

88. ‘ *Saying*, “ I salute the *Maruts*,” or *Winds*, CHAP.
 ‘ let him throw dressed rice near the door; *saying*, III.
 ‘ “ I salute the water-gods,” in water; and on his
 ‘ pestle and mortar, *saying*, “ I salute the gods of
 ‘ large trees.”

89. ‘ Let him do the like *in the north-east*, or near
 ‘ his pillow, to *SRI*’, the goddess of abundance; *in*
 ‘ *the south-west*, or at the foot of his bed, to the pro-
 ‘ pitious goddess *BHADRAČALI*’; in the centre of his
 ‘ mansion, to *BRAHMA*’ and his household god;

90. ‘ To all the Gods assembled, let him throw up
 ‘ his oblation in the open air; by day, to the spirits
 ‘ who walk in light; and by night, to those who walk
 ‘ in darkness:

91. ‘ In the building on his house-top, or *behind*
 ‘ *his back*, let him cast his oblation for the welfare
 ‘ of all creatures; and what remains let him give to
 ‘ the *Pitris* with his face toward the south:

92. ‘ The share of dogs, of outcasts, of dog-feeders,
 ‘ of sinful men, punished with elephantiasis or con-
 ‘ sumption, of crows, and of reptiles, let him drop
 ‘ on the ground by little and little.

93. ‘ A *Bráhma*n, who thus each day shall honour
 ‘ all beings, will go to the highest region in a straight
 ‘ path, in an irradiated form.

94. ‘ When he has performed his duty of making
 ‘ oblations, let him cause his guest to take food be-
 ‘ fore

CHAP. ' fore himself; and let him give a portion of rice, as
 III. ' the law ordains, to the mendicant who studies the
 ' *Véda* :

95. ' Whatever fruit shall be obtained by that stu-
 ' dent, as the reward of his virtue, when he shall have
 ' given a cow to his preceptor, according to law, the
 ' like reward to virtue shall be obtained by the twice-
 ' born house-keeper, when he has given a mouthful
 ' of rice to the religious mendicant.

96. ' To a *Bráhmen* who knows the true principle
 ' of the *Véda*, let him present a portion of rice, or a
 ' pot of water, garnished with fruit and flowers, due
 ' ceremonies having preceded :

97. ' Shares of oblations to the Gods, or to the
 ' Manes, utterly perish, when presented, through de-
 ' lusion of mind, by men regardless of duty, to such
 ' ignorant *Bráhmens* as are mere ashes ;

98. ' But an offering in the fire of a sacerdotal
 ' mouth, which richly blazes with true knowledge and
 ' piety, will release the giver from distress, and even
 ' from deadly sin.

99. ' To the guest who comes of his own accord,
 ' let him offer a seat and water, with such food as he
 ' is able to prepare, after the due rites of courtesy.

100. ' A *Bráhmen* coming as a guest, and not re-
 ' ceived with just honour, takes to himself all the
 ' reward of the house-keeper's former virtue, even
 ' though he had been so temperate as to live on the
 ' gleanings

‘ gleanings of harvests, and so pious as to make obla-
‘ tions in five distinct fires.

101. ‘ Grass and earth to sit on, water to wash the
‘ feet, and, fourthly, affectionate speech are at no time
‘ deficient in the mansions of the good, *although they*
‘ *may be indigent.*

102. ‘ A *Bráhmén*, staying but one night as a guest,
‘ is called an *atit’hi*; since continuing so short a time,
‘ he is not even a sojourner for a whole *tit’hi*, or *day*
‘ *of the moon.*

103. ‘ The house-keeper must not consider as an
‘ *atit’hi* a mere visitor of the same town, or a *Bráh-*
‘ *men*, who attends him on business, even though he
‘ come to the house where his wife dwells, and where
‘ his fires are kindled.

104. ‘ Should any house-keepers be so senseless, as
‘ to seek, on pretence of being guests, the food of
‘ others, they would fall after death, by reason of
‘ that baseness, to the condition of cattle belonging to
‘ the giver of such food.

105. ‘ No guest must be dismissed in the evening by
‘ a house-keeper; he is sent by the retiring sun; and,
‘ whether he come in fit season or unseasonably, he
‘ must not sojourn in the house without entertainment.

106. ‘ Let not himself eat any delicate food, without
‘ asking his guest to partake of it: the satisfaction of
‘ a guest

CHAP. ' a guest will assuredly bring the house-keeper wealth,
 III. ' reputation, long life, and a place in heaven.

107. ' To the highest guests in the best form, to the
 ' lowest in the worst, to the equal, equally, let him
 ' offer seats, resting places, couches; giving them
 ' proportionable attendance, when they depart; and
 ' honour, as long as they stay.

108. ' Should another guest arrive, when the obla-
 ' tion to all the Gods is concluded, for him also let
 ' the house-keeper prepare food, according to his abi-
 ' lity; but let him not repeat his offerings to animated
 ' beings.

109. ' Let no *Bráhma*n guest proclaim his family and
 ' ancestry for the sake of an entertainment; since he,
 ' who thus proclaims them, is called by the wise a
 ' *vántási*, or foul-feeding demon.

110. ' A military man is not denominated a guest in
 ' the house of a *Bráhma*n; nor a man of the com-
 ' mercial or servile class; nor his familiar friend; nor
 ' his paternal kinsman; nor his preceptor:

111. ' But if a warrior come to his house in the
 ' form of a guest, let food be prepared for him, ac-
 ' cording to his desire, after the before-mentioned
 ' *Bráhm*ens have eaten.

112. ' Even to a merchant or a labourer, approach-
 ' ing his house in the manner of guests, let him give
 ' food,

‘ food, showing marks of benevolence at the same time CHAP.
 ‘ with his domesticks: III.

113. ‘ To others, as familiar friends, and the rest
 ‘ before-named, who come with affection to his place
 ‘ of abode, let him serve a repast at the same time
 ‘ with his wife *and himself*, having amply provided it
 ‘ according to his best means.

114. ‘ To a bride, and to a damsel, to the sick, and
 ‘ to pregnant women, let him give food, even before
 ‘ his guests, without hesitation.

115. ‘ The idiot, who first eats his own mess, without
 ‘ having presented food to the persons just enumerated,
 ‘ knows not, while he crams, that he will himself be
 ‘ food after death for bandogs and vultures.

116. ‘ After the repast of the *Bráhmén* guest, of his
 ‘ kinsmen, and his domesticks, the married couple may
 ‘ eat what remains untouched.

117. ‘ The house-keeper, having honoured spirits,
 ‘ holy sages, men, progenitors, and household gods,
 ‘ may feed on what remains after those oblations.

118. ‘ He, who eats what has been dressed for him-
 ‘ self only, eats nothing but sin: a repast on what
 ‘ remains after the sacrament is called the banquet of
 ‘ the good.

119. ‘ After a year from the reception of a visitor,
 ‘ let the house-keeper again honour a king, a sacrificer,
 ‘ a student returned from his preceptor, a son in-law,
 ‘ a fa-

CHAP. ' a father-in-law, and a maternal uncle, with a *madhu-*
 III. ' *perca*, or present of honey, curds, and fruit.

120. ' A king or a *Bráhmén* arriving at the celebra-
 ' tion of the sacrament, are to be honoured with a
 ' *madhuperca*; but not, if the sacrament be over: this
 ' is a settled rule.

121. ' In the evening let the wife make an offering
 ' of the dressed food, but without pronouncing any
 ' text of the *Véda*: one oblation to the assembled
 ' gods, thence named *Vaiswadéva*, is ordained both
 ' for evening and morning.

122. ' FROM month to month, on the dark day of
 ' the moon, let a twice-born man, having finished the
 ' daily sacrament of the *Pitrís*, and his fire being still
 ' blazing, perform the solemn *sráddha*, called *pindán-*
 ' *wáhárya*:

123. ' Sages have distinguished the monthly *sráddha*
 ' by the title of *anwáhárya*, or *after eaten*, that is,
 ' eaten after the *pinda*, or ball of rice; and it must be
 ' performed with extreme care, and with flesh-meat
 ' in the best condition.

124. ' What *Bráhméns* must be entertained at that
 ' ceremony, and who must be excepted, how many
 ' are to be fed, and with what sorts of food, on all
 ' those articles, without omission, I will fully discourse.

125. ' At the *sráddha* of the gods he may entertain
 ' two *Bráhméns*; at that of his father, paternal grand-
 ' father, and paternal great-grandfather, three; or one
 ' only

‘ only at that of the gods, and one at that for his CHAP.
 ‘ three paternal ancestors: though he abound in III.
 ‘ wealth, let him not be solicitous to entertain a large
 ‘ company.

126. ‘ A large company destroys these five advan-
 ‘ tages; reverence to priests, propriety of time and
 ‘ place, purity, and the acquisition of virtuous *Bráh-*
 ‘ *mens*: let him not therefore, endeavour to feed a
 ‘ superfluous number.

127. ‘ This act of due honour to departed souls, on
 ‘ the dark day of the moon, is famed by the appella-
 ‘ tion of *pitrya*, or ancestral: the legal ceremony, in
 ‘ honour of departed spirits, rewards with continual
 ‘ fruit, a man engaged in such obsequies.

128. ‘ Oblations to the gods and to ancestors should
 ‘ be given to a most reverend *Bráhmen*, perfectly con-
 ‘ versant with the *Véda*; since what is given to him
 ‘ produces the greatest reward.

129. ‘ By entertaining one learned man at the ob-
 ‘ lation to the gods and at that to ancestors, he gains
 ‘ more exalted fruit than by feeding a multitude, who
 ‘ know not the holy texts.

130. ‘ Let him inquire into the ancestry, even in a
 ‘ remote degree, of a *Bráhmen*, who has advanced to
 ‘ the end of the *Véda*: such a man, if sprung from good
 ‘ men, is a fit partaker of oblations to gods and
 ‘ to ancestors; such a man may justly be called an
 ‘ *atit'hi*, or guest.

131. ‘ Surely,

CHAP. 131. ' Surely, though a million of men, unlearned
 III. ' in holy texts, were to receive food, yet a single man,
 ' learned in scripture, and fully satisfied with his en-
 ' tertainment, would be of more value than all of them
 ' together.

132. ' Food, consecrated to the gods and the manes,
 ' must be presented to a theologian of eminent learn-
 ' ing; for certainly, when hands are smeared with
 ' blood, they cannot be cleaned with blood only, *nor*
 ' *can sin be removed by the company of sinners.*

133. ' As many mouthfuls as an unlearned man shall
 ' swallow at an oblation to the gods and to ancestors,
 ' so many *redhot* iron balls must the giver of the *srád-*
 ' *dha* swallow in the next world.

134. ' Some *Bráhmens* are intent on scriptural know-
 ' ledge; others, on austere devotion; some are intent
 ' both on religious austerity and on the study of the
 ' *Véda*; others on the performance of sacred rites:

135. ' Oblations to the manes of ancestors ought to
 ' be placed with care before such as are intent on
 ' sacred learning: but offerings to the gods may be
 ' presented, with due ceremonies, to *Bráhmens* of all
 ' the four descriptions.

136. ' There may be a *Bráhmen*, whose father had
 ' not studied the scripture, though the son has ad-
 ' vanced to the end of the *Véda*; or there may be
 ' one, whose son has not read the *Véda*, though the
 ' father had travelled to the end of it:

137. ' Of

137. ' Of those two let mankind consider him as the
 ' superiour, whose father had studied the scripture, yet
 ' for the sake of performing rites with holy texts, the
 ' other is worthy of honour. CHAP. III.

138. ' Let no man, at the prescribed obsequies, give
 ' food to an intimate friend; since advantage to a friend
 ' must be procured by gifts of different property: to
 ' that *Bráhmén* let the performer of a *sráddha* give
 ' food, whom he considers neither as a friend nor as
 ' a foe.

139. ' For him, whose obsequies and offerings of
 ' clarified butter are provided chiefly through friend-
 ' ship, no fruit is reserved in the next life, on account
 ' either of his obsequies or of his offerings.

140. ' The man, who, through delusion of intellect,
 ' forms temporal connexions by obsequies, is excluded
 ' from heavenly mansions, as a giver of the *sráddha*
 ' for the sake of friendship, and the meanest of twice-
 ' born men:

141. ' Such a convivial present, by men of the three
 ' highest classes, is called the gift of *Pisáchas*, and
 ' remains fixed here below, like a blind cow in one
 ' stall.

142. ' As a husbandman, having sown seed in a
 ' barren soil, reaps no grain, thus a performer of holy
 ' rites, having given clarified butter to an unlearned
 ' *Bráhmén*, attains no reward in heaven;

143. ' But a present made, as the law ordains, to a
 ' learned

CHAP. ' learned theologian, renders both the giver and the
 III. ' receiver partakers of good fruits in this world and in
 ' the next.

144. ' If no learned *Bráhmen* be at hand, he ' may at
 ' his pleasure invite a friend to the *sráddha*, but not a
 ' foe, be he ever so learned; since the oblation, being
 ' eaten by a foe, loses all fruit in the life to come.

145. ' With great care let him give food at the *śád-*
 ' *dha* to a priest, who has gone through the *śástra*,
 ' but has chiefly studied the *Rígvéda*; to one, who has
 ' read all the branches, but principally those of the
 ' *Yajush*; or to one who has finished the whole, with
 ' particular attention to the *Sáman*:

146. ' Of that man whose oblation has been eaten,
 ' after due honours, by any one of those three *Bráh-*
 ' *mens*, the ancestors are constantly satisfied as high
 ' as the seventh person, or to the sixth degree.

147. ' This is the chief rule in offering the *sráddha*
 ' to the gods and to ancestors; but the following may
 ' be considered as a subsidiary rule, where no such
 ' learned priests can be found, and is ever observed
 ' by good men:

148. ' Let him entertain his maternal grandfather, his
 ' maternal uncle, the son of his sister, the father of his
 ' wife, his spiritual guide, the son of his daughter, or
 ' her husband, his maternal cousin, his officiating
 ' priest, or the performer of his sacrifice.

149. ' For an oblation to the gods, let not the man,
 ' who

‘ who knows what is law, scrupulously inquire into the
 ‘ parentage of a *Bráhmén*; but for a prepared oblation
 ‘ to ancestors let him examine it with strict care. CHAP. III.

150. ‘ Those *Bráhméns*, who have committed any
 ‘ *inferiour* theft or any of the higher crimes, who are
 ‘ deprived of virility, or who profess a disbelief in a
 ‘ future state, MENU has pronounced unworthy of ho-
 ‘ nour at a *sráddha* to the gods or to ancestors.

151. ‘ To a student in theology, who has not read
 ‘ the *Véda*, to a man punished for past crimes by being
 ‘ born without a prepuce, to a gamester, and to such
 ‘ as perform many sacrifices for other men, let him
 ‘ never give food at the sacred obsequies.

152. ‘ Physicians, image-worshippers for gain, sellers
 ‘ of meat, and such as live by low traffick, must be
 ‘ shunned in oblations both to the deities and to pro-
 ‘ genitors.

153. ‘ A public servant of the whole town, or of the
 ‘ prince, a man with whitlows on his nails, or with
 ‘ black-yellow teeth, an opposer of his preceptor, a
 ‘ deserter of the sacred fire, and an usurer,

154. ‘ A phthysical man, a feeder of cattle, one
 ‘ omitting the five great sacraments, a contemner of
 ‘ *Bráhméns*, a younger brother married before the elder,
 ‘ an elder brother not married before the younger, and
 ‘ a man who subsists by the wealth of many relations,

155. ‘ A dancer, one who has violated the rule of
 ‘ chastity in the first or fourth order, the husband of a

CHAP. ' *Súdrà*, the son of a twice-married woman, a man who
 III. ' has lost one eye, and a husband in whose house an
 ' adulterer dwells,

156. ' One who teaches the *Véda* for wages, and one
 ' who gives wages to such a teacher, the pupil of a *Sú-*
 ' *dra*, and the *Súdra* preceptor, a rude speaker, and the
 ' son of an adulteress, born either before or after the
 ' death of the husband,

157. ' A forsaker, without just cause, of his mother,
 ' father or preceptor, and a man who forms a connexion,
 ' either by scriptural or connubial affinity, with great
 ' sinners,

158. ' A house-burner, a giver of poison, an eater of
 ' food offered by the son of an adulteress, a seller of
 ' the moon-plant (*a species of mountain-rue*), a navigator
 ' of the ocean, a poetical encomiast, an oilman, and a
 ' suborner of perjury,

159. ' A wrangler with his father, an employer of
 ' gamesters for his own benefit, a drinker of intoxica-
 ' ting spirits, a man punished for sin with elephantiasis,
 ' one of evil repute, a cheat, and a seller of liquids,

160. ' A maker of bows and arrows, the husband of
 ' a younger sister married before the elder *of the whole*
 ' *blood*, an injurer of his friend, the keeper of a gam-
 ' ing-house, and a father instructed in the *Véda* by his
 ' own son,

161. ' An epileptick person, one who has the ery-
 ' sipelas

‘ sipelas or the leprosy, a common informer, a luna-
 ‘ tick, a blind man, and a despiser of scripture, must
 ‘ all be shunned.

162. ‘ A tamer of elephants, bulls, horses, or camels,
 ‘ a man who subsists by astrology, a keeper of birds,
 ‘ and one who teaches the use of arms,

163. ‘ He, who diverts watercourses, and he, who
 ‘ is gratified by obstructing them, he, who builds
 ‘ houses for gain, a messenger, and a planter of trees
 ‘ for pay,

164. ‘ A breeder of sporting-dogs, a falconer, a se-
 ‘ ducer of damsels, a man delighting in mischief, a
 ‘ *Bráhmén* living as a *Súdra*, a sacrificer to the infe-
 ‘ rior gods only,

165. ‘ He, who observes not approved customs, and
 ‘ he, who regards not prescribed duties, a constant
 ‘ importunate asker of favours, he, who supports him-
 ‘ self by tillage, a clubfooted man, and one despised
 ‘ by the virtuous,

166. ‘ A shepherd, a keeper of buffalos, the husband
 ‘ of a twice-married woman, and the remover of dead
 ‘ bodies for pay, are to be avoided with great care.

167. ‘ Those lowest of *Bráhméns*, whose manners
 ‘ are contemptible, who are not admissible into com-
 ‘ pany at a repast, an exalted and learned priest must
 ‘ avoid at both *sráddhas*.

168. ‘ A *Bráhmén* unlearned in holy writ, is extin-
 ‘ guished

CHAP. ' guished in an instant like a fire of dry grass : to him
III. ' the oblation must not be given; for the clarified but-
' ter must not be poured on ashes.

169. ' WHAT retribution is prepared in the next life
' for the giver of food to men inadmissible into com-
' pany, at the *srāddha* to the gods and to ancestors,
' I will now declare without omission.

170. ' On that food, which has been given to *Bráh-*
' *mens* who have violated the rules of their order, to
' the younger brother married before the elder, and
' to the rest who are not admissible into company,
' the *Racshases* eagerly feast.

171. ' He, who makes a marriage-contract with the
' connubial fire, while his elder brother continues un-
' married, is called a *perivéttri*; and the elder brother
' a *perivitti*;

172. ' The *perivéttri*, the *perivitti*, the damsel thus
' wedded, the giver of her in wedlock, and, fifthly,
' the performer of the nuptial sacrifice, all sink to
' a region of torment.

173. ' He, who lasciviously dallies with the widow
' of his deceased brother, though she be legally mar-
' ried to him, is denominated the husband of a *di-*
' *dhishú*.

174. ' Two sons, named a *cunda* and a *gólaca*, are
' born in adultery; the *cunda*, while the husband is
' alive, and the *gólaca*, when the husband is dead:

175. ' Those

175. ' Those animals begotten by adulterers, destroy,
' both in this world and in the next, the food pre-
' sented to them by such as make oblations to the
' gods or to the manes.

176. ' The foolish giver of a *sráddha* loses, in a fu-
' ture life, the fruit of as many admissible guests, as
' a *thief or the like* person, inadmissible into com-
' pany, might be able to see.

177. ' A blind man placed where one with eyes
' might have seen, destroys the reward of ninety; he,
' who has lost one eye, of sixty; a leper, of an hun-
' dred; one punished with elephantiasis, of a thou-
' sand.

178. ' Of the gift at a *sráddha*, to as many *Bráh-*
' mens, as a sacrificer for a *Súdra* might be able to
' touch on the body, the fruit is lost to the giver, if
' he invite such a wretch;

179. ' And if a *Bráhmen* who knows the *Véda*,
' receive through covetousness a present from such a
' sacrificer, he speedily sinks to perdition, like a
' figure of unburnt clay in water.

180. ' Food given to a seller of the moon-plant,
' becomes ordure in another world; to a physician pu-
' rulent blood; and the giver will be a reptile bred in
' them; if offered to an image-worshipper, it is
' thrown away; if to an usurer, infamous.

181. ' That which is given to a trader, endures
' neither

CHAP. ' neither in this life nor in the next, and that bestow-
 III. ' ed on a *Bráhmén*, who has married a widow, resem-
 ' bles clarified butter poured on ashes as an oblation
 ' to fire.

182. ' That food, which is given to other base,
 ' inadmissible men, before mentioned, the wise have
 ' pronounced to be no more than animal oil, blood,
 ' flesh, skin, and bones.

183. ' Now learn comprehensively, by what *Bráh-*
 ' *mens* a company may be purified, when it has been
 ' defiled by inadmissible persons; *Bráhmens*, the
 ' chief of their class, the purifiers of every assembly.

184. ' Those priests must be considered as the puri-
 ' fiers of a company who are most learned in all the
 ' *Védas* and in all their *Angas*, together with their
 ' descendants who have read the whole scripture:

185. ' A priest learned in a principal part of the
 ' *Yajurveda*; one who keeps the five fires constantly
 ' burning; one skilled in a principal part of the *Ríg-*
 ' *véda*; one who explains the six *Védángas*; the son
 ' of a *Bráhmà*, or woman married by the *Bráhma* ce-
 ' remony; and one who chants the principal *Sáman*;

186. ' One who propounds the sense of the *Védas*,
 ' which he learnt from his preceptor, a student who
 ' has given a thousand cows for pious uses, and a
 ' *Bráhmén* a hundred years old, must all be consi-
 ' dered as the purifiers of a party at a *sráddha*.

187. ' On

187. ' On the day before the sacred obsequies, or on the very day when they are prepared, let the former of them invite, with due honour, such *Bráhmens* as have been mentioned; *usually* one superiour, who has three inferiour to him.

188. ' The *Bráhmén*, who has been invited to a *sráddha* for departed ancestors, must be continually abstemious; he must not even read the *Védas*; and he, who performs the ceremony, must act in the same manner.

189. ' Departed ancestors, no doubt, are attendant on such invited *Bráhmens*; hovering around them like pure spirits, and sitting by them, when they are seated.

190. ' The priest, who having been duly invited to a *sráddha*, breaks the appointment, commits a grievous offence, and, in his next birth, becomes a hog.

191. ' He, who caresses a *Súdrà* woman, after he has been invited to sacred obsequies, takes on himself all the sin, that has been committed by the giver of the repast.

192. ' The *Pitrís* or *great progenitors*, are free from wrath, intent on purity, ever exempt from sensual passions, endued with exalted qualities: they are primeval divinities, who have laid arms aside.

193. ' HEAR now completely, from whom they sprang; who they are; by whom, and by what ceremonies they are to be honoured.

194. ' The sons of *MARÍCHI* and of all the other
N° *Rishis*

CHAP. ' *Rishis*, who were the offspring of MENU, son of BRAH-
 III. ' MA', are called the companies of *Pitr̥s*, or fore-
 ' fathers.

195. ' The *Sómasads*, who sprang from VIRAJ, are
 ' declared to be the ancestors of the *Sádhyas*; and the
 ' *Agnishwáttas*, who are famed among created beings
 ' as the children of MARÍCHI, to be the progenitors of
 ' the *Dévas*.

196. ' Of the *Daityas*, the *Dánavas*, the *Yacshas*,
 ' the *Gandharvas*, the *Uragas*, or *Serpents*, the *Rac-*
 ' *shases*, the *Garudas*, and the *Cinnaras*, the ancestors
 ' are *Barhishads* descended from ATRI;

197. ' Of *Bráhmens*, those named *Sómapas*; of
 ' *Cshatriyas*, the *Havishmats*; of *Vaisyas*, those called
 ' *Ajyapas*; of *Súdras*, the *Sucálins*;

198. ' The *Sómapas* descended from Me, BHRIGU;
 ' the *Havishmats*, from ANGIRAS; the *Ajyapas*, from
 ' PULASTYA; the *Sucálins*, from VASISHT'HA.

199. ' Those who are, and those who are not, con-
 ' sumable by fire, called *Agnidagdhas*, and *Anag-*
 ' *nidagdhas*, the *Cávyas*, the *Barhishads*, the *Agnish-*
 ' *wáttas*, and the *Saumyas*, let mankind consider as
 ' the chief progenitors of *Bráhmens*.

200. ' Of those just enumerated, who are generally
 ' reputed the principal tribes of *Pitr̥s*, the sons and
 ' grandsons indefinitely, are also in this world con-
 ' sidered as great progenitors.

201. ' From the *Rishis* come the *Pitr̥s*, or pa-
 ' triarchs;

‘ triarchs; from the *Pitrīs*, both *Dévas* and *Dánavas*; CHAP.
 ‘ from the *Dévas*, this whole world of animals and III.
 ‘ vegetables, in due order.

202. ‘ Mere water, offered with faith to the proge-
 ‘ nitors of men, in vessels of silver, or adorned with
 ‘ silver, proves the source of incorruption.

203. ‘ An oblation by *Bráhmens* to their ancestors
 ‘ transcends an oblation to the deities; because that
 ‘ to the deities is considered as the opening and com-
 ‘ pletion of that to ancestors.

204. ‘ As a preservative of the oblation to the pa-
 ‘ triarchs, let the house-keeper begin with an offering
 ‘ to the gods; for the *Racshases* rend in pieces an obla-
 ‘ tion which has no such preservative.

205. ‘ Let an offering to the gods be made at the
 ‘ beginning and end of the *sráddha*: it must not begin
 ‘ and end with an offering to ancestors; for he, who
 ‘ begins and ends it with an oblation to the *Pitrīs*,
 ‘ quickly perishes with his progeny.

206. ‘ LET the *Bráhmen* smear with cow-dung a
 ‘ purified and sequestered piece of ground; and let
 ‘ him, with great care, select a place with a declivity
 ‘ toward the south:

207. ‘ The divine manes are always pleased with an
 ‘ oblation in empty glades, naturally clean, on the
 ‘ banks of rivers, and in solitary spots.

208. ‘ Having duly made an ablution with water,
 ‘ let him place the invited *Bráhmens*, who have also
 N 2 ‘ performed

CHAP. ' performed their ablutions, one by one, on allotted
III. ' seats purified with *cusa*-grass.

209. ' When he has placed them with reverence on
' their seats, let him honour them, (having first ho-
' noured the Gods) with fragrant garlands and sweet
' odours.

210. ' Having brought water for them with *cusa*-grass
' and *tila*, let the *Bráhmén*, with the *Bráhméns*, pour
' the oblation, as the law directs, on the holy fire.

211. ' First, as it is ordained, having satisfied AGNI,
' SOMA, and YAMA, with clarified butter, let him pro-
' ceed to satisfy the manes of his progenitors.

212. ' If he have no consecrated fire, *as if he be yet*
' *unmarried, or his wife be just deceased*, let him drop
' the oblation into the hand of a *Bráhmén*; since, what
' fire is, even such is a *Bráhmén*; as priests, who know
' the *Véda* declare:

213. ' Holy sages call the chief of the twice-born
' the gods of obsequies, free from wrath, with placid
' aspects, of a primeval race, employed in the advance-
' ment of human creatures.

214. ' Having walked in order from east to south,
' and thrown into the fire all the ingredients of his
' oblation, let him sprinkle water on the ground with
' his right hand.

215. ' From the remainder of the clarified butter
' having formed three balls of rice, let him offer them,
' with

‘ with fixed attention, in the same manner as the
 ‘ water, his face being turned to the south: CHAP.
 III.

216. ‘ Then having offered those balls, after due
 ‘ ceremonies and with an attentive mind, *to the manes*
 ‘ *of his father, his paternal grandfather, and great*
 ‘ *grandfather*, let him wipe the same hand with the
 ‘ roots of *cusa*, which he had before used, for the
 ‘ sake of *his paternal ancestors in the fourth, fifth, and*
 ‘ *sixth degrees, who are the partakers of the rice and*
 ‘ clarified butter *thus* wiped off.

217. ‘ Having made an ablution, returning toward the
 ‘ north, and thrice suppressing his breath slowly, let
 ‘ him salute the Gods of the six seasons, and the
 ‘ *Pitrīs* also, being well acquainted with proper texts
 ‘ of the *Vēda*.

218. ‘ Whatever water remains in his ewer, let him
 ‘ carry back deliberately near the cakes of rice; and,
 ‘ with fixed attention, let him smell those cakes, in
 ‘ order as they were offered:

219. ‘ Then, taking a small portion of the cakes in
 ‘ order, let him first, as the law directs, cause the
 ‘ *Brāhmens* to eat of them, while they are seated.

220. ‘ If his father be alive, let him offer the *śrād-*
 ‘ *dha* to his ancestors in *three* higher degrees; or let
 ‘ him cause his own father to eat, as a *Brāhmen* at the
 ‘ obsequies:

221. ‘ Should his father be dead, and his grandfather
 ‘ living, let him, in celebrating the name of his father,
 ‘ *that*

CHAP. ' *that is, in performing obsequies to him, celebrate also*
 III. ' *his paternal great grandfather;*

222. ' Either the paternal grandfather may partake
 ' of the *śrāddha* (so has MENU declared) or the grand-
 ' son, authorized by him, may perform the ceremony
 ' at his discretion.

223. ' Having poured water, with *cusa*-grass and *tila*,
 ' into the hands of the *Bráhmens*, let him give them
 ' the upper part of the cakes, saying " *Swadhá* to
 ' the manes!"

224. ' Next, having himself brought with both hands,
 ' a vessel full of rice, let him, still meditating on the
 ' *Pitrīs*, place it before the *Bráhmens* without precipi-
 ' tation.

225. ' Rice taken up, but not supported with both
 ' hands, the malevolent *Asuras* quickly rend in pieces.

226. ' Broths, potherbs, and other eatables accom-
 ' panying the rice, together with milk and curds,
 ' clarified butter and honey, let him first place on the
 ' ground, after he has made an ablution; and let his
 ' mind be intent on no other object:

227. ' Let him add spiced puddings, and milky
 ' messes of various sorts, roots of herbs and ripe
 ' fruits, savoury meats, and sweet smelling drinks.

228. ' Then being duly purified, and with perfect
 ' presence of mind, let him take up all the dishes,
 ' one by one, and present them in order to the *Bráh-*
 ' *mens*, proclaiming their qualities.

229. ' Let

229. ' Let him at no time drop a tear; let him on
 ' no account be angry; let him say nothing false;
 ' let him not touch the eatables with his foot; let
 ' him not even shake the dishes: CHAP. III.

230. ' A tear sends the messes to restless ghosts;
 ' anger, to foes; falsehood, to dogs; contact with
 ' his foot, to demons; agitation, to sinners.

231. ' Whatever is agreeable to the *Bráhmens*, let
 ' him give without envy; and let him discourse on
 ' the attributes of God: such discourse is expected
 ' by the manes.

232. ' At the obsequies to ancestors, he must let
 ' the *Bráhmens* hear passages from the *Véda*, from
 ' the codes of law, from moral tales, from heroick
 ' poems, from the *Puránas*, and from theological texts.

233. ' Himself being delighted, let him give delight
 ' to the *Bráhmens*, and invite them to eat of the pro-
 ' visions by little and little; attracting them often
 ' with the dressed rice and other eatables, and men-
 ' tioning their good properties.

234. ' To the son of his daughter, though a stu-
 ' dent in theology, let him carefully give food at the
 ' *sráddha*; offering him a blanket from *Népál* as his
 ' seat, and sprinkling the ground with *tila*.

235. ' Three things are held pure at such obsequies,
 ' the daughter's son, the *Népál* blanket, and the *tila*;
 ' and three things are praised in it by the wise, clean-
 ' liness,

CHAP. 'liness, freedom from wrath, and want of precipi-
 III. 'tate haste.

236. 'Let all the dressed food be very hot; and
 'let the *Bráhmens* eat it in silence; nor let them de-
 'clare the qualities of the food, even though asked
 'by the giver.

237. 'As long as the messes continue warm, as long
 'as they eat in silence, as long as the qualities of the
 'food are not declared by them, so long the manes
 'feast on it.

238. 'What a *Bráhmen* eats with his head covered,
 'what he eats with his face to the south, what he
 'eats with sandals on his feet, the demons assuredly
 'devour.

239. 'Let not a *Chandála*, a town-boar, a cock, a
 'dog, a woman in her courses, or an eunuch, see
 'the *Bráhmens* eating:

240. 'That, which any one of them sees at the ob-
 'lation to fire, at a solemn donation of cows and
 'gold, at a repast given to *Bráhmens*, at holy rites
 'to the gods, and at the obsequies to ancestors,
 'produces not the intended fruit:

241. 'The boar destroys it by his smell; the cock,
 'by the air of his wings; the dog, by the cast of a
 'look; the man of the lowest class, by the touch.

242. 'If a lame man, or a man with one eye, or
 'a man with a limb defective or redundant, be even
 'a servant

‘ a servant of the giver, him also let his master re-
‘ move from the place.

243. ‘ Should another *Bráhmén*, or a mendicant, come
‘ to his house for food, let him, having obtained per-
‘ mission from the invited *Bráhméns*, entertain the
‘ stranger to the best of his power.

244. ‘ Having brought together all the sorts of food,
‘ as dressed rice and the like, and sprinkling them
‘ with water, let him place them before the *Bráhméns*,
‘ who have eaten; dropping some on the blades of
‘ *cusa-grass*, which have been spread on the ground.

245. ‘ What remains in the dishes, and what has
‘ been dropped on the blades of *cusa*, must be consi-
‘ dered as the portion of deceased *Bráhméns*, not girt
‘ with the sacrificial thread, and of such as have de-
‘ serted unreasonably the women of their own tribe.

246. ‘ The residue, that has fallen on the ground
‘ at the *sráddha* to the manes, the wise have decided
‘ to be the share of all the servants, who are not
‘ crooked in their ways, nor lazy and ill-disposed.

247. ‘ Before the obsequies to ancestors as far as
‘ the sixth degree, they must be performed to a *Bráh-
‘ mén* recently deceased; but the performer of them
‘ must, in that case, give the *sráddha* without the ce-
‘ remony to the Gods, and offer only one round cake;
‘ and these obsequies for a single ancestor should be an-
‘ nually performed on the day of his death:

248. ‘ When, afterwards, the obsequies to ancestors

CHAP. ' as far as the sixth degree, inclusively of him, are
 III. ' performed according to law, then must the offering
 ' of cakes be made by the descendants in the manner
 ' before ordained *for the monthly ceremonies*.

249. ' THAT fool, who, having eating of the *sráddha*,
 ' gives the residue of it to a man of the servile class,
 ' falls headlong down to the hell, named *Cálasútra*.

250. ' Should the eater of a *sráddha* enter, on the
 ' same day, the bed of a seducing woman, his ances-
 ' tors would sleep for that month on her excrement.

251. ' HAVING, by the word *swaditam*, asked the
 ' *Bráhmens* if they have eaten well, let him give them,
 ' being satisfied, water for an ablution, and cour-
 ' teously say to them: " Rest either at home or here."

252. ' Then let the *Bráhmens* address him, saying
 ' *swadhá*; for in all ceremonies relating to deceased
 ' ancestors, the word *swadhá* is the highest benison.

253. ' After that, let him inform those, who have
 ' eaten, of the food which remains; and, being in-
 ' structed by the *Bráhmens*, let him dispose of it, as
 ' they may direct.

254. ' At the close of the *sráddha* to his ancestors,
 ' he must ask, if the *Bráhmens* are satisfied, by the
 ' word *swadita*; after that for his family, by the word
 ' *susruta*; after that for his own advancement, by the
 ' word *sampanna*; after that, which has been offered
 ' to the gods, by the word *ruchita*.

255. ' The

255. ' The afternoon, the *cusa*-grass, the cleansing
 ' of the ground, the *tilas*, the liberal gifts of food,
 ' the due preparation for the repast, and the company
 ' of most exalted *Bráhmens*, are true riches in the
 ' obsequies to ancestors. CHAP. III.

256. ' The blades of *cusa*, the holy texts, the fore-
 ' noon, all the oblations, *which will presently be enu-*
 ' *merated*, and the purification before mentioned, are to
 ' be considered as wealth in the *sráddha* to the gods:

257. ' Such wild grains as are eaten by hermits,
 ' milk, the juice of the moon-plant, meat untainted,
 ' and salt unprepared by art, are held things fit, in
 ' their own nature, for the last mentioned offering.

258. ' Having dismissed the invited *Bráhmens*, keep-
 ' ing his mind attentive, and his speech suppressed,
 ' let him, after an ablution, look toward the south,
 ' and ask these blessings of the *Pitr̥is*:

259. ' " May generous givers abound in our house !
 ' may the scriptures be studied, and progeny increase,
 ' in it ! may faith never depart from us ! and may we
 ' have much to bestow on the needy !"

260. ' Thus having ended the *sráddha*, let him cause
 ' a cow, a priest, a kid, or the fire, to devour what
 ' remains of the cakes ; or let him cast them into the
 ' waters.

261. ' Some make the offering of the round cakes
 ' after the repast of the *Bráhmens* ; some cause the
 ' birds

CHAP. ' birds to eat what remains, or cast it into water or
III. ' fire.

262. ' Let a lawful wife, ever dutiful to her lord,
' and constantly honouring his ancestors, eat the mid-
' dlemost of the three cakes, *or that offered to his*
' *paternal grandfather*, with due ceremonies, praying
' for offspring :

263. ' So may she bring forth a son, who will be
' long-lived, famed, and strong-minded, wealthy, hav-
' ing numerous descendants, endued with the best of
' qualities, and performing all duties religious and civil.

264. ' THEN, having washed both his hands and
' sipped water, let him prepare some rice for his pa-
' ternal kinsmen; and, having given it them with due
' reverence, let him prepare food also for his mater-
' nal relations.

265. ' Let the residue continue in its place, until
' the *Bráhmens* have been dismissed; and then let him
' perform the *remaining* domestick sacraments.

266. ' WHAT sort of oblations, given duly to the
' manes, are capable of satisfying them, for a long
' time or for eternity, I will now declare without omis-
' sion.

267. ' The ancestors of men are satisfied a whole
' month with *tila*, rice, barley, black lentils or vetches,
' water, roots, and fruit, given with prescribed cere-
' monies;

268. ' Two

268. ' Two months, with fish; three months, with venison; four, with mutton; five, with the flesh of CHAP. III.
 ' such birds, as the twice-born may eat;

269. ' Six months, with the flesh of kids; seven, with that of spotted deer; eight, with that of the deer, or antelope, called *éna*; nine with that of the *ruru*;

270. ' Ten months are they satisfied with the flesh of wild boars and wild buffalos; eleven, with that of rabbits or hares, and of tortoises;

271. ' A whole year with the milk of cows, and food made of that milk; from the flesh of the long-eared white goat, their satisfaction endures twelve years.

272. ' The potherb *cálasáca*, the fish *mahásalca*, or the *diodon*, the flesh of a rhinoceros, or of an iron-coloured kid, honey, and all such forest grains as are eaten by hermits, are formed for their satisfaction without end.

273. ' Whatever pure food, mixed with honey, a man offers on the thirteenth day of the moon, in the season of rain, and under the lunar asterism *Maghà*, has likewise a ceaseless duration.

274. ' " Oh! may that man, say *the manes*, be born in our line, who may give us milky food, with honey and pure butter, both on the thirteenth of the moon, and when the shadow of an elephant falls to the east! "

275. ' Whatever a man, endued with strong faith,
 ' piously

CHAP. ' piously offers, as the law has directed, becomes a
 III. ' perpetual unperishable gratification to his ancestors in
 ' the other world:

276. ' The tenth and so forth, except the four-
 ' teenth, in the dark half of the month, are the lunar
 ' days most approved for sacred obsequies: as they
 ' are, so are not the others.

277. ' He, who does honour to the manes, on even
 ' lunar days, and under even lunar stations, enjoys all
 ' his desires; on odd lunar days, and under odd lunar
 ' asterisms, he procures an illustrious race.

278. ' As the latter, or dark, half of the month
 ' surpasses, for the celebration of obsequies, the for-
 ' mer, or bright half, so the latter half of the day sur-
 ' passes, for the same purpose, the former half of it.

279. ' The oblation to ancestors must be duly
 ' made, even to the conclusion of it with the distribu-
 ' tion to the servants (or even to the close of life),
 ' in the form prescribed, by a *Bráhmen* wearing his
 ' thread on his right shoulder, proceeding from left to
 ' right, without remissness, and with *cusa*-grass in his
 ' hand.

280. ' Obsequies must not be performed by night;
 ' since the night is called *rácshasì*, or infested by de-
 ' mons; nor while the sun is rising or setting, nor when
 ' it has just risen.

281. ' A house-keeper, unable to give a monthly re-
 ' past, may perform obsequies here below, according
 ' to

‘ to the sacred ordinance, only thrice a year, in the CHAP.
 ‘ seasons of *hémanta*, *grishma*, and *vershà*; but the III.
 ‘ five sacraments he must perform daily.

282. ‘ The sacrificial oblation at obsequies to ances-
 ‘ tors, is ordained to be made in no vulgar fire; nor
 ‘ should the monthly *sráddha* of that *Bráhmen*, who
 ‘ keeps a perpetual fire, be made on any day, except
 ‘ on that of the conjunction.

283. ‘ When a twice-born man, having performed his
 ‘ ablution, offers a satisfaction to the manes with water
 ‘ only, *being unable to give a repast*, he gains by that
 ‘ offering all the fruit of a *sráddha*.

284. ‘ The wise call our fathers, *Vasus*; our paternal
 ‘ grandfathers, *Rudras*; our paternal great grandfathers,
 ‘ *Adityas* (that is, *all are to be revered as deities*);
 ‘ and to this effect there is a primeval text in the
 ‘ *Véda*.

285. ‘ Let a man, who is able, continually feed on
 ‘ *vighasa*, and continually feed on *amṛita*: by *vighasa*
 ‘ is meant the residue of a repast at obsequies; and by
 ‘ *amṛita*, the residue of a sacrifice to the gods.

286. ‘ This complete system of rules, for the five
 ‘ sacraments and the like, has been declared to you:
 ‘ now hear the law for those means of subsistence,
 ‘ which the chief of the twice-born may seek.

CHAP. IV.

On Economicks ; and Private Morals.

CHAP. IV. 1. ' LET a *Bráhmén*, having dwelt with a preceptor
IV. ' during the first quarter of a man's life, pass the se-
' cond quarter of human life in his own house, when
' he has contracted a legal marriage.

2. ' He must live, with no injury, or with the least
' possible injury, to animated beings, by pursuing those
' means of gaining subsistence, which are strictly pre-
' scribed by law, except in times of distress :

3. ' For the sole purpose of supporting life, let him
' acquire property by those irreproachable occupations,
' which are peculiar to his class, and unattended with
' bodily pain.

4. ' He may live by *rīta* and *amrīta*, or, if necessary,
' by *mrīta*, or *pramrīta*, or even by *satyánrīta* ; but never
' let him subsist by *swavrīti* :

5. ' By *rīta*, must be understood lawful gleaning and
' gathering ; by *amrīta*, what is given unasked ; by
' *mrīta*, what is asked as alms ; tillage is called *pra-*
' *mrīta* ;

6. ' Traffick and money-lending are *satyánrīta* ; even
' by them, when he is deeply distressed, may he support
' life ; but service for hire is named *swavrīti*, or *dog-*
' *living*, and of course he must by all means avoid it.

7. ' He

7. ' He may either store up grain for three years; or
' garner up enough for one year: or collect what may
' last three days; or make no provision for the mor-
' row. CHAP. IV.

8. ' Of the four *Bráhmens* keeping house, *who follow*
' *those four different modes*, a preference is given to
' the last in order successively; as to him, who most
' completely by virtue has vanquished the world:

9. ' One of them subsists by all the six means of live-
' lihood; another by three of them; a third, by two
' only; and a fourth lives barely on continually teach-
' ing the *Véda*.

10. ' He, who sustains himself by picking up grains
' and ears, must attach himself to some altar of con-
' secrated fire, but constantly perform those rites only,
' which end with the dark and bright fortnights and
' with the solstices.

11. ' Let him never, for the sake of a subsistence,
' have recourse to popular conversation; let him live
' by the conduct of a priest, neither crooked, nor art-
' ful, nor blended *with the manners of the mercantile*
' *class*.

12. ' Let him, if he seek happiness, be firm in per-
' fect content, and check all desire of acquiring more
' *than he possesses*; for happiness has its root in con-
' tent, and discontent is the root of misery.

13. ' A *Bráhmen* keeping house, and supporting him-
' self by any of the *legal* means before-mentioned,

CHAP.

IV.

‘ must discharge these *following* duties, which conduce
 ‘ to fame, length of life, and beatitude.

14. ‘ Let him daily without sloth perform his pe-
 ‘ culiar duty, which the *Véda* prescribes; for he, who
 ‘ performs that *duty*, as well as he is able, attains the
 ‘ highest path to supreme bliss.

15. ‘ He must not gain wealth *by musick or dancing*,
 ‘ or by any art that pleases the sense; nor by any pro-
 ‘ hibited art; nor, whether he be rich or poor, *must*
 ‘ he receive gifts indiscriminately.

16. ‘ Let him not, from a selfish appetite, be strong-
 ‘ ly addicted to any sensual gratification; let him, by
 ‘ improving his intellect, studiously preclude an excès-
 ‘ sive attachment to such pleasures, *even though lawful*.

17. ‘ All kinds of wealth, that may impede his read-
 ‘ ing the *Véda*, let him wholly abandon, persisting by
 ‘ all means in the study of scripture; for that will be
 ‘ found his most beneficial attainment.

18. ‘ Let him pass through this life, bringing his ap-
 ‘ parel, his discourse, and his frame of mind, to a con-
 ‘ formity with his age, his occupations, his property,
 ‘ his divine knowledge, and his family.

19. ‘ Each day let him examine those holy books,
 ‘ which soon give increase of wisdom; and those, which
 ‘ teach the means of acquiring wealth; those, which
 ‘ are salutary to life; and those *nigamas*, which are
 ‘ explanatory of the *Véda*;

20. ‘ Since, as far as a man studies completely the
 ‘ system

‘ system of sacred literature, so far only can he become
‘ eminently learned, and so far may his learning shine
‘ brightly.

21. ‘ The sacramental oblations to sages, to the gods,
‘ to spirits, to men, and to his ancestors, let him con-
‘ stantly perform to the best of his power.

22. ‘ Some, who well know the ordinances for those
‘ oblations, perform not always externally the five
‘ great sacraments, but continually make offerings in
‘ their own organs *of sensation and intellect*:

23. ‘ Some constantly sacrifice their breath in their
‘ speech, *when they instruct others, or praise God aloud*,
‘ and their speech in their breath, *when they meditate*
‘ *in silence*; perceiving in their speech and breath, *thus*
‘ *employed*, the unperishable fruit of a sacrificial offer-
‘ ing:

24. ‘ Other *Bráhmens* incessantly perform those sacri-
‘ fices with scriptural knowledge only; seeing with the
‘ eye of divine learning, that scriptural knowledge is
‘ the root of every ceremonial observance.

25. ‘ Let a *Bráhmen* perpetually make oblations to
‘ consecrated fire at the beginning and end of day and
‘ night, and at the close of each fortnight, or at the
‘ conjunction and opposition:

26. ‘ At the season, when old grain is usually con-
‘ sumed, let him offer new grain for a plentiful har-
‘ vest; and at the close of the season, let him per-
‘ form the rites called *adhware*; at the solstices let him

CHAP. ' sacrifice cattle; at the end of the year, let his obla-
IV. ' tions be made with the juice of the moon-plant.

27. ' Not having offered grain for the harvest, nor
' cattle *at the time of the solstice*, let no *Bráhmén*, who
' keeps hallowed fire, and wishes for long life, taste
' rice or flesh;

28. ' Since the holy fires, not being honoured with
' new grain and with a sacrifice of cattle, are greedy
' for rice and flesh, and seek to devour his vital spirits.

29. ' Let him take care, to the utmost of his power,
' that no guest sojourn in his house unhonoured with
' a seat, with food, with a bed, with water, with escu-
' lent roots, and with fruit:

30. ' But, let him not honour with his conversation
' such as do forbidden acts; such as subsist, like cats,
' *by interested craft*; such as believe not the scripture;
' such as oppugn it by sophisms; or such as live like
' rapacious water-birds.

31. ' With oblations to the gods and to ancestors,
' let him do reverence to *Bráhméns* of the second order,
' who are learned in theology, who have returned home
' from their preceptors, after having performed their re-
' ligious duties and fully studied the *Véda*; but men of
' an opposite description let him avoid.

32. ' Gifts must be made by each house-keeper, as
' far as he has ability, to religious mendicants, though
' heterodox; and a just portion must be reserved, with-
' out

‘ out inconvenience to his family, for all sentient beings, CHAP.
 ‘ *animal and vegetable.* IV.

33. ‘ A priest, who is master of a family, and pines
 ‘ with hunger, may seek wealth from a king *of the mi-*
 ‘ *litary class*, from a sacrificer, or his own pupil, but
 ‘ from no person else, *unless all other helps fail*: thus
 ‘ *will he shew his respect for the law.*

34. ‘ Let no priest, who keeps house, *and is able to*
 ‘ *procure food*, ever waste himself with hunger; nor,
 ‘ when he has any substance, let him wear old or sordid
 ‘ clothes.

35. ‘ His hair, nails, and beard, being clipped; *his*
 ‘ *passions* subdued; his mantle, white; his body, pure;
 ‘ let him diligently occupy himself in reading the *Vêda*,
 ‘ and be constantly intent on such acts, as may be
 ‘ salitary to him.

36. ‘ Let him carry a staff of *Vénu*, an ewer with
 ‘ water in it, a handful of *cusa*-grass, or *a copy of the*
 ‘ *Vêda*; with a pair of bright golden rings in his ears.

37. ‘ He must not gaze on the sun, whether rising or
 ‘ setting, or eclipsed, or reflected in water, or advanced
 ‘ to the middle of the sky.

38. ‘ Over a string, to which a calf is tied, let him not
 ‘ step; nor let him run, while it rains; nor let him look
 ‘ on his own image in water: this is a settled rule.

39. ‘ By a mound of earth, by a cow, by an idol,
 ‘ by a *Brâhmen*, by *a pot of clarified butter*, or of
 ‘ honey,

CHAP. ' honey, by a place where four ways meet, and by
IV. ' large trees well known in the district, let him pass
' with his right hand toward them.

40. ' Let him not, though mad with desire, approach
' his wife, when her courses appear; nor let him then
' sleep with her in the same bed;

41. ' Since the knowledge, the manhood, the strength,
' the eye-sight, even the vital spirit of him, who ap-
' proaches his wife thus defiled, utterly perish;

42. ' But the knowledge, the manhood, the strength,
' the sight, and the life of him, who avoids her in that
' state of defilement, are greatly increased.

43. ' Let him neither eat with his wife, nor look at
' her eating, or sneezing, or yawning, or sitting care-
' lessly at her ease;

44. ' Nor let a *Bráhmén*, who desires manly strength,
' behold her setting off her eyes with black powder, or
' scenting herself with essences, or baring her bosom,
' or bringing forth a child.

45. ' Let him not eat his food, wearing only a
' single cloth; nor let him bathe quite naked; nor let
' him eject urine or feces in the highway, nor on ashes,
' nor where kine are grazing.

46. ' Nor on tilled ground, nor in water, nor on
' wood raised for burning, nor, *unless he be in great*
' *need*, on a mountain, nor on the ruins of a temple,
' nor at any time on a nest of white ants;

47. ' Nor

47. ' Nor in ditches with living creatures in them, CHAP.
' nor walking, nor standing, nor on the bank of a IV.
' river, nor on the summit of a mountain :

48. ' Nor let him ever eject them, looking at *things*
' *moved by* the wind, or at fire, or at a priest, or at
' the sun, or at water, or at cattle ;

49. ' But let him void his excrements, having co-
' vered the earth with wood, potsherds, *dry* leaves
' and grass, or the like, carefully suppressing his ut-
' terance, wrapping up his breast and his head :

50. ' By day let him void them with his face to
' the north ; by night, with his face to the south ; at
' sunrise and at sunset, in the same manner as by day ;

51. ' In the shade or in darkness, whether by day
' or by night, let a *Bráhmén* ease nature with his face
' turned as he pleases ; and in places where he fears
' injury to life *from wild beasts or from reptiles*.

52. ' Of him, who should urine against fire, against
' the sun or the moon, against a twice-born man, a
' cow, or the wind, all the sacred knowledge would
' perish.

53. ' Let him not blow the fire with his mouth ; let
' him not see his wife naked ; let him not throw any
' foul thing into the fire ; nor let him warm his feet
' in it ;

54. ' Nor let him place it *in a chafing dish* under his
' *bed* ; nor let him stride over it ; nor let him keep
' it,

CHAP. ' it, *while he sleeps*, at his feet: let him do nothing
IV. ' that may be injurious to life.

55. ' At the time of sunrise or sunset, let him not
' eat, nor travel, nor lie down to rest; let him not
' idly draw lines on the ground; nor let him take off
' his own chaplet of flowers.

56. ' Let him not cast into the water either urine
' or ordure, nor saliva, nor cloth, or any other thing,
' soiled with impurity, nor blood, nor any kinds of
' poison.

57. ' Let him not sleep alone in an empty house ;
' nor let him wake a sleeping man *superiour to himself*
' *in wealth and in learning*; nor let him speak to a wo-
' man at the time of her courses; nor let him go to
' *perform a sacrifice, unattended by an officiating priest.*

58. ' In a temple of *consecrated fire*, in the pasture
' of kine, in the presence of *Bráhmens*, in reading
' the *Véda*, and in eating his food, let him hold out
' his right arm uncovered.

59. ' Let him not interrupt a cow *while she is drink-*
' *ing*, nor give notice to any, *whose milk or water she*
' *drinks*; nor let him, who knows *right from wrong*,
' and sees in the sky the bow of INDRA, show it to
' any man.

60. ' Let him not inhabit a town, in which civil
' and religious duties are neglected; nor, for a long
' time, one in which diseases are frequent; let him
' not

‘ not begin a journey alone : let him not reside long
 ‘ on a mountain. CHAP. IV.

61. ‘ Let him not dwell in a city governed by a
 ‘ *Súdra* king, nor in one surrounded with men unob-
 ‘ servant of their duties, nor in one abounding with
 ‘ professed hereticks, nor in one swarming with low-
 ‘ born outcasts.

62. ‘ Let him eat no vegetable, from which the oil
 ‘ has been extracted ; nor indulge his appetite to sa-
 ‘ tiety ; nor eat either too early or too late ; nor *take*
 ‘ *any food* in the evening, if he have eaten to fulness
 ‘ in the morning.

63. ‘ Let him make no vain corporeal exertion : let
 ‘ him not sip water *taken up* with his *closed* fingers :
 ‘ let him eat nothing *placed* in his lap : let him never
 ‘ take pleasure in asking idle questions.

64. ‘ Let him neither dance nor sing, nor play on
 ‘ musical instruments, *except in religious rites* ; nor
 ‘ let him strike his arm, or gnash his teeth, or make
 ‘ a braying noise, though agitated by passion.

65. ‘ Let him not wash his feet in a pan of mixed
 ‘ yellow metal ; nor let him eat from a broken dish,
 ‘ nor where his mind is disturbed with anxious appre-
 ‘ hensions.

66. ‘ Let him not use either slippers or clothes, or
 ‘ a sacerdotal string, or an ornament, or a garland,
 ‘ or a waterpot, which before have been used by
 ‘ another.

CHAP. 67. ' With untrained beasts of burden let him not
IV. ' travel; nor with such, as are oppresse d by hunger
' or by disease; nor with such as have imperfect
' horns, eyes, or hoofs; nor with such as have rag-
' ged tails:

68. ' But let him constantly travel with beasts well
' trained, whose pace is quick, who bear all the marks
' of a good breed, who have an agreeable colour, and
' a beautiful form; giving them very little pain with
' his whip.

69. ' The sun in the sign of *Canyà*, the smoke of a
' burning corse, and a broken seat, must be shunned:
' he must never cut his own hair and nails, nor ever
' tear his nails with his teeth.

70. ' Let him not break mould or clay *without cause*:
' let him not cut grass with his nails; let him neither
' indulge any vain fancy, nor do any act, that can
' bring no future advantage:

71. ' He, who *thus idly* breaks clay, or cuts grass,
' or bites his nails, will speedily sink to ruin; and so
' shall a detractor, and an unclean person.

72. ' Let him use no contumelious phrase: let him
' wear no garland except on his hair: to ride on the
' back of a bull or a cow, is in all modes culpable.

73. ' Let him not pass, otherwise than by the gate,
' into a walled town, or an inclosed house; and by
' night let him keep aloof from the roots of trees.

74. ' Never

74. ' Never let him play with dice : let him not
' put off his sandals with his hand : let him not eat,
' while he reclines on a bed, nor what is placed in
' his hand, or on a bench;

75. ' Nor, when the sun is set, let him eat any
' thing mixed with *tila* ; nor let him ever in this world
' sleep quite naked ; nor let him go any whither with
' a remnant of food in his mouth.

76. ' Let him take his food, having sprinkled his
' feet with water ; but never let him sleep with his
' feet wet : he, who takes his food with his feet so
' sprinkled, will attain long life.

77. ' Let him never advance into a place undistin-
' guishable by his eye, or not easily passable : never
' let him look at urine or ordure ; nor let him pass
' a river *swimming* with his arms.

78. ' Let not a man, who desires to enjoy long life,
' stand upon hair, nor upon ashes, bones, or pot-
' sherds, nor upon seeds of cotton, nor upon husks
' of grain.

79. ' Nor let him tarry *even under the shade of the*
' *same tree* with outcasts for great crimes, nor with
' *Chandálas*, nor with *Puccasas*, nor with idiots, nor
' with men proud of wealth, nor with *washermen and*
' *other vile persons*, nor with *Antyavasáyins*.

80. ' Let him not give *even temporal* advice to a *Sú-*
' *dra* ; nor, *except to his own servant*, what remains
Q 2 ' from

CHAP. ' from his table; nor clarified butter, of which part
IV. ' has been offered *to the gods*; not let him *in person*
' give spiritual counsel to such a man, nor *person-*
' *ally* inform him of the legal expiation for his sin:

81. ' Surely he, who declares the law to a servile
' man, and he, who instructs him in the mode of
' expiating sin, *except by the intervention of a priest*,
' sinks with that very man into the hell named *As-*
' *amvrita*.

82. ' Let him not stroke his head with both hands;
' nor let him even touch it, while food remains in
' his mouth; nor without *bathing it*, let him bathe
' his body.

83. ' Let him not *in anger* lay hold of hair, or
' smite any one on the head; nor let him, after his
' head has been rubbed with oil, touch with oil any
' of his limbs.

84. ' From a king, not born in the military class,
' let him accept no gift, nor from such as keep a
' slaughter-house, or an oil-press, or put out a vintner's
' flag, or subsist by the gain of prostitutes:

85. ' One oil-press is as bad as ten slaughter-houses;
' one vintner's flag, as ten oil-presses; one prostitute,
' as ten vintner's flags; one *such* king, as ten pros-
' titutes;

86. ' With a slaughterer, *therefore*, who employs
' ten thousand slaughter-houses, a king, *not a soldier*
' *by*

‘ *by birth*, is declared to be on a level; *and* a gift from him is tremendous.

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87. ‘ He, who receives a present from an avaricious king and a transgressor of the sacred ordinances, goes in succession to the following twenty-one hells :

88. ‘ *Támisra, Andhatámisra, Maháraurava, Raurava, Naraca, Cálasútra, and Mahánaraca;*

89. ‘ *Sanjívana, Mahavíchi, Tápána, Sampratápána, Sanháta, Sacácóla, Cudmala, Pútimrítika;*

90. ‘ *Lóhasancu, or iron-spiked, and Rijísha, Páñhána, the river Sálmalí, Asipatravana, or the sword-leaved forest, and Lóhángáraca, or the pit of red-hot charcoal.*

91. ‘ *Bráhmens, who know this law, who speak the words of the Vēda, and who seek bliss after death, accept no gifts from a king.*

92. ‘ LET the house-keeper wake in the time sacred to BRÁHMÍ, the goddess of speech, that is, in the last watch of the night: let him then reflect on virtue and virtuous emoluments, on the bodily labour, which they require, and on the whole meaning and very essence of the *Vēda*.

93. ‘ Having risen, having done what nature makes necessary, having then purified himself and fixed his attention, let him stand a long time repeating the *gáyatrí* for the first or morning twilight; as he must, for the last or evening twilight in its proper time.

94. ‘ By

CHAP.
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94. ' By continued repetition of the *gáyatrì*, at the
' twilights, the holy sages acquire length of days, per-
' fect knowledge, reputation during life, fame after
' death, and celestial glory.

95. ' Having duly performed the *upácarma*, or do-
' mestick ceremony with sacred fire, at the full moon
' of *Srávana*, or of *Bhádra*, let the *Bráhmen*, fully
' exerting his intellectual powers, read the *Védas*
' during four months and one fortnight :

96. ' Under the lunar asterism *Pushya*, or on the
' first day of the bright half of *Mágha*, and in the
' first part of the day, let him perform, out of the
' town, the ceremony called the *utserga* of the *Védas*.

97. ' Having performed that ceremony out of town,
' as the law directs, let him desist from reading
' for one *intermediate* night winged with *two days*, or
' for that day and *that following* night only ;

98. ' But after that *intermission*, let him attentively
' read the *Védas* in the bright fortnights ; and in the
' dark fortnights let him constantly read all the *Vé-*
' *dángas*.

99. ' He must never read the *Véda* without accents
' and letters well pronounced ; nor ever in the pre-
' sence of *Súdras* ; nor, *having bun to read it* in the
' last watch of the night, must he, though fatigued,
' sleep again.

100. ' By the rule just mentioned let him conti-
' nually, with his faculties exerted, read the *Mantras*,
' or

‘ or holy texts, composed in regular measures; and, CHAP.
 ‘ when he is under no restraint, let him read both IV.
 ‘ the *Mantras* and the *Bráhmenas*, or chapters on the
 ‘ attributes of God.

101. ‘ LET a reader of the *Véda*, and a teacher of
 ‘ it to his pupils, in the form prescribed, always avoid
 ‘ reading on the following prohibited days.

102. ‘ By night, when the wind meets his ear, and
 ‘ by day when the dust is collected, *he must not read*
 ‘ in the season of rain; since both those times are
 ‘ declared unfit for reading, by such as know when
 ‘ the *Véda* ought to be read.

103. ‘ In lightning, thunder, *and* rain, or during the
 ‘ fall of large fireballs on all sides, at such times
 ‘ MENU has ordained the reading of scripture to be
 ‘ deferred till the same time next day.

104. ‘ When the priest perceives those accidents oc-
 ‘ curring at once, while his fires are kindled for
 ‘ *morning and evening* sacrifices, then let him know,
 ‘ that the *Véda* must not be read; and when clouds
 ‘ are seen gathered out of season.

105. ‘ On the occasion of a preternatural sound from
 ‘ the sky, of an earthquake, or an obscuration of the
 ‘ heavenly bodies, even in due season, let him know,
 ‘ that his reading must be postponed till the proper
 ‘ time:

106. ‘ But if, while his fires are blazing, the sound
 ‘ of lightning and thunder is heard *without rain*, his
 ‘ reading

CHAP. ' reading must be discontinued, only while the phe-
IV. ' nomenon lasts; the remaining event, *or rain also*,
' happening, it must cease for a night and a day.

107. ' The reading of such, as wish to attain the
' excellent reward of virtue, must continually be sus-
' pended in towns and in cities, and always where an
' offensive smell prevails.

108. ' In a district, through which a corpse is carried,
' and in the presence of an unjust person, the reading
' of scripture must cease; *and* while the sound of
' weeping is heard; and in a promiscuous assembly of
' men.

109. ' In water, near midnight, and while the two
' natural excretions are made, or with a remnant of
' food in the mouth, or when the *sráddha* has recently
' been eaten, let no man even meditate in his heart
' *on the holy texts*.

110. ' A learned *Bráhmén*, having received an invi-
' tation to the obsequies of a single ancestor, must
' not read the *Véda* for three days; nor when the
' king has a son born; nor when the dragon's head
' causes an eclipse.

111. ' As long as the scent and unctuousity of per-
' fumes remain on the body of a learned priest, who
' has partaken of an entertainment, so long he must
' abstain from pronouncing the texts of the *Véda*.

112. ' Let him not read lolling on a couch, nor
' with his feet raised on a bench, nor with his thighs
' crossed,

‘ crossed, nor having lately swallowed meat, or the CHAP.
 ‘ rice and other food *given* on the birth or death of IV.
 ‘ a relation ;

113. ‘ Nor in a cloud of dust, nor while arrows
 ‘ whiz, or a *lute* sounds, nor in either of the twilights,
 ‘ nor at the conjunction, nor on the fourteenth day,
 ‘ nor at the opposition, nor on the eighth day, of
 ‘ the moon :

114. ‘ The dark lunar day destroys the spiritual
 ‘ teacher ; the fourteenth destroys the learner ; the
 ‘ eighth and the day of the full moon destroy *all re-*
 ‘ *membrance of* scripture ; for which reasons he must
 ‘ avoid reading on those lunar days.

115. ‘ Let no *Bráhmén* read, while dust falls like
 ‘ a shower, nor while the quarters of the firmament
 ‘ are inflamed, nor while shakals yell, nor while dogs
 ‘ bark or yelp, nor while asses or camels bray, nor
 ‘ while men in company chatter.

116. ‘ He must not read near a cemetery, near a
 ‘ town, or in a pasture for kine ; nor in a mantle
 ‘ worn before at a time of dalliance ; nor having just
 ‘ received the present usual at obsequies :

117. ‘ Be it an animal, or a thing inanimate, or
 ‘ whatever be the gift at a *sráddha*, let him not,
 ‘ having lately accepted it, read the *Véda* ; for such a
 ‘ *Bráhmén* is said to have his mouth in his hand.

118. ‘ When the town is beset by robbers, or an
 ‘ alarm has been raised by fire, and in all terrours
 R from

CHAP. ' from strange phenomena, let him know, that his lec-
 IV. ' ture must be suspended till the due time *after the*
 ' *cause of terrour be ceased.*

119. ' The suspension of reading scripture, after a
 ' performance of the *upácarma* and *utserga*, must be
 ' for three whole nights, *by the man who seeks virtue*
 ' *more than knowledge*; also for one day and night,
 ' on the eighth lunar days which follow those ceremo-
 ' nies, and on the nights at the close of the seasons.

120. ' Never let him read on horseback, nor on a
 ' tree, nor on an elephant, nor in a boat, nor on an
 ' ass, nor on a camel, nor standing on barren ground,
 ' nor borne in a carriage;

121. ' Nor during a verbal altercation, nor during
 ' a mutual assault, nor with an army, nor in battle,
 ' nor after food, *while his hand is moist from washing*,
 ' nor with an indigestion, nor after vomiting, nor with
 ' sour eructations;

122. ' Nor without notice to a guest just arrived,
 ' nor while the wind vehemently blows, nor when blood
 ' gushes from his body, nor when it is wounded by
 ' a weapon.

123. ' While the strain of the *Sáman* meets his ear,
 ' he shall not read the *Rích*, or the *Yajush*; nor any
 ' part of the *Véda*, when he has just concluded the
 ' whole; nor *any other part*, when he has just finished
 ' the book entitled *Aranyaca*;

124. ' The *Rígvéda* is held sacred to the gods; the
 ' *Yajurvéda*

‘ *Yajurveda* relates to mankind; the *Sāmaveda* con-
 ‘ cerns the manes of ancestors, and the sound of it,
 ‘ when chanted, raises therefore a notion of something
 ‘ impure.

125. ‘ Knowing this *collection of rules*, let the learn-
 ‘ ed read the *Vēda* on every *lawful* day, having first
 ‘ repeated in order the pure essence of the three
 ‘ *Vēdas*, namely, the *pranava*, the *vyāhritis*, and the
 ‘ *gāyatrī*.

126. ‘ If a beast used in agriculture, a frog, a cat,
 ‘ a dog, a snake, an ichneumon, or a rat, pass between
 ‘ the lecturer and his pupil, let him know, that the
 ‘ lecture must be intermitted for a day and a night.

127. ‘ Two occasions, when the *Vēda* must not be
 ‘ read, let a *Brāhmen* constantly observe with great
 ‘ care; namely, when the place for reading it is im-
 ‘ pure, and when he is himself unpurified.

128. ‘ On the dark night of the moon, and on the
 ‘ eighth, on the night of the full moon, and on the
 ‘ fourteenth, let a *Brāhmen*, who keeps house, be
 ‘ continually chaste as a student in theology, even in
 ‘ the season of nuptial embraces.

129. ‘ Let him not bathe, having just eaten; nor
 ‘ while he is afflicted with disease; nor in the middle
 ‘ of the night; nor with many clothes; nor in a pool
 ‘ of water imperfectly known.

130. ‘ Let him not intentionally pass over the shadow
 ‘ of sacred images, of a *natural or spiritual* father, of
 ‘ a king,

CHAP. ' a king, of a *Bráhmén*, who keeps house, or of any
 IV. ' reverend personage; nor of a red-haired or copper-
 ' coloured man; nor of one who has just performed a
 ' sacrifice.

131. ' At noon or at midnight, or having eaten flesh
 ' at a *sráddha*, or in either of the twilights, let him
 ' not long tarry, where four ways meet.

132. ' He must not stand knowingly near oil and
 ' other things, with which a man has rubbed his body,
 ' or water, in which he has washed himself, or feces
 ' and urine, or blood, or mucus, or any thing chewed
 ' and spitten out, or any thing vomited.

133. ' Let him show no particular attention to his
 ' enemy, or his enemy's friend, to an unjust person,
 ' to a thief, or to the wife of another man;

134. ' Since nothing is known in this world so ob-
 ' structive to length of days, as the culpable atten-
 ' tion of a man to the wife of another.

135. ' Never let him, who desires an increase of
 ' wealth, despise a warrior, a serpent, or a priest
 ' versed in scripture, how mean soever *they may ap-*
 ' *pear*;

136. ' Since those three, when contemned, may de-
 ' stroy a man; let a wise man therefore always beware
 ' of treating those three with contempt:

137. ' Nor should he despise *even himself* on account
 ' of

‘ of previous miscarriages : let him pursue fortune till death, nor ever think her hard to be attained. CHAP. IV.

138. ‘ Let him say what is true, but let him say what is pleasing ; let him speak no disagreeable truth, nor let him speak agreeable falsehood : this is a primeval rule.

139. ‘ Let him say “ well and good,” or let him say “ well ” only ; but let him not maintain fruitless enmity and altercation with any man.

140. ‘ Let him not journey too early in the morning or too late in the evening, nor too near the mid-day, nor with an unknown companion, nor alone, nor with men of the servile class.

141. ‘ Let him not insult those, who want a limb, or have a limb redundant, who are unlearned, who are advanced in age, who have no beauty, who have no wealth, or who are of an ignoble race.

142. ‘ Let no priest, unwashed after food, touch with his hand a cow, a *Bráhmén*, or fire ; nor being in good health *and* unpurified, let him even look at the luminaries in the firmament :

143. ‘ But, having accidentally touched them before his purification, let him ever sprinkle, with water in the palm of his hand, his organs of sensation, all his limbs, and his navel.

144. ‘ Not being in pain from disease, let him never without cause touch the cavities of his body ; and carefully let him avoid his concealed hair.

145. ‘ Let

CHAP.
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145. ' Let him be intent on *those propitious observances which lead to good fortune*, and on the discharge of his customary duties, his body and mind being pure, and his members kept in subjection; let him constantly without remissness repeat the *gáyatrì*, and present his oblation to fire:

146. ' To those, who are intent on good fortune and on the discharge of their duties, who are always pure, who repeat the holy text and make oblations to fire, no calamity happens.

147. ' In due season let him ever study the scripture without negligence; for the sages call that his principal duty: every other duty is declared to be subordinate.

148. ' By reading the *Véda* continually, by purity of body and mind, by rigorous devotion, and by doing no injury to animated creatures, he brings to remembrance his former birth:

149. ' A *Bráhmén*, remembering his former birth, again reads the *Véda*, and, by reading it constantly, attains bliss without end.

150. ' On the days of the conjunction and opposition, let him constantly make those oblations, which are hallowed by the *gáyatrì*, and those, which avert misfortune; but on the eighth and ninth lunar days of the three dark fortnights after the end of *Agraháyan*, let him always do reverence to the manes of ancestors.

151. ' Far

151. ' Far from the mansion of holy fire, let him
' remove all ordure; far *let him remove* water, in which
' feet have been washed; far *let him remove* all rem-
' nants of food, and all seminal impurity.

152. ' At the beginning of each day let him dis-
' charge his feces, bathe, rub his teeth, apply a col-
' lyrium to his eyes, adjust his dress, and adore the
' gods.

153. ' *On the dark lunar day, and on the other*
' *monthly* parvans, let him visit the images of deities,
' and *Bráhmens* eminent in virtue, and the ruler of
' the land, for the sake of protection, and those whom
' he is bound to revere.

154. ' Let him humbly greet venerable men, *who*
' *visit him*, and give them his own seat; let him sit
' near them, closing the palms of his hands; and
' when they depart, let him walk some way behind
' them.

155. ' Let him practise without intermission that
' system of approved usages, which is the root of all
' duty religious and civil, declared at large in the
' scripture and sacred law tracts, together with the
' ceremonies peculiar to each act:

156. ' Since by such practice long life is attained;
' by such practice *is gained* wealth unperishable; such
' practice baffles every mark of ill fortune:

157. ' But, by an opposite practice, a man surely
' sinks to contempt in this world, has always a large
' portion

CHAP. ' portion of misery, is afflicted with disease and short-
IV. ' lived;

158. ' While the man, who is observant of approved
' usages, endued with faith in scripture, and free from
' a spirit of detraction, lives a hundred years, even
' though he bear no bodily mark of a prosperous
' life.

159. ' Whatever act depends on another man, that
' act let him carefully shun; but whatever depends on
' himself, to that let him studiously attend;

160. ' ALL, THAT DEPENDS ON ANOTHER, GIVES PAIN;
' AND ALL, THAT DEPENDS ON HIMSELF, GIVES PLEASURE;
' let him know this to be in few words the definition
' of pleasure and pain.

161. ' When an act, *neither prescribed nor prohibited*,
' gratifies the mind of him who performs it, let him
' perform it with diligence; but let him avoid its op-
' posite.

162. ' Him, by whom he was invested with the sacri-
' ficial thread, him, who explained the *Veda* or even
' a part of it, his mother, and his father, natural or
' spiritual, let him never oppose; nor priests, nor cows,
' nor persons truly devout.

163. ' Denial of a future state, neglect of the scrip-
' ture, and contempt of the deities, envy and hatred,
' vanity and pride, wrath and severity, let him *at all*
' *times* avoid.

164. ' Let

164. ' Let him not, when angry, throw a stick at
 ' another man, nor smite him with any thing; unless
 ' he be a son or a pupil: those two he may chastise
 ' for their *improvement* in learning. CHAP. IV.

165. ' A twice-born man, who barely assaults a *Bráhmén*
 ' with intention to hurt him, shall be whirled
 ' about for a century in the hell named *Támisra*;

166. ' *But*, having smitten him in anger and by de-
 ' sign, even with a blade of grass, he shall be born,
 ' in one and twenty transmigrations, from the wombs of
 ' impure quadrupeds.

167. ' He, who, through ignorance of the law, sheds
 ' blood from the body of a *Bráhmén*, not engaged in
 ' battle, shall feel excessive pain in his future life:

168. ' As many particles of dust as the blood shall
 ' roll up from the ground, for so many years shall
 ' the shedder of that blood be mangled by other ani-
 ' mals in his next birth.

169. ' Let not him then, who knows *this law*, even
 ' assault a *Bráhmén* at any time, nor strike him even
 ' with grass, nor cause blood to gush from his body.

170. ' *EVEN* here below an unjust man attains no
 ' felicity; nor he, whose wealth proceeds from giving
 ' false evidence; nor he, who constantly takes delight
 ' in mischief.

171. ' Though oppressed by penury, in consequence
 ' of his righteous dealings, let him never give his
 ' mind

CHAP. ' mind to unrighteousness; for he may observe the
IV. ' speedy overthrow of iniquitous and sinful men.

172. ' Iniquity, committed in this world, produces
' not fruit immediately, *but*, like the earth, *in due sea-*
' *son*; and, advancing by little and little, it eradicates
' the man who committed it.

173. ' Yes; iniquity, once committed, fails not of
' producing fruit to him, who wrought it; if not in
' his own person, yet in his sons; or, if not in his
' sons, yet in his grandsons:

174. ' He grows rich for a while through unrighteous-
' ness; then he beholds good things; then it is, that
' he vanquishes his foes; but he perishes at length
' from his whole root upwards.

175. ' LET a man continually take pleasure in truth,
' in justice, in laudable practices, and in purity; let
' him chastise those, whom he may chastise, in a legal
' mode; let him keep in subjection his speech, his arm,
' and his appetite:

176. ' Wealth and pleasures, repugnant to law, let
' him shun; and even lawful acts, which may cause
' future pain, or be offensive to mankind.

177. ' Let him not have nimble hands, restless feet,
' or voluble eyes; let him not be crooked in his ways;
' let him not be flippant in his speech, nor intelligent
' in doing mischief.

178. ' Let him walk in the path of good men; the
' path,

‘ path, in which his parents and forefathers walked : CHAP.
 ‘ while he moves in that path, he can give no offence. IV.

179. ‘ WITH an attendant on consecrated fire, a per-
 ‘ former of holy rites, and a teacher of the *Véda*, with
 ‘ his maternal uncle, with his guest or a dependant,
 ‘ with a child, with a man either aged or sick, with
 ‘ a physician, with his paternal kindred, with his re-
 ‘ lations by marriage, and with cousins on the side of
 ‘ his mother,

180. ‘ With his mother herself, or with his father,
 ‘ with his kinswomen, with his brother, with his son,
 ‘ his wife, or his daughter, and with his whole set
 ‘ of servants let him have no strife.

181. ‘ A house-keeper, who shuns altercation with
 ‘ those *just mentioned*, is released from all *secret* faults ;
 ‘ and, by suppressing all such disputes, he obtains a
 ‘ victory over the following worlds :

182. ‘ The teacher of the *Véda* secures him the
 ‘ world of BRAHMA’ ; his father, the world of the *Sun*,
 ‘ or of the *Prajápatís* ; his guest, the world of INDRA ;
 ‘ his attendance on holy fire, the world of *Dévas* ;

183. ‘ His female relations, the world of celestial
 ‘ nymphs ; his maternal cousins, the world of the *Vis-*
 ‘ *wadévas* ; his relations by affinity, the world of waters ;
 ‘ his mother and maternal uncle give him power on
 ‘ earth ;

184. ‘ Children, old men, poor dependants, and sick
 ‘ persons, must be considered as rulers of the pure
 ‘ ether ;

CHAP. ' ether; his elder brother, as equal to his father; his
IV. ' wife and son, as his own body;

185. ' His assemblage of servants, as his own shadow;
' his daughter, as the highest object of tenderness:
' let him, therefore, when offended by any of those,
' bear the offence without indignation.

186. ' Though permitted to receive presents, let him
' avoid a habit of taking them; since, by taking many
' gifts, his divine light soon fades.

187. ' Let no man of sense, who has not fully in-
' formed himself of the law concerning gifts of *par-*
' *ticular* things, accept a present, even though he pine
' with hunger.

188. ' The man who knows not that law, yet accepts
' gold or gems, land, a horse, a cow, food, raiment,
' oils or clarified butter, becomes n ere ashes, like
' wood consumed by fire:

189. ' Gold and gems burn up his nourishment and
' life; land and a cow, his body; a horse, his eyes;
' raiment, his skin; clarified butter, his manly strength;
' oils, his progeny.

190. ' A twice-born man, void of true devotion, and
' not having read the *Véda*, yet eager to take a gift,
' sinks down together with it, as with a boat of stone
' in deep water.

191. ' Let him then, who knows not the law, be
' fearful of presents from this or that giver; since an
' ignorant

‘ ignorant man, even by a small gift, may become
 ‘ helpless as a cow in a bog. CHAP. IV.

192. ‘ Let no man, apprized of this law, present even
 ‘ water to a priest, who acts like a cat, nor to him,
 ‘ who acts like a bittern, nor to him, who is unlearned
 ‘ in the *Véda*;

193. ‘ Since property, though legally gained, if it
 ‘ be given to either of those three, becomes preju-
 ‘ dicial in the next world, both to the giver and re-
 ‘ ceiver:

194. ‘ As he, who tries to pass over deep water in
 ‘ a boat of stone, sinks to the bottom, so those two
 ‘ ignorant men, the receiver and the giver, sink to
 ‘ a region of torment.

195. ‘ A covetous wretch, who continually displays
 ‘ the flag of virtue, a pretender, a deluder of the
 ‘ people, is declared to be the man who acts like
 ‘ a cat: he is an injurious hypocrite, a detractor from
 ‘ the merits of all men.

196. ‘ A twice-born man, with his eyes dejected,
 ‘ morose, intent on his own advantage, sly, and falsely
 ‘ demure, is he, who acts like a bittern.

197. ‘ Such priests, as live like bitterns, and such
 ‘ as demean themselves like cats, fall by that sinful
 ‘ conduct into the hell called *Andhatámisra*.

198. ‘ LET no man, having committed sin, perform
 ‘ a penance, under the pretext of austere devotion,
 ‘ disguising

CHAP. ' disguising his crime under fictitious religion, and de-
IV. ' ceiving both women and low men :

199. ' Such impostors, though *Bráhmens*, are despised
' in the next life and in this, by all who pronounce
' holy texts ; and every religious act fraudulently per-
' formed goes to evil beings.

200. ' He, who has no right to distinguishing marks,
' yet gains a subsistence by wearing false marks of
' distinction, takes to himself the sin committed by
' those who are entitled to such marks, and shall again
' be born from the womb of a brute animal.

201. ' NEVER let him bathe in the pool of another
' man ; for he, who bathes in it *without licence*, takes
' to himself a small portion of the sins, which the
' maker of the pool has committed.

202. ' He, who appropriates to his own use the
' carriage, the bed, the seat, the well, the garden,
' or the house of another man, who has not deliver-
' ed them to him, assumes a fourth part of the guilt
' of their owner.

203. ' In rivers, in ponds dug by holy persons, and
' in lakes, let him always bathe ; in rivulets also, and
' in torrents.

204. ' A WISE man should constantly discharge all
' the moral duties, though he perform not constantly
' the ceremonies of religion ; since he falls low, if,
' while he performs ceremonial acts only, he discharge
' not his moral duties.

205. ' NEVER

205. ' NEVER let a priest eat part of a sacrifice not CHAP.
 ' begun with texts of the *Véda*, nor of one performed IV.
 ' by a common sacrificer, by a woman, or by an eu-
 ' nuch :

206. ' When those persons offer the clarified butter,
 ' it brings misfortune to good men, and raises aver-
 ' sion in the deities ; such *oblations*, therefore, he must
 ' carefully shun.

207. ' Let him never eat the food of the insane,
 ' the wrathful, or the sick ; nor that, on which lice
 ' have fallen ; nor that, which has designedly been
 ' touched by a foot ;

208. ' Nor that, which has been looked at by the
 ' slayer of a priest, or by *any other deadly sinner*, or
 ' has even been touched by a woman in her courses,
 ' or pecked by a bird, or approached by a dog :

209. ' Nor food which has been smelled by a cow ;
 ' nor particularly that which has been proclaimed *for*
 ' *all comers* ; nor the food of associated knaves, or of
 ' harlots ; nor that, which is condemned by the learned
 ' in scripture ;

210. ' Nor that of a thief or a publick singer, of a
 ' carpenter, of an usurer, of one who has recently
 ' come from a sacrifice, of a niggardly churl, or of
 ' one bound with fetters ;

211. ' Of one publicly defamed, of an eunuch, of
 ' an unchaste woman, or of a hypocrite : nor any
 ' sweet thing turned acid, nor what has been kept a
 ' whole

CHAP. ' whole night; nor the food of a servile man, nor the
IV. ' orts of another;

212. ' Nor the food of a physician, or of a hunter,
' or of a dishonest man, or of an eater of orts; nor
' that of any cruel person; nor of a woman in child-
' bed; nor of him, who rises prematurely from table
' to make an ablution; nor of her, whose ten days of
' purification have not elapsed;

213. ' Nor that, which is given without due ho-
' nour to honourable men; nor any flesh, which has
' not been sacrificed; nor the food of a woman, who
' has neither a husband nor a son; nor that of a foe,
' nor that of the whole town, nor that of an outcast,
' nor that on which any person has sneezed;

214. ' Nor that of a backbiter, or of a false wit-
' ness; nor of one, who sells the reward of his sacri-
' fice; nor of a publick dancer, or a tailor; nor of
' him who has returned evil for good;

215. ' Nor that of a blacksmith, or a man of the
' tribe called *Nisháda*, nor of a stage-player, nor of
' a worker in gold or in cane, nor of him who sells
' weapons;

216. ' Nor of those, who train hunting-dogs, or sell
' fermented liquor; nor of him who washes clothes,
' or who dyes them; nor of any malevolent person;
' nor of one, who ignorantly suffers an adulterer to
' dwell under his roof;

217. ' Nor

217. ' Nor of those, who knowingly bear with the
' paramours of their own wives, or are constantly in
' subjection to women; nor food given for the dead
' before ten days of purification have passed; nor any
' food whatever, but that which satisfies him. CHAP. IV.

218. ' Food given by a king, impairs his manly vi-
' gour; by one of the servile class, his divine light;
' by goldsmiths, his life; by leathercutters, his good
' name:

219. ' Given by *cooks and the like* mean artizans,
' it destroys his offspring; by a washerman, his mus-
' cular strength; but the food of knavish associates
' and harlots excludes him from heaven;

220. ' The food of a physician is purulent; that of
' a libidinous woman, seminal; that of an usurer, fe-
' culent; that of a weapon-seller, filthy:

221. ' That of all others, mentioned in order, whose
' food must never be tasted, is held equal by the wise
' to the skin, bones, and hair of the dead.

222. ' Having unknowingly swallowed the food of
' any such persons, he must fast during three days;
' but, having eaten it knowingly, he must perform the
' same harsh penance, as if he had tasted any semi-
' nal impurity, ordure, or urine.

223. ' Let no learned priest eat the dressed grain
' of a servile man, who performs no parental obse-
' quies; but, having no other means to live, he may
' take from him raw grain enough for a single night.

T

224. ' The

CHAP. 224. ' The deities, having well considered the food
IV. ' of a niggard, who has read the scripture, and that
' of an usurer, who bestows gifts liberally, declared
' the food of both to be equal in quality ;

225. ' But BRAHMA', advancing towards the gods,
' thus addressed them : " Make not that equal, which
' in truth is unequal ; since the food of a liberal man
' is purified by faith, while that of a learned miser is
' defiled by his want of faith in what he has read."

226. ' LET each *wealthy* man continually and sedu-
' lously perform sacred rites, and consecrate pools or
' gardens with faith ; since those two acts, accom-
' plished with faith and with riches honestly gained,
' procure an unperishable reward :

227. ' If he meet with fit objects of benevolence,
' let him constantly bestow gifts on them, both at
' sacrifices and consecrations, to the best of his power
' and with a chearful heart ;

228. ' Such a gift, how small soever, bestowed on
' request without grudging, passes to a worthy object,
' who will secure the giver from all evil.

229. ' A giver of water obtains content ; a giver of
' food, extreme bliss ; a giver of *tila*, desired off-
' spring ; a giver of a lamp, unblemished eyesight ;

230. ' A giver of land obtains landed property ; a
' giver of gems or gold, long life ; a giver of a house,
' the most exalted mansion ; a giver of silver, exqui-
' site beauty ;

231. ' A giver

231. ' A giver of clothes, the same station with CHAP.
 ' CHANDRA; a giver of a horse, the same station with IV.
 ' ASWI; a giver of a bull, eminent fortune; a giver
 ' of a cow, the mansion of SU'RYA;

232. ' A giver of a carriage or a bed, an excellent
 ' consort; a giver of safety, supreme dominion; a
 ' giver of grain, perpetual delight; a giver of scriptu-
 ' ral knowledge, union with God:

233. ' Among all those gifts, of water, food, kine,
 ' land, clothes, *tila*, gold, clarified butter, and the
 ' rest, a gift of spiritual knowledge is consequently the
 ' most important;

234. ' And for whatever purpose a man bestows any
 ' gift, for a similar purpose he shall receive, with due
 ' honour, a similar reward.

235. ' Both he, who respectfully bestows a pre-
 ' sent, and he who respectfully accepts it, shall go
 ' to a seat of bliss; but, if they act otherwise, to a
 ' region of horror.

236. ' LET not a man be proud of his rigorous devo-
 ' tion; let him not, having sacrificed, utter a false-
 ' hood; let him not, though injured, insult a priest;
 ' having made a donation, let him never proclaim it:

237. ' By falsehood, the sacrifice becomes vain; by
 ' pride, the merit of devotion is lost; by insulting
 ' priests, life is diminished; and by proclaiming a
 ' largess, its fruit is destroyed.

CHAP. 238. ' GIVING no pain to any creature, let him col-
IV. ' lect virtue by degrees, for the sake of acquiring a
' companion to the next world, as the white ant by
' degrees builds his nest;

239. ' For, in his passage to the next world, neither
' his father, nor his mother, nor his wife, nor his son,
' nor his kinsmen, will remain in his company: his
' virtue alone will adhere to him.

240. ' Single is each man born; single he dies; sin-
' gle he receives the reward of his good, and single
' the punishment of his evil, deeds:

241. ' When he leaves his corse, like a log or a
' lump of clay, on the ground, his kindred retire with
' averted faces; but his virtue accompanies his soul.

242. ' Continually, therefore, by degrees, let him
' collect virtue, for the sake of securing an insepara-
' ble companion; since with virtue for his guide, he
' will traverse a gloom, how hard to be traversed!

243. ' A man, habitually virtuous, whose offences
' have been expiated by devotion, is instantly con-
' veyed after death to the higher world, with a radiant
' form and a body of ethereal substance.

244. ' HE, who seeks to preserve an exalted rank,
' must constantly form connexions with the highest
' and best families, but avoid the worst and the
' meanest;

245. ' Since a priest, who connects himself with the
' best

‘ best and highest of men, avoiding the lowest and
 ‘ worst, attains eminence; but sinks, by an opposite
 ‘ conduct, to the class of the servile. CHAP. IV.

246. ‘ HE, who perseveres in good actions, in sub-
 ‘ duing his passions, in bestowing largesses, in gentle-
 ‘ ness of manners, who bears hardships patiently, who
 ‘ associates not with the malignant, who gives pain to
 ‘ no sentient being, obtains final beatitude.

247. ‘ WOOD, water, roots, fruit, and food placed
 ‘ before him without his request, he may accept from
 ‘ all men; honey also, and protection from danger.

248. ‘ Gold, or other alms, voluntarily brought and
 ‘ presented, but unasked and unpromised, BRAHMA
 ‘ considered as receivable even from a sinner:

249. ‘ Of him, who shall disdain to accept such
 ‘ alms, neither will the manes eat the funeral oblations
 ‘ for fifteen years, nor will the fire convey the burnt
 ‘ sacrifice to the gods.

250. ‘ A bed, houses, blades of *cusa*, perfumes,
 ‘ water, flowers, jewels, butter-milk, ground rice, fish,
 ‘ new milk, flesh-meat, and green vegetables, let him
 ‘ not proudly reject.

251. ‘ When he wishes to relieve his natural parents
 ‘ or spiritual father, his wife or others, whom he is
 ‘ bound to maintain, or when he is preparing to ho-
 ‘ nour deities or guests, he may receive gifts from any
 ‘ person, but must not gratify himself with such pre-
 ‘ sents:

252. ‘ If

CHAP.
IV.

252. ' If his parents, however, be dead, or if he
' live without them in his own house, let him, when
' he seeks nourishment for himself, receive presents
' invariably from good men alone.

253. ' A labourer in tillage, a family friend, a herds-
' man, a slave, a barber, a poor stranger offering
' his humble duty, are men of the servile class, who
' may eat the food of their superiours :

254. ' As the nature of the poor stranger is, as the
' work is, which he desires to perform, and as he
' may show most respect *to the master of the house*,
' even thus let him offer his service ;

255. ' For he, who describes himself to worthy men,
' in a manner contrary to truth, is the most sinful
' wretch in this world : he is the worst of thieves, a
' stealer of minds.

256. ' All things have their sense ascertained by
' speech ; in speech they have their basis ; and from
' speech they proceed : consequently, a falsifier of
' speech falsifies every thing.

257. ' WHEN he has paid, as the law directs, his
' debts to the sages, to the manes, and to the gods,
' *by reading the scripture, begetting a son, and per-
' forming regular sacrifices*, he may resign all to his
' *son of mature age*, and reside in his family-house,
' with no employment, but that of an umpire.

258. ' Alone, in some solitary place, let him con-
' stantly

stantly meditate on the divine nature of the soul, CHAP.
for by such meditation he will attain happiness. IV.

259. ' Thus has been declared the mode, by which
' a *Brâhmen*, who keeps house, must continually sub-
' sist, together with the rule of devotion ordained for
' a pupil returned from his preceptor; a laudable rule,
' which increases the best of *the three* qualities.

260. ' A priest, who lives always by these rules,
' who knows the ordinances of the *Vêda*, who is freed
' from the bondage of sin, shall be absorbed in the
' divine essence.

CHAP. V.

On Diet, Purification, and Women.

CHAP. V. 1. THE sages, having heard those laws delivered for the conduct of house-keepers, thus addressed the high-minded BHRIGU, who proceeded in a former birth from the genius of fire.

2. 'How, Lord, can death prevail over *Bráhmens*, who know the scriptural ordinances, and perform their duties as they have been declared?'

3. Then he, whose disposition was perfect virtue, even BHRIGU, the son of MENU, thus answered the great *Rishis*: 'Hear, from what sin proceeds the inclination of death, to destroy the chief of the twice-born:

4. 'Through a neglect of reading the *Véda*, through a desertion of approved usages, through supine remissness in performing holy rites, and through various offences in diet, the genius of death becomes eager to destroy them.

5. 'Garlick, onions, leeks, and mushrooms (which no twice-born man must eat), and all vegetables raised in dung.

6. 'Red gums or resins, exuding from trees, and juices from wounded stems, the fruit *sélu*, and the thickened

‘ thickened milk of a cow within ten days after her calving, a priest must avoid with great care. CHAP. V. ‘

7. ‘ Rice-pudding boiled with *tila*, frumenty, rice-milk, and baked bread, which have not been first offered to some deity, flesh-meat also, the food of gods, and clarified butter, which have not first been touched, while holy texts were recited,

8. ‘ Fresh milk from a cow, whose ten days are not passed, the milk of a camel, or any quadruped with a hoof not cloven, that of an ewe, and that of a cow in heat, or whose calf is dead or absent from her,

9. ‘ That of any forest-beast, except the buffalo, the milk of a woman, and any thing naturally sweet but acidulated, must all be carefully shunned:

10. ‘ But among such acids, buttermilk may be swallowed, and every preparation of buttermilk, and all acids extracted from pure flowers, roots, or fruit not cut with iron.

11. ‘ Let every twice-born man avoid carnivorous birds, and such as live in towns, and quadrupeds with uncloven hoofs, except those allowed by the *Vēda*, and the bird called *tittibha*;

12. ‘ The sparrow, the water-bird *plava*, the phenicopteros, the *chacravāca*, the breed of the town-cock, the *sārāsa*, the *rajjuvāla*, the woodpecker, and the parrot, male and female;

CHAP.
* V.

13. ' Birds, that strike with their beaks, webfooted
' birds, the *cóyashti*, those, who wound with strong
' talons, and those, who dive to devour fish; let him
' avoid meat kept at a slaughter-house, and dried
' meat,

14. ' The heron, the raven, the *c'hanjana*, all amphi-
' bious fish-eaters, tame hogs, and fish of every sort,
' but those expressly permitted.

15. ' He, who eats the flesh of any animal, is called
' the eater of that animal itself; and a fish-eater is
' an eater of all flesh; from fish, therefore, he must
' diligently abstain:

16. ' Yet the two fish, called *pál'hina* and *róhita*,
' may be eaten by the guests, when offered at a re-
' past in honour of the gods or the manes; and so
' may the *rájíva*, the *sinhatunda*, and the *sasalca* of
' every species.

17. ' Let him not eat the flesh of any solitary ani-
' mals, nor of unknown beasts or birds, though by
' general words declared eatable, nor of any creature
' with five claws;

18. ' The hedgehog and porcupine, the lizard *gódhá*,
' the *gandaca*, the tortoise, and the *rabbit* or hare,
' wise legislators declare lawful food among five-toed
' animals; and all quadrupeds, camels excepted, which
' have but one row of teeth.

19. ' The twice-born man, who has intentionally
' eaten

‘ eaten a mushroom, the flesh of a tame hog, or a town-cock, a leek, or an onion, or garlick, is de-
 ‘ graded immediately; CHAP. V.

20. ‘ But having undesignedly tasted either of those
 ‘ six things, he must perform the penance *sántapana*,
 ‘ or the *chándráyana*, which anchorets practise; for
 ‘ other things he must fast a whole day.

21. ‘ One of those harsh penances, called *prájápatya*,
 ‘ the twice-born man must perform annually, to purify
 ‘ him from the unknown taint of illicit food; but he
 ‘ must do particular penance for such food intentionally
 ‘ eaten.

22. ‘ BEASTS and birds of excellent sorts may be
 ‘ slain by *Bráhmens* for sacrifice, or for the suste-
 ‘ nance of those, whom they are bound to support;
 ‘ since AGASTYA did this of old.

23. ‘ No doubt, in the primeval sacrifices by holy
 ‘ men, and in oblations by those of the priestly and
 ‘ military tribes, the flesh of such beasts and birds,
 ‘ as may be legally eaten, was presented to the
 ‘ deities.

24. ‘ That, which may be eaten or drunk, *when fresh*,
 ‘ without blame, may be swallowed, if touched with
 ‘ oil, though it has been kept a whole night; and so
 ‘ may the remains of clarified butter:

25. ‘ And every mess prepared with barley or wheat,
 ‘ or with dressed milk, may be eaten by the twice-
 ‘ born, although not sprinkled with oil.

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V.

26. ' Thus has the food, allowed or forbidden to a
' twice-born man, been comprehensively mentioned ;
' I will now propound the *special* rules for eating and
' for avoiding flesh-meat.

27. ' He should taste meat, which has been hal-
' lowed for a sacrifice with appropriated texts, and,
' *once only*, when a priest shall desire him, and when
' he is performing a legal act, or in danger of losing
' life.

28. ' For the sustenance of the vital spirit, BRAH-
' MA created all this *animal and vegetable system* ;
' and all, that is moveable or immoveable, that spirit
' devours.

29. ' Things fixed are eaten by creatures with lo-
' comotion ; toothless animals, by animals with teeth ;
' those without hands, by those to whom hands were
' given ; and the timid, by the bold.

30. ' He, who eats *according to law*, commits no
' sin, even though every day he tastes the flesh of
' such animals, as may lawfully be tasted ; since both
' animals, who may be eaten, and those who eat
' them, were equally created by BRAHMA.

31. ' It is delivered as a rule of the gods, that
' meat must be swallowed only for the purpose of
' sacrifice ; but it is a rule of gigantick demons, that
' it may be swallowed for any other purpose.

32. ' No sin is committed by him, who, having ho-
' noured the deities and the manes, eats flesh-meat,
' which

‘ which he has bought, or which he has himself ac- CHAP.
quired, or which has been given him by another: V.

33. ‘ Let no twice-born man, who knows the law,
‘ and is not in urgent distress, eat flesh without ob-
‘ serving this rule; for he, unable to save himself,
‘ will be devoured in the next world by those ani-
‘ mals, whose flesh he has thus illegally swallowed.

34. ‘ The sin of him, who kills deer for gain, is
‘ not so heinous, with respect to *the punishment in*
‘ another life, as that of him, who eats flesh-meat in
‘ vain, or *not previously offered as a sacrifice*:

35. ‘ But the man, who, engaged in *holy rites* ac-
‘ cording to law, refuses to eat it, shall sink in
‘ another world, for twenty-one births, to the state
‘ of a beast.

36. ‘ Never let a priest eat the flesh of cattle un-
‘ hallowed with *mantras*, but let him eat it, observing
‘ the primeval rule, when it has been hallowed with
‘ those texts of the *Véda*.

37. ‘ Should he have an earnest desire to taste
‘ flesh-meat, he may gratify his fancy by forming the
‘ image of some beast with clarified butter thickened,
‘ or he may form it with dough; but never let him
‘ indulge a wish to kill any beast in vain:

38. ‘ As many hairs as grow on the beast, so many
‘ similar deaths shall the slayer of it, for his own
‘ satisfaction in this world, endure in the next from
‘ birth to birth.

39. ‘ By

CHAP.
V.

39. ' By the self-existing in person were beasts
' created for sacrifice ; and the sacrifice *was ordained*
' for the increase of this universe : the slaughterer,
' therefore, of beasts for sacrifice is in truth no slaugh-
' terer.

40. ' Gramineous plants, cattle, timber-trees, am-
' phibious animals, and birds, which have been de-
' stroyed for the purpose of sacrifice, attain in the
' next world exalted births.

41. ' On a solemn offering to a guest, at a sacri-
' fice, and in holy rites to the manes or to the gods,
' but on those occasions only, may cattle be slain :
' this law MENU enacted.

42. ' The twice-born man, who, knowing the mean-
' ing and principles of the *Véda*, slays cattle on the
' occasions 'mentioned, conveys both himself and those
' cattle to the summit of beatitude.

43. ' Let no twice-born man, whose mind is im-
' proved by learning, hurt animals without the sanc-
' tion of scripture, even though in pressing distress,
' whether he live in his own house, or in that of his
' preceptor, or in a forest.

44. ' That hurt, which the scripture ordains, and
' which is done in this world of moveable and im-
' moveable creatures, he must consider as no hurt at
' all ; since law shone forth from *the light of the scrip-*
' ture.

45. ' He, who injures animals, that are not injurious,
' from

‘ from a wish to give himself pleasure, adds nothing
‘ to his own happiness, living or dead; CHAP. V.

46. ‘ While he, who gives no creature willingly the
‘ pain of confinement or death, but seeks the good
‘ of all *sentient beings*, enjoys bliss without end.

47. ‘ He, who injures no animated creature, shall
‘ attain without hardship whatever he thinks of, what-
‘ ever he strives for, whatever he fixes his mind on.

48. ‘ Flesh-meat cannot be procured without injury
‘ to animals, and the slaughter of animals obstructs
‘ the path to beatitude; from flesh-meat, therefore,
‘ let man abstain:

49. ‘ Attentively considering the formation of bodies,
‘ and the death or confinement of embodied spirits,
‘ let him abstain from eating flesh-meat of any kind.

50. ‘ The man, who forsakes not the law, and eats
‘ not flesh-meat, like a blood-thirsty demon, shall at-
‘ tain good will in this world, and shall not be afflicted
‘ with maladies.

51. ‘ He, who consents to the death of an animal;
‘ he, who kills it; he, who dissects it; he, who buys
‘ it; he, who sells it; he, who dresses it; he, who
‘ serves it up; and he, who makes it his food; these
‘ are eight principals in the slaughter.

52. ‘ Not a mortal exists more sinful than he, who,
‘ without an oblation to the manes or the gods, de-
‘ sires to enlarge his own flesh with the flesh of ano-
‘ ther creature.

54. ‘ The

CHAP.
V.

53. ' The man, who performs annually, for a hundred years, an *aswamedha*, or *sacrifice of a horse*, and the man, who abstains from flesh-meat, enjoy for their virtue an equal reward.

54. ' By subsisting on pure fruit and on roots, and by eating such grains as are eaten by hermits, a man reaps not so high a reward, as by carefully abstaining from animal food.

55. ' " Me he (*mán sa*) will devour in the next world, whose flesh I eat in this life;" thus should a *flesh eater speak*, and thus the learned pronounce the true derivation of the word *mánasa*, or flesh.

56. ' In lawfully tasting meat, in drinking fermented liquor, in caressing women, there is no turpitude; for to such enjoyments men are naturally prone: but a virtuous abstinence from them produces a signal compensation.

57. ' Now will I promulgate the rules of purification for the dead, and the modes of purifying inanimate things, as the law prescribes them for the four classes in due order.

58. ' When a child has teethed, and when, after teething, his head has been shorn, and when he has been girt with his thread, and when, being full grown, he dies, all his kindred are impure: on the birth of a child the law is the same.

59. ' By a dead body, the *sapindas* are rendered impure in the law for ten days, or until the *fourth day*,

‘ day, when the bones have been gathered up, or for CHAP.
 ‘ three days, or for one day only, according to the V.
 ‘ qualities of the deceased :

60. ‘ Now the relation of the *sapindas*, or men con-
 ‘ nected by the funeral cake, ceases with the seventh
 ‘ person, or in the sixth degree of ascent or descent,
 ‘ and that of *samánódacas*, or those connected by an
 ‘ equal oblation of water, ends only, when their
 ‘ births and family-names are no longer known.

61. ‘ As this impurity, by reason of a dead kins-
 ‘ man, is ordained for *sapindas*, even thus it is or-
 ‘ dained on a child-birth, for those who seek absolute
 ‘ purity.

62. ‘ Uncleanness, on account of the dead, is or-
 ‘ dained for all; but on the birth of a child, for the
 ‘ mother and father: impurity, for ten days after the
 ‘ child-birth, affects the mother only; but the father,
 ‘ having bathed, becomes pure.

63. ‘ A man, having wasted his manhood, is puri-
 ‘ fied by bathing; but, after begetting a child on a
 ‘ *parapúrvá*, he must meditate for three days on his
 ‘ impure state.

64. ‘ In one day and night, added to nights three
 ‘ times three, the *sapindas* are purified after touching
 ‘ the corpse; but the *samánódacas*, in three days.

65. ‘ A pupil in theology, having performed the
 ‘ ceremony of burning his deceased preceptor, be-
 ‘ comes

CHAP. ' comes pure in ten nights : he is equal, in that case,
V. ' to the *sapindas*, who carry out the dead.

66. ' In a number of nights, equal to the number
' of months from conception, a woman is purified on
' a miscarriage ; and a woman in her courses is rendered pure by bathing, when her effusion of blood
' has quite stopped.

67. ' For deceased male children, whose heads have
' not been shorn, purity is legally obtained in one
' night ; but for those, on whom that ceremony has
' been performed, a purification of three nights is required.

68. ' A dead child under the age of two years, let
' his kinsmen carry out having decked him *with*
' *flowers*, and *bury him* in pure ground, without collecting his bones *at a future time* :

69. ' Let no ceremony with fire be performed for
' him, nor that of sprinkling water ; but his kindred,
' having left him like a piece of wood in the forest,
' shall be unclean for three days.

70. ' For a child under the age of three years, the
' ceremony with water shall not be performed by his
' kindred ; but, if his teeth be completely grown, or
' a name have been given him, they may perform it,
' or not, *at their option*.

71. ' A fellow student in theology being dead, three
' days of impurity are ordained ; and, on the birth of
' a *samánódaca*, purification is required for three nights.

72. ' The

72. ' The relations of *betrothed but unmarried dam-* CHAP.
 ' sels, are in three days made pure ; and, in as many, V.
 ' are their paternal kinsmen purified *after their mar-*
 ' *riage* :

73. ' Let them eat vegetable food without factitious,
 ' *that is, only with native*, salt ; let them bathe for
 ' three days at intervals ; let them taste no flesh-
 ' meat ; and let them sleep apart on the ground.

74. ' This rule, which ordains impurity by reason
 ' of the dead, relates to the case of one dying near
 ' his kinsmen ; but, in the case of one dying at a dis-
 ' tance, the following rule must be observed by those,
 ' who share the same cake, and by those, who share
 ' only the same water :

75. ' The man, who hears that a kinsman is dead
 ' in a distant country, becomes unclean, if ten days
 ' after the death have not passed, for the remainder
 ' of those ten days only ;

76. ' But, if the ten days have elapsed, he is impure
 ' for three nights, and, if a year have expired, he is
 ' purified merely by touching water.

77. ' If, after the lapse of ten days, he know the
 ' death of a kinsman, or the birth of a male child,
 ' he must purify himself by bathing together with his
 ' clothes.

78. ' Should a child, whose teeth are not grown,
 ' or should a *samánódaca*, die in a distant region, the

CHAP. ' kinsman, having bathed with his apparel, becomes
V. ' immediately pure.

79. ' If, during the ten days, another death or another birth intervene, a *Bráhmén* remains impure, only ' till those ten days have elapsed.

80. ' A spiritual teacher being dead, the sages declare his pupil impure for three days; but for a day ' and a night, if the son or wife of the teacher be ' deceased: such is the sacred ordinance.

81. ' For a reader of the whole *Véda*, who dwells ' in the same house, a man is unclean three nights; ' but for a maternal uncle, a pupil, an officiating ' priest, and a distant kinsman, only one night winged ' with two days.

82. ' On the death of a military king, in whose dominion he lives, *his impurity lasts* while the sun or ' the stars give light; but *it lasts* a whole day, on ' the death of a priest, who has not read the whole ' *Véda*, or of a spiritual guide, who has read only ' part of it, with its *Angas*.

83. ' A man of the sacerdotal class becomes pure ' in ten days; of the warlike, in twelve; of the commercial, in fifteen;* of the servile, in a month.

84. ' Let no man prolong the days of impurity; ' let him not intermit the ceremonies to be performed ' with

* See Note on Book V. verse 83.

‘ with holy fires: while he performs those rites, even CHAP.
 ‘ though he be a *sapinda*, he is not impure. V.

85. ‘ He, who has touched a *Chandála*, a woman
 ‘ in her courses, an outcast for deadly sin, a new-
 ‘ born child, a corpse, or one who has touched a
 ‘ corpse, is made pure by bathing.

86. ‘ If, having sprinkled his mouth with water, and
 ‘ been long intent on his devotion, he see an unclean
 ‘ person, let him repeat, as well as he is able, the
 ‘ solar texts of the *Véda*, and those, which confer purity.

87. ‘ Should a *Bráhmén* touch a human bone moist
 ‘ with oil, he is purified by bathing; if it be not oily,
 ‘ by stroking a cow, or by looking at the sun, having
 ‘ sprinkled his mouth duly with water.

88. ‘ A student in theology shall not perform the
 ‘ ceremony of pouring water at obsequies, until he
 ‘ have completed his course of religious acts; but if,
 ‘ after the completion of them, he thus make an offer-
 ‘ ing of water, he becomes pure in three nights.

89. ‘ For those, who discharge not their prescribed
 ‘ duties, for those, whose fathers were of a lower
 ‘ class than their mothers, for those, who wear a
 ‘ dress of religion unauthorized by the *Véda*, and for
 ‘ those, who *illegally* kill themselves, the ceremony of
 ‘ giving funeral water is forbidden by law;

90. ‘ And for women imitating such hereticks, as
 ‘ wear an unlawful dress, and for such women as live
 ‘ at

CHAP. ' at their own pleasure, or have caused an abortion,
 V. ' or have stricken their husbands, or have drunk any
 ' spirituous liquor.

91. ' A student violates not the rules of his order,
 ' by carrying out, when dead, his own instructor in
 ' the *Védas*, who invested him with his holy cord,
 ' or his teacher of particular chapters, or his reverend
 ' expounder of their meaning, or his father, or his
 ' mother.

92. ' Let men carry out a dead *Sûdra* by the
 ' southern gate of the town; but the twice-born, in
 ' due order, by the western, northern, and eastern
 ' gates.

93. ' No taint of impurity can light on kings or
 ' students in theology, *while employed in discharging*
 ' *their several duties*, nor on those who have actually
 ' begun a sacrifice; for the first are then placed on
 ' the seat of INDRA, and the others are always equally
 ' pure with the celestial spirit.

94. ' To a king, on the throne of magnanimity, the
 ' law ascribes instant purification, because his throne
 ' was raised for the protection of his people and the
 ' supply of their nourishment:

95. ' It is the same with *the kinsmen of* those, who
 ' die in battle, after the king has been slain, or have
 ' been killed by lightning, or legally by the king him-
 ' self, or in defence of a cow, or of a priest; and
 ' with all those, whom the king wishes to be pure.

96. ' The

96. ' The corporeal frame of a king is composed CHAP.
 ' of particles from SO'MA, AGNI, SU'RYA, PAVANA, INDRA, V.
 ' CUVE'RA, VARUNA, and YAMA, the eight guardian
 ' deities of the world:

97. ' By those guardians of men in substance is the
 ' king pervaded, and he cannot by law be impure;
 ' since by those tutelar gods are the purity and im-
 ' purity of mortals both caused and removed.

98. ' By a soldier, discharging the duties of his class,
 ' and slain in the field with brandished weapons, the
 ' highest sacrifice is, in that instant, complete; and
 ' so is his purification: this law is fixed.

99. ' A priest, having performed funeral rites, is
 ' purified by touching water; a soldier, by touching
 ' his horse or elephant, or his arms; a husbandman,
 ' by touching his goad, or the halter of his cattle; a
 ' servant, by touching his staff.

100. ' This mode of purifying *sapindas*, O chief of
 ' the twice-born, has been fully declared to you! learn
 ' now the purification required on the death of kins-
 ' men less intimately connected.

101. ' A *Bráhmen*, having carried out a dead *Bráh-*
 ' *men*, though not a *sapinda*, with the affection of a
 ' kinsman, or any of those nearly related to him by
 ' his mother, becomes pure in three days;

102. ' But, if he taste the food offered by their
 ' *sapindas*, he is purified in ten days; and in one day,
 ' if

CHAP. ' if he neither partake of their food, nor dwell in
V. ' the same house.

103. ' If he voluntarily follow a corpse, whether of
' a paternal kinsman or of another, and afterwards
' bathe with his apparel, he is made pure by touch-
' ing fire and tasting clarified butter.

104. ' Let no kinsman, whilst any of his own class
' are at hand, cause a deceased *Bráhmén* to be carried
' out by a *Súdra*; since the funeral rite, polluted by
' the touch of a servile man, obstructs his passage
' to heaven.

105. ' Sacred learning, austere devotion, fire, holy
' aliment, earth, the mind, water, smearing with cow-
' dung, air, prescribed acts of religion, the sun, and
' time, are purifiers of imbodyed spirits;

106. ' But of all pure things, purity in acquiring
' wealth, is pronounced the most excellent: since he,
' who gains wealth with clean hands, is truly pure;
' not he, who is purified merely with earth and water.

107. ' By forgiveness of injuries, the learned are
' purified; by liberality, those who have neglected their
' duty; by pious meditation, those who have secret
' faults; by devout austerity, those who best know
' the *Véda*.

108. ' By water and earth is purified what ought to
' be made pure; a river, by its current; a woman,
' whose thoughts have been impure, by her monthly
' discharge,

‘ discharge, and the chief of twice-born men, by fixing
‘ his mind wholly on God. CHAP. V.

109. ‘ Bodies are cleansed by water; the mind is
‘ purified by truth; the vital spirit, by theology and
‘ devotion; the understanding, by clear knowledge.

110. ‘ Thus have you heard me declare the precise
‘ rules for purifying animal bodies: hear now the modes
‘ of restoring purity to various inanimate things.

111. ‘ Of brilliant metals, of gems, and of every
‘ thing made with stone, the purification, ordained by
‘ the wise, is with ashes, water, and earth.

112. ‘ A golden vessel, not smeared, is cleansed with
‘ water only; and every thing produced in water, *as*
‘ coral, shells, or pearls, and every stony substance,
‘ and a silver vessel not enchased.

113. ‘ From a junction of water and fire arose gold
‘ and silver; and they two, therefore, are best purified
‘ by the elements, whence they sprang.

114. ‘ Vessels of copper, iron, brass, pewter, tin
‘ and lead, may be fitly cleansed with ashes, with
‘ acids, or with water.

115. ‘ The purification ordained for all sorts of li-
‘ quids, is by stirring them with *cusa*-grass; for cloths
‘ folded, by sprinkling them with hallowed water;
‘ for wooden utensils, by planing them.

116. ‘ For the sacrificial pots to hold clarified but-
‘ ter and juice of the moon-plant, by rubbing them
‘ with

CHAP. ' with the hand, and washing them, at the time of
V. ' the sacrifice ;

117. ' Implements to wash the rice, to contain the
' oblations, to cast them into the fire, to collect, win-
' now, and prepare the grain, must be purified with
' water made hot.

118. ' The purification by sprinkling is ordained for
' grain and cloths in large quantities ; but to purify
' them in small parcels, *which a man may easily carry*,
' they must be washed.

119. ' Leathern utensils, and such as are made with
' cane, must generally be purified in the same man-
' ner with cloths ; green vegetables, roots, and fruit,
' in the same manner with grain ;

120. ' Silk and woollen stuff, with saline earths ;
' blankets from *Népála*, with pounded *arishtas*, or *nimba*
' fruit ; vests and long drawers, with the fruit of the
' *Vilva* ; mantles of *cshumá*, with white mustard-seeds.

121. ' Utensils made of shells or of horn, of bones
' or of ivory, must be cleansed by him, who knows
' the law, as mantles of *cshumá* are purified, with
' the addition of cows' urine or of water.

122. ' Grass, firewood, and straw, are purified by
' sprinkling them with water ; a house, by rubbing,
' brushing, and smearing with cow-dung ; an earthen
' pot, by a second burning :

123. ' But an earthen pot, which has been touched
' with

‘ with any spirituous liquor, with urine, with ordure, CHAP.
 ‘ with spittle, with pus, or with blood, cannot, even V.
 ‘ by another burning, be rendered pure.

124. ‘ Land is cleansed by five modes; by sweeping,
 ‘ by smearing with cow-dung, by sprinkling with cows’
 ‘ urine, by scraping, or by letting a cow pass a day
 ‘ and a night on it.

125. ‘ A thing nibbled by a bird, smelt at by a
 ‘ cow, shaken with a foot, sneezed on, or defiled by
 ‘ lice, is purified by earth scattered over it.

126. ‘ As long as the scent or moisture, caused by
 ‘ any impurity, remain on the thing soiled, so long
 ‘ must earth and water be repeatedly used in all pu-
 ‘ rifications of things inanimate.

127. ‘ The gods declared three pure things peculiar
 ‘ to *Bráhmens*; what has been defiled without their
 ‘ knowledge; what, in cases of doubt, they sprinkle
 ‘ with water; and what they commend with their
 ‘ speech.

128. ‘ Waters are pure, as far as a cow goes to
 ‘ quench her thirst in them, if they flow over clean
 ‘ earth, and are sullied by no impurity, but have a
 ‘ good scent, colour, and taste.

129. ‘ The hand of an artist *employed in his art*
 ‘ is always pure; so is every vendible commodity,
 ‘ when exposed to sale; and that food is always clean,
 ‘ which a student in theology has begged and received:
 ‘ such is the sacred rule.

CHAP. 130. ' The mouth of a woman is constantly pure ;
 V. ' a bird is pure on the fall of fruit, which he has
 ' pecked ; a sucking animal, on the flowing of the
 ' milk ; a dog, on his catching the deer :

131. ' The flesh of a wild beast slain by dogs,
 ' MENU pronounces pure ; and that of an animal slain
 ' by other carnivorous creatures, or by men of the
 ' mixed class, who subsist by hunting.

132. ' All the cavities above the navel are pure,
 ' and all below it, unclean ; so are all excretions, that
 ' fall from the body.

133. ' Gnats, clear drops from the mouth of a
 ' speaker, a shadow, a cow, a horse, sun-beams, dust,
 ' earth, air, and fire, must all be considered as clean,
 ' even when they touch *an unclean thing*.

134. ' For the cleansing of vessels, which have held
 ' ordure or urine, earth and water must be used, as
 ' long as they are needful ; and the same for cleansing
 ' the twelve corporeal impurities.

135. ' Oily exudations, seminal fluids, blood, dan-
 ' druff, urine, feces, ear-wax, nail-parings, phlegm,
 ' tears, concretions on the eyes, and sweat, are the
 ' twelve impurities of the human frame.

136. ' By the man, who desires purity, one piece
 ' of earth *together with water* must be used for the
 ' conduit of urine, three for that of the feces ; so, ten
 ' for one hand, *that is, the left* ; then seven for both :
 ' *but, if necessary, more must be used.*

137. ' Such

137. ' Such is the purification of married men ; that
' of students must be double ; that of hermits, triple ;
' that of men wholly recluse, quadruple. CHAP. V.

138. ' Let each man sprinkle the cavities of his
' body, and taste water in due form, when he has
' discharged urine or feces ; when he is going to read
' the *Vēda* ; and, invariably, before he takes his food :

139. ' First, let him thrice taste water ; then twice
' let him wipe his mouth, if he be of a twice-born class,
' and desire corporeal purity ; but a woman or servile
' man may once respectively make that ablution.

140. ' *Sūdras*, engaged in religious duties, must per-
' form each month the ceremony of shaving their
' heads ; their food must be the orts of *Brāhmens* ;
' and their mode of purification, the same with that
' of a *Vaisya*.

141. ' Such drops of water, as fall from the mouth
' or any part of the body, render it not unclean ; nor
' hairs of the beard, that enter the mouth ; nor what
' adheres awhile to the teeth.

142. ' Drops, which trickle on the feet of a man
' holding water for others, are held equal to waters
' flowing over pure earth : by them he is not defiled.

143. ' He, who carries in any manner an inanimate
' burden, and is touched by any thing impure, is
' cleansed by making an ablution, without laying his
' burden down.

144. ' Having vomited or been purged, let him
' bathe

CHAP. V. ' bathe and taste clarified butter, but, if he have eaten
' already, let him only perform an ablution: for him,
' who has been connected with a woman, bathing is
' ordained by law.

145. ' Having slumbered, having sneezed, having
' eaten, having spitten, having told untruths, having
' drunk water, and going to read sacred books, let
' him, though pure, wash his mouth.

146. ' This perfect system of rules for purifying men
' of all classes, and for cleansing inanimate things,
' has been declared to you: hear now the laws con-
' cerning women.

147. ' By a girl, or by a young woman, or by a
' woman advanced in years, nothing must be done,
' even in her own dwelling place, according to her
' mere pleasure:

148. ' In childhood must a female be dependent on
' her father; in youth, on her husband; her lord
' being dead, on her sons; *if she have no sons, on the*
' *near kinsmen of her husband; if he left no kinsmen,*
' *on those of her father; if she have no paternal kins-*
' *men, on the sovereign:* a woman must never seek
' independence.

149. ' Never let her wish to separate herself from
' her father, her husband, or her sons; for, by a
' separation from them, she exposes both families to
' contempt.

150. ' She must always live with a cheerful temper,
' with

‘ with good management in the affairs of the house, CHAP.
 ‘ with great care of the household furniture, and with V
 ‘ a frugal hand in all her expences.

151. ‘ Him, to whom her father has given her, or
 ‘ her brother with the paternal assent, let her obse-
 ‘ quiously honour, while he lives; and, when he dies,
 ‘ let her never neglect him.

152. ‘ The recitation of holy texts, and the sacri-
 ‘ fice ordained by the lord of creatures, are used in
 ‘ marriages for the sake of procuring good fortune to
 ‘ brides; but the first gift, *or troth plighted*, by the
 ‘ husband, is the primary cause *and origin* of marital
 ‘ dominion.

153. ‘ When the husband has performed the nuptial
 ‘ rites with texts from the *Véda*, he gives bliss con-
 ‘ tinually to his wife here below, both in season and
 ‘ out of season; and he will give her happiness in
 ‘ the next world.

154. ‘ Though inobservant of approved usages, or
 ‘ enamoured of another woman, or devoid of good
 ‘ qualities, yet a husband must constantly be revered
 ‘ as a god by a virtuous wife.

155. ‘ No sacrifice is allowed to women apart from
 ‘ their husbands, no religious rite, no fasting: as far
 ‘ only as a wife honours her lord, so far she is ex-
 ‘ alted in heaven.

156. ‘ A faithful wife, who wishes to attain in heaven
 ‘ the