*Mahā-rauravam*). (7) A husband, failing to visit his undiseased wife during her menstrual period,† excepting the days of Parva, shall fast for three nights. (8) A false witness shall do the penance of a Brahmanicide (9). He, who, after defecation or urination, has failed to wash the orifices of the organs (concerned) with water, shall bathe with all his clothes on, and perform a *Mahā-Vyāhṛiti Homā*‡ (10) He, who has held sexual intercourse§ after sun-rise, shall bathe with all his clothes on, and repeat the *Gōyatri* one hundred and eight times. (11) Having been bitten by dog, a jackal, a domestic pig, an ass, an ape, a crow, or a public prostitute, one shall approach a current stream of water and practise sixteen *Prāṇāyāmas*.

* The text has *Naktam*, which means a *Nakta-Vratam*, or taking a meal in the night. Jolly has translated it as "fast for a night."

† The *Ritukāla* or menstrual period during which sexual intercourse with a wife is recommended lasts for twelve days from after the fourth day of the monthly flow.

‡ According to Nānda Pandit the particle "cha" implies that he shall also touch a cow. Jolly has translated *Anudaka* as without water being near.

§ The text has *Nirmukta* which means who has spent himself. Jolly has translated the term as "surprised asleep," which may be equally correct.

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He, who has neglected (deserted) his Vedās and sacred fire, shall thrice bathe, and sleep on the bare floor, and take a single meal obtained by begging, each day, for a year. (13)

For setting one's self up by false statements, and for falsely accusing or abusing one's Guru, he must live on milk, for a month. (14) An athiest, a man who lives the life of an athiest,* an ungrateful person, a trader who uses false weights, or one who deprives the livelihood of a Brāhmaṇa, shall live on alms for a year. (15) An unmarried elder brother whose younger brother is married, a younger brother who gets himself married before his elder, an unmarried elder sister whose younger sister is married, the relative who gives such a girl in marriage, and the priest who officiates at the ceremony; shall perform the *Chāndrāyana*, penance. (16) He, who sells living creatures, land, religious merit and *Soma*, must perform the *Taptā Krichchhā*. (17) He, who sells, ginger, cereals, scents, flowers, vegetable roots, leather, ratan, beans, skeletal bones, hair, ashes, husks; skulls, milk, sesame-cakes; sesame, or oil, shall practise a *Prājāpatyam*. (18) He, who sells S'leshmātaka fruits, shellac, wax, shells, tin, mother of pearls, lead, steel, Audumvara, and articles made of rhinoceros-horns, shall practise a *Chāndrāyana* penance. (19) He, who sells red-clothes, cochineal tint, gems, scents, treacle, sweet juice or wool, shall fast for three days. (20) He, who sells meat, salt, shellac, or milk, shall practise a *Chāndrāyana*. (21) He should be re-initiated with the thread. (22) For riding an ass

* Several editions read *Vāhyāh*, which means lowcaste people who live outside the precincts of a town or village. Jolly has adopted this reading.

or a camel, or for bathing, sleeping, or eating naked one shall practise three *Prāṇāyāmas*. (23)

A recipient of improper gifts, or of gifts from unworthy persons, is purified by repeating, three thousand times, in an intent spirit, the *Gāyatri Mantra*, by living in a cow-pasture for a month, and by subsisting on milk for three days. (24)

He who has officiated as a priest at the sacrifice of one who is not fit to be so served, he who has performed the funeral rite for a stranger, he who has practised a magic of destruction, and he who has celebrated an *Ahina** sacrifice, shall regain his purity by practising three *Krichchha* penances. (25)

Those whose rites of *Sāvitri* initiation have not been performed at proper times (*Vrātyas*) shall be caused to practise three *Krichchha* penances, and shall be again duly initiated with the thread. (26)

The same penance should be done by twice-born ones, seeking to atone for having done improper acts and for having neglected the duties of Bráhmaṇism. (27)

Bráhmaṇas, who have earned money by condemnable means, shall regain their purity by renouncing that money, as well as by doing penances and repeating the sacred Mantras. (28)

For omitting to perform acts, performances of which are enjoined as daily obligatory by the Vedas, as well

* An *Ahina* sacrifice, according to Nanda Pandit, is one connected with repeated drinking of Soma-Juice and lasting from two to twelve days. Medhātithi in his commentary on the *Manu Samhitā* (Chapter XI 198) describes it as a sacrifice extending over two days or more. Kulluk (*ibid*) states that it lasts for three days or more and is alleged in the Vedas to cause impurity.

as for breaking the vow of *Snātaka*, fasting is the only atonement. (29)

For aiming, or raising a stick against a Bráhmaṇa, a bath and penance must be performed; for striking a Bráhmaṇa a *Krichchha* penance; for fetching blood on a Bráhmaṇa a *Krichchhâti Krichchha* penance. (30)

Let the virtuous have no dealings with the unexpiated sinners who have not practised the proper penances of atonement, nor speak lightly of them after they have performed such penances. (31)

A virtuous person shall never associate with a killer of an infant, of a woman, or of a person taken under protection, nor with an ungrateful wretch, even after they have performed proper penances for their guilt. (32)

Infants under sixteen years of age, old men of eighty years, women, and sick folks shall do only half of the penance enjoined to be performed for the crime they are guilty of. (33)

For the expiation of crimes not herein specially provided for, expiatory penances should be laid down in consideration of the age of the penitent and the nature of the crime he is guilty of. (34)

CHAPTER LV.

NOW about the expiatory penances for crimes committed in secret. (1) A killer of a Bráhmaṇa shall take an ablution in a current stream of water, and practise sixteen *Prāṇāyāmas*, and live on a *Havishya* meal, once a day, for a month, whereby he will be purified. (2) At the close of the penance he shall make the gift of a

milk cow. (3) A drinker of spirituous liquors is purified by practising the vow of *Aghamarshanam*. (4) A gold-stealer is purified by ten thousand times muttering the *Gāyatri*. (5) One who has defiled the bed of his preceptor will be purified by muttering the *Purusha Suktam* and performing a *Homa*, after having fasted for three days. (6)

As a horse-sacrifice, the king of sacrifices, removes all sin, so *Aghamarshanam Suktam* extinguishes all sin. (7)

Let a twice-born one practise *Prāṇāyāma* for the extinction of all sin; all the sins of a twice-born one is consumed by the (fire of) *Prāṇāyāma*. (8)

With his breath-wind held in suspense let a twice-born one thrice recite the *Gāyatri* with the *Vyāhriti*, *Praṇava* and *Gāyatri S'iras (mantras)*, this is called *Prāṇāyāma*. (9)

The lord of created beings (*Prajāpati*) milked "A," "U," and "Ma," the component letters of the *Praṇava (Om)* and the "Bhu," "Bhuva" and "Sva," (the *Vyāhritis*) from the three *Vedas* as their essence. 10

Prajāpati, the supreme lord of the universe, milked the three feet of the *Gāyatri* (running as) *Tat*, etc. from the three *Vedas*. (11)

By muttering this sound (*Om*) and the *Gāyatri* preceded by the *Vyāhritis*, at morning and evening, each day, one acquires the same religious merit which a Veda-knowing *Brāhmaṇa* acquires by reading the three *Vedas*. (12)

By muttering this trinity of *Mantras (Gāyatri, Praṇava and Vyāhriti)*, for a thousand times, outside the village, a man is enabled to cast off all sin in the course of a month as a snake casts off its slough. (13)

A Brāhmaṇa, a Kshatriya and a Vaishya, bereft of this trinity of Mantras, and of their daily religious duties at the proper time, become condemnable in the society of the virtuous. (14)

The three great *Vyāhṛiti* Mantras, as well as the *Tripadā* (three-footed) *Gāyatri* preceded by the eternal *Pranava* should be regarded as the mouth of (way of attaining) *Brahma*. (15)

He, who unremittingly mutters the *Gāyatri Mantra*, each day, for three years, becomes ethereal as the sky and light as the air* and attains the Supreme *Brahma*. (16)

The single-lettered (*Mantra, Om*) is the supreme *Brahma*; *Prāṇāyāma* is the greatest of all penitential austerities; nothing is greater than the *Sāvitrī* (*Mantra*), truth-speaking is greater than the vow of reticence. (17)

All the Vedic rites of *Homa*, *Yajna* etc., are perishable; eternal and undecaying is the *Pranava*, the exponent of *Brahma*, the lord of beings. (18)

Yajna-yajnas (sacrifices of mental repetitions of *Mantras*) are ten times greater than ritualistic sacrifices (*Vidhi Yajnas* such as *Darsha Purnamāshi* etc.) mentioned in the Vedas: Low-mutterings of *Mantras* (*Upāngshu-Yajna*) are a hundred times, and mental recitations of *Mantras* are a thousand times more meritorious than the *Vidhi-Yajnas*. (19)

The four *Pāka-Yajnas*† which are so intimately con-

* The text has *Vāyu-Bhuta, Kha-Murtimān*. It means that the votary can go anywhere he pleases like the air and assume any shape or become bereft of all forms like the ether.

† The four *Pāka-Yajnas*, according to Nanda Pandit, are the offerings to gods, to all beings, to manes, and to men, together with the offering to *Brahma*.

connected with and included within the *Vidhi-Yajnas*, do not rank a sixteenth part of the *Japa-Yajnas* in respect of merit. (20)

Undoubtedly a Bráhmaṇa may obtain final emancipation by dint of this *Japa* alone, inasmuch as there is a dictum in the Veda that, "such a Bráhmaṇa, friendly to all, becomes merged in the supreme Brahma." (21)

CHAPTER LVI.

Now then follow the purifying Mantras from all the Vedas. (1) By muttering which, or reciting which at a burnt oblation, twice-born ones are freed from all sin. (2) (They are the) *Aghamarshanam*. (3) *Devakritam*. (4) *Suddhavatya*. (5) *Taratsamandiyam*. (6) *Kushmāndyah*. (7) *Pávamānyah*. (8) *Durgāsāvitri*. (9)

Kulluk following *Devapala* in his commentary on the *Kāthaka Grihya S'utra* excludes the last (offering to Brahman) from the list of *Pāka-yajnas*. Similarly we find, only four *Pāka-Yajnas* mentioned in the *Grihya S'utras* of *Kausika*, *Parás'ara* and *Sāṅkhāyana*. *Pāka-Yajnas* are mentioned in the text as opposed to *Vidhi-yajnas*, sacrifices prescribed by the Vedas, probably because the latter are offered in the triad of sacred fire, whereas the *Pāka-Yajna* in its narrower sense denotes the oblation offered in the domestic fire (*Gārhapatyāgni*.)

3 Rig-Veda, X. 190. 1.

4 Vājasaneyi Samhitā, VIII. 13.

5 Rig-Veda, VIII. 84, 7—9.

6 Rig-Veda, IX. 58.

7 Vājasaneyi Samhitā, XX. 14—16.

(Taittiriya A'raryakam, X. 3—5.)

8 The term *Pávamānyah* ordinarily denotes the ninth book of the Rig-Veda, but according to *Nanda Pandit* it has reference to *Taittiriya Bráhmaṇa*, I. 4, 8.

9 Rig-Veda, I. 99, 1.

Atishangāh. (10) *Padastobhāh.* (11) *Vyāhṛiti sāmans.*
 (12) *Bhārundāni.* (13) *Chandra Sāmans.* (14) *Puru-
 shavrata Sāmans.* (15) *Avingam.* (16) *Bārhaspatyam.*
 (17) *Gosuktam.* (18) *Ashva-Suktam.* (19) *Chandra
 Sukta Sāmans.* (20) *S'ata-Rudriyam.* (21) *Atharva-
 s'iras.* (22) The three *Suparnas.* (23) *Mahā-Vratam.*
 (24) *Nārāyaniam.* (25) and *Purusha-Suktam.* (25)
 The three *A'jyadohas,* the *Rathāntaram,* the *Agni-
 Vratam,* the *Vāmadeva* and the *Vrihat sāma.* These

10 Sāma-Veda, II. 47—49.

11 Sāma-Veda, II. 578—580.

12 The Vyāhṛiti Samans, i.e., *Bhuh, Bhuvah, Svah, Satyam* and *Purushah.*

13 Bhārundah is the name of certain Sāmans twenty-one in number which begin with the words yat te Krishna Sākuna (Rig-Veda, X. 16-6). The verse quoted by Nanda Pandit does not occur in the A'raryagāna as alleged by him. Jolly says that "the Sāmans called *Ekavimsatyanugāna* are meant which are found in that work though they do not contain the verse referred to.

14 Sāma-Veda, I. 147.

15 A'raryaka Samhitā, IV. 33, 34, in Goldschmidt's Edition, Rig-Veda, X. 90, 1, 4,—*Jolly.*

16 Sāma-Veda, II. 1187.

17 Sāma-Veda, I. 91.

18 Sāma-Veda, I. 122.

19 The same text as in the fore-going S'utrā.

20 Sāma-Veda, I. 350. Nanda infers from a passage of Vāshishta (XXVIII. 12) that "Cha" refers to Sāma-Veda, II. 812, and I. 153.

21 Kāthaka, XVII. 11—16.

22 The text begins with the words Brahmā Devānām prathamah Sambabhuva (Brahmā rose first among the gods).

23 Taittiriya A'raryakam, X. 48—50.

24 Sāma-Veda, I. 91.

25 Taittiriya A'raryaka, X. Passim.

26 Rig-Veda, X. 90, 1. The particle "Cha" refers to Rig-Veda, X. 71 and I. 90, 6—8.

Mantras, chanted (by them) tend to purify all creatures ; and their chanter is enabled to recollect the incidents of his past existences, if he so desires it. (27)

CHAPTER LVII.

NOW the following should be avoided. (1) *Viz.* the *Vrātyās* (or twice-born ones not initiated with the thread at the proper time and within the proper age-limit) (2) The degraded. (3) Those whose fathers and mothers are impure. (4) The Food of all these persons must not be taken, nor gifts be accepted from them. (5) Cease to have any connection whatsoever with the gifts of persons from whom gifts may not be accepted. (6) The *Brāhma* energy of a *Brāhmaṇa* is extinguished by accepting gifts. (7) He, who accepts the gift of an article, of the mode of accepting which he is ignorant, is drowned with the giver in hell. (8) He, who, although worthy and capable of accepting a gift, refrains from receiving the same, goes to the region of givers (after death.) (9) One shall not refuse to accept the gifts of fuel, water, roots, fruit, refuge, meat, honey, beddings, cushion, chambers, flowers, milkcurd and edible plants when voluntarily offered (by their givers). (10)

A man, invited and pressed to take alms, may safely accept alms even from the miscreants. It carries the sanction of *Prajāpati*. (11)

His manes do not eat for fifteen years the food offered by a man who refuses to accept such a gift, nor

27 *Sāma-Veda* I. 67, *Sāma-Veda*, I. 233, *Sāma-Veda*, I. 27, *Sāma-Veda*, I. 169, *Sāma-Veda*, I. 234.

does fire convey the libations offered by him to the gods. (12)

For appeasing the hunger of one's *Gurus* and servants, as well as for the purpose of making offerings to one's gods and departed manes, one may accept a gift from any person whatsoever, but one must not satisfy one's self with that. (13)

Even for these purposes, one, capable of accepting the gifts of those kinds of article, must not accept them from unchaste women, from eunuchs, from the degraded or from one's own enemies. (14)

On the death of one's own parents, or in the event of one not residing in the same house with them even when they are alive, one, seeking one's own subsistence, shall take gifts only from the virtuous. (15)

One who ploughs the ground for half of the crop and gives the other half to the king or to the owner of the land (*Ardhika*), a *Kula-mitra* (*lit.* a friend of the family), one's own slave, a cow-herd, or a barber, as well as he who surrenders himself saying, I am your slave—the food of these persons, even if they are Sudras, may be taken.* (16)

* The castes mentioned in this Sutra are not properly S'udras but offspring of unions between parents of different castes. According to the Agnipuranam most of the Sankara Jātis (mixed castes) or S'at S'udras are the offspring of unions between twice-born fathers and S'udra mothers. There we find that Nāpitas (barbers) are the son of a Brāhmana father by a potter (Kumbhākāra) mother, herdsmen being, according to Parās'ara, the offspring of a Kshatriya by a S'udra damsel. Nanda considers that by the use of the particle "Cha" potters are also intended. A different interpretation of the text has been given in the Parās'ara Samhitā, though Kulluk Bhatta and Mītāṅsharā have both dissented from that view.

CHAPTER LVIII.

the Householders have three kinds of property. (1) (*vis*) white, mottled and black (2) A religious (rite) done with the white property by a man in this life confers upon him divinity (in the next) (3) That, done with the mottled property, serves to impart him human existence (4) That, which is done with the black property, makes him reborn as a beast (5) Property acquired by all (castes) by plying their proper and respective works or professions is called white property. (6) Property acquired by a member of any superior caste by following the profession of the next inferior caste is called mottled property. (7) Property acquired by a member of superior caste by following the profession of castes, by two or more degrees lower than his own, is called black property. (8)

Property inherited by a right of succession, or obtained as presents of love or affection, or obtained with a wife (marriage-dowry) is white irrespective of castes. (9)

Property acquired as a bribe or hush money, as well as that acquired by selling articles which ought not to be sold, or as the price of a favour or good turn done to a man (*lit.* the price of a benefit) are called mottled (*S'avalam*) property. (10)

Property acquired by gambling, by theft, by robbery, by deceit, by manufacturing artificial gold, or by sycophancy (*lit.* blowing chowries unto a rich person) is called black wealth. (11)

The work done by a man with any of these kinds of property bears him the like fruit both in this world and the next. (12)

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CHAPTER LIX.

LET the master of a house-hold perform the *yajnas** in his nuptial fire. (1) Both at morning and evening he shall perform the *Agni-hotra* sacrifice. (2) He shall make burnt offerings to the gods (failing to cast libations of clarified butter in the manner of an *Agni-hotra*). (3) Let him do the *Darsha-Paurṇa Māshi* sacrifices on the days of the new and the full moon. (4) In each solstice let him offer the *Pashu-bandha* (animal sacrifice). (5) In autumn and summer let him perform the *Agrayana* sacrifice, (6) or when the barley and paddy are found to ripe. (7) Persons with stores of paddy (food grain) enough to provide them for more than three years shall do the *Soma* sacrifice, once a year. (8—9). Short of money, a house-holder shall do a *Vais'vānara* sacrifice. (10) Food obtained from S'udras must not be used in a sacrifice. (11) Money obtained by begging for the celebration of a sacrifice should be all spent in its celebration. (12) Libations of clarified butter should be cast in the fire for the *Vishvedevas*, morning and evening. (13) Let him give alms to an ascetic (14) By giving alms to the reverential persons one acquires the merit of making the gift of a cow. (15) In the absence of an ascetic, the food (kept for him) should be given to a cow. (16) Or cast in the fire. (17) If there is food in the house, after the master has taken his meal, let not a beggar be turned away from the door. (18) Pestle and mortar, the grinding slab, the oven, the pitcher, and the broom—these are the five

* Nanda interprets it as *Vais'vadeva*, *S'ravanākarman* and similar sacrifices. *Paka-yajnas* denote all those sacrifices which may be done in the household fire and do not require the kindling of the triad of sacred fires.

animal-killing places in a house-hold (*lit.* of the master of a house). (19) For the expiation of sins let him do a *Brahma* sacrifice, a *Deva* sacrifice, a *Bhuta* sacrifice, a *Pitri* sacrifice and a *Nara* sacrifice, each day. (20) Reading the Vedas is called *Brahma* sacrifice. (21) Burnt offerings to gods constitute a *Deva* sacrifice. (22) Oblations of food offered unto all creatures constitute a *Bhuta-yajna*. (23) Libations of water offered to one's manes constitute a *Pitri-yajna*. (24) Hospitality to all chance-comers in the house is called *Nri-yajna*. (25) He who does not offer food to the gods, to Atithis, to his manes, to his servants (dependants) and to his ownself does not live, but merely breathes. (26)

[The three orders of ascetics, *vis.*,] *Brahmachārins*, *Yatis* and *Bhikshus* derive their sustenance from the order of the house-hold, hence a house-holder must not dishonour them when they are arrived at his house. (27)

The Rishis, the manes, the gods, the creatures, and the Atithis all look to the house-hold for sustenance; hence, the order of house-holders is the best of all other orders of life. (28) •

Following pursuits of virtue, wealth and desire, constant distribution of food, worship of the gods, honouring Bráhmaṇas, studying the Vedas and propitiating the manes are the duties, by duly discharging which, a house-holder comes by the status of Indra. (29)

CHAPTER LX.

RISING from his bed in the *muhurta* sacred to Brahman (forty-eight minutes before sun-rise) let him void excrements. (1) Facing the south by the night and

the north by the day and in the either twilight. (2) Not in a covered ground. (3) Nor on a ploughed field. (4) Nor in the shade of a sacrificial tree. (5) Not on the field of an alkaline soil. (6) Nor on grassy ground. (7) Nor on grounds in which lives any animal. (8) Not in a hole. (9) Nor on an ant-hill. (10) Not on a path. (11) Nor on a high road. (12) Not on another man's excrements. (13) Nor in a garden. (14) Nor close to a garden or tank. (15) Nor on charcoals. (16) Nor on ashes. (17) Nor on cow-dung. (18) Nor in a pasturage. (19) Nor in the sky. (20) Nor in water. (21) Not facing the sun, the moon, the fire, or the wind, or a Guru, or a woman or a Brâhmaṇa. (22) Nor without covering the head. (23) Having rubbed the anus with earth or brick (dust) and caught hold of his urinary organ with his hand, he shall rise and then cleanse himself with earth and water, enough to remove the smell and moisture* (24) The orifice of the urethra should be rubbed once with earth; the anus, twice; the left hand, ten times; the palms of two hands, seven times; and the two feet, three times. (25) This is the purification for house-holders; twice as much purification should there be for Brahmachârins, thrice as much for forest-dwelling hermits, and four times as much for Yatis (the fourth order of ascetics).

CHAPTER LXI.

Do not use a tooth-cleanser of Palasha-twig. (1) Nor one of a Shleshmântaka, Arishta, Vibbhitaka, Dhava

* According to Raghunaadana this rule holds good in respect of uninitiated house-holders.

or Dhanvana tree. (2) Nor that of a Vandhuka, Nirgundi, Shigru, Tilva or Tinduka tree. (3) Nor that of a Kovidâra, Shami, Pilu, Pippali, Ingudi or Guggula tree. (4) Nor that of a Pâribhadra, Amrika, Mochaka, Shâlmali or Shana tree. (5) Nor a (twig) of sweet taste. (6) Nor one of an acid flavour. (7) Nor that, half of which is dry. (8) Nor one borrowed with holes. (9) Nor one having a putrid smell. (10) Nor one that is shiny. (11) [One should not use a tooth-twig] facing the south or the west. (12) One should use (lit eat) a tooth-twig facing the north or the east. (13) A twig of a Vata, Asana, Arka, Khadira, Karanja, Vadara, Sarja, Nimva, Arimoda, Apâmarga, Mâlali, Kukubha, or Vilva should be used. (14) One that has an astringent, bitter and pungent taste. (15)

Each morning, one shall silently use a tooth-twig to the length of twelve fingers inclusive of the brush-like part at its end, and having a girth equal to that of the top of a small finger. (16)

Then having taken (used) and washed that with water, he shall deposit it in a clean place; one shall use a tooth-twig* on the day of the new moon. (17)

CHAPTER LXII.

NOW at the root of the first phalange of his small finger lies the *Prâjâpatyam tirtham* (place sacred to *Prajâpati*) of a twice-born one, the *Brâhma tirtham* (place sacred to Brahmâ) at the root of his thumb. (1—2)

* *Danta Kâshâ*—The twig of a tree bitten into the shape of a brush and used for the purposes of a tooth brush.

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The *Daivam tirtham* (places sacred to the Gods) at the tips of his fingers. (3) And the *Pitri tirtham* (place sacred to the manes) at the root of his second finger. (4) With his hand placed inside his thigh, and seated at a pure spot, in a happy mood of mind, and then thinking of no other object, and with his face directed towards the north or the east, he shall rinse his mouth with water that is neither hot nor boiled, bereft of froths, not brought by any S'udra, nor with one hand, and free from alkali. (5) He shall thrice rinse his mouth with the *Brahma tirtham* described above. (6) Twice rub his lips. (7) And touch his heart and head and the ducts of his organs (ears, eyes and nose) with the water. (8)

Brāhmaṇas, Kshatriyas, and Vais'yas are purified by sipping water, enough to respectively reach down to their hearts, throats and palates; women and S'udras are purified by sipping water enough to moisten their lips.* (9)

CHAPTER LXIII.

FOR the wherewithal to perform religious sacrifices a Brāhmaṇa shall resort to the king. (1) Do not travel alone on the road. (2) Nor in the company of the wicked. (3) Nor with the S'udras. (4) Nor with one's enemies. (5) Nor in the too early morning. (6) Nor late in the evening. (7) Nor during either twilight. (8) Nor at noon. (9) Nor by the side of water. (10)

* According to Mitāksharā women and S'udras are purified by sipping water enough to moisten their palates.

Nor too hastily. (11) Nor by the night. (12) Nor carried by vicious, diseased or tired beasts of conveyance. (13) Nor by an animal having a less limb. (14) Nor by wild animals, (15) nor by cows (bullocks), (16) nor bisterous beasts. (17) Before giving barley and water to the beasts of conveyance, let him not appease his own thirst and hunger. (18) Do not lie at the crossing of roads, (19) nor under a tree in the night, (20) nor in a deserted or solitary chamber, (21) nor on grass, (22) nor in the room where beasts are penned, (23) nor on hair, husks, skulls, skeletal bones, ashes, or charcoals, (24) nor on *Kārpāsa* seeds. (25) Let a man circum-ambulate a meeting of roads, (26) a divine image, (27) a known Vanaspati, (28) fire, Bráhmaṇas, prostitutes, a water-filled pitcher, a mirror, an umbrella, a flag, or a banner, a *Vilva* tree, *Vardhamāna* tree, a *Nandāvarta* (a particular kind of royal palace). (29)

As well as a palmyra-fan, a chowrie, a horse, an elephant, a goat; a cow, milk-curd, milk, honey, white mustard seeds, a lyre, sandal paste, arm, moist cow-dung, fruit, flower, moist potherbs, *Gorochanā* (pigment obtained from ox-bile) and sprouts of *Durva* grass. (31) Similarly, (he shall circum-ambulate) a turban, ornaments, gems, gold, silver, cloth, carts and meat. (32) Seeing earth kept in an ewer and containing all kinds of cereals, an animal tied to a tether, an unmarried girl and fish he shall start on his journey. (33) Having seen an insane, intoxicated or deformed person he shall turn back in his journey (34) As well as those who have purged, vomited or shaved their head and dwarfs, and persons, wearing dirty clothes or clotted hairs. (35) Similarly, having seen persons clad in *Kashāya* (yellow-tinged) or dirty clothes as well as *Kapilas*, [barren women, eunuchs, haunch-backed

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persons one shall refrain from starting on a journey. (36) Similarly (having seen) oil, treacle, dry cow dung, fuel, weeds, Palasha leaves, ashes, charcoals. (37) Likewise having seen salt, eunuchs, urine, impotent persons, cotton thread, and persons with dishevelled hair or feet bound in chains. (38) The sight of a lyre, of a sandal-paste, of moist pot-herbs, of a turban, of an ornament, and of an unmarried virgin is recommended. Never assail the shadow of a divine image, of a Brahmana, of a Guru, of a twany-coloured person or of an initiated person with your feet. Never touch with your feet spittings, vomitings, blood, urine, ordure, or bathing of another. (41) Never leap over the tether of a calf. (42) Do not run while it rains. (43) He must not cross a river without need. (44) Nor without first having offered libations of water unto the gods and his manes. (45) Nor swim across a river with his arms. (46) Nor in a leaky boat. (47) He must not stand on the border of a swampy ground* (48) He must not look into a well (49) Nor leap over it.†

He must make way for an aged man, for one carrying a load, for a king, for a *Snātaka*,‡ for a sick person,

* The text has *Nachchha kulamadhitishet*: 'Nachchha Kulam means the edge or border of a swampy place or a watery ground. Jolly has translated it as on the bank of a river.

† The text has *Na Kupam Langhayet* which Jolly translated as cross it (pool) by swimming through it or in any other way. The sense of the Sutra implying the prohibition of leaping over a well (Kupa) is obvious.

‡ Nanda quoting the *Grihya sutras* mentions three kinds of *Snatakas* viz (1) *Vidyā Snataka* (those who bathe after having studied the Vedas) *Vrata Snatakas* (those who bathe after performing any Vratas) and *Ubhaya Snatakas* (those who bathe after having studied the Vedas and completed the observed vows of student).

for a woman, for a bridegroom, and for a carter*. All of [these persons (meeting together) must make way for a king; and even a king must make way for (lit honour) a *Snātaka*. (51)

CHAPTER LXIV.

HE must not bathe in another man's pool. (1) In the absence of a pool of his own let him first lift five handfuls of earth from (another man's pool) and bathe therein. (2) He must not bathe while suffering from indigestion (3) Nor while feeling ill or indisposed (4) Nor naked.† (5) Nor at night. (6) Except on the occasion of a lunar eclipse. (7) Nor during either twilight. (8) Let a morning-bather bathe when the east is lighted up with the red glow of early dawn. (9) Let him not shake his head after bathing in order to shake off the water from his hair. (10)

He must not brush off the water with his hands, or wipe it off with the wet cloth, after bathing. (11) Nor touch any oleaginous substance.* (12) Nor put on an unwashed cloth which he had previously worn. (13) Let

* The text has *Chakri*. Jolly has translated it as one tiding in a carriage.

† According to Bhrigu and Gobhila, it includes besides one who is wholly undressed one without his upper garment, one who has dirty clothes on, one clad in lower garments of silk only, one who wears a greater number of clothes or double clothing, or one who wears a piece of cloth only on the pudenda.

* Raghunandana, the founder of the Bengal school of Smritis; reads the Sutra as *Natāilamvā Samsprīś'et*. (He must not touch oil.

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him tie a turban round his head and put on a pair of clean, washed cloths (upper and lower sheets) after bathing. (14) And not speak with a member of any Mlechchha or low caste. (15) He must bathe in a fountain, or in a natural reservoir of water, or in a tank. (16) Stagnant water is holier than water lifted up (from a pool or well.) Fountain-water is holier (more purifying) than stagnant water. River-water is holier than fountain-water, the water collected by Vasishtha or any other holy sage is holier than river-water, and Ganges-water is the holiest of them all. (17) Then having removed the dirt of his body with earth and water, he shall plunge into the water and invite (invoke) the Tirthas (holy pools) therein by reciting the three Richs commencing with *Apoishtâ*, etc.,* or the four Richs commencing with *Hiranya varna*,† or the one running as *Idam Apah*‡ *Pravahata Iti*. (18) After that, immersed in water, he shall thrice recite the *Aghamarshanam Suktam*. (19) Or the *mantra* running as *Tad vishnoh Paramam-Padam*.§ (20) Or the *Drupada Gâyatri*.|| (21) Or the *Anuvâk* running as *Yunjati Manah*.¶ (22) Or the *Purusha Suktam*. (23)

Apoishtha Mayo bhuva—Rig Veda X 9. 1-3. Ye waters are etc.

† Taittifiya Samhitâ V. 6, 1, 1-2. The golden coloured waters etc.

‡ Carry away all that, ye waters. Rigveda. I. 23. 22

§ Rigveda I. 22. 20. That most exalted step of Vishnu, etc.

|| Drupadâdiva mumuchâna, etc., like one released from a stake (Drupada) Atharva Veda. VI. 81. etc., Cf. Vâjasaneya Samhitâ: XX. 20. and Taittereya Brahmana II. 4. 4. 9; 6. 6. 3.

¶ Rigveda: V. 81. They get their minds devoted. etc.

After having bathed, and with²the²wet clothes on, let him offer libations of water unto the gods and manes,* while standing in water. (24) If he has changed his cloth (put on a dry cloth), (let him perform the *Tarpanam*) after having ascended the steps of the landing place.† (25) He must not squeeze his (wet) bathing garment before offering libations of water to the gods and manes. (26) Having bathed and sipped water, let him do the rite of *A'chamanan* in the orthodox way. (27) Let him offer a handful of flowers to the *Purusha* (supreme self or subjectivity) by reciting each verse of the *Purusha Suktam*. (28) (And) Handfuls of water after that. (29) First he must do the *Deva Tarpanam* (offer libations of water to the Gods) with the tips of his fingers known as the *Daiva-tirtham*. (30) After that the *Pitri-tarpanam* with the *Pitri tirtham*. (31) In these rites he must offer libations of water to the departed ones of his own family at the outset. (32) After that, to his agnates (Vandhus) and relations. (33) After that to his friends. (34) Thus one shall do the rite of bathing each day. (35) Having bathed he must mutter as many of the sacred *Mantras* as he will be capable of muttering. (36) He must unfailingly mutter the *Sāvītri mantra* in special. (37). (And) the *Purusha Suktam*. (38) There is nothing more sublime than these two (*Sāvītri* and *Purusha*

* the text has *Deva-Pitri tarpanam*. Jolly has translated it as feed the Gods and manes. '*Tarpanam*,' although it literally means propitiation, consists in offering libations of water (containing sesame under certain circumstances) to the Gods and manes, as is known to all Brāhmanas and followers of Brahmanism.

† The text has *Trithamuttiryaya*. *Tirtha* means a stepping stone, a landing place. Jolly has translated it as "after having crossed the bathing place (and reached the bank)" which may be anything else than the true import of the Sūtra.

Suktam). (39) By bathing only a man becomes competent to do the *Daiva* and *Pitri* sacrifices, to mutter the sacred Mantras and to make gifts as laid down (in the *Smriti*). (40)

Darkness of complexion, misfortune, bad dreams and anxiety (lit oppressive thoughts) of a man are removed after he has bathed in water. This is the conclusion. (41)

He, who bathes, every day, suffers not the pangs in the mansion of death. Even a miscreant is purified by daily baths. (42)

CHAPTER. LXV

THEN after having bathed and properly washed his hands and feet and duly sipped water, a man must worship the God Vāsudeva, who is without origin or death, either in an image, or in a consecrated pitcher of water. (1) Life should be imparted to the image by reciting the Mantra running as May Ashvinas (the twin physicians of the Gods) give life to thee, etc. He shall invoke the (presence of the) deity (in the image, etc.,) by reciting the *Anuvāk*, "may the mind be ready," etc., and thereafter make obeisance to the God (by lying on) his knees, elbows and head. (2)

He shall make the *Arghya* offering (to the deity) by reciting the three *Richas*, running as O ye waters, etc.; (3) The water for washing its feet, by reciting the four *Richas*, running as O ye golden coloured waters, etc. (4) He shall sip water by reciting the Mantra, O ye excellent

waters that extinguish all sin, etc.* (5) He shall offer the water for bathing by reciting the Rich, Carry, O ye waters etc. (6) With the one running as proud "of chariot horse, bull and hero" etc., the unguents and ornaments.† (7) With the one beginning with 'A youth, splendidly arrayed etc., a garment.‡ (8) With the Mantra beginning with "Blooming" etc., a flower§ (9). With the one beginning with "Thou art the destroyer of incense-stick," a burning||incense-stick.|| (10) With the one beginning as. thout are the light, the life (S'ukra) a lighted lamp.¶ (11). With the one beginning as "I praise *Dadhikrâvan*, a cup of honey (*Madhu-parka*).** (12) With the one beginning as *Hiranya-garbha*, etc., the offerings of edibles. (*Navidya*).†† (13)

Let him [offer, chowries, fans, mirrors, umbrellas, drinking water and cushions to the divinity by reciting the *Sâvitri Mantra*. (14)

He, who wishes to obtain eternal status, must recite the *Purusha Suktam* after having thus worshipped (*Vishnu*) and let him cast libations of clarified butter in the fire by reciting the same *Suktam*. (15)

* Atharva Veda I. 6. 4.; XIX. 2. 2. Taitteriya Aranyaka. VI. 4. 1. Nanda states that it is *Katha-S'âkhiya*.

† According to Nanda this mantra also belongs to the *Katha* school, Jolly says he has not found it in the manuscript of *Katha*. It occurs in the *Taittiriyâ Brahmana* II. 7. 7. 2. and the above translation is according to Sâyan's commentary on the work.

‡ Rigveda. III. 8. 4.

§. Taittiriyâ Samhitâ. IV. 2. 5.

Atharva Veda. VIII. 7. 27.

|| Vajasaneya Samhitâ I. 8. (cf. Mahidhara's)

¶ Vajasayana Samhitâ XXII. I.

** Rigveda. IV. 39. 6.

†† Rigveda. X. 121. 1-3.

CHAPTER LXVI.

ONE must not do the *Daiva* or *Pitri* rites with water collected at night. (1) He shall not offer an unguent to the deity which is bereft of Sandal-paste, musk, agolochum, Devadaru-wood, camphor, saffron, and nutmeg. (2) He shall not offer an Indigo-dyed cloth. (3) Nor an ornament made of artificial gold or imitation gem. (4) Nor a strong-smelling flower. (5) Nor a scentless one. (6) Nor one of a thorny tree or plant. (7) The white and sweet-scented flowers of thorny (trees or plants) may be given (to the deity). (8) Saffron and (red) lilies, although red coloured, may be offered. (9) Any product of animal body must not be used in substitution for a burning incense-stick. (10) Any oleaginous substance except oil and clarified butter must not be used for the purposes of a lamp. (11) The *Naividya* offering must not contain any forbidden article of fare. (12) The milk of a she-goat or of a she-buffalo, although otherwise not forbidden to be taken, must not be given (in the *Naividya*). (13) Likewise the flesh of a bear or of any five-toed animal. (14) Self-controlled, pure, with calm of mind, and free from hurry or anger, let him offer all offerings to the divinity with all his thoughts intent thereon. (15)

CHAPTER LXVII.

THEN having swept the place all round the (cooking) fire, and sprinkled water over it, and spread the *Kusha* grass all round and sprinkled water over them, let him take the upper-most part of all dishes and then offer (to the

following divinities) in the fire. (1) (*vis.*, To Vāsudeva (to the all-pervading one), to Sankarshana (to the supreme and universal attraction), to Pradyumna (the extremely effulgent being), to Aniruddha (the unrestrained spirit,) to Purusha (the subjectivity), to Satya (truth), to Achyuta (the undecaying one), to Vasudeva (the all-embracing effulgence. (2) To Agni, to Soma, to Mitra, to Varuṇa, to Indra and Agni, to Vishvedevas, to Prájápati, to Anumati, to Dhanvantari, to Vástupati, and to the Svisti-Krit, Agni. (3) After that, he shall make offerings with what is left in the dishes. (4) After that, with cooked-rice (*lit.* edibles) and accessory edibles (*Upabhakshyas*). (5)* To the north-east corner of the fire. (6) He shall make offerings to the presiding deities of bricks addressing them by their names such as to thee whose name is Amvā, to thee whose name is Dullā, to thee whose name is Nitatni, and to thee whose name is Chupanikā, to thee all. (7)

He shall invoke, circumambulate and make Vali offerings to Nandini, Subhagā, Sumangali, and Bhadrakāli, to the south-corner of the fire. (8) To Dhruva, to Shree, to Hiranyakeshi, and to the Vanaspatis on the supporting pole (main prop) of the room. (9) To Dharma (virtue), to Adharma (vice) and to Death at the threshold of the room. (10) To Varuṇa in the water-pitcher (*lit.* receptacle). (11) To Vishnu in the pestle and mortar. (12) To the Maruts in the grinding slab (13) To Vais'ravana, to Raja and to the ghosts over the terrace. (14) To Indra and his attendants

* Certain Editions read *Tārkhopatārkhābhyām* (to Tarksha and Uptarksha). Jolly has adopted this reading in his translation of the "Institutes of Vishnu." The Bhatapalli Manuscripts read the text as *Bakshopabkshābhyām*, which we have adopted.

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in the fore part of the fire. (15) To his attendants in its southern half. (16) To Varuṇa and his attendants in its back half. (17) To Soma and his attendants in its northern half. (18) To Brahma and his attendants in its centre. (19) Let him make *Vali* offerings to the firmament (*Akasa*) in the upward direction. (20) To the spirits that stir abroad by day on the floor. (21) To the spirits that roam about in the night, at night. (22) Upon blades of Kus'a grass, with their blades turned towards the south, he shall offer *Pindas* (rice-balls) to his father, grandfather, great grandfather, mother, father's mother, and father's grandmother, mentioning their names, and *Gotras* (and appending the term *Svadhā* thereto.) (23) He shall give unguents, flowers, burning incense sticks and *Naividya* (edible) offerings to the *Pindas*. (24) (And) utter benedictory *Mantras* after having placed a water-filled pitcher. (25) He shall offer *Vali* offerings to dogs, cows and *Svapachas* (the degraded) on the bare ground. (26) He shall give alms (to the poor). (27)* Great merit is obtained by harbouring *Atithis* (practising hospitality). (28) With the utmost care he shall attend to an *Atithi* arrived (at his house) in the evening. (29) Nor harbour a hungry (unfed) *Atithi* under his roof. (30)

As the Brāhmaṇa is the lord of all the social orders, as the husband of the wife, so the *Atithi* is the lord of the house-holder. (31) Worship of (hospitality to) the *Atithis* leads to heaven. (32)

An *Atithi*, who returns disappointed from the house

* According to Nanda Pandit the particle "Ccha" implies that he shall feed the Brahmanas as well,

of a house-holder, takes away his religious merit and gives him his own sin in return. (33)

A Brāhmaṇa, who stays for a single day (at one's house) is called an *Atithi*; he is called an *Atithi* from the fact of the uncertainty of his stay (*sthiti*). (34)

A Brāhmaṇa, who lives in the same village, or a Brāhmaṇa who lives on his wits (*Sāngatikā*), happening to arrive at the house of a man where he lives with his fire and wife, shall not be regarded as an *Atithi* (in that house.) (35)

If a Kṣatriya chance to arrive at one's (Brāhmaṇa's) house in the guise of an *Atithi*, one shall treat him to a sumptuous repast after feeding the Brāhmaṇas. (36)

Even if Vais'yas, S'udras, and one's dependants chance to come to one's house as *Atithis* (chance-guests), one shall feed them in the company of his servants, showing them marks of utmost grace or kindness. (37)

If his other friends chance to come to his house, let a house-holder feed them sumptuously with cooked-food to the best of his ability in the company of his wife. (38)

A newly married daughter-in-law, an unmarried daughter, a sick female inmate of the house, an *enciēte*, all these a house-holder may feed without impugny before feeding an *Atithi*. (39)

The imprudent one, who eats himself before feeding these persons, does not know at the time of eating that his body is being eaten by dogs and vultures. (40)

After first having fed the Brāhmaṇas and his own servants and dependants, let a house-holder and his wife take their meals after them all. (41)

After first having worshipped (offered cooked rice)

to the gods, manes, men, servants and house-hold gods, let a house-holder afterwards take his meal. (42)

He, who cooks (food) for his own exclusive use, eats sin: the residue of the food (rice) cooked for the purposes of a sacrifice is called the true food by the wise. (43)

Neither by studying the Vedas nor by performing the *Agni-Hotra* sacrifice, neither by penitential austerities nor by celebrating religious sacrifices, does a house-holder attain that elevated region (status) which he does by worshipping the *Atithis*. (44)

Morning and evening, let him respectfully give to an *Atithi* a cushion, water for washing his feet, and food to the best of his means. (45)

Shelter, a bed, unguent for feet, and a lamp—by giving each one of these to an *Atithi*, (a house-holder) acquires the merit of gifting a cow. (46)

CHAPTER LXVIII.

LET him not eat during a solar or a lunar eclipse. (1) Let him bathe after the expiry of the eclipse and take his meal. (2) If the sun or the moon sets without coming out of the shadow, let him bathe the next day after seeing the sun relieved. (3) Let him not eat after having seen a king, a cow, or a Bráhmaṇa in distress. (4—6) An *Agni-Hotra* sacrificer in a foreign country shall eat when he shall consider that his (proxy at home) has done the *Vais'vadeva* sacrifice. (7) On the occasion of a Parva, when he shall think that rites, ought to be done on the Parva, have been performed at home. (8) One shall not eat during indigestion. (9) Nor at midnight. (10) Nor at mid-day. (11) Nor

during either twilight. (12) Nor in wet clothes. (13) Nor in a single cloth. (14) Nor naked. (15) Nor while standing in water. (16) Nor while sitting on haunches. (17) Nor seated on a broken seat. (18) Nor in bed. (19) Nor in a severed dish. (20) Nor holding it on lap. (21) Nor (placing it) on the bare ground. (22) Nor holding it in the palms of hands. (23) Nor that to which salt is to be subsequently added. (24) Let not a man reprimand an infant (seated in the same row with him at a meal.) (25) Nor eat a sweet article (confect) alone. (26) Nor that whose butter or cream has been skimmed off. (27) Nor fried barley-grains by day. (28) Nor those containing sesame by night. (29) Nor curd and fried barley-powder by day. (30) Nor the leaves of Kovidāra, Vata, Pippala and Shana. (31) Nor before having made a gift. (32) Nor before having offered a burnt oblation. (33) Nor in wet feet. (34) Nor in wet feet and mouth. (35) Let not man take clarified butter which has been previously partaken of by another. (36) Nor gaze at the sun, moon and stars without washing his mouth after eating. (37) Nor touch his head without washing his mouth after eating. (38) Nor recite the Vedas without washing his mouth after eating. (39) Let him eat with his face turned towards the east. (40) Or to the south. (41) After having commended the food. (42) In an easy state of mind, wearing a garland of flowers, and smeared with scented unguents (such as sandal-paste, etc.) (43) Nor the entire food. (44) Excepting curd, honey, clarified butter, fried barley-powder meat and Modakas. (45)

Let him not eat in the company of his wife, nor in air, nor while seated on a raised seat. Let not one eat in the presence of many, nor many while a single person is looking at the meal. (46)

[Let him never eat] in a solitary (deserted) chamber, in a fire-chamber or in a divine chamber ; never drink water with blended palms of hands, and avoid over repletion. (47)

Let not a man take his meal at the third watch of the day, nor eat that which is unwholesome, nor in the early morning or early evening, nor at night, if over repleted in the day. (48)

Let him not eat that which has a repulsive sight ; nor in a lying posture, or with his foot resting on a stool, nor while seated on his haunches, or clasping his knees, or with a cloth tied round his knees (*Avasakthikam.*) (49)

CHAPTER LXIX.

LET not a man visit his wife on the eighth, fourteenth, or fifteenth day of the moon's wane or increase. (1) Nor after having eaten a *S'rāddha* repast (2). Nor having performed a *S'rāddha* ceremony (3) Nor after having been invited at a *S'rāddha* ceremony. (4) Nor after having performed a *Kāmya* ablution or *Homa*, nor while observing a vow (5) Nor while fasting, or just after eating on the day of initiation) (6). Nor at a cremation ground, in a deserted room, or in a divine temple. (7) Nor under a tree. (8) Nor by the day. (9) Nor during either twilight (10) Nor a dirty woman. (11) Nor in a dirty state of body. (12). Nor a woman who has not used an unguent. (13) Nor without himself using any unguent. (14) Nor a diseased woman (15) Nor when he is diseased himself. (16) He shall not go unto a woman who has a limb in less or excess, or one who is older than him in years, or a woman

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standing in the interdicted sexual relation to him (*Guru patni*), if he wishes to acquire health and longevity. (16)

CHAPTER LXX.

LET not a man sleep in wet feet. (1) Nor with his head turned towards the north or the west, or held in a hung down posture. (2) Nor naked (3) Nor on a scaffold made of moist (raw) bamboos. (4) Nor hung or suspended in the air (as in a hammock) (5) Nor on a bedstead made of *Palāsa* wood (6) Nor on one made of any of the five (forbidden) kinds of wood (7) Nor on one made of wood felled by an elephant. (8) Nor on one made of the wood of a lightning-blasted tree. (9) Nor on a broken one. (10) Nor on one, burnt (scorched) by fire. (11) Nor on one made of the wood of a tree that had been moistened with the temporal exudations of an elephant. (12) Let him not sleep at a cremation ground, or in a deserted room, or in a divine temple. (13) Nor amidst fickle or restive persons. (14) Nor amidst women (15) Nor on paddy, or with cows, wine, fire or his *guru* lying below him. (16)

Let not a man sleep in the day or without washing his mouth after eating; nor over ashes, or during either twilight, or in wet feet, or on the mountain top, or on an unholy ground. (17)

CHAPTER LXXI.

LET him not insult any person (1) Let him not laugh at an indigent or an illeterate person, or at one who has a limb in less or excess. (2) Let him not serve (enter the employ) of a mean or degraded person. (3) Nor do any thing which is hostile to the (injunctions of the) Vedas. (4) Let him dress and act as suited to his years. (5) To his knowledge, birth, pecuniary condition, and country. (6) He must not be arrogant. (7) Every day he must study, or discourse on the *S'astras*. (8) If his purse admits, let him not wear a torn or dirty cloth. (9) Let him not say, "I have not". (10) He must not put on a garland of flowers round his neck, which is strung with red-flowers or has a strong or offensive odour. (11) He may wear one of aquatic red flowers. (12) He must carry a stick of bamboo. (13) An ewer, full of water (14) He must wear *Upavita* (holy thread) made of *Karpas* cotton. (15) Two ear-rings of gold. (16) He must not look at the rising sun. (17) Nor at the setting sun. (18) Nor look (at it) through the intervention of a piece of cloth. (19) Nor reflected in a mirror or water (20) Nor at midday. (21) He must not look an angry *Guru* in the face. (22) Nor look his own shadow (image) cast in oil or water. (23) Nor in a tarnished mirror. (24) He must not look at his wife while she is eating. (25) Nor in an undressed condition. (26) Nor at one while he is urinating. (27) Or at an elephant that has broken loose from its binding stake. (28) He must not witness a bull-fight from an uneven ground (seat). (29) Or look at an insane. (30) Or intoxicated person. (31) He must not cast any impure substance, in the fire. (32) Nor blood. (33) Nor poison. (34) Neither (he must cast them, in water. (35)

He must not leap over fire. (36) Nor bask his feet in the fire. (37) Nor rub them over blades of *Kusha* grass. (38) Nor place them in a vessel of white copper. (39) Nor rub one foot against the other. (40) Nor write on the ground. (41) Nor rub brick-brats with his hands. (42) Nor cut weeds with his hands. (43) Nor cut his nails and hair with his teeth. (44) Let him avoid playing with dice. (45) (As well as) the rays of the autumn sun. (46) He must not wear clothes, shoes, garlands of flowers and holy threads, previously used by another person. (47) Let him not teach lessons to a S'udra. (48) Nor give the leavings of his plate or the residue of clarified butter he has drunk to a S'udra. (49) Nor sesame. (50) Nor instructions in religion. (51) Nor in the mode of practising Vratas. (52) Nor scratch his head and abdomen with blended hands. (53) Nor reject (the gift of) curd and flowers. (54) Nor himself remove a garland of flowers from his own neck. (55) Let him not rouse up a sleeping person. (56) Nor converse with a woman in her flow. (57) Nor with the degraded and low-caste men. (58) Before a god (divine image), a Bráhmaṇa and fire he shall lift up his right hand. (59) Nor report to its owner if he sees a cow grazing on another man's field (60) Nor if he finds her suckling her calf. (61) He shall not try to exhilarate a haughty man. (62) Nor live in the territory of a S'udra king. (63) Nor in a place abounding in vicious men. (64) Nor in a place which is without a physician. (65) Nor in one where disturbing physical phenomena or civic disturbances occur. (66) Nor for a long time on the mountain. (67) He shall not make any futile attempt. (68) Nor sing and dance. (69) He shall not stroke his arms. (70) Nor use indecent language. (71) nor speak falsehood, (72) nor unpleasant words, (73) nor hurt any one's feeling. (74) Wishing

to live long he must not neglect his body or depreciate himself, (75) and for a long time attend to his daily rites of *Sandhyā* and prayer. (76) He must not play with snakes and weapons, (77) or touch the orifices of his organs, (78) nor inflict punishment on any other man. (79) Those who are ought to be punished shall be punished for correction. (80) He must not speak evil of the gods, Bráhmaṇas, Scriptures and the high-souled one's. (81) Pursuits of desire or wealth, hostile to the imports of the S'astras, should be abandoned. (82) Virtue, unapproved by the people, must not be practised. (83) He shall make benedictory burnt offerings on the days of the full and the new moon, (84) and shall not cut weeds on those days. (85) He shall stay bedecked with ornaments. (86) He shall observe these rules of conduct. (87)

A self-controlled person, seeking virtue, shall observe these rules of conduct, sanctioned by the S'rutis and the Smritis, and followed by the pious. (88)

Through conduct one acquires longevity, through conduct one attains the status he wishes to obtain, and through conduct one obtains inexhaustible opulence. It is good conduct that removes all evil traits in a man. (89)

A man of good conduct, believing and unenvious, though bereft of all other qualifications, lives for a century. (90)

CHAPTER LXXII.

LET a man abide by embracing *Dama* (control of the mind) and *yama* (control of the external sense-organs) (1) Control of the senses is called *Dama*. (2) Both

this world and the next belong to a man who has controlled his senses. (3) The affairs of a man, who has not controlled his senses, do not thrive either in this world or in the next. (4)

Control of the senses is sacred and extremely auspicious, control of the senses is supreme. By controlling his senses, a man can obtain whatever he sets his heart upon (5).

He, who rides in the chariot of wisdom, drawn by five horses (of the senses) and driven by the charioteer, mind, in the straight road of truth and honesty, is enabled to conquer his enemies (anger, passion, etc.), if the horses do not go astray in wrong paths. (6)

He only, in whom the desires are merged (without any wise disturbing the evenness of his mind), as waters flow into the ever-filling and ever-fixed ocean, obtains peace, and not the man of desire who indulges in their gratification. (7)

CHAPTER LXXIII.

AN intending celebrant of a *S'rāddha* ceremony shall invite the *Brāhmaṇas* on the day previous to the date of its celebration (1) In the forenoon of the second day in the light fortnight, and in the afternoon of that day in the dark fortnight,* he shall cause the *Brāhmaṇas*, who have properly bathed and done the rite of *A'chamanam*, to be seated on cushions of Kusha grass

* The *Brahmanas* should be seated in lines in the forenoon of the day of the *S'rāddha* ceremony, if it is celebrated in the light fortnight, and in the afternoon of that day, if it is celebrated in the dark fortnight.

preferentially in the order of their seniority in age and knowledge.* (2)

On the *Daiva* side, two Brâhmaṇas shall be caused to be seated with their faces turned towards the east, and three Brâhmaṇas, on the Pitri, side with their faces looking towards the north. (3) Or one on each side. (4) In the rites of *A'ma S'râddha* or *Kâmya-S'râddha*, he shall make burnt offerings (by reciting the first five of the prophylactic (lit. monster-warding) Mantras, which occur in the Katha-Shâkhâ of the Vedas. (5) The second five Mantras in the rite of *Pas'u-S'râddha*. (6) The last five Mantras in the one celebrated on the day of the new moon. (7) In the *Ashtakâ S'râddhas* in the dark fortnight following the full moon of Agradhâyana, the first five, second five and last five Mantras should be respectively recited. (8) As well as in the *Anvashtakâs* (9) Then having obtained the permission of the Brâhmaṇas, he shall drive away the monsters by muttering the Mantra, "may the Asuras quit this place," and strewing sesame all round. (10) Then he shall invoke the presence of his manes by reciting the *Mantra* running as *Etah Pitarah*, etc., and then by means of scented water containing sesame and Kus'a grass, he shall prepare and offer the Pâdyam (water for washing the feet), and dress up and offer the *Arghya* and unguent offering by respectively reciting the *Mantras* commencing as *Yâ stihantvamritâ vâk*, etc., and *Yanme Mâtâ*, etc. After that he shall worship the Brâhmaṇas with offerings of Kus'a, sesame,

* The text has *Vidyâ Kramena i e*, the most advanced among them in erudition must occupy the first seat or cushion in the line, the one standing next to him in respect of knowledge the next cushion, and so on.

clothes, flowers, ornaments, burning incense-sticks, and lighted lamps to the best of his might. Then taking in his hand the cooked rice saturated with clarified butter and pondering upon the Adityas, Rudras, and Vasus, he shall look at the cooked rice and ask, May I do the *Agni-kāryam*? Then having been commanded by the Brāhmaṇas, as "do the *Agni-kāryam*," he shall make three burnt offerings. (11) He shall consecrate the butter by reciting the *Mantra*, *Ye Māmakāh Pitarah*, etc. and then give the cooked rice in a silver plate, or in any other kind of vessel available, by reciting the *Mantra* *Namoh Vis'vebhyoh*, etc., to the Brāhmaṇa seated with his face towards the east. (12) To (the Brāhmaṇas) seated with their faces towards the north, considering them as the living representatives of his father, grandfather and great-grand father and pronouncing their names and *Gotras*. (13)

He shall recite the *Mantra*, *yanme Prakamā Aho-rātraih*, etc., at the time when the Brāhmaṇas would be eating that cooked rice. (14) As well as *Itihāsas*, *Purānas*, and *Dharma S'āstras*. (15) Near the leavings of the dishes of Brāhmaṇas and on blades of *Kusha* grass with their tips directed towards the south, he shall offer a *Pinda* to his father by muttering the *Mantra*, *Prithivi Darvi*, etc. (16) The second one to his grand-father, (by muttering the *Mantra*, *Antariksham, Darvi Raksha*, etc. (17) The third one to his great-grand-father (by muttering the *Mantra*, *Dyordivi Raksha*, etc. (18) He shall make the offering of cloth by reciting the *Mantra*, *Yetra Pitarah Pretāh*, etc. (19) The offering of boiled rice by reciting the *Mantra*, *Virāannah, Pitaro, Dhatte*, etc. (20) He shall rub his hands against the tips of *Kusha* grass by reciting the *Mantra*, *Atra Pitaro Mādūyadhvam*, etc. (21) (And) encircle the *Pindas* with

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jets of water, break down the *Pindas*, and wash the ground in front of them by reciting the *Mantra*, *Urjam Vahanti*, etc., and offer the *Arghya* offerings, flowers, burning incense-sticks, unguents and edibles. (22) (And) a water-pot with oil, honey and clarified butter. (23) The Brāhmaṇas having eaten to their satisfaction, he shall recite the *Mantra* commencing as *Mā meksheshta* etc., and scatter the residue of the boiled rice, offered in the *S'rāddha*, with blades of *Kus'a* on the leavings of the plates of the Brāhmaṇas, and ask them (Brāhmaṇas) "are you satisfied, is the ceremony completed?" [Then having got their reply], he shall give water for *A'chamanam* to the three Brāhmaṇas, seated with their faces to the north, and after that, to the two Brāhmaṇas seated with their faces turned towards the east. After that, he shall sprinkle water over the ground of the *S'rāddha*, saying, "let the ground be well-washed." He shall do all these works with *Kus'a* blades in his hand. (24) Then he shall circumambulate the Brāhmaṇas seated with their faces turned towards the east, muttering the *Mantra*, *Yanme Rāmah*, etc., and having finished the rite of circumambulation, he shall give them their *Dakshinās* (honorariums) according to his might. He shall say, "be ye free," and the Brāhmaṇas shall reply "we have become free." After that, he shall recite the *Mantra*, "the gods and the manes," etc. (25) Then having addressed the Brāhmaṇas seated with their faces towards the east, by mentioning their names and *Gotras*, he shall give them *Akshyaya* water, and address them as "be pleased, O Ye *Vis'vedevas*. After that, calm in mind, and with palms of his hands blended together, he shall pray as follows (26):—"Let there be more makers of gifts in our family, let our knowledge of the Vedas grow from more to more, may our progeny increase.

May not reverence for the good depart from our family, and may we have plenty to give." (27) And the Brāhmaṇas shall reply, "be it so." (28) "May our food grains be ample in quantity and may we get *Atithis*. May many solicit our favour, may we not be obliged to seek any man's bounty." (29) Having muttered these two Mantas, he shall receive blessing. Then after having duly propitiated, followed and bid farewell to the Brāhmaṇas, he shall read aloud the Mantra running as *Vāje*, *Vāje*, etc. (30—31)

CHAPTER LXXIV.

ON the occasion of the *Ashtakas** one shall first do a *S'rāddha* unto the gods and then perform the *S'rāddhas* of his manes with offerings of cakes, meat and S'akas. Under the auspices of the *Anvashtakās*† he shall first make the burnt offerings (*Homa*) in the fire unto the gods, by muttering the five afore-mentioned Mantras, and feed the Brāhmaṇas for the propitiation of his father's mother and father's grand mother. He shall give them *Dakshinās*, follow them to a little distance from his house and bid them adieu as before (1) After that, he shall dig three trenches in the ground. (2) He shall kindle a fire on the north east angle of the base of the trenches and offer *Pindas* thereon. (3) Those offered to the male (ancestors) should be deposited at the base of the three trenches, and those offered to the female

* The eighth days of the three months in which manes are to be propitiated.

† The ninth days of the dark fortnight of the three months following the day of the full moon in *Mārgas'irsha*.

ancestors as well. (4) The three trenches in respect of the male ancestors shall be filled with boiled rice and water (5) Those in respect of the female ancestors with milk and boiled rice (6) Each of these trenches shall be filled with milk-curd, meat and milk. (7) Having thus filled them, he shall mutter the *mantra*, "may these (offerings) last ye (male ancestors) and ye (female ancestors) for eternity. (8)

CHAPTER LXXV.

HE, who shall do a *S'rāddha* ceremony in the life time of his father, shall do it unto those to whom his grand-father shall perform a *S'rāddha* ceremony. (1—2) In the event of his father, father's father, and father's grand father living, he shall not do any *S'rāddha*. (3) He, whose father is dead, shall offer a *Pinda* to his deceased father and one to each of the two ancestors immediately preceding his grand-father. (4) He, whose father and grand-father are dead shall offer a *Pinda* to his deceased father and grand-father each, and another *Pinda* to his grand-father's grand-father. (5) He, whose grand-father is dead, shall offer a *Pinda* to his (deceased) grand-father, and one to each of the two ancestors, immediately preceding his great grand-father, in the ascending line. (6) He, whose father and great grand father are dead, shall offer a *Pinda* to his father and a *Pinda* to each of the two ancestors preceding his grand father in the ascending line. (7)

The wise one shall thus do the *S'rāddha* unto his mother's father, grand father and great grand father, etc.), duly changing the wording of the Mantras accord-

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ing to the exigencies of the case. In the *S'râddhas* of brothers, etc., such modifications of *mantras* shall be omitted. (8)

CHAPTER LXXVI.

THE days of the new moon, the three *Ashtakas*, the three *Anvashtakas*, the day of the full moon in the month of *Maghâ*, the thirteenth day of the moon's wane following upon the day of the full moon in the month of *Bhâdra*, marked by the asterism *Maghâ*, and the months when *Brihi* and barley grain ripen (1) These are the occasions on which, according to *Vrihaspati*, *S'râddha* ceremonies ought to be performed. He who fails to celebrate a *S'râddha* ceremony on any of these occasions, goes to hell. (2)

CHAPTER LXXVII.

The time when the sun passes over to a new zodiacal (1) The two equinoxes (2) Specially the two solstices.* (3) The astral combination known as the *Vyatipat*. (4) The days marked by one's natal star. (5) *Abhyudaya S'râddha*.† (6) According to *Prajâpati*

* The last days or *Sankrantis* (the day on which the sun changes the zodiacal sign) of the months of *Vais'akha*, *Kartika*, *S'râvana* and *Mâgha*.

† *Abhyudaya* literally means Increase or Prosperity. *Abhyudayik S'râddhas* are those which are performed in connection with any rite of prosperity, such as marriage, the rite of the causation of the birth of a male child (*Punsavanam*), etc.

these are the occasions of *Kāmya S'rāddhas* or (S'raddha ceremonies performed for the fruition of any definite object). *S'rāddhas* performed on these occasions bear eternal fruits. (7)

The wise shall never perform a *S'rāddha* during either twilight, or at night, except on the occasion of a lunar eclipse when they can so perform. (8)

A *S'rāddha* ceremony done during the continuance of an eclipse is highly meritorious and grants to the performer all things he desires. The merit of such a performance endures as long as the moon and the stars endure in the universe. (9)

CHAPTER LXXVIII.

A *S'rāddha* ceremony done on Sunday always accords good health (to its performer). (1) (Done on) Monday it gives good fortune. (2) (Done on Tuesday it produces fright from battle. (3) Done on Wednesday, it ensures realisation of all desires. (4) Done on Thursday, it imparts knowledge coveted by the performer. (5) Done on Friday, it imparts wealth (to the performer). (6) Done on Saturday, it increases the duration of life. (7) Done under the auspices of the asterism *Krittikā*, it ensures a residence in heaven. (8) (Done under) the auspices of the asterism *Rohini*, it imparts progeny. (9) Done under the auspices of the asterism presided over by the moon (*Mrigas'ira*), it gives the energy of Brahma (10) Done under the auspices of the asterism presided over by the Rudras, (the asterism *A'rdrā*) it gives a prosperous business. (11) Done under the auspices of *Punarvasu*, it gives land. (12) Done under the auspices

of *Pushyā*, it gives increase of the bodily principles. (13) Done under the auspices of the asterism presided over by the serpent (the asterism *As'leshā*), it gives property. (14) Done under the auspices of the asterism presided over by the manes (the asterism *Maghā*), it accords the realisation of all desires. (15) Done under the auspices of the *Bhaga* (the asterism *Purva Phalguni*), it imparts good fortune. (16) Done under the auspices of the asterism presided over by *Aryaman* (the asterism *Uttara-Phalguni*), it gives wealth. (17) Done under the auspices of the asterism *Hastā*, it gives superiority among members of one's own caste. (18) Done under the auspices of the asterism *Chitrā*, it gives handsome-looking sons. (19) Done under the auspices of the asterism *Svāti*, it gives success in trade. (20) Done under the auspices of the asterism *Vishākhā* it gives gold. (21) Done under the auspices of the asterism presided over by *Mitra* (the asterism *Anurādhā*), it gives friends. (22) Done under the auspices of the asterism presided over by *S'akra* (the asterism *Jeshthā*), it accords a kingdom. (23) Done under the auspices of the asterism *Mulā*, it gives success in agriculture. (24) Done under the auspices of the watery asterism (*Purvā-Shāddā*), it gives sea-borne wealth. (25) Done under the auspices of the asterism presided over by the *Vis'vedevas* (the asterism *Uttarā-shāddā*), it grants the realisation of all desires. (26) Done under the auspices of the asterism *Abhijit*, it gives excellence. (27) Done under the auspices of the asterism *S'ravanā*, it grants realisation of all desires (28) Salt in the one done under the auspices of the asterism (*Dhanishthā*) presided over by *Vāsava*. (29) Done under the auspices of the asterism (*S'atabhisā*) presided over by *Varuṇa* it gives an immunity from disease. (30) Done

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under the auspices of the Asterism Aja (*Purva Bhādrāpada*), it gives digging implements (31) Done under the auspices of the asterism *Uttarabhādrapada*, it gives a house. (32) Done under the auspices of Paushṇa (Revati) asterism it gives kine. (33) Done under the auspices of the asterism As'vini, it gives horses. (34) Done under the auspices of the Yāmya (*Varani*) asterism) it confers longevity. (35) Done on the day of the *Pratipad* (first day of the fortnight), it gives a house and a beautiful wife. (36) Done on the second day of the fortnight (*Dvitiya*), it gives a daughter who fulfils all the expectations of her father. (37) On the third day of the fortnight it grants all desired objects. (38) Done on the fourth day of the fortnight, it gives animals. (39) Done on the fifth day of the fortnight it confers property and handsome sons. (40) Done on the sixth day of the fortnight, it gives victory in a game of dice. (41) Success in agriculture on the seventh and success in trade on the eighth day of the fortnight. (42—43) Done under the auspices of the ninth day of the fortnight, it gives animals. (44) Done under the auspices of the tenth day of the fortnight, it gives horses. (45) Done under the auspices of the eleventh day of the fortnight, it gives a progeny of sons, resplendent with the effulgence of Brahma. (46) Done under the auspices of the twelfth day of the fortnight, it gives longevity, opulence, gold, silver, and a kingdom. (47) Done under the auspices of the thirteenth day of the fortnight, it gives good fortune. (48) Done under the auspices of the full moon, it grants the realisation of all desires. (49) The fourteenth day of the fortnight is recommended for the *S'rāddha* ceremonies of those, killed by weapons. (50) There are two verses in the Pitri Gita on the subject. (51).

May such foremost of men take birth, in our family, who will do a *S'rāddha* unto us on the thirteenth day of the moon's wane in the month of *Ashada*, marked by the astral combination known as the *Gajachchhāyā*,* or will do *S'rāddhas* throughout the month of *Kārticka*, each afternoon. (52—53).

CHAPTER LXXIX.

NOW one shall not do a *S'rāddha* ceremony with water collected in the night. (1) In cases, where *Kus'a* grass would be unavailable, *Ka'sa* or *Durvā* grass would be given in its stead. (2) Threads of *Kārpāsa* (cotton) should be given where a piece of cloth would be unavailable. (3) Ends (*Āghā*) of a piece of *A'hata* cloth† may also be given. (4) Strong-scented or offensive-smelling flowers, as well as those of red colour, or culled from thorny plants should be avoided. (5) White, fragrant flowers, even if they are born of thorny plants, and aquatic flowers, even if they be of red colour, shall be offered. (6) Lard or fat must not be given in the lamp (used for lighting purposes.) (7) Oil or clarified butter shall be rather given in its stead. (8) Any kind of animal-produce (such as, nails, etc., of animals) shall not be used for the purposes of an incense stick. (9) Let him give bdellium with honey and clarified butter.

* When the sun is in the asterism *Hastā* on the thirteenth day of the moon's wane, marked by the asterism *Māghā*, the combination known as the *Gajachchhāyā* is said to follow.

† A new, unused piece of cloth with white fringes, only once washed with water is called an *A'hata* cloth.

(10) (Pastes) of sandal wood, saffron, camphor, aloe-wood, and Padma-Kâsthâ as unguents. (11) Let him not give any kind of artificial (manufactured) salt. (12) He must not give clarified butter and curries with his hand. (13) Let him give metal utensils. (14) Especially those made of silver. (15) He must offer vessels made of the horn of the rhinoceros, blankets made of the hairs of a mountain-goat, the skin of a black antelope, sesame, white mustard seeds, and other holy articles, as well as those which have the virtue of warding off monsters. (16) Let him avoid giving pepper, Mokundaka flowers, Bhu-strinas, the leaves of S'igru, mustard, Surasa, Sarjaka, gourds, pumpkins, bringels, the potherbs known as Palakya, Upadaki, and Tanduliyaka, Kusumbha, Pindâlu, and the milk of the she-buffalo. (17) (As well as) Rajamasha, lentil seeds, stale food and artificial salt. (18) He shall avoid anger. (19) Must not shed tears. (20) And avoid hurry. (21) In respect of giving clarified butter, metallic vessels or those made of the horn of the rhinoceros, or of the wood of the Phalgu tree are recommended. (22) There is a verse on the subject. (23)

Anything (offered to the manes) in a gold or silver, vessel, or in one made of the wood of the Phalgu or Audumvara tree, or in one made of the horn of the rhinoceros, bears eternal fruit. (24)

CHAPTER LXXX.

SESAME seeds, Brihî grains, barley grains, Mâshapulse, water, roots, fruits, S'yâmaka grains, Priyangu, Nivâra grains, Mudgapulse and wheat (satisfy the manes) for a

month. (1) Meat and fish (satisfy them) for two months. (2) The flesh of deer for three months. (3) The flesh of a lamb for four months. (4) The flesh of a bird for five months. (5) The flesh of a goat for six months. (6) The flesh of a Ruru (a species of deer) for seven months. (7) The flesh of a Prishati (a species of spotted deer) for eight months. (8) The flesh of a Gavaya, for nine months. (9) The flesh of a buffalo for ten months. (10) The flesh of a tortoise for eleven months. (11) The cow-milk or its modifications (satisfy the manes) for a year. (12) There is a Gâthâ verse on the subject in the *Pitri Gitâ*. (13) Constantly we eat the Kala S'âk, large-scaled fish and the flesh of an old goat,* or that of a rhinoceros whose horn is yet undeveloped. (14)

CHAPTER LXXXI.

LET him not keep the boiled rice on the cushion. (1) Nor touch it with his feet. (2) Nor sneeze over it. (3) Let him ward off the monsters by strewing sesame or mustard seeds (all round). (4) He must not do a *S'râddha* in a covered place. (5) Nor see a woman in her menses. (6) Nor a dog. (7) Nor a domesticated pig. (8) Nor a domestic cock. (9) Let him carefully exhibit the *S'râddha* to a goat. (10) The Brâhmanas shall eat their meal by holding perfect silence. (11) Without covering their heads. (12) Without putting on their shoes. (13) Without placing their feet on the

* The text has *Bârdhinasa*. Jolly, following Nanda Pandit, has translated the term as flesh of the cram called *Bârdhinasa*. Kulluk and Vijnaneshvara interpret the term [to mean an old, white goat which is also supported by the Agni-puranam.

stools. (14) Let not the man who has a limb in less or excess see the *S'ràddha* ceremony. (15) Let not the S'udras witness it. (16) Nor the degraded ones. (17) At that time, let him (the celebrant) of the ceremony, feed the Bráhmaṇas, or beggars* with the permission of the Bráhmaṇas. (18) Even asked by the giver, let not the Bráhmaṇas speak in commendation of the food (*Havis*). (19)

As long as the boiled rice continues warm, as long as the Bráhmaṇas silently eat that, as long as they do not speak in praise of that boiled rice, so long do the manes eat. (20)

Having brought together the residue of all sorts of substantial food and (of curries, etc.,) he must sprinkle it with water, and place it (on the Kus'a grass strewn) before the Bráhmaṇas who have eaten their meal. (21)

The remainder of the food, cast on the Kus'a blades, falls to the portion of those who had been dead before attaining the age of being cremated, (below two years of age), or had wantonly deserted their innocent wives when alive. (22)

The remainder of food that is left on the ground falls to the portion of honest and industrious servants (slaves.) This is what has been said by the Rishis. (23)

CHAPTER LXXXII.

HE must not test (enquire into the descent and qualities of) a Bráhmaṇa in connection with a rite of *Daiṇa*

* The text has *Vikshukam*. Jolly has translated it as an ascetic.

S'rāddha (1) He shall do it in respect of a *Paitra S'rāddha* (done in honor of the manes) ceremony. (2) Let him avoid (not invite) Brāhmanas who have limbs in less or excess. (3) Brāhmanas who have done improper acts. (4) (Brāhmanas) who are deceitful as the cats. (5) Brāhmanas who wear a cloak of religion. (6) Brāhmanas who are professional astrologers. (7) Brāhmanas who subsist upon the offerings made to the idol on which they attend. (8) Physicians. (9) Brāhmanas who are sons of not married wives. (10) Their sons. (11) Those who act as priests at many men's sacrifices. (12) Those who officiate as priests at the religious sacrifices of S'udras. (13) Those who are village-priests. (14) Those who officiate as priests at the sacrifices, of those who should not be so served. (15) Those who have not been initiated with the thread within the proper age limit (*Vratyas*) (16) Those who officiate as priests at the sacrifices of *Vratyas*. (17) Those who accept gifts on the occasion of a *Parva*. (18) Malignant informers. (19) Brāhmanas who teach the Vedas for fee (20) Those who have been taught the Vedas for fee (21) Brahmanas who subsist on the food given by S'udras. (22) Brāhmanas who associate with the degraded. (23) Brāhmanas who have not studied the Vedas. (24) Brāhmanas who have neglected the rites of *Sandhya*. (25) Brāhmanas who have entered the king's service. (26) The naked ascetics. (27) Brāhmanas who have quarrelled with their fathers, who have deserted their parents, Gurus, (28) and their fire. (29)

These are said to be the worst of Brāhmaṇas who defile a Row of Brāhmaṇas (*i.e.*, who sit down to a meal in the same Row with them—*Pankti dushakās*). The wise one shall carefully avoid such Brāhmaṇas on the occasion of a *S'rāddha* ceremony. (30)

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CHAPTER LXXXIII.

THE following are the *Panktipāvanās* (Brāhmaṇas sanctify the row in which they sit down at a *S'rāddha* repast). (1) One who has studied the three Vedas. (2) One who keeps the five fires. (3) One who sings the psalm, *Ṣeshthya Sāma*. (4) One who has studied even a single Veda. (5) He who has studied any of the Vedāngas. (6) He who has studied the *Purana*, *Itihasa* or *Grammar*. (7) He who has studied even a single *Dharma Śāstra*. (8) One who has purified himself by resorting to sacred shrines or pools. (9) One, purified by the celebration of religious sacrifices. (10) One, purified by practising penitential austerities. (11) One, purified by truth (speaking truth only.) (12) One, purified by (muttering) the *Mantras*. (13) One devoted to the recitation of the *Gayatri*. (14) Sons of girls married in the Brahma form of marriage. (15) One who reads the three Suparnas. (16) The son-in-law (of the deceased, (17) and his daughter's sons, they are the receptacles (fit persons). (18) Especially the *Yagins*. (19) There is a verse on the subject in the *Pitri Gita*. (20)

May he be born in our family who will assiduously feed *Yogins* at a *S'rāddha* repast whereby we are satisfied. (21)

CHAPTER LXXXIV.

LET not a man do a *S'rāddha* ceremony in a country of the barbarians. (1) Let him not go to a county of the Barbarians. (2) By drinking water out of another man's tank, one acquires the same caste with him. (3)

Viṣṅnu Saṁhitā:

The country, in which there exists not the division of the four-fold social order, should be regarded as a country of the barbarians, otherwise it is Aryāvarta (the land of the Aryas). (4)

CHAPTER LXXXV.

A *S'rādāha* done at Pushkara bears eternal fruits. (1) As well as burnt oblations, penances and mutterings of *Mantras* made thereat. (2) By bathing in Pushkara one is immediately absolved of all sins. (3) So at Gayashira. (4) At Akshyavata. (5) At the hill of Amarakantaka. (6) At the hill of Varāha. (7) Any where on the bank of the Narmadā. (8) On the bank of the Yamunā. (9) Especially in the Ganges. (10) At Kushāvarta. (11) At Vinduka. (12) At the Nila Parvata. (13) At Kankhala. (14) At Kuvjāmra. (15) At the Bhrigutunga. (16) At Keddra. (17) At Mahālaya. (18) At Nadantikā. (19) At Sugandha. (20) At S'ākambharī. (21) In the (river) Phalgu. (22) In the Mahā-Gangā. (23)

5 There exists one *Akshaya Vata* in Behar and another at Allahabad.

6 *Amarakantaka* on the Mekhala mountain in the Vindhya

8

7 *Varāha-tritha* in the Sambalpur division. It may probably mean the ancient Varahamula in Kasmir.

11 *Kusāvarta* is situated on the mountain called Traymbaka where the Godavari takes its rise.

12 *Binduka* in the Deccan.

15 *Kuvjāmra*, like the *Ekāmra*, is the name of a plain in Orissa.

16 This is the name of a mountain near the Amarakantaka in the Himalayas.

21 The modern Shambar in Rajputana.

23 Mahāgangā is the Alakānandā river.

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At the village of Trihilika. (24) At the fountain of Kumâra. (25) At Prabhâsa. (26) Any where in the river Sarasvati in special. (27)

. At the door of the Ganges, at Prayâga, in the estuary of the Ganges, and always in the forest of Naimisha, at Benares in special. (28)

At the hermitage of Agastya. (29) At Kanya S'rama. (30) In [the river Kaushiki. (31) At the bank of the Sarayu. (32) At the confluence of the S'ona and the Jyotishi. (33) At the hill, S'riparvata. (34) In the Kâlodaka. (35) In the north Mânasa (in Kâshmira). (36) In the Vadavâ (Lake). (37) In the Mâtanga-Vâpi. (38) In the Saptârsha. (39) In the Vishnupad. (40) In the Sarga-mârگا-pada (*lit.* Road to heaven). (41) In the river Godâvari. (42) In the river Gomati. (43) In the river Vetra-vati. (44) In the Vipâsa (Beas). (45) In the Vitastâ (46) At the bank of the S'atadru (Satiej) (47) In the Chandra-bhâgâ. (48) In the Irâvati. (49) At the shore of the Sindhu (Indus). (50) In the five rivers of the south. (51) In the

24 *Trihalikagrâma* near Sâlagraffi.

25 *Kumâradhârâ* is the name of a lake in Kas'mir which the god Kumara by a stroke of his arrow caused to stream forth from the Krauncha mountain (see Vayu purana). Nanda says that it is situated near the southern ocean in the plain of Ishupata.

29 *Agast'yâs'rama* is on the Sarasvati near Pushkar.

39 *Saptârsha* is the modern Satara in the Marhatta countries.

40 According to Nanda this Tirtha is in the centre of Gaya. There is another of this name on the Himalayas.

44 *Vetrvati* (the modern Betwa near Bhilsah) in the Ahikshetra.

45—49 *Vipasa* (Beas), *Vitasta* (Jhelum), *Satadru* (Satiej), *Chandrabhaga* (Chenub) and *Iravati* (Ravi).

50 The Krishnâ, the Venâ, the Tungâ, the Bhadrâ and Kona in the Deccan.

Aushoja. (52) And in similar other holy pools or streams. (53)

In the great rivers (*Saritvarā*) (54) At the birth places of divine incarnations (55) On the banks of rivers (56) At fountains. (57) On the hills (58) In natural harbours. (59) In forests. (60) In woods. (61) At places smeared well with cow dung. (62) In delightful sites. (63) There are verses on the subject in the Pitri Gitā (the song of the manes): (64)

May he be born in our line who shall offer unto us libations of water in rivers of abundant waters, and in cool streams in special. (65)

May that foremost of men be born in our progeny who shall do *S'rāddhas* unto us at Gaya S'irsha, or at (Akshaya) Vata. (66)

Many sons are to be desired (lit prayed for) so that at least one of them may go to Gayā, or celebrate a horse-sacrifice, or make the gift of Nila bull (for benefit). (67)

CHAPTER LXXXVI.

Now about the rite of letting loose a bull (*Vrishot-sarga*). (1) It should be performed on the day of the full moon in the month of A's'vin or Kārtika. (2) The bull should be examined at the out set. (3) It must be the offspring of a milch cow none of whose calves is dead: (4) Possessed of all the good traits. (5) Of black and red colour. (6) White faced, white tailed, hooped and white horned. (7) The coverer of

52 *Ausaga* (Sarpasaka, Nanda) probably situated in the mouth of the Ganges.

the herd of cows. (8) After that, a good fire shall be kindled on the pasture-ground (lit among the kine) and a Charu (Sacrificial porridge) of which the sun is the presiding deity shall be prepared. Burnt oblations of this Charu shall be cast in the fire by reciting the Mantra, *Pushâ Gâ Anveta* (may Pushan follow these kine, etc.) Then the black smith shall brand the bull with the mark of a discus on its one flank, with that of a trident on the other. (10) After branding the bull, he shall bathe the bull with water, by reciting the four *Richs* commencing with *Hrianyavarna*, as well as the one running as *S'anno Devi* etc. (11) Let him bring the bull bathed and decorated with ornaments in the company of four well washed female calves, bedecked with ornaments, and inaudibly recite the *Purusha Suktam*, *Rudras*, and the *Kushmandi Mantras*. (12) He shall whisper into the right ear of the bullock, the Mantra, *Pitâ Vatsa*, etc. (13) Also the following verse (14)

The bull is said to be the four-footed Virtue. I devoutly appoint him to protect me from all evils. (15)

I give you, O Calves, this bull as your husband. May you sportingly roam about with this your beloved. O king Soma, may our progeny increase and may our enemies not oppress us. (16)

The bull should be united with the female calves on the North east corner of the sacrificial ground, and he shall give a pair of cloths, gold and white brass to the *Hotâ* priest. (17)

A good remuneration, according to his wishes, shall be given to the iron smith; he shall be satisfied with a repast containing a goodly quantity of clarified butter. The Brahmanas shall be as well fed in connection with this sacrifice. (18)

Vishnu

The tank or pond, in which the bull, let loose (on the occasion of a S'raddha), drinks water, becomes gratifying to all the manes. (19)

The ground, which the bull haughtily digs into with his horns, proves gratifying to the manes, like (good) food and cordials. (20)

CHAPTER LXXXVII.

ON the day of the full moon in the month of *Vais'ākṣha* he shall spread the skin of a black antelope provided with two golden horns, (four) silver hoops and a tail made of peals. On a blanket made of sheep's wool. (1). After that, he shall cover it over with sesame (2) And place a bit of gold at the region of its navel. (3) (Then) cover it with a pair of *A'hata* cloths. (4) And bedecked with ornaments, and smear it with all sorts of scents. (5) He shall place four vessels containing milk, curd, honey and clarified butter at its four corners, and make the gift of that antelope-skin to a Brahmana, shorn of all ornaments, and who is the keeper of the sacred fire. (6)

There are verses on the subject. (7)

He, who gives such an antelope-skin covered with sesame, acquires the merit of gifting the ocean-girdled Earth, with all her forests and mountains. He, who gives sesame, gold, honey and clarified butter in the skin of a black antelope, gets rid of all evils. (8—10)

CHAPTER LXXXVIII.

NOW a cow when she is being delivered of her calf (the upper half of which has come out of its maternal passage) is called Earth. (1) He, who makes the gift of such a cow, bedecked with ornaments, to a Bráhmaṇ, acquires the merit of making a gift of the whole earth. (2) There is a couplet on the subject. (3)

By making the gift of a cow, faced both ways, in a humble and believing frame of mind, one is enabled to live in heaven for as many number of Yugas, as that of hairs on her body. (4)

CHAPTER LXXXIX.

FIRE is the presiding god of the month of Kārtika. (1) Fire is the mouth of all the gods.* (2) He, who bathes outside the village, inaudibly recites the Gāyatri, and takes a *Havishya* (fit for oblation) meal once a day, during the entire month of Kārtika, is absolved of the sin he has committed during the year. (3) He, who mutters self-controlled the *Gāyatri mantra*, bathes every day, eats *Havishya* meal during the entire month of *Kārtika*, is absolved of all sins. (4)

* Jolly reads the line as *Agnis'cha Sarva Devānām Mukhyam* instead of *Mukham*, which is the reading that occurs in our manuscript, and which conveys the right meaning, in conformity with the S'ruti, *Agni* being not the foremost (*Mukhyam*) of the Vedic gods but the conveyor of oblations to the deities, *Agni Mukhā Vai Devāh*.

CHAPTER XC.

MAKE the gift of a *Prastha* measure of powdered salt with a bit of gold at its navel to a Bráhmaṇa, after the moon rise, on the day of the full-moon in the month of *Agraháyana*, marked by the asterism *Mṛiga S'ira*. (1) By making such a gift one is re-born as a fortunate and handsome person in his next birth. (2) On the day of the full moon in the month of *Pausha*, if that day happens to be marked by the asterism *Pushyá*, he shall rub his body with a paste of white mustard seeds, cause a pitcher, full of clarified butter, to be emptied on his head, and bathe in water containing *Sarvaushadhi*, *Sarvagandha* and *Sarva-Vija*. After that, he shall bathe (the image of) the god *Vásudeva*, worship him with scents, flowers, burning incense-sticks and edibles (*Naividyas*), and cast libations of clarified butter in the fire, by reciting the *Vaishnava*, *S'akra* and *Várhaspatya Mantras*, and receive the benediction of the Bráhmaṇas by making them gifts of clarified butter, containing bits of gold. (3) He shall make the gift of a pair of cloths to the *Hotá* (priest). (4) By doing this act a man prospers in life. (5) If the day of the full moon in the month of *Mágha* happens to be marked by the asterism *Maghá*, by offering a *S'ráddha* on that day with (offerings of) sesame, one is absolved of all sins. (6) If the day of the full moon in the month of *Phálguna* happens to be marked by the asterism *Phalguni*, by making the gift of a full-stretched, clean, bed, furnished with pillows and bed-sheets, one obtains a loving, obedient, handsome, and affectionate wife. (7) A good husband, if she be a woman. (8) If the day of the full moon in the month of *Chaitra* happens to be marked by the asterism *Chitrá*, by making the gift of a coloured cloth

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on that day, one acquires good fortune. (9) If the day of the full moon in the month of *Vaishākha* happens to be marked by the asterism *Vishākhā*, by propitiating (feeding) seven Bráhmaṇas with honey and sesame, and by worshipping the god of virtue on that day, one becomes absolved of all sins. (10) If the day of the full moon in the month of *Faishtha* happens to be marked by the asterism *Festhā*, by making gifts of an umbrella and shoes to a Bráhmaṇa, on that day, one becomes rich in cattle. (11) If the day of the full moon in the month of *Ashāddā* happens to be marked by the asterism *Ashāddā*, by making the gift of food on that day, one acquires eternal merit. (12) If the day of the full moon in the month of *S'rāvāṇa* happens to be marked by the asterism *S'rāvāṇā*, by making the gift of a *Fala-Dhenu** on that day, with rice and cloth, one acquires a residence in heaven. (13) By making the gift of a cow on the day of *Prashtupada* (the day of the full moon in the month of *Bhādra*, marked by the asterism *Uttara-Bhādrapada*) one is absolved of all sins. (14) By making the gift of a vessel, filled with clarified butter, on the day of the full moon in the month of *A's'vina*, marked by the asterism *As'vini*, and containing a bit of gold, one acquires a good digestive capacity. (15) If the day of the full moon in the month of *Kārtika* happens to be marked by the asterism *Krittikā*, by making the gift of a white bull, or a bull of any other colour, with gems and all cereals and scents, at the time of moon-rise in an island, to a Bráhmaṇa, one becomes

* Jolly has translated *Fala-Dhenu* as "water-cow." *Fala-Dhenu*, in fact, is a kind of gift, like *Guda-Dhenu*, *Tila-Dhenu*, etc., for the essentials of which see the English translation of the *Agnipurānam* (M. N. Dutt), Vol. II., pp. 746-750.

free from the dangers of wilderness. (16) By worshipping the god Vāsudeva, on the third day of the moon's increase in the month of *Vaishāka*, with white mustard seeds, and by observing a fast and offering burnt offerings of white mustard on that day, one becomes absolved of all sins. (17) The merit of any gift made that day becomes eternal. (18) By observing a fast, on the day of the twelfth day of the moon's wane following the full-moon in the month of *Pausha*, and by bathing with sesame water, and worshipping the god Vāsudeva with sesame, and making gifts of sesame and water, and making burnt offerings of, and eating sesame, one becomes absolved of all sins. (19) On the day of the thirteenth phase of the moon's wane, following the full moon in the month of *Māgha*, if that day happens to be marked by the asterism *S'rāvaṇā*, one shall observe a fast and make the offerings of two lighted lamps before the god Vāsudeva (20). The lamp on the right-hand side shall contain a hundred and eight Palam weight of clarified butter, and a wick made of an entire piece of saffron-dyed cloth. (21) The lamp on the left-hand side shall contain a hundred and eight Palam weight of sesame-oil, and a wick made of an entire piece of white cloth. (22) By doing this, a man realises the end of his life, and becomes resplendent in whatever family, in whatever country, and in whatever kingdom he may be re-born. (23) Throughout the month of *A'svina*, one shall make gifts of clarified butter to Brāhmaṇas; by worshipping *A'svins*, one becomes handsome looking (in his next birth.) (24) By feeding the Brāhmaṇas with milk, throughout that month, one becomes a king (in his next birth) (25)

Each month, when the moon is in the asterism

Revati, by feeding the Brâhmaṇas with sweet rice-porridge (Paramânnas), saturated with honey and clarified butter, for the propitiation of Revati, and by worshipping the goddess, Revati as well, one acquires personal beauty in the next existence. (26) During the month of Mâgha, by casting oblations of sesame in the fire, and by feeding the Brâhmaṇas with Kulmâsham, saturated with clarified butter, each day, one acquires a good digestive capacity. (27) By bathing in a river, on each fourteenth day of the fortnight, as well as by worshipping the lord of virtue, one becomes absolved of all sins. (28)

He, who wishes to enjoy creature-comforts for as long as the sun and the moon endure in heaven, shall bathe, each morning, during the two months of Mâgha and Phâlguna. (29)

CHAPTER XCI.

THE half of the sin of a person, who has caused a well to be excavated, is extinguished just as water begins to well up from its bottom. (1) He, who causes a tank to be excavated, goes to the region of Varuṇa, and enjoys satisfaction, each day. (2) The giver of water enjoys perpetual satisfaction. (3) Trees sown by a man become his sons in the next world. (4) The giver of a tree gladdens the gods with its flowers. (5) The Atithis, with its fruits. (6) Those with its shadow who chance to sit under it. (7) And the Pitris with the rain water which trickles down from its leaves. (8) The giver of a bridge acquires heaven. (9) He, who causes a temple to be erected to any god, goes to the

presided over by that particular deity. (10) By white-washing a divine temple with lime, one acquires brilliant fame. (11) By painting it with any other colour, one attains the region of the Gandharvas (12) By making offerings of flowers, one acquires personal beauty. (13) By making offerings of unguents, one acquires lasting fame. (14) By * presenting lighted lamps (in the temple), one acquires a vigorous eye-sight (15) By making gifts of food, one acquires bodily strength. (16). By making offerings of burning incense-sticks, one goes to the higher regions, by removing the offerings of flowers, etc., from the temple, one acquires the merit of gifting a cow. (17) By scouring the floor of a divine temple, by smearing it with cow-dung etc., by removing the leavings of a Brâhmaṇa's meal, by washing the feet of a Brâhmaṇa with water, by attending a Brâhmaṇa during illness, one acquires the merit of making the gift of a cow. (18)

He, who causes the dredging or re-exacavation of a well or tank, or causes the repairs of divine temples, or public gardens, acquies the same merit as their original endowers. (19)

CHAPTER XCII.

To give protection is the best of all gifts. (1) By giving protection, one attains the region (after death) which he wishes to obtain. (2) As well as by making a gift of land. (3) Even by making the gift of land to the extent of a *Gocharma* (three hundred cubits), the donor is absolved of all sins. (4) By making the gift of a cow one goes to heaven. (5) The gifter of ten kine attains the region of Golakam. (6) The gifter of a hundred kine to

३८१०१५ of Brahma. (7) By making the gift of
 with her horns encased in gold, her hoops in silver, her
 teats in white copper,* and her tail wound with strings of
 pearls, and covered over with a piece of cloth, together
 with her calf, one resides in heaven for as many number
 of years as that of hairs on her body. (8) Especially
 by gifting a brown-cow. (9) By making the gift of
 a docile bull, capable of carrying weight, one acquires
 the merit of making the gift of ten cows. (10) He, who
 makes the gift of a horse, lives in the same region with
 the sun. (11) The giver of cloth lives in the same
 region with the moon. (12) The giver of gold goes to
 the region of the fire-god. (13) By making the gift
 of silver, one acquires personal beauty. (14) By making
 presents of vessels of metal, one becomes the receptacle
 of all realised desires. (15) By making gifts of honey,
 oil and clarified butter, one acquires good health. (16)
 The same is obtained by making gifts of medicines. (17)
 By making gifts of salt, one acquires beauty of com-
 plexion. (18) By making gifts of paddy, one obtains
 satisfaction. (19) By making gifts of cereals as well,
 (20) He, who makes gifts of food, obtains every thing
 (he wishes to obtain). (21) By making gifts of different
 varieties of paddy, one acquires good fortune. (22)
 By making gifts of articles not mentioned herein, one
 goes to heaven, the giver of sesame obtains a desirable
 progeny. (23) By making a gift of fuel one acquires
 an improved digestive capacity. (24) As well as victory
 in battle. (25) By making the gift of a cushion,
 status or place. (26) By making the gift of a bed, a
 wife. (27) By making the gift of (a pair of) shoes,
 a car yoked with a pair of she-mules. (28). By making

* The text has *Upadoha* which may also mean a milk-pail.

the gift of an umbrella, one attains heaven. (29) By giving a fan of palmyrah leaf or a chowrie, he enjoys ease in travelling. (30) By making the gift of a house, one acquires the ownership of a town. (31)

A person wishing that the things he covets in this life, or things that are extremely endearing to him, in his house may be eternal shall make gifts of articles to a qualified Brāhmaṇa. (32)

CHAPTER CXIII.

WHATEVER a man has given to a non-Brāhmaṇa, he shall get its equivalent in the next world. (1) Double of what he has given to a Brāhmaṇa. (2) Thousand times of what he has given to a well-read Brāhmaṇa. (3) Infinite times of what he has given to a Brāhmaṇa, well-versed in the Vedas. (4) His priest is the proper recipient of his gifts. (5) So also are his sister, daughter, and son-in-law. (6)

One, conversant with the laws, shall not give even a drop of water to a Brāhmaṇa of cat-like conduct (*Bidāla-vṛati*), nor to one who is a hypocrite (*Baka-vṛati*), or ignorant of the Vedas. (7)

A covetous, hypocritical, arrogant, malicious, deceitful, slandering, Brāhmaṇa, who brags of his pieties, or causes them to be trumpeted in the presence of men, is called a *Bidāla-Vṛati* (of cat-like conduct). (8)

A Brāhmaṇa, who assumes a garb of false humility, with his eyes cast downward, tries to further his own ends at the cost of other men's interests, and is crooked and untruthful, is called a *Baka-Vṛati* (of conduct). 9

Vishnu

Those who are *Bidāla Vratins*, as well as those who are *Bāka Vratins* fall in the hell of extreme darkness (*Andha-Tāmisram*) for their sins. (10)

Let not a man, after having committed a crime, do the expiatory penance in the pretext of doing a piety. Concealing his crime with penance, let him not deceive women and Śudras in respect of his purity. (11)

Such a Brāhmaṇa is censured by the Brahmavādins in the next world; the monsters take what (penance, expiation, etc.) a man does in deceit. (12)

A non-Brahmachârin, who lives by falsely adopting the apparel and tokens of a *Vratin*, robs the sin of the Brahmachârin, and takes birth in the womb of a lower animal. (13)

Let not a man make a gift for fame, or out of fear, or to a benefactor, or to one who lives by singing or dancing, this is the conclusion. (14)

CHAPTER

A HOUSEHOLDER, who has witnessed his hair turnd grey, and the skin of his body marked by wrinkles, shall resort to the forest. (1) Or having seen the son of his son. (2) Placing his wife under the care of his son, or followed by her. (3) He must kindle (his sacred) fire in the forest. (4) He shall do the five sacrifices with cereals (etc.,) growing in nature (*lit.*, not reared on a ploughed field). (5) Let him not renounce the study of the Vedas. (6) Let him observe the vow of continence (Brahmacharyam). (7) Let him wear animal-skins or barks of trees. (8) He must grow finger nails, mustachios, beard, and

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(9) He must bathe thrice a day. (10) He must live on whatever he shall obtain without any exertion, like a pigeon (*Kapota Vráti*), or shall collect enough food to last him for a month or a year. (11) If he has collected food for a year, he must give it away all on the day of the full moon in the month of Á'svina. (12)

Having collected his food from a village, he shall eat only eight morsels of that in a little basket of leaf, or on a leaf, or in a severed saucer. (13)

CHAPTER XCV.

LET a forest-dwelling hermit purify his body with austerities. (1) During summer he shall sit amidst five fires* (2) Lie in the open during the rains (3) Remain in wet clothes during winter. (4) Take his meal once in the night. (5) Or shall eat at the intervals of one, two, or three days (6) Or shall eat flowers. (7) Or fruit (8) Or *Sákas* (potherbs) (9) Or live on sear leaves. (10) Or on roots. (11) Or shall eat cooked barley grain at the end of each fort night. (12) Or shall do the penance of *Chândráyana* (13) He shall break his food with stone (*Ashma-Kutta*). (14) Or use his teeth as a pestle. (15)

Tapasyá (contemplation) is the root of the universe, with its inmates of Gods and men. To *Tapasyá* it owes its continuance, and in *Tapasyá* it will merge in the end. (16)

That which is difficult to practise, that which is difficult to obtain, that which is remote, that which is

* Sitting amidst four blazing fires with the sun overhead.

difficult to accomplish, all these are available by dint of *Tapasyā*. *Tapasyā* is insurmountable (*i.e.* can not be over come). (17)

CHAPTER XCVI.

Now one, who has felt an aversion to the pleasures of the four orders of life, shall do a *Prājāpatyam* sacrifice, make gifts of all his possessions,* and take recourse to the fourth order of ascetism (*Pravrajyam*) (1) Having installed the sacred fire on his own Self, he shall go into the village for alms. (2) Obtain alms at seven houses. (3) He must not feel mortified if he fails to obtain any. (4) Nor beg alms of a beggar. (5) After men have taken their meals and the plates have been cleared, he shall stir abroad for alms. (6) He shall receive alms in vessels made of clay, wood, or pumpkin. (7) These vessels shall be purified by washing. (8) He shall not accept (*i.e.* be annoyed at) alms which have been offered with marks of respect or reverence. (9) He shall lie in solitary chambers. (10) or at the root of a tree. (11) He shall not live for two nights in a village. (12) He shall wear cloth only enough to cover his pudenda. (3) He shall cast his steps purified with the sight (*i.e.*, by carefully seeing whether he tramples upon any animal, etc.) (14) He shall drink water by straining it through a piece of cloth. (15) He shall speak only what is purified by truth. (16) He shall do only what his mind (conscience) would approve of. (17) He shall not court either death or life. (18) Bear with insult, done by, (19)

* *Sarva Veda*.—*Veda* hear means possession, being derived from the Sanskrit root *Vidā* to gain.

Or shall not insult, any body. (20) He shall not give his blessing to any body. (21) He shall not make obeisance to any body. (22)

Of Him that cuts his one arm, and of him that smears sandal paste on his other arm, he shall not curse the first, nor bless the second. (23)

He shall practise *Prānāyama*, *Dhāranā* and *Dhyānam* (Divine comprehension and contemplation). (24) Reflect on the transitory nature of the external world (human existence). (25) Think of the unhallowed (impure) character of the human body. (26) Ponder on the annihilation of (personal) beauty by old age (Decriptide). (27) On the pangs of bodily, mental and traumatic diseases.* (28) As well as on those of congenital ones. (29) On the fact of residence in the darkness of the womb. (30) And amidst excrements. (31) And there being afflicted by heat and cold (pairs of opposite). (32) He shall think of the agony one undergoes in coming out of the narrow maternal passage at the time of birth. (33) He shall reflect on his ignorance and dependence on his parents in infancy. (34) On the arduous pain suffered for studying books, etc. (35) On the troubles of acquisition of property in youth, and on the pangs of hell to be endured for enjoying illgotten gains. (36) On the separation from the dear ones and the enforced company of those whom he detests. (37) On the pangs to be suffered in hell. (38) On the agonies to be endured in shapes of

* The text has *Agantuka Vyādhivis' chopatāpam*.—*Agantuka Vyādhis*, according to the Ayurveda, are diseases which owe their origin to extraneous causes as opposed to idiopathic maladies. Jolly has wrongly translated it as "due to an excess of the bile, etc."

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Beasts for follies committed in human existence. (39) On the fact that there is nothing but misery in mundane life, which constantly affords opportunities for the commissions of crimes. (40) On the fact that if there be any comparative happiness (*i. e.*, happiness in comparison with misery) here, even that is but transitory. (41) On the misery which results from one's incapacity of enjoying or procuring such happiness. (42) Let him observe this body as a compound of seven organic principles. (43) [*viz.*,] of Adeps (Vasâ), blood, flesh, bone, fat, marrow, and semen. (44) Covered with the skin. (45) Foul-smelling as well. (46) The receptacle of excrements. (47) Maintained even in hundred comforts, it becomes diseased. (48) Held even with assiduous care it is susceptible to death. (49) The abode of lust, anger, greed, ignorance, arrogance and pride. (50) Composed of the essential principles of solid, liquid, gaseous, and etherial matter. (51) Consisting of bones, veins, arteries, nerves and ligaments. (52) Full of blood. (53) Six-skinned. (54) Held by three hundred and sixty bones. (55) Distributed as follows. (56) Teeth with the thin bones at their roots sixty-four. (57) Nails, twenty. (58) The tibial and the ulnar bones. (59) Phalanges of fingers, sixty. (60) Femoral bones, two. (61) Four to the insteps. (62) Four to the elbows. (63) Four to the thighs (64) Two to each of the knee joints and cheek. (65) Four, to the axilla (*Aksha*), two to the palate, and two to the hips. (66) One to the organ of generation (arch of the pubis). (67) The back bone consists of forty-five parts. (68) Fifteen bones to the neck. (69) The collar bone is one on each side (two clavicles) (70) Likewise the jaw. (71) There are two bones at its root. (72)

Two to the eyes, two to the temples, and two to the

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cheeks. (73) There is one bone called ghonásthi in the nose. (74) The ribs (thirteen on each flank), with their (twenty) articulations (Arvudas) in the breast and (twenty-six) in the back (sthânakas) number seventy-two bones in all. (75) There are seventeen bones in the breast. (76) Two temple bones. (77) The head has four skull bones. (78) There are seven hundred S'iras (tubular vessels) in the body. (79) Nine hundred ligaments. (80) Two hundred Dhamanis (nerves). (81) Five hundred muscles. (82) Twenty-nine Lakshas, nine hundred and fifty-six small tubular vessels, with their ramifications. (83) Three Lakhs of roots (pores) of hair and hair in the beard, etc. (84) Hundred and seven Marmas (vital parts). (85) Two hundred joints. (86)

There are fifty-four knots and sixty-seven Lakhs of hairs. (87) The navel, the vital principle known as the *ojas*, the rectum, the semen, blood, the temples, the head, the throat and the heart are the abodes of vitality. (88) The two arms, the two thighs, the trunk, and the head are the six limbs. (89) The lard, the flesh, the oily principle, the lungs, the navel, the hairs, the liver, the spleen, the small intestine, the two kidneys, the urinary bladder, the cecum, the stomach, the heart, the large intestine, the arms, the abdomen, and the passage of the rectum. (90) The pupils, the eye-balls, the helix, the ears, the lobes of the ears, the cheeks, the eye-brows, the temples, the gums of teeth, the lips, the cavities of the loins, the groins, the testes, the two female breasts which are the conglomerations of solidified mucous, the breasts, the uvula, the hips, the arms, the thighs, the calves of legs, the palate, the belly, the two upper openings of the urinary bladder, the chin, the roots of jaws and the nape of the neck are the members of the body. (91) The sound,

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touch, taste, and smell are the objects of perception. (92) The nose, the eyes, the skin, the tongue, the ears, and the mind (intellect) are the cognitive organs. (93) The hands, the legs, the arms, the genitals, and the tongue are the operative organs. (94) The mind, the intellect, the self, and the unmanifest principle (Nature) are beyond the cognisance of the senses. (95)

This body, O Earth, is called the field (of self-consciousness), the knower of this is called Kshetrajna by the wise. (96)

In all Kshetras (self-conscious bodies) know me to be the self-conscious principle or self (Kshetrajna). He, who seeks for final emancipation, must rightly understand the nature of this self-conscious Ego, and of the self-conscious body as well. (97)

CHAPTER XCVII.

WITH his legs flexed up, and the soles of his feet placed on the thighs, and the right hand held in the left, he shall sit with his eyes fixed on the tip of his nose, keeping his tongue tucked up against the soft palate, and the upper row of his teeth not touching the lower one. He, not observing the quarters of the heaven, bereft of fear, and calm in spirit, pondering upon the principle which lies beyond the twenty four categories* (1) On the Reality

* The Sāṅkhya system of Hindu philosophy, so called from the fact of its enumerating the number (Sankhā) of the component principles of the universe, describes them as follows. From (1) *Avyakta* or unmanifest Nature proceeded *Mahat* (the principle of intellection), from *Mahat*, *Ahaṅkāra* (egoism), from Egoism, the

that lies beyond the cognizance of the senses, unconditioned by the sound, touch, taste, sight and smell, the omniscient principle, (imaged in the) material universe. (2) The all-pervading one, the subtlest of the subtle (principles). (3) On Him whose hands and legs are everywhere, whose eyes, head and mouth are everywhere, and whose organic energies prevail everywhere. (4) He shall thus meditate upon (the eternal Reality). (5) The faculty of *yoga* is evoked, within a year, in him who thus practises the art of contemplation. (6) In the event of his incapacity of concentrating his mind on the disembodied (principle), let him meditate upon the principles of earth-matter, water, light, air and ether in succession, and having been able to concentrate on the one, let him leave that, and fix his mind on another next to it in the order of enumeration. (7) Thus he shall commence to meditate on the Purusha (self).*

five elementals or essential matters (Panchatanmātras or the proper-sensibles of sound, touch, sight, taste and smell—*S'ardatanmātra Sparsa tanmātra, Rūpātanmātra, Rasa-tanmātra and Gandhatanmātra,*) which, in a manner, form the atoms of perception, if we are warranted to use such a term. Through the union of Ahankāra and the Tanmātras, the eleven senses (the five cognitive, and the five operative senses) together with the mind were formed, and lastly of the five Tanmātras the five gross elements of ether, air, light, water and earth were evolved out, which form the objects of these *Indriyas* or senses. The first eight of these categories, from the *Avyakta* to the *Panchatanmātras* collectively from what is called *Prakriti* or Nature, the last sixteen being called modifications or *Vikāras*. All these twenty four categories are unconscious, it is only when the *Purusha*, the twenty-fifth category in the list, is associated with *Prakriti* that self-consciousness is emanated.

* *Purusha* lit. means the self that lies ensconced in each individual organism. He 'who lies (S'eta) in all the *Puras* (organisms). *Sarveshu Purasha S'eta iti purusha.*

Incapable of doing this even, let him concentrate his mind on the burning (image) of the *Purusha* (Self), situated within his heart, which hangs with its head downward. (9) Incapable of that, he must meditate upon the self of Vāsudeva, decked with a crown necklace, and bracelets, with the ringlets of hair, known as *S'rivatsbhakam*, on his breast, wielding a conch-shell, a discus, a club, and a lotus flower in his four arms, wearing a garland of wild flowers round his neck, with the Earth goddess sitting at his feet. (10) What one meditates upon in this life, one obtains after death. (11) Hence avoiding all transient things, let a man meditate upon the undecaying reality. (12) Nothing undecaying (eternal) exists but the *Purusha*. (13) By obtaining that, one becomes liberated. (14)

Since the Supreme Lord is ensconced in all subtle bodies (whether mobile or immobile), he is called *Purusha* by the contemplators of immutable principles. (15)

In the first watch, or in the last watch of each night, let the *Yogin* unremittingly meditate upon the Self of Vishnu, the subjective principle (*Purusha*), void of all qualities or attributes, the twenty-fifth category (of the Sāṅkhya philosophy). (16)

Upon Him, who is unknown even to the knowers of immutable principles, is devoid of all principles and attributes, (yet) the enjoyer of all attributes (qualities), non-adherent to any thing, yet the supporter of all. (17)

He is both in the inside and out-side of created beings, is both mobile and immobile, unknowable on account of his extreme subtility, both near and remote. (18)

Though indivisible, he lies divided by the created things (existing in divided or individualised shapes in

ali), imaged by time—past, present and future, the controller, the devourer of all. (19)

The illuminant of all illuminating bodies, he is called the darkest darkness—the knowledge, the (thing) known, (the one) accessible to knowledge, the being ensconced in the heart of all. (20)

Thus I have described in brief the self-conscious body (kshetra), the knowledge and the knowable. A votary of mine, knowing this, attains my Self. (21)

CHAPTER XCVIII.

HAVING been thus addressed (by Vishnu), Earth bowed down (to him) by lying on her knees and head, and prayed. (1) O Lord, constantly do the four elements reside by thy side, *viz.*, the ether resides in the shape of thy conch-shell, the air in the shape of thy discus, the light in the shape of thy club, the water in the shape of thy lotus flower, I wish to remain in my present form between thy feet. (2)

Having been thus addressed (by Earth), the lord replied "be it so." (3) Earth, having obtained her end, did so remain. (4) And propitiated the god of the gods (as follows): (5) *Om*, obeisance to thee. (6) The Lord of the deities. (7) O Vāsudeva, (8) The primal god. (9) The god of desires, (10) The protector of desires (11) The protector of the world, (12) One without origin, middle and end. (13) The Lord of created beings (*Prajāpati*). (14) The lord of good creatures. (15) The great Lord of created beings. (16) The lord of food, or wealth, or life (*Urjaspati*). (17) The lord of

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speech. (18) The lord of the universe. (19) The lord of heaven. (20) The lord of the forest in the shape of a tree of the *Vanaspati* species. (21) The lord of milk. (22) The lord of earth. (23) The lord of water. (24) The lord of the quarters of the heaven. (25) The lord of Mahat (Nature) (26) The lord of the Maruts. (27) The lord of Lakshmi (beauty or light). (28) The exponent of Brahma. (29) The beloved or lover of Brāhmaṇas. (30) All-coursing (31) The unthinkable (32) Accessible to knowledge. (33) *Purusha*. (34) The first adored. (35) The essence of Brāhmanism. (36) Lover of Brahmā The embodied Brahma. (37) Embodied by the universe. (38) The supreme king. (39) The four-fold supreme king (*Chatus Maha-Rajika*). (40) The effulgent one. (41) The superlative effulgence. (42) The *Sapta* (the sun). (43) Of great fortune. (44) The sound. (45) The contented one. (46) The contentment. (47) *Pra-tardana*. (48) The superbly created. (49) The superbly uncreated one. (50) The obedient one. (51) Sacrifice. (52) The great sacrifice. (53) The sacrificial Yoga. (54) Obtainable by didt of Yajna. (55) The destroyer of Yajna. (56) The unconquered being. (57) One without doubt or hesitation. (58) Immeasurable. (59) The supreme. (60) The old. (61) The *Lekhya* (62) The supporter of created beings. (63) The wearer of variegated peacock plumes. (64) The receiver of sacrificial portions. (65) The recipient of *Purodasha* oblation. (66) The lord of the universe. (67) The upholder of the universe. (68) The pure-ladled one. (69) Of undecaying worship. (70) *Gritaschi* (fire) (71) *Khando-parasho*. (72) The lotus navelled one (73) The holder of lotus flower. (74) *Padmadhara-dhara*. (75) *Hrishikesho*. (76) One horned one (77) The great boar. (78) *Drukma*. (79) The undecaying

one. (80) The eternal one. (81) *Purusha*. (82) The great *Purusha*. (83) *Kapila*. (84) The framer of the Śāṅkhya philosophy. (85) Vis'vakṣen (86) Virtue. (87). The giver of virtue. (88) Virtue-limbed one. (89) The giver of the wealth of virtue. (90) The giver of sacrifice. (91) The all-pervading one. (92) The invincible one. (93) The long-suffering one. (94) *Krishna*. (95) The lotus-eyed one. (96) The orbit of waters. (97) The loving one. (98) Universe-loving. (99) Obeisance, obeisance. (100)

Earth, who has realised the end of her heart, having thus gladly hymnised the deity began to address it as follows :—

CHAPTER XCIX.

HAVING seen the goddess Lakshmi, whose complexion was like that of molten gold and who was resplendent with the effulgent energy of Tapasyā, engaged in pressing the feet of the suprême god earth gladly questioned her as follows :—(1)

“O thou adorable goddess whose hands are like a wakening red water-lilies, who art pressing the feet of the full-blown-lotus-navelled one, who dost constantly reside in full blown red lilies, and whose complexion resembleth a red water lily in colour. (2)

“O thou golden-coloured one, whose eyes are like the blue lotus flowers, who art clad in a white cloth, bedecked with ornaments. O thou moon-faced one, whose complexion glows with the effulgence of the sun. Mighty goddess, the foremost in the universe. (3)

“Thou art sleep, the Nature that has produced the universe. Thou art comprehension, victory and apathy

(to worldly concerns). O Lakṣmi, Thou art beauty, progeny, fame, decoration, knowledge and speech, the most sanctifying. (4)

Thou art *Svadhā*, forbearance, giver of opulence, moral law, preservation and status; thou art unbounded fame, as well as non-malice. Thou art intellect, memory and *S'vāhā*. (5)

As the Supreme god exists assailing (pervading) the three regions, thou too, O thou black-eyed one, dost exist (everywhere) granting boons. Humbly do I ask thee about thy attributes. (6)

Having been thus interrogated by Earth, Lakṣmi, sitting in front of the god of gods, replied, O thou golden complexioned goddess, constantly do I reside by the side of my consort, the destroyer of the demon Madhu. (7)

He of whom do I think in my mind by the order of the lord, Him the votaries call affluent. Hear me, O thou nurse of creatures, enumerate the persons who can make me recollect them in my mind. In these do I reside. (8)

I reside in the sun, in the moon, in the cloudless starry heaven, in the pendant rain-clouds spanned by rainbows and spangled by lightnings. (9)

As well do I reside in drossless (cleansed) gold and silver, in gems, in clean clothes, in land, in buff-coloured mansions, in divine temples decked with banners. (10)

In fresh cowdung, in infatuated elephants, in exhilarated horses, in spirited bullocks, and in Brāhmaṇas devoted to study. (11)

In the royal throne, in the Vilva and Amalaka fruits, in the umbrella, in the conch shell, in the lotus

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flower, in the blazing fire and in a shining sword-blade and in a bright untarnished mirror. (12)

In pitchers full of water, in places decked with chowris, fans of palmyra leaves, in nice-looking ewers, and in the newly raised earth. (13)

In the milk and clarified butter, in cereal (S'advala), in honey, in milk curd, in the persons of ladies and virgins and in the bodies of gods, Tapsvins and those who perform yogas. (14)

In the arrow, in a victor just returned from the war, in a dead body killed in battle, in the soul of the latter residing in heaven, in the chanting of the Vedic mantras, in the blowing of conches, and in the sounds of the terms *Svāhā* and *Svadhā* and in the sound of music. (15)

In the installation ceremonies of kings, in marriage ceremonies, in sacrificial ceremonies, in bridegrooms, in persons who have washed their heads, in white flowers, in hills, in sweet fruits, and in broad streams of water. (16)

In water, in water-ful tanks, in grassy plots, in tanks full of lotus-flowers, in the wood, in calves, in happy children, and in honest and virtuous men. (17)

In persons who observe rules of conduct, and in those devoted to the cultivation of S'astras, in the humble and decently clad, in those who have cleansed their teeth or body, in those who are moderate in eating, and in the worshippers of *Stithis*. (18)

In those who are contented with their own wives, or devoted to virtue, or scrupulously follow the rules of virtue, averse to over-eating, constantly carry flowers on their persons, or perfume their bodies with scents or scented unguents or bedeck their person. (19)

In those who dwell in truth, are devoted to the good of creatures, for-bearing and void of anger, in those who

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do well their own business or those of others ; in
of benevolent dispositions, in the always lowly. (20)

Constantly do I reside in well decked females,
in faithful, sweet tongued wives, who are frugal in their
habits, have born children, keep their purse (store) in
secret, and are fond of presents. (21)

In (wives) who keep their house neat and tidy,
have controlled their senses, are not quarrelsome in
their habit and keep to the path of virtue, or are free
from low passions and kind and loving as well as in
Mādhudana (Vishnu, the destroyer of Madhu)—These
in whom do I perpetually reside. (22)

CHAPTER C

THIS foremost of the *Dharma S'astrās* has been pro-
mulgated by the god himself. Brāhmanas, who study
or teach this Law Code, acquire an elevated status in
the celestial region. (1)

This (Code) is holy, auspicious, life-prolonging,
and heaven-awarding. It imparts fame, knowledge,
opulence and good fortune. (2)

This (Code) should be studied, remembered, heard
and recited to others. Persons, deserving good, shall
hear it narrated during the celebrations of a *S'raddha*
ceremony. This is the most hidden (Code of virtue)
O Earth, I have promulgated to thee. (3)

For the good of the universe I, out of complacence,
have promulgated this hidden, auspicious Code of
eternal laws teeming with virtue, the receptacle of
bliss, and remover of evil dreams. (4)

THE END.

