

ATRI SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R. A.S.,

Rector, Keshub Academy,

Author of the English Translations of the Rāmāyana, Mahā-

Bhārata, Śrīmadbhāgavatam, Mahānirōdha-Tantram,

Harivaṃśa, Agni Purānam, Mārkaṇḍeya

Purānam, &c., &c.

Calcutta

PRINTED BY H. C. DAS, ELYSIUM PRESS,

40, NAYAN CHAND DUTT'S STREET.

1907.

TABLE OF CONTENTS.

[Atri Samhita]

SUBJECT.	SLOKAS.	PAGE.
The Request for describing the Institutes ...	1—2	287
Atri's Reply and the fruits of listening ...	3—7	287
Persons worthy of getting religious instructions	8	287
Duties towards the Preceptor and the Scriptures	9—10	288
Duties of various Castes	11—16	288
Duty of a king towards a renegade ...	7	288
The fruit of following one's own religion ; what out-castes a person	18—21	289
The duty of the king towards the out-castes	22—24	289
The duties of the Brahmanas	25—26	289
The sacrifices of the king	27—29	290
Rules of bathing	30	290
Dirts of man and their purification ...	31—32	290
Characteristics of Brahmanas	33	290
Definition of Anasuya	34	291
„ of Soucha	35	291
„ of Mangala	36	291
„ of Anayasa	37	291
„ of Aspiha	38	291
„ of Dama	39	291
„ of Dana and the reward of a Brahmana possessed of all these ...	40—41	291
Ishtha and Purta Acts	42—46	291
Yamas and Niyamas	47—49	292
The fruits of bathing and having a son ...	50—56	292
Bathing in the holy rivers and its fruits ...	57—58	293
The Purification of food	59—62	293
Penance for neglecting Sandhya and recitation	63—64	294
Penance for being bitten by a serpent, dog, etc.	65—68	294
„ for breaking a religious rite ...	69	294
„ for taking residue and forbidden food	70—76	295
Purification of a house contaminated by a dead body	77—81	295

Subject.	Slokas.	Page.
Regulations about impurity	82—104	295
„ about a younger brother marry- ing before or preserving the Sacred Fire ...	105—110	299
Daily and occasional rites	111	299
Chandrayana „	112	300
Various penances described	113—133	301
Position of the S'udras and women ...	134—139	301
The position of a Brahmana and regulations about their taking food	140—148	303
The superiority of the Veda	149	304
Havya and Kavya; vessels for serving food and giving alms	150—154	304
Rules about taking alms by a Bhikshu ...	155—162	305
Religious prescription about knowing one's own wife	163	306
Heinous crimes and their expiation ...	164—167	306
Sins relating to taking food and their penance	168—179	306
The purification for knowing other women ...	180—184	307
Purification for passing urine, of cowshed etc.	185—188	308
The purification or otherwise of women ...	189—199	308
Regulations about drinking water and spiri- tuous liquors	200—208	309
The purification for various minor sins ...	209—300	311
Rules for taking food at a S'raddha ...	301—305	322
A Holy house	306—307	323
Purification for some other minor sins ...	308—315	323
Regulations about speech and taking meals ...	311—117	324
Regulations about gifts	318—336	324
Persons worthy to take part in a S'raddha „	337—350	326
Time for performing a S'raddha	351—354	328
Gifts made at a S'raddha	355—363	328
Classification of Vipras	364—374	329
Bhagavatas	375	330
Persons who should not be invited and adored	376—379	331
Penances for a few minor sins	380—383	331
Rules and fruits of bathing	384—387	332
Articles not to be refused	388	332
Fruits for following injunctions... ..	389—391	332

ATRI SAMHITA

CHAPTER I.

HAVING saluted Atri, the foremost of those conversant with the *Védās*, informed of the regulations of all the Scriptures, adored of all the *Rishis*, seated at ease after offering oblations at an *Agnihotra*, all [the *Rishis*] gave vent to these words :—‘ For the behoof of all the worlds, describe, O lord, unto us [the religious institutes]. (1—2)

ATRI said :—

“ O ye conversant with the essence of the *Védās* and other Scriptures, I shall describe all that has been seen and heard by me [for the determination of] the doubt [about] which you have asked me. (3)

Having rinsed his mouth with the waters of all the sacred places, bowed unto all the Deities, and recited all the *Sūktas*, Atri, following all the Scriptures, determined, for the four *Vārṇas*, a Religious Code, destructive of all sins, eternal and dissipating all doubts. (4—5)

Listening to this most excellent Code of religious injunctions, those, who commit iniquities in this world, and others, who vilify religion, are freed from all sins. (6)

Therefore this should be carefully studied by those who are conversant with the *Védās* and be communicated fairly unto disciples endued with good conduct. (7)

[The knowledge of] this *S’āstra* should not be given by the foremost of the twice-born, unto those born

in bad families, those leading a bad life, those who are foolishly ignorant, and deceitful twice-born persons. (8)

Even, if the preceptor communicates one letter to a disciple, there is no article on earth, by presenting which he may be freed from his debt. (9)

He, who does not regard a preceptor, the giver of even one letter, is born amongst the *Chandālas* after having gone through a hundred births in the canine species. (10)

He, who having taken [lessons in] *Vēda*, disregards the other Scriptures, is immediately born in the species of beasts for twenty-one times. (11)

Those men, who perform their respective duties, become, by following their own works, beloved of the people, even if they live at a distance. (12)

To celebrate sacrifices, to make gifts and to study the *Vēdās*—[these three are] the religious works of a *Vipra*; to accept presents, to deliver instructions [in the *Vēdās*], and to officiate at sacrifices [are the means of his] livelihood. (13)

To celebrate sacrifices, to make gifts, and to study [the *Vēdās*], [are] the religious works of a *Kshatriya*; to live by arms, to protect mankind [are his means of] livelihood. (14).

To make gifts, to study [the *Vēdās*], and to celebrate sacrifices [are the religious works of] a *Vais'ya*; and agriculture [is his secular work]. To serve the twice-born [is the religious work of] the *S'ūdras*; and the work of art [is his secular work]. (15)

By following these Institutes [which] have been described by me, the *Varnas* come by most excellent condition after attaining to great honours in this world. (16)

The king, who punishes them who, renouncing their

own religion, follow another's, becomes glorified in the celestial region. (17)

By following his own religion even a *S'ūdra* enjoys the celestial region. Another's religion should be renounced like the most beautiful wife of another person. (18)

The *S'ūdra*, who engages in the recitation [of the *Gāyatri*] and the offering of oblations to the Sacred Fire, should be killed by the king; for by that he becomes the destroyer of the kingdom as the water is of fire. (19)

Acceptance of gifts, giving instructions [in the *Védās*], selling an article which should not be sold, and officiating as a priest at a sacrifice—the doing of these four, [is described] in the *Smṛitis* as outcasting the *Kshatriya* and the *Vais'ya*. (20)

[By selling] meat, shell-lac and salt, [a *Brāhmaṇa*] becomes immediately outcasted. By selling milk, a *Brāhmaṇa* becomes a *S'udra* within three days. (21)

The king should punish, with life, the village harbouring thieves by giving alms to the twice-born, who do not perform religious rites and study the *Védās*. (22)

The kingdom, where the ignorant partake of the food which should be taken by the learned, courts draught (want of rain); or a great calamity appears there. (23)

There the god of rain pours down showers where the king adores these—the *Brāhmaṇās* learned in the *Védās* and well-versed in all the scriptures. (24)

Formerly the *Brāhmaṇās* were created for protecting all these, the three regions (heaven, earth, and firmament), the three *Védās* (*Rik*, *Yajush*, and the *Sāman*); the *A's'rāmas* (orders), and the three Fires. (25)

in bad families, those leading a bad life, those who are foolishly ignorant, and deceitful twice-born persons. (8)

Even, if the preceptor communicates one letter to a disciple, there is no article on earth, by presenting which he may be freed from his debt. (9)

He, who does not regard a preceptor, the giver of even one letter, is born amongst the *Chandālas* after having gone through a hundred births in the canine species. (10)

He, who having taken [lessons in] *Vēda*, disregards the other Scriptures, is immediately born in the species of beasts for twenty-one times. (11)

Those men, who perform their respective duties, become, by following their own works, beloved of the people, even if they live at a distance. (12)

To celebrate sacrifices, to make gifts and to study the *Vēdās*—[these three are] the religious works of a *Vipra*; to accept presents, to deliver instructions [in the *Vēdās*], and to officiate at sacrifices [are the means of his] livelihood. (13)

To celebrate sacrifices, to make gifts, and to study [the *Vēdās*], [are] the religious works of a *Kshatriya*; to live by arms, to protect mankind [are his means of] livelihood. (14).

To make gifts, to study [the *Vēdās*], and to celebrate sacrifices [are the religious works of] a *Vais'ya*; and agriculture [is his secular work]. To serve the twice-born [is the religious work of] the *S'ūdras*; and the work of art [is his secular work]. (15)

By following these Institutes [which] have been described by me, the *Varnas* come by most excellent condition after attaining to great honours in this world. (16)

The king, who punishes them who, renouncing their

own religion, follow another's, becomes glorified in the celestial region. (17)

By following his own religion even a *S'ūdra* enjoys the celestial region. Another's religion should be renounced like the most beautiful wife of another person. (18)

The *S'ūdra*, who engages in the recitation [of the *Gāyatri*] and the offering of oblations to the Sacred Fire, should be killed by the king; for by that he becomes the destroyer of the kingdom as the water is of fire. (19)

Acceptance of gifts, giving instructions [in the *Védās*], selling an article which should not be sold, and officiating as a priest at a sacrifice—the doing of these four, [is described] in the *Smṛitis* as outcasting the *Kshatriya* and the *Vais'ya*. (20)

[By selling] meat, shell-lac and salt, [a *Brāhmaṇa*] becomes immediately outcasted. By selling milk, a *Brāhmaṇa* becomes a *S'udra* within three days. (21)

The king should punish, with life, the village harbouring thieves by giving alms to the twice-born, who do not perform religious rites and study the *Védās*. (22)

The kingdom, where the ignorant partake of the food which should be taken by the learned, courts draught (want of rain); or a great calamity appears there. (23)

There the god of rain pours down showers where the king adores these—the *Brāhmaṇās* learned in the *Védās* and well-versed in all the scriptures. (24)

Formerly the *Brāhmaṇās* were created for protecting all these, the three regions (heaven, earth, and firmament), the three *Védās* (*Rik*, *Yajush*, and the *Sāman*); the *A's'rāmas* (orders), and the three Fires. (25)

The twice-born who perform both the *Sandhya*-adorations by abstaining from speech, remain gloriously in the celestial region for a thousand celestial years. (26)

The king, who examines the virtue and sin [of all the four *Varṇas*], attains to fame, celestial region and solidarity of [his] kingdom; and his treasury becomes replenished again. (27)

The punishment of the wicked, the adoration of the pious, the enrichment of the treasury by fair means, impartiality towards those who approach him with prayers, and the protection of the kingdom,—these five have been spoken of as the sacrifices for the kings. (28)

The *Brāhmaṇās*, by a thousand sacrifices, do not attain to that piety which the kings do by protecting their subjects. (29)

In the absence of watery expanses attached to temples, [one should bathe] in lakes and ponds. By taking up four *Piṇḍas* [made of clay], one should bathe [in a tank] belonging to another. (30)

Fat, semen, blood, marrow, urine, excreta, dirt of the ears, nails, phlegm, bones, dirt of the eye, and drops of perspiration,—these twelve are the dirt of men. (31)

The purification of each six, in order, has been described by the learned sages;—the first six [are purified] by earth and water; and the second six, by mere water. (32)

Purity, desire for doing good unto others, absence of exertion,, absence of jealousy, absence of avarice, self-restraint, charity and mercy are the characteristics of a *Brāhmaṇa*. (33)

A really accomplished person does not try to suppress another's merit: he praises another's accomplishments;

he does not laugh at another's shortcomings; [such a spirit] is called *Anasūyā* (want of jealousy). (34)

Renunciation of forbidden food, association with those who are not badly spoken of, and abiding by good conduct—is spoken of as *S'aucha* (purity). (35)

To follow good conduct always and to renounce a bad one, has been described as *Mangala* by the *Rishis* well-read in Religious Codes. (36)

One should not do, to an excess, what afflicts the body, whether good or bad. This is called *Anāyāsa* (want of exertion). (37)

One should be contented with all articles, whenever what arrives; one should not long for another's wives; this is called *Asprihā* (want of desire). (38)

If external or spiritual pain is created by others, and one is not offended and does not wreak revenge, it (*i.e.*, the spirit) is called *Dama*. (39)

Even from a limited income, something should be given away daily with care and liberal spirit. This is called *Dāna* (charity). (40)

One should behave, like his own self, towards others, his own relations and friends, him who envies him, and an enemy. This is called *Dayā* (mercy). (41)

A twice-born person, even if he be a householder, who is possessed of all these marks, attains to the highest station [after death], and is not born again in this world. (42)

Maintenance of the Sacred Fires, and the adoration of the *Vis'wadevās* are called *Ishta* (holy ceremony or sacrifice). (43)

[The excavation of] tanks, wells, and other watery expanses, [the construction of] temples, [the distribu-

tion of] food, and [the laying out of] pleasure-gardens are called *Purta* (acts of pious liberality). (44)

Both *Ishta*-, and *Púrta*-, [acts] should, with care, be performed by a *Brāhmaṇa*. By the *Ishta* one attains to the celestial region; and by the *Purta*, emancipation. (45)

Twice-born persons have equal rights in the religious acts of *Ishta* and *Púrta*. A *S'údra* is qualified to perform the *Ishta*, but not the Vedic rites. (46)

A learned person should always observe the *Yamas* (moral or religious duties or observances), but not the *Niyamas* (religious austerities) daily. By performing the *Niyamas* always and disregarding the *Yamas*, one becomes degraded. (47)

Absence of cruelty, forgiveness, truthfulness, abstention from injury, charity, simplicity, love, cheerfulness, sweetness [of temper], and mildness,—these are the ten *Yamas*. (48)

Purity, [celebration of] sacrifice, austerity, [making] gift, Vedic study, abstention from undue sexual intercourse, [observance of] vow, abstention from speech, fasting and bathing,—these ten are the *Niyamas*. (49)

One should immerse an image made of *Kus'a*-grass in sacred waters. He, for whom it is immersed, gains eight parts of the purity. (50)

[The person],—mother, father, brother, friend, or the preceptor, for whom one bathes,—attains to twelve portions of the fruit [thereof]. (51)

The representative of a son should be appointed by a sonless person* with care, for the rite of offering *Pinda* and water. (52)

* i.e., should adopt a son.

If a father sees the face of a living son born, he is freed from the debt [he owes to his ancestors] and attains to immortality. (53)

With the very birth of a son, a father is freed from his ancestral debt and attains to purification on that very day, for he (*i.e.*, the son) liberates him from the hell. (54)

Many sons should be desired; for if any [of them] would go to *Gayá*, or celebrate a Horse-Sacrifice, or dedicate a *Neela Vrishā*.* (55)

All the departed Mane's, dreading hell, desire for "the son, who would go to *Gayá* and become our saviour." (56)

By bathing in the holy [river] *Phálgū*, seeing the Deity *Gadádharma* (the holder of mace, *Vishṇu*) and touching the head of *Gayá* (*Asura*) with his feet, one is freed [even] from [the sin of] *Brahmanicide*. (57)

He who touching the water of a great river [like the *Ganges*] gratifies the *Pitrīs* with oblations of water, attains to eternal regions and delivers his own family. (58)

Listen to me discoursing, I shall describe the [means of] purification of the food [when it is taken] in a dangerous place, where there is no desirable and pure food. (59)

A *Bráhmaṇa* should take food for three days without salt or drink the extract of powerful *Bráhmī*-tree or *Saṅkhaṇushpī* with milk. (60)

If a twice-born person, out of ignorance, drinks water from a vessel used for spirituous liquors, what is

*. A bull that has white tail, hoops and horns and other limbs red.

his penance, and by what rite is he freed [from the sin] ? (61)

By making a decoction [of] *Palāś'a*, *Villwa*, *Kuś'a*, lotus and *Udumvara*, leaves, one should drink it; [by doing so] for three nights, one attains to purification. (62)

He, who out of carelessness fails to perform the *Sandhyā* once, either in the morning or in the evening, should, with a concentrated mind, recite, after bathing, the *Gāyatrī* for a thousand times. (63)

If laden with grief or being fatigued, one goes out (i.e., fails to do) the bathing and recitation, one should, with reverence, perform the *Brahma-Kurāṅga*, and purify [oneself] by making gifts. (64)

One, bitten by a serpent, shall be purified by bathing in the water on the horns of kine, or at the confluence of great rivers, or by seeing the ocean. (65)

If a *Brāhmaṇa* is bitten by a wolf, dog, or a jackal, he shall be purified by drinking clarified butter mixed with water [sanctified with] gold. (66).

But a *Brāhmaṇa*-lady, if bitten by a dog, jackal, or a wolf, shall be immediately purified on seeing the rise of a star or a planet. (67)

Bitten by a dog, a person, while in the observance of a vow, should fast for three nights. By eating barley boiled with clarified butter, he should bring about the termination of his vow. (68)

He, who breaks a religious observance out of stupefaction, ignorance or avarice, shall be purified by [fasting for] three nights. He should again undertake that religious observance. (69)

If a *Brāhmaṇa* unknowingly takes the residue of

another *Brāhmaṇa*'s food, he becomes purified by reciting the *Gāyatrī* for a couple of days. (70)

If a *Brāhmaṇa* unknowingly takes the residue of a *Kshatriya*'s food, he becomes purified by [fasting for] three nights. As in [the case of a *Kshatriya*, so it is [in that] of a *Vais'ya*. (71)

By taking forbidden food, the residue of a food partaken of by a *S'ūdra* or a woman, or by eating forbidden meat, one should drink the extract of barley for seven nights. (72)

Bathing is laid down [for a person] touched by a dog. By partaking of the food taken by a dog, he should perform a distressing penance for six months. (73)

By being touched by castes that should not be touched, one should bathe. He, who takes the residue of their food, should perform a distressing penance for six months. (74)

By unknowingly taking excreta, urine or articles contaminated by spirituous liquor, the three twice-born *Vaṛṇas* should have again to perform all the purificatory rites. (75)

In performing again the purificatory rites, twice-born persons would not be required to shave their heads, hold girdles, carry staffs, or perform the practice of begging alms. (76)

I shall now describe the purification of a house contaminated by a dead body being placed inside. Earthen vessels and boiled rice of the place should be left off. (77)

By taking out all those articles from the house, one should have it pasted with cowdung; and, then, smelt by a goat. (78)

Being sanctified with the *Brāhma-Mantram* and sprinkled with the water of *Kus'a* and gold that house

becomes purified. There is not the least doubt in it. (79)

A twice-born person, having been forcibly misguided by a king, or a degraded caste, should first undergo through all the purificatory rites and then perform three distressing penances. (80)

Bathing is laid down for him who is touched by a dog. By taking the residue of its food, he should, with care, perform the distressing penance [of *Prājāpatya*]. (81)

I shall, hereafter, describe the regulations about impurity. And later on I shall, again, discourse on penances. (82)

A *Brāhmaṇa*, who maintains the Sacred Fires and is well-read in the *Vēdas*, becomes purified in one day; one, who has only mastered the *Vēdas*, in three days; and one, who is shorn of all accomplishments, in ten days. (83)

There is no impurity for a person who, being purified by (*i.e.*, according to the injunctions of) the *S'āstras*, is engaged in the performance of a religious rite, as well as for him who maintains the Sacred Fires, for the king, and for him for whom a *Brāhmaṇa* so desires. (84)

A *Brāhmaṇa* becomes purified in ten nights; a *Kshatriya*, in twelve days; a *Vais'ya*, in fifteen days; and a *S'ūdra*, in a month. (85)

Funeral cakes and water should be offered to all the *Sapindas*, born in the same family, up to the seventh generation. Impurity, consequent on a death, should follow the same [precedent]. (86)

The impurity [consequent on a birth] extends for ten nights in the fourth generation; for six days, in the fifth; for three nights, in the sixth; for two days, in the

seventh; for one day, in the eighth; and two *praharas*, in the ninth. In an impurity, consequent on a birth, in the tenth [generation], one becomes purified by mere bathing. (87—88)

The impurity, of female servants and of wives taken from inferior castes, consequent on a death or a birth, should be like that of the husband; and the husband being dead, [the impurity should be [like that of] the family of birth. (89)

The third [person], touching a dead body, (*i.e.*, one, who touches a person touching one who has touched a dead body,) should bathe with his raiment on; the fourth, should eat by begging from seven houses. Such is the regulation, of the *Smṛiti*, relating to the touching of a dead body. (90)

[On the birth or death of a co-wife's son], the impurity, of wives married at the same time and living conjointly, should be like that of their husband. [But] when living separately, [their impurity would be] separate (*i.e.*, according to each one's caste). (91)

By drinking the milk of a she-camel or that of a she-goat, or by taking food [rendered impure] on account of a birth or death, or that of a cook, or that at a new *S'rāddha*, one should perform a *Chāndrāyaṇa*. (92)

The man, who partakes of an impure food having an irreligious act in view (*i.e.*, with a desire of not performing the *Sandhyā*-adoration, etc.,) should fast for three nights and reside in the water for one night. (93)

On the occasion of a birth or death, one should not make arrangements for any great sacrifice, but with dry food or fruits, one should perform [the usual] *Homa*. (94)

Immediate is the purification, if a child dies within

ten days of its birth; [no impurity, consequent on its] birth or death, should continue. (95)

After the ceremony of tonsure, [a boy] is qualified to perform the rite of offering water and funeral balls and recite the *Swadhā* and the name. (96)

A religious student and a *Yatin* [become immediately purified]. In the recitation of the *Mantrams* determined upon before, in a sacrifice, and in a marriage [wherein the rite of the *Vṛiddhi-S'rāddha* has been performed], immediate purification is laid down. (97)

There is no sin, if any intervening impurity, consequent on a birth or death, takes place, in the celebration of a marriage, festivity, or a sacrifice, determined upon before. So Atri has said. (98)

The purification, it is laid down, [for the impurity] of touching, on account of the birth of a stillborn child, [is effected] by rinsing the mouth, if one has not touched the mother who has given birth to such a child. (99)

The touching of a *Kshatriya* on the fifth day, and of a *Vais'ya* on the seventh day, is known (*i.e.*, sanctioned) by the learned. (100)

The touching of the *S'ūdra* on the tenth day has been sanctioned by the learned. On the occasion of a birth or death, the purification of self is effected in a month. (101)

Perpetual impurity attaches to one who is always sickly, one who does not perform religious rites, one who is ignorant, one who is notoriously henpecked, one who is grossly inclined to vile practices, one who is always dependent upon others, and one who abstains from Védic study and the vow of celibacy. (102—103)

Two *Prājāpatyas* are laid down in the *S'miti* for a *Parivitti* (an elder brother whose younger brother is

married before him); one, for the maiden [so married]; the most distressing of all penances, for the person who gives away [a maiden in such a marriage]; and *Sāntapanam*, for the *Parivṛttā* (a younger brother married before his elder brother). (104)

There is no sin in a younger brother's marrying before his elder, [if the latter is] hunchbacked, dwarf, lame, of censurable conduct, ignorant of the *Vēdas*, or by birth blind, deaf or dumb. (105)

[The elder brother] being a eunuch, residing in another country, being outcasted, adopting the life of renunciation, being devoted to the study of the *Yoga-Sāstra*, there is no sin in the younger brother's marrying before his elder. (106).

There is no sin in the younger brother's marrying before his elder, if his father, grandfather or elder brother had not been qualified to maintain the Sacred Fires. (107)

In the case of the death [of the elder brother's wife, or in the case of his going to another country, or on his being sullied with a sin, [a younger brother] becomes qualified [to maintain the Sacred Fire]. (108)

If the eldest brother lives near, but does not maintain, the Sacred Fire, [a younger brother], permitted by him, may do so; such is the deliverance of *S'ankha*. (109)

[The maintenance of] the Sacred Fire, [the study of] the *Vēdas*, [the practice of] the austerities shall not contaminate [a younger brother] with the sin of taking before. But a younger brother can never perform a *S'raद्धा* without the permission [of the eldest brother]. (110)

The daily and occasional rites described in the *S'ruti* and the religious rites performed with the sole

intention of attaining to the celestial region, one should always perform and acquire piety therefrom. (111)

In the light-fortnight, one should increase [the number of morsels] one by one, [and similarly] decrease it in the dark-fortnight. One should not take meals on the *Amāvasyā*. Such is the regulation about *Chāndrāyana*. This had been described by the ancient sages as destructive of mighty iniquities. (112)

Sins, begotten of heinous crimes [like Brahmanicide, etc.], do not touch one who is given to the study of the *Vēdas*, forgiving, and devoted to the performance of great sacrifices. (113)

By seeing the sun during the day, living on air only, and reciting the *Gāyatrī* a thousand times, and living in the water during the night, one becomes purified except in Brahmanicide. (114)

[One attains to purification] by drinking the decoction of lotus, *Udumvara*, *Vilwa*, *Kus'a*, *As'watha*, and *Palās'a*, leaves. This is called *Parṇakṛichha*. (115)

By drinking the *Pañchagavya*, (milk, curd, urine of a cow, cowdung, and clarified butter made of the milk of a cow), one should fast the next day. This is the regulation about *Sāntapana*. (116)

By taking each article of the *Sāntapana* (such as the milk, curd, etc.) for six days, one should fast on the seventh. This penance, extending over seven days, is called, in the *Smṛiti*, *Mahā-Sāntapana*. (117)

[One should take these articles] in the evening for three days, and in the morning for three days; [then one should] take unsolicited food for three days; then one should take no food for three days; this is the regulation of the *Prājāpatya* described in the *Smṛiti*. (118)

[In this penance,] twelve morsels in the evening ; fifteen, in the morning ; and twenty-four, [in the period] when unsolicited [food is to be taken] ;—are sanctioned by the *Smṛiti*. One should, as laid down in the *Smṛiti*, fast [for the last three] days. (119)

[One should] take only one morsel [only] every three days as before, and fast for the last three days. This is called *Ātikṛichhah*. (120)

Know that for purification, a body-purifying morsel should be made of the size of a hen-egg or of the size of that which could conveniently be taken in one's mouth. (121)

[In] a *Taptakṛichhah*,] one should drink hot water for three days ; and hot milk for [another] three days. And drinking hot clarified butter for three days, one should live on air for [the next] three days. (122)

One should drink water to the measure of six *palas* [for three days], and milk to the measure of three *palas* [for another three days] ; and one *pala* of clarified butter [for the next three days]. Such is the regulation of the *Taptakṛichhah*. (123)

One should take curd for three days ; clarified butter for three days, [and] milk for [another] three days ; and live on air for [the next] three days. (124)

One should take curd and milk to the measure of three *palas* and one *pala* of clarified butter. This is called the sacred Vedic penance of *Kṛichhrah*. (125)

One should take one meal for a day, live on unsolicited food for one night and fast for a day. This is called *Pādakṛichhrah*. (126)

If one lives on milk for twenty-one days, [the penance is called *Kṛichhratikṛichhrah*. And it is called *Parāka* when one fasts for twelve days. (127)

If one takes every day a morsel of oil-cake, curd and powdered grain [for four days] and fasts for another day, [the penance] is called *Soumyakrichhraḥ*. (128)

If each one of all these is performed, in order, for three days, (the penance) is known as *Tulāpurusha* [extending over] fifteen days. (129)

One should drink the tepid milk flowing from [the udders of] a *Kapilā*-(cow) when milched. This is the penance *Vyāsakṛitah* (performed by Vyāsa). It purifies even a *Chandāla*. (130).

To take meals in the night is known as *Nakta* (*Vrata* or night penance). *Chāndrāyana* is spoken of [as the penance] for sins for which no expiation is laid down. (131)

Persons, having asceticism for wealth, obtain the same fruits by these penances, as they get by performing *Agnistoma* and other Sacrifices with twofold sacrificial presents. (132)

One, given to the study of the *Vēdas* and of forgiving, [disposition], if he makes enquiries into the *Dharma-Sāstras*; and a householder too, if he is endued with purity and good conduct;—become freed [from sins]. (133)

[The religious rites] of the twice-born have been described. O great *Rishi*, hear, I shall hereafter describe what brings about the fall of *S'ūdras* and women. (134)

Recitation [of the *Gāyatri*], austerity, and journeys to sacred places, adoption of a *Sannyāsa*-life, practice of *Mantrams* and adoration of Deities,—these six bring about the fall of women and *S'ūdras*. (135)

The woman, who, during the lifetime of her husband, fasts while performing a religious rite, robs the longevity of her husband. Such a woman goes to hell. (136)

A woman, desirous of bathing in a sacred water, should drink the water washing the feet of her husband, of S'iva or of Viṣṇu. She should, thereby, attain to the most excellent station. (137)

A woman is [always] the left limb, the husband being alive or dead; and he, the right one. But in a *S'rāddha*, sacrifice, and marriage, a wife should always [be placed] in the right. (138)

Soma (the Moon), the *Gandharvas*, and the *Āṅgiraḥ* have conferred purity on them; and Fire, all holiness. Women are, therefore, always holy. (139)

By birth, one is known as a *Brāhmaṇa*; and by the purificatory rites, he is called a *Dwija* (twice-born). He attains to the dignity of a *Vipra* by learning; and by these three, to that of a *S'rotriya*. (140)

He, who studies the *Vēda-S'āstra* and follows the import of Scriptural injunctions, is called a *Vēdavid* (one knowing the *Vēdas*); his utterance is sanctifying. (141)

That religion is to be known as the highest which a leading *Brāhmaṇa*, knowing the *Vēdas*, follows—but not that which is followed by ten thousand illiterate persons. (142)

By reciting [the *Gāyatrī*] and making *Homa* (offering oblations to the Fire), foremost persons of the twice-born race shine like fire; and [they] meet with ruin, by accepting presents like fire by water. (143)

Like the wind driving away the clouds in the sky, the learned and foremost twice-born persons dissipate the sins begotten of accepting presents, by *Prāṇa-yāma*. (144)

When a *Vipra*, after taking his meals or rinsing his

mouth, remains with a wet hand, he gets his wealth, strength, fame, energy and life lessened. (145)

One should not partake of his food, who, seated on his seat, rinses his mouth in the dining room; and by taking it, one should perform a *Chāndrāyaṇa*. (146)

One should not partake of his food, who, placing a vessel on his seat, rinses his mouth; and by taking it, one should perform a *Chāndrāyaṇa*. (147)

[If] the foremost of the twice-born, after taking his meals and washing his hands, drinks the water thereof, the *Asuras* partake of his food; and the departed Manes go back disappointed. (148)

There is no *S'āstra* superior to the *Vēda*; there is no elderly person superior to the mother; and there is no friend superior to charity both in this world and in the next. But what is given to an unworthy person, consumes the family up to the seventh generation. (149)

When food is offered in an iron vessel, the Celestials do not accept the *Havya*; and the departed Manes do not accept the *Kavya*. That food is like excreta unto him who partakes of it; and the giver, too, goes to hell. (150)

A learned person should not serve food, placed elsewhere, with his left hand; nor should he do it in an iron vessel. (151)

He, who in a *S'rāddha*, feeds the departed Manes in an earthen vessel—both he and the partaker—go to hell. (152)

When other vessels are not available, one may offer [food] in an earthen vessel with the permission of the twice-born persons. Their words, true or false, constitute an authority. (153)

There is no virtue for the person who gives alms in golden, iron, copper, belmetal, or in silver, vessels. The acceptor thereof also partakes of sins. (154)

[A *Bhikshu*] should never, even in a calamity, take his food from belmetal vessels; for the *Yatins* should take their meals [only] on *Palās'a*-leaves, and a householder, from a belmetal vessel. (155)

A *Yatin*, taking his food from a belmetal vessel, reaps the sin of both the belmetal vessel and the householder. (156)

A *Bhikshu* is not visited by sin by taking food from golden, iron, copper, belmetal and silver [vessels]; but he commits a sin by taking those vessels. (157)

If [one] pours water into [a *Bhikshu's*] hands, then offers alms and again pours water—that alms becomes like [the mount] *Meru*; and that water, like an ocean. (158)

[A *Bhikshu*] should collect alms by begging from door to door, as a bee collects honey from flower to flower, even from amongst the *Mlechchha*-families. But food, collected from one house, should not be partaken of even in *Vṛihaspati's* house. (159)

One, who, leaving the domestic mode of life, begs boiled rice except in a calamity, should drink *Vajra* (sour gruel) for ten nights; and water, for three nights. (160)

Barley mixed with the urine of a cow and boiled with clarified butter is called "*Vajra*." So the divine Atri has said. (161)

A *Brahmacharin*, a *Yatin*, a student, one who maintains his preceptor, a wanderer and a man of poor means,—these six are described, in the *Smṛiti*, as the *Bhikshus*. (162)

A mortal should know his *enciente* wife for [the first] six months ; and again, after the child has teethed. Such is the religious prescription. (163)

The first is Brahmanicide ; the second is co-habitation with a step-mother ; and the third is the drinking of spirituous liquors ; the fourth is called theft [of gold from a *Brāhmaṇa*-master] ; the fifth is association with these sinful wights ;—these are heinous crimes. (164)

For the purification of these sins, one should perform three penances for three years successively ; by it, one becomes freed from the sin of Brahmanicide when committed unknowingly. (165)

It is laid down that one-half [of the sin] of Brahmanicide [visits a man for killing] *Kshatriyas* ; similarly, six and twelve portions, for [killing] *Vais'yas* and *S'ūdras*. (166)

The destroyer of a woman is purified by taking his meals in the night and sleeping on earth for three months ; and by performing thirty *Prājāpatyas*. (167)

A twice-born person, who takes food from a washer-man, or from an actor, or from one who lives on bamboo-work, should perform a *Chāndrāyaṇa*. (168)

By knowing women of lowcastes, taking their meals and lying with them on the same bed, one should get [himself] purified with a *Parāka*. (169)

By drinking the water [that lies] in a *Chandāla's* vessel, the foremost of the twice-born should live, for thirty-seven days, on barley and the urine of a cow. (170)

A *Brāhmaṇa*, who unknowingly partakes of cooked food touched by outcastes or by women in [their] menses, should perform half-a-*Prājāpatya*. (171)

The [following are the means of] expiation for the four castes when they [happen to] partake of a *Chap-*

dāla's food. A *Brāhmaṇa* should perform a *Chāndrāyana*; and a *Kṣatriya*, a *Sāntapanam*. (172)

A *Vaiśya* should perform a penance and live on the *Pañchagavya* for six nights. A *Sūdra* should perform [the same] for three nights and purify [himself] by making gifts. (173)

If a *Brāhmaṇa*, getting upon a tree, eats its fruits and a *Chāṇḍāla* standing down touches its root, what would be the penance [for that *Brāhmaṇa*] ? (174)

With the permission of other *Brāhmaṇas*, he should bathe with the cloth on; that *Vipra* should take his meals in the night [for one day] and purify [himself] by taking clarified butter. (175)

If getting upon the same tree, a *Brāhmaṇa* and a *Chāṇḍāla* eat the fruits thereof, what then would be the penance [for the former] ? (176)

Having obtained permission from [other] *Brāhmaṇas*, he should bathe with the cloth on. Then after fasting for a day and night, he should purify [himself] by taking the *Pañchagavya*. (177)

What would be the penance then, when a *Brāhmaṇa* and a *Chāṇḍāla* getting upon the same branch of a tree eat its fruits ? (178)

He becomes purified by taking the *Pañchagavya*, after fasting for three nights. (179)

The purification for knowing a *Mléchchha*-woman [consists] in a *Sāntapanam*, or, it is said, [one may attain to] purification by performing a *Taptakṛichhraṭ*. (180)

If a person lives with a wife known by a *Mléchchha*, [he becomes purified] by bathing with the cloth on and drinking clarified butter. (181)

Again, [for knowing a woman] brought by another for [the purpose of] procreating a son, [one becomes]

purified by bathing in the water of a river and drinking clarified butter. (182)

By co-habiting, unknowingly, with the women of the *Chandālas*, *Mlechchhas*, *Swapachas*, as well as those who observe the *Kapāla-Vrata*,* one is purified by a *Parāka*. (83)

But if one knows them, willingly, and procreates children, he is degraded to the same caste; there is no doubt in it, for that man is born as her son. (184)

If a twice-born person, being anointed with oil or clarified butter, passes urine or excreta; or if a twice-born person being anointed with oil or clarified butter, touches a *Chandāla*;—he should, after fasting for a day and night, purify [himself] with the *Pañchagavya*. (185)

By touching hairs, insects, nails, nerves, bones, and thorns, one becomes purified by bathing in river-water and drinking clarified butter. (186)

By touching the bones of a fish, or of a jackal, nails, an oyster-shell, or a small univalve shell, one becomes purified by bathing and drinking hot clarified butter purified by gold. (187)

The purity [or otherwise] of a cow-shed, a boiler-house, oil-mill, sugarcane-press, women and diseased persons should not be discussed (*i.e.*, they are always pure). (188)

A woman is not sullied by being known by another; nor a *Brāhmaṇa*, by [harmful] Vedic rites; nor a [river] water, by urine and excreta; nor fire, by burning impure articles. (189)

Women were first enjoyed by the Celestials; then, by the moon, the *Gandharvas* and the Fires. Afterwards

* Lowcastes: offspring of a *Brāhmaṇa*-mother and a fisherman father.

came men to enjoy them. They are "never affected by any sin. (190)

When a woman conceives by being known by a *asavarṇa* (i.e., one belonging to a higher caste than she), she remains impure till she does not give birth to a child. (191)

When, after delivery, the menstrual blood is seen, the woman becomes purified like pure gold. (192)

If despite her complete unwillingness, a woman is known deceitfully, forcibly or stealthily, that woman, unaffected by any sin, should not be renounced; for she has not done so willingly. [Her husband] may hold congress with her at the time of the menses, [for a woman] becomes pure at the flowering time. (193—194)

A washerman, a cobbler, an actor, a *Varuda*, a *Kaivarta*, a *Mēda*, and a *Bhilla*—these seven are known, in the *Smṛiti*, as degraded castes. (195)

By knowing their women, taking their food and accepting gifts from them, if willingly, one should perform *Prājāpatya* for a year; and, if unknowingly, two *Chāndrāyanas*. (196)

The woman, who has once been known by the *Mléchchhas*, or by the perpetrators of crimes, becomes purified with the *Prājāpatya* and the menstrual flow. (197)

The woman, who has once, being taken away forcibly, or herself, by being imposed upon, been thus known, becomes purified with a *Prājāpatya*. (198)

If the menses appears in women who have been practising hard austerities for a long time, their religious observances are not destroyed thereby. (199)

If a twice-born person drinks water from vessels contaminated by spirituous liquors, he becomes purified

by a *Kṛichhrapāda* and by undergoing the purificatory rites once again. (200)

The trees, belonging to degraded castes and having many flowers and fruits, could be enjoyed by all with their fruits and flowers. (201)

If a twice-born person drinks water touched by a *Chandāla*, he becomes purified by a *Kṛichhrapāda*. So the ascetic *Apastamba* has said. (202)

What would be the penance for drinking water from a well contaminated by phlegms, shoes, excreta, urine, menstrual blood of a woman and spirituous liquor? (203)

[To fast] for one day, two, and three, days, is the purifying penance for the [three] twice-born castes [severally]. To take meals in the night is the punishment for a *Sūdra*. (204)

By touching [an article] immediately vomitted out, a *Vipra* should bathe with his raiment on; [by touching] what was ejected on the previous day, [one should fast for] a day and a night; [and by touching what was ejected] days before, [one should fast for] three days. (205)

The head, neck, thighs and feet being contaminated with spirituous liquor, one should fast, in order, for ten, six, three and one day. (206)

By once unknowingly drinking spirituous liquors, except *Surā*-(wine), the foremost of the twice-born becomes purified by living on the urine of a cow and barley for ten nights. (207)

The Celestials do not partake of the food nor drink the water offered by the foremost of the twice-born, who eats the food of a drunkard or of a *Chandāla*. (208)

The woman, who falls down from the funeral pyre, [of her husband], or who gets no menses on account

of a disease, becomes purified by a *Prājāpatya* and feeding ten *Brāhmanas*. (209)

The twice-born persons,—who, returning from a life of mendicancy or coming back alive from water, fire, or from a vow of fasting to death, desire again to lead the domestic mode of life,—should perform three *Prājāpatyas* or one *Chāndrāyana*. And it is said that they are required to perform all the purificatory rites beginning with the *Jātakarmaṇ*. (210—211)

No impurity [should be observed], no water [should be offered], no tears [should be shed], no singing of merits, no expression of sorrow, and no living on a bare bedstead, should be done for those killed by a *Brāhmaṇa*'s imprecation. (212)

He, who does so out of affection or fear, should perform one purifying penance by living upon the urine of a cow and barley. (213)

Three nights [form the period of purification] for him, who, being aged, losing all knowledge of the purificatory injunctions of the *Smṛiti* and neglecting the instructions of a physician, kills himself, by falling down from a high place, or by entering into water, or fire, or by fasting. His bones should be deposited on the second day. And performing the watery rite on the third day, [his son] should perform the *S'rāddha* on the fourth. (214—215)

Whence would his welfare come and how could his ignorance be destroyed in whose house there is not a single cow followed by a calf? (216)

A cow being killed by excessive milking, carrying an excessive load, by its nose being bored through, in a river or in a mountain, or by being shut up, one should perform a *Pādona*. (217)

The virtuous driving of a ploughshare, is by eight bulls ; [to do so by] six bulls, is what is in general practice ; to do so by four [is the work] of the cruel-hearted ; one who does so by two bulls, is the killer of a bull. (218)

It is laid down in the *Smṛiti* that two bulls shall carry a plough for one *prahara* ; four, up to mid-day ; six, up to the third part of the day ; and eight, for the whole day. (219)*

One killing a cow by a piece of wood, a clod of earth, or a stone, should perform the distressing penance of *Sāntāpanam* ; if she is killed by a earthen clod, one should perform the *Prājāpatya* ; and if by an iron, a highly distressing penance. (220)

When the penance is completed, one should feed the *Brāhmaṇas* and make a gift of a cow with a bull unto a *Vipra*. (221)

The penance for killing a *S'ūdra* is also laid down, for slaying a *S'arabha*-deer, camel, horse, elephant, lion, tiger or an ass. (222)

By killing a cat, an alligator, a mungoose, a frog or a bird, one should either drink [only] milk for three days or perform a *Pādakṣichhraḥ*. (223)

[Fasting for] three nights [effects] the purification of one touched by a *Chandāla* or of one sullied by urine or excreta. And by taking the residue of one's own food, he should act similarly (*i.e.*, fast for three nights). (224)

The purification of contaminated tanks, wells and pools [of water, is effected] by taking out one hundred

* The import of the *S'loka* is, that one commits no sin if he makes these bulls work for a limited time, so that they may not suffer from excessive toil or exhaustion.

jarfuls of water and then by [throwing into them.]
Pañchagavya. (225)

[If the water of a vessel] is sullied by bones or skin or by asses or dogs, all its water should be thrown off, and its purity, [effected by] rubbing. (226)

The water, of a vessel in which a cow is milked, that in a leather bag, that in an instrument for fetching water, that in the hands of an artizan or of a mechanic, that used by women, aged persons or by children, and that used by them whose impurity has not been marked, are [always] pure. (227)

The [question of] impurity should not be thought of when a city is besieged, in an inaccessible place, in an encampment, when the house is set on fire, when a sacrifice is begun, or in great festivities. (228)

By drinking water from a place whence travellers get water for drinking, in a forest (*i.e.*, in an unknown tank), in a vessel, in a well, in a *Droni* (vessel containing water for bathing), or that trickling down from the sheath [of a sword], or that touched by a *S'wapaṅka* or by a *Chandāla*, one becomes purified with the *Pañchagavya*. (229)

If one drinks the water of a well polluted with semen, excreta or urine, one becomes purified in three nights. [By drinking such water] in a jar, [one should perform] the *Sāntāpanam*. (230)

If a leading twice-born person unknowingly drinks water contaminated by an entirely or partially rotten dead body, he should, by so drinking, perform the penance of *Taptakrichhraḥ*. (231)

By drinking the milk of a she-camel, that of a she-ass, or that of a woman, the foremost of the twice-born should perform the penance of *Taptakrichhraḥ*. (232)

The foremost of the twice-born, when, having still the leavings of food in his mouth, touched by a caste outside [the pale of the recognized castes], should, after fasting for five nights, get purified with the *Pañchgavya*. (233)

The water that gives satisfaction to the kine, that which is in natural state, that which lies on earth, that which is in a leather bag, that which is in currents, or that which is taken up by an instrument, is [always] pure. (234)

Bathing is laid down [for him, who is] touched by a *Chandāla*; when so touched while, he has still the leavings of food in his mouth, [one] should get purified [by fasting] for three nights. (235)

Articles brought from a machine are never impure; all the instruments are pure, except that which manufactures wine. (236)

Barley, gram, date, or camphor, whether broken or unbroken, are held to be pure by the *Smṛiti*. Other articles, when separated from husks, are pure. (237)

The actions of women are not to be discussed; [they are always] pure. Rain-drops are always unsullied, and so is the dust driven by the wind. (238)

If one, amongst many articles lying together, becomes sullied, only that one is to be considered impure, and not the others under any circumstances. (239)

Of all sitting in the same row but taking meals separately, if one puts on a cloth dyed with indigo, all of them [become] impure, according to the *Smṛiti*. (240)

He, in whose cotton cloth or silk raiment indigo dye is seen, should have to fast for three nights; and others, for one night only. (241)

“O lord, O thou having asceticism for wealth, do

thou tell how could one be purified, if he touches what should not be touched in the night after sunset."

[Said the *Rishis*.] (242)

[*ATRI* said :—]

Touching, in the night, after sunset, the water brought during the daytime, brings about the purification of all, except the touching of a dead body. (243)

Thereupon [a learned person] after examining the place, time, age, power and [the nature of] the sin, should determine the penance for the sin, the expiation of which has not been spoken of. (244)

There is no sin in being touched while going to see idols, in marriages, in sacrifices, and in all sorts of festivities. (245)

A'raśālam (gruel made from the fermentation of boiled rice), milk, fried paddy, curd, sour-gruel, any article fried with oil, buttermilk, [even when made] by a *S'ūdra* does not bring on any sin. (246)

Raw meat, clarified butter, oil, and oily substances entrained from fruits, even when kept in vessels of degraded castes, attain to purification when brought out. (247)

By knowingly drinking water from the *S'ūdras*, a *Brahmaṇa* should fast for a day and night and, [then] after bathing, should get [himself] purified with the *Pañchagavya*. (248)

The *Vipra*, who maintains the Sacred Fire, if he commits a great sin, should throw the vessels into the water, and then replace the Fire. (249)

His food should not be taken, who, without taking the *Vivāha*-Fire (*i.e.*, without marrying), wishes to lead the domestic mode of life; for he is known in the *Smṛiti* as one whose cooking is useless. (250)

By taking food from one whose cooking is of no value, a twice-born person should perform a penance. By thrice performing the *Prāṇāyama* in the waters, rinsing his mouth and taking clarified butter, he attains to purification. (251)

For the expiation of the sin of *Pañchasūna*,* one should perform a *Vais'wadeva*-[Sacrifice] in the *Vaidik*-, *Loukik*-(ordinary), and the *Hutochkhista*-,† Fire, either in water or on earth. (252)

If the eldest brother becomes disqualified, the youngest, endued with accomplishments and knowledge, [and therefore] the best, should marry and set up the Sacred Fire before [his elder brother]. (253)

If the eldest brother is unsullied by any sin and [the younger brother] sets up the Sacred Fire before, he commits the sin of Brahmanicide daily; there is no doubt in it. (254)

Bathing is laid down for him who is touched by a *Mohā-Pātakīn*. Bathing is [also] laid down for him who partakes of his food. (255)

By associating with the degraded for a month or a fortnight, one attains to purification by living on barley and the urine of a cow for half-a-month. (256)

By [knowingly] taking once the food of a degraded person, the foremost of the twice-born should perform half-a-*Kṛichhraḥ*. By unknowingly eating it, he should perform a *Sāntapanam*. (257)

* Hearth, (iron) mortar, pestle, flat stone and a wooden mortar,—these five are called *Sūnd*. The expiation is for the sin that accrues from killing animals in all these.

† The fire that is kept up by clarified butter after the performance of the daily *Homa*.

When a person partakes of the food of a degraded one or takes his meals in a *Chandāla's* house, he should live upon water [only] for a fortnight. S'atāpā has said so. (258)

No cremation should be performed for those that are killed by a *Brāhmaṇa* or by a cow, nor for the degraded ; this is the deliverance of S'aṅkha. (259)

The twice-born person, who under the influence of lust, knows a *Chandāla*-woman, should get [himself] purified by three penances [performed] according to the regulation of the *Prājāpatya*. (260)

If a *Brāhmaṇa* takes food or accepts [a present] from a degraded person, he should, after vomitting the food and returning the present, perform an *Atikṛichhrah* (a highly distressing penance). (261)

One should not touch the wood, clod of earth, or the twig fallen on a dead body from the hands of a degraded caste, nor the residue of his food ; [by doing so], one should fast for a day and night. (262)

By touching a *Chandāla*, an outcaste, a *Mléchchha*, a wine-bowl, or a woman in [her] menses, a twice-born person should not take his meals. If [he is touched by any of these,] while taking [his] meals, [he must at once stop.] (263)

Thereafter he should not take his meals ; and giving up his food, he should bathe. And being commanded by the *Brāhmaṇas*, he should fast for three nights. And taking *Yāvaka* (food prepared from barley) together with clarified butter, he should complete the sacrifice. (264)

Purification is [effected by fasting] for three nights, if a person, while taking meals, touches a crow or a fowl ; [if he does so] with the leavings of food in his mouth

[He should get himself purified by fasting] for a day. (265)

By undertaking the duties of a perpetual religious student, vowing lifelong abstinence and chastity, he, who deviates from them, should perform a *Chāndrāyana* extending over a month. Śātātapa has said so. (266)

Prājāpatya is laid down for holding sexual intercourse with a beast, or with a harlot. By holding intercourse with a cow, one should perform a *Chāndrāyana* spoken of by Manu. (267)

By discharging semen into inhuman females except a cow, into a woman in [her] menses, into others that have no female organs (*i.e.*, a man or a eunuch), or into water one should perform the penance of *Sāntapanam*. (268)

If one touches a woman in [her] menses, a woman who has given birth to a child, or a lowcaste woman, he should get himself purified by [fasting for] three nights. This is the eternal regulation. (269)

If one cohabits with a woman in [her] menses or with lowcaste women, he is known as being obliged to perform a penance; he should [take his] bath before that. (270)

[By touching them while passing urine,] one should observe [fasting] for one night; and for three nights, while passing excreta; for three nights, while drinking water; and for five or seven nights, while holding intercourse. (271)

A *Prājāpatya* is laid down for those touching [them], while taking meals; and [fasting] for a day and night, while cleansing the teeth with a piece of wood. This is the purifying regulation according to the *Smṛiti*. (272)

By being touched by dogs, *Chandālas* or crows,

a woman in her menses should remain fasting till [the menstrual period] and should get herself purified by bathing in time. (273)

If a woman, in her menses, is touched by camels, jackals or hogs, she should remain fasting for five nights and get herself purified with the *Pañchagavya*. (274)

[In case of] women, in their menses, touching each other, a *Brāhmaṇa*-woman, touching another *Brāhmaṇa*-woman, should remain fasting for one night and get herself purified with the *Pañchagavya*. (275)

[In case of] women, in their menses, touching each other, a *Brāhmaṇa*-woman, touching a *Kshatriya*-woman, should get herself purified by [fasting for] three nights. This is the deliverance of Vyāsa. (276)

[In case of] women, touching each other while in menses, a *Brāhmaṇa*-woman, touching one born of a *Vais'ya*, should fast for four nights and get herself purified with the *Pañchagavya*. (277)

[In case of] women, touching each other while in menses, a *Brāhmaṇa*-woman, touching one born of a *Sūdra*, becomes purified by [fasting for] six nights. [This is rule when] a *Brāhmaṇa*-woman does so willingly. (278)

If a *Brāhmaṇa*-woman unknowingly touches them all, she should perform half the penance. This has been described as the purification for the four *Varnas*. (279)

S'aṅkha's deliverance is :—If a *Brāhmaṇa* is touched by another *Brāhmaṇa* having the leavings of food in his mouth, while taking meals or passing urine, he should bathe; the recitation of the *Gāyatri* and performance of *Homa* are for the *Brāhmaṇa* who is [similarly] touched by a *Kshatriya*; when by a *Vais'ya*, he should perform a *Nakta-Vrata* (abstention from food during the

night); and fasting [is for him, if similarly touched by] a *S'ūdra*. (280—281)

A cobbler, a washerman, one making articles of bamboo, a fisherman and an actor,—having touched all these out of stupefaction, a twice-born person should, being self-restrained, rinse his mouth. (282)

By being touched by these, a twice-born person should drink water for one night; by being touched by them, having the leavings of food in their mouth, he should [fast] for three nights and get himself purified by drinking clarified butter. (283)

The *Brāhmaṇa*, who goes under the shadow of a *S'wapāka*, should bathe and get himself purified by drinking clarified butter. (284)

A twice-born person, against whom a charge is laid, should perform the penance for Brahmanicide in the forest, or fast for a month or perform a *Chāndráyaṇa*. (285)

When a false accusation is made, [one should] perform the penance for the destruction of an embryo. Fasting for twelve days, he should get himself purified by a *Parāka*. (286)

By killing a deceitful *Brāhmaṇa*, one should perform the penance for killing a *S'ūdra*. A qualified person, having killed one who is shorn of accomplishments, should perform a *Paraka*. (287)

If a man, sullied with a minor sin, breathes his last, the person, who performs the funeral rite for him, should perform two *Prājāpatyas*. (288)

If a twice-born person, while taking meals, touches [another] out of excessive love, he should perform the *Nakta* (night-fasting) for three nights; and if not out of love, he should fast [for three nights]. (289)

By eating the residue of the food taken by a cat, crow, dog, or a mungoose, or a food contaminated by hairs or by insects, one should drink the highly powerful decoction of *Brahmī*-leaves. (290)

By willingly getting upon a conveyance drawn by camels or asses, or by bathing in a nude state, a *Vipra*, should become purified with the *Prānāyāma*, (291)

[When one], having suppressed the vital airs, recites the *Gāyatrī* thrice with the *Vyahṛiti-Pranava*, and the *Mantram*-“*A'pojyotiḥ*, it is called *Prānāyāma*. (292)

In *Pañchagavya*, one must put one portion of dung ; twice, urine ; fourfold, clarified butter and milk ; and eight times curd, of a cow. (293)

A *Sūdra* who takes the *Pañchagavya* and a *Brāhmaṇa* who drinks spirituous liquors are equally guilty. They live in hell for good. (294)

The milk of a she-goat, of a cow, or of a she-buffaloe which eat unholy things (excreta, etc.), [should never be used] in *Havya* and *Kavya* ; and cowdung [of such a cow] should never be used for paste. (295)

The milk of those that have more or less udders, as well as that of those which drink milk from the udders [of other kine] must never be offered to the Celestials ; even though offered, it remains *A'huta* [unaccepted, i.e., like that which has not been offered at all]. (296)

By taking food at the rite of depositing the Sacred Fire, in a *Soma-Yajña* (Moon-Plant Sacrifice), at the rite of *Simantonayana*, at a *S'rāddha* consequent on a birth, and at the first *S'rāddha*, one should perform a *Chāndrāyana*. (297)

A *Kshatriya's* food destroys energy, and a *Sūdra's* food destroys *Brahma*-vigour. He, who partakes of his daughter's food, eats the dirt of the earth. (298)

If one's own daughter does not give birth to a child, the father should not take his meals at her house. He who takes food out of love, goes to the *Puya-Hell*. (299)

One informed of the esoteric meaning of all the Scriptures, who having studied the four *Vēdas*, takes his meals in a *Kshatriya's* house, is born as 'a virmin in excreta. (300)

The departed Manes, of a twice-born person, who, except in a calamity, takes food at the first *S'raddha*, at that taking place in the third fortnight, at a six-monthly, monthly, or at an annual *S'rāddha*, become degraded. (301)

[By taking food] at the first *S'rāddha*, [one should perform] a *Chāndráyana*; at a monthly, a *Paraka*; at a third fortnightly, an *Atikrichhraḥ*; at a six-monthly, a *Krichhraḥ*; at an annual, a *Padakrichhraḥ*; and at the next annual, [he should fast] for a day. (302)

The departed Manes, of the twice-born person, who, without observing *Brahmacharyya*, takes his food in monthly *S'rāddhas*, *Parva-S'rāddhas*, at a twelfth-day-*S'rāddha*, in a third-fortnightly, or at an annual *S'rāddha*, fall down, even if when stationed in the region of *Brahmá*. (303)

By fasting for a day, when taking food in a *S'rāddha* which should be performed on the eleventh day; and for three days when taking food prepared by many persons collectively;—a *Vipra*, duly reciting the *Mantram*—“*Kushmanḍa*,” should offer clarified butter to the Fire. (304)

By taking the food of that wicked-souled wight in whose house twice-born persons do not take meals either in a fortnight or in a month, a twice-born person should perform a *Chāndráyana*. (305)

The house, which does not resound with Vedic recitation, which is not adorned with kine, and which is not filled with children, is like a cremation-ground. (306)

The place, where many people, even when laughing, do not speak of any thing else but religion, is, even when without any Religious Code, religious and therefore holy, according to the *Smṛiti*. (307)

He, who unknowingly salutes a lowcaste person, should immediately bathe and get [himself] purified by taking clarified butter. (308)

If, when ready for bathing, a twice-born person takes his meal or drinks water, he should, after bathing and being self-restrained, recite the *Giyatrī* for eight thousand times. (309)

To cleanse the teeth with a finger, to eat unmixed salt, and to eat earth is equally sinful like eating beef. (310)

[To live under] the shade of a *Kapithva*-tree during the day, [to take] curd in the night, [to live] under the shade of a *Nāmi*-tree, to use a cotton-reed for cleaning the teeth, robs even *Vishnu's* prosperity. (311)

The Sun [when seen at the rising], the wind [of the cremation ground], the water on the finger-nails, the water in a pitcher touched by a cloth at the time of bathing, the dust of a broomstick, and water sprinkling from the hairs, destroy the virtue acquired in the day. (312)

He, who is covered with the broomstick dust and the water sprinkling from hairs, [both] originating from a temple, is [said to be] sprinkled with the *Ganges*-water. (313)

The earth, in an anthill, in the hole of a mouse, in the water, in the cremation-ground, at the root of a tree, in a temple, and that dug by bulls, should always

be discarded by learned persons seeking their well-being. (314)

Earth freed from pebbles and stones, should be collected from a holy place. (315)

[While passing] excreta, [holding] sexual intercourse, [making] *Homa*, cleansing the teeth, bathing, taking meals, and making adorations, one should always abstain from speaking at all. (316)

He,—who, always abstaining from speech, takes his meals for full one year,—lives gloriously in the celestial region for a thousand *Koti Yugas*. (317)

Placing the feet on the seat and binding the waist and knee-joints with a piece of cloth (*Proud'apāda*), one should not bathe, make gifts, recite the *Gāyatrī*, perform *Homa*, take meals, adore the Deities, study the *Vēdas* and offer oblations to the departed Manes. (318)

He,—who, having killed a leading *Brāhmaṇa*, gives away his all,—reaps the fruit of destroying a foetus after having killed all creatures. (319)

To make gifts is known as necessary on the occasion of an eclipse, a marriage, the last day of a month and at the delivery of a woman. It is therefore better [to make gifts] even in the night. (320)

He, who gives away a sacred thread of silk, cotton, or *patta* (woven silk), wins the fruit of making a gift of a cloth. (321)

One should, with reverence and due rite, give away a belmetal vessel, beautified and filled with clarified butter. [By it,] he wins the fruit of an *Agnistoma*. (322)

He, who gives away a pair of excellent sandals at the time of a *S'rāddha*, even when wending another (*i.e.*, improper) way, wins the fruit of giving away boiled rice. (323)

The person, who attentively makes a gift of an oil-vessel completely filled, forsooth, goes to the celestial region ; there is no doubt in it. (324)

He, who gives food during famine ; he, who gives gold in a prosperous time ; and he, who gives water in a forest [where there is no water], fares gloriously in the celestial region. (325)

A cow is known, in the *Smṛiti*, as the earth, so long she gives birth, half-way, to a young one. By him, who gives away such a cow, the earth is made a gift of. (326)

The fires are gratified with clarified butter ; and the departed Manes, with oblations ; and all the Celestials are adored by him, who gives food daily to the kine. (327)

All the sins, inherited by one, from birth, from father and mother, are all, forsooth, speedily dissipated by the gifts of food and cloth. (328)

He, who gives away a black antelope-skin with all the necessary ingredients, rescues, from hell, a hundred generations. (329)

The Sun, Varuṇa, Viṣṇu Brahmá, Soma, Fire, and the Divine Wielder of the Trident (Śiva), welcome the giver of lands. (330)

With the expiration of a hundred years [enjoyment in the celestial region], only an atom of sands, collected in heaps reaching the region of the *Saptarshi*, is destroyed.* (331)

No deterioration [of piety] is seen in him who gives away a maiden-daughter [in marriage], and in him who gives life in a disease. These three gifts bear equal fruits. (332)

The gift of learning is superior to all these gifts.

* The meaning is that there is no end of his enjoying the piety so acquired.

One, who gives it with an end in view to a non-deceitful *Brāhmaṇa* and to one's own kinsmen headed by the son, attains to the celestial region; and if disinterestedly, to emancipation. (333)

If a person seeks his own well-being, he should make gifts unto a *Brāhmaṇa*, well-read in the *Vēdas*, versed in all the Scriptures, devoted to parents, knowing his wife in the time of *Ritu*, (i.e., immediately after the menstrual period), endued with good character and conduct, and given to bathing in the morning. (334—335)

Leaving aside learned *Brāhmaṇās*, one should not make any gifts to any other person. I have neither seen nor heard of such a course. (336)

I shall now describe the twice-born persons, who are worthy to take part in a *S'rāddha*;—by making gifts to whom the departed Manes live [in the celestial region] eternally; and [also] those, a gift unto whom becomes profitless. (337)

One should never feed these at a *S'rāddha*:—one who is short of limbs; one who is diseased; one who does not study the *S'ruti* and the *Smṛiti*; and one who always speaks the untruth. (338)

[One should not feed] a hurtful person, a deceitful person; one who hiding his ownself learns the *Vēda*; one who is a servant; one who is tawny-coloured; a deaf; one suffering from white leprosy; one who is diseased; one who has a bad skin; one who has withered hairs; one who suffers from jaundice; one who wears matted locks; one who carries a load; one who is angry; one who has taken two wives; and one who has married a *Vṛishalī*. (339—340)

He, who creates dissensions; he who injures man

one who is short of limbs; or one who has an extra limb;—these should also be excluded. (341)

One who eats too much; one who has a poorly grave face; he who is egoistic; and one who is gifted with wicked intellect;—neither should any be ever given to, nor should any be ever accepted from any of these. (342)

He who contaminates a row by physical deformities but is well-read in the *Vēdas*, is not blameable, as Yama has said, and is the sanctifier of the row. (343)

The *S'ruti* and the *Smṛiti* are described as the two eyes of the *Vipras*. One who is deficient in either of the two, is described as the one-eyed; and one who is deficient in the both, as stone-blind. (344)

ATRI has said :

“That wretch of a blind man, who has no [knowledge of] the *S'ruti* or of the *Smṛiti*, who has no character, no family, should not be given any present at a *S'rāddha*. (345)

Therefore the Brahmanahood (*i.e.*, the status and dignity) of a *Brāhmaṇa* [is encompassed] by both the *Vēdas* and the *Dharma-S'āstras*; and not by the *Vēdas* only. The divine Atri has said so. (346)

He,—who, endued with eyes stationed in *yoga*, places the forepart of his foot (*i.e.*, wends good ways), and observes the regulations and restrictions established by human usage, the *Dharma-S'āstras*, the *Vēdas* and the *Rishis*,—is, indeed, one endued with most excellent vision and a master of all the *S'āstras*. (347)

One should feed at a *S'rāddha*, one who observes religious vows, is born in a good family and is always devoted to the *S'ruti* and the *Smṛiti*. [By it, the residence] of the departed Manes [becomes] eternal [in the eternal region]. (348)

As long as [such *Vipras*] take morsels of food [offered] to the effulgent departed Manes, the father, grandfather and the great-grandfather, even when stationed in hell, become liberated and repair to the celestial region. Therefore, one should examine carefully the *Brāhmaṇās* at the time of a *S'rāddha*. (349—350)

A twice-born person, hearing his father dead, who does not perform the *S'rāddha* at the every wane of the Moon (*i.e.*, *Amāvasyā*) is required to perform a penance. (351)

Wealth, sons, and the family of the householder, who does not perform the *S'rāddha* when the Moon is in conjunction with the *Kanyā* (the sixth sign of the zodiac, *i.e.*, in the dark-fortnight of the month of *A's'vin*), become destroyed by the sighs of the Manes. (352)

When the Sun is in the *Kanyā*, the departed Manes get good sons. The region of the dead remains always empty till the seeing of the *Vṛis'chika* (the sign *Scorpio*, *i.e.*, till the *Amāvasyā* of the month of *A's'vin*). (353)

Thereupon, if, at the advent of the *Vṛis'chika* (*i.e.*, on the *Amāvasyā*), the departed Manes become disappointed [for the non-performance of the *S'rāddha*], they, imprecating a highly dreadful curse on the son, brother, daughter's son, or son's son, return to their own habitations. (354)

Those, who are devoted to the rites for the departed Manes, attain to the most excellent condition. (355)

As fire exists in all [pieces of] wood [in an invisible form but is manifested] by friction, so virtue is, forsooth, visible by gifts made at a *S'rāddha*. (356)

To make gifts at a *S'rāddha* is undoubtedly equal to the understanding of the meaning of all the scrip-

tures, bathing at the sacred places and the fruit of all the scriptures. (357)

Like the Sun freed from all clouds, like the Moon released from Rāhu, one,—laden with all sins and minor sins,—does undoubtedly, freed from all sins; get over all miseries and attains, himself, to all sorts of felicity. (358—359)

Of all gifts, that made at a *S'rāddha* is superior. The gift [made] at a *S'rāddha* is [the instrument of] purification, when sin equal to [the Mount] Meru [in height] is committed. By performing a *S'rāddha*, one reigns supreme in the celestial region. (360)

A *Brāhmaṇa's* boiled rice is ambrosia; that of a *Kshatriya* is known, in the *Smṛiti*, as milk; that of a *Vaiśya* is simple food; and that of a *S'ūdra* is blood. (361)

All this has been described by me at the time of a *S'rāddha* [at a rite for] the *Vaiśvadevās*, at the *Homa*, at the adoration of a Deity and at the recitation. (362)

Because the boiled rice of a *Vipra* is sanctified by the *Rig-*, *Yajush-*, and the *Sāma-*, (*Mantram*), it is ambrosia; because a *Kshatriya's* boiled rice is subject to the dominations of laws and acquired by fair ways and religious rites, it is called milk; and a *Vaiśya's* boiled rice is called so, because [it is acquired] by tending cattle. (363)

In the *Smṛiti*, there are ten classifications of *Vipras*, viz., a *Dēva*, an ascetic, a twice-born one, a king, a *Vaiśya*, a *S'ūdra*, a *Nishāda*, a beast, *Mlechchha* and a *Chandāla*. (364)

One who performs [both the morning and evening] adorations, the sacred bath, the recitation of the *Gāyatrī*, the *Homa*, the daily adoration of the Deities,

and who receives guests and worships the *Vais'wandévas*, is called a *Déva-Bráhmaṇa*. (365)

A *Vipra*, who lives on vegetables, leaves, roots and fruits, always lives in the forest, and always performs a *S'rāddha*, is called a *Muni*. (366)

He, who daily studies the *Védānta*, gives up companionship, and discusses the *Sāṅkhya-Yoga*, is called a *Dwija*. (367)

That *Vipra*, who, in the very beginning of a battle and before all, strikes all holders of bow with weapons and defeats [them],—is called a *Kshtra*. (368)

That *Vipra*, who is given to agriculture, who tends kine, and who drives a trade, is called a *Vais'ya*. (369)

That *Vipra*, who sells shell-lac, salt, saffron, milk, clarified butter, honey, or meat, is called a *S'údra*. (370)

A *Vipra*, who is a thief or a robber, or who is ever prone to give bad advice or give vent to harsh words, and who is always fond of fish and flesh, is called a *Nishāda*. (371)

A *Vipra* who does not know the true nature and being of *Brahmaṇ* but is always proud of his sacrificial thread, is for that sin called a *Pasu* (beast). (372)

A *Vipra*, who unhesitatingly obstructs [the use of] tanks, wells, watery expanses, pleasure-grounds and lakes, is called a *Mlechchha*. (373)

A *Vipra*, who is devoid of all religious rites, is ignorant, innocent of all forms of religions and is cruel to all creatures, is called a *Chandāla*. (374)

Those, failing to understand the *Védas*, study the *Dharma-S'āstras*; those, failing to master the *Dharma-S'āstras*, study the *Purāṇas*; those, failing to acquire proficiency in the *Purāṇas*, betake to agriculture; and

those, failing in it, become *Bhāgavatas* (deceitful followers of Viṣṇu.) (375)

The astrologers (*i.e.*, who live by astrological calculations); the followers of the *Atharvaṇ*; and those, who recite the *Purāṇas*, without understanding their meaning;—should never be invited at a *S'rāddha*, sacrifice and at the distribution of great gifts. (376)

[In doing so,] a *S'rāddha* for the Manes, becomes dreadful, a gift becomes fruitless, and a sacrifice becomes profitless; therefore, one should always shun them. (377)

The four [classes of] *Vipras*, who sell sheep, who are painters, who are physicians, and who read the positions of stars, should never be adored, even if they are equal to *Vṛihaspati* in learning. (378)

The panegyrists, the flatterers, cheats, those who act harshly, and those who are avaricious,—these five *Brāhmaṇas* should never be adored, even if they are equal to *Vṛihaspati* in learning. (379)

A maiden, who is bought, should never be taken as a wife; the sons, begotten on her, are not qualified to offer funeral cakes to their departed Manes. (380)

Even when pierced with arrows in all his eight limbs, if a twice-born person drinks water with his palm, it is tantamount to the drinking of spirituous liquor or to the taking of beef. (381)

By washing the feet of *Brāhmaṇas* [lying] with thighs upraised, one lives like a *Chandāla* (*i.e.*, in an impure state) till he immerses himself in the Ganges. (382)

The touching of the shades of lamps, beds, and seats, of the cotton-wood intended for cleansing the teeth, and of the dust raised by a goat,—robs even the prosperity of S'akra. (383)

[To bathe] in a well, is ten times more [meritorious] than [bathing] in the house; [to bathe] on the bank is ten times more [meritorious] than [bathing] in a well; [to bathe] in a river is ten times more [meritorious] than [bathing] on a bank. There is no enumeration [of virtues in bathing in] the Ganges. (384)

The current water is for a *Brāhmaṇa*; that of a tank, is for a *Kshatriya*; that of a well or a pond, is for a *Vais'ya*; that of a pitcher, is for a *S'ūdra*. (385)

On the demise of a great Guru (*i.e.*, father or mother), one should not, for a year, bathe at a sacred place, make great gifts and oblations of sesame to others. (386)

[In that year,] one should perform the *S'rāddha* at the Ganges, at Gayā, on the day of death and on the *Amāvasyā*-day; and offer the *Maghā-piṇḍas*, avoiding [the performance of] other [*S'rāddhas*.] (387)

Clarified butter, oil, milk and curd,—these four are the main ingredients of *A'jya* (offering of clarified butter); these should not be discarded even when offered. (388)

Having listened to these religious injunctions described by Atri himself, those *Rishis*, devoted to religious observances, again spoke to that high-souled one as follows :— (389)

Those, who would steadfastly follow these religious injunctions, shall attain to the celestial region after acquiring fame in this world. (390)

One, seeking learning, would obtain learning; one, desiring wealth, would get wealth; one, longing for a long life, would acquire longevity; and one, wishing for prosperity, would win great prosperity. (391)