

US'ANA' SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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Bhārata, Srimadbhāgavatam, Mahānirvāna-Tantram,
Harivaṃs'a, Agni Purānam, Mārkaṇḍeya
Purānam, &c., &c.*

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US'ANA' SAMHITA'.

CHAPTER I.

[GENERAL DUTIES.]

HAVING bowed unto the ascetic Us'anâ's son, born in the race of Bhṛigu, the hermits, headed by S'ounaka, asked of him [an account of] the divisions of all the Religious Codes. (1)

"Hear ye all attentively, I shall rehearse [the Religious Code]—the instrument of virtue, worldly profit, pleasure and emancipation, and the destroyer of sins—which formerly Us'anâ conversant with the secrets of the science of religion, [described] in the auditory of the *Rishis*."

Then saluting his father Us'anâ born in the family of Bhṛigu, he began to discourse on religious duties. (2—3)

Being invested with the sacred thread in the eighth year, either counting from the period of conception or from the [date of] birth, according to the regulation laid down in one's own Family Code of Rites, the foremost of the twice-born should study the *Védās*. (4)

A religious student should carry a staff, put on a girdle and the skin of a black antelope, live on what is got by begging, do good unto his preceptor and look at the preceptor's face. (5)

Formerly, cotton-made sacred thread was instituted by Brahmâ. Strings of three threads are for the *Brâhmanās*. A hempen cord [is for a *Kshatriya*]; and a woolen one, [for a *Vais'ya*]. (6)

A twice-born one should always wear the sacred thread and tie up the tuft of hair on his crown. He

should put on a most excellent white piece of cotton or silk cloth without any hole, but quite different from the one used before. (7)

The sacred skin of a black antelope has been described as the cloth for covering the upper part of the body. In its absence the skin of a *Ruru*-deer is allowed to be used. (8)

The sacred thread should extend from the left shoulder to the bottom of the right arm. One should always wear the sacred thread. *Nivita* is the sacred thread lying round the neck [and hanging down like a garland]. (9)

O ye twice-born ones, the sacred thread, worn over the right shoulder and passing under the left arm, is called *Prāchinavita*. It should be worn at the rite for the departed manes. (10)

In a room where the Sacred Fire is kept, in a cowpen, [while offering] oblations to the Fire, [while making] recitations, while feeding after Vedic studies, near the *Brāhmaṇās*, while the preceptor makes his adoration and at the two periods of junction, one should always wear the sacred thread. This is the eternal regulation. (11—12)

The triple girdle of a *Brāhmaṇa* should be made of the *Muñja*-grass, have three equal folds, and be plain. *Muñja* not being available, *Kus'ā*-grass is [next] spoken of, making either one-, or three-, folds. (13)

A twice-born one should carry a staff, measuring up to the tips of hairs in length, made of the *Bel*, the *Palāsha*, the sacrificial fig, or of the *Udumvara* wood. (14)

Being self-restrained, a twice-born one should make the *Sandhyā* or adoration, [both] in the morning and

evening. He should never fail, out of lustful desire, avarice, fear or stupefaction. (15)

Thereupon, with a delighted mind, he should adore the Sacred Fire, [both] in the morning and evening. Having bathed, he should offer oblations to the Deities, *Rishis* and all the classes of *Pitris*. (16)

He should, then, perform the adoration of the Deities with flowers, leaves and water. Saying with proper humility,—“I, such and such person, salute thee,” he should, every day, religiously bow unto his elders. [By this,] one acquires long life, health, wealth and prosperity. (17—18)

If another *Bráhmaṇa* salutes [him], he [the other *Bráhmaṇa*] should be [greeted in return], saying,—“Be long-lived, O gentle one.” These words should be uttered after addressing him by his name. (19)

A *Bráhmaṇa*, who does not know how to return a salutation, on being saluted [by another], should never be bowed unto by a learned person. He is like a *S'údra*. (20)

[At the time of salutation,] the feet of an elder should not be touched by the left hand. His left foot should be touched by the left hand; and the right, by the right one. (21)

One should, first of all, bow unto him from whom one acquires temporal, Vedic, and spiritual knowledge. (22)

One should not [at the time of saluting] touch water, food acquired by begging, flowers, [and] sacrificial fuels, as also other articles that may have been dedicated to a Deity. (23)

The preceptor, the father, the eldest brother, or the king, after approaching him, shall accost a *Bráhmaṇa* of his well-being; a *Kshatriya*, of his health; a *Vais'ya*, of

peace ; , and a *S'ūdra*, of freedom from diseases. A maternal uncle, the father-in-law, the eldest brother, the maternal grandfather, the paternal grandfather, the head of the castes and a paternal uncle, are known as the seven *Pitṛis* or fathers. (24—25)

The mother, the maternal grandmother, the preceptor's wife, paternal and maternal aunts, the mother-in-law, the paternal grandmother and the eldest sister, are to be known as elderly women. (26)

All of them are spoken of as the female and male elders: one should follow them with mind, words and deeds. (27)

Seeing an elderly person, one should get up and salute him or her with folded palms. One should not sit with the elders, nor should one quarrel with them on any account. (28)

Even for preserving his own life, one should not injure or speak ill of elderly persons. Even when endowed with other accomplishments, a person, injuring elders, goes downwards. (29)

Of all elderly persons, five are to be particularly [adored], *viz.*, the father, the mother, the spiritual guide, the teacher and the priest ; of them the first three are the foremost ; and of them a mother is to be particularly adored. (30)

One who gives habitation even for a day, one who gives instructions even for a moment, the eldest brother and the protector [or the husband in case of a woman], are the five *Gurus*, (elderly persons worthy of respect). (31)

These five should be adored by one, seeking one's own well-being, with one's best personal exertion or even with the renouncement of one's own life. (32)

With disinterestedness and renouncing all, a son should, devotedly, serve them both, so long as the father and the mother live. (33)

The father and the mother being pleased with their son's accomplishments, the son, by this deed, attains to [the fruition of] all [his] works. (34)

There is no Deity equal to mother; there is no *Guru* (elder) equal to father; there exists no return of their good offices. (35)

One should—by deeds, thoughts and words—do unto them what they like. Without being commanded by them, one should not perform any religious rite, excluding those which yield emancipation and the daily and obligatory rites. [To serve the parents] is laid down as the cream of religion, yielding delightful fruits in the next world. (36—37)

With his permission, taking leave of the preceptor who properly instructs him about good conduct, makes a disciple enjoy the fruits of his learning [in this world], as well as in the celestial region after death. (38)

The silly wight, who disrespectfully treats his eldest brother who is like unto his father, goes, by that sin, into hell. (39)

[One should keep an eye on] the good services and honour of a giver in this world. It is admitted that a protector should be adored by all men with mental concentration. (40)

The most exalted regions are for those men who renounce their own lives for procuring food for their protector. The divine Bhrigu has said so. (41)

One, younger in years, should get up [on seeing] maternal uncles, paternal uncles, father-in-law, priests and preceptors, and say,—“I am here.” (42)

A person, younger in years, if he is initiated in a sacrifice, must not be called by name. A person, conversant with religious laws, should address him with the word,—“*Bhos*.” (43)

Brāhmaṇās, *Kshatriyās* and others, seeking their prosperity, should respectfully bow down their heads unto [their elders]. This destroys all sins. (44)

Even if they are endued with knowledge, good works and other accomplishments, and be sufficiently well-read in the *S'ruti*, the *Kshatriyās* and other castes are never to be saluted by the *Brāhmaṇās*. (45)

The rule is that a *Brāhmaṇa* should bless all the other castes and a younger person of his own caste, and salute the elderly persons [of his own caste]. (46).

Fire is adorable unto the twice-born; a *Brāhmaṇa*, unto all the castes; the husband also is adorable unto wives, and a guest is adorable unto all. (47)

[He is to be revered,] who has learning, [pious] action, age, friend and wealth; these five are called objects of honour, each preceding one being more important [than the succeeding one]. (48)

He is a qualified person amongst the three *Varṇas*, who [at least] possesses one of these five [accomplishments]. Even if he happens to be inferior in any other respect, he is worthy of homage. (49)

[Respect should be offered*] unto the *Brāhmaṇās*, who help in the offering of *piṇḍas*, unto the womankind, the king, his eye (*i.e.*, his emissary), aged persons, those, pressed down by a heavy load, the diseased and the weak. (50)

* The sense of the Text is, that if one of the persons, described therein, appears, one should give him way out of respect.

Having collected daily, in a devout spirit, alms from the houses of good people, one should dedicate them to the preceptor, and, then, with his permission, take one's meal, abstaining [all the while] from speech. (51)

A *Brāhmaṇa*, who has been invested with the sacred thread, should beg alms, using before [the word] *Bhavat*; a *Kshatriya* [should use the word] *Bhavat* in the middle; a *Vais'ya* [should use the word] *Bhavat* in the end.* (52)

One should first beg alms from his mother, sister, or mother's sister, and should approach such [a woman] as does not insult him. (53)

It is said that one may receive alms from all of his own caste or from all castes; but he should shun the outcastes. (54)

A *Brahmachārin* should daily, in a devout spirit, collect alms from those who are given to the study of the *Védās*, the celebration of sacrifices, and be intent upon the performance of his own works (*i.e.*, those laid down for their respective castes and orders). (55)

One should not beg alms from the family of his preceptor, from his kinsmen and from relatives made by marriage. In the absence of a house [from which alms may be collected], every preceding party should, in order, be avoided.† (56)

Persons, mentioned before, being not available, one, controlling his ownself and speech and without looking

* This refers to the various forms of expressions used while begging alms. A *Brāhmaṇa* should say,—"*Bhavati bhikṣhām déhi*;" a *Kshatriya* should say,—"*Bhikṣhām bhavati déhi*;" and a *Vais'ya*,—" *Bhikṣhām déhi bhavati*."

† The meaning is, that if there is not any other family available, one could receive alms from relations by marriage; in their absence, from his own kinsmen; and in their absence, from the preceptor's family.

towards any direction, should approach every one of the village. (57)

Having collected food by begging, he should, every day with [the preceptor's] permission, devoutly, attentively and abstaining from speech, take a portion capable of keeping him alive. (58)

A *Brahmachārin* should daily support himself with food acquired by begging and suppress his passions. It is said in the *Smṛiti* that a *Brahmachārin's* supporting himself with alms is tantamount to fasting. (59)

He should daily adore his food and take it without speaking ill of it; on seeing it, he should be delighted and happy, and should welcome it with laudation. (60)

Taking too much or bad food is destructive of health, longevity, attainment of the celestial region and virtue, and is condemned by the community. Therefore, it should be avoided. (61)

With his face directed towards the east or the south, he should daily take his meals, according to the eternal regulation. But he should never eat facing the north. (62)

Having washed his hands and feet and been seated in a purified place, he should rinse his mouth twice after it. (63)

Having drawn a circular figure first, he should place the vessel on it, and eat till the recitation of the formulæ *amṛitopidhān*, etc., at the end of his meal. He should abstain from speech [all the while]. (64)

CHAPTER II

[RULES FOR RINSING THE MOUTH AND KEEPING THE BODY PURE.]

AFTER eating, drinking, bathing, walking, touching that part of a lip where there is no hair, changing clothes, passing semen, urine and excreta, conversing with degraded castes, at the commencement of study, after coughing or heavy sighing, after going to a cremation ground or to a crossing of many roads, and at the two *Sandhyás* or adorations, the foremost of the twice-born ones should rinse his mouth again. (1—3)

After conversing with a *Chandála* or a *Mlechchha*, after talking with abandoned women or with *S'údrás*, after touching an abandoned man or leavings of food, after shedding tears, after speaking an untruth, after taking meals at the two *Sandhyás*, after bathing, drinking or touching urine and excreta, one should rinse his mouth again, even if he has rinsed it once. Elsewhere [he should] rinse [it] once only. [Water for rinsing the mouth not being available, one, being self-restrained, can attain purification] by touching fire, kine or the right ear. (4—6)

By touching men, stones, or tying again *Nivi*,* one should touch pure water, grass or earth. By touching one's own hair or washing water, one should, seated at ease with his face directed towards the east or the north, [rinse his mouth] with pure water, which is neither hot, nor frothy nor sullied. (7—8)

* A cloth worn round a woman's waist, or more properly the ends of the cloth tied into a knot in front.

By keeping the head or the ear covered, having the *Kāchhā** or the *S'ikkhā*† untied, or by not washing the feet, one remains impure, even if he has rinsed his mouth. (9)

A learned man should never rinse his mouth with his shoes or with his headgear on, or while stationed in water. [Nor should he do it] with rain water, or with water mixed with clarified butter or while standing. (10)

[He should not rinse his mouth] with water placed in one palm, [and should rinse it] again [with water brought by all castes], excepting a *S'ūdra*. [He should not rinse it while] seated, with his sandals on, or keeping his hand outside the knee. (11)

He should not talk, laugh, cast his looks here and there, nor bend his body [while rinsing his mouth.] [He should not rinse his mouth] without seeing water or with water that is hot or frothy. (12)

[Nor should he do it] with water served by the hands of a *S'ūdra* or of a dirty person, or with alkaline water, [or with water] taken up by the fingers. He should not make any sound and must be self-centered [at the time of his rinsing]. (13)

[Nor should he do it] with discoloured and distasteful water, or with the water passing through a crevice or [through the pores] of animals (such as drops of perspiration), and at a time beyond the appointed hour. (14)

A *Brāhmaṇa* is purified by water going to his heart, a *Kshatriya* by a drop [going to his throat], a *Vaiśya* by that entering into his mouth, while a *S'ūdra* and a woman by merely touching [the water with lips]. (15)

* The hem of the lower garment tucked into the waistband.

† A lock of hair on the crown of the head.

Brahman is said [to reside] in the line at the root of the thumb. The space between the thumb and the forefinger, is the most excellent *Tīrtham* (holy place) for the departed manes. (16)

The base of the smallest finger is called [the holy place] for *Prajāpati* or the *Kāya-Tīrtham*. The tops of all the fingers are described as [forming the holy place] for the Deities; and the roots, for the *Rishis*. [These are] *Daiva*-, and *A'rsha*-, *Tīrthams*. The middle part is described as that of *Agni*. It is also [called] *Soumika* (i.e., belonging to *Soma* or the Moon]. Knowing all these holy places, one is not possessed by stupefaction. (17—18)

A *Brāhmaṇa* should daily rinse his mouth with the *Brahma*-, or with the *Kāya*-, or with the *Daiva*-, *Tīrtham*, but not with the *Pitri*-[*Tīrtham*], O ye twice-born ones.* (19)

It is laid down in the *Smṛiti* that a *Brāhmaṇa*, being self-restrained, should first drink water thrice. Closing the lips of the mouth, he should touch it with the root of the thumb. (20)

Then with the thumb and the nameless finger, he should touch the two eyes. Then with the thumb and forefinger, he should touch the tip of the nose. (21)

With the smallest finger and the thumb, he should touch the two ears. With them all (i.e., all the fingers) or with the palm, he should touch the breast. (22)

Similarly he should touch the head with the thumb, [once] or twice. He should sip water thrice, the Deities are gratified by this [method]. (23)

* These are described as holy places, and a *Brāhmaṇa* should drink water at the time of the *āchamanam* or rinsing, with these parts of the fingers.

We have heard that Brahmâ, Vishnu and Mahes'wara become pleased [with him who performs *âchamanam*]. The Ganges and the Yamunâ are pleased with sprinkling [the lips of water]. (24)

The Sun and the Moon are pleased with touching the two eyes; and the A'swins are gratified with touching the tip of the nose. (25)

When the two ears are touched similarly, the Wind and the Fire become pleased; and all the Deities become gratified when the breast is touched. (26)

The Purusha (*âtman*) becomes pleased when the head is touched. The drops that fall from the mouth on the limbs, do not make leavings [of a drink]. (27)

When [any particle of food,] fixed to a tooth, drops down at the touch of the tongue, the person remains impure [so long he does not rinse his mouth]. The drops of water, which fall at the feet [of a person offering water] to another for performing *âchamanam* (rinsing), are known as equal to [water] placed on a [pure] spot. By them, one does not become sullied.

- There is no impurity in *Madhuparka*,* *Soma*,† in chewing betel-leaves, fruits, roots and the sugarcane rod. Us'anâ has said so. If while moving about in a place of eating and drinking, a *Brâhmaṇa* touches any leavings, he should keep on the ground [all the articles in his hands], rinse his mouth and sprinkle those articles with water. If while carrying metallic vessels [for adoration], he touches any leavings, he should rinse his mouth without placing those articles on earth and shall thereby attain purification. Similarly one should do, on touching [any leavings, while carrying clothes]: there

* A respectful offering of five ingredients, such as honey, etc.

† The juice of the Moon-Plant.

being no difference between clothes [and metallic vessels]. (28—32)

In the night, when there is fear of thieves and tigers on the way, if one passes urine and excreta without washing himself with water, [he does not become impure] nor the article in his hand becomes sullied. (33)

Placing his sacrificial thread on his right ear and facing the north, one should pass urine and excreta. In the night, he should face the south. (34)

Covering the ground with [pieces of] wood, leaves, clods of earth, or grass and bending his head low, one should pass urine and excreta there. (35)

One should not pass urine or excreta under a shade, in a well, in a river, in a cowpen, on a road, on a sacrificial ground, in water, fire, ashes or on the cremation ground. (36)

[One should not pass urine or excreta] on cowdung, on a foundation, in a cowshed, on a place covered with green grass; nor while standing, nor being naked, nor on the summit of a mountain. (37)

[Nor one should] do so in a dilapidated temple, or on an anthill, or in holes containing living animals, or while walking. (38)

[One should not do so] on husk, charcoal and skull, as well as on a public road, on a field of cultivation, in a hole, in water and at the crossing of four roads. (39)

[One should never ease oneself] near a garden, on a barren land, on another's excreta, with the shoes on, with an umbrella overhead, or having the atmospheric region in view. (40)

[One should not do so] before women, elderly persons, *Brāhmaṇās* and kine, or before [the image of a] Deity, a temple and a water● (41)

[One should not do so] casting his looks on a river or on luminous bodies, or facing them, or in an open space or looking towards the Sun, Fire or the Moon. (42)

Having brought [a clod of] earth, with it and pure water [already] brought, one should zealously wash oneself for purification till the bad smell is entirely removed. (43)

One should not bring earth filled profusely with the dust of a *Brāhmaṇa's* [feet], nor from clay, nor from a road, nor from a barren ground, nor from what has been left by another person after purifying oneself. (44)

What one drinks, by inspiring it with *Mantrams* and reciting all the letters of the *Praṇava*, *Gāyatrī*, and the *Vyārṇṛiti*, is called *Mantrāchamanam*.* (46)

Thus by *Gāyatrīachaman*,† *S'rútyāchamanam*‡ is described. (47)

CHAPTER III.

[LIFE AND CONDUCT OF A BRAHMACHARIN, OR A RELIGIOUS STUDENT.]

HAVING thus purified his own body and restrained [the operation of] the body and others (speech, senses, etc.,) and casting his looks at the preceptor's face, [a religious student] should attentively prosecute his studies. (1)

Always keeping [the right hand] uplifted, performing the *Sandhyā*-adorations and observing good conduct,

* Rinsing the mouth with water accompanied with the recitation of the Mystic Syllables.

† The same as above. *Gāyatrī* is the most sacred Vedic *Mantram*.

‡ *A'chamanam* accompanied with the recitation of the Vedic *Mantram*.

[and] when ordered by his preceptor with the saying,—
'Sit,' should he sit before him. (2)

While accepting the order [of his preceptor] or conversing with him, he should not lie down on his bed, be seated, eat and stand with his face against him (*i.e.*, the preceptor). (3)

Near the preceptor, [a disciple's] bed and seat should always be lower [than the preceptor's]. He should not take his seat of his own accord at a place which is within the range of his preceptor's vision. (4)

He should not, even in his absence, take merely the name of his preceptor.* Nor should he imitate his (preceptor's) movements and speech. (5)

Where any accusation of the preceptor, real or false, takes place, [the disciple] should close his ears [with the fingers]; or he should leave that place and go elsewhere. (6)

He should not adore him (preceptor) living at a distance, nor being irate, nor near women. He should not cut words with him; nor should he remain seated in his presence. (7)

He should daily bring pitchers full of water, *Kus'a*, flowers, and sacrificial fuels, and should daily wash his limbs and paste them with earth. (8)

He should never go over the flowers used by him, or his (preceptor's) bed, sandals, shoes, seat and shadow. (9)

Having received wood for rubbing the tooth, he should not dedicate it to him. He should never go [anywhere] without obtaining leave from him; nor should he be engaged in a work calculated to incur his displeasure or do him any harm. (10)

* While taking the name of his preceptor, a disciple should always use such epithets as *āchārya*, *upādhyāya*, etc.

Near him, he should never place his feet, and avoid yawning, laughing, sneezing and using an upper garment. (11)

He should always avoid cracking fingers in his presence. He should study at the appointed hour till the preceptor does not draw his mind [from teaching]. (12)

He should never sit on [his preceptor's] seat, bed and conveyance. He should run after him when going quickly, and follow him when going [slowly]. (13)

He is allowed to sit with his preceptor on an elephant, on a camel, on a conveyance [drawn by bullocks], in a royal palace, on a rock, on a chariot, on a seat made of stone, or on one made of a big piece of wood. (14)

He should always have control over his senses and mind, be shorn of anger and pure, and should always give utterance to sweet and beneficial words. (15)

He should studiously avoid scented garlands, [sweet] juice, maidens, the destruction of small animals, smearing the body with oil, collyrium, shoes, the holding of umbrella, lustful desires, anger, fear, sleep (*i.e.*, too much sleeping), singing [bad songs], playing on musical instruments, dancing, gambling, detracting other people, looking at and conversing with women, injuring other people and wickedness. With a delighted mind he should bring pitchers full of water, flowers, cowdung, earth and *Kus'a* as much as is necessary for his own use. He should daily collect food [which a *Brahmachārin* may take], except salt and what is stale. (16—19)

He should always be impartial, have no attachment for singing, etc., should not see his face in a mirror, should not rub his teeth, should not converse with

Notorious impure persons, women and *Sūdrās*, and should not take the residue of his preceptor's food willingly for medicinal purposes. (20—21)

He should never take such a bath as would remove the filth of his body,* and should not, without being permitted by his preceptor, salute his own elders. (22)

He should similarly behave towards those of his elders who confer learning, and towards those who are born of the same stock, who suppress irreligion and deliver wholesome instructions. (23)

Towards persons most prominent [in education and piety], preceptor's wives, sons and kinsmen,—he should daily so behave himself as he does towards his preceptor. (24)

Whether a disciple be younger in years or of the same age [with him], the son of the preceptor teaching him, deserves respect, like unto the preceptor himself, in all sacrificial rites. (25)

He should not besmear the body of the preceptor's son with turmeric, make him bathe, take the leavings of his food and wash his feet. (26)

All the wives of the preceptor should be adored like the preceptor himself. All his other caste-wives should be revered with salutation and rising up. (27)

Rubbing oil [on the person], bathing, cleansing with perfumes the body, and decorating the hairs, of the preceptor's wife should never be done. (28)

The youthful wife of the preceptor should never be saluted by the feet. [The disciple] should salute her

* The Author here means that a religious student should not be over-zealous in bathing so as to beautify his person. Students should not spend too much of their time in bathing in order to look handsome. They should have no eye on personal charms.

[placing his head on the ground] and saying,—“I am such and such a person.” (29)

Remembering always [the tenets of] religion, a *Vipra* (religious student) should touch the feet and salute the wives, of the preceptor. (30)

The mother's sister, maternal uncle's wife, mother-in-law, father's sister, and the wives of all the elders, should be adored like unto the preceptor's wife. (31)

The wife of an elder brother, those of kinsmen and relatives, mother's sisters and father's sisters, and elder sisters, should be saluted by touching the feet. (32)

One should treat them all like his mother, but the latter is superior to them all. The preceptor should duly instruct the disciple,—living for a year [in his house], behaving himself in the [aforesaid] manner, [who is] intelligent and always doing good unto all,—in the *Vedas*, *Dharma-Sāstras*, and the *Purāṇas*, and [impart him] the knowledge of the *Tattvas* (principles). (33—34)

The preceptor removes the sins of his disciple within a year. An *A'chārya's* son, one who wishes to hear attentively, one who has given knowledge [in any other subject], a virtuous person, a person pure [in body and mind], a relative, one who is capable of understanding the scriptures, one who gives away money, a good man and a kinsman,—these ten should be taught according to the rules of religious teaching. A *Kshatriya*, [who is] grateful, shorn of malice, intelligent and always doing good; a *Vais'ya*, endued with similar accomplishments; a grateful *Brāhmaṇa*, a non-injuring *Brāhmaṇa*, an intelligent *Brāhmaṇa* and a *Brāhmaṇa*, doing good unto all,—these six should [also] be taught by the leading twice-born ones. Even though it be quite contrary to the established rules [of religious

[instruction], when a *Vipra*, invested with the sacred thread by another, comes, [he should be taught.] Instruction in the *Védas* should be given to these only, and not to any one else; so it is said. (35—37)

Having rinsed his mouth, controlled his mind, and with his face directed towards the north, [a student] should daily study. He should look towards the face of his preceptor and touch his feet [before commencing the study]. (38)

[When the preceptor] would say,—*Adhishyabho* (Oh, study), [the student should begin his study; and when he would say,—] *Viramostu* (stop), [he should close it.] Seated on a *Kus'â*-seat with their tops facing the east, being purified by holding the *Kus'â*-reed [in his hand] and first performing the *Prânâyâma* thrice, he should recite *Om*. At the close of the study, a twice-born *Brâhmaṇa* should also duly recite the *Praṇava*. (39—40)

Seated with folded palms, he should daily study [the *Védas*]. The *Véda* is the eternal eye of all persons. (41)

He should duly study [the *Védas*] every day, or else he will fall off from the dignity of a *Brâhmaṇa*. He, who daily reads the *Rich*, propitiates the Deities with the oblations of thickened milk. (42)

The Deities, also, gratified, please him by granting him all desired-for articles. He, who always studies the *Yajush*, propitiates the Deities with curd. (43)

He, who daily studies the *Sâman*, propitiates the Deities with the oblations of clarified butter. The Deities are also propitiated by the daily study of *Âṅgīrasa's Atharvan*. (44)

The Deities are also gratified by the study of the *Dharma-S'âstras*, *Âṅgas* (auxiliary subjects of the

Vēdas, such as, Grammar, Astronomy, etc.), *Purāṇas* and *Mimāṃsā*. [If unable to read any of these,] he should, daily, with a concentrated mind and following the prescribed rules, study the *Gāyatrī*, either near water or going into a forest. A thousand times form the highest recitation of the divine [*Gāyatrī*]; a hundred times, the middling; and ten times, the lowest. He should daily recite the *Gāyatrī*. It is laid down that recitation must be made thrice [in a day.] The Lord [Brahmā], weighing, in a balance, the *Gāyatrī* and the *Vēdas*, [placed] the four *Vēdas* on one [scale], and the *Gāyatrī* on the other. First reciting *Om*, he should then [recite] the *Vyāhṛitī* (*Bhūr, Bhuvah, Swah*). He should then attentively study the *Gāyatrī*. [One] becomes possessed of great prosperity [by the study of the *Gāyatrī*]. [The preceptor] with his understanding (*i.e.*, mind) fixed on the *Gāyatrī*, should teach [his disciples]. (45—49)

In the former *Kalpa*, were produced the three *Mahā-Vyāhṛitis*, named *Bhūr, Bhuvah* and *Swah*, destructive of all inauspiciousness. (50)

The three *Vyāhṛitis* [represent] *Pradhāna* (*Prākṛiti* or Nature), *Purusha* (the soul), and *Kāla* (time), or Brahmā, Viṣṇu and Mahes'wara, or *Sattwa, Rajas* and *Tamas*, or Present, Future and Past. (51)

Om is *Para-Brahman* and the *Gāyatrī* is eternal. This *Mantram* (namely the *Gāyatrī*) has been described as the means of witnessing the *Maha-Yoga*, (great union). (52)

The *Brahmachārin*, who, understanding its meaning, daily reads the *Gāyatrī*, the mother of the *Vēdas*, comes by the most excellent condition. (53)

Of all (*Mantrams*) to be recited, there is none

superior to the *Gāyatrī*. It has been described, in the *Smṛiti-Sāstra*, as the [means of the acquisition of the] knowledge of the Real. O ye, leading twice-born ones, the commencement [of Vedic study] must take place on the Full-Moon day either of the months of *A'shāda*, *S'ravaṇa*, or *Bhādra*. Going away from a village or a city, a *Brahmachārin*, being self-controlled, should study [the *Vēdas*] for four-months-and-a-half in a holy place. Under the constellation of *Pushyā*, the twice-born ones should perform the dedicatory rite of the *Vēdas*. (54—56)

[Or, he should do it] in the first part of the first day of the month of *Māgha*. After this, the twice-born ones should study the *Vēdas* in the light fortnight. (57)

In the dark fortnight, a person should study the *Vedāṅgas* and the *Purāṇas*. Both the teacher and the pupil should carefully avoid the [following] periods, when no Vedic studies should be prosecuted:—*viz.*, the night when a roaring wind blows, the day when a dusty wind blows, when a down-pour of rain takes place accompanied with the flashing of lightning and roaring of clouds, and when huge fire-brands drop down. *Prajāpati* has laid down these periods as being unworthy of Vedic (studies). (58—60)

When one shall see all these (thunder, lightning, etc.) rise in the morning and evening when the Sacred Fire is lighted up, he should not study the *Vēdas*; and in other seasons, except the rainy, on seeing a cloud.* (61)

Appearance of a portentous sound in the sky, earth-

* This means that in the rainy season when thunder and lightning appear in the morning and evening when the Sacred Fire is lighted, no study should be prosecuted. It may be done at any other time in the rainy season, even if these inauspicious signs appear.

quake and the fall of luminous bodies, form, also the periods when religious study should not be prosecuted even in the rainy season. (62)

In any other season, except the rainy, if the roaring of thunder and cloud appear in the morning and evening when the Sacred Fire is lighted up, the study should be stopped at once. So the *Muni* has said. (63)

Those, who wish for cleverness in actions, should never prosecute [religious] studies in villages or cities. And every day [the study must be stopped] when any bad smell [comes in]. (64)

No study [is allowed] in a village inhabited by low-caste people,* near an irreligious person, when cries are heard and where there is a multitude of men. (65)

In water, in the middle of the night, when one passes urine and excreta, while touching the leavings of food and after eating articles offered at a *S'rāddha*,† a twice-born one should not even think [of the *Vēdas*] with the mind. (66)

Having accepted an invitation for the *Ekoddhista-S'rāddha*,‡ on the birth of the king's son and on solar and lunar eclipses, a learned *Brāhmaṇa* should not study the *Vēdas* for three days. (67)

As long as the scent and paste, dedicated at the *Ekoddhista (S'rāddha)* exist on the person of a learned *Brāhmaṇa*, he should not study the *Vēdas*. (68)

Lying down, seated by placing the soles of the feet on the seat, sitting with a cloth girt round the legs and

* Another reading is *antargate s'ave*, i.e., where there is a dead body.

† The meaning is that after taking food offered at a *S'rāddha* one should not even think of the *Vēdas* for full twenty-four hours from that time.

‡ A funeral rite performed for a definite individual deceased.

knees, taking fish or meat, or food rendered impure by birth or death, a twice-born one should not study [the *Vēdas*]. (69)

On a day covered with mist, on hearing the sound of an arrow, at the two *Sandhyās*, on the last day of the dark fortnight, on the fourteenth-, and the eighth-, day of the two fortnights, and on the Full-Moon day, [a twice-born one should not study the *Vēdas*]. (70)

Before the commencement of Vedic study and after the performance of the dedicatory rite, [the study] must be put a stop to, as laid down in the *Smṛiti*, for three nights. One should not prosecute Vedic studies on *Ashtakas*, at the termination of the seasons and in the nights. (71)

The three eight days in the dark fortnight, in the months, of *Agrahāyana*, *Pousha* and *Māgha*, have been designated by the sages as *Ashtakas*. (72)

A twice-born one should never study under the shade of *S'lesmataka*, *S'ālmali*, *Madhuka*, *Kovidara*, and *Kapithwa* trees. (73)

On the demise of a person studying the same branch, or that of a fellow-religious-student, or that of the preceptor, [abstention from study] for three nights is prescribed in the *Smṛiti*. (74)

On all these faulty occasions, abstention from study is laid down for the *Brāhmaṇās*. The *Rākshasās* do mischief unto them who study [on these interdicted occasions]; therefore one should avoid them (*i.e.*, these occasions). (75)

* There is no stoppage of study in the daily rites of the *Sandhyā*-adorations, in the preliminary and dedicatory rites of Vedic study and in the *Homa-Mantrams*. (76)

On an *Ashtaka*-day, when a high wind blows or in [any other] calamity, a twice-born one should study one *Rich*-, or one *Yajus*-, or one *Sāma*-, *Mantram*. (77)

There is no prohibition in the study of the *Vedāṅgas*, or of the *Itihāsas* (History) and the *Purāṇas*; or of the *Dharma-S'āstras* and other [works]; but a twice-born one should abstain from studying all these on *parva*-days. (78)

I have thus described, in brief, the duties of the Religious Students. Formerly *Brahmā* described them before the *Rishis* gifted with the knowledge of self. (79)

A twice-born person, who without studying the *S'ruti* devotes his care elsewhere, (*i.e.*, to any other subject) is, indeed, a foolish wight opposed to the study of the *Vēda*. He should not be accosted by the twice-born. (80)

The foremost of the twice-born ones should not be satisfied with merely reading the *Vēdas*. The mere recitation of the *Vedas* becomes useless like a cow in mire. (81)

He, who studying duly the *Veda* (*Samhitā*) does not discuss (*i.e.*, master) the *Vēdānta*, becomes like a *S'ūdra* with his entire family. And he is not entitled to have water for washing his feet. (82)

If a twice-born person wishes to lead the life of a perpetual religious student at the house of his preceptor, he should serve him diligently and assiduously till the destruction of his body. (83)

Or (*i.e.*, in the absence of his preceptor), going to a forest he should duly offer oblations to Fire. And being self-restrained, he should ever and anon study the Spiritual Science. (84)

Having bathed and besmeared his body with ashes,

he should, always, study the *Vēdas*, and especially the *Savitri* and *S'atarudra* (verses) of the *Vēdas*. (85)

O ye twice-born ones, having studied [either] one, or two, or three, of the *Vēdas*, or the [entire] four *Vēdas* and understood their meaning properly, the foremost of the twice-born should [celebrate the occasion with the terminating] bath. (86)

He should zealously perform, every day, his own duties as laid down in the *Vēda*. Not doing them, he immediately falls down on dreadful hells. (87)

Being self-controlled, he should practise [the recitation of] the *Vēdas* and never give up the [celebration of] great sacrifices. He should do all domestic works and the *Sandhyā*-adorations. (88)

He should, daily, study the *Vēdas* and put on his sacred thread. He should speak the truth and control his passion. [Such conduct] leads to the attainment of emancipation. (89)

Bathing, performing the *Sandhyā*-adorations and the *Brahma-Yajña* every day, being shorn of malice, mild and self-controlled, a householder succeeds in getting over worldliness. (90)

A twice-born man, who being self-restrained, reads religious books, discourses [on them], becomes glorified in the region of Brahmá. (91)

Having meditated completely on *âtman* and thereafter performed the morning rites before making offering to all the Deities (made by presenting oblations to Fire before meals), he should feed the *Brâhmaṇās* in the mid-day. (92)

With his face directed towards the east or the Sun, he should take his meals. Seated on a purified seat, he should place his feet on the ground. (93)

To take meals with one's face directed towards the east, produces longevity; [to do so] with the face directed towards the south, yields fame; to eat with the face towards the west, brings on prosperity; and to eat with the face towards the north, yields [the fruits of] truthfulness. (94)

He (*i.e.*, one leading the domestic mode of life), should himself take his meals afterwards and place the residue on the ground. This, Us'ana says, is equal to fasting. (95)

Again, washing his hands and feet, [and] rinsing his mouth and being shorn of anger, he should take his meals in the night in a purified place after having it [properly] cleansed. (96)

Reciting the *Vyāhṛiti* and encircling the food with water, he should sprinkle it afterwards with the *Paris'echana-Mantram*. (97)

Then offering food to *Chitra-Gupta*, sprinkling it and reciting the *Mantram*, [running as,—] *Amritopīstaranamasi*, he should perform the rite of *A'pos'āna*.* (98)

With the recitation of *Swāhā* and *Pranava*, he should offer oblation to the [vital air] *Prāna*. Then offering oblation to the *Apāna*, he should offer the same afterwards to the *Vyāna*. (99)

Thereupon he should offer the same to the *Udāna*, and the fifth [oblation] to the *Samāna*. Then understanding their true import, a twice-born one should offer oblation to his own self. (100)

Having meditated, in his mind, on the Divine Self-Existent Prajāpati, he should, at his pleasure, take the last portion of the food with curry. (101)

* A kind of prayer repeated before and after eating.

After eating, he should recite [the *Mantram*] *Amrito-pidhānamasi* and drink water. Having sipped water, he should, again, perform the *āchamanam*. Then reciting the *Mantram*,—*Gouriti*, or thrice *Gāyatrī*, consisting of three *pādas* and destructive of all sins, he should touch his breast with the *Mantram*, *Prānānām Granthirasi*. (102—103)

Then taking up the thumb of the foot with the thumb, lifting his hand and being self-controlled, he should pass off water from his hand. (104)

Having offered oblations, he should inspire his ownself with *Mantrams*, reciting *Swadhā*. Then with the *Mantram*,—*Yo yajet Brahmanā*, he should sprinkle himself with water. (105)

It is laid down in the *Smṛiti* that of all the *yāgas* [sacrifices], *ātma-yāga* is the foremost. In the afternoon of every *A'māvasyā* (the last day of the dark fortnight) *S'rāddha* should be performed by the twice-born. (106)

This *S'rāddha* is called *Pinḍanvāharyakam*.* In the afternoon of the day, when the waning of the Moon takes place, the twice-born should perform it with sanctified fish and meat. (107)

In the dark fortnight there are [fifteen] *tithis* (days) such as *Pratipad* (the first day). Leaving off the fourteenth day, [one should perform it] on *Pañchamī* (fifth day), one after another.† (108)

* *Pinḍa* means the *Pitris* or the departed Manes. It is so called because it affords gratification to them for a month.

† There are fifteen days in the fortnight. If these days are divided by five, three groups are formed. The three *Pañchamī*-days are accordingly the fifth, tenth, and the last or the *A'māvasyā*-day. Of them, the second, i.e., the tenth, day is superior to the first or the fifth, day, and the last, i.e., the *A'māvasyā*-day is superior to the second, or the tenth, day. The word *uttarottaram* in the Text signifies this superiority.

Amongst the *tithis* beginning with the first day after the Full-Moon-Day, divided into three groups, the *A'māvasyā* (the last day of the dark fortnight), and the three *Ashtakas* [are the best]. The three sacred *Ashtakas*, the fifteenth day of the dark fortnight in every month, and the thirteenth day of the dark fortnight in the month of *Māgha* and under the constellation of *Maghā*, are particularly [preferable]. During the solar and lunar eclipses, on all these days, and on the death* of boys, occasional funeral rites should be performed. Otherwise, a person becomes a dweller of hell. *Kāmya-S'rāddhas* are praised in eclipses, on the last days of the summer and winter solistices, and when the Sun enters on its equinoctial passage. [A *S'rāddha*,—performed] when any conjunction of planets, foreboding evil, takes place, [yields] unending fruits. A *S'rāddha*, performed on the last day of all the months and on birth-days, [yields] eternal [fruits] (109—112)

Under any planet and on any *tithi* and day, one may perform a *Kāmya-S'rāddha* for a particular object. O ye leading twice-born ones, by performing the same under the influence of the Pleiades, one acquires the celestial region. (113)

Proper ingredients and worthy *Brāhmaṇās* being available, [one should perform the [*S'rāddha*]. there is no limitation of time in it. One should perform an *Abhyudaya-S'rāddha* at the commencement of all [festive and initiatory] rites, such as the birth of a son, etc. A *S'rāddha*, that is performed on a *parva*-day, is called *Pārvaṇa*. What is performed every day, is called *Nitya* ;

* In some Texts there is *janana*, i.e., on the birth of children. The *S'rāddha* is to be performed, because no child-death takes place in a family unless the Manes are offended

[what is performed with a particular end in view, is called] *Kāmya*. [What is performed occasionally, when *Ashtaka* and other exceptional days appear, is called] *Naimittika*. (114—115)

He,—who disregarding a *Brāhmaṇa*, well-read in the *S'ruti*, living at hand, gives the food to another,—that sinful wight consumes, by such a deed, his seven generations. (116)

If a *Vipra* [living at a distance] excels [the one living near] in character, learning, etc., [the performer of the *S'rāddha*] should, himself, offer, with care, [the food] unto him, renouncing the one living near. (117)

An illiterate *Brāhmaṇa*, accepting funeral cakes, gold, kine, horses, lands and sesame seeds, gets consumed like a wood. (118)

The anniversary day of the death of the lady, devoted to her husband, who ascends the same funeral pyre with him, arriving, two separate funeral balls (*piṇḍas*) should be made. (119)

[For a deceased person,] oblations of water should be religiously offered; and *S'rāddha* and *Pārvaṇa*,—called *Nagna* (i.e., in which persons, qualified to offer *piṇḍa*, should shave their heads)—should be performed. The rite of depositing bones [should be performed] within the first three days after death; and on the tenth day, the *piṇḍa* for securing final beatitude [should be offered]. (120)

Ourdha-funeral rites should be performed on the tenth day and on the final day of purification [if the period is somehow increased]. If the rite of depositing bones takes place on the tenth day or on a day subsequent to that, on account of there being destroyed or lost, and if the dead body is to be cremated again, then one should

duly perform anew the ceremony of offering water and the new or the first *S'rāddha*. (121—122)

A twice-born man, whether he maintains the Sacred Fire or not, whose father is dead, should perform the *S'rāddha* every day, particularly those at sacred places. (123)

If the *Pitri*-vessel lies upraised or askance, the departed Manes, being enraged, do not partake of the food. (124)

"May what is divorced from food, rite and *Mantram* become faultless." Having recited the foregoing, one should feed them with care. (125)

Ekoddistha, *Ekoddhisthavidhika*, *Vridhhi*, *Pārvaṇa* and *Pārvaṇavidhika*,—these fivefold *S'rāddhas* have been enunciated by Bhrigu's son. (126)

The *S'rāddha*, performed with care at the time of starting on a journey, is called the sixth. And the *Pārvaṇa*, performed for purification, has been described by Brahmā as the seventh. (127)

The *S'rāddha*, performed for the Deities, is the eighth, by doing which, one is freed from fear. At the two periods of junction between day and night,* and in the night no *S'rāddha* should be performed, for no evidence is found [in the *Vēdas* in its support]. (128)

[Those performed at various] countries (pilgrimages) particularly, yield unending merits. (129)

A *S'rāddha* performed at *Gaya*, and death at *Prayāga* (Allahabad, the confluence of the Ganges and the Yamunā), yield unending fruits. The intelligent sages all sing and describe this *Gāthā* (discourse.) (130)

* Some Texts read *Rāhudars'ānāt* instead of *Aherātromadars'anat*, i.e., during the eclipses, no *S'rāddha* should be performed.

Many sons, endued with good character and accomplishments, should be sought for. If one, amongst that multitude, happens to go to *Gayā*, and even if going there accidentally in a company, performs the *S'rāddha*, the departed Manes are gratified by him; and he, too, comes by most excellent condition. (131—132)

On the Mountain *Varāha*, especially in *Gayā* and in such like pilgrimages, [if a *S'rāddha* is performed], the departed Manes are gratified thereby. (133)

With rice, barley, bean, water, fruits, roots, leaves of the sacred fig-tree, vegetables, rice growing wild or without cultivation, *Priyangu* (a kind of creeper), wheat, sesame and kidney bean, one should gratify his departed Manes. At the time of a *S'rāddha*, he should give away sweet fruits, sugar-cane juice, sweet small cardamoms, *Vidaryas* (prickly pear) and ducks. He should give away with sugar and curd, fried paddy mixed with honey. (134—136)

One should, with care, give at a *S'rāddha*, deer, lamb and tortoise. With fish and meat, [the Manes attain to gratification for] two months; and [for] three months, with the meat of deer. (137)

With mutton, [they are gratified for] four months; with the meat of birds, [for] five months; with the meat of goat, [for] six months; and with the meat of *Ruru*-deer, [for] nine months. (138)

With the meat of buffalo and pork, [they] are gratified for ten months; and with the meat of hare and tortoise, for eleven months. (139)

With cow's milk and *Pāyasa* (milk and boiled-rice), [they attain to gratification for] one year. With the meat of rhinoceros, [they attain to] gratification for twelve years. (140)

Black pot herbs, sea-scrabs, meat of rhinoceros and black goat, honey and all other roots lead to their everlasting gratification. (141)

Having himself bought or obtained by begging all the ingredients necessary [for performing a *S'rāddha*] for a deceased person, a twice-born man should make a presentation of them, with care, [at a *S'rāddha*. The fruit of such a gift is said to be eternal. (142)

One should avoid pepper, betel-nut, *Masuraka* (pulse), dirty bottle-gourd, Brinjal, incantation, the meat of crane, deceitfulness, big roots, broken rice, human flesh, and the milk of she-buffalos. (143)

The foremost of the twice-born ones should, with every care, avoid, at the time of a *S'rāddha*, *Kodrava* (a species of grain), *Kovidara* (fruit and leaves of the tree of the same name), *Sthalapaka* (a kind of grain) and *A'mari*. (144)

CHAPTER IV.

PERSONS WHO OUGHT TO BE INVITED AT A S'RA'DDHA.

HAVING duly bathed, offered libations of water to the departed Manes, Deities and the *Rishis*, one, being of a delightful mind and purified, should perform the *S'raddha*, of *Piṇḍanvaharyaka*.* (1)

First of all, he should cast his looks towards the *Brahmaṇas*, who have mastered the *Vēdas*, for they are the most qualified in offering clarified butter and food [to the departed Manes] and are [to be revered like] a guest, according to the *Smṛiti*. (2)

* A *S'rāddha* in which one should take his meals after the funeral rice-ball has been offered to the Manes.

Those, who are given to the drinking of *Sōma*-Juice, who know the true form of religion, who are truthful, who observe penances, who follow regulations, who know their wives at the proper time after the menses, who preserve the Five Sacred Fires, who are given to Vēdic studies, who know the *Yayur-Vēda*, who know the *Rig-Vēda*, who are *Trisuparna*, (i.e., study the same portion of the *Vēdas*), who are *Trimadhu* (i.e., study the same portion of the *Vēdas*), who are *Trināchikēta*, (i.e., study the same portion of the *Vēdas*), who have mastered the *Sāmā-Vēda*, who have duly studied the *Sāman* called the *Jyēsthā-Sāma*; those, who have studied the *Atharva-Sīras*, especially the *Rudrādhyāyī*; who are is given to the performance of *Agnihotra*; the learned; those, who know all sins, who have read the Six *Āngas*; those, who are given to the adoration of the *Guru*, the Deities and the Fires, who are endued with spiritual knowledge, who are non-injuring, who do not daily accept presents, who constantly perform sacrifices, who are given to [the practice of] making gifts;—all such *Brāhmaṇas* are *Paṅgtipāvanās** (i.e., entitled to seats of honour at dinner parties.) (3—7)

Even if they may not be of the same *Pravara* (lineage) and of the same *Gotra* (family), and [even if they be not] relations,—those *Brāhmaṇas* are to be known as *Paṅgtipāvanās*. (8)

First of all one should feed a *Yogin*, endued with the knowledge of self; in his absence, a *Naishtika* (a perpetual religious student); in his absence, a self-controlled *Upakavānaka* (a religious student who wishes to pass on to the state of a householder). (9)

* Literally, those who purify *Paṅgti*, or persons who sit in the same row to dine.

In the latter's absence, one should feed a householder, who wishes to acquire emancipation and who has given up company. But one should never feed a householder who performs various works expecting the fruits thereof. (10)

In this world, one, who feeds a *Yatin*, who is conversant with the three *Gūṇas* (universal tentencies) of *Prakṛiti* (Nature) and the spiritual science, reaps fruits superior to that of (feeding) a thousand persons well-read in the *Vēdas*. (11)

Therefore one should, with care, feed the foremost of *Yogins*, endued with the knowledge of *Īś'varā*, with food and clarified butter; and in his absence, the twice-born persons. (12)

This is the first rule in the distribution of the *Havya* (food) and the *Kavya* (clarified butter); the following is the minor rule which good people follow. (13)

One should feed his maternal grandfather, maternal uncle, father-in-law, preceptor, and daughter's son, if they are all learned and are like unto fire in Brahmanic energy. (14)

One should not feed a friend at a *S'rāddha*; he must be secured by money. Even if it is done without any money-present at a funeral offering, it secures prosperous fruits in the next world. (15)

[In the absence of a worthy person,] it is better to adore an accomplished friend, but never a qualified enemy. Clarified butter, partaken of by enemies, becomes fruitless in the region of the dead. (16)

Having offered the *Havi* to a person, who is not acquainted with the *Vēdas*, the giver does not attain to the fruits thereof. A person, not knowing the *Vēdas*, would, in the next world, eat as many burning maces

with downward faces as the number of balls, which he would eat at the time of distributing the *Havya* and *Kavya*. If persons learned in the *Vēdas* and the *Yogins* [take their meals at a *S'rāddha*], the performer is honoured both in this world and the next. (17—18)

The twice-born men, as mentioned below, who partake of the *Havya* become *A'sura* (demoniac). He, in whose family the study of the *Vēdas* and the [practice of] sitting on the sacrificial altar has been given, up for three generations, is to be known as a bad *Bráhmaṇa*, and he [should never be invited] at a *S'rāddha*. (19)

He, who is the servant of a *S'údra*; he, who is the servant of the king; he, who is proud; he, who is irreligious; he, who works as the priest for a [whole] village; and he, who leads the life of a butcher;—these six are contemptuous (nominal) *Bráhmaṇás*. *Manu* has designated them as degraded ones, even if they impart [lessons in the] *Vēdas*. (20—22)

The following are disqualified to be present at a *S'rāddha* ceremony:—Those, who sell the *S'ruti*; those, who marry widows; those, who enter into a locked room without the permission of the owner; and those, who officiate as priests for inferior castes;—are described as out-castes. Those, who teach unknown persons; those, who give instructions on receiving fees; those, who study the *Vēdas* by paying fees;—are described as *Vṛitakás*. The *S'rāmanás* (Bouddha ascetics); *Nirgoodás*, (a class of naked mendicants); those, who, know the doctrines of the *Pancharātra*;* the

* This is a sect amongst the *Vaishnavás*. The promulgator of this sect was *S'ándilya*. According to them, *Vishṇu* is the Supreme Deity and the sole cause of all. Deliverance is attainable by the worship of this Deity.

Jīnas; * the *Kāpālikās*; † the *Paś'upatas*; ‡—if these and similar other heretics,—wicked souls pervaded by the quality of *Tamas*,—partake of the *Havi*, the *S'raddha* does not become successful, and it does not yield fruits in the next world. O ye leading *Vipras*, a twice-born man, who does not follow an established order of life; as well as the one, who enters upon a false one;—are to be known as *Paṅgidushakās* (i.e., those who are unworthy to sit at a dinner party.) One, who has a bad skin; one, who has bad nails; one, who is afflicted with leprosy; one, who suffers from leucoderma (i.e., white leprosy); one, who has brown colored teeth; one, who is wily; one, who carries on a trade; a thief; a eunuch, an atheist; a drunkard; one, who knows an unmarried girl; one, who kills heroes; one, who has sexually known his brother's widow (not as a sacred duty, but for the carnal gratification of one's senses; an incendiary; one, who takes food, offered by an intelligent person called the *Kunda*; the *Brāhmaṇās*, who sell the *Soma*; one, who serves meals; an injuring person; a (*Parivitti*) younger brother who marries before his elder has been married; one, who does not perform the five great sacrifices; the son of a widow, re-married; one, who lives on usury; one, who lives by astrological calculations; one, who lives by singing and playing on musical instruments; one, who is afflicted with a disease; one, who is deaf; (23—30)

* A follower of *Jaina* doctrines.

† Followers of a certain *S'aina* Sect (the left-hand order) characterised by carrying skulls of men in the form of garlands and eating and drinking from them.

‡ A sect of *S'aina* worshippers; they hold that *I's'wara*, the Supreme Being is the Efficient Cause of the world, its Creator and Superintending and Ruling Providence.

One, who is defective in limbs ; one, who has extra limbs ; a religious student, who has committed an act of incontinence ; one, who vilifies a maiden ; the son of a woman who commits adultery during the life-time of her husband ; the bastard son of a widow ; one imprecated with a curse ; a low *Brāhmaṇa*, who subsists upon offerings made to an idol ; (31)

One, who injures a friend ; one, who is deceitful ; one, who daily beats women ; one, who renounces his parents and preceptor ; as well as one, who renounces his wife ; (32)

One, who has no issue ; one, who gives false evidence ; one, who cooks food ; one, who lives by treating diseases ; one who goes to sea ; one, who is ungrateful ; one, who breaks a high way ; and one, who breaks an agreement ; (33)

One, who is given to the vilification of the *Vēdas* ; one, who is given to speaking against the Deities ; one, who is given to speaking ill of the twice-born ;—[all these] should be avoided in all rites appertaining to a *S'rāddha*. (34)

An ungrateful person ; a deceitful person ; a wicked soul ; an atheist ; one, who speaks against the *Vēdas* ; one, who slays a friend ; one, who knows another's wife ; one, who falsely accuses a learned person ; [should, also, be avoided.] (35)

What is the use of speaking more on this subject, even those, who after doing prescribed works perpetrate interdicted deeds, should, also, be carefully avoided in a *S'rāddha*. (36)

CHAPTER V.

[RULES OF S'RA'DDHA.]

HAVING purified himself with cow-dung and water and being self-controlled, [the performer of a *S'râddha*,] saluting all the twice-born, should invite them with welcome words. (1)

On the day previous, he should say,—“To-morrow shall my *S'râddha* take place.” If it is impossible, he should invite a *Brâhmaṇa*, endued with [all] the marks mentioned before. (2)

When the hour for the *S'râddha* arrives, his departed Manes, fleet like the mind, hearing his [invitation] and meditating on it with a concentrated mind, arrive there. (3)

The departed Manes, who range in the intermediate region, follow the *Brâhmaṇas*, remain there in the shape of the wind, and attain to the most excellent condition after partaking of the food [offered there.] (4)

When the hour for the *S'râddha* arrives, the *Brâhmaṇas* who are invited, should all lead continent lives and sit there being self-restrained (5)

They should all be shorn of anger and hastiness and be truthful and self-restrained. One, who takes meals at a *S'râddha*, should give up fear, sexual intercourse, wending a way and the recitation [of the *Gâyatri*.] (6)

A *Brâhmaṇa*, who, being invited, accepts another's invitation, [is a sinner.] And a twice-born person, who, having invited [*Brâhmaṇas*, according to his acquirements], invites another out of stupefaction, is a greater sinner and is born as a virmin of excreta. (7)

A *Brāhmaṇa*, who being invited at a *S'rāddha*, holds sexual intercourse, is visited by the silt of Brāhmaṇi-
tide and is born amongst the degraded castes (8).

The departed Manes of the wicked-minded *Vipra*, who being invited, wends a way, live for that month on dust. (9)

The departed Manes of the twice-born person, who being invited, picks up a quarrel, live for that month on dirt and excreta. (10)

Therefore, being invited at a *S'rāddha*, a twice-born one should become self-controlled. The performer of the *S'rāddha*, too, should be short of anger, remain purified and control his senses. (11)

Having gone to the southern quarter, [the performer of a *S'rāddha*] should, attentively, offer [unto the invited persons,] beautifying [the place], *Dūrva*-grass with roots, having their tips directed towards the south, and pure water. (12)

He should paste, with cow-dung, a low ground in the south, cool, demarcated, possessed of auspicious marks, purified and secluded. (13)

The departed Manes are gratified [with oblations] offered at the secluded banks of rivers, pilgrimages, one's own ground, and the summits of mountains. (14)

One should not offer oblations to the departed Manes on another's ground. Whatever [rite] is performed [there], by men out of stupefaction, becomes lost on account of its ownership [being invested in another.] (15)

Forests, mountains, sacred shrines, sacrificial places, all these are described as having no owners. No one has any right of possession over them. (16)

A twice-born person should put boundary marks all over there and scatter sesame seeds. All places, sullied

by the *Asurās*, are purified by sesame and the *Ajā* (a kind of corn.) (17)

He should, then, according to his power, dedicate food, purified in many ways, not consisting of one curry, fresh and of which nothing has been spent, and prosperous with articles to be sucked and drunk. (18)

Then when the noon sets in, he, having approached the twice-born, who have pared their nails and shaved their beards, should offer them, as laid down in the ritual, sticks for rubbing the teeth. (19)

First of all he should offer unto [the *Brāhmaṇās* representing the] *Viśvadevās*, in *Udumvara*-vessels, oil, unguents, water for bathing [and] other ingredients of bathing, and perfumeries of sorts. (20)

Then, having risen up and with folded palms, he should offer, in order, water, for washing the feet and rinsing the mouth, unto them, when they have returned from after bath. (21)

The seats, made of *Kus'ā*, for those *Brāhmaṇās*, who, being invited for the first [party, the Deities], are beautifully seated there (*i.e.*, the place where a *S'raddha* is performed), should be placed facing the east. (22)

They (*i.e.*, those seats) shall have one *Kus'ā* facing the south, and should be sprinkled with sesame-water. [The performer of the *S'raddha*] should make the *Brāhmaṇās*, like unto the Deities themselves, sit thereon, saying,—‘Sit.’ They (the *Brāhmaṇās*), too, should sit separately. (23)

Two, on the side of the *Dēva*, [should sit with their] faces towards the east. Three, belonging to the *Pitris*, should sit with their faces towards the north. Or one on each side should [be present] there. Such is [the rule in the case] of the maternal grandfather. (24)

The ceremony of reception, the determination of time and place, purity and the [acquisition of] qualified *Brāhmaṇs*,—these five destroy [the true spirit of] the *S'rāddha*. Therefore many should not be invited. (25)

Or, one should feed only one *Brāhmaṇa* who has mastered the *Vedas*, is endued with good character and with [the knowledge of] the *S'ruti*, and who is shorn of [all] bad marks. (26)

All self-restrained persons, [desirous of offering] food to a qualified person, [should offer the same], in a temple, unto him returned from the three regions. (27)

He should then offer [a part of] that food unto the Fire and then unto the [invited] religious student. A *Bhikṣhū* (religious mendicant) or a *Brahmachārin* being present for food, one should feed them to satisfaction after [the invited *Brāhmaṇs*] have been seated [to take their meals] at a *S'rāddha*. That *S'rāddha* is not well spoken of where an *Atithi* (uninvited guest) does not take his food. (28—29)

Therefore, even at places of pilgrimage, the *Atithis* should be adored by the twice-born ones with care. Those twice-borns, who take meals at a *S'rāddha*, if they, without spending a night, hold sexual congress or make gifts, are, forsooth, born in the species of crows. One having defective limbs, an outcaste, one suffering from leprosy, a merchant, the offspring of a *Nishāda* by a *S'ūdra* woman, one having a foetid nose, a fowl, a hog, and a dog should be shunned from a distance in all *S'rāddhas*. One should not touch a person of grim visage, a *Mlechchha* and a woman in menses. (30—32)

One should avoid persons putting on violet coloured raiments and [useless] silk raiments, as well as heretics. Whatever rites are performed there [in a *S'rāddha*],

towards the *Brahmans* belonging to the *Pitris*, should all be done in the worship of the *Vaishadévas*. One should bedeck, with ornaments, all those [*Brāhman*s] seated at pleasure. (33—34)

[Then] one should offer *Arghya* unto their hands with the *Mantram*,—"Yādiva;" as also scents, garlands, incense, etc., according to one's might. (35)

Then making the sacred thread hang down towards the left part of the body over the right shoulder, a wise person, with his face directed towards the south, should invoke the departed Manes with the *Mantram*,—"Uśantastwā." (36)

Having invoked [them] and been commanded, [he] should then recite [the *Mantram*,—"A'yāntunas." [Then with the *Mantram*,—"S'annodévi," [he should place] water; [and with the *Mantram*,—"Tilosi," sesame, in the vessel. (37)

Having placed [water and sesame] and given again, as before, *Arghya* unto their hands, [he should], being self-restrained, place the remaining water of *Arghya* in a vessel. (38)

Having placed, with this vessel, the *Arghya*-vessel along with the *Pitris* (i.e., having kept it as a place of their residence) and then taken up rice soaked with clarified butter, he should ask—"Agnou Karishyé," (i.e., if I can offer oblation to the Fire.) (39)

Being commanded with "*Kurushwa*," (do it), he should, with the sacred thread on,* offer oblations [to

* This and similar other passages distinctly show that to put on the sacred thread always, was not the practice prevailing then. But the *Brāhmanās* used to put on the sacred thread, as a distinctive mark, before the performance of any particular religious rite.

the Fire.] Wearing the sacrificial thread and with the *Kus'a* in hand, one should perform the *Homa*. (40)

Wearing the sacred thread over the right shoulder and under the left arm, one should perform the *Homa* for the *Pitṛis* and the *Vis'wadevās*. Then when serving meals to the Deities, he should lower down his right knee. (41)

Then reciting,—*Somāya Pitṛimate Swadhā, namas, Agnaye Kavyavāhanāya Swadhā*, he should offer oblations. (42)

Being self-restrained and stationed near the image of a Great Deity or in a cowpen, he should consign them to the hands of a *Vipra* in the absence of the Fire. (43)

Therefore having circumambulated, at the command [of the *Brahmaṇās*], the [image of the] Deity and his own tutelary Deity, he should paint, with cowdung, before him, towards the south, on a little elevated place, an auspicious circular or square figure. He should, then, with a *Kus'a*-reed, rub thrice inside the figure. (44—45)

Thereupon having spread there *Kus'a*-grass, with their tips directed towards the south, he should, being self-controlled, make three balls [for the Manes] with the residue of the oblation. (46)

Thereupon having offered the *Piṇdas* there, he should rub, with his hands, those *Kus'a*-reeds for [the satisfaction of] the partakers of the paste. Then rinsing and rinsing his mouth thrice and suppressing the vital airs gradually, he should, by and by, throw the residue of the water near the *Piṇdas*. Then being self-restrained, he should beat the *Piṇdas* slowly. (47—48)

Thereupon one should duly feed a twice-born person, with the remaining portion of the food [forming the] *Piṇda*. Here (i.e., in a *S'rāddha*) a person, conversant

with religious laws, should bow unto the six seasons, the departed Manes and the Deities. (49)

If the burning lamp is extinguished, while taking meals at a *S'rāddha*, one should not again take food. Having taken it, one should perform the *Chāndradyana*. (50)

One should offer corns, various cakes of flour, sweet boiled milk and rice, soup, vegetables, desired-for fruits, milk, curd, clarified butter and honey. (51)

One should dedicate desired-for boiled rice, various edibles and drinks and all that is liked by the leading twice-borns. (52)

One, seeking one's well-being, should give unto the twice-borns paddy, various kinds of sesame, sugar and warm boiled rice, but not (warm) roots, fruits, and drinks. One should not [while offering these] shed tears; nor should one be angry; nor should one speak an untruth. (53—54)

One should not touch boiled rice with the feet; nor should one scatter it. The *Yātudhānās* (*Rākshasās*) destroy what is offered angrily or hastily, or what is acquired by sinful means. One should not, with a moistened body, stand near a twice-born person. (55—56)

One should not look at the crows or drive away the birds; for the departed Manes, for knowing the real truth, come there in those forms. (57)

One should not give anything there with the hands [only], nor simple salt (*i.e.*, without mixing it with any other article); nor should one give it in an iron vessel, nor disrespectfully. (58)

[By offering food] in a golden vessel, or in an *Udumvara* one, and particularly in the horn of a

rhinoceros, one comes by the most excellent sovereignty. (59)

He, who feeds the departed Manes in an earthen vessel, goes, with the eater, to the most dreadful hell of *Purodhâ*, (60)

One should not offer food in unequal quantities in the same row, nor should one beg food, nor should [the eaters] quarrel with [one another]. By begging food, one despatches oneself to a dreadful hell. (61)

Abstaining from speech, one should take food; even when accosted, one should not describe the real virtues [of the food]. As long as the merits of the *Havi* are not described, the departed Manes partake of the food. (62)

[Disregarding] many others seeing him, a twice-born person, seated in the first row, should not take his meals. Such an ignorant person takes upon [himself] the sin of the [entire] row. (63)

The foremost of the twice-born, [who is] engaged, should not leave anything in a *S'râddha*. Even he must not prevent one from offering *Mâsha*-corns; nor shall he look at another's food. (64).

A twice-born one, who being engaged in a rite for the departed Manes, does not eat *Mâsha*-corns, is born, after death, as a beast for twenty-one births. (65)

One should make them [*i.e.*, the invited *Brâhmaṇas*] listen to the Vedic recitations, *Dharma-Sâstras*, *Itihâsas* (History) *Purâṇs*, and the most beautiful portion [of the *S'âstras*] dealing with [the performance of] the *S'râddha*. (66)

Thereupon one should offer food and scatter it on the earth before those who are unfed. Then accosting the

gratified [*Brāhmaṇs*] with "*Swa'ditam*" (are you satisfied?), he should make them sip the water. (67)

After they have sipped the water, he should address them "*Bho ramyatām*," (Hon'ble Sirs, please take rest). Thereupon the *Brāhmaṇs* should say,—"*Swadhā*." (68)

Thereupon he should communicate the residue of the food unto the [*Brāhmaṇs* already] fed. Then commanded by the twice-borns, he should do what they say. (69)

In a *Pitri-S'rāddha* (i.e., *Ekoddhistha* and *Pārvaṇa*) "*Swadita*" should be uttered; in a *Goshtha* (i.e., a *S'rāddha*; described by *Viśwamitra*) "*Sunrita*"; in an *Abhyudaya S'rāddha*, "*Sampannam*"; and in a *Daiva*, "*Ruchitam*." (70)

Being speechless, he should send away first of all the *Brāhmaṇs* representing the Deities. Then looking towards the south, he should beg [the following] of the departed Manes. (71).

May [the number of] givers [in our family] multiply; may our children [be given to the reading and teaching of the] *Vēdas*; may reverential faith [in the *Vēdas*] not disappear [in our family; may riches, to be given away, multiply [in our family]. (72)

One should offer *Piṇḍas* and edibles unto the *Brāhmaṇs*, throw them into the Fire or water. The *Vipras* being seated, one should not cleanse the leavings of the twice-born persons. (73)

Thereupon one, seeking a son, should offer unto one's wife, the middle [*Piṇḍa*]. Then washing the hands and rinsing the mouth, one should feed one's kinsmen in the end. (74)

The kinsmen being [gratified, one should, thereafter feed the servants. One should, afterwards, take, with one's wife, the last portion of the food. (75)

So long the sun is not set, one should not look at the leavings; the pair should lead a continent life for that night. (76)

He,—who having made presents in a *S'rāddha*, or he,—who, having taken meals [there-at], holds sexual intercourse,—is again born as a virmin, after having passed through [the hell of] *Mahāraurava*. (77)

One (*i.e.*, the performer of the *S'rāddha* or the partaker of food) should be pure, shorn of anger, of quiescent soul, truthful and self-controlled. Even the performer or the eater, should give up [for that day] Vedic studies and meditation. (78)

The twice-borns, who, having made presents in a *S'rāddha*, take their meals elsewhere, are equal to great sinners and go to innumerable hells. (79)

I have thus attentively described, in full, the rituals relating to a *S'rāddha*. An *Uddisin* (an indifferent ascetic) should perform the *S'rāddha* with *A'ma* (raw or uncooked materials) and not with any thing else. (80)

A twice-born one who does not keep the Fire, who wends ways and who is given to all sorts of evil habits, should perform the *S'rāddha* with raw rice. A *S'ūdra* should always do the same. (81)

A twice-born person, who is conversant with religious regulations, should, being endued with reverential faith, perform the *S'rāddha* with raw rice. He should [then] offer the same as oblations to the Fire and make *Piṇḍas* with the same. (82)

He, who, having controlled his mind, performs the *S'rāddha*, according to these regulations, attains to the station of *Vishṇu*, being daily freed from his sins. (83)

Therefore the foremost of the twice-born ones,

should perform a *S'rāddha* with all care. By it the Eternal Lord becomes perfectly adored. (84)

A twice-born person, the foremost of them, who is not rich should, after bathing and gratifying the departed Manes with oblations of sesame and water, perform [the *S'rāddha*] only with roots or fruits. (85)

One should not offer [*Piṇdas* at a *S'rāddha*] in the lifetime of one's father. *Homa* and its terminating offerings are laid down [for such a one]. Or such a person may offer [*Piṇdas*] for them to whom he [his father] offers the same. This is the opinion of the learned. (86)

One should offer [*Piṇda*] for him who, amongst the father, grandfather, or great grandfather is dead, and not for any one else. (87)

One should, with reverence, feed any one amongst them who is alive, to his heart's content. Disregarding one alive, one should not offer [food to another]. Such is the *S'ruti* (Vedic regulation) transmitted. (88)

A *Dvamushyāyana* son* should offer *Piṇda* [for his procreator], for he is born from his seed (semen); he should likewise offer [*Piṇda* for the other father], if by his religious appointment he (*i.e.*, the son) is procreated by another on his barren wife.† (89)

A son, [who is procreated] without any agreement [upon another's wife], should offer *Piṇda* for [the father]

* This is a son, who is begotten by a person of good birth, on the barren wife of another person, with her husband's permission or with that of her elders in the absence of her husband. Such a son should offer *Piṇdas* for his procreating father as well as the other father who is the husband of his mother. [See *Yājñawalkya*, Chapter I., *Sloka* 68—69.]

† *i.e.*, if there is no such contract between the parties, (the one procreating the son, and the person on whose wife the son is begotten) as that the son shall belong to them both.

who gives seed, for he is born of his semen. Otherwise, [he should offer it] to the *Kshétri* [father].* (90)

He should offer two *Pindas* both for the *Kshétri* (father), and the *Viji* (procreator); or in one (*S'rāddha*) he should offer it to the *Kshétri* after mentioning the name of the *Viji*. (91)

On the day of death, he should perform [the *S'rāddha*,] according to the regulation of the *Ekoddishtha*.† But determining the impurity, he should perform the *Kāmya-S'rāddha*, if he seeks any thing. (92)

One, seeking prosperity, should perform the *Abhyudaya-S'rāddha* in the fore part of the day. All [its rituals are like those of a] *Daiva*. No external rite should be performed. (93)

Darva (grass) should be spread over on all sides. Thereon he (the performer) should feed the twice-born ones. He should say,—“Be ye gratified, *Nāndimukha-Pitris*.” (94)

First of all, the *S'rāddha* of the female ancestors should take place; then that of the male ones; then that of the [deceased] maternal grandfather. These three *S'rāddhas* have been laid down in the *Smṛitis* for the *Viddhi* (i.e., offerings made to the Manes on prosperous occasions, such as the birth of a son, etc.) (95)

First [before performing these *S'rāddhas*], offerings should be made unto the Deities. No work should be done from the left to the right. (96)

* The father on whose wife he has been begotten by another person with the former's permission.

† In the performance of the *S'rāddha* for a particular person on the day of death, it is not necessary to take any notice of the purity or impurity of the day.

Having made adorations with flowers, incense, edibles and ornaments unto the variegated altars, the idols and the twice-born persons, one, with the sacred thread on, being self-controlled and facing the east, should offer *Piṇḍas*; and having adored the *Mātrīs*, a learned person should perform three *S'rāddhas*. (97—98)

The *Mātrīs* (deceased female ancestors), being possessed by ire, seek to injure him, who, without performing the *Mātri-Yajña*, performs a *S'rāddha*. (99)

CHAPTER VI.

[VARIOUS FORMS OF IMPURITY.]

IF any, amongst the *Sapiṇḍas*, is born or dead, the impurity of the *Brāhmaṇās*, say the learned, extends over ten days. (1)

During the period of impurity, one should not perform any of the (*Nitya*) daily rites, and particularly those of the *Kāmya*; nor should one think of the Vedic *Mantrams*. (2)

At this time, one, who keeps the [Sacred] Fire, being purified and shorn of anger, should feed the other (*i.e.*, pure) twice-born persons. He should, with dried rice and fruits, offer oblations to the Fire for the departed Manes. (3)

Others should not touch them [who are in impurity]; nor should they offer food to the Spirits. In [an impurity], consequent on the birth of a son, no sin is committed by touching [the other] *Sapiṇḍas*, with the exception of the mother. Again, in [an impurity of] death, it has been said by the Sages, that one can, on the fourth, or the fifth, day, touch him who is given to religious study,

who celebrates sacrifices, or who is conversant with the *Vēdas*. (4—5)

On the tenth day, after bathing, all [other castes] may be touched by them. Unmeritorious [impurity], in the case of servants and unworthy* *Sapīṇdas*, has been described [to extend over] ten days. (6)

A person possessing one qualification† [is purified] in four days; one possessing two,‡ in three days; and one possessing three, in one day. (7)

After the tenth day, one should fully read out the *Vēda* and offer oblations to the Fire. He (*i.e.*, one who observes impurity for ten days) becomes worthy of being touched on the fourth day. So the Patriarch Manu has said. (8)

The period of impurity of those who do not perform religious rites, who are not read in the *Vēdas*, and who suffer from leprosy, etc., terminates with their death. (9)

The [period of] impurity, on the death of [*Nirguṇa*] *Brāhmaṇās*, ranges from three to ten nights. [Impurity on the death of a *Sapīṇda*,] before he is invested with the sacred thread, extends over three nights; and for ten nights, thereafter. (10)

[If a child] is dead within two years after its birth, the same [period of impurity, *i.e.*, ten nights] is for the parents. Such is desired [by the Law-givers]. [If the *Sapīṇda*] is highly unmeritorious, [one attains to] purity within three nights. (11)

* *Nirguṇa* persons are those who do not maintain the Sacred Fires, as described in the *S'ruti* and the *Smṛiti*.

† Two qualifications are the maintenance of [either the *Srauta*-, or the *Smārta*-, Fire and Vedic studies.

‡ Three qualifications are the maintenance of both the Fires and complete Vedic study.

The same [is the period of impurity, *i.e.*, three nights] for the parents on the death of a child before teething. Such is the deliverance [of the *Rishis*]. Three nights {form the period of impurity on the demise] of a child that has teethed. [A child is called] *Jātadanta* when the teeth grow. (12)

Immediate is [the purification, on the death of a child] who has not teethed ; [and impurity extends over] one night, before the ceremony of tonsure (*Chudākaraṇam*) [is performed within two years] ; and three nights, before the investiture with the sacred thread (*Upa-nayanam*) ; and ten nights, afterwards. (13)

If a child is dead as soon as it is born, both the father and mother suffer from impurity consequent on the birth* [only] ; the father, too,† becomes unfit to be touched. (14)

Immediate is the purification for the *Sapīṇḍas*, [if death takes place after ten days]. One day [is the period of impurity] for a uterine brother, if he is *Nirguṇa* (unmeritorious). (15)

If death takes place after the teething, one night is the period of impurity for the *Nirguṇa Sapīṇḍas* ; and three nights, if it takes place after the ceremony of tonsure. (16)

O ye learned ones, if death takes place before the teething, one night [is the period of impurity] for the *Sapīṇḍas*, if they are highly disqualified. (17)

Immediate is the purification of the *Sapīṇḍas* on the dropping [of an embryo] by abortion. But if the *Sapīṇḍas* are greatly disqualified, a day and night

* *i.e.*, the impurity consequent on death does not affect them.

† Mother, of course, is also not to be touched.

[form the period of impurity] on account of abortion. (18)

Three nights have been laid down [as the period of impurity] for kinsmen, if they act according to their desire. If any birth takes place during [the period of impurity consequent on] a birth and any death during [impurity owing to] a death, purification is attained with the termination of [the first impurity]. [If any such incident takes place] on the last day [of impurity, the period is increased by] two nights. [If impurity] for both birth and death simultaneously takes place, it terminates with that of death. (19—20)

If any impurity, multiplying sin,* takes place after [any other minor impurity],—one is purified by it (i.e. by its termination). Hearing of an impurity consequent on birth or death, a person, gone to another country, should observe impurity till the [remaining] period is completed. [If he hears of it] after the period of impurity is over, three nights have been spoken of [as the period of impurity] for the *Sapīndas*. (21—22)

Hearing of a death after a year, a bath [brings on purification]. Under all circumstances and in all times,

* This is an impurity consequent on the death of father, mother, grandfather, etc., which is called *Guru*, or most important as '*oucha*', impurity. There is another reading "*ardhavrittīmadās'ouchamurdhamanyenas'oudhyati*," meaning,—“if any impurity, of a more important character, takes place after half the period of another impurity is over, it lasts for the entire period to be observed for the latter, and at its termination one is purified.” Thus the meaning of the context is:—Supposing a person is in impurity for the death of a *Sapīnda* kinsman. After four days his father or mother dies. In this case, his impurity does not end with the last day of the first one, but extends over the entire period, beginning with the commencement of the latter.

immediate is the purification for a person who is observing a vow, for one who studies the *Vēdas*, and for one who is engaged in a work for carrying on his livelihood. [On the death of] maidens who have been engaged by words but not married, the father and the *Sapinda*-relations [have to observe impurity for] three nights. If marriage has been solemnized, [their] husbands [are to observe impurity]. One day has been prescribed in the *Smṛitis* [as the period of] impurity on the death of a maiden who has not been even orally engaged. (23—25)

Impurity has been spoken of as immediate on the death [of a maiden] within two years from birth. [Impurity extends over] a night, [if she dies before] the ceremony of tonsure. (26)

Three nights [form the period of impurity if a maiden dies] before being given away in marriage; and ten [nights] after that [form the period of impurity in her husband's family]. Three nights [form the period of] impurity on the death of a maternal grandfather. (27)

Similarly is to be known the period of impurity on the death of a uterine sister. *Pakshinī* (a night with the two days enclosing it,) [forms the period of impurity] on the death of relations formed by marriage as also of *Vāndhavas* (i.e., maternal uncles). (28)

One night has been laid down [in the case of the death] of the preceptor or a fellow religious student. Immediate [is the purification] on the death of the king in whose territory [a person] lives. (29)

On the death of a married daughter [living] in the house, the father [has to observe impurity for] three days; three nights [form the period on the death and

birth of sons to] *Punarvu*-wives (*i.e.*, widows married by him), of sons born in the family (*i.e.*, not born of his own loins), and of the preceptor. A day and night is spoken of [as the period of impurity on the death of] a wife who has been visited by another person, [and on that] of the preceptor's son and wife. (30—31)

One night [is the period of impurity on the death] of an *Upādhyāya*, of *S'rotriyās* and of *Sapiṇḍa*-relations living in [a person's] house. (32)

Three nights [form the period of impurity] on the death of the mother-in-law as well as that of the father-in-law. Immediate purification is laid down on the death of a *Sagotra* (*i.e.*, one of the same family after fourteen generations). (33)

A *Brāhmaṇa* attains to purity within ten days; a *Kshatriya*, within twelve days; a *Vaishya*, within fifteen days, and a *S'ūdra* within a month. (34)

It has been desired [by the Law-givers] that of all persons, born in the families of the *Kshatriyās*, *Vais'yās*, and the *S'ūdrās* who serve good *Brāhmaṇās* with undivided attention, one attains to purification within ten days like unto a *Brāhmaṇa* [himself]. (35)

[If a person born] in degraded castes, [serves the *Kshatriyās* and *Vais'yās*] [he attains to purification] like the *Kshatriyās* and *Vais'yās*.* [On the death of a *Sapiṇḍa*-] *S'ūdra*, the impurity for the *Vais'yās*, *Kshatriyās* and the *Brāhmaṇās* extends, in order, over six, three, and one night. O ye leading *Brāhmaṇās*, [similarly on the death of a *Sapiṇḍa-Vais'ya*] the impurity for the *S'ūdrās*, *Kshatriyās* and the *Brāhmaṇās* extends over

* If a person serves a *Kshatriya*, he attains purification in that work within twelve days; and if a *Vais'ya*, within fifteen days.

a fortnight, six nights and three nights respectively. O ye foremost of the twice-born race, the impurity [on the death] of a *Kshatriya*, for the *Brāhmaṇas*, the *Vais'yās* and the *S'ūdrās* [extends], it is said, over six nights and twelve days gradually.* (36—38)

On the death of a *Brāhmaṇa*, the *S'ūdrās*, *Vais'yās*, and the *Kshatriyās* [should have to observe the usual period of impurity]. By performing the funeral rites of a *Brāhmaṇa* who is a *Sapinda* (i.e., for whom one is entitled to offer a *Pinda*), a *Vipra* attains to purification within one night. The Lotus-sprung (*Brahmā*) has said so. By taking meals or living with [that *Brāhmaṇa*], one attains to purification within ten nights. (39—40)

If having his mind possessed by avarice, one speedily burns [the dead body of a *Brāhmaṇa*], a twice-born person (i.e., a *Brāhmaṇa*) becomes purified within ten; and a *Kshatriya*, within twelve days. (41)

A *Vais'ya* attains to purification within a fortnight; and a *S'ūdra*, within a month; or again, in six, seven and three nights. (42)

Having cremated a helpless, friendless, poor *Brāhmaṇa*, the *Brāhmaṇas* and others attain to purification by drinking clarified butter after bathing. (43)

If out of love, a person of a lower caste touches, during the period of impurity, a higher caste, and a higher caste a lower one, he attains to purification with [the termination of] his impurity. [By following the

* These *S'lokas* conclusively prove that there was inter-caste-marriage prevalent at that time, otherwise these laws, relating to purification, would not have been promulgated by the Law-givers.

dead body of a] *Kṣatriya*, [a *Brāhmaṇa*] attains purification in one day; and [following that of] a *Vaiśya*, in two days. (44)

[In following that of] a *Sūdra*, three days have been spoken of [as the period of impurity]. [He should] again [practise] *Prāṇāyām* for a hundred times. If, before the bones of a *Sūdra* are deposited, a *Brāhmaṇa* weeps with his (*i.e.*, the *Sūdra*'s) own people, [his] impurity lasts for three nights. One night is for a *Kṣatriya* and *Vaiśya*, [if they do the same]. Otherwise (*i.e.*, after the depositing of the bones), a *Brāhmaṇa* [attains purification by bathing after a day or a night]. (45—46)

If, before the bones of a *Vipra* are deposited, a *Brāhmaṇa* weeps for him, he, forsooth, attains purification by bathing with the cloth, worn by him at that time, on. (47)

He, amongst the *Brāhmaṇs* or other inferior castes who takes food with them (*i.e.*, those who are impure), or drives in the same conveyance, attains purification within ten days (*i.e.*, the fixed period of impurity). (48)

He who wilfully takes their (*i.e.*, impure persons') food, even if he be a Deity, attains purification after observing impurity [for the fixed period] and bathing after its termination. (49)

A person, who under the pressure of famine takes food offered by them, should observe impurity for the [number of] days [he has taken it]; thereafter, he should perform penances. (50)

The twice-born, who maintain [their] Sacred Fires, should on the death of their *Sapindas*, observe impurity from the time of cremation; and others, from the hour of death. (51)

Sapindatā (kinship connected by the offering of the

funeral rice-balls to the Manes) ceases in the seventh generation ;* *Samānodakabhāva*† (relationship connected by the libations of water to the Manes of common ancestors) ceases when there is no knowledge of the name and birth [of a person]. (52)

Father, grandfather and great-grandfather [who are entitled to *S'rāddha*], the *Lepabhājas*,‡ and one's own self,—these seven generations form the *Sapīndas*. (53)

The Divine *Prajāpati* has said that *Sapīnda*-relationship extends over [three generations] upwards [from the great-grandfather]. *Sapīnda* relationship extends over three degrees in case of persons of various *Varnas* begotten by one [father] upon many wives of various castes. (54)

Architects, artisans, physicians, maid-, and man-, servants, kings, and royal officers have been described as to have immediate purification. Persons, who make daily charities ; one, who makes a *Niyama* (i.e., a particular promise) ; one, who knows the *Brahman* ; religious students ; those, who are initiated ; those, who are engaged in religious rites ; a king who has been duly installed and those who continually distribute rice,—[all these]—attain immediate purification according to ordinances. (55—57)

* From a person with whom the calculation begins, six generations upwards and six generations downwards constitute the *Spīndas*.

† This relationship extends from the seventh or the (eleventh) to the thirteenth (or the fourteenth, according to some,) degree.

‡ *Lepas* means the wipings of the hand (or the remnants of the food sticking to the hand) after offering funeral oblations to the first three ancestors (father, grandfather and great-grandfather) ; these wipings being offered to the three ancestors after the great-grandfather i.e., to paternal ancestors in the 4th, 5th and the 6th, degree,

In a sacrifice, at the time of wedding, in any religious rite relating to a Deity, during famine or any other calamity, immediate purification has been mentioned. (58)

Immediate is the purification for those who have been killed by poison, by lightning, by the king, by the *Brāhmaṇās*, or by snake-bite. (59)

Immediate purification is laid down in a death by entering into fire, by jumping down from a high place, by taking poison, or by fasting; in that for *Brāhmaṇās* and kine; and in that while leading the life of a *Sannyāsin*. (60)

There is no impurity [at the death of] perpetual religious students, forest-recluses, *Yatins*, and religious students, as well as at that of an outcaste. [This has been said] by the learned. (61)

CHAPTER VII.

[PERSONS QUALIFIED TO PERFORM THE S'RA'DDHA.]

NO cremation, no funeral rites, no depositing of bones, no shedding of tears, [no offering of] *Piṇḍa* and no *S'rāddha* whatsoever [should be done for the degraded ones. (1)

There is no impurity for him who lays a violent hand on himself with fire, poison, etc. No cremation and no offering of water should be made for him. (2)

If, however, by a mistake one dies through fire, poison, etc., impurity should be observed for him and [the rite of offering] water should be performed. (3)

If a son is born [to a person], gold, paddy, kine, clothes, sesame, rice, oil, molasses, and clarified butter—

all these raw materials may be accepted from him on that very day. (4)

From the house of a person who is in an impure state, fruits, sugar-cane, vegetables, salt, wood, water, curd, clarified butter, medicines, milk, and dried food may be accepted daily. One, who maintains the Sacred Fire, shall be duly burnt with the Three Fires. (5—6)

One, who does not maintain the three Sacred Fires [should be burnt] with the Sacred Fire consecrated in the house; and other inferior persons, with the ordinary fire;—by the twice-born. If the dead body is not found, an image should be made with *Palāsa* [leaves];—and be only burnt by the *Sapinda*-relations endued with reverence, controlling speech and [mentioning] only the name and family. Water, they should offer, only once. (7—8)

They all,* putting on wet cloth and with kinsmen, should duly offer every day, [both] morning and evening for ten days [consecutively], *Pindas* at the gate of the house for the deceased person. They should feed four *Brāhmaṇas*. On the second day, shaving† shall be done along with all kinsmen. (9—10)

Then the bones [of the deceased person] should be deposited by the *Yātī†* (chief-mourner) with all kinsmen. [The performer of the *S'rāddha* on that

* The usual practice is that the son should offer the *Pindas*. In the Text *Sarva* or all, is mentioned; because, in the absence of a son, all the *Sapindas* are qualified to offer *Pindas*,

† Shaving takes place generally on the last but one day of impurity.

‡ Here the word *Yātī* means the next kin who performs the funeral rite; and he is, therefore, qualified to perform the *S'rāddha* in the absence of a son.

day], should, with reverence, feed an uneven number of pure *Brāhm anās* not lesser than three. (11)

On the fifth, ninth, and the eleventh, day he should feed an uneven number of *Brāhmaṇds*. This rite is known as the first *S'rāddha*. (12)

On the eleventh day (for the *Brāhmaṇds*) and on [the day after] the twelfth (for the *Kshatriyas*), the person, who lights up [the funeral pyre], should, with reverence, offer a *Pinda* and a *Pavitra* (a *Kus'ā*-reed), in honour of the deceased. And he should [perform the *S'rāddha*] every month on the day of death for one year. (13—14)

It is said that after full one year, the *Sapīṇḍikaraṇ* (annual *S'rāddha* for offering *Pīṇdas*) should be performed. O leading twice-born ones, [in that *S'rāddha* the performer] should make four vessels, [one] for the deceased, and [three for] ancestors of three degrees upwards. (15)

Thereupon with the *Mantrams*,—"Ye *Samānā*, etc.," he should pour down [water from] the vessel dedicated to the deceased into those offered for the *Pitris* (grandfather, etc.). *Pīṇdas* should be offered in the same manner. (16)

It is laid down that *Sapīṇḍikaraṇ*, *S'rāddha* should be preceded by the *Daiva*, (i.e., offerings made to the Deities). There one should invite the departed Manes and point out again (i.e., invoke) the deceased.* (17)

No separate rite should be performed for those deceased ancestors for whom *Sapīṇḍikaraṇ* has [once] been done. He, who makes separate *Pīṇdas*, becomes a destroyer of the departed Manes. (18)

* A deceased person is called *Prēta* till the celebration of the *Sapīṇḍikaraṇ-S'rāddha*, after which he is designated *Pitri*.

After the death of his father, a son should be well instructed in the word *Piṇḍa*. He should, every day, offer boiled rice and a pitcher, full of water, according to the rites to be performed for a deceased person. (19)

The annual *S'rāddha*, which should be performed every year, must be done according to the regulation of a *Pārvaṇa*-(*S'rāddha*). Such is the eternal law.* (20)

[Every rite] for the parents, such as the offering of the *Piṇḍas*, should be performed by the sons. In the absence of a son, the wife should do it; and in the absence of a wife, the uterine brother should do the same. (21)

I have thus described duly the duties of the householder. [The duty] of women is to serve their husbands. There is no other duty laid down for them. (22)

He, who daily satisfies his own duties and has his mind dedicated to *P's'vara*, attains to that great station which has been highly spoken of in the *Védās*. (23)

CHAPTER VIII.

[PENANCES FOR VARIOUS SINS.]

Penance for Brahminicide.

THE destroyer of a *Brāhmaṇa*, one who drinks spirituous liquors, a thief, and the violator of the preceptor's bed, and the one who associates with them,—are the great sinners. (1)

He, who lives for a year in their company, becomes

* This is the ritual when the father dies after becoming a *Sannyāsīn* or when the parents die on an *Amāvasyā*-day.

degraded. Even he, who daily sits [with them] on [the same] bed and seat, also, becomes degraded. (2)

A twice-born person, who knowingly performs religious rites for, holds sexual union with, teaches and takes meals with [those great sinners], becomes forthwith degraded. (3)

A twice-born one, who unwillingly and out of ignorance, receives religious instructions [from such a sinner] and a fellow-student remain outcasted for one year. (4)

One, who is guilty of Brahminicide, should, for self-purification, by making a hut, begging alms and carrying a rod with the skull of a dead [*Brāhmaṇa*] placed on its top, live in a forest for twelve years. (5)

He should avoid all the houses belonging to the *Brāhmaṇas* and temples. He should always accuse his ownself and think of the [dead] *Brāhmaṇa*. (6)

Every day when the fire is shorn of its smoke and all conversation about food is stopped, gradually he should enter into seven houses belonging to qualified castes and capable [of offering alms]. (7)

Or, [for purification,] he should voluntarily betake to fasting, jump down from a high place, enter into a burning fire or into the water. This is the first [part]. (8)

Or, for a *Brāhmaṇa* or a cow, he should, disinterestedly, give up his vital airs (*i.e.*, life); or, making a *Vipra*, suffering from a long-standing disease, shorn of his ailment, [he attains to purification]. (9)

By offering food to a learned [*Brāhmaṇa*], one is freed from [the sin of] Brahminicide. A twice-born person is [also] purified by taking the final bath in a Horse-Sacrifice. (10)

The killer of a *Brāhmaṇa*, who gives his all unto a

Brāhmaṇa conversant with the *Vēdas*, or who sees the Bridge,* is freed from sins. (11) .

Penance for Drinking Spirituous Liquors.

A DRINKER of spirituous liquors should drink wine, red-hot like iron. A twice-born person, when his body is [thus] burnt, is freed from [the sin]. (12)

Or by drinking red-hot cow's urine, or [similar] liquidified cowdung, milk, clarified butter or water, [he is] freed from the sin. (13).

Or for the expiation of the sin, he should, with a wet cloth on and being self-controlled, perform the vow of *Brāhmaṇicide* (for twelve years). (14).

Penance for the Theft of Gold.

A *Brāhmaṇa*, who has stolen gold, should, after approaching the king and describing his own misdeeds, once say,—“Do thou punish me.” (15)

Taking up the mace, the king should himself once strike him. Thereupon he [the perpetrator] becomes freed [from the sin]. Or by [praetising] austerities a *Brāhmaṇa*-thief becomes freed]. (16)

Finding out and taking up by the hand a destructive mace, stick, or an iron rod sharpened on both ends, running about with dishevelled hairs, trumpeting his own sinful deeds, [a perpetrator of a crime should say,—] “Punish me.” The king should [then] strike the thief. (17—18).

Whether meeting with death or escaping it, thereupon, he is freed from [the sin of] theft. Without

* This refers to the Bridge, constructed by *Rāma* over the Sea, at *Rāmaśwaram*, in the District of Madura, in the Madras Presidency, popularly known as Adam's Bridge. This shows that this *Samhitā* must have been written after the *Rāmāyana* Period.

punishing [a thief], a king is visited with the sin of the thief. (19)

The fruit (*i.e.*, the sin) of gold-theft [committed by] another (*i.e.*, a *Brāhmaṇa*), is dissipated by [the performance of] austerities. Putting on a tattered cloth, a *Brāhmaṇa* should practise the *Brāhma*-vow in the forest [for twelve years]. (20)

By [either] taking the final bath in a Horse-Sacrifice, or by giving unto the *Brāhmaṇās* gold equal to the weight of his own body, a twice-born person is [also] purified. (21)

A *Brāhmaṇa*-thief of gold, for the expiation of that sin, leading a continent life, should practise hard austerities for a year. (22)

Penance for Knowing a Step-Mother.

By knowing a step-mother, under the influence of lust, a *Brāhmaṇa* should embrace a female-form, made of black iron after his heart and heated. (23)

Or having cut off himself his generative organ and testes and taken them in his palms, he should proceed straight on to the south or to the west till the destruction of his body. (24)

Or, for expiation, he should meet with death for his preceptor, or he should practise the *Brahma*-vow [for twelve years]. In a year [he is also purified] by embracing the branch [of a tree] full of thorns. (25)

Being self-restrained he should lie down on earth. A *Vipra*, being self-controlled and with a tattered cloth on, should practise hard austerities for a year. One, knowing a step-mother, should thus be freed [from the sin.] (26).

The foremost of the twice-born becomes freed [from the sin] by taking the final bath in a Horse-Sacrifice,

Leading a continent life, always practising austerities, taking his meals at the eighth period (*i.e.*, in the night of the fourth day after fasting for three days), standing or seated and lying down on earth,—a man, who has no money,* should thus, in three years, be freed from the sin. (27—28)

Or he should perform four or five *Chāndrāyaṇas*. (29)

Penance for the Sin of mixing with the Degraded.

If a twice-born person mixes, out of avarice, with a degraded person, he should once perform, for the expiation of the sin, the penance laid down for him (*i.e.*, the degraded). Such a person, amongst those who associate with the degraded, attains to freedom [from the sin], or he should zealously practise hard austerities for one year. (30—31)

Half is the penance for associating [with them] for six months. Such purificatory rites dissipate even the impurity of the great sinners. (32)

One attains to freedom [from the sin] by taking journeys to holy places situate on this earth. O ye *Vipras*, a *Brāhmaṇa*, possessed by lust, after perpetrating the mighty iniquities of Brahmanicide, drinking spirituous liquors, theft, or knowing his step-mother, being self-controlled, should perform [the vow of] fasting at a holy place. (33—34)

Or meditating on *Kapardin* (*S'iva*), he should enter into the fire or water. *Munis*, conversant with religious rites, have not seen of any other means of redemption [for them]. (35)

* It shows that a rich man is freed from the sin by making proper gifts.

CHAPTER IX.

[PENANCES FOR VARIOUS MINOR SINS.]

By willingly knowing his daughter, sister or daughter-in-law, a *Vipra* should enter into a burning fire. This is the law. (1)

By co-habiting with mother's sister, maternal uncle's wife, or with father's sister, or by knowing sister's daughter, maternal aunt's daughter, or paternal aunt's daughter, one, being self-controlled, [and] after practising hard austerities, should perform four or five *Chândrâyānas*. (2—3)

By knowing a maternal uncle's daughter, one should perform the *Chândrâyāna*. By co-habiting with wife's friend or with her sister, after fasting for a day and a night, one should perform the *Taptakrichha* (a kind of penance). By knowing a woman in [her] menses, [one should attain] purification [by fasting] for three nights. (4—5)

By co-habiting with a *Kshatriya*-woman, [a *Bráhmaṇa*] is purified by a *Chândrâyāna* or by a *Paráka* (a kind of penance). The Divine Unborn (*Brakmā*) has said so. (6)

By [consciously] killing a frog, mongoose, crow, cat, boar, mouse or a dog,—a twice-born person should perform a great penance extending over sixteen days. Or by [unconsciously] killing a dog, one should zealously drink milk for three nights. (7)

Or by [unknowingly] killing a cat or a mongoose, one should wend a way a *Yojana* [in length]. By killing a horse, a twice-born person should perform a hard austerity extending over twelve [days]. (8).

Having killed a servant, the foremost of the twice-born should give away a weapon made of crude iron.

Having slain a crane, *Rangava*-mouse, *Kṛitalambhaka*-boar, a black-spotted raven, *Tilāt*, francolinine partridge or a parrot,—[one should give away] a two-years-old calf; and a three-years-old one, for having killed a heron. (9—10)

By killing a swan, crane, *Vaka* (a kind of crane), a *Titti*-bird, a monkey, or a *Bhāsa*,—one should make a gift of a cow unto a *Brahmaṇa*. (11)

By slaying animals living on flesh or deer, one should give away a milch-cow; [by killing] animals that do not take flesh, a calf; and [by killing] a camel, gold weighing five rupees. (12)

By killing animals having bones, [one should] present something to a *Vipra*; and by killing those that have no bones, one is purified by *Prāṇāyāma*. (13)

By destroying trees yielding fruits, groves, creepers, and large trees loaded with fruits,—one should recite a hundred *Rik*-verses. (14)

To take clarified butter is the purification [enjoined for destroying] flowering [plants]. By killing, by mistake, [a cow], one should perform the *Chāndráyaṇa* and the *Parāka*. (15)

There is no penance for willingly killing her (*i.e.*, a cow). By stealing men, women, houses, tanks, wells or other watery expanses,—one is purified by the *Chāndráyaṇa*. By stealing articles of little value from another's house, one should perform the austere *Sāntapana* for self-purification. The five ingredients supplied by the cow (*Pañchagavya*) [form] the purification for pilfering rice, etc., and wealth. (16—18)

Fasting for three nights is [the penance for pilfering] grass, wood, trees, flowers, garments, hide, meat and fish. (19)

Fasting for twelve nights is [the penance for stealing] diamonds, corals, precious stones, gold, silver, iron, belmetal and pebbles. (20)

[For robbing] cloven-footed and one-hoofed animals, one should perform the self-same penance (i.e., fasting for twelve nights). [He, who] pilfers birds and medicinal herbs, [should live on] milk for three days. (21)

[There is] no [penance for taking] the meat [of animals] sacrificed unto a deity; [for taking any other meat, one] should perform the *Chāndrāyana*. Or, fasting for twelve days, he should offer oblations of clarified butter to the Fire with the *Kushmaṇḍa*-[*Mantram*]. (22)

•By eating [the meat of] a mongoose, owl or a cat, one should perform the *Sāntapanam*. By eating [that of] a dog, one is purified by performing a mortifying penance or by looking at an auspicious planet. (23)

And he should then perform the initiatory rites as laid down before [by the preceptors]. By eating a porcupine, crane, swan, *Karaṇḍava* (water-fowl), or a *Chakravāka*,—one should fast for twelve days. By eating a pigeon, *Titiva*-bird, *Bhāsa*, parrot, *Sārasa* (a kind of crane), a leech, or a goose,—one should perform the same penance. By eating a porpoise, bean, meat, fish, or a boar,—one should perform the same penance. By eating a cuckoo, a bird living on fish, a frog, or a snake,—one attains to purification by living, for a month, on barley boiled with the urine of a cow. By eating water-ranging animals, those born in water, those killed by *Rākshasas*, those having blood-red feet,—one should perform the self-same penance for a week. By taking the meat of a dead or a useless animal procured for one's use, one should perform the same penance for the expiation of the sin. By eating a pigeon, an elephant, a pot-herb, a fowl, a *Rajaka*

or an alligator,—one should perform the *Prājāpatya* (penance). By eating onion or garlic, one should perform the *Chāndráyana*. (24—31)

[By eating] the *Vártaku*, (the egg-fruit), or the *Tanduliya* (broken rice), [or the both],—one is purified by *Prājāpatya*. [By eating] the *As'mantaka* (a plant from the fibres of which a *Bráhmana's* girdle may be made), or what comes near,—one is purified [by performing] the *Taptakṛichha*. By eating [the flesh of] a man or a hare, one is purified by *Prājāpatya*. By eating bottle-gourd or turnip, one should perform the very same penance. (32—33)

By eating *Udumvara*, one is purified by self-sought [penance of] *Taptakṛichha*. By eating useless (*i.e.*, not dedicated to a deity), *Kṛisara Samjáva* (a kind of pudding), *Páyasa* (rice boiled with milk, cake, *S'ushkali* (a preparation of cake),—one is purified by performing this penance for three nights. By drinking milk, unworthy of being drunk, [all], especially a *Brahmachâarin* becomes purified in a fortnight by living on barley boiled with the urine of a cow. By drinking the milk of a cow that has not passed ten nights from the day of delivery, that of a (similar) she-buffaloe, that of a (similar) she-goat, that of a cow big with a young one, or that of a cow that has no calf,—one should perform the self-same penance. By taking unnatural transformations of these (such as, curd, etc.) or drinking them out of ignorance,—one is purified within seven nights by living on barley boiled with the urine of a cow. By taking food of the first *S'raddha*, or on the occasion of a birth or death,—a *Bráhmana* becomes purified by attentively (performing) the *Chāndráyana*. A twice-born person, by taking the food of a person who does not

perform the daily rites, the end of which is not ruinous, should fully perform the *Chândrāyaṇa*. Having taken food prepared by people who are disqualified to serve it, that of a degraded caste, or that offered at the monthly funeral rite of a deceased person,—one [should, so it is said, perform] the *Taptakrichha*. Having taken boiled rice from a *Chandāla*, a twice-born person should completely perform the [penance of] the *Chândrāyaṇa*. (34—41)

By unwittingly taking excreta, urine, or any other article sullied with spirituous liquor,—the three twice-born castes should again perform the *Saṁskāras* (rites of purification). (42)

The twice-born,—amongst those taking, out of ignorance, urine or excreta of birds living upon flesh,—should perform the great *Sāntapanam*. (43)

[By taking] *Bhāsa*, frog, dog or a crow,—[one should] perform a distressing penance. A *Brāhmaṇa* becomes purified by *Prajāpatya* and a painfully restricted diet. (44)

By drinking water from a wine-bowl, a *Kshatriya* should perform the *Taptakrichha*; a *Vaisya*, three distressing penances; [and a *Brāhmaṇa*,] the *Chândrāyaṇa*. (45)

By taking the residue of food or the remnant of drinking water left by a dog, a twice-born one becomes purified, within three nights, by living upon barley boiled with the urine of a cow. (46)

By drinking water sullied with urine or excreta, one should perform the *Sāntapanam* capable of purifying the body. (47)

If a *Brāhmaṇa* unknowingly drinks water in a well

or a vessel belonging to a *Chāṇḍāla*, he should perform the *Santapanam* destructive of sins. (48)

By drinking water touched by a *Chāṇḍāla*, the foremost of the twice-born becomes purified [by fasting] for three nights or by taking the *Pañchagavya*.* (49)

By taking food, without bathing after willingly touching a great sinner, a foolish twice-born person should perform the *Taptakrichha*. (50)

By marrying in another caste (*i.e.*, a *S'udra*-maiden), one (*i.e.*, a *Brāhmaṇa*) becomes a *Mahāpātakīn* (great sinner). By associating with such a sinner, one also becomes a sinner. (51)

By simply marrying a maiden of different caste, twenty-four penances are [to be performed]; half of those, for living with her; there is no penance in procreating a son [on her]. (52)

By taking food, out of ignorance, after seeing a *Mahāpātakīn*, a *Chāṇḍāla*, or a woman in [her] menses,—one is purified [by fasting] for three nights. (53)

By taking [one's] meals, while still wet after bathing, one becomes purified [by fasting] for a day and a night. [By doing so] knowingly, [one attains to purification] with the [performance of] a distressing penance. So the Divine Lotus-Sprung Deity has said. (54)

By eating dry [meat], rotten or foul-smelling articles,—a twice-born person should fast. [He should] do it again and again. (55)

By officiating as a priest for servants, [or by helping] others (*i.e.*, other castes) in other rites, by performing rites causing death to another person, and other

* The five products of the cow taken collectively, *i.e.*, milk, curd, clarified butter, urine and the dung.

unworthy deeds,—[a *Brāhmaṇa*] becomes purified by three distressing penances. (56)

By performing the cremation of those who have been killed by a *Brāhmaṇa*, a twice-born person becomes purified by a *Prājāpatya*, living [all the while] on barley boiled with the urine of a cow. (57)

He, who having his body anointed with oil, passes urine or excreta, or has his beard shaven, or holds sexual intercourse, in the morning, becomes purified [by fasting] for a day and night. (58)

By disregarding (*i.e.*, not performing *Homa*) *Vivāha*-Fire for a day, a leading twice-born person becomes purified in three nights; [and by doing so] for three nights again, [one becomes purified by fasting for] six days. (59)

By neglecting it for ten or twelve days, one should perform the most distressing *Chāndrayāna* for the expiation of that sin. (60)

By accepting an article from an outcaste, one becomes purified by throwing it away. He should, also, duly perform a penance. So has the Divine Lord said. (61)

By desisting from a fast [intended to bring about death] and returning from the order of religious mendicants, one should perform three distressing (*Prājāpatyas*) and *Chāndrayānas*. (62)

[Then] by again performing all the purificatory rites, such as the *Jātakarma*, etc., twice-born persons [are] purified. They should, having an eye on religion, completely perform this penance. (63)

By not performing a morning adoration and offering sacrificial fuels to the Fire for pressure or urgency of work, [a *Brahmachārin*],—taking his meals once,

and in the night only, [if] an evening [rite is neglected], and after being purified by bathing, governing his mind and restraining his self,—should recite the *Gāyatrī* eight thousand times and be [thus] purged of [his sin.] (64—65)

If a householder, out of mistake, does not perform his *Sandhyā*-adoration or deviates from the performance of a *Snātaka*-vow, he should fast for the day. (66)

In consequence of wilfully [neglecting the *Sandhyā*], the foremost of the twice-born should perform the distressing penance [of *Prājāpatya* for full one year, and should perform the *Chāndrāyana*, [if he does so] for livelihood. [And] by making a gift of kine, [he is] purged of [his sins]. (67)

If he does so, prompted by agnosticism, a twice-born person should perform the *Prājāpatya*. By performing the *Taptakṛichha*, one is purged off of [the sin of] acting against the Deities and preceptors. (68)

By willingly riding a car drawn by camels or asses, one becomes purified [by fasting] for three nights. One should not, being nude, enter into the water. (69)

The purification of the offspring [of sinners, is brought about] by taking food in the night of the third day for a month, the recitation of the *Samhitā* or the performance of *S'ākala-Homa*.* (70)

By putting on a blue or a dark-blue raiment, a *Brāhmaṇa* should fast for a day and night, and he should purify [himself] by [taking] the *Pañchagavya* after bathing. (71)

By reciting the *Védas*, *Dharma-S'āstras* and the

* The rite of offering oblation to the Sacred Fire as followed by the *S'ākala* School of the *Rig-Vēda*.

Purāṇas before the *Chāṇḍālas*, one is purified by the *Chāṇḍrāyaṇa*. There is no other means of redemption for him. (72)

Having touched, on some occasion, [the dead body of a person] killed by hanging, a *Brāhmaṇa* becomes purified either by the *Chāṇḍrāyaṇa* or the *Prājāpatya*. (73).

If, without washing his mouth after taking his meals, a twice-born person touches a *Chāṇḍāla* or any other low-born having still the leavings of food in his mouth, he should perform the *Prājāpatya* for purification. (74)

By touching a *Chāṇḍāla*, a woman who has given birth to a child, a dead body, a woman in [her] menses or those touched by her, or any outcaste, one should bathe for purification. (75)

If, out of mistake, one touches an article touched by a *Chāṇḍāla*, a woman who has given birth to a child, or a dead body, purification is attained by bathing, rinsing the mouth and [thereafter] reciting the *Gāyatrī*. (76)

By touching what should not be touched, the foremost of the twice-born should purify [himself] by bathing. And he should [also] rinse his mouth for purification. So the Divine Grandfather has said. (77)

If, on any occasion, a *Vipra* passes excreta while taking meals, he should then immediately wash himself, bathe, fast and offer libations of clarified butter to the Fire. (78)

By touching the dead body of a *Chāṇḍāla*, the foremost of the twice-born should perform the distressing penance [of *Prājāpatya*]. Then by [fasting] for a day and night [and] seeing a star in the sky, [he becomes] purified. (79)

Having touched spirituous liquor, a twice-born person should perform the *Prāṇāyam* thrice [for] purification.

[By touching] onion or garlic, one is purified by drinking clarified butter. (80)

Being bitten by a dog [on the lower part of the navel], a *Brāhmaṇa* should drink milk only in the evening for three days ; threefold is the penance, if bitten on the upper part of the navel. (81)

Threefold is the penance, [if bitten] on the arms ; and fourfold, if on the head. Being bitten by a dog, the foremost of the twice-born should, after bathing, recite the *Gāyatrī*. (82)

An indigent householder,—who, when not suffering from an ailment, daily takes his food without performing the Five Sacrifices,—becomes purified by performing half the *Prajāpatya* (83)

He, who does not adore the Sacred Fire deposited in his house on *Parva*-days, (*i.e.*, on the day of the New-Moon, or on the day of any Planetary Conjunction) ;—as also he, who does not know his wife after the menses ;—should perform half the *Prajāpatya*. (84)

He,—who, without water or entering into water passes urine or excreta,—becomes purified by being immersed in water with a cloth on or by touching it.* (85)

A householder, [who does so by practice], should fast for three days [and] recite the *Gāyatrī* for eight thousand times. The foremost of the twice-born, who follows the dead body of a *S'ūdra*, should recite the *Gāyatrī* eight thousand times in a river. A *Vipra*, by swearing falsely in a matter relating to the destruction of another *Vipra*, should perform the penance of *Chāndrāyana*, living on boiled barley. By making unequal gifts in the

* This is the penance for a person who cannot suppress the motion while in water and so forth

same row, one is purified by [the distressing penance of [*Prájápatya*]. (86—88).

By getting on the shadow of a lowcaste person, one should drink clarified butter after bathing. By looking at the Sun in an impure state, one should recite the *Mantram* "*Agníndraja*." (89).

By touching human bones, one is purified by bathing. By completing his religious study, a *Vipra* should beg alms for full one year. (90)

[By becoming] ungrateful to a *Bráhmaṇa* [after having lived] in his house, [one] should perform the penance for five years. By disregarding an elderly *Bráhmaṇa* by uttering *Hum* or *Thou*, one, after bathing and rinsing the mouth, should, thereafter, please him with salutation. By striking [a *Bráhmaṇa*] with a reed, by binding his neck with a cloth or defeating him in a dissension, one should gratify him with salutation. By uplifting a rod [to strike him], one should perform a distressing penance; and by [actually] striking him, a most distressing one. (91—93)

By shedding a *Bráhmaṇa*'s blood, one should perform the most painful of all the penances. And by remonstrating with his preceptor, one should perform a purifying penance. (94)

By spitting before a Deity or a *Rishi* or reproaching [any of] them aloud, one should, for the expiation of that sin, [fast] one or two nights. (95)

By defeating a *Bráhmaṇa* in a discussion about *Mīmāṃsā*, one should give away gold. A twice-born person, who passes urine or excreta in gardens attached to temples or who cuts a whole leaf, should, for purification, perform the penance of *Chándráyaṇa*. The foremost of the twice-born, who, out of malevolent

feelings, passes urine in a temple, should, after cutting off his generative organ, perform the *Chāndrāyana*. For vilifying the Deities, the *Rishis*, or the *Védās*, a twice-born person should fully perform the *Prájāpatya*. By conversing with such [persons], one should, after bathing, adore the Deities. (96—99)

If a woman, in her girlhood, commits a great sin, she should have a penance performed by her father on her behalf. (100)

One can espouse such a maiden, if the penance has been performed. Otherwise he, [who marries her,] should be outcasted. Even in the destruction of a *Kshatriya*, one should perform, for a year, the penance for Brahmanicide. After that period, one should give away a thousand kine together with a bull (101)

By killing all (insects, etc.), one should give away gold or silver to the weight of a *Mishā*. Copper, tin, lead, belmetal and iron are purified by water and earth. All metallic vessels, containing leavings, are purified by ashes and water. Gold, silver, precious stones, conch-shell, pearls, corals, diamonds, ebony, rope and hide are purified by water. (102)

Being touched by a *Chandāla* or a *S'wapacha* while passing urine or excreta, one is purified by [fasting for] three nights. By taking the residue of food, one should fast for six days. (103)

If one's father, maternal grandfather or elder brother [does not perform] the *Tapas* and the *Agnihotra*, there is no sin in the younger brother's marrying before the elder. (104)

He,—who, on the last day of the dark fortnight, adores a *Bráhmaṇa*-lady, thinking of the Grandfather *Brahmá*,—becomes freed from all sins. (105)

Having obtained the auspicious day of *Amavasya*, one should adore *Yama* (the Regent of the Dead) and *Bhava* (*S'iva*). And having fed the *Brahmanas* [on that day], he becomes freed from all sins. (106)

Having adored, with all the leading *Brahmanas*, *Mahādēva* on the eighth, or the fourteenth, day of the dark fortnight, one is freed from all sins. (107)

Having seen the three-eyed Deity with all the ingredients of adoration in the first *Yama* (part) of the night of the thirteenth day, one is freed from the entire multitude of sins. (108)

By accepting gifts from everywhere, sacrificial presents and a golden image, one is released by performing the *Soma*-Sacrifice and uttering benedictory verses. (109)

One, by reciting the *Gayatrī*, for ten thousand times, is freed from all sins (110)

THE END.