The Voice of the Prophets:

Wisdom of the Ages, Hinduism

Compiled By Marilynn Hughes

The Out-of-Body Travel Foundation!

www.outofbodytravel.org

The Light of the World , Holman Hunt

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INTRODUCTION:

The Voice of the Prophets:

Wisdom of the Ages, Volume 1 of 12

The purpose of this series of texts is very simple. We have striven to compile the best of the better known ***and*** the least known of the ancient sacred texts from every religion throughout the world and throughout time.

It is our hope that this series of volumes makes it possible for a lay reader to truly access some of the most important world literature in religion without having to have a library of 5,000 books in their possession. In these volumes, you will find everything you need to know to have a well-rounded and deep understanding of the many different faiths and belief systems in our world.

As you peruse these texts, you may be surprised to find that the words of Ancient Egyptian Prophet Hermes from 5,000 years ago are not nearly so distant from the words of Christianity 2,000 years

ago, nor the words of Baha'u'llah just 175 years ago - as most of us might think.

There's a thread of unity which merges and molds these traditions together, and that unity comes from the One True God who has spoken through each and every one of them during their sojourn and time on this Earth. It is our duty to preserve the line of wisdom which travels throughout the ages through the voice of the Prophets.

Welcome to the journey of your life wherein you will travel to every ancient, medieval and modern world and soar through the minds of the greatest prophets, mystics, saints and sages that have walked this Earth!

The Voice of the Prophets

Wisdom of the Ages, Volume 1 of 12

Addendum: All texts used in this series come from sacred scriptures and other documents which are in what is called 'Public Domain.' Where possible, proper attributions are made to the original writer's and/or translators!

Volume 1

CHAPTER ONE
HINDUISM

Wisdom of the Prophet Krishna and Hinduism

The Bhagavad Gita

From the Translation Provided by the American Gita Society, 511 Lowell Place, Fremont, California 94536-1805 117, USA and International Gita Society, Gita Bhavan, C-3 Khapara Mohal, Kanpur 208 004, INDIA

CHAPTER 1, ARJUNA'S DILEMMA

The war of Mahabharata has begun after all negotiations by Lord Krishna and others to avoid it failed. The blind King (Dhritarashtra) was never very sure about the victory of his sons (Kauravas) in spite of their superior army. Sage Vyasa, the author of Mahabharata, wanted to give the blind king the boon of eyesight so that the king could see the horrors of the war for which he was primarily responsible. But the king refused the offer. He did not want to see the horrors of the war; but preferred to get the war report through his charioteer, Sanjaya. Sage Vyasa granted the power of clairvoyance to Sanjaya. With this power Sanjaya could see, hear, and recall the events of the past, present, and the future. He was able to give an instant replay of the eye witness.

Bhishma, the mightiest man and the commander-in-chief of the Kaurava's army, is disabled by Arjuna and is lying on deathbed in the battleground on the tenth day of the eighteen day war. Upon hearing this bad news from Sanjaya, the blind King looses all hopes for victory of his sons. Now the King wants to know the details of the war from the beginning, including how the mightiest man, and the commander-in-chief of his superior army ¾ who had a boon of dying at his own will ¾ was defeated in the battlefield. The teaching of the Gita begins with the inquiry of the blind King, after Sanjaya described how Bhishma was defeated, as follows:

The King inquired: Sanjaya, please now tell me, in details, what did my people (the Kauravas) and the Pandavas do in the battlefield before the war started? (1.01)

Sanjaya said: O King, After seeing the battle formation of the Pandava's army, your son approached his guru and spoke these words: (1.02)

O Master, behold this mighty army of the Pandavas, arranged in battle formation by your other talented disciple! There are many great warriors, valiant men, heroes, and mighty archers. (1.03-06)

INTRODUCTION OF THE ARMY COMMANDERS

Also there are many heroes on my side who have risked their lives for me. I shall name few distinguished commanders of my army for your information. He named all the officers of his army, and said: They are armed with various weapons, and are skilled in warfare. (1.07-09)

Our army is invincible, while their army is easy to conquer. Therefore all of you, occupying your respective positions, protect our commander-in-chief. (1.10-11)

WAR STARTS WITH THE BLOWING OF THE CONCH SHELLS

The mighty commander-in-chief and the eldest man of the dynasty, roared as a lion and blew his conch loudly, bringing joy to your son. (1.12)

Soon after that; conches, kettledrums, cymbals, drums, and trumpets were sounded together. The commotion was tremendous. (1.13)

After that, Lord Krishna and Arjuna, seated in a grand chariot yoked with white horses, blew their celestial conches. (1.14)

Krishna blew His conch first, and then Arjuna and all other commanders of various divisions of the army of Pandavas blew their respective conches. The tumultuous uproar, resounding through the earth and sky, tore the hearts of your sons. (1.15-19)

ARJUNA WANTS TO INSPECT THE ARMY AGAINST WHOM HE IS ABOUT TO FIGHT

Seeing your sons standing, and the war about to begin with the hurling of weapons; Arjuna, whose banner bore the emblem of Lord Hanumana, took up his bow and spoke these words to Lord Krishna: O Lord, please stop my chariot between the two armies until I behold those who stand here eager for the battle and with whom I must engage in this act of war. (1.20-22)

I wish to see those who are willing to serve and appease the evil-minded Kauravas by assembling here to fight the battle. (1.23)

Sanjaya said: O King; Lord Krishna, as requested by Arjuna, placed the best of all the chariots in the midst of the two armies facing Arjuna's grandfather, his guru and all other Kings; and said to Arjuna: Behold these assembled soldiers! (1.24-25)

Arjuna saw his uncles, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and other comrades in the army. (1.26)

ARJUNA'S DILEMMA

After seeing fathers-in-law, companions, and all his kinsmen standing in the ranks of the two armies, Arjuna was overcome with great compassion and sorrowfully spoke these words: O Krishna, seeing my kinsmen standing with a desire to fight, my limbs fail and my mouth becomes dry. My body quivers and my hairs stand on end. (1.27-29)

The bow slips from my hand, and my skin intensely burns. My head turns, I am unable to stand steady, and O Krishna, I see bad omens. I see no use of killing my kinsmen in battle. (1.30-31)

I desire neither victory, nor pleasure nor kingdom, O Krishna. What is the use of the kingdom, or enjoyment, or even life, O Krishna? Because all those for whom we desire kingdom, enjoyments, and pleasures are standing here for the battle, giving up their lives. (1.32-33)

I do not wish to kill my teachers, uncles, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives who are about to kill us, even for the sovereignty of the three worlds, let alone for this earthly kingdom, O Krishna. (1.34-35)

O Lord Krishna, what pleasure shall we find in killing our cousin brothers? Upon killing these felons we shall incur sin only. (1.36)

Therefore, we should not kill our cousin brothers. How can we be happy after killing our relatives, O Krishna? (1.37)

Though they are blinded by greed, and do not see evil in the destruction of the family, or sin in being treacherous to friends. Why should not we, who clearly see evil in the destruction of the family, think about turning away from this sin, O Krishna? (1.38-39)

ARJUNA DESCRIBES THE EVILS OF WAR

Eternal family traditions and codes of moral conduct are destroyed with the destruction of the family. And immorality prevails in the family due to the destruction of family traditions. (1.40)

And when immorality prevails, O Krishna, the women of the family become corrupted; when women are corrupted, unwanted progeny is born. (1.41)

This brings the family and the slayers of the family to hell, because the spirits of their ancestors are degraded when deprived of ceremonial offerings of love and respect by the unwanted progeny. (1.42)

The everlasting qualities of social order and family traditions of those who destroy their family are ruined by the sinful act of illegitimacy. (1.43)

We have been told, O Krishna, that people whose family traditions are destroyed necessarily dwell in hell for a long time. (1.44)

Alas! We are ready to commit a great sin by striving to slay our relatives because of greed for the pleasures of the kingdom. (1.45)

It would be far better for me if my cousin brothers kill me with their weapons in battle while I am unarmed and unresisting. (1.46)

WHEN GOING GETS TOUGH, EVEN TOUGH ONES CAN GET DELUDED

Sanjaya said: Having said this in the battlefield and casting aside his bow and arrow, Arjuna sat down on the seat of the chariot with his mind overwhelmed with sorrow. (1.47)

CHAPTER 2: TRANSCENDENTAL KNOWLEDGE

Sanjaya said: Lord Krishna spoke these words to Arjuna whose eyes were tearful and downcast, and who was overwhelmed with compassion and despair. (2.01)

Lord Krishna said: How has the dejection come to you at this juncture? This is not fit for a person of noble mind and deeds. It is disgraceful, and it does not lead one to heaven, O Arjuna. (2.02)

Do not become a coward, O Arjuna, because it does not befit you. Shake off this trivial weakness of your heart and get up for the battle, O Arjuna. (2.03)

ARJUNA CONTINUES HIS REASONING AGAINST THE WAR

Arjuna said: How shall I strike my grandfather, my guru, and all other relatives, who are worthy of my respect, with arrows in battle, O Krishna? (2.04)

It would be better, indeed, to live on alms in this world than to slay these noble personalities, because by killing them I would enjoy wealth and pleasures stained with their blood. (2.05)

We do not know which alternative to fight or to quit is better for us. Further, we do not know whether we shall conquer them or they will conquer us. We should not even wish to live after killing our cousin brothers, who are standing in front of us. (2.06)

My senses are overcome by the weakness of pity, and my mind is confused about duty (Dharma). Please tell me what is better for me. I am Your disciple, and I take refuge in You. (2.07)

I do not perceive that gaining an unrivaled and prosperous kingdom on this earth, or even lordship over all the celestial controllers will remove the sorrow that is drying up my senses. (2.08)

Sanjaya said: O King, after speaking like this to Lord Krishna, the mighty Arjuna said to Krishna: I shall not fight, and became silent. (2.09)

O King, Lord Krishna, as if smiling, spoke these words to the distressed Arjuna in the midst of the two armies. (2.10)

THE TEACHINGS OF THE GITA BEGIN WITH THE TRUE KNOWLEDGE OF SPIRIT AND THE PHYSICAL BODY

Lord Krishna said: You grieve for those who are not worthy of grief, and yet speak words of wisdom. The wise grieves neither for the living nor for the dead. (2.11)

There was never a time when these monarchs, you, or I did not exist; nor shall we ever cease to exist in the future. (2.12)

Just as the soul acquires a childhood body, a youth body, and an old age body during this life; similarly, the soul acquires another body after death. This should not delude the wise. (See also 15.08) (2.13)

The contacts of the senses with the sense objects give rise to the feelings of heat and cold, and pain and pleasure. They are transitory and impermanent. Therefore, one should learn to endure them. (2.14)

Because a calm person who is not afflicted by these sense objects, and is steady in pain and pleasure becomes fit for salvation. (2.15)

THE SPIRIT IS ETERNAL, BODY IS TRANSITORY

The invisible Spirit (Atma, Atman) is eternal, and the visible physical body, is transitory. The reality of these two is indeed certainly seen by the seers of truth. (2.16)

The Spirit by whom this entire universe is pervaded is indestructible. No one can destroy the imperishable Spirit. (2.17)

The physical bodies of the eternal, immutable, and incomprehensible Spirit are perishable. Therefore fight, O Arjuna. (2.18)

The one who thinks that the Spirit is a slayer, and the one who thinks the Spirit is slain, both are ignorant. Because the Spirit neither slays nor is slain. (2.19)

The Spirit is neither born nor does it die at any time. It does not come into being, or cease to exist. It is unborn, eternal, permanent, and primeval. The Spirit is not destroyed when the body is destroyed. (2.20)

O Arjuna, how can a person who knows that the Spirit is indestructible, eternal, unborn, and immutable, kill anyone or causes anyone to be killed? (2.21)

DEATH AND TRANSMIGRATION OF SOUL

Just as a person puts on new garments after discarding the old ones; similarly, the living entity or the individual soul acquires new bodies after casting away the old bodies. (2.22)

Weapons do not cut this Spirit, fire does not burn it, water does not make it wet, and the wind does not make it dry. The Spirit cannot be cut, burned, wetted, or dried. It is eternal, all pervading, unchanging, immovable, and primeval. (2.23-24)

The Spirit is said to be unexplainable, incomprehensible, and unchanging. Knowing the Spirit as such you should not grieve. (2.25)

Even if you think that the physical body takes birth and dies perpetually, even then, O Arjuna, you should not grieve like this. Because death is certain for the one who is born, and birth is certain for the one who dies. Therefore, you should not lament over the inevitable. (2.26-27)

All beings are unmanifest, or invisible to our physical eyes before birth and after death. They manifest between the birth and the death only. What is there to grieve about? (2.28)

THE INDESTRUCTIBLE SPIRIT TRANSCENDS MIND AND SPEECH

Some look upon this Spirit as a wonder, another describes it as wonderful, and others hear of it as a wonder. Even after hearing about it very few people know what the Spirit is. (See also KaU 2.07) (2.29)

O Arjuna, the Spirit that dwells in the body of all beings is eternally indestructible. Therefore, you should not mourn for anybody. (2.30)

LORD KRISHNA REMINDS ARJUNA OF HIS DUTY AS A WARRIOR

Considering also your duty as a warrior you should not waver like this. Because there is nothing more auspicious for a warrior than a righteous war. (2.31)

Only the fortunate warriors, O Arjuna, get such an opportunity for an unsought war that is like an open door to heaven. (2.32)

If you will not fight this righteous war, then you will fail in your duty, lose your reputation, and incur sin. (2.33)

People will talk about your disgrace forever. To the honored, dishonor is worse than death. (2.34)

The great warriors will think that you have retreated from the battle out of fear. Those who have greatly esteemed you will lose respect for you. (2.35)

Your enemies will speak many unmentionable words and scorn your ability. What could be more painful to you than this? (2.36)

You will go to heaven if killed on the line of duty, or you will enjoy the kingdom on the earth if victorious. Therefore, get up with a determination to fight, O Arjuna. (2.37)

Treating pleasure and pain, gain and loss, and victory and defeat alike, engage yourself in your duty. By doing your duty this way you will not incur sin. (2.38)

IMPORTANCE OF KARMA-YOGA, THE SELFLESS SERVICE

The science of transcendental knowledge has been imparted to you, O Arjuna. Now listen to the science of selfless service (Seva), endowed with which you will free yourself from all Karmic bondage, or sin. (2.39)

No effort is ever lost in selfless service, and there is no adverse effect. Even a little practice of the discipline of selfless service protects one from the great fear of repeated birth and death. (2.40)

A selfless worker has resolute determination for God-realization, but the desires of the one who works to enjoy the fruits of work are endless. (2.41)

THE VEDAS DEAL WITH BOTH MATERIAL AND SPIRITUAL ASPECTS OF LIFE

The misguided ones who delight in the melodious chanting of the Veda without understanding the real purpose of the Vedas think, O Arjuna, as if there is nothing else in the Vedas except the rituals for the sole purpose of obtaining heavenly enjoyment. (2.42)

They are dominated by material desires, and consider the attainment of heaven as the highest goal of life. They engage in specific rites for the sake of prosperity and enjoyment. Rebirth is the result of their action. (2.43)

The resolute determination of Self-realization is not formed in the minds of those who are attached to pleasure and power, and whose judgment is obscured by ritualistic activities. (2.44)

A portion of the Vedas deals with three modes — goodness, passion, and ignorance — of material Nature. Become free from pairs of opposites, be ever balanced and unconcerned with the thoughts of acquisition and preservation. Rise above these three modes, and be Self-conscious, O Arjuna. (2.45)

To a Self-realized person the Vedas are as useful as a small reservoir of water when the water of a huge lake becomes available. (2.46)

THEORY AND PRACTICE OF KARMA-YOGA

You have control over doing your respective duty only, but no control or claim over the results. The fruits of work should not be your motive, and you should never be inactive. (2.47)

Do your duty to the best of your ability, O Arjuna, with your mind attached to the Lord, abandoning worry and selfish attachment to the results, and remaining calm in both success and failure. The selfless service is a yogic practice that brings peace and equanimity of mind. (2.48)

Work done with selfish motives is inferior by far to the selfless service. Therefore be a selfless worker, O Arjuna. Those who work only to enjoy the fruits of their labor are verily unhappy, because one has no control over the results. (2.49)

A Karma-yogi or the selfless person becomes free from both vice and virtue in this life itself. Therefore, strive for selfless service. Working to the best of one's abilities without becoming selfishly attached to the fruits of work is called Karma-yoga or Seva. (2.50)

Karma-yogis are freed from the bondage of rebirth due to renouncing the selfish attachment to the fruits of all work, and attain blissful divine state of salvation or Nirvana. (2.51)

When your intellect will completely pierce the veil of confusion, then you will become indifferent to what has been heard and what is to be heard from the scriptures. (2.52)

When your intellect, that is confused by the conflicting opinions and the ritualistic doctrine of the Vedas, shall stay steady and firm on concentration of the Supreme Being, then you shall attain union with the Supreme in trance. (2.53)

Arjuna said: O Krishna, what are the marks of an enlightened person whose intellect is steady? What does a person of steady intellect think and talk about? How does such a person behave with others, and live in this world? (2.54)

MARKS OF A SELF-REALIZED PERSON

Lord Krishna said: When one is completely free from all desires of the mind and is satisfied with the Supreme Being by the joy of Supreme Being, then one is called an enlightened person, O Arjuna. (2.55)

A person whose mind is unperturbed by sorrow, who does not crave pleasures, and who is completely free from attachment, fear, and anger, is called an enlightened sage of steady intellect. (2.56)

The mind and intellect of a person become steady who is not attached to anything, who is neither elated by getting desired results, nor perturbed by undesired results. (2.57)

When one can completely withdraw the senses from the sense objects as a tortoise withdraws its limbs into the shell for protection from calamity, then the intellect of such a person is considered steady. (2.58)

The desire for sensual pleasures fades away if one abstains from sense enjoyment, but the craving for sense enjoyment remains in a very subtle form. This subtle craving also completely disappears from the one who knows the Supreme Being. (2.59)

DANGERS OF UNRESTRAINED SENSES

Restless senses, O Arjuna, forcibly carry away the mind of even a wise person striving for perfection. (2.60)

One should fix one's mind on God with loving contemplation after bringing the senses under control. One's intellect becomes steady when one's senses are under complete control. (2.61)

One develops attachment to sense objects by thinking about sense objects. Desire for sense objects comes from attachment to sense objects, and anger comes from unfulfilled desires. (2.62)

Delusion or wild idea arises from anger. The mind is bewildered by delusion. Reasoning is destroyed when the mind is bewildered. One falls down from the right path when reasoning is destroyed. (2.63)

ATTAINMENT OF PEACE AND HAPPINESS THROUGH SENSE CONTROL AND KNOWLEDGE

A disciplined person, enjoying sense objects with senses that are under control and free from attachments and aversions, attains tranquillity. (2.64)

All sorrows are destroyed upon attainment of tranquillity. The intellect of such a tranquil person soon becomes completely steady and united with the Supreme. (2.65)

There is neither Self-knowledge, nor Self-perception to those who are not united with the Supreme. Without Self-perception there is no peace, and without peace there can be no happiness. (2.66)

Because the mind, when controlled by the roving senses, steals away the intellect as a storm takes away a boat on the sea from its destination ¾ the spiritual shore of peace and happiness. (2.67)

Therefore, O Arjuna, one's intellect becomes steady whose senses are completely withdrawn from the sense objects. (2.68)

A yogi, the person of self-restraint, remains wakeful when it is night for all others. It is night for the yogi who sees when all others are wakeful. (2.69)

One attains peace, within whose mind all desires dissipate without creating any mental disturbance, as river waters enter the full ocean without creating any disturbance. One who desires material objects is never peaceful. (2.70)

One who abandons all desires, and becomes free from longing and the feeling of 'I' and 'my', attains peace. (2.71)

O Arjuna, this is the superconscious state of mind. Attaining this state, one is no longer deluded. Gaining this state, even at the end of one's life, a person becomes one with the Absolute. (2.72).

CHAPTER 3: PATH OF SERVICE

Arjuna asked: If You consider that acquiring transcendental knowledge is better than working, then why do You want me to engage in this horrible war, O Krishna? You seem to confuse my mind by apparently

conflicting words. Tell me, decisively, one thing by which I may attain the Supreme. (3.01-02)

Lord Krishna said: In this world I have stated a twofold path of spiritual discipline in the past. The path of Self-knowledge for the contemplative ones, and the path of unselfish work (Seva, Karma-yoga) for all others. (3.03)

One does not attain freedom from the bondage of Karma by merely abstaining from work. No one attains perfection by merely giving up work, because no one can remain actionless even for a moment. Everyone is driven to action helplessly indeed by the forces of Nature. (3.04-05)

Anyone, who restrains the senses but mentally dwells upon the sense objects, is called a pretender. (3.06)

WHY ONE SHOULD SERVE OTHERS?

The one who controls the senses by the trained and purified mind and intellect, and engages the organs of action to selfless service is considered superior. (3.07)

Perform your obligatory duty, because working is indeed better than sitting idle. Even the maintenance of your body would not be possible without work. (3.08)

Work other than those done as a selfless service (Seva) binds human beings. Therefore, becoming free from selfish attachment to the fruits of work, do your duty efficiently as a service to Me. (3.09)

TO HELP EACH OTHER IS THE FIRST COMMANDMENT OF THE CREATOR

In the beginning the creator created human beings together with selfless service (Seva, sacrifice) and said: By serving each other you shall prosper and the sacrificial service shall fulfill all your desires. (3.10)

Nourish the celestial controllers with selfless service, and they will nourish you. Thus nourishing one another you shall attain the Supreme goal. (3.11)

The celestial controllers, served by selfless service, will give you all desired objects. One who enjoys the gift of celestial controllers without sharing with others is, indeed, a thief. (3.12)

The righteous who eat after feeding others are freed from all sins, but the impious who cook food only for themselves without first offering to God, or sharing with others verily eat sin. (3.13)

The living beings are born from food grains, grains are produced by sacrificial work or duty performed by farmers and other field workers. Duty is prescribed in the scriptures. Scriptures (such as the Vedas, the Holy Bible, the Holy Koran) come from the Supreme Being. Thus the all-pervading Supreme Being or God is ever present in selfless service. (3.14-15)

The one who does not help to keep the wheel of creation in motion by sacrificial duty (Seva), and rejoices sense pleasures, that sinful person lives in vain. (3.16)

The one who rejoices the Supreme Being, who is delighted with the Supreme Being, and who is content with the Supreme Being alone, for such a Self-realized person there is no duty. Such a person has no interest, whatsoever, in what is done or what is not done. A Self-realized person does not depend on anybody, except God, for anything. (3.17-18)

LEADERS SHOULD SET AN EXAMPLE

Always perform your duty efficiently and without any selfish attachment to the results, because by doing work without attachment one attains Supreme. (3.19)

King Janaka and others attained perfection of Self-realization by selfless service (Karma-yoga) alone. You should also perform your duty with a view to guide people, and for the welfare of the society. (3.20)

Because whatever noble persons do, others follow. Whatever standard they set up, the world follows. (3.21)

O Arjuna, there is nothing in the three worlds — heaven, earth, and the lower regions — that should be done by Me, nor there is anything unobtained that I should obtain, yet I engage in action. (3.22)

Because, if I do not engage in action relentlessly, O Arjuna, people would follow My path in everyway. These worlds would perish if I do not work, and I shall be the cause of confusion and destruction of all these people. (3.23-24)

WHAT SHOULD THE WISE DO TO THE IGNORANT

As the ignorant work with attachment to the fruits of work, so the wise should work without attachment, for the welfare of the society. (3.25)

The wise should not unsettle the mind of the ignorant ones who are attached to the fruits of work, but the enlightened one should inspire others by performing all works efficiently without selfish attachment. (See also 3.29) (3.26)

ALL WORKS ARE THE WORKS OF NATURE

The forces of Nature do all works. But due to delusion of ignorance people assume themselves to be the doer. (See also 5.09, 13.29, and 14.19) (3.27)

The one who knows the truth about the role of the forces of Nature in getting work done does not become attached to the work. Such a person knows that it is the forces of Nature that get their work done by using our organs as their instruments. (3.28)

But those who are deluded by the illusive power (Maya) of Nature become attached to the works done by the forces of Nature. The wise should not disturb the mind of the ignorant whose knowledge is imperfect. (See also 3.26) (3.29)

Do your duty dedicating all works to God in a spiritual frame of mind free from desire, attachment, and mental grief. (3.30)

Those who always practice this teaching of Mine with faith and are free from cavil become free from the bondage of Karma. But those who carp

at this teaching and do not practice it, consider them ignorant, senseless, and lost. (3.31-32)

All beings follow their nature. Even the wise act according to their own nature. What, then, is the value of sense restraint? (3.33)

TWO MAJOR STUMBLING BLOCKS ON THE PATH OF PERFECTION

Attachments and aversions for the sense objects remain in the senses. One should not come under the control of these two, because they are two major stumbling blocks, indeed, on one's path of Self-realization. (3.34)

One's inferior natural work is better than superior unnatural work. Death in carrying out one's natural work is useful. Unnatural work produces too much stress. (See also 18.47) (3.35)

LUST IS THE ORIGIN OF SIN

Arjuna said: O Krishna, what impels one to commit sin as if unwillingly and forced against one's will? (3.36)

Lord Krishna said: It is the lust born out of passion that becomes anger when unfulfilled. Lust is insatiable and is a great devil. Know this as the enemy. (3.37)

As the fire is covered by smoke, as a mirror by dust, and as an embryo by the amnion; similarly, Self-knowledge gets covered by different degrees of this insatiable lust, the eternal enemy of the wise. (3.38-39)

The senses, the mind, and the intellect are said to be the abode of lust; with these it deludes a person by veiling the Self-knowledge. (3.40)

Therefore, O Arjuna, by controlling the senses first, kill this devil of material desire that destroys Self-knowledge and Self-realization. (3.41)

HOW TO CONTROL LUST

The senses are said to be superior to the body, the mind is superior to the senses, the intellect is superior to the mind, transcendental

knowledge is superior to the intellect, and the Self is superior to transcendental knowledge. (3.42)

Thus, knowing the Self to be superior to the intellect, and controlling the mind by the intellect that is purified by spiritual practices, one must kill this mighty enemy, lust, O Arjuna. (3.43)

CHAPTER 4: PATH OF RENUNCIATION WITH KNOWLEDGE

KARMA-YOGA IS AN ANCIENT FORGOTTEN COMMANDMENT

Lord Krishna said: I taught this Karma-yoga, the eternal science of right action, to King Vivasvan. Vivasvan taught it to Manu. Manu taught it to Ikshvaku. Thus handed down in succession the saintly Kings knew this science of proper action (Karma-yoga). After a long time this science was lost from this earth. Today I have described the same ancient science to you, because you are my sincere devotee and friend. This science is a supreme secret indeed. (4.01-03)

Arjuna said: You were born later, but Vivasvan was born in ancient time. How am I to understand that You taught this science in the beginning of the creation? (4.04)

THE PURPOSE OF INCARNATION OF GOD

Lord Krishna said: Both you and I have taken many births. I remember them all, O Arjuna, but you do not remember. (4.05)

Though I am eternal, immutable, and the Lord of all beings, yet I manifest Myself by controlling the material Nature using My own divine potential energy (Maya). (See also 10.14) (4.06)

Whenever there is a decline of Dharma (Righteousness) and a predominance of Adharma (Unrighteousness), O Arjuna, then I manifest Myself. I appear from time to time for protecting the good, for transforming the wicked, and for establishing world order (Dharma). (4.07-08)

The one who truly understands My transcendental appearance, and activities of creation, maintenance, and dissolution attains My Supreme Abode and is not born again after leaving this body, O Arjuna. (4.09)

Many have become free from attachment, fear, anger, and attained salvation by taking refuge in Me, by becoming fully absorbed in My thoughts, and by getting purified by the fire of Self-knowledge. (4.10)

PATH OF WORSHIP AND PRAYER

With whatever motive people worship Me, I fulfill their desires accordingly. People worship Me with different motives. (4.11)

Those who long for success in their work here on the earth worship the celestial controllers. Success in work comes quickly in this human world. (4.12)

DIVISION OF LABOR IS BASED ON THE APTITUDE OF PEOPLE

I created the four divisions of human society based on aptitude and vocation. Though I am the author of this system of the division of labor, one should know that I do nothing directly and I am eternal. (See also 18.41) (4.13)

Works do not bind Me, because I have no desire for the fruits of work. The one who fully understands and practices this truth is also not bound by Karma. (4.14)

The ancient seekers of salvation also performed their duties with this understanding. Therefore, you should do your duty as the ancients did. (4.15)

ATTACHED, DETACHED, AND FORBIDDEN ACTION

Even the wise ones are confused about what is action and what is inaction. Therefore, I shall clearly explain what is action, knowing that one shall be liberated from the evil of birth and death. (4.16)

The true nature of action is very difficult to understand. Therefore, one should know the nature of attached action, the nature of detached action, and also the nature of forbidden action. (4.17)

A KARMA-YOGI IS NOT SUBJECT TO THE KARMIC LAWS

The one who sees inaction in action, and action in inaction, is a wise person. Such a person is a yogi and has accomplished everything. (See also 3.05, 3.27, 5.08 and 13.29) (4.18)

A person, whose desires have become selfless by being roasted in the fire of Self-knowledge, is called a sage by the wise. (4.19)

The one who has abandoned selfish attachment to the fruits of work, and remains ever content and dependent on no one but God, such a person though engaged in activity does nothing at all, and incurs no Karmic reaction. (4.20)

The one who is free from desires, whose mind and senses are under control, and who has renounced all proprietorship, does not incur sin the Karmic reaction by doing bodily action. (4.21)

A Karma-yogi who is content with whatever gain comes naturally by His will, who is unaffected by pairs of opposites, and free from envy, equanimous in success and failure is not bound by Karma. (4.22)

All Karmic bonds of a Karma-yogi who is free from attachment, whose mind is fixed in Self-knowledge, and who does work as a service to the Lord dissolves away (4.23)

The Spirit shall be realized by the one who considers everything as a manifestation, or an act, of the Spirit. (Also see 9.16) (4.24)

DIFFERENT TYPES OF SPIRITUAL PRACTICES OR SACRIFICES

Some yogis perform the service of worship to celestial controllers, while others study scriptures for Self-knowledge. Some restrain their senses and give up their sensual pleasures. Others perform breathing and other yogic exercises. Some give charity and offer their wealth as a sacrifice. (4.25-28)

Those who are engaged in yogic practices, reach the breathless state of trance by offering inhalation into exhalation and exhalation into inhalation as a sacrifice (by using short breathing Kriya techniques). (4.29)

Others restrict their diet and offer their inhalations as sacrifice into their inhalations. All these people are the knowers of sacrifice, and are purified by their sacrifice. (4.30)

Those who perform selfless service obtain the nectar of Self-knowledge as a result of their sacrifice and attain the Supreme Being. O Arjuna, even this world is not a happy place for the non-sacrificer, how can the other world be? (See also 4.38, and 5.06). (4.31)

Many types of spiritual disciplines are described in the Vedas. Know that all of them are the action of body, mind, and senses prompted by the forces of Nature. Understanding this, one shall attain Nirvana or salvation. (See also 3.14) (4.32)

ACQUIRING TRANSCENDENTAL KNOWLEDGE IS A SUPERIOR SPIRITUAL PRACTICE

Acquiring transcendental knowledge is superior to any material sacrifice such as giving charity. Because, purification of mind and intellect that eventually leads to the dawn of transcendental knowledge and Self-realization is the sole purpose of any spiritual action. (4.33)

Acquire this transcendental knowledge from a Self-realized master by humble reverence, by sincere inquiry, and by service. The empowered ones, who have realized the Truth, will teach you. (4.34)

After knowing the transcendental science, O Arjuna, you shall not again become deluded like this. With this knowledge you shall see the entire creation within your own higher Self, and thus within Me. (See also 6.29, 6.30, 11.07, 11.13) (4.35)

Even if one is the most sinful of all sinners, one shall yet cross over the ocean of sin by the raft of Self-knowledge alone. (4.36)

As the blazing fire reduces wood to ashes; similarly, the fire of Self-knowledge reduces all bonds of Karma to ashes, O Arjuna. (4.37)

TRANSCENDENTAL KNOWLEDGE IS AUTO-MATICALLY REVEALED TO A KARMA-YOGI

Verily, there is no purifier in this world like the true knowledge of the Supreme Being. One discovers this knowledge within, naturally, in course of time when one's mind is cleansed of selfishness by Karma-yoga. (See also 4.31, and 5.06, 18.78). (4.38)

The one who has faith in God, is sincere in yogic practices, and has control over the mind and senses gains this transcendental knowledge. Having gained this knowledge, one quickly attains supreme peace or liberation. (4.39)

The irrational, the faithless, and the disbeliever (atheist) perishes. There is neither this world, nor the world beyond, nor happiness for the disbeliever. (4.40)

BOTH TRANSCENDENTAL KNOWLEDGE AND KARMA-YOGA ARE NEEDED

FOR NIRVANA

Work does not bind a person who has renounced work by renouncing the fruits of work through Karma-yoga, and whose confusion with regard to body and Spirit is completely destroyed by the application of Self-knowledge, O Arjuna. (4.41)

Therefore, cut the ignorance-born confusion with regard to body and Spirit by the sword of Self-knowledge, resort to Karma-yoga, and get up for the war, O Arjuna. (4.42)

CHAPTER 5: PATH OF RENUNCIATION

Arjuna asked: O Krishna, You praise the path of transcendental knowledge, and also the path of performance of selfless service (Karma-yoga). Tell me, definitely, which one is the better of the two paths. (See also 5.05) (5.01)

Lord Krishna said: The path of Self-knowledge and the path of selfless service both lead to the supreme goal. But, of the two, the path of selfless service is superior to path of Self-knowledge, because it is easier to practice. (5.02)

A person should be considered a true renunciant who has neither attachment nor aversion for anything. One is easily liberated from Karmic bondage by becoming free from attachment and aversion. (5.03)

BOTH PATHS LEAD TO SUPREME

The ignorant — not the wise — consider the path of Self-knowledge and the path of selfless service (Karma-yoga) as different from each other. The person, who has truly mastered one, gets the benefits of both. (5.04)

Whatever goal a renunciant reaches, a Karma-yogi also reaches the same goal. Therefore, the one who sees the path of renunciation and the path of unselfish work as the same really sees. (See also 6.01 and 6.02) (5.05)

But, true renunciation, O Arjuna, is difficult to attain without Karma-yoga. A sage equipped with Karma-yoga quickly attains Nirvana. (See also 4.31, and 4.38) (5.06)

A Karma-yogi, whose mind is pure, whose mind and senses are under control, and who sees one and the same Spirit in all beings, is not bound by Karma though engaged in work. (5.07)

A TRANSCENDENTALIST DOES NOT CONSIDER ONESELF AS THE DOER

The wise who knows the truth thinks: "I do nothing at all." In seeing, hearing, touching, smelling, eating, walking, sleeping, breathing; and speaking, giving, taking, as well as opening and closing the eyes, the wise believes that only the senses are operating upon their objects. (See also 3.27, 13.29, and 14.19) (5.08-09)

A KARMA-YOGI WORKS FOR GOD

One who does all work as an offering to God — abandoning selfish attachment to results — remains untouched by Karmic reaction or sin as a lotus leaf never gets wet by water. (5.10)

The Karma-yogis perform action without selfish attachment with their body, mind, intellect, and senses only for the purification of their mind and intellect. (5.11)

A Karma-yogi attains Supreme Bliss by abandoning attachment to the fruits of work; while others, who are attached to the fruits of work, become bound by selfish work. (5.12)

THE PATH OF KNOWLEDGE

A person, who has completely renounced the fruits of all works, dwells happily in the City of Nine Gates, neither performing nor directing action. (5.13)

The Lord neither creates the urge for action, nor the feeling of doership, nor the attachment to the results of action in people. The powers of material Nature do all these. (5.14)

The Lord does not take the responsibility for the good or evil deeds of anybody. The veil of ignorance covers the Self-knowledge; thereby people become deluded and do evil deeds. (5.15)

Transcendental knowledge destroys the ignorance of the Spirit and reveals the Supreme Being just as the sun reveals the beauty of objects of the world. (5.16)

Persons, whose mind and intellect are totally merged in the Supreme Being, who are firmly devoted to the Supreme, who have God as their supreme goal and sole refuge, and whose impurities are destroyed by the knowledge of the self, do not take birth again. (5.17)

ADDITIONAL MARKS OF AN ENLIGHTENED PERSON

An enlightened person — by perceiving God in all — looks at a learned person, an outcast, even a cow, an elephant, or a dog with an equal eye. (See also 6.29) (5.18)

Everything has been accomplished in this very life by the one whose mind is set in equality. Such a person has realized the Supreme Being, because the Supreme Being is flawless and impartial. (See also 18.55) (5.19)

One who neither rejoices on obtaining what is pleasant, nor grieves on obtaining the unpleasant, who has a steady mind, who is undeluded, and who is a knower of the Supreme Being, such a person eternally abides with the Supreme Being. (5.20)

Such a person who is in union with the Supreme Being becomes unattached to external sensual pleasures by discovering the joy of the Self through contemplation, and enjoys transcendental bliss. (5.21)

Sensual pleasures are verily the source of misery, and have a beginning and an end. Therefore the wise, O Arjuna, does not rejoice in sensual pleasures. (See also 18.38) (5.22)

One who is able to withstand the impulse of lust and anger before death is a yogi, and a happy person. (5.23)

One who finds happiness with the Supreme Being, who rejoices Supreme Being within, and who is illuminated by Self-knowledge; such a yogi attains Nirvana, and goes to the Supreme Being. (5.24)

Seers, whose sins (or imperfections) are destroyed, whose doubts have been dispelled by Self-knowledge, whose minds are disciplined, and who are engaged in the welfare of all beings, attain the Supreme Being. (5.25)

Those who are free from lust and anger, who have subdued the mind and senses, and who have known the Self, easily attain Nirvana. (5.26)

THE THIRD PATH THE PATH OF DEVOTIONAL MEDITATION AND CONTEMPLATION

A sage is verily liberated by renouncing all sense enjoyments, fixing the eyes and the mind at an imaginary black dot between the eye brows, equalizing the breath moving through the nostrils by using yogic techniques, keeping the senses, mind, and intellect under control, having salvation as the prime goal, and by becoming free from lust, anger, and fear. (5.27-28)

My devotee attains peace by knowing the Supreme Being as the enjoyer of sacrifices and austerities, as the great Lord of the entire universe, and as the friend of all beings. (5.29)

CHAPTER 6: PATH OF MEDITATION

A KARMA-YOGI IS A RENUNCIANT

Lord Krishna said: One who performs the prescribed duty without seeking its fruit for personal enjoyment is a renunciant and a Karma-yogi. One does not become a renunciant merely by not lighting the fire, and one does not become a yogi merely by abstaining from work. (6.01)

O Arjuna, renunciation (Samnyasa) is same as Karma-yoga. Because, no one becomes a Karma-yogi who has not renounced the selfish motive behind an action. (See also 5.01, 5.05, 6.01, and 18.02) (6.02)

A DEFINITION OF YOGA

For the wise, who seeks to attain yoga of meditation, or the equanimity of mind, Karma-yoga is said to be the means. For the one who has attained yoga, the equanimity becomes the means of Self-realization. A person is said to have attained yogic perfection when he or she has no desire for sensual pleasures, or attachment to the fruits of work, and has renounced all personal selfish motives. (6.03-04)

MIND IS THE BEST FRIEND AS WELL AS THE WORST ENEMY

One must elevate and not degrade oneself by one's own mind. The mind alone is one's friend as well as one's enemy. The mind is the friend of those who have control over it, and the mind acts like an enemy for those who do not control it. (6.05-06)

One who has control over the lower self the mind and senses is tranquil in heat and cold, in pleasure and pain, and in honor and dishonor, and remains ever steadfast with the supreme Self. (6.07)

A person is called yogi who has both Self-knowledge and Self-realization, who is equanimous, who has control over the mind and senses, and to whom a clod, a stone, and gold are the same. (6.08)

A person is considered superior who is impartial towards companions, friends, enemies, neutrals, arbiters, haters, relatives, saints, and sinners. (6.09)

TECHNIQUES OF MEDITATION

A yogi, seated in solitude and alone, should constantly try to contemplate on a mental picture or just the majesty of the Supreme Being after bringing the mind and senses under control, and becoming free from desires and proprietorship. (6.10)

One should sit on his or her own firm seat that is neither too high nor too low, covered with grass, a deerskin, and a cloth, one over the other, in a clean spot. Sitting there in a comfortable position and concentrating the mind on God, controlling the thoughts and the activities of the senses, one should practice meditation for self-purification. (6.11-12)

One should sit by holding the waist, spine, chest, neck, and head erect, motionless and steady; fix the eyes and the mind steadily on the front of the nose, without looking around; make your mind serene and fearless, practice celibacy; have the mind under control, think of Me, and have Me as the supreme goal. (See also 4.29, 5.27, 8.10, and 8.12) (6.13-14)

Thus, by always practicing to keep the mind fixed on Me, the yogi whose mind is subdued attains peace of Nirvana and comes to Me. (6.15)

This yoga is not possible, O Arjuna, for the one who eats too much, or who does not eat at all; who sleeps too much or too little. (6.16)

The yoga of meditation destroys all sorrow for the one who is moderate in eating, recreation, working, sleeping, and waking. (6.17)

A person is said to have achieved yoga, the union with the Spirit, when the perfectly disciplined mind becomes free from all desires, and gets completely united with the Spirit in trance. (6.18)

A lamp in a spot sheltered by the Spirit from the wind of desires does not flicker. This simile is used for the subdued mind of a yogi practicing meditation on the Spirit. (6.19)

When the mind disciplined by the practice of meditation becomes steady, one becomes content with the Spirit by beholding the Spirit of God with purified intellect. (6.20)

One feels infinite bliss that is perceivable only through the intellect, and is beyond the reach of the senses. After realizing the Absolute Reality, one is never separated from it. (6.21)

After Self-realization (SR), one does not regard any other gain superior to SR. Established in SR, one is not moved even by the greatest calamity. (6.22)

The state of severance of union with sorrow is called yoga. This yoga should be practiced with firm determination, and without any mental reservation. (6.23)

One gradually attains tranquillity of mind by totally abandoning all selfish desires, completely restraining the senses from the sense objects by the intellect, and keeping the mind fully absorbed in the Spirit by means of a well-trained and purified intellect and thinking of nothing else. (6.24-25)

Wheresoever this restless and unsteady mind wanders away, one should gently bring it back to the reflection of God. (6.26)

WHO IS A YOGI

Supreme bliss comes to a Self-realized yogi whose mind is tranquil, whose desires are under control, and who is free from faults. (6.27)

Such a sinless yogi, who constantly engages his or her mind and intellect with the Spirit, easily enjoys the infinite bliss of contact with The Spirit. (6.28)

A yogi, who is in union with the Supreme Being, sees every being with an equal eye because of perceiving the omnipresent Spirit abiding in all beings, and all beings abiding in the Supreme Being. (See also 4.35, 5.18) (6.29)

Those who perceive Me in everything, and behold everything in Me, are not separated from Me, and I am not separated from them. (6.30)

The non-dualists, who adore Me as abiding in all beings, abide in Me irrespective of their mode of living. (6.31)

One is considered the best yogi who regards every being like oneself, and who can feel the pain and pleasures of others as one's own, O Arjuna. (6.32)

TWO METHODS TO SUBDUE THE RESTLESS MIND

Arjuna said: O Krishna, You have said that the yoga of meditation is characterized by the equanimity of mind, but due to restlessness of mind I do not perceive the steady state of mind. Because the mind, indeed, is very unsteady, turbulent, powerful, and obstinate, O Krishna. I think restraining the mind is as difficult as restraining the wind. (6.33-34)

Lord Krishna said: Undoubtedly, O Arjuna, the mind is restless and difficult to restrain, but it is subdued by any constant vigorous spiritual practice ¾ such as meditation ¾ with perseverance, and by detachment, O Arjuna. (6.35)

In My opinion, yoga is difficult for the one whose mind is not subdued. However, yoga is attainable by the person of subdued mind by striving through proper means. (6.36)

DESTINATION OF UNSUCCESSFUL YOGI

Arjuna said: The faithful who deviates from the path of meditation and fails to attain yogic perfection due to unsubdued mind — what is the destination of such a person, O Krishna? (6.37)

Do they not perish like a dispersing cloud, O Krishna, having lost both the heavenly and the worldly pleasures, supportless and bewildered on the path of Self-realization? (6.38)

O Krishna, only You are able to completely dispel this doubt of mine. Because there is none, other than You, who can dispel this doubt. (See also 15.15) (6.39)

Lord Krishna said: There is no destruction, O Arjuna, for a yogi either here or hereafter. A transcendentalist is never put to grief, My dear friend. (6.40)

The less evolved unsuccessful yogi is reborn in the house of the pious and prosperous after attaining heaven and living there for many years. The highly evolved unsuccessful yogi does not go to heaven, but is born in a spiritually advanced family. A birth like this is very difficult, indeed, to obtain in this world. (6.41-42)

There he or she regains the knowledge acquired in the previous life, and strives again to achieve perfection, O Arjuna. (6.43)

The unsuccessful yogi is instinctively carried towards God by virtue of the impressions of yogic practices of previous lives. Even the inquirer of yoga the union with God surpasses those who perform Vedic rituals. (6.44)

The yogi, who diligently strives, becomes completely free from all imperfections after gradually perfecting through many incarnations, and reaches the Supreme Abode. (6.45)

WHO IS THE BEST YOGI

The yogi, who is devoted to meditation, is superior to the ascetics. The yogi is superior to the Vedic scholars. The yogi is superior to the ritualists. Therefore, O Arjuna, be a yogi. (6.46)

And I consider the yogi-devotee who lovingly contemplates on Me with supreme faith, and whose mind is ever absorbed in Me to be the best of all the yogis. (See also 12.02 and 18.66) (6.47)

CHAPTER 7: SELF-KNOWLEDGE AND ENLIGHTENMENT

Lord Krishna said: O Arjuna, listen how you shall know Me fully without any doubt, with your mind absorbed in Me, taking refuge in Me, and performing yogic practices. (7.01)

METAPHYSICAL KNOWLEDGE IS THE ULTIMATE KNOWLEDGE

I shall impart you Self-knowledge together with enlightenment, after comprehending that nothing more remains to be known in this world. (7.02)

SEEKERS ARE VERY FEW

Scarcely one out of thousands of persons strives for perfection of Self-realization. Scarcely one among those successful strivers truly understands Me. (7.03)

DEFINITIONS OF MATTER, CONSCIOUSNESS, AND SPIRIT

The mind, intellect, ego, ether, air, fire, water, and earth are the eightfold division of My material energy. (See also 13.05) (7.04)

The material Nature or matter is My lower Nature. My other higher Nature is the Spirit by which this entire universe is sustained, O Arjuna. (7.05)

SUPREME SPIRIT IS THE BASIS OF MATTER, CONSCIOUSNESS, AND SPIRIT

Know that all creatures have evolved from this twofold energy; and the Supreme Spirit is the source of origin as well as dissolution of the entire universe. (See also 13.26) (7.06)

There is nothing higher than the Supreme Being, O Arjuna. Everything in the universe is strung on the Supreme Being, like jewels are strung on the thread of a necklace. (7.07)

SUPREME SPIRIT IS THE BASIS OF EVERYTHING

O Arjuna, I am the sapidity in the water, I am the radiance in the sun and the moon, the sacred syllable OM in all the Vedas, the sound in the ether, and potency in human beings. I am the sweet fragrance in the earth. I am the heat in the fire, the life in all living beings, and the austerity in the ascetics. (7.08-09)

O Arjuna, know Me to be the eternal seed of all creatures. I am the intelligence of the intelligent, and the brilliance of the brilliant. (See also 9.18 and 10.39). I am the strength of the strong who is devoid of selfish attachment. I am the lust in human beings that is devoid of sense gratification, and is in accord with Dharma (for the sacred purpose of procreation after marriage), O Arjuna. (7.10-11)

Know that three modes of material Nature goodness, passion, and ignorance also emanate from Me. I am not dependent on, or affected by,

the modes of material Nature; but the modes of material Nature are dependent on Me. (See also 9.04 and 9.05) (7.12)

Human beings are deluded by various aspects of these three modes of material Nature; therefore, they do not know Me, who is eternal and above these modes. (7.13)

HOW TO OVERCOME THE DELUSIVE DIVINE POWER (MAYA)

This divine power (Maya) of Mine, consisting of three states of matter or mind, is very difficult to overcome. Only those who surrender unto Me easily cross over this Maya. (See also 14.26, 15.19, and 18.66) (7.14)

WHO SEEKS GOD?

The evil doers, the ignorant, the lowest persons who are attached to demonic nature, and whose power of discrimination has been taken away by divine illusive power (Maya) do not worship or seek Me. (7.15)

Four types of virtuous ones worship or seek Me, O Arjuna. They are: The distressed, the seeker of Self-knowledge, the seeker of wealth, and the enlightened one who has experienced the Supreme Being. (7.16)

Among them the enlightened devotee, who is ever united with Me and whose devotion is single-minded, is the best. Because I am very dear to the enlightened, and the enlightened is very dear to Me. (7.17)

All these seekers are indeed noble. But, I regard the enlightened devotee as My very Self, because the one who is steadfast abides in My Supreme Abode. (See also 9.29) (7.18)

After many births the enlightened one resorts to Me by realizing that everything is, indeed, My (or Supreme Being's) manifestation. Such a great soul is very rare. (7.19)

Persons, whose discernment has been carried away by various desires impelled by their Karmic impression, resort to celestial controllers and practice various religious rites. (7.20)

WORSHIP OF DEITY IS ALSO A WORSHIP OF GOD

Whosoever desires to worship whatever deity — using any name, form, and method — with faith, I make their faith steady in that very deity. Endowed with steady faith they worship that deity, and obtain their wishes through that deity. Those wishes are, indeed, granted only by Me. (7.21-22)

Such material gains of these less intelligent human beings are temporary. The worshipers of celestial controllers go to celestial controllers, but My devotees certainly come to Me. (7.23)

GOD CAN BE SEEN IN AN IMAGE OF ANY DESIRED FORM OF WORSHIP

The ignorant ones — unable to understand My immutable, incomparable, incomprehensible, and transcendental form — assume that I, the Supreme Being, am formless and take forms or incarnate. Concealed by My divine power (Maya), I do not reveal Myself to such ignorants who do not know and understand My unborn, eternal, and transcendental form and personality. (7.24-25)

I know, O Arjuna, the beings of the past, of the present, and those of the future, but no one really knows Me. (7.26)

All beings in this world are in utter ignorance due to delusion of pairs of opposites born of likes and dislikes, O Arjuna. But persons of unselfish deeds, whose Karma or sin has come to an end, become free from the delusion of pairs of opposites and worship Me with firm resolve. (7.27-28)

Those who strive for freedom from the cycles of birth, old age, and death — by taking refuge in God — fully comprehend the true nature and powers of the Supreme. (7.29)

The steadfast persons, who know Me alone as the basis of all the mortal beings, Temporal Beings, and the Eternal Being even at the time of death, attain Me. (See also 8.04) (7.30)

CHAPTER 8: THE ETERNAL SPIRIT

Arjuna said: O Krishna, who is the Eternal Being or the Spirit? What is the nature of the Eternal Being? What is Karma? Who are the mortal

beings? And who are Temporal Beings? Who is the Supreme Being, and how does He dwell in the body? How can You, the Supreme Being, be remembered at the time of death by those who have control over their minds, O Krishna? (8.01-02)

DEFINITION OF SUPREME SPIRIT, SPIRIT, INDIVIDUAL SOUL, AND KARMA

Lord Krishna said: The eternal and immutable Spirit of the Supreme Being is also called Eternal Being or the Spirit. The inherent power of cognition and desire of Eternal Being (Spirit) is called the nature of Eternal Being. The creative power of Eternal Being (or Spirit) that causes manifestation of the living entity is called Karma. (8.03)

Various expansions of the Supreme Being are also called Temporal Beings or Divine Beings. The Supreme Being also resides inside the physical bodies as the divine Controller. (8.04)

THEORY OF REINCARNATION AND KARMA

The one who remembers the Supreme Being exclusively even while leaving the body at the time of death, attains the Supreme Abode; there is no doubt about it. (8.05)

Remembering whatever object one leaves the body at the end of life, one attains that object. Thought of whatever object prevails during one's lifetime, one remembers only that object at the end of life and achieves it. (8.06)

A SIMPLE METHOD OF GOD-REALIZATION

Therefore, always remember Me and do your duty. You shall certainly attain Me if your mind and intellect are ever focused on Me. (8.07)

By contemplating on Me with an unwavering mind that is disciplined by the practice of meditation, one attains the Supreme Being, O Arjuna. (8.08)

One who meditates on the Supreme Being as the omniscient, the oldest, the controller, smaller than the smallest and bigger than the biggest, the

sustainer of everything, the inconceivable, the self-luminous like the sun, and transcendental (or beyond the material reality) at the time of death with steadfast mind and devotion by making the flow of bioimpulses rise up to the middle of the eye brows by the power of yogic practices; one attains the Supreme Being. (See also verses 4.29, 5.27, 6.13) (8.09-10)

Now I shall briefly explain the process to attain the Supreme Abode that the knowers of the Veda call immutable; into which the ascetics, freed from attachment, enter; and desiring which people lead a life of celibacy. (8.11)

ATTAIN SALVATION BY MEDITATING ON GOD AT THE TIME OF DEATH

When one leaves the physical body by controlling all the senses; focusing the mind on God, and the bioimpulses (Pranas) in the cerebrum; engaged in yogic practice; meditating on Me and uttering OM the sacred monosyllable sound power of Spirit one attains the Supreme Abode. (8.12-13)

I am easily attainable, O Arjuna, by that ever steadfast devotee who always thinks of Me and whose mind does not go elsewhere. (8.14)

After attaining Me, the great souls do not incur rebirth in this miserable transitory world, because they have attained the highest perfection. (8.15)

The dwellers of all the worlds up to and including the world of the creator are subject to the miseries of repeated birth and death. But, after attaining Me, O Arjuna, one does not take birth again. (See also 9.25) (8.16)

EVERYTHING IN THE CREATION IS CYCLIC

Those who know that the duration of creation lasts 4.32 billion years and that the duration of destruction also lasts 4.32 billion years, they are the knowers of the cycles of creation and destruction. (8.17)

All manifestations come out of the primary material Nature during the creative cycle, and they merge into the primary material Nature during the destructive cycle. (8.18)

The same multitude of beings comes into existence again and again at the arrival of the creative cycle; and is annihilated, inevitably, at the arrival of the destructive cycle. (8.19)

There is another eternal transcendental existence higher than the changeable material Nature called Eternal Being or Spirit that does not perish when all created beings perish. This is also called the Supreme Abode. Those who attain the Supreme Abode do not take birth again. (8.20-21)

TWO BASIC PATHS OF DEPARTURE FROM THE WORLD

This Supreme Abode, O Arjuna, is attainable by unswerving devotion to Me within which all beings exist, and by which the entire universe is pervaded. (See also 9.04 and 11.55) (8.22)

O Arjuna, now I shall describe different paths departing by which, during death, the yogis do or do not come back. (8.23)

Fire, light, daytime, the bright lunar fortnight, and the six months of the northern solstice of the sun — departing by the path of these celestial controllers, yogis who know the Spirit attain the Supreme. (8.24)

Smoke, night, the dark lunar fortnight, and the six months of southern solstice of the sun — departing by these paths, the righteous person attains heaven and comes back to earth. (8.25)

The path of light of spiritual practice and Self-knowledge and the path of darkness of materialism and ignorance are thought to be the world's two eternal paths. The former leads to salvation and the latter leads to rebirth as human beings. (8.26)

TRANSCENDENTAL KNOWLEDGE LEADS TO SALVATION

Knowing these two paths, O Arjuna, a yogi is not bewildered at all. Therefore, one should be resolute in attaining salvation — the goal of human birth — at all times. (8.27)

The one who knows all this knowledge goes beyond getting the benefits of the study of the Vedas, performance of sacrifices, austerities, and charities; and attains salvation. (8.28)

CHAPTER 9: SUPREME KNOWLEDGE AND THE BIG MYSTERY

Lord Krishna said: I shall reveal to you, who do not disbelieve, the most profound secret transcendental knowledge together with transcendental experience. Having known this you will be freed from the miseries of worldly existence. (9.01)

KNOWLEDGE OF THE NATURE OF SUPREME IS THE BIGGEST MYSTERY

This Self-knowledge is the king of all knowledge, is the most secret, is very sacred, it can be perceived by instinct, conforms to righteousness (Dharma), is very easy to practice, and is timeless. (9.02)

O Arjuna, those who have no faith in this knowledge do not attain Me, and follow the cycles of birth and death. (9.03)

This entire universe is an expansion of Mine. All beings depend on Me (like a chain depends on gold, and the milk products depend on milk). I do not depend on or affected by them; because I am the highest of all. (See also 7.12) (9.04)

Look at the power of My divine mystery; in reality, I the sustainer and creator of all beings do not depend on them, and they also do not depend on Me. (In fact, the gold-chain does not depend on gold; the gold-chain is nothing but gold. Also, matter and energy are different as well as non-different). (9.05)

Perceive that all beings remain in Me — without any contact or without producing any effect — as the mighty wind, moving everywhere, eternally remains in space. (9.06)

THEORY OF EVOLUTION AND INVOLUTION

All beings merge into My primary material Nature at the end of a cycle of just over 311 trillion solar years, O Arjuna, and I create them again at the beginning of the next cycle. (See also 8.17) (9.07)

I create the entire multitude of beings again and again with the help of My material Nature. These beings are under control of the modes of material Nature. (9.08)

These acts of creation do not bind Me, O Arjuna, because I remain indifferent and unattached to those acts. (9.09)

The divine kinetic energy (Maya) with the help of material Nature creates all animate and inanimate objects under My supervision, and thus the creation keeps on going, O Arjuna. (See also 14.03) (9.10)

WAYS OF THE WISE, AND OF THE IGNORANT ARE DIFFERENT

The ignorant persons despise Me when I appear in human form, because they do not know My transcendental nature as the great Lord of all beings, and take Me for an ordinary human being. They are unable to recognize Me, because they have false hopes, false actions, and false knowledge; and possess delusive qualities of fiends and demons. (9.11-12)

But great souls, O Arjuna, who possess divine qualities (See 16.01-03) know Me as immutable; as the material and efficient cause of creation, and worship Me single-mindedly with loving devotion. (9.13)

Persons of firm resolve worship Me with ever-steadfast devotion by always singing My glories, striving to attain Me, and prostrating before Me with devotion. (9.14)

Some worship Me by acquiring the knowledge of God. Others worship the infinite as the One in all (or non-dual), as the master of all (or dual), and in various other ways. (9.15)

EVERYTHING IS A MANIFESTATION OF THE ABSOLUTE

I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter, I am the fire, and I am the oblation. (See also 4.24). I am the supporter of the universe, the father, the mother, and the grandfather. I am the object of knowledge, the sacred syllable OM, and the Vedas. I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the

foundation, the substratum, and the immutable seed. (See also 7.10 and 10.39) (9.16-18)

I give heat, I send as well as withhold the rain. I am immortality as well as death, I am also both the eternal Absolute and the temporal, O Arjuna. (The Supreme Being has become everything, See also 13.12) (9.19)

ATTAIN SALVATION BY DEVOTIONAL LOVE

The doers of the rituals prescribed in the Vedas, the drinkers of the nectar of devotion, and whose sins are cleansed, worship Me by doing good deeds for gaining heaven. As a result of their meritorious deeds they go to heaven and enjoy celestial sense pleasures. (9.20)

They return to the mortal world after enjoying the wide world of heavenly pleasures upon exhaustion of the fruits of their good Karma. Thus following the injunctions of the Vedas, persons working for the fruit of their actions take repeated birth and death. (See also 8.25) (9.21)

I personally take care of both spiritual and material welfare of those ever-steadfast devotees who always remember and adore Me with single-minded contemplation. (9.22)

O Arjuna, even those devotees who worship the deities with faith, they also worship Me, but in an improper way. (9.23)

Because I, the Supreme Being, alone am the enjoyer of all sacrificial services, and Lord of the universe. But people do not know My true transcendental nature. Therefore, they fall into the repeated cycles of birth and death. (9.24)

Worshippers of the celestial controllers go to the celestial controllers, the worshippers of the ancestors go to the ancestors, and the worshippers of the ghosts go to the ghosts, but My devotees come to Me, and are not born again. (See also 8.16) (9.25)

LORD ACCEPTS AND EATS THE OFFERING OF LOVE AND DEVOTION

Whosoever offers Me a leaf, a flower, a fruit, or water with devotion; I accept and eat the offering of devotion by the pure-hearted. (9.26)

O Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever charity you give, whatever austerity you perform, do all that as an offering unto Me. (See also 12.10, 18.46) (9.27)

You shall become free from the bondage good and bad of Karma and come to Me by this attitude of complete renunciation. (9.28)

The Self is present equally in all beings. There is no one hateful or dear to Me. But, those who worship Me with love and devotion are very close to Me, and I am also very close to them. (See also 7.18) (9.29)

THERE IS NO UNFORGIVABLE SINNER

Even if the most sinful person resolves to worship Me with single-minded loving devotion, such a person must be regarded as a saint because of making the right resolution. (9.30)

Such a person soon becomes righteous and attains everlasting peace. Be aware, O Arjuna, that My devotee shall never perish or fall down. (9.31)

PATH OF DEVOTIONAL LOVE IS EASIER

Anybody can attain the Supreme Abode by just surrendering unto My will with loving devotion, O Arjuna. (See also 18.66) (9.32)

Then, it should be very easy for the wise and devout sages to attain the Supreme Being. Therefore, having obtained this joyless and transitory human life, one should always worship Me with loving devotion. (9.33)

Always think of Me, be devoted to Me, worship Me, and bow down to Me. Thus uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me. (9.34)

CHAPTER 10: MANIFESTATION OF THE ABSOLUTE

Lord Krishna said: O Arjuna, listen once again to My supreme word that I shall speak to you, who is very dear to Me, for your welfare. (10.01)

GOD IS THE ORIGIN OF EVERYTHING

Neither the celestial controllers, nor the great sages know My origin, because I am the origin of celestial controllers and great sages also. (10.02)

One who knows Me as the unborn, the beginningless, and the Supreme Lord of the universe, is considered wise among the mortals, and becomes liberated from the bondage of Karma. (10.03)

Discrimination, Self-knowledge, non-delusion, forgiveness, truthfulness, control over the mind and senses, tranquillity, pleasure, pain, birth, death, fear, fearlessness; nonviolence, equanimity, contentment, austerity, charity, fame, ill fame these diverse qualities in human beings arise from Me alone. (10.04-05)

The great saints, sages, and all the creatures of the world were born from My potential energy. (10.06)

One who truly understands My manifestations and yogic powers is united with Me by unswerving devotion. There is no doubt about it. (10.07)

I am the origin of all. Everything emanates from Me. The wise ones who understand this adore Me with love and devotion. (10.08)

My devotees remain ever content and delighted. Their minds remain absorbed in Me, and their lives surrendered unto Me. They always enlighten each other by talking about Me. (10.09)

LORD GIVES KNOWLEDGE TO HIS DEVOTEES

I give the knowledge and understanding of the metaphysical science to those who are ever united with Me and lovingly adore Me by which they come to Me. (10.10)

I, who dwell within their inner psyche as consciousness, destroy the darkness born of ignorance by the shining lamp of transcendental knowledge as an act of compassion for them. (10.11)

Arjuna said: You are the Supreme Being, the Supreme Abode, the Supreme Purifier, the Eternal Being, the primal God, the unborn, and the omnipresent. All saints and sages have thus acclaimed You, and now You Yourself are telling me. (10.12-13)

NOBODY CAN KNOW THE REAL NATURE OF REALITY

O Krishna, I believe all that You have told me to be true. O Lord, neither the celestial controllers nor the demons fully understand Your real nature. (See also 4.06) (10.14)

O Creator and Lord of all beings, God of all celestial rulers, the Supreme person, and Lord of the universe, You alone know Yourself by Yourself. (10.15)

Therefore, You alone are able to fully describe Your own divine glories the manifestations by which You exist pervading all the universes. (10.16)

How may I know You, O Lord, by constant contemplation? In what form of manifestation are You to be thought of by me, O Lord? (10.17)

O Lord, explain to me again in detail, Your yogic power and glory; because I am not satiated by hearing Your nectar-like words. (10.18)

EVERYTHING IS A MANIFESTATION OF THE ABSOLUTE

Lord Krishna said: O Arjuna, now I shall explain to you My prominent divine manifestations, because My manifestations are endless. (10.19)

O Arjuna, I am the Supreme Spirit (or Supersoul) abiding in the inner psyche of all beings. I am also the creator, maintainer, and destroyer or the beginning, the middle, and the end of all beings. (10.20)

I am the sustainer, I am the radiant sun among the luminaries, I am the controller of wind, I am the moon among the stars. (10.21)

I am the Vedas, I am the celestial rulers, I am the mind among the senses, I am the consciousness in living beings. (10.22)

I am Lord Shiva, I am the god of wealth, I am the fire god, and the mountains. (10.23)

I am the priest, and the army general of the celestial controllers, O Arjuna. I am the ocean among the bodies of water. (10.24)

I am the monosyllable cosmic sound, OM, among the words; I am the chanting of mantra among the spiritual disciplines; and I am the Himalaya among the mountains. (10.25)

A BRIEF DESCRIPTION OF DIVINE MANI-ESTATIONS

I am the holy fig tree among the trees, Narada among the sages, and I am all other celestial rulers. (10.26)

Know Me as the celestial animals among the animals, and the King among men. I am thunderbolt among the weapons, and I am the cupid for procreation. (10.27-28)

I am the water-god, and the manes. I am the controller of death. I am the time or death among the healers, lion among the beasts, and the king of birds among birds. (10.29-30)

I am the wind among the purifiers, and Lord Rama among the warriors. I am the crocodile among the fishes, and the holy Ganges river among the rivers. (10.31)

I am the beginning, the middle, and the end of all creation, O Arjuna. Among the knowledge I am knowledge of the supreme Self. I am logic of the logician. (10.32)

I am the letter "A" among the alphabets. I am the dual compound among the compound words. I am the endless time. I am the sustainer, and I am omniscient. (10.33)

I am the all devouring death, and also the origin of future beings. I am the seven goddesses or guardian angels presiding over the seven

qualities fame, prosperity, speech, memory, intellect, resolve, and forgiveness. (10.34)

I am the Vedic and other hymns. I am the mantras, I am November-December among the months, I am the spring among the seasons. (10.35)

I am gambling of the cheats; splendor of the splendid; victory of the victorious; resolution of the resolute; and goodness of the good. (10.36)

I am Krishna, Vyasa, Arjuna, and the power of rulers, the statesmanship of the seekers of victory. I am silence among the secrets, and the Self-knowledge of the knowledgeable. (10.37-38)

I am the origin of all beings, O Arjuna. There is nothing, animate or inanimate, that can exist without Me. (See also 7.10 and 9.18) (10.39)

MANIFEST CREATION IS A VERY SMALL FRACTION OF THE ABSOLUTE

There is no end of My divine manifestations, O Arjuna. This is only a brief description by Me of the extent of My divine manifestations. (10.40)

Whatever is endowed with glory, brilliance, and power; know that to be a manifestation of a very small fraction of My splendor. (10.41)

What is the need for this detailed knowledge, O Arjuna? I continually support the entire universe by a very small fraction of My divine power. (10.42)

CHAPTER 11: VISION OF THE COSMIC FORM

Arjuna said: My illusion is dispelled by the profound words of wisdom You spoke out of compassion towards me about the supreme secret of Spirit. (11.01)

O Krishna, I have heard from You in detail about the origin and dissolution of beings, and Your immutable glory. (11.02)

VISION OF GOD IS THE ULTIMATE AIM OF A SEEKER

O Lord, You are as You have said; yet I wish to see Your divine cosmic form, O Supreme Being. (11.03)

O Lord, if You think it is possible for me to see Your universal form, then, O Lord of the yogis, show me Your transcendental form. (11.04)

Lord Krishna said: O Arjuna, behold My hundreds and thousands of multifarious divine forms of different colors and shapes. Behold all the celestial beings, and many wonders never seen before. Also behold the entire creation animate, inanimate, and whatever else you like to see all at one place in My body. (11.05-07)

But, you are not able to see Me with your physical eye; therefore, I give you the divine eye to see My majestic power and glory. (11.08)

LORD SHOWS HIS COSMIC FORM TO ARJUNA

Sanjaya said: O King, having said this; Lord Krishna, the great Lord of the mystic power of yoga, revealed His supreme majestic form to Arjuna. (11.09)

Arjuna saw the Universal Form of the Lord with many mouths and eyes, and many visions of marvel, with numerous divine ornaments, and holding many divine weapons. Wearing divine garlands and apparel, anointed with celestial perfumes and ointments, full of all wonders, the limitless God with faces on all sides. (11.10-11)

If the splendor of thousands of suns were to blaze forth all at once in the sky, even that would not resemble the splendor of that exalted being. (11.12)

Arjuna saw the entire universe, divided in many ways, but standing as all in One, and One in all in the transcendental body of Krishna, the Lord of celestial rulers. (See also 13.16, and 18.20) (11.13)

ONE MAY NOT BE PREPARED, OR QUALIFIED, TO SEE THE LORD

Having seen the cosmic form of the Lord, Arjuna was filled with wonder; and his hairs standing on end, bowed his head to the Lord and prayed with folded hands. (11.14)

Arjuna said: O Lord, I see in Your body all supernatural controllers, and multitude of beings, sages, and celestials. (11.15)

O Lord of the universe, I see You everywhere with infinite form, with many arms, stomachs, faces, and eyes. O Universal Form, I see neither your beginning nor the middle nor the end. (11.16)

I see You with Your crown, club, discus; and a mass of radiance, difficult to behold, shining all around like the immeasurable brilliance of the sun and the blazing fire. (11.17)

I believe You are the Supreme Being to be realized. You are the ultimate resort of the universe. You are the Spirit, and protector of the eternal order (Dharma). (11.18)

I see You with infinite power, without beginning, middle, or end; with many arms, with the sun and the moon as Your eyes, with Your mouth as a blazing fire scorching all the universe with Your radiance. (11.19)

O Lord, You pervade the entire space between heaven and earth in all directions. Seeing Your marvelous and terrible form, the three worlds are trembling with fear. (11.20)

Hosts of supernatural rulers enter into You. Some with folded hands sing Your names and glories in fear. A multitude of perfected beings hail and adores You with abundant praises. (11.21)

All the celestial beings amazingly gaze at You. Seeing your infinite form with many mouths, eyes, arms, thighs, feet, stomachs, and many fearful tusks; the worlds are trembling with fear and so do I, O mighty Lord. (11.22-23)

ARJUNA IS FRIGHTENED TO SEE THE COSMIC FORM

I am frightened and find neither peace nor courage, O Krishna, after seeing Your effulgent and colorful form touching the sky, and Your wide open mouth with large shining eyes. (11.24)

I lose my sense of direction and find no comfort after seeing Your mouths with fearful tusks glowing like the fires of cosmic dissolution. Have mercy on me! O Lord of celestial rulers, and refuge of the universe. (11.25)

All my cousin brothers, along with the hosts of other kings and warriors of the other side, together with chief warriors on our side, are also quickly entering into Your fearful mouths with terrible tusks. Some are seen caught in between the tusks with their heads crushed. (11.26-27)

These warriors of the mortal world are entering Your blazing mouths as many torrents of the rivers enter into the ocean. (11.28)

All these people are rapidly rushing into Your mouths for destruction as moths rush with great speed into the blazing flame for destruction. (11.29)

You are licking up all the worlds with Your flaming mouths, swallowing them from all sides. Your powerful radiance is filling the entire universe with effulgence and burning it, O Krishna. (11.30)

Tell me, who are You in such a fierce form? My salutations to You, O best of all celestial rulers, be merciful! I wish to understand You, O primal Being, because I do not know Your mission. (11.31)

LORD DESCRIBES HIS POWERS

Lord Krishna said: I am death, the mighty destroyer of the world. I have come here to destroy all these people. Even without your participation in the war, all the warriors standing arrayed in the opposing armies shall cease to exist. (11.32)

Therefore, you get up and attain glory. Conquer your enemies, and enjoy a prosperous kingdom. I have already destroyed all these warriors. You are only an instrument, O Arjuna. (11.33)

Kill all these great warriors who are already killed by Me. Do not fear. You will certainly conquer the enemies in the battle; therefore, fight! (11.34)

ARJUNA'S PRAYERS TO THE COSMIC FORM

Sanjaya said: Having heard these words of Krishna; the crowned Arjuna, trembling with folded hands, prostrated with fear and spoke to Krishna in a choked voice. (11.35)

Arjuna said: Rightly, O Krishna, the world delights and rejoices in glorifying You. Terrified demons flee in all directions. The hosts of sages bow to You in adoration. (11.36)

Why should they not O great soul bow to You, the original creator who is even greater than the creator of material worlds? O infinite Lord, O God of all celestial rulers, O abode of the universe, You are both Eternal and Temporal, and the Supreme Being that is beyond Eternal and Temporal. (See also 9.19, and 13.12 for a commentary) (11.37)

You are the primal God, the most ancient Person. You are the ultimate resort of the entire universe. You are the knower, the object of knowledge, and the Supreme Abode. You, O Lord of the infinite form, pervade the entire universe. (11.38)

You are the controller of death, the fire, the wind, the water god, the moon god, and the creator, as well as the father of the creator. Salutations to You a thousand times, and again and again salutations to You. (11.39)

My salutations to You from front, and from behind. O Lord, my obeisance to You from all sides. You are infinite valor and the boundless might. You pervade everything, and therefore You are everywhere and in everything. (11.40)

Considering You merely as a friend, and not knowing Your greatness, I have inadvertently addressed You as O Krishna, O Yadava, and O friend merely out of affection or carelessness. (11.41)

In whatever way I may have insulted You in jokes; while playing, reposing in bed, sitting, or at meals; when alone, or in front of others; O Krishna, the immeasurable One, I implore You for forgiveness. (11.42)

You are the father of this animate and inanimate world, and the greatest guru to be worshipped. No one is even equal to You in the three worlds; how can there be one greater than You? O Being of incomparable glory. (11.43)

Therefore, O adorable Lord, I seek Your mercy by bowing down and prostrating my body before You. Bear with me as a father to his son, as a friend to a friend, and as a husband to his wife, O Lord. (11.44)

Beholding that which has never been seen before delights me, and yet my mind is tormented with fear. Therefore, O God of celestial rulers, the refuge of the universe, have mercy on me; and show me your four-armed form. (11.45)

ONE MAY SEE GOD IN ANY FORM OF ONE'S CHOICE

I wish to see You with a crown, holding mace and discus in Your hand. Therefore, O Lord with thousand arms and universal form, please appear in the four-armed form. (11.46)

Lord Krishna said: O Arjuna, being pleased with you I have shown you, through My own yogic powers, this particular supreme, shining, universal, infinite, and primal form of Mine that has never been seen before by anyone other than you. (11.47)

O Arjuna, neither by study of the Vedas, nor by sacrifice, nor by charity, nor by rituals, nor by severe austerities, can I be seen in this cosmic form by any one other than you in this human world. (11.48)

LORD SHOWS ARJUNA HIS FOUR-ARMED AND THE HUMAN FORM

Do not be perturbed and confused by seeing such a terrible form of Mine as this. With fearless and cheerful mind, now behold My four-armed form. (11.49)

Sanjaya said: After speaking like this to Arjuna, Krishna revealed His four-armed form. And then assuming His pleasant human form, Lord Krishna, the Great One, consoled Arjuna who was terrified. (11.50)

Arjuna said: O Krishna, seeing this lovely human form of Yours, I have now become tranquil and I am normal again. (11.51)

LORD CAN BE SEEN BY DEVOTIONAL LOVE

Lord Krishna said: This four-armed form of Mine that you have seen is very difficult, indeed, to see. Even celestial controllers are ever longing to see this form. (11.52)

This four-armed form of Mine that you have just seen cannot be seen even by study of the Vedas, or by austerity, or by acts of charity, or by the performance of rituals. (11.53)

However, through single-minded devotion alone, I can be seen in this form, can be known in essence, and also can be reached, O Arjuna. (11.54)

The one who does all works for Me, and to whom I am the supreme goal; who is my devotee, who has no attachment, and is free from enmity towards any being; attains Me, O Arjuna. (See also 8.22) (11.55)

CHAPTER 12: PATH OF DEVOTION

SHOULD ONE WORSHIP A PERSONAL OR AN IMPERSONAL GOD?

Arjuna asked: Those ever steadfast devotees who worship the personal aspect of God with form(s), and others who worship the impersonal aspect, or the formless Absolute; which of these has the best knowledge of yoga? (12.01)

Lord Krishna said: Those ever steadfast devotees who worship with supreme faith by fixing their mind on a personal form of God, I consider them to be the best yogis. (See also 6.47) (12.02)

But those who worship the unchangeable, the inexplicable, the invisible, the omnipresent, the inconceivable, the unchanging, the immovable, and the formless impersonal aspect of God; restraining all the senses, even-minded under all circumstances, engaged in the welfare of all creatures, also attain God. (12.03-04)

REASONS FOR WORSHIPPING A PERSONAL FORM OF GOD

Self-realization is more difficult for those who fix their mind on the impersonal, unmanifest, and formless Absolute; because,

comprehension of the unmanifest by embodied beings is attained with difficulty. (12.05)

For those who worship the Supreme with unswerving devotion as a personal deity of their choice, offer all actions to Me, intent on Me as the Supreme, and meditate on Me; I swiftly become their savior from the world that is the ocean of death and transmigration whose thoughts are set on My personal form, O Arjuna. (12.06-07)

FOUR PATHS TO GOD

Therefore, focus your mind on Me, and let your intellect dwell upon Me alone through meditation and contemplation. Thereafter you shall certainly attain Me. (12.08)

If you are unable to focus your mind steadily on Me, then long to attain Me by practice of any other spiritual discipline; such as a ritual, or deity worship that suits you. (12.09)

If you are unable even to do any spiritual discipline, then be intent on performing your duty just for Me. You shall attain perfection by doing your prescribed duty for Me — without any selfish motive — just as an instrument to serve and please Me. (12.10)

If you are unable to do your duty for Me, then just surrender unto My will, and renounce the attachment to, and the anxiety for, the fruits of all work — by learning to accept all results as God's grace — with equanimity. (12.11)

KARMA-YOGA IS THE BEST WAY TO START WITH

The transcendental knowledge of scriptures is better than mere ritualistic practice; meditation is better than scriptural knowledge; renunciation of selfish attachment to the fruits of work (Karma-yoga) is better than meditation; peace immediately follows renunciation of selfish motives. (See more on renunciation in 18.02, 18.09) (12.12)

THE ATTRIBUTES OF A DEVOTEE

One who does not hate any creature, who is friendly and compassionate, free from the notion of "I" and "my", even-minded in

pain and pleasure, forgiving; and who is ever content, who has subdued the mind, whose resolve is firm, whose mind and intellect are engaged in dwelling upon Me, who is devoted to Me, is dear to Me. (12.13-14)

The one by whom others are not agitated and who is not agitated by others, who is free from joy, envy, fear, and anxiety, is also dear to Me. (12.15)

One who is desireless, pure, wise, impartial, and free from anxiety; who has renounced the doership in all undertakings; such a devotee is dear to Me. (12.16)

One who neither rejoices nor grieves, neither likes nor dislikes, who has renounced both the good and the evil, and is full of devotion; is dear to Me. (12.17)

The one who remains the same towards friend or foe, in honor or disgrace, in heat or cold, in pleasure or pain; who is free from attachment; who is indifferent to censure or praise; who is quiet, and content with whatever he or she has; unattached to a place, a country, or a house; equanimous, and full of devotion ¾ that person is dear to Me. (12.18-19)

ONE SHOULD SINCERELY TRY TO DEVELOP DIVINE QUALITIES

But those faithful devotees, who set Me as their supreme goal and follow — or just sincerely try to develop — the above mentioned nectar of moral values are very dear to Me. (12.20)

CHAPTER 13: CREATION AND THE CREATOR

THEORY OF CREATION

Lord Krishna said: O Arjuna, this physical body, the miniature universe, may be called the field or creation. One who knows the creation is called the creator (or Spirit) by the seers of truth. (13.01)

O Arjuna, know Me to be the creator of all the creation. The true understanding of both the creator and the creation is considered by Me to be the transcendental knowledge. (13.02)

What the creation is, what it is like, what its transformations are, where its source is, who that creator is, and what His powers are, hear all these from Me in brief. (13.03)

The seers have separately described the creation and the creator in different ways in the Vedic hymns, and also in the conclusive and convincing verses of other scriptures. (13.04)

The primary material Nature, the cosmic intellect, "I" consciousness or ego, five basic elements, ten organs, mind, five sense objects; and desire, hatred, pleasure, pain, the physical body, consciousness, and resolve thus the entire field has been briefly described with its transformations. (See also 7.04) (13.05-06)

THE FOURFOLD NOBLE TRUTH AS MEANS OF NIRVANA

Humility, modesty, nonviolence, forgiveness, honesty, service to guru, purity of thought, word, and deed, steadfastness, self-control; and aversion towards sense objects, absence of ego, constant reflection on pain and suffering inherent in birth, old age, disease, and death; (13.07-08)

Detachment, non-fondness with son, wife, and home; unfailing equanimity upon attainment of the desirable and the undesirable; and unswerving devotion to Me through single-minded contemplation, taste for solitude, distaste for social gatherings and gossips; steadfastness in acquiring the knowledge of Spirit, and seeing the omnipresent Supreme Being everywhere this is said to be knowledge. That which is contrary to this is ignorance. (13.09-11)

GOD CAN BE DESCRIBED BY PARABLES, AND NOT IN ANY OTHER WAY

I shall fully describe the object of knowledge. By knowing this one attains immortality. The beginningless Supreme Being is said to be neither eternal, nor temporal. (See also 9.19, 11.37, and 15.18) (13.12)

The Spirit has His hands, feet, eyes, head, mouth, and ears everywhere, because He is all-pervading and omnipresent. (13.13)

He is the perceiver of all sense objects without the physical sense organs; unattached, and yet the sustainer of all; devoid of the three modes of material Nature, and yet the enjoyer of the modes of material Nature by becoming a living entity. (13.14)

He is inside as well as outside all beings, animate and inanimate. He is incomprehensible because of His subtlety. And because of His omnipresence, He is very near residing in one's inner psyche; as well as far away in the Supreme Abode. (13.15)

He is undivided, and yet appears to exist as if divided in beings. He is the object of knowledge, and appears as the creator, sustainer, and destroyer of all beings. (See also 11.13, and 18.20) (13.16)

The Supreme Being is the source of all lights. He is said to be beyond darkness of ignorance. He is the Self-knowledge, the object of Self-knowledge, and seated in the inner psyche as consciousness (See verse 18.61) of all beings, He is to be realized by Self-knowledge. (13.17)

Thus the creation as well as the knowledge and the object of knowledge have been briefly described by Me. Having understood this, My devotee attains My Supreme Abode. (13.18)

A DESCRIPTION OF THE SUPREME SPIRIT, SPIRIT, MATERIAL NATURE, AND THE INDIVIDUAL SOULS

Know that both the material Nature and the Spiritual Being are beginningless. All manifestations and three dispositions of mind and matter, called modes, are born of material Nature. Material Nature is said to be the cause of production of physical body and organs of perception and action. Spirit (or Consciousness) is said to be the cause of experiencing pleasures and pains. (13.19-20)

Spiritual Being enjoys three modes of material Nature by associating with the material Nature. Attachment to the three modes of material Nature due to ignorance caused by previous Karma is the cause of birth of living entity in good and evil wombs. (13.21)

The Spirit in the body is the witness, the guide, the supporter, the enjoyer, and the controller. (13.22)

They who truly understand Spirit and the material Nature with its three modes are not born again regardless of their way of life. (13.23)

Some perceive the Supersoul in their inner psyche through mind and intellect that have been purified either by meditation, or by metaphysical knowledge, or by selfless service. (13.24)

FAITH ALONE CAN LEAD TO NIRVANA

Others, however, do not know the yogas of meditation, knowledge, devotion, and work; but they perform deity worship with faith as mentioned in the scriptures by the saints and sages. They also transcend death by virtue of their firm faith to what they have heard. (13.25)

Whatever is born animate or inanimate know them to be born from the union of Spirit and matter, O Arjuna. (See also 7.06) (13.26)

The one who sees the same eternal Supreme Lord dwelling as Spirit equally within all mortal beings truly sees. (13.27)

When one beholds one and the same Lord existing equally in everybeing, one does not injure anybody; because one considers everything as one's own self. And thereupon attains the Supreme Abode. (13.28)

The one who perceives that all works are done by the powers of material Nature truly understands, and thus does not consider oneself as the doer. (See also 3.27, 5.09, and 14.19) (13.29)

The moment one discovers diverse variety of beings and their different ideas abiding in One, and coming out from 'That' alone, one attains the Supreme Being. (13.30)

ATTRIBUTES OF THE SPIRIT (BRAHM)

Because of being beginningless and unaffectable by three modes of material Nature, the eternal Supersoul even though dwelling in the body as a living entity neither does anything nor becomes tainted, O Arjuna. (13.31)

Just as the all-pervading space is not tainted because of its subtlety; similarly, the Spirit abiding in all bodies is not tainted. (13.32)

Just as one sun illuminates the entire world; similarly, Spirit gives life to the entire creation, O Arjuna. (13.33)

They who perceive — with the eye of Self-knowledge — the difference between the creation (or the body) and the creator (or the Spirit) as well as know the technique of liberation of the living entity from the trap of divine illusory energy (Maya), attain the Supreme. (13.34)

CHAPTER 14: THREE MODES OF MATERIAL NATURE

Lord Krishna said: I shall further explain to you that supreme knowledge, the best of all knowledge, knowing that all the sages have attained supreme perfection after this life. (14.01)

They who have taken refuge in this transcendental knowledge attain unity with Me; and are neither born at the time of creation, nor afflicted at the time of dissolution. (14.02)

ALL BEINGS ARE BORN FROM THE UNION OF SPIRIT AND MATTER

My material Nature is the womb of creation wherein I place the seed of Consciousness from which all beings are born, O Arjuna. (See also 9.10) (14.03)

Whatever forms are produced in all different wombs, O Arjuna, the material Nature is their body-giving mother; and the Spirit or Consciousness is the life-giving father. (14.04)

HOW THREE MODES OF MATERIAL NATURE BIND THE SPIRIT SOUL TO THE BODY

Goodness, activity, and inertia — these three modes or ropes material Nature fetter the eternal individual soul to the body, O Arjuna. (14.05)

Of these, the mode of goodness is illuminating and good, because it is pure. The mode of goodness fetters the living entity by attachment to happiness and knowledge, O sinless Arjuna. (14.06)

Arjuna, know that the mode of passion is characterized by intense craving for sense gratification, and is the source of material desire and attachment. The mode of passion binds the living entity by attachment to the fruits of work. (14.07)

Know, O Arjuna, that the mode of ignorance the deluder of living entity is born of inertia. The mode of ignorance binds living entity by carelessness, laziness, and excessive sleep. (14.08)

O Arjuna, the mode of goodness attaches one to happiness of learning and knowing the Spirit, the mode of passion attaches to action, and the mode of ignorance attaches to negligence by covering the Self-knowledge. (14.09)

CHARACTERISTICS OF THREE MODES OF NATURE

Goodness prevails by suppressing passion and ignorance; passion prevails by suppressing goodness and ignorance; and ignorance prevails by suppressing goodness and passion, O Arjuna. (14.10)

When the light of Self-knowledge glitters all the senses in the body, then it should be known that goodness is predominant. (14.11)

O Arjuna, when passion is predominant; greed, activity, undertaking of selfish works, restlessness, and excitement arise. (14.12)

O Arjuna, when inertia is predominant; ignorance, inactivity, carelessness, and delusion arise. (14.13)

THREE MODES ARE ALSO THE VEHICLES OF TRANSMIGRATION FOR THE INDIVIDUAL SOUL

One who dies during the dominance of goodness goes to heaven the pure world of knowers of the Supreme. (14.14)

When one dies during the dominance of passion, one is reborn as attached to action (or the utilitarian type); and dying in ignorance, one is reborn as lower creatures. (14.15)

The fruit of good action is said to be beneficial and pure, the fruit of passionate action is pain, and the fruit of ignorant action is laziness. (14.16)

Self-knowledge arises from mode of goodness; greed arises from mode of passion; and negligence, delusion, and slowness of mind arise from the mode of ignorance. (14.17)

They who are established in goodness go to heaven; passionate persons are reborn in the mortal world; and the insipid ones, abiding in the mode of ignorance, go to lower planets of hell, or take birth as lower creatures depending on the degree of their ignorance. (14.18)

ATTAIN NIRVANA AFTER TRANSCENDING THREE MODES OF MATERIAL NATURE

When visionaries perceive no doer other than the powers of the Supreme Being the modes of material Nature; and know That which is above and beyond these modes; then they attain Nirvana or salvation. (See also 3.27, 5.09, and 13.29) (14.19)

When one rises above the three modes of material Nature that originate in the body, one attains immortality or salvation, and is freed from the pains of birth, old age, and death. (14.20)

THE PROCESS OF RISING ABOVE THE THREE MODES

Arjuna said: What are the marks of those who have transcended the three modes of material Nature, and what is their conduct? How does one transcend these three modes of material Nature, O Lord Krishna? (14.21)

Lord Krishna said: One who neither hates the presence of enlightenment, activity, and delusion; nor desires for them when they are absent; who remains like a witness without being affected by the modes of material Nature; and stays firmly attached to the Lord without

wavering thinking that the modes of material Nature only are operating. (14.22-23)

The one who depends on the Lord and is indifferent to pain and pleasure; to whom a clod, a stone, and gold are alike; to whom the dear and the unfriendly are alike; who is of firm mind, who is calm in censure and in praise, and the one who is indifferent to honor and disgrace, who is impartial to friend and foe, and who has renounced the sense of doership is said to have transcended the modes of material Nature. (14.24-25)

BONDS OF THREE MODES CAN BE CUT BY DEVOTIONAL LOVE

The one who offers service to Me with love and unswerving devotion transcends three modes of material Nature, and becomes fit for Nirvana, or salvation. (See also 7.14 and 15.19) (14.26)

Because, I am the basis (or source) of the immortal Spirit, of everlasting cosmic order (Dharma), and of the absolute bliss. (14.27)

CHAPTER 15: THE SUPREME BEING

CREATION IS LIKE A TREE CREATED BY THE POWERS OF MAYA

Lord Krishna said: The universe (or human body) may be compared to an eternal tree that has its origin (or root) in the Supreme Being and its branches below in the cosmos. The Vedic hymns are the leaves of this tree. One who understands this tree is a knower of the Vedas. (15.01)

The branches of this eternal tree are spread all over the cosmos. The tree is nourished by the energy of material Nature; sense pleasures are its sprouts; and its roots of ego and desires stretch below in the human world causing Karmic bondage. (15.02)

HOW TO CUT THE TREE OF ATTACHMENT AND ATTAIN SALVATION BY TAKING REFUGE IN GOD

The beginning, the end, or the real form of this tree is not perceptible on the earth. Having cut the firm roots the desires of this tree by the mighty ax of Self-knowledge and detachment, one should seek that Supreme Abode reaching where one does not come back to the mortal

world again. One should be always thinking: "In that very primal person I take refuge from which this primal manifestation comes forth." (15.03-04)

Those who are free from pride and delusion, who have conquered the evil of attachment, who are constantly dwelling in the Supreme Being with all lust completely stilled, who are free from dualities of pleasure and pain; such wise ones reach My Supreme Abode. (15.05)

The sun does not illumine My Supreme Abode, nor the moon, nor the fire. Having reached there people attain permanent liberation (Mukti), and do not come back to this temporal world. (15.06)

THE EMBODIED SOUL IS THE ENJOYER

The individual soul (Jiva, Jivatma) in the body of living beings is the integral part of the universal Spirit, or consciousness. The individual soul associates with the six sensory faculties including the mind of perception and activates them. (15.07)

Just as the air takes aroma away from the flower; similarly, the individual soul takes the six sensory faculties from the physical body it casts off during death to the new physical body it acquires in reincarnation. (See also 2.13) (15.08)

The living entity enjoys sense pleasures using six sensory faculties of hearing, touch, sight, taste, smell, and mind. The ignorant cannot perceive living entity departing from the body, or staying in the body and enjoying sense pleasures by associating with the material body. But those who have the eye of Self-knowledge can see it. (15.09-10)

The yogis, striving for perfection, behold the living entity abiding in their inner psyche as consciousness; but the ignorant whose inner psyche is not pure, cannot perceive Him even though striving. (15.11)

SPIRIT IS THE ESSENCE OF EVERYTHING

The light energy that coming from the sun illumines the whole world; and that in the moon, and in the fire; know that light to be Mine. (See also 13.17 and 15.06) (15.12).

Entering the earth, I support all beings with My energy; becoming the sap-giving moon, I nourish all the plants. (15.13)

Becoming the digestive fire, I remain in the body of all living beings; uniting with vital breaths or bioimpulses, I digest all types of food; and (15.14)

I am seated in the inner psyche of all beings. The memory, Self-knowledge, and the removal of doubts and wrong notions about God come from Me. I am verily that which is to be known by the study of all the Vedas. I am, indeed, the author as well as the student of the Vedas. (See also 6.39) (15.15)

WHAT ARE THE SUPREME SPIRIT, SPIRIT AND THE INDIVIDUAL SOUL?

There are two entities in the cosmos: The changeable Temporal Beings, and the unchangeable Eternal Being (Spirit). All created beings are subject to change, but the Spirit does not change. (15.16)

The Supreme Being is beyond both the Temporal Beings and the Eternal Being. He is also called the Absolute Reality that sustains both the Temporal and the Eternal by pervading everything. (15.17)

Because the Supreme Being is beyond both Temporal and Eternal; therefore, He is known in this world and in the scriptures as the Supreme Being (Absolute Reality, Truth, Supersoul) (15.18)

The wise one who truly understands the Supreme Being, knows everything and worships Him wholeheartedly. (See also 7.14, 14.26, and 18.66) (15.19)

Thus this most secret transcendental science of the Absolute has been explained by Me. Having understood this, one becomes enlightened, and one's all duties are accomplished, O Arjuna. (15.20)

CHAPTER 16: DIVINE AND THE DEMONIC QUALITIES

A LIST OF MAJOR DIVINE QUALITIES THAT SHOULD BE CULTIVATED FOR SALVATION

Lord Krishna said: Fearlessness, purity of inner psyche, perseverance in the yoga of Self-knowledge, charity, sense restraint, sacrifice, study of the scriptures, austerity, honesty; nonviolence, truthfulness, absence of anger, renunciation, equanimity, abstaining from malicious talk, compassion for all creatures, freedom from greed, gentleness, modesty, absence of fickleness, splendor, forgiveness, fortitude, cleanliness, absence of malice, and absence of pride these are some of the qualities of those endowed with divine virtues, O Arjuna. (16.01-03)

A LIST OF DEMONIC QUALITIES THAT SHOULD BE GIVEN UP BEFORE SPIRITUAL JOURNEY CAN BEGIN

O Arjuna, the marks of those who are born with demonic qualities are: Hypocrisy, arrogance, pride, anger, harshness, and ignorance. (16.04)

Divine qualities lead to salvation, the demonic qualities are said to be for bondage. Do not grieve, O Arjuna, you are born with divine qualities. (16.05)

THERE ARE ONLY TWO TYPES OF HUMAN BEINGS THE WISE AND THE IGNORANT

There are only two types (or castes) of human beings in this world: The divine, or the wise; and the demonic, or the ignorant. The divine has been described at length, now hear from Me about the demonic, O Arjuna. (16.06)

Persons of demonic nature do not know what to do and what not to do. They neither have purity nor good conduct nor truthfulness. (16.07)

They say: The world is unreal, without a substratum, without a God, and without an order. Sexual union of man and woman alone and nothing else causes the world. (16.08)

Adhering to this wrong atheist view, these degraded souls — with small intellect and cruel deeds are born as enemies for the destruction of the world. (16.09)

Filled with insatiable desires, hypocrisy, pride, and arrogance; holding wrong views due to delusion; they act with impure motives. (16.10)

Obsessed with endless anxiety lasting until death, considering sense gratification their highest aim, convinced that sense pleasure is everything; (16.11)

Bound by hundreds of ties of desire and enslaved by lust and anger; they strive to obtain wealth by unlawful means for the fulfillment of sensual pleasures. They think: (16.12)

This has been gained by me today, I shall fulfill this desire, I have this much wealth, and will have more wealth in the future; (16.13)

That enemy has been slain by me, and I shall slay others also. I am the Lord. I am the enjoyer. I am successful, powerful, and happy; (16.14)

I am rich and born in a noble family. Who is equal to me? I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance; (16.15)

Bewildered by many fancies; entangled in the net of delusion; addicted to the enjoyment of sensual pleasures; they fall into a foul hell. (16.16)

Self-conceited, stubborn, filled with pride and intoxication of wealth; they perform service only in name, for show, and not according to scriptural injunction. (16.17)

These malicious people cling to egoism, power, arrogance, lust, and anger; and hate Me who dwells in their own bodies and those of others. (16.18)

SUFFERING IS THE DESTINY OF THE IGNORANT

I hurl these haters, cruel, sinful, and mean people into the cycles of rebirth in the womb of demons again and again. (16.19)

O Arjuna, entering the wombs of demons birth after birth, the deluded ones sink to the lowest hell without ever attaining Me (until their minds change for the better by the causeless mercy of the Lord). (16.20)

LUST, ANGER, AND GREED ARE THE THREE GATES TO HELL

Lust, anger, and greed are the three gates of hell leading to the downfall (or bondage) of the individual. Therefore, one must learn to give up these three. (16.21)

One who is liberated from these three gates of hell, O Arjuna, does what is best for him or her, and consequently attains the Supreme Abode. (16.22)

ONE MUST FOLLOW THE SCRIPTURAL INJUNCTIONS

One, who acts under the influence of his or her desires, disobeying scriptural injunctions, neither attains perfection nor happiness, nor the Supreme Abode. (16.23)

Therefore, let the scripture be your authority in determining what should be done and what should not be done. You should perform your duty following the scriptural injunction. (16.24)

CHAPTER 17: THREEFOLD FAITH

Arjuna said: What is the mode of devotion of those who perform spiritual practices with faith but without following the scriptural injunctions, O Krishna? Is it in the mode of goodness, passion, or ignorance? (17.01)

THREE TYPES OF FAITH

Lord Krishna said: The natural faith of embodied beings is of three kinds: Goodness, passion, and ignorance. Now hear about these from Me. (17.02)

O Arjuna, the faith of each is in accordance with one's own natural disposition that is governed by Karmic impressions. A person is known by the faith. One can become whatever one wants to be, if one constantly contemplates on the object of desire with faith. (17.03)

Persons in the mode of goodness worship celestial controllers; those in the mode of passion worship supernatural rulers and demons; and those in the mode of ignorance worship ghosts and spirits. (17.04)

They who practice severe austerities without following the prescription of the scriptures; who are full of hypocrisy and egotism; who are impelled by the force of desire and attachment; who senselessly torture the elements in their body and also Me who dwells within the body, know these ignorant persons to be of demonic nature. (17.05-06)

THREE TYPES OF FOOD

The food preferred by all of us is also of three types. So are the sacrifice, austerity, and charity. Now hear the distinction between them. (17.07)

The foods that promote longevity, virtue, strength, health, happiness, and joy are juicy, smooth, substantial, and nutritious. Persons in the mode of goodness like such foods. (17.08)

Foods that are very bitter, sour, salty, hot, pungent, dry, and burning; and cause pain, grief, and disease; are liked by persons in the mode of passion. (17.09)

The foods liked by people in the mode of ignorance are stale, tasteless, putrid, rotten, refuses, and impure (such as meat and alcohol). (17.10)

THREE TYPES OF SACRIFICES

Selfless service enjoined by the scriptures, and performed without the desire for the fruit, with a firm belief and conviction that it is a duty, is in the mode of goodness. (17.11)

Selfless service that is performed only for show, and aiming for fruit, know that to be in the mode of passion, O Arjuna. (17.12)

Selfless service that is performed without following the scripture, in which no food is distributed, which is devoid of mantra, faith, and gift, is said to be in the mode of ignorance. (17.13)

AUSTERITY OF THOUGHT, WORD, AND DEED

The worship of celestial controllers, the priest, guru, and the wise; purity, honesty, celibacy, and nonviolence; these are said to be the austerity of deed. (17.14)

Speech that is non-offensive, truthful, pleasant, beneficial, and is used for the regular study of scriptures is called the austerity of word. (17.15)

The serenity of mind, gentleness, equanimity, self-control, and the purity of thought these are called the austerity of thought. (17.16)

THREE TYPES OF AUSTERITY

The above mentioned threefold austerity (of thought, word, and deed) practiced by yogis with supreme faith, without a desire for the fruit, is said to be in the mode of goodness. (17.17)

Austerity that is performed for gaining respect, honor, reverence, and for the sake of show that yields an uncertain and temporary result is said to be in the mode of passion. (17.18)

Austerity performed with foolish stubbornness, or with self-torture, or for harming others, is declared to be in the node of ignorance. (17.19)

THREE TYPES OF CHARITY

Charity that is given as a matter of duty, to a deserving candidate who does nothing in return, at the right place and time, is considered to be charity in the mode of goodness. (17.20)

Charity that is given unwillingly, or to get something in return, or looking for some fruit, is said to be in the mode of passion. (17.21)

Charity that is given at a wrong place and time, and to unworthy persons; or without paying respect to the receiver or with ridicule, is said to be in the mode of ignorance. (17.22)

THREEFOLD NAME OF GOD

The Spirit is all pervading. The persons with divine qualities, the Vedas, and the selfless service were created by and from the Spirit. (17.23)

Therefore, acts of sacrifice, charity, and austerity prescribed in the scriptures are always commenced by uttering any one of the many

names of God such as OM, Amen, or Allah by the knowers of the Supreme. (17.24)

The seekers of salvation perform various types of sacrifice, charity, and austerity by uttering "He is all" without seeking a reward. (17.25)

The word "Truth" is used in the sense of Reality and goodness. The word Truth is also used for an auspicious act, O Arjuna. (17.26)

Faith in sacrifice, charity, and austerity is also called Truth. The selfless service for the sake of the Supreme is verily termed as Truth. (17.27)

Whatever is done without faith whether it is sacrifice, charity, austerity, or any other act is useless. It has no value here or hereafter, O Arjuna. (17.28)

CHAPTER 18: SALVATION THROUGH RENUNCIATION

Arjuna said: I wish to know the nature of renunciation and sacrifice, and the difference between the two, O Lord Krishna. (18.01)

DEFINITION OF RENUNCIATION AND SACRIFICE

Lord Krishna said: The sages define renunciation as abstaining from all work for personal profit. The wise define sacrifice as the sacrifice of, and the freedom from, the selfish attachment to the fruits of all work. (See also 5.01, 5.05, and 6.01) (18.02)

Some philosophers say that all work is full of faults and should be given up, while others say that acts of sacrifice, charity, and austerity should not be abandoned. (18.03)

O Arjuna, listen to My conclusion about sacrifice. Sacrifice is said to be of three types. (18.04)

Acts of service, charity, and austerity should not be abandoned, but should be performed, because service, charity, and austerity are the purifiers of the wise. (18.05)

Even these obligatory works should be performed without attachment to the fruits. This is My definite supreme advice, O Arjuna. (18.06)

THREE TYPES OF SACRIFICE

Giving up one's duty is not proper. The abandonment of obligatory work is due to delusion, and is declared to be in the mode of ignorance. (18.07)

One who abandons duty merely because it is difficult, or because of fear of bodily trouble, does not get the benefits of sacrifice by performing such a sacrifice in the mode of passion. (18.08)

Obligatory work performed as duty, renouncing selfish attachment to the fruit, is alone regarded to be sacrifice in the mode of goodness, O Arjuna. (18.09)

The one who neither hates a disagreeable work, nor is attached to an agreeable work, is considered a renunciant (Tyagi), imbued with the mode of goodness, intelligent, and free from all doubts about the Supreme Being. (18.10)

Human beings cannot completely abstain from work. Therefore, the one who completely renounces the selfish attachment to the fruits of all works is considered a renunciant. (18.11)

The threefold fruit of works — desirable, undesirable, and mixed accrues after death to the one who is not a renunciant (Tyagi), but never to a Tyagi. (18.12)

FIVE CAUSES OF ANY ACTION

Learn from Me, O Arjuna, the five causes, as described in the Sankhya doctrine, for the accomplishment of all actions. They are: The physical body, the seat of Karma; the modes of material Nature, the doer; the eleven organs of perception and action, the instruments; various bioimpulses; and the fifth is the presiding deities of the eleven organs. (18.13-14)

Whatever action, whether right or wrong, one performs by thought, word, and deed; these are its five causes. (18.15)

Therefore, the ignorant one who considers one’s body or the soul as the sole agent due to imperfect knowledge does not understand. (18.16)

The one who is free from the notion of doership, and whose intellect is not polluted by the desire to reap the fruit; even after slaying these people, he or she neither slays nor is bound by the act of killing. (18.17)

The subject, the object, and the knowledge of the object are the threefold driving force to an action. The eleven organs; the act, and the agent or the modes of material Nature are the three components of action. (18.18)

THREE TYPES OF KNOWLEDGE

Self-knowledge, action), and agent are said to be of three types according to Sankhya doctrine. Hear duly about these also. (18.19)

The knowledge by which one sees a single immutable Reality in all beings as undivided in the divided; such knowledge is in the mode of goodness. (See also 11.13, and 13.16) (18.20)

The knowledge by which one sees different realities of various types among all beings as separate from one another; consider that knowledge to be in the mode of passion. (18.21)

The irrational, baseless, and worthless knowledge by which one clings to one single effect (such as the body) as if it is everything; such knowledge is declared to be in the mode of darkness of ignorance (18.22)

THREE TYPES OF ACTION

The obligatory duty performed without likes and dislikes, and without selfish motives and attachment to enjoy the fruit, is said to be in the mode of goodness. (18.23)

Action performed with ego, with selfish motives, and with too much effort; is declared to be in the mode of passion. (18.24)

Action that is undertaken because of delusion; disregarding consequences, loss, injury to others, as well as one's own ability is said to be in the mode of ignorance. (18.25)

THREE TYPES OF AGENT

The agent who is free from attachment, is non-egotistic, endowed with resolve and enthusiasm, and unperturbed in success or failure is called good. (18.26)

The agent who is impassioned, attached to the fruits of their work, greedy, violent, impure, and is affected by joy and sorrow is called passionate. (18.27)

The undisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed, and procrastinating agent is called ignorant. (18.28)

THREE TYPES OF INTELLECT

Now hear the threefold division of intellect and resolve, based on modes of material Nature, as explained by Me fully and separately, O Arjuna. (18.29)

O Arjuna, the intellect by which one understands the path of work and the path of renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect is in the mode of goodness. (18.30)

The intellect by which one cannot distinguish between righteousness (Dharma) and unrighteous-ness (Adharma), and right and wrong action; that intellect is in the mode of passion, O Arjuna. (18.31)

The intellect when covered by ignorance accepts unrighteousness (Adharma) as righteousness (Dharma), and thinks everything to be that which it is not, is in the mode of ignorance, O Arjuna. (18.32)

THREE TYPES OF RESOLVE, AND THE FOUR GOALS OF HUMAN LIFE

The resolve by which one manipulates the functions of the mind, Prana (bioimpulses), and senses for God-realization only; that resolve is in the mode of goodness, O Arjuna. (18.33)

The resolve by which a person, craving for the fruits of work, clings to duty, accumulating wealth, and enjoyment with great attachment; that resolve, O Arjuna, is in the mode of passion. (18.34)

The resolve by which a dull person does not give up sleep, fear, grief, despair, and carelessness; that resolve is in the mode of ignorance, O Arjuna. (18.35)

THREE TYPES OF PLEASURE

And now hear from Me, O Arjuna, about the threefold pleasure. The pleasure one enjoys from spiritual practice results in cessation of all sorrows. (18.36)

The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge, and is in the mode of goodness. (18.37)

Sensual pleasures appear as nectar in the beginning, but become poison in the end; such pleasures are in the mode of passion. (See also 5.22) (18.38)

Pleasure that confuses a person in the beginning and in the end; which comes from sleep, laziness, and carelessness; such pleasure is said to be in the mode of ignorance. (18.39)

There is no being, either on the earth or among the celestial controllers in the heaven, who can remain free from these three modes of material Nature. (18.40)

DIVISION OF LABOR IS BASED ON ONE'S ABILITY

The division of human labor is also based on the qualities inherent in peoples' nature or their make up. (See also 4.13) (18.41)

Those who have serenity, self control, austerity, purity, patience, honesty, transcendental knowledge, transcendental experience, and belief in God are labeled as intellectuals (Braahmans). (18.42)

Those having the qualities of heroism, vigor, firmness, dexterity, not fleeing from battle, charity, and administrative skills are called leaders or protectors (Kshatriyas). (18.43)

Those who are good in cultivation, cattle rearing, business, trade, finance, and industry are known as business men (Vaishyas). Those

who are very good in service and labor type work only are classed as workers (Shudras). (18.44)

ATTAINMENT OF SALVATION THROUGH DUTY, DISCIPLINE, AND DEVOTION

One can attain the highest perfection by devotion to one's natural work. Listen to Me how one attains perfection while engaged in one's natural work. (18.45)

One attains perfection by worshipping the Supreme Being from whom all beings originate, and by whom all this universe is pervaded through performance of one's natural duty for Him. (See also 9.27, 12.10) (18.46)

One's inferior natural work is better than superior unnatural work even though well performed. One who does the work ordained by one's inherent nature, without any selfish motive, incurs no sin (or Karmic reaction). (See also 3.35) (18.47)

One's natural work, even though defective, should not be abandoned; because all undertakings are enveloped by defects as fire is covered by smoke, O Arjuna. (18.48)

The person whose mind is always free from selfish attachment, who has subdued the mind and senses, and who is free from desires attains the supreme perfection of freedom from the bondage of Karma by renouncing selfish attachment to the fruits of work. (18.49)

Learn from Me briefly, O Arjuna, how one who has attained such perfection, or the freedom from the bondage of Karma, attains Supreme Being, the goal of transcendental knowledge. (18.50)

Endowed with purified intellect, subduing the mind with firm resolve, turning away from sound and other objects of the senses, giving up likes and dislikes; living in solitude, eating lightly, controlling the mind, speech, and organs of action, ever absorbed in yoga of meditation, taking refuge in detachment; and after relinquishing egotism, violence, pride, lust, anger, and proprietorship; one becomes peaceful, free from the notion of "I, me, and my", and fit for attaining oneness with the Supreme Being. (18.51-53)

Absorbed in the Supreme Being, the serene one neither grieves nor desires; becoming impartial to all beings, one obtains the highest devotional love for God. (18.54)

By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me. (See also 5.19) (18.55)

A Karma-yogi devotee attains the eternal immutable abode by My grace even while doing all duties just by taking refuge in Me (by surrendering all action to Me with loving devotion). (18.56)

Sincerely offer all actions to Me, set Me as your supreme goal, and completely depend on Me. Always fix your mind on Me, and resort to Karma-yoga. (18.57)

You shall overcome all difficulties by My grace when your mind becomes fixed on Me. But, if you do not listen to Me due to ego, you shall perish. (18.58)

THE KARMIC BONDAGE

If due to ego you think: I shall not fight; this resolve of yours is vain. Because your own nature will compel you to fight. (18.59)

O Arjuna, you are controlled by your own nature-born Karmic impressions. Therefore, you shall do even against your will what you do not wish to do out of delusion. (18.60)

WE BECOME THE PUPPETS OF OUR OWN FREEWILL

The Supreme Lord — as the controller abiding in the inner psyche of all beings — causes them to work out their Karma like a puppet (of Karma created by the free will) mounted on a machine. (18.61)

Seek refuge in the Supreme Lord alone with loving devotion, O Arjuna. By His grace you shall attain supreme peace and the Eternal Abode. (18.62)

Thus the knowledge that is more secret than the secret has been explained to you by Me. After fully reflecting on this, do as you wish. (18.63)

PATH OF SURRENDER IS THE ULTIMATE PATH TO GOD

Hear once again My most secret, supreme word. You are very dear to Me, therefore, I shall tell this for your benefit. (18.64)

Fix your mind on Me, be devoted to Me, offer service to Me, bow down to Me, and you shall certainly reach Me. I promise you because you are My very dear friend. (18.65)

Set aside all meritorious deeds and religious rituals, and just surrender completely to My will with firm faith and loving devotion. I shall liberate you from all sins, the bonds of Karma. Do not grieve. (18.66)

This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me. (18.67)

THE HIGHEST SERVICE TO GOD, AND THE BEST CHARITY

The one who shall propagate this supreme secret philosophy the transcendental knowledge of the Gita amongst My devotees, shall be performing the highest devotional service to Me, and shall certainly come to Me. No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me. (18.68-69)

GRACE OF THE GITA

I promise the study of this sacred dialogue of ours will be equivalent to worshipping Me with knowledge-sacrifice. (18.70)

Whoever hears this sacred dialogue with faith and without cavil becomes free from sin, and attains heaven the higher worlds of those whose actions are pure and virtuous. (18.71)

O Arjuna, did you listen to this with single-minded attention? Has your delusion born of ignorance been completely destroyed? (18.72)

Arjuna said: By Your grace my delusion is destroyed, I have gained Self-knowledge, my confusion with regard to body and Spirit is dispelled and I shall obey Your command. (18.73)

Sanjaya said: Thus I heard this wonderful dialogue between Lord Krishna and Arjuna, causing my hair to stand on end. (18.74)

By the grace of sage Vyasa, I heard this most secret and supreme yoga directly from Krishna, the Lord of yoga, Himself speaking to Arjuna before my very eyes of clairvoyance granted by sage Vyasa. (18.75)

O King, by repeated remembrance of this marvelous and sacred dialogue between Lord Krishna and Arjuna, I am thrilled at every moment; and (18.76)

Recollecting again and again, O King, that marvelous form of Krishna I am greatly amazed and I rejoice over and over again. (18.77)

BOTH TRANSCENDENTAL KNOWLEDGE AND ACTION ARE NEEDED FOR A BALANCED LIVING

Wherever there will be both Krishna, the Lord of yoga, or Dharma in the form of the scriptures, and Arjuna with the weapons of duty and protection; there will be everlasting prosperity, victory, happiness, and morality. This is my conviction. (18.78)

The Upanishads

The Kena or Televakara Upanishad

Kena or Televakara Upanishad, Translated by Max Muller, Sacred Books of the East, Volume 25, 1884

1. THE Pupil asks: 'At whose wish does the mind sent forth proceed on its errand? At whose command does the first breath go forth? At whose wish do we utter this speech? What god directs the eye, or the ear?'

2. The Teacher replies: 'It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, and the eye of the eye. When freed (from the senses) the wise, on departing from this world, become immortal.

3. 'The eye does not go thither, nor speech, nor mind. We do not know, we do not understand, how any one can teach it.

4. 'It is different from the known, it is also above the unknown, thus we have heard from those of old, who taught us this.

5. 'That which is not expressed by speech and by which speech is expressed, that alone know as Brahman, not that which people here adore.

6. 'That which does not think by mind, and by which, they say, mind is thought, that alone know as Brahman, not that which people here adore.

7. 'That which does not see by the eye, and by which one sees (the work of) the eyes, that alone know as Brahman, not that which people here adore.

8. 'That which does not hear by the ear, and by which the ear is heard, that alone know as Brahman, not that which people here adore.

9. 'That which does not breathe by breath, and by which breath is drawn, that alone know as Brahman, not that which people here adore.'

SECOND KHA*ND*A.

1. The Teacher says: 'If thou thinkest I know it well, then thou knowest surely but little, what is that form of Brahman known, it may be, to thee?'

2. The Pupil says: 'I do not think I know it well, nor do I know that I do not know it. He

among us who knows this, he knows it, nor does he know that he does not know it.

3. 'He by whom it (Brahman) is not thought, by him it is thought; he by whom it is thought, knows it not. It is not understood by those who understand it, it is understood by those who do not understand it.

4. 'It is thought to be known (as if) by awakening, and (then) we obtain immortality indeed. By the Self we obtain strength, by knowledge we obtain immortality.

5. 'If a man know this here, that is the true (end of life); if he does not know this here, then there is great destruction (new births). The wise who have thought on all things (and recognised the Self in them) become immortal, when they have departed from this world.'

THIRD KHA*ND*A.

1. Brahman obtained the victory for the Devas. The Devas became elated by the victory of Brahman, and they thought, this victory is ours only, this greatness is ours only.

2. Brahman perceived this and appeared to them. But they did not know it, and said: 'What sprite (yaksha or yakshya) is this?'

3. They said to Agni (fire): 'O *G*âtavedas, find out what sprite this is.' 'Yes,' he said.

4. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am Agni, I am *G*âtavedas.'

5. Brahman said: 'What power is in you?' Agni replied: 'I could burn all whatever there is on earth.'

6. Brahman put a straw before him, saying: 'Burn this.' He went towards it with all his might, but he could not burn it. Then he returned thence and said: 'I could not find out what sprite this is.'

7. Then they said to Vâyu (air): 'O Vâyu, find out what sprite this is.' 'Yes,' he said.

8. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am Vâyu, I am Mâtarisvan.'

9. Brahman said: 'What power is in you?' Vâyu replied: 'I could take up all whatever there is on earth.'

10. Brahman put a straw before him, saying: 'Take it up.' He went towards it with all his might, but he could not take it up. Then he returned thence and said: 'I could not find out what sprite this is.'

11. Then they said to Indra: 'O Maghavan, find out what sprite this is.' He went towards it, but it disappeared from before him.

12. Then in the same space (ether) he came towards a woman, highly adorned: it was Umâ, the daughter of Himavat. He said to her: 'Who is that sprite?'

FOURTH KHA*ND*A.

1. She replied: 'It is Brahman. It is through the victory of Brahman that you have thus become great.' After that he knew that it was Brahman.

2. Therefore these Devas, viz. Agni, Vâyu, and Indra, are, as it were, above the other gods, for they touched it (the Brahman) nearest.

3. And therefore Indra is, as it were, above the other gods, for he touched it nearest, he first knew it.

4. This is the teaching of Brahman, with regard to the gods (mythological): It is that which now flashes forth in the lightning, and now vanishes again.

5. And this is the teaching of Brahman, with regard to the body (psychological): It is that which seems to move as mind, and by it imagination remembers again and again.

6. That Brahman is called Tadvana, by the name of Tadvana it is to be meditated on. All beings have a desire for him who knows this.

7. The Teacher: 'As you have asked me to tell you the Upanishad, the Upanishad has now been told you. We have told you the Brâhmî Upanishad.

8. 'The feet on which that Upanishad stands are penance, restraint, sacrifice; the Vedas are all its limbs, the True is its abode.

9. 'He who knows this Upanishad, and has shaken off all evil, stands in the endless, unconquerable world of heaven, yea, in the world of heaven.'

The Katha Upanishad

Katha Upanishad, translated by Max Müller, (Sacred Books of the East, Volume 15), [1884]

FIRST ADHYÂYA.

FIRST VALLÎ

1. VÂGASRAVASA desirous (of heavenly rewards), surrendered (at a sacrifice) all that he possessed. He had a son of the name of Naciketas.

2. When the (promised) presents were being given (to the priests), faith entered into the heart of Naciketas, who was still a boy, and he thought:

3. 'Unblessed, surely, are the worlds to which a man goes by giving (as his promised present at a sacrifice) cows which have drunk water, eaten hay, given their milk, and are barren.'

4. He (knowing that his father had promised to give up all that he possessed, and therefore his son also) said to his father: 'Dear father, to whom wilt thou give me?'

He said it a second and a third time. Then the father replied (angrily):

'I shall give thee unto Death.'

(The father, having once said so, though in haste, had to be true to his word and to sacrifice his son.)

5. The son said: 'I go as the first, at the head of many (who have still to die); I go in the midst of many (who are now dying). What will be the

work of Yama (the ruler of the departed) which to-day he has to do unto me?

6. 'Look back how it was with those who came before, look forward how it will be with those who come hereafter. A mortal ripens like corn, like corn he springs up again.'

(Na*k*iketas enters into the abode of Yama Vaivasvata, and there is no one to receive him. Thereupon one of the attendants of Yama is supposed to say:)

7. 'Fire enters into the houses, when a Brâhma*n*a enters as a guest. That fire is quenched by this peace-offering;--bring water, O Vaivasvata!

8. 'A Brâhma*n*a that dwells in the house of a foolish man without receiving food to eat, destroys his hopes and expectations, his possessions, his righteousness, his sacred and his good deeds, and all his sons and cattle.'

(Yama, returning to his house after an absence of three nights, during which time Na*k*iketas had received no hospitality from him, says:)

9. 'O Brâhma*n*a, as thou, a venerable guest, hast dwelt in my house three nights without eating, therefore choose now three boons. Hail to thee! and welfare to me!'

10. Na*k*iketas said: 'O Death, as the first of the three boons I choose that Gautama, my father, be pacified, kind, and free from anger towards me; and that he may know me and greet me, when I shall have been dismissed by thee.'

11. Yama said: 'Through my favour Auddâlaki Âru*n*i, thy father, will know thee, and be again towards thee as he was before. He shall sleep peacefully through the night, and free from anger, after having seen thee freed from the mouth of death.'

12. Na*k*iketas said: 'In the heaven-world there is no fear; thou art not there, O Death, and no one is afraid on account of old age. Leaving behind both hunger and thirst, and out of the reach of sorrow, all rejoice in the world of heaven.'

13. 'Thou knowest, O Death, the fire-sacrifice which leads us to heaven; tell it to me, for I am full of faith. Those who live in the heaven-world reach immortality,--this I ask as my second boon.'

14. Yama said: 'I tell it thee, learn it from me, and when thou understandest that fire-sacrifice which leads to heaven, know, O Na*k*iketas, that it is the attainment of the endless worlds, and their firm support, hidden in darkness.'

15. Yama then told him that fire-sacrifice, the beginning of all the worlds, and what bricks are required for the altar, and how many, and how they are to be placed. And Na*k*iketas repeated all as it had been told to him. Then M*r*ityu, being pleased with him, said again:

16. The generous, being satisfied, said to him:

I give thee now another boon; that fire-sacrifice shall be named after thee, take also this many-coloured chain.'

17. 'He who has three times performed this Nâ*k*iketa rite, and has been united with the three (father, mother, and teacher), and has performed the three duties (study, sacrifice, almsgiving) overcomes birth and death. When he has learnt and understood this fire, which knows (or makes us know) all that is born of Brahman, which is venerable and divine, then he obtains everlasting peace.'

18. 'He who knows the three Nâ*k*iketa fires, and knowing the three, piles up the Nâ*k*iketa sacrifice, he, having first thrown off the chains of death, rejoices in the world of heaven, beyond the reach of grief.'

19. 'This, O Na*k*iketas, is thy fire which leads to heaven, and which thou hast chosen as thy second boon. That fire all men will proclaim. Choose now, O Na*k*iketas, thy third boon.'

20. Na*k*iketas said: 'There is that doubt, when a man is dead,--some saying, he is; others, he is not. This I should like to know, taught by thee; this is the third of my boons.'

21. Death said: 'On this point even the gods have doubted formerly; it is not easy to understand. That subject is subtle. Choose another boon, O Na*k*iketas, do not press me, and let me off that boon.'

22. Na*k*iketas said: 'On this point even the gods have doubted indeed, and thou, Death, hast declared it to be not easy to understand, and another teacher like thee is not to be found:--surely no other boon is like unto this.'

23. Death said: 'Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, gold, and horses. Choose the wide abode of the earth, and live thyself as many harvests as thou desirest.'

24. 'If you can think of any boon equal to that, choose wealth, and long life. Be (king), Na*k*iketas, on the wide earth. I make thee the enjoyer of all desires.'

25. 'Whatever desires are difficult to attain among mortals, ask for them according to thy wish;--these fair maidens with their chariots and musical instruments,--such are indeed not to be obtained by men,--be waited on by them whom I give to thee, but do not ask me about dying.'

26. Na*k*iketas said: 'These things last till tomorrow, O Death, for they wear out this vigour of all the senses. Even the whole of life is short. Keep thou thy horses, keep dance and song for thyself.'

27. 'No man can be made happy by wealth. Shall we possess wealth, when we see thee? Shall we live, as long as thou rulest? Only that boon (which I have chosen) is to be chosen by me.'

28. 'What mortal, slowly decaying here below, and knowing, after having approached them, the freedom from decay enjoyed by the immortals, would delight in a long life, after he has pondered on the pleasures which arise from beauty and love?'

29. 'No, that on which there is this doubt, O Death, tell us what there is in that great Hereafter. Na*k*iketas does not choose another boon but that which enters into the hidden world.'

SECOND VALLÎ

1. Death said: 'The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good; he who chooses the pleasant, misses his end.'

2. 'The good and the pleasant approach man: the wise goes round about them and distinguishes them. Yea, the wise prefers the good to the pleasant, but the fool chooses the pleasant through greed and avarice.'

3. 'Thou, O Na*k*iketas, after pondering all pleasures that are or seem delightful, hast dismissed them all. Thou hast not gone into the road that leadeth to wealth, in which many men perish.'

4. 'Wide apart and leading to different points are these two, ignorance, and what is known as wisdom. I believe Na*k*iketas to be one who desires knowledge, for even many pleasures did not tear thee away.'

5. 'Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.'

6. 'The Hereafter never rises before the eyes of the careless child, deluded by the delusion of wealth. "This is the world," he thinks, "there is no other;"--thus he falls again and again under my sway.'

7. 'He (the Self) of whom many are not even able to hear, whom many, even when they hear of him, do not comprehend; wonderful is a man, when found, who is able to teach him (the Self); wonderful is he who comprehends him, when taught by an able teacher.'

8. 'That (Self), when taught by an inferior man, is not easy to be known, even though often thought upon; unless it be taught by another, there is no way to it, for it is inconceivably smaller than what is small.'

9. 'That doctrine is not to be obtained by argument, but when it is declared by another, then, O dearest, it is easy to understand. Thou hast obtained it now; thou art truly a man of true resolve. May we have always an inquirer like thee!'

10. Na*k*iketas said: 'I know that what is called a treasure is transient, for that eternal is not obtained by things which are not eternal. Hence the Nâkiketa fire(-sacrifice) has been laid by me (first); then, by means of transient things, I have obtained what is not transient (the teaching of Yama).'

11. Yama said: 'Though thou hadst seen the fulfilment of all desires, the foundation of the world, the endless rewards of good deeds, the shore where

there is no fear, that which is magnified by praise, the wide abode, the rest, yet being wise thou hast with firm resolve dismissed it all.'

12. 'The wise who, by means of meditation on his Self, recognises the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind.'

13. 'A mortal who has heard this and embraced it, who has separated from it all qualities, and has thus reached the subtle Being, rejoices, because he has obtained what is a cause for rejoicing. The house (of Brahman) is open, I believe, O Na*k*iketas.'

14. Na*k*iketas said: 'That which thou seest as neither this nor that, as neither effect nor cause, as neither past nor future, tell me that.'

15. Yama said: 'That word (or place) which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is Om.'

16. 'That (imperishable) syllable means Brahman, that syllable means the highest (Brahman); he who knows that syllable, whatever he desires, is his.'

17. 'This is the best support, this is the highest support; he who knows that support is magnified in the world of Brahmâ.'

18. 'The knowing (Self) is not born, it dies not; it sprang from nothing, nothing sprang from it. The

Ancient is unborn, eternal, everlasting; he is not killed, though the body is killed.'

19. 'If the killer thinks that he kills, if the killed thinks that he is killed, they do not understand; for this one does not kill, nor is that one killed.'

20. 'The Self, smaller than small, greater than great, is hidden in the heart of that creature. A man who is free from desires and free from grief, sees the majesty of the Self by the grace of the Creator.'

21. 'Though sitting still, he walks far; though lying down, he goes everywhere. Who, save myself, is able to know that God who rejoices and rejoices not?'

22. 'The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.'

23. 'That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.'

24. 'But he who has not first turned away from his wickedness, who is not tranquil, and subdued, or whose mind is not at rest, he can never obtain the Self (even) by knowledge!

25. 'Who then knows where He is, He to whom the Brahmans and Kshatriyas are (as it were) but food, and death itself a condiment?'

THIRD VALLÎ

1. 'There are the two, drinking their reward in the world of their own works, entered into the cave (of the heart), dwelling on the highest summit (the ether in the heart). Those who know Brahman call them shade and light; likewise, those householders who perform the Tri*n*â*k*iketa sacrifice.'

2. 'May we be able to master that Nâ*k*iketa rite which is a bridge for sacrificers; also that which is the highest, imperishable Brahman for those who wish to cross over to the fearless shore. '

3. 'Know the Self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.'

4. 'The senses they call the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind, then wise people call him the Enjoyer.'

5. 'He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.'

6. 'But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.'

7. 'He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.'

8. 'But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.'

9. 'But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place of Vish*n*u.'

10. 'Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect.'

11. 'Beyond the Great there is the Undeveloped, beyond the Undeveloped there is the Person (purusha). Beyond the Person there is nothing--this is the goal, the highest road.'

12. 'That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.'

13. 'A wise man should keep down speech and mind; he should keep them within the Self which is knowledge; he should keep knowledge within the Self which is the Great; and he should keep that (the Great) within the Self which is the Quiet.'

14. 'Rise, awake! having obtained your boons,understand them! The sharp edge of a razor is difficult to pass over; thus the wise say the path (to the Self) is hard.'

15. 'He who has perceived that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the Great, and unchangeable, is freed from the jaws of death.'

16. 'A wise man who has repeated or heard the ancient story of Na*k*iketas told by Death, is magnified in the world of Brahman.'

17. 'And he who repeats this greatest mystery in an assembly of Brâhmans, or full of devotion at the time of the *S*râddha sacrifice, obtains thereby infinite rewards.'

SECOND ADHYÂYA.

FOURTH VALLÎ.

1. Death said: 'The Self-existent pierced the openings (of the senses) so that they turn forward: therefore man looks forward, not backward into himself. Some wise man, however, with his eyes closed and wishing for immortality, saw the Self behind.'

2. 'Children follow after outward pleasures, and fall into the snare of wide-spread death. Wise men only, knowing the nature of what is immortal, do not look for anything stable here among things unstable.'

3. 'That by which we know form, taste, smell, sounds, and loving touches, by that also we know what exists besides. This is that (which thou hast asked for).'

4. 'The wise, when he knows that that by which he perceives all objects in sleep or in waking is the great omnipresent Self, grieves no more.'

5. 'He who knows this living soul which eats honey (perceives objects) as being the Self, always near, the Lord of the past and the future, henceforward fears no more. This is that.'

6. 'He who (knows) him who was born first from

the brooding heat (for he was born before the water), who, entering into the heart, abides therein, and was perceived from the elements. This is that.'

7. '(He who knows) Aditi also, who is one with all deities, who arises with Prâ*n*a (breath or Hira*n*yagarbha), who, entering into the heart, abides therein, and was born from the elements. This is that.'

8. 'There is Agni (fire), the all-seeing, hidden in the two fire-sticks, well-guarded like a child (in the womb) by the mother, day after day to be adored by men when they awake and bring oblations. This is that.'

9. 'And that whence the sun rises, and whither it goes to set, there all the Devas are contained, and no one goes beyond. This is that.'

10. 'What is here (visible in the world), the same is there (invisible in Brahman); and what is there, the same is here. He who sees any difference here (between Brahman and the world), goes from death to death.'

11. 'Even by the mind this (Brahman) is to be obtained, and then there is no difference whatsoever. He goes from death to death who sees any difference here.'

12. 'The person (purusha), of the size of a thumb, stands in the middle of the Self (body?), as lord of the past and the future, and henceforward fears no more. This is that.'

13. 'That person, of the size of a thumb, is like a light without smoke, lord of the past and the future, he is the same to-day and to-morrow. This is that.'

14. 'As rain-water that has fallen on a mountain-ridge runs down the rocks on all sides, thus does he, who sees a difference between qualities, run after them on all sides.'

15. 'As pure water poured into pure water remains the same, thus, O Gautama, is the Self of a thinker who knows.'

FIFTH VALLÎ.

1. 'There is a town with eleven gates belonging to the Unborn (Brahman), whose thoughts are never crooked. He who approaches it, grieves no more, and liberated (from all bonds of ignorance) becomes free. This is that.'

2. 'He (Brahman) is the swan (sun), dwelling in the bright heaven; he is the Vasu (air), dwelling in the sky; he is the sacrificer (fire), dwelling on the hearth; he is the guest (Soma), dwelling in the sacrificial jar; he

dwells in men, in gods (vara), in the sacrifice (*ri*ta), in heaven; he is born in the water, on earth, in the sacrifice (*ri*ta), on the mountains; he is the True and the Great.'

3. 'He (Brahman) it is who sends up the breath (prâ*n*a), and who throws back the breath (apâna). All the Devas (senses) worship him, the adorable (or the dwarf), who sits in the centre.'

4. 'When that incorporated (Brahman), who dwells in the body, is torn away and freed from the body, what remains then? This is that.'

5. 'No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom these two repose.'

6. 'Well then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self, after reaching death.'

7. 'Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge.'

8. 'He, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.'

9. 'As the one fire, after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.'

10. 'As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.'

11. 'As the sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.'

12. 'There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.'

13. 'There is one eternal thinker, thinking non-eternal

thoughts, who, though one, fulfils the desires of many. The wise who perceive him within their Self, to them belongs eternal peace, not to others.'

14. 'They perceive that highest indescribable pleasure, saying, This is that. How then can I understand it? Has it its own light, or does it reflect light?'

15. 'The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.'

SIXTH VALLÎ.

1. 'There is that ancient tree, whose roots grow upward and whose branches grow downward;--that indeed is called the Bright, that is called Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.'

2. 'Whatever there is, the whole world, when gone forth (from the Brahman), trembles in its breath. That Brahman is a great terror, like a drawn sword. Those who know it become immortal.'

3. 'From terror of Brahman fire burns, from terror the sun burns, from terror Indra and Vâyu, and Death, as the fifth, run away.'

4. 'If a man could not understand it before the falling asunder of his body, then he has to take body again in the worlds of creation.'

5. 'As in a mirror, so (Brahman may be seen clearly) here in this 'body; as in a dream, in the world of the Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahmâ.'

6. 'Having understood that the senses are distinct (from the Âtman), and that their rising and setting (their waking and sleeping) belongs to them in their distinct existence (and not to the Âtman), a wise man grieves no more.'

7. 'Beyond. the senses is the mind, beyond the mind is the highest (created) Being, higher than that Being is the Great Self, higher than the Great, the highest Undeveloped.'

8. 'Beyond the Undeveloped is the Person, the all-pervading and entirely imperceptible. Every creature that knows him is liberated, and obtains immortality.'

9. 'His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this, are immortal.'

10. 'When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state.'

11. 'This, the firm holding back of the senses, is what is called Yoga. He must be free from thoughtlessness then, for Yoga comes and goes.'

12. 'He (the Self) cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says: "He is?"'

13. 'By the words "He is," is he to be apprehended, and by (admitting) the reality of both (the invisible Brahman and the visible world, as coming from Brahman). When he has been apprehended by the words "He is," then his reality reveals itself.'

14. 'When all desires that dwell in his heart cease, then the mortal becomes immortal, and obtains Brahman.'

15. 'When all the ties of the heart are severed here on earth, then the mortal becomes immortal--here ends the teaching.'

116. 'There are a hundred and one arteries of the heart, one of them penetrates the crown of the head. Moving upwards by it, a man (at his

death) reaches the Immortal; the other arteries serve for departing in different directions.'

17. 'The Person not larger than a thumb, the inner Self, is always settled in the heart of men. Let a man draw that Self forth from his body with steadiness, as one draws the pith from a reed . Let him know that Self as the Bright, as the Immortal; yes, as the Bright, as the Immortal.'

18. Having received this knowledge taught by Death and the whole rule of Yoga (meditation), Nâ*k*iketa became free from passion and death, and obtained Brahman. Thus it will be with another also who knows thus what relates to the Self.

19. May He protect us both! May He enjoy us both! May we acquire Strength together! May our knowledge become bright! May we never quarrel! Om! Peace! peace! peace! Harih, Om!

The Prasna Upanishad

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FIRST QUESTION.

Adoration to the Highest Self! Hari*h*, Om!

1. Sukesas Bhâradvâ*g*a and *S*aivya Satyakâma, and Sauryâya*n*in Gârgya, and Kausalya Âsvalâyana, and Bhârgava Vaidarbhi, and Kabandhin Kâtyâyana, these were devoted to Brahman, firm in Brahman, seeking for the Highest Brahman. They thought that the venerable Pippalâda could tell them all that, and they therefore took fuel in their hands (like pupils), and approached him.

2. That *Ri*shi said to them: 'Stay here a year longer, with penance, abstinence, and faith; then you may ask questions according to your pleasure, and if we know them, we shall tell you all.'

3. Then Kabandhin Kâtyâyana approached him and asked: 'Sir, from whence may these creatures be born?'

4. He replied: 'Pragâpati (the lord of creatures) was desirous of creatures (pragâḥ). He performed penance', and having performed penance, he produces a pair, matter (rayi) and spirit (prâṇa), thinking that they together should produce creatures for him in many ways.

5. The sun is spirit, matter is the moon. All this, what has body and what has no body, is matter, and therefore body indeed is matter.

6. Now Âditya, the sun, when he rises, goes toward the East, and thus receives the Eastern spirits into his rays. And when he illuminates the South, the West, the North, the Zenith, the Nadir, the intermediate quarters, and everything, he thus receives all spirits into his rays.

7. Thus he rises, as Vaisvânara, (belonging to all men,) assuming all forms, as spirit, as fire. This has been said in the following verse:

8. (They knew) him who assumes all forms, the golden, who knows all things, who ascends highest, alone in his splendour, and warms us; the thousand-rayed, who abides in a hundred places, the spirit of all creatures, the Sun, rises.

9. The year indeed is Pragâpati, and there are two paths thereof, the Southern and the Northern. Now those who here believe in sacrifices and pious gifts as work done, gain the moon only as their (future) world, and return again. Therefore the *Ri*shis who desire offspring, go to the South, and that path of the Fathers is matter (rayi).

10. But those who have sought the Self by penance, abstinence, faith, and knowledge, gain by the Northern path Âditya, the sun. This is the home of the spirits, the immortal, free from danger, the highest. From thence they do not return, for it is the end. Thus says the *S*loka:

11. Some call him the father with five feet (the five seasons), and with twelve shapes (the twelve months), the giver of rain in the highest half of heaven; others again say that the sage is placed in the lower half, in the chariot with seven wheels and six spokes.

12. The month is Pragâpati; its dark half is matter, its bright half spirit. Therefore some *Ri*shis perform sacrifice in the bright half, others in the other half.

13. Day and Night are Pragâpati; its day is spirit, its night matter. Those who unite in love by day waste their spirit, but to unite in love by night is right.

14. Food is Pragâpati. Hence proceeds seed, and from it these creatures are born.

15. Those therefore who observe this rule of Pragâpati (as laid down in § 13), produce a pair, and to them belongs this Brahma-world here. Butthose in whom dwell penance, abstinence, and truth,

16. To them belongs that pure Brahma-world, to them, namely, in whom there is nothing crooked, nothing false, and no guile.'

SECOND QUESTION.

1. Then Bhârgava Vaidarbhi asked him: 'Sir, How many gods keep what has thus been created, how many manifest this, and who is the best of them?'

2. He replied: 'The ether is that god, the wind, fire, water, earth, speech, mind, eye, and ear. These, when they have manifested (their power), contend and say: We (each of us) support this body and keep it.

3. Then Prâ*n*a (breath, spirit, life), as the best, said to them: Be not deceived, I alone, dividing myself fivefold, support this body and keep it.

4. They were incredulous; so he, from pride, did as if he were going out from above. Thereupon, as he went out, all the others went out, and as he returned, all the others returned. As bees go out when their queen goes out, and return when she returns, thus (did) speech, mind, eye, and ear; and, being satisfied, they praise Prâ*n*a, saying:

5. He is Agni (fire), he shines as Sûrya (sun), he is Parganya (rain), the powerful (Indra), he is Vâyu, (wind), he is the earth, he is matter, he is God--he is what is and what is not, and what is immortal.

6. As spokes in the nave of a wheel, everything is fixed in Prâ*n*a, the verses of the *Rig*-veda, Yagur-veda, Sâma-veda, the sacrifice, the Kshatriyas, and the Brâhmans.

7. As Pragâpati (lord of creatures) thou movest about in the womb, thou indeed art born again. To thee, the Prâ*n*a, these creatures bring offerings, to thee who dwellest with the other prâ*n*as (the organs of sense).

8. Thou art the best carrier for the Gods, thou art the first offering to the Fathers. Thou art the true work of the Rishis, of the Atharvângiras.

9. O Prâ*n*a, thou art Indra by thy light, thou art Rudra, as a protector; thou movest in the sky, thou art the sun, the lord of lights.

10. When thou showerest down rain, then, O Prâ*n*a, these creatures of thine are delighted, hoping that there will be food, as much as they desire.

11. Thou art a Vrâtya, O Prâ*n*a, the only *Ri*shi, the consumer of everything, the good lord. We are the givers of what thou hast to consume, thou, O Mâtarisva, art our father.

12. Make propitious that body of thine which dwells in speech, in the ear, in the eye, and which pervades the mind; do not go away!

13. All this is in the power of Prâ*n*a, whatever exists in the three heavens. Protect us like a mother her sons, and give us happiness and wisdom.'

THIRD QUESTION.

1. Then Kausalya Âsvalâyana asked: 'Sir, whence is that Prâ*n*a (spirit) born? How does it come into this body? And how does it abide, after it has divided itself? How does it go out? How does it support what is without, and how what is within?'

2. He replied: 'You ask questions more difficult, but you are very fond of Brahman, therefore I shall tell it you.

3. This Prâ*n*a (spirit) is born of the Self. Like the shadow thrown on a man, this (the prâ*n*a) is spread out over it (the Brahman). By the work of the mind does it come into this body.

4. As a king commands officials, saying to them: Rule these villages or those, so does that Prâ*n*a (spirit) dispose the other prâ*n*as, each for their separate work.

5. The Apâna (the down-breathing) in the organs of excretion and generation; the Prâ*n*a himself dwells in eye and ear, passing through mouth and nose. In the middle is the Samâna (the on-breathing); it carries what has been sacrificed as food equally (over the body), and the seven lights proceed from it.

6. The Self is in the heart. There are the 101 arteries, and in each of them there are a hundred (smaller veins), and for each of these branches there are 72,000. In these the Vyâna (the back-breathing) moves.

7. Through one of them, the Udâna (the out-breathing) leads (us) upwards to the good world by good work, to the bad world by bad work, to the world of men by both.

8. The sun rises as the external Prâ*n*a, for it assists the Prâ*n*a in the eye. The deity that exists in the earth, is there in support of man's Apâna (down-breathing). The ether between (sun and earth) is the Samâna (on-breathing), the air is Vyâna (back-breathing).

9. Light is the Udâna (out-breathing), and therefore he whose light has gone out comes to a new birth with his senses absorbed in the mind.

10. Whatever his thought (at the time of death) with that he goes back to Prâ*n*a, and the Prâ*n*a, united with light, together with the self (the *g*îvâtmâ) leads on to the world, as deserved.

11. He who, thus knowing, knows Prâ*n*a, his offspring does not perish, and he becomes immortal. Thus says the *S*loka:

12. He who has known the origin, the entry, the place, the fivefold distribution, and the internal state of the Prâ*n*a, obtains immortality, yes, obtains immortality.'

FOURTH QUESTION.

1. Then Sauryâya*n*in Gârgya asked: 'Sir, What are they that sleep in this man, and what are they that are awake in him? What power (deva) is it

that sees dreams? Whose is the happiness? On what do all these depend?'

2. He replied: 'O Gârgya, As all the rays of the sun, when it sets, are gathered up in that disc of light, and as they, when the sun rises again and again, come forth, so is all this (all the senses) gathered up in the highest faculty (deva), the mind. Therefore at that time that man does not hear, see, smell, taste, touch, he does not speak, he does not take, does not enjoy, does not evacuate, does not move about. He sleeps, that is what people say.

3. The fires of the prâ*n*as are, as it were, awake in that town (the body). The Apâna is the Gârhapatya fire, the Vyâna the Anvâhâryapa*k*ana fire; and because it is taken out of the Gârhapatya fire, which is fire for taking out, therefore the Prâ*n*a is the Âhavanîya fire.

Now the Apâna is identified with the Gârhapatya fire, no reason being given except afterwards, when it is said that the Prâ*n*a is the Âhavanîya fire, being taken out of the Gârhapatya, here called pra*n*ayana, in the same manner as the prâ*n*a proceeds in sleep from the apâna. The Vyâna is identified with the Daksh*i*nâgni, the Southern fire, because it issues from the heart through an aperture on the right.

4. Because it carries equally these two oblations, the out-breathing and the in-breathing, the Samâna is he (the Hot*ri* priest). The mind is the sacrificer, the Udâna is the reward of the sacrifice, and it leads the sacrificer every day (in deep sleep) to Brahman.

5. There that god (the mind) enjoys in sleep greatness. What has been seen, he sees again; what has been heard, he hears again; what has been enjoyed in different countries and quarters, he enjoys again; what has been seen and not seen, heard and not heard, enjoyed and not enjoyed, he sees it all; he, being all, sees.

6. And when he is overpowered by light, then that god sees no dreams, and at that time that happiness arises in his body.

7. And, O friend, as birds go to a tree to roost, thus all this rests in the Highest Âtman,--

8. The earth and its subtile elements, the water and its subtile elements, the light and its subtile elements, the air and its subtile elements, the ether and its subtile elements; the eye and what can beseen, the ear and what can be heard, the nose and what can be smelled, the taste and what can be tasted, the skin and what can be touched, the voice and what can be spoken, the hands and what can be grasped, the feet and what can be walked, the mind and what can be perceived, intellect (buddhi) and what can be conceived, personality and what can be personified, thought and what can be thought, light and what can be lighted up, the Prâ*n*a and what is to be supported by it.

9. For he it is who sees, hears, smells, tastes, perceives, conceives, acts, he whose essence is knowledge, the person, and he dwells in the highest, indestructible Self,--

10. He who knows that indestructible being, obtains (what is) the highest and indestructible, he without a shadow, without a body, without colour, bright--,yes, O friend, he who knows it, becomes all-knowing, becomes all. On this there is this *S*loka:

11. He, O friend, who knows that indestructible being wherein the true knower, the vital spirits (prâ*n*as), together with all the powers (deva), and the elements rest, he, being all-knowing, has penetrated all.'

FIFTH QUESTION.

1. Then *S*aivya Satyakâma asked him:--'Sir, if some one among men should meditate here until death on the syllable Om, what would he obtain by it?'

2. He replied: 'O Satyakâma, the syllable Om (AUM) is the highest and also the other Brahman;

therefore he who knows it arrives by the same means at one of the two.

3. If he meditate on one Mâtrâ (the A), then, being enlightened by that only, he arrives quickly at the earth. The *Rik*-verses lead him to the world of men, and being endowed there with penance, abstinence, and faith, he enjoys greatness.

4. If he meditate with two Mâtrâs (A + U) he arrives at the Manas, and is led up by the Yagus-verses to the sky, to the Soma-world. Having enjoyed greatness in the Soma-world, he returns again.

5. Again, he who meditates with this syllable AUM of three Mâtrâs, on the Highest Person, he comes to light and to the sun. And as a snake is freed from its skin, so is he freed from evil. He is led up by the Sâman-verses to the Brahma-world; and from him, full of life (Hiranyagarbha, the lord of the Satya-loka), he learns to see the all-pervading, the Highest Person. And there are these two Slokas:

6. The three Mâtrâs (A + U + M), if employed separate, and only joined one to another, are mortal;but in acts, external, internal, or intermediate, if well performed, the sage trembles not.

7. Through the *Rik*-verses he arrives at this world, through the Yagus-verses at the sky, through the Sâman-verses at that which the poets teach,--he arrives at this by means of the Onkâra; the wise arrives at that which is at rest, free from decay, from death, from fear,--the Highest.'

SIXTH QUESTION.

1. Then Sukesas Bhâradvâga asked him, saying: 'Sir, Hiranyanâbha, the prince of Kosalâ, came to me and asked this question: Do you know the person of sixteen parts, O Bhâradvâga? I said to the prince: I do not know him; if I knew him, how should I not tell you? Surely, he who speaks what is untrue withers away to the very root; therefore I will not say what is untrue. Then he mounted his chariot and went away silently. Now I ask you, where is that person?'

2. He replied: 'Friend, that person is here within the body, he in whom these sixteen parts arise.

3. He reflected: What is it by whose departure I shall depart, and by whose staying I shall stay?

4. He sent forth (created) Prâna (spirit); from

Prâna Sraddhâ (faith), ether, air, light, water, earth, sense, mind, food; from food came vigour, penance, hymns, sacrifice, the worlds, and in the worlds the name also.

5. As these flowing rivers that go towards the ocean, when they have reached the ocean, sink into it, their name and form are broken, and people speak of the ocean only, exactly thus these sixteen parts of the spectator that go towards the person (purusha), when they have reached the person, sink into him, their name and form are broken, and people speak of the person only, and he becomes without parts and immortal. On this there is this verse:

6. That person who is to be known, he in whom these parts rest, like spokes in the nave of a wheel, you know him, lest death should hurt you.'

7. Then he (Pippalâda) said to them: 'So far do I know this Highest Brahman, there is nothing higher than it.'

8. And they praising him, said: 'You, indeed, are our father, you who carry us from our ignorance to the other shore.'

Adoration to the highest *Ri*shis!

Adoration to the highest *Ri*shis!

Tat sat. Hari*h*, Om!

The Laws of Manu

The Laws of Manu,George Bühler, translator, (Sacred Books of the East, Volume 25, 1886)

CHAPTER I.

1. The great sages approached Manu, who was seated with a collected mind, and, having duly worshipped him, spoke as follows:

2. 'Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (varna) and of the intermediate ones.

3. 'For thou, O Lord, alone knowest the purport, (i.e.) the rites, and the knowledge of the soul, (taught) in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.'

4. He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, 'Listen!'

5. This (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

6. Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.

7. He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).

8. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

9. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.

10. The waters are called narah, (for) the waters are, indeed, the offspring of Nara; as they were his first residence (ayana), he thence is named Narayana.

11. From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed in this world (under the appellation of) Brahman.

12. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves;

13. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.

14. From himself (atmanah) he also drew forth the mind, which is both real and unreal, likewise from the mind egoism, which possesses the function of self-consciousness (and is) lordly;

15. Moreover, the great one, the soul, and all (products) affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.

16. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

17. Because those six (kinds of) minute particles, which form the (creator's) frame, enter (a-sri) these (creatures), therefore the wise call his frame sarira, (the body.)

18. That the great elements enter, together with their functions and the mind, through its minute parts the framer of all beings, the imperishable one.

19. But from minute body (-framing) particles of these seven very powerful Purushas springs this (world), the perishable from the imperishable.

20. Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess.

21. But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the words of the Veda.

22. He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of the Sadhyas, and the eternal sacrifice.

23. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagus, and Saman, for the due performance of the sacrifice.

24. Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground.

25. Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence.

26. Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.

27. But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.

28. But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation.

29. Whatever he assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.

30. As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.

31. But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet.

32. Dividing his own body, the Lord became half male and half female; with that (female) he produced Virag.

33. But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities.

34. Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings,

35. Mariki, Atri, Angiras, Pulastya, Pulaha, Kratu, Praketas, Vasishtha, Bhrigu, and Narada.

36. They created seven other Manus possessing great brilliancy, gods and classes of gods and great sages of measureless power,

37. Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Apsarases (the dancers of the gods), Asuras, (the snake-deities called) Nagas and Sarpas, (the bird-deities called) Suparnas and the several classes of the manes,

38. Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds,

39 (Horse-faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men, and carnivorous beasts with two rows of teeth,

40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.

41. Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions.

42. But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth.

43. Cattle, deer, carnivorous beasts with two rows of teeth, Rakshasas, Pisakas, and men are born from the womb.

44. From eggs are born birds, snakes, crocodiles, fishes, tortoises, as well as similar terrestrial and aquatic (animals).

45. From hot moisture spring stinging and biting insects, lice, flies, bugs, and all other (creatures) of that kind which are produced by heat.

46. All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits, perish after the ripening of their fruit;

47. (Those trees) which bear fruit without flowers are called vanaspati (lords of the forest); but those which bear both flowers and fruit are called vriksha.

48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips.

49. These (plants) which are surrounded by multiform Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.

50. The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures).

51. When he whose power is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other.

52. When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep.

53. But when he reposes in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert.

54. When they are absorbed all at once in that great soul, then he who is the soul of all beings sweetly slumbers, free from all care and occupation.

55. When this (soul) has entered darkness, it remains for a long time united with the organs (of sensation), but performs not its functions; it then leaves the corporeal frame.

56. When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the fine body), a (new) corporeal frame.

57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).

58. But he having composed these Institutes (of the sacred law), himself taught them, according to the rule, to me alone in the beginning; next I (taught them) to Mariki and the other sages.

59. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me.

60. Then that great sage Bhrigu, being thus addressed by Manu, spoke, pleased in his heart, to all the sages, 'Listen!'

61. Six other high-minded, very powerful Manus, who belong to the race of this Manu, the descendant of the Self-existent (Svayambhu), and who have severally produced created beings,

62. (Are) Svarokisha, Auttami, Tamasa, Raivata, Kakshusha, possessing great lustre, and the son of Vivasvat.

63. These seven very glorious Manus, the first among whom is Svayambhuva, produced and protected this whole movable and immovable (creation), each during the period (allotted to him).

64. Eighteen nimeshas (twinklings of the eye, are one kashtha), thirty kashthas one kala, thirty kalas one muhurta, and as many (muhurtas) one day and night.

65. The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion.

66. A month is a day and a night of the manes, but the division is according to fortnights. The dark (fortnight) is their day for active exertion, the bright (fortnight) their night for sleep.

67. A year is a day and a night of the gods; their division is (as follows): the half year during which the sun progresses to the north will be the day, that during which it goes southwards the night.

68. But hear now the brief (description of) the duration of a night and a day of Brahman and of the several ages (of the world, yuga) according to their order.

69. They declare that the Krita age (consists of) four thousand years (of the gods); the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

70. In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one (in each).

71. These twelve thousand (years) which thus have been just mentioned as the total of four (human) ages, are called one age of the gods.

72. But know that the sum of one thousand ages of the gods (makes) one day of Brahman, and that his night has the same length.

73. Those (only, who) know that the holy day of Brahman, indeed, ends after (the completion of) one thousand ages (of the gods) and that his night lasts as long, (are really) men acquainted with (the length of) days and nights.

74. At the end of that day and night he who was asleep, awakes and, after awaking, creates mind, which is both real and unreal.

75. Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that sound is the quality of the latter.

76. But from ether, modifying itself, springs the pure, powerful wind, the vehicle of all perfumes; that is held to possess the quality of touch.

77. Next from wind modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour;

78. And from light, modifying itself, (is produced) water, possessing the quality of taste, from water earth which has the quality of smell; such is the creation in the beginning.

79. The before-mentioned age of the gods, (or) twelve thousand (of their years), being multiplied by seventy-one, (constitutes what) is here named the period of a Manu (Manvantara).

80. The Manvantaras, the creations and destructions (of the world, are) numberless; sporting, as it were, Brahman repeats this again and again.

81. In the Krita age Dharma is four-footed and entire, and (so is) Truth; nor does any gain accrue to men by unrighteousness.

82. In the other (three ages), by reason of (unjust) gains (agama), Dharma is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merit (gained by men) is diminished by one fourth (in each).

83. (Men are) free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and (in each of) the succeeding (ages) their life is lessened by one quarter.

84. The life of mortals, mentioned in the Veda, the desired results of sacrificial rites and the (supernatural) power of embodied (spirits) are fruits proportioned among men according to (the character of) the age.

85. One set of duties (is prescribed) for men in the Krita age, different ones in the Treta and in the Dvapara, and (again) another (set) in the Kali, in a proportion as (those) ages decrease in length.

86. In the Krita age the chief (virtue) is declared to be (the performance of) austerities, in the Treta (divine) knowledge, in the Dvapara (the performance of) sacrifices, in the Kali liberality alone.

87. But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from his mouth, arms, thighs, and feet.

88. To Brahmanas he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

89. The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures;

90. The Vaisya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.

91. One occupation only the lord prescribed to the Sudra, to serve meekly even these (other) three castes.

92. Man is stated to be purer above the navel (than below); hence the Self-existent (Svayambhu) has declared the purest (part) of him (to be) his mouth.

93. As the Brahmana sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.

94. For the Self-existent (Svayambhu), having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the gods and manes and that this universe might be preserved.

95. What created being can surpass him, through whose mouth the gods continually consume the sacrificial viands and the manes the offerings to the dead?

96. Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brahmanas;

97. Of Brahmanas, those learned (in the Veda); of the learned, those who recognise (the necessity and the manner of performing the prescribed duties); of those who possess this knowledge, those who perform them; of the performers, those who know the Brahman.

98. The very birth of a Brahmana is an eternal incarnation of the sacred law; for he is born to (fulfil) the sacred law, and becomes one with Brahman.

99. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.

100. Whatever exists in the world is, the property of the Brahmana; on account of the excellence of his origin The Brahmana is, indeed, entitled to all.

101. The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana.

102. In order to clearly settle his duties those of the other (castes) according to their order, wise Manu sprung from the Self-existent, composed these Institutes (of the sacred Law).

103. A learned Brahmana must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).

104. A Brahmana who studies these Institutes (and) faithfully fulfils the duties (prescribed therein), is never tainted by sins, arising from thoughts, words, or deeds.

105. He sanctifies any company (which he may enter), seven ancestors and seven descendants, and he alone deserves (to possess) this whole earth.

106. (To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss.

107. In this (work) the sacred law has been fully stated as well as the good and bad qualities of (human) actions and the immemorial rule of conduct, (to be followed) by all the four castes (varna).

108. The rule of conduct is transcendent law, whether it be taught in the revealed texts or in the sacred tradition; hence a twice-born man who possesses regard for himself, should be always careful to (follow) it.

109. A Brahmana who departs from the rule of conduct, does not reap the fruit of the Veda, but he who duly follows it, will obtain the full reward.

110. The sages who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity.

111. The creation of the universe, the rule of the sacraments, the ordinances of studentship, and the respectful behaviour (towards Gurus), the most excellent rule of bathing (on return from the teacher's house),

112. (The law of) marriage and the description of the (various) marriage-rites, the regulations for the great sacrifices and the eternal rule of the funeral sacrifices,

113. The description of the modes of (gaining) subsistence and the duties of a Snataka, (the rules regarding) lawful and forbidden food, the purification of men and of things,

114. The laws concerning women, (the law) of hermits, (the manner of gaining) final emancipation and (of) renouncing the world, the whole duty of a king and the manner of deciding lawsuits,

115. The rules for the examination of witnesses, the laws concerning husband and wife, the law of (inheritance and) division, (the law concerning) gambling and the removal of (men nocuous like) thorns,

116. (The law concerning) the behaviour of Vaisyas and Sudras, the origin of the mixed castes, the law for all castes in times of distress and the law of penances,

117. The threefold course of transmigrations, the result of (good or bad) actions, (the manner of attaining) supreme bliss and the examination of the good and bad qualities of actions,

118. The primeval laws of countries, of castes (gati), of families, and the rules concerning heretics and companies (of traders and the like)- (all that) Manu has declared in these Institutes.

119. As Manu, in reply to my questions, formerly promulgated these Institutes, even so learn ye also the (whole work) from me.

CHAPTER II.

1. Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.

2. To act solely from a desire for rewards is not laudable, yet an exemption from that desire is not (to be found) in this (world): for on (that) desire is grounded the study of the Veda and the performance of the actions, prescribed by the Veda.

3. The desire (for rewards), indeed, has its root in the conception that an act can yield them, and in consequence of (that) conception sacrifices are performed; vows and the laws prescribing restraints are all stated to be kept through the idea that they will bear fruit.

4. Not a single act here (below) appears ever to be done by a man free from desire; for whatever (man) does, it is (the result of) the impulse of desire.

5. He who persists in discharging these (prescribed duties) in the right manner, reaches the deathless state and even in this (life) obtains (the fulfilment of) all the desires that he may have conceived.

6. The whole Veda is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (Veda further), also the customs of holy men, and (finally) self-satisfaction.

7. Whatever law has been ordained for any (person) by Manu, that has been fully declared in the Veda: for that (sage was) omniscient.

8. But a learned man after fully scrutinising all this with the eye of knowledge, should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties.

9. For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in this (world) and after death unsurpassable bliss.

10. But by Sruti (revelation) is meant the Veda, and by Smriti (tradition) the Institutes of the sacred law: those two must not be called into question in any matter, since from those two the sacred law shone forth.

11. Every twice-born man, who, relying on the Institutes of dialectics, treats with contempt those two sources (of the law), must be cast out by the virtuous, as an atheist and a scorner of the Veda.

12. The Veda, the sacred tradition, the customs of virtuous men, and one's own pleasure, they declare to be visibly the fourfold means of defining the sacred law.

13. The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law the supreme authority is the revelation (Sruti).

14. But when two sacred texts (Sruti) are conflicting, both are held to be law; for both are pronounced by the wise (to be) valid law.

15. (Thus) the (Agnihotra) sacrifice may be (optionally) performed, at any time after the sun has risen, before he has risen, or when neither sun nor stars are visible; that (is declared) by Vedic texts.

16. Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (Garbhadhana) and ending with the funeral rite (Antyeshti) is prescribed, while sacred formulas are being recited, is entitled (to study) these Institutes, but no other man whatsoever.

17. That land, created by the gods, which lies between the two divine rivers Sarasvati and Drishadvati, the (sages) call Brahmavarta.

18. The custom handed down in regular succession (since time immemorial) among the (four chief) castes (varna) and the mixed (races) of that country, is called the conduct of virtuous men.

19. The plain of the Kurus, the (country of the) Matsyas, Pankalas, and Surasenakas, these (form), indeed, the country of the Brahmarshis (Brahmanical sages, which ranks) immediately after Brahmavarta.

20. From a Brahmana, born in that country, let all men on earth learn their several usages.

21. That (country) which (lies) between the Himavat and the Vindhya (mountains) to the east of Prayaga and to the west of Vinasana (the place where the river Sarasvati disappears) is called Madhyadesa (the central region).

22. But (the tract) between those two mountains (just mentioned), which (extends) as far as the eastern and the western oceans, the wise call Aryavarta (the country of the Aryans).

23. That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices; (the tract) different from that (is) the country of the Mlekkhas (barbarians).

24. Let twice-born men seek to dwell in those (above-mentioned countries); but a Sudra, distressed for subsistence, may reside anywhere.

25. Thus has the origin of the sacred law been succinctly described to you and the origin of this universe; learn (now) the duties of the castes (varna).

26. With holy rites, prescribed by the Veda, must the ceremony on conception and other sacraments be performed for twice-born men, which sanctify the body and purify (from sin) in this (life) and after death.

27. By burnt oblations during (the mother's) pregnancy, by the Gatakarman (the ceremony after birth), the Kauda (tonsure), and the Maungibandhana (the tying of the sacred girdle of Munga grass) is the taint, derived from both parents, removed from twice-born men.

28. By the study of the Veda, by vows, by burnt oblations, by (the recitation of) sacred texts, by the (acquisition of the) threefold sacred science, by offering (to the gods, Rishis, and manes), by (the procreation of) sons, by the great sacrifices, and by (Srauta) rites this (human) body is made fit for (union with) Brahman.

29. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while sacred formulas are being recited, he must be fed with gold, honey, and butter.

30. But let (the father perform or) cause to be performed the Namadheya (the rite of naming the child), on the tenth or twelfth (day after birth), or on a lucky lunar day, in a lucky muhurta, under an auspicious constellation.

31. Let (the first part of) a Brahmana's name (denote something) auspicious, a Kshatriya's be connected with power, and a Vaisya's with wealth, but a Sudra's (express something) contemptible.

32. (The second part of) a Brahmana's (name) shall be (a word) implying happiness, of a Kshatriya's (a word) implying protection, of a Vaisya's (a term) expressive of thriving, and of a Sudra's (an expression) denoting service.

33. The names of women should be easy to pronounce, not imply anything dreadful, possess a plain meaning, be pleasing and auspicious, end in long vowels, and contain a word of benediction.

34. In the fourth month the Nishkramana (the first leaving of the house) of the child should be performed, in the sixth month the Annaprasana (first feeding with rice), and optionally (any other) auspicious ceremony required by (the custom of) the family.

35. According to the teaching of the revealed texts, the Kudakarman (tonsure) must be performed, for the sake of spiritual merit, by all twice-born men in the first or third year.

36. In the eighth year after conception, one should perform the initiation (upanayana) of a Brahmana, in the eleventh after conception (that) of a Kshatriya, but in the twelfth that of a Vaisya.

37. (The initiation) of a Brahmana who desires proficiency in sacred learning should take place in the fifth (year after conception), (that) of a Kshatriya who wishes to become powerful in the sixth, (and that) of a Vaisya who longs for (success in his) business in the eighth.

38. The (time for the) Savitri (initiation) of a Brahmana does not pass until the completion of the sixteenth year (after conception), of a Kshatriya until the completion of the twenty-second, and of a Vaisya until the completion of the twenty-fourth.

39. After those (periods men of) these three (castes) who have not received the sacrament at the proper time, become Vratyas (outcasts), excluded from the Savitri (initiation) and despised by the Aryans.

40. With such men, if they have not been purified according to the rule, let no Brahmana ever, even in times of distress, form a connexion either through the Veda or by marriage.

41. Let students, according to the order (of their castes), wear (as upper dresses) the skins of black antelopes, spotted deer, and he-goats, and (lower garments) made of hemp, flax or wool.

42. The girdle of a Brahmana shall consist of a of a triple cord of Munga grass, smooth and soft; (that) of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads.

43. If Munga grass (and so forth) be not procurable, (the girdles) may be made of Kusa, Asmantaka, and Balbaga (fibres), with a single threefold knot, or with three or five (knots according to the custom of the family).

44. The sacrificial string of a Brahmana shall be made of cotton, (shall be) twisted to the right, (and consist) of three threads, that of a Kshatriya of hempen threads, (and) that of a Vaisya of woollen threads.

45. A Brahmana shall (carry), according to the sacred law, a staff of Bilva or Palasa; a Kshatriya, of Vata or Khadira; (and) a Vaisya, of Pilu or Udumbara.

46. The staff of a Brahmana shall be made of such length as to reach the end of his hair; that of a Kshatriya, to reach his forehead;

(and) that of a Vaisya, to reach (the tip of his) nose.

47. Let all the staves be straight, without a blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire.

48. Having taken a staff according to his choice, having worshipped the sun and walked round the fire, turning his right hand towards it, (the student) should beg alms according to the prescribed rule.

49. An initiated Brahmana should beg, beginning (his request with the word) lady (bhavati); a Kshatriya, placing (the word) lady in the middle, but a Vaisya, placing it at the end (of the formula).

50. Let him first beg food of his mother, or of his sister, or of his own maternal aunt, or of (some other) female who will not disgrace him (by a refusal).

51. Having collected as much food as is required (from several persons), and having announced it without guile to his teacher, let him eat, turning his face towards the east, and having purified himself by sipping water.

52. (His meal will procure) long life, if he eats facing the east; fame, if he turns to the south; prosperity, if he turns to the west; truthfulness, if he faces the east.

53. Let a twice-born man always eat his food with concentrated mind, after performing an ablution; and after he has eaten, let him duly cleanse himself with water and sprinkle the cavities (of his head).

54. Let him always worship his food, and eat it without contempt; when he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it.

55. Food, that is always worshipped, gives strength and manly vigour; but eaten irreverently, it destroys them both.

56. Let him not give to any man what he leaves, and beware of eating between (the two meal-times); let him not over-eat himself, nor go anywhere without having purified himself (after his meal).

57. Excessive eating is prejudicial to health, to fame, and to (bliss in) heaven; it prevents (the acquisition of) spiritual merit, and is odious among men; one ought, for these reasons, to avoid it carefully.

58. Let a Brahmana always sip water out of the part of the hand (tirtha) sacred to Brahman, or out of that sacred to Ka (Pragapati), or out of (that) sacred to the gods, never out of that sacred to the manes.

59. They call (the part) at the root of the thumb the tirtha sacred to Brahman, that at the root of the (little) finger (the tirtha) sacred to Ka (Pragapati), (that) at the tips (of the fingers, the tirtha) sacred to the gods, and that below (between the index and the thumb, the tirtha) sacred to the manes.

60. Let him first sip water thrice; next twice wipe his mouth; and, lastly, touch with water the cavities (of the head), (the seat of) the soul and the head.

61. He who knows the sacred law and seeks purity shall always perform the rite of sipping with water neither hot nor frothy, with the (prescribed) tirtha, in a lonely place, and turning to the east or to the north.

62. A Brahmana is purified by water that reaches his heart, a Kshatriya by water reaching his throat, a Vaisya by water taken into his mouth, (and) a Sudra by water touched with the extremity (of his lips).

63. A twice-born man is called upavitin when his right arm is raised (and the sacrificial string or the dress, passed under it, rests on the left shoulder); (when his) left (arm) is raised (and the string, or the dress, passed under it, rests on the right shoulder, he is called) prakinavitin; and nivitin when it hangs down (straight) from the neck.

64. His girdle, the skin (which serves as his upper garment), his staff, his sacrificial thread, (and) his water-pot he must throw into water, when they have been damaged, and take others, reciting sacred formulas.

65. (The ceremony called) Kesanta (clipping the hair) is ordained for a Brahmana in the sixteenth year (from conception); for a Kshatriya, in the twenty-second; and for a Vaisya, two (years) later than that.

66. This whole series (of ceremonies) must be performed for females (also), in order to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts.

67. The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation), serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.

68. Thus has been described the rule for the initiation of the twice-born, which indicates a (new) birth, and sanctifies; learn (now) to what duties they must afterwards apply themselves.

69. Having performed the (rite of) initiation, the teacher must first instruct the (pupil) in (the rules of) personal purification, of conduct, of the fire-worship, and of the twilight devotions.

70. But (a student) who is about to begin the Study (of the Veda), shall receive instruction, after he has sipped water in accordance with the Institutes (of the sacred law), has made the Brahmangali, (has put on) a clean dress, and has brought his organs under due control.

71. At the beginning and at the end of (a lesson in the) Veda he must always clasp both the feet of his teacher, (and) he must study, joining his hands; that is called the Brahmangali (joining the palms for the sake of the Veda).

72. With crossed hands he must clasp (the feet) of the teacher, and touch the left (foot) with his left (hand), the right (foot) with his right (hand).

73. But to him who is about to begin studying, the teacher always unwearied, must say: Ho, recite! He shall leave off (when the teacher says): Let a stoppage take place!

74. Let him always pronounce the syllable Om at the beginning and at the end of (a lesson in) the Veda; (for) unless the syllable Om precede (the lesson) will slip away (from him), and unless it follow it will fade away.

75. Seated on (blades of Kusa grass) with their points to the east, purified by Pavitras (blades of Kusa grass), and sanctified by three suppressions of the breath (Pranayama), he is worthy (to pronounce) the syllable Om.

76. Pragapati (the lord of creatures) milked out (as it were) from the three Vedas the sounds A, U, and M, and (the Vyahritis) Bhuh, Bhuvah, Svah.

77. Moreover from the three Vedas Pragapati, who dwells in the highest heaven (Parameshthin), milked out (as it were) that Rik-verse, sacred to Savitri (Savitri), which begins with the word tad, one foot from each.

78. A Brahmana, learned in the Veda, who recites during both twilights that syllable and that (verse), preceded by the Vyahritis, gains the (whole) merit which (the recitation of) the Vedas confers.

79. A twice-born man who (daily) repeats those three one thousand times outside (the village), will be freed after a month even from great guilt, as a snake from its slough.

80. The Brahmana, the Kshatriya, and the Vaisya who neglect (the recitation of) that Rik-verse and the timely (performance of the) rites (prescribed for) them, will be blamed among virtuous men.

81. Know that the three imperishable Mahavyahritis, preceded by the syllable Om, and (followed) by the three-footed Savitri are the portal of the Veda and the gate leading (to union with) Brahman.

82. He who daily recites that (verse), untired, during three years, will enter (after death) the highest Brahman, move as free as air, and assume an ethereal form.

83. The monosyllable (Om) is the highest Brahman, (three) suppressions of the breath are the best (form of) austerity, but nothing surpasses the Savitri truthfulness is better than silence.

84. All rites ordained in the Veda, burnt oblations and (other) sacrifices, pass away; but know that the syllable (Om) is imperishable, and (it is) Brahman, (and) the Lord of creatures (Pragapati).

85. An offering, consisting of muttered prayers, is ten times more efficacious than a sacrifice performed according to the rules (of the Veda); a (prayer) which is inaudible (to others) surpasses it a hundred times, and the mental (recitation of sacred texts) a thousand times.

86. The four Pakayagnas and those sacrifices which are enjoined by the rules (of the Veda) are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers.

87. But, undoubtedly, a Brahmana reaches the highest goal by muttering prayers only; (whether) he perform other (rites) or neglect them, he who befriends (all creatures) is declared (to be) a (true) Brahmana.

88. A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses.

89. Those eleven organs which former sages have named, I will properly (and) precisely enumerate in due order,

90. (Viz.) the ear, the skin, the eyes, the tongue, and the nose as the fifth, the anus, the organ of generation, hands and feet, and the (organ of) speech, named as the tenth.

91. Five of them, the ear and the rest according to their order, they call organs of sense, and five of them, the anus and the rest, organs of action.

92. Know that the internal organ (manas) is the eleventh, which by its quality belongs to both (sets); when that has been subdued, both those sets of five have been conquered.

93. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt; but if he keep them under complete control, he will obtain success (in gaining all his aims).

94. Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter.

95. If one man should obtain all those (sensual enjoyments) and another should renounce them all, the renunciation of all pleasure is far better than the attainment of them.

96. Those (organs) which are strongly attached to sensual pleasures, cannot so effectually be restrained by abstinence (from enjoyments) as by a constant (pursuit of true) knowledge.

97. Neither (the study of) the Vedas, nor liberality, nor sacrifices, nor any (self-imposed) restraint, nor austerities, ever procure the attainment (of rewards) to a man whose heart is contaminated (by sensuality).

98. That man may be considered to have (really) subdued his organs, who on hearing and touching and seeing, on tasting and smelling (anything) neither rejoices nor repines.

99. But when one among all the organs slips away (from control), thereby (man's) wisdom slips away from him, even as the water (flows) through the one (open) foot of a (water-carrier's) skin.

100. If he keeps all the (ten) organs as well as the mind in subjection, he may gain all his aims, without reducing his body by (the practice) of Yoga.

101. Let him stand during the morning twilight, muttering the Savitri until the sun appears, but (let him recite it), seated, in the evening until the constellations can be seen distinctly.

102. He who stands during the morning twilight muttering (the Savitri), removes the guilt contracted during the (previous) night; but he who (recites it), seated, in the evening, destroys the sin he committed during the day.

103. But he who does not (worship) standing in the morning, nor sitting in the evening, shall be excluded, just like a Sudra, from all the duties and rights of an Aryan.

104. He who (desires to) perform the ceremony (of the) daily (recitation), may even recite the Savitri near water, retiring into the forest, controlling his organs and concentrating his mind.

105. Both when (one studies) the supplementary treatises of the Veda, and when (one recites) the daily portion of the Veda, no regard need be paid to forbidden days, likewise when (one repeats) the sacred texts required for a burnt oblation.

106. There are no forbidden days for the daily recitation, since that is declared to be a Brahmasattra (an everlasting sacrifice offered to Brahman); at that the Veda takes the place of the burnt oblations, and it

is meritorious (even), when (natural phenomena, requiring) a cessation of the Veda-study, take the place of the exclamation Vashat.

107. For him who, being pure and controlling his organs, during a year daily recites the Veda according to the rule, that (daily recitation) will ever cause sweet and sour milk, clarified butter and honey to flow.

108. Let an Aryan who has been initiated, (daily) offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to this teacher, until (he performs the ceremony of) Samavartana (on returning home).

109. According to the sacred law the (following) ten (persons, viz.) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on fulfilling the law, one who is pure, a person connected by marriage or friendship, one who possesses (mental) ability, one who makes presents of money, one who is honest, and a relative, may be instructed (in the Veda).

110. Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men as (if he were) an idiot.

111. Of the two persons, him who illegally explains (anything), and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity.

112. Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land.

113. Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.

114. Sacred Learning approached a Brahmana and said to him: 'I am thy treasure, preserve me, deliver me not to a scorner; so (preserved) I shall become supremely strong.'

115. 'But deliver me, as to the keeper of thy treasure, to a Brahmana whom thou shalt know to be pure, of subdued senses, chaste and attentive.'

116. But he who acquires without permission the Veda from one who recites it, incurs the guilt of stealing the Veda, and shall sink into hell.

117. (A student) shall first reverentially salute that (teacher) from whom he receives (knowledge), referring to worldly affairs, to the Veda, or to the Brahman.

118. A Brahmana who completely governs himself, though he know the Savitri only, is better than he who knows the three Vedas, (but) does not control himself, eats all (sorts of) food, and sells all (sorts of goods).

119. One must not sit down on a couch or seat which a superior occupies; and he who occupies a couch or seat shall rise to meet a (superior), and (afterwards) salute him.

120. For the vital airs of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them.

121. He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things), (viz.) length of life, knowledge, fame, (and) strength.

122. After the (word of) salutation, a Brahmana who greets an elder must pronounce his name, saying, 'I am N. N.'

123. To those (persons) who, when a name is pronounced, do not understand (the meaning of) the salutation, a wise man should say, 'It is I;' and (he should address) in the same manner all women.

124. In saluting he should pronounce after his name the word bhoh; for the sages have declared that the nature of bhoh is the same as that of (all proper) names.

125. A Brahmana should thus be saluted in return, 'May'st thou be long-lived, O gentle one!' and the vowel 'a' must be added at the end of the

name (of the person addressed), the syllable preceding it being drawn out to the length of three moras.

126. A Brahmana who does not know the form of returning a salutation, must not be saluted by a learned man; as a Sudra, even so is he.

127. Let him ask a Brahmana, on meeting him, after (his health, with the word) kusala, a Kshatriya (with the word) anamaya, a Vaisya (with the word) kshema, and a Sudra (with the word) anarogya.

128. He who has been initiated (to perform a Srauta sacrifice) must not be addressed by his name, even though he be a younger man; he who knows the sacred law must use in speaking to such (a man the particle) bhoh and (the pronoun) bhavat (your worship).

129. But to a female who is the wife of another man, and not a blood-relation, he must say, 'Lady' (bhavati) or 'Beloved sister!'

130. To his maternal and paternal uncles, fathers-in-law, officiating priests, (and other) venerable persons, he must say, 'I am N. N.,' and rise (to meet them), even though they be younger (than himself).

131. A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher; they are equal to the wife of one's teacher.

132. (The feet of the) wife of one's brother, if she be of the same caste (varna), must be clasped every day; but (the feet of) wives of (other) paternal and maternal relatives need only be embraced on one's return from a journey.

133. Towards a sister of one's father and of one's mother, and towards one's own elder sister, one must behave as towards one's mother; (but) the mother is more venerable than they.

134. Fellow-citizens are called friends (and equals though one be) ten years (older than the other), men practising (the same) fine art (though one be) five years (older than the other), Srotriyas (though) three years (intervene between their ages), but blood-relations only (if the) difference of age be very small.

135. Know that a Brahmana of ten years and Kshatriya of a hundred years stand to each other in the relation of father and son; but between those two the Brahmana is the father.

136. Wealth, kindred, age, (the due performance of) rites, and, fifthly, sacred learning are titles to respect; but each later-named (cause) is more weighty (than the preceding ones).

137. Whatever man of the three (highest) castes possesses most of those five, both in number and degree, that man is worthy of honour among them; and (so is) also a Sudra who has entered the tenth (decade of his life).

138. Way must be made for a man in a carriage, for one who is above ninety years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the king, and for a bridegroom.

139. Among all those, if they meet (at one time), a Snataka and the king must be (most) honoured; and if the king and a Snataka (meet), the latter receives respect from the king.

140. They call that Brahmana who initiates a pupil and teaches him the Veda together with the Kalpa and the Rahasyas, the teacher (akarya, of the latter).

141. But he who for his livelihood teaches a portion only of the Veda, or also the Angas of the Veda, is called the sub-teacher (upadhyaya).

142. That Brahmana, who performs in accordance with the rules (of the Veda) the rites, the Garbhadhana (conception-rite), and so forth, and gives food (to the child), is called the Guru (the venerable one).

143. He who, being (duly) chosen (for the purpose), performs the Agnyadheya, the Pakayagnas, (and) the (Srauta) sacrifices, such as the Agnishtoma (for another man), is called (his) officiating priest.

144. That (man) who truthfully fills both his ears with the Veda, (the pupil) shall consider as his father and mother; he must never offend him.

145. The teacher (akarya) is ten times more venerable than a sub-teacher (upadhyaya), the father a hundred times more than the teacher, but the mother a thousand times more than the father.

146. Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death.

147. Let him consider that (he received) a (mere animal) existence, when his parents begat him through mutual affection, and when he was born from the womb (of his mother).

148. But that birth which a teacher acquainted with the whole Veda, in accordance with the law, procures for him through the Savitri, is real, exempt from age and death.

149. (The pupil) must know that that man also who benefits him by (instruction in) the Veda, be it little or much, is called in these (Institutes) his Guru, in consequence of that benefit (conferred by instruction in) the Veda.

150. That Brahmana who is the giver of the birth for the sake of the Veda and the teacher of the prescribed duties becomes by law the father of an aged man, even though he himself be a child.

151. Young Kavi, the son of Angiras, taught his (relatives who were old enough to be) fathers, and, as he excelled them in (sacred) knowledge, he called them 'Little sons.'

152. They, moved with resentment, asked the gods concerning that matter, and the gods, having assembled, answered, 'The child has addressed you properly.'

153. 'For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said "child" to an ignorant man, and "father" to a teacher of the Veda.'

154. Neither through years, nor through white (hairs), nor through wealth, nor through (powerful) kinsmen (comes greatness). The sages

have made this law, 'He who has learnt the Veda together with the Angas (Anukana) is (considered) great by us.'

155. The seniority of Brahmanas is from (sacred) knowledge, that of Kshatriyas from valour, that of Vaisyas from wealth in grain (and other goods), but that of Sudras alone from age.

156. A man is not therefore (considered) venerable because his head is gray; him who, though young, has learned the Veda, the gods consider to be venerable.

157. As an elephant made of wood, as an antelope made of leather, such is an unlearned Brahmana; those three have nothing but the names (of their kind).

158. As a eunuch is unproductive with women, as a cow with a cow is unprolific, and as a gift made to an ignorant man yields no reward, even so is a Brahmana useless, who (does) not (know) the Rikas.

159. Created beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law.

160. He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedanta.

161. Let him not, even though in pain, (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven.

162. A Brahmana should always fear homage as if it were poison; and constantly desire (to suffer) scorn as (he would long for) nectar.

163. For he who is scorned (nevertheless may) sleep with an easy mind, awake with an easy mind, and with an easy mind walk here among men; but the scorner utterly perishes.

164. A twice-born man who has been sanctified by the (employment of) the means, (described above) in due order, shall gradually and

cumulatively perform the various austerities prescribed for (those who) study the Veda.

165. An Aryan must study the whole Veda together with the Rahasyas, performing at the same time various kinds of austerities and the vows prescribed by the rules (of the Veda).

166. Let a Brahmana who desires to perform austerities, constantly repeat the Veda; for the study of the Veda is declared (to be) in this world the highest austerity for a Brahmana.

167. Verily, that twice-born man performs the highest austerity up to the extremities of his nails, who, though wearing a garland, daily recites the Veda in private to the utmost of his ability.

168. A twice-born man who, not having studied the Veda, applies himself to other (and worldly study), soon falls, even while living, to the condition of a Sudra and his descendants (after him).

169. According to the injunction of the revealed texts the first birth of an Aryan is from (his natural) mother, the second (happens) on the tying of the girdle of Munga grass, and the third on the initiation to (the performance of) a (Srauta) sacrifice.

170. Among those (three) the birth which is symbolised by the investiture with the girdle of Munga grass, is his birth for the sake of the Veda; they declare that in that (birth) the Sivitri (verse) is his mother and the teacher his father.

171. They call the teacher (the pupil's) father because he gives the Veda; for nobody can perform a (sacred) rite before the investiture with the girdle of Munga grass.

172. (He who has not been initiated) should not pronounce (any) Vedic text excepting (those required for) the performance of funeral rites, since he is on a level with a Sudra before his birth from the Veda.

173. The (student) who has been initiated must be instructed in the performance of the vows, and gradually learn the Veda, observing the prescribed rules.

174. Whatever dress of skin, sacred thread, girdle, staff, and lower garment are prescribed for a (student at the initiation), the like (must again be used) at the (performance of the) vows.

175. But a student who resides with his teacher must observe the following restrictive rules, duly controlling all his organs, in order to increase his spiritual merit.

176. Every day, having bathed, and being purified, he must offer libations of water to the gods, sages and manes, worship (the images of) the gods, and place fuel on (the sacred fire).

177. Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures.

178. From anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol), from (sensual) desire, anger, covetousness, dancing, singing, and playing (musical instruments),

179. From gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others.

180. Let him always sleep alone, let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.

181. A twice-born student, who has involuntarily wasted his manly strength during sleep, must bathe, worship the sun, and afterwards thrice mutter the Rik-verse (which begins), 'Again let my strength return to me.'

182. Let him fetch a pot full of water, flowers, cowdung, earth, and Kusa grass, as much as may be required (by his teacher), and daily go to beg food.

183. A student, being pure, shall daily bring food from the houses of men who are not deficient in (the knowledge of) the Veda and in (performing) sacrifices, and who are famous for (following their lawful) occupations.

184. Let him not beg from the relatives of his teacher, nor from his own or his mother's blood-relations; but if there are no houses belonging to strangers, let him go to one of those named above, taking the last-named first;

185. Or, if there are no (virtuous men of the kind) mentioned above, he may go to each (house in the) village, being pure and remaining silent; but let him avoid Abhisastas (those accused of mortal sin).

186. Having brought sacred fuel from a distance, let him place it anywhere but on the ground, and let him, unwearied, make with it burnt oblations to the sacred fire, both evening and morning.

187. He who, without being sick, neglects during seven (successive) days to go out begging, and to offer fuel in the sacred fire, shall perform the penance of an Avakirnin (one who has broken his vow).

188. He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person only); the subsistence of a student on begged food is declared to be equal (in merit) to fasting.

189. At his pleasure he may eat, when invited, the food of one man at (a rite) in honour of the gods, observing (however the conditions on his vow, or at a (funeral meal) in honor of the manes, behaving (however) like a hermit.

190. This duty is prescribed by the wise for a Brahmana only; but no such duty is ordained for a Kshatriya and a Vaisya.

191. Both when ordered by his teacher, and without a (special) command, (a student) shall always exert himself in studying (the Veda), and in doing what is serviceable to his teacher.

192. Controlling his body, his speech, his organs (of sense), and his mind, let him stand with joined hands, looking at the face of his teacher.

193. Let him always keep his right arm uncovered, behave decently and keep his body well covered, and when he is addressed (with the words), 'Be seated,' he shall sit down, facing his teacher.

194. In the presence of his teacher let him always eat less, wear a less valuable dress and ornaments (than the former), and let him rise earlier (from his bed), and go to rest later.

195. Let him not answer or converse with (his teacher), reclining on a bed, nor sitting, nor eating, nor standing, nor with an averted face.

196. Let him do (that), standing up, if (his teacher) is seated, advancing towards him when he stands, going to meet him if he advances, and running after him when he runs;

197. Going (round) to face (the teacher), if his face is averted, approaching him if he stands at a distance, but bending towards him if he lies on a bed, and if he stands in a lower place.

198. When his teacher is nigh, let his bed or seat be low; but within sight of his teacher he shall not sit carelessly at ease.

199. Let him not pronounce the mere name of his teacher (without adding an honorific title) behind his back even, and let him not mimic his gait, speech, and deportment.

200. Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place.

201. By censuring (his teacher), though justly, he will become (in his next birth) an ass, by falsely defaming him, a dog; he who lives on his teacher's substance, will become a worm, and he who is envious (of his merit), a (larger) insect.

202. He must not serve the (teacher by the intervention of another) while he himself stands aloof, nor when he (himself) is angry, nor when a woman is near; if he is seated in a carriage or on a (raised) seat, he must descend and afterwards salute his (teacher).

203. Let him not sit with his teacher, to the leeward or to the windward (of him); nor let him say anything which his teacher cannot hear.

204. He may sit with his teacher in a carriage drawn by oxen, horses, or camels, on a terrace, on a bed of grass or leaves, on a mat, on a rock, on a wooden bench, or in a boat.

205. If his teacher's teacher is near, let him behave (towards him) as towards his own teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family).

206. This is likewise (ordained as) his constant behaviour towards (other) instructors in science, towards his relatives (to whom honour is due), towards all who may restrain him from sin, or may give him salutary advice.

207. Towards his betters let him always behave as towards his teacher, likewise towards sons of his teacher, born by wives of equal caste, and towards the teacher's relatives both on the side of the father and of the mother.

208. The son of the teacher who imparts instruction (in his father's stead), whether younger or of equal age, or a student of (the science of) sacrifices (or of other Angas), deserves the same honour as the teacher.

209. (A student) must not shampoo the limbs of his teacher's son, nor assist him in bathing, nor eat the fragments of his food, nor wash his feet.

210. The wives of the teacher, who belong to the same caste, must be treated as respectfully as the teacher; but those who belong to a different caste, must be honoured by rising and salutation.

211. Let him not perform for a wife of his teacher (the offices of) anointing her, assisting her in the bath, shampooing her limbs, or arranging her hair.

212. (A pupil) who is full twenty years old, and knows what is becoming and unbecoming, shall not salute a young wife of his teacher (by clasping) her feet.

213. It is the nature of women to seduce men in this (world); for that reason the wise are never unguarded in (the company of) females.

214. For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.

215. One should not sit in a lonely place with one's mother, sister, or daughter; for the senses are powerful, and master even a learned man.

216. But at his pleasure a young student may prostrate himself on the ground before the young wife of a teacher, in accordance with the rule, and say, 'I, N. N., (worship thee, O lady).'

217. On returning from a journey he must clasp the feet of his teacher's wife and daily salute her (in the manner just mentioned), remembering the duty of the virtuous.

218. As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies (hidden) in his teacher.

219. A (student) may either shave his head, or wear his hair in braids, or braid one lock on the crown of his head; the sun must never set or rise while he (lies asleep) in the village.

220. If the sun should rise or set while he is sleeping, be it (that he offended) intentionally or unintentionally, he shall fast during the (next) day, muttering (the Savitri).

221. For he who lies (sleeping), while the sun sets or rises, and does not perform (that) penance, is tainted by great guilt.

222. Purified by sipping water, he shall daily worship during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule.

223. If a woman or a man of low caste perform anything (leading to) happiness, let him diligently practise it, as well as (any other permitted act) in which his heart finds pleasure.

224. (Some declare that) the chief good consists in (the acquisition of) spiritual merit and wealth, (others place it) in (the gratification of) desire and (the acquisition of) wealth, (others) in (the acquisition of) spiritual merit alone, and (others say that the acquisition of) wealth alone is the chief good here (below); but the (correct) decision is that it consists of the aggregate of (those) three.

225. The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by a Brahmana, though one be grievously offended (by them).

226. The teacher is the image of Brahman, the father the image of Pragipati (the lord of created beings), the mother the image of the earth, and an (elder) full brother the image of oneself.

227. That trouble (and pain) which the parents undergo on the birth of (their) children, cannot be compensated even in a hundred years.

228. Let him always do what is agreeable to those (two) and always (what may please) his teacher; when those three are pleased, he obtains all (those rewards which) austerities (yield).

229. Obedience towards those three is declared to be the best (form of) austerity; let him not perform other meritorious acts without their permission.

230. For they are declared to be the three worlds, they the three (principal) orders, they the three Vedas, and they the three sacred fires.

231. The father, forsooth, is stated to be the Garhapatya fire, the mother the Dakshinagni, but the teacher the Ahavaniya fire; this triad of fires is most venerable.

232. He who neglects not those three, (even after he has become) a householder, will conquer the three worlds and, radiant in body like a god, he will enjoy bliss in heaven.

233. By honouring his mother he gains this (nether) world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman.

234. All duties have been fulfilled by him who honours those three; but to him who honours them not, all rites remain fruitless.

235. As long as those three live, so long let him not (independently) perform any other (meritorious acts); let him always serve them, rejoicing (to do what is) agreeable and beneficial (to them).

236. He shall inform them of everything that with their consent he may perform in thought, word, or deed for the sake of the next world.

237. By (honouring) these three all that ought to be done by man, is accomplished; that is clearly the highest duty, every other (act) is a subordinate duty.

238. He who possesses faith may receive pure learning even from a man of lower caste, the highest law even from the lowest, and an excellent wife even from a base family.

239. Even from poison nectar may be taken, even from a child good advice, even from a foe (a lesson in) good conduct, and even from an impure (substance) gold.

240. Excellent wives, learning, (the knowledge of) the law, (the rules of) purity, good advice, and various arts may be acquired from anybody.

241. It is prescribed that in times of distress (a student) may learn (the Veda) from one who is not a Brahmana; and that he shall walk behind and serve (such a) teacher, as long as the instruction lasts.

242. He who desires incomparable bliss (in heaven) shall not dwell during his whole life in (the house of) a non-Brahmanical teacher, nor with a Brahmana who does not know the whole Veda and the Angas.

243. But if (a student) desires to pass his whole life in the teacher's house, he must diligently serve him, until he is freed from this body.

244. A Brahmana who serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahman.

245. He who knows the sacred law must not present any gift to his teacher before (the Samavartana); but when, with the permission of his teacher, he is about to take the (final) bath, let him procure (a present) for the venerable man according to his ability,

246. (Viz.) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain, (even) vegetables, (and thus) give pleasure to his teacher.

247. (A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapinda, in the same manner as the teacher.

248. Should none of these be alive, he must serve the sacred fire, standing (by day) and sitting (during the night), and thus finish his life.

249. A Brahmana who thus passes his life as a student without breaking his vow, reaches (after death) the highest abode and will not be born again in this world.

CHAPTER III.

1. The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly learnt them.

2. (A student) who has studied in due order the three Vedas, or two, or even one only, without breaking the (rules of) studentship, shall enter the order of householders.

3. He who is famous for (the strict performance of) his duties and has received his heritage, the Veda, from his father, shall be honoured, sitting on a couch and adorned with a garland, with (the present of) a cow (and the honey-mixture).

4. Having bathed, with the permission of his teacher, and performed according to the rule the Samavartana (the rite on returning home), a twice-born man shall marry a wife of equal caste who is endowed with auspicious (bodily) marks.

5. A damsel who is neither a Sapinda on the mother's side, nor belongs to the same family on the father's side, is recommended to twice-born men for wedlock and conjugal union.

6. In connecting himself with a wife, let him carefully avoid the ten following families, be they ever so great, or rich in kine, horses, sheep, grain, or (other) property,

7. (Viz.) one which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the

members of) which have thick hair on the body, those which are subject to hemorrhoids, phthisis, weakness of digestion, epilepsy, or white or black leprosy.

8. Let him not marry a maiden (with) reddish (hair), nor one who has a redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes),

9. Nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror.

10. Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Hamsa or of an elephant, a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs.

11. But a prudent man should not marry (a maiden) who has no brother, nor one whose father is not known, through fear lest (in the former case she be made) an appointed daughter (and in the latter) lest (he should commit) sin.

12. For the first marriage of twice-born men (wives) of equal caste are recommended; but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved.

13. It is declared that a Sudra woman alone (can be) the wife of a Sudra, she and one of his own caste (the wives) of a Vaisya, those two and one of his own caste (the wives) of a Kshatriya, those three and one of his own caste (the wives) of a Brahmana.

14. A Sudra woman is not mentioned even in any (ancient) story as the (first) wife of a Brahmana or of a Kshatriya, though they lived in the (greatest) distress.

15. Twice-born men who, in their folly, wed wives of the low (Sudra) caste, soon degrade their families and their children to the state of Sudras.

16. According to Atri and to (Gautama) the son of Utathya, he who weds a Sudra woman becomes an outcast, according to Saunaka on the birth of a son, and according to Bhrigu he who has (male) offspring from a (Sudra female, alone).

17. A Brahmana who takes a Sudra wife to his bed, will (after death) sink into hell; if he begets a child by her, he will lose the rank of a Brahmana.

18. The manes and the gods will not eat the (offerings) of that man who performs the rites in honour of the gods, of the manes, and of guests chiefly with a (Sudra wife's) assistance, and such (a man) will not go to heaven.

19. For him who drinks the moisture of a Sudra's lips, who is tainted by her breath, and who begets a son on her, no expiation is prescribed.

20. Now listen to (the) brief (description of) the following eight marriage-rites used by the four castes (varna) which partly secure benefits and partly produce evil both in this life and after death.

21. (They are) the rite of Brahman (Brahma), that of the gods (Daiva), that of the Rishis (Arsha), that of Pragapati (Pragapatya), that of the Asuras (Asura), that of the Gandharvas (Gandharva), that of the Rhashasas (Rakshasa), and that of the Pisakas (Paisaka).

22. Which is lawful for each caste (varna) and which are the virtues or faults of each (rite), all this I will declare to you, as well as their good and evil results with respect to the offspring.

23. One may know that the first six according to the order (followed above) are lawful for a Brahmana, the four last for a Kshatriya, and the same four, excepting the Rakshasa rite, for a Vaisya and a Sudra.

24. The sages state that the first four are approved (in the case) of a Brahmana, one, the Rakshasa (rite in the case) of a Kshatriya, and the Asura (marriage in that) of a Vaisya and of a Sudra.

25. But in these (Institutes of the sacred law) three of the five (last) are declared to be lawful and two unlawful; the Paisaka and the Asura (rites) must never be used.

26. For Kshatriyas those before-mentioned two rites, the Gandharva and the Rakshasa, whether separate or mixed, are permitted by the sacred tradition.

27. The gift of a daughter, after decking her (with costly garments) and honouring (her by presents of jewels), to a man learned in the Veda and of good conduct, whom (the father) himself invites, is called the Brahma rite.

28. The gift of a daughter who has been decked with ornaments, to a priest who duly officiates at a sacrifice, during the course of its performance, they call the Daiva rite.

29. When (the father) gives away his daughter according to the rule, after receiving from the bridegroom, for (the fulfilment of) the sacred law, a cow and a bull or two pairs, that is named the Arsha rite.

30. The gift of a daughter (by her father) after he has addressed (the couple) with the text, 'May both of you perform together your duties,' and has shown honour (to the bridegroom), is called in the Smriti the Pragapatya rite.

31. When (the bridegroom) receives a maiden, after having given as much wealth as he can afford, to the kinsmen and to the bride herself, according to his own will, that is called the Asura rite.

32. The voluntary union of a maiden and her lover one must know (to be) the Gandharva rite, which springs from desire and has sexual intercourse for its purpose.

33. The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rakshasa rite.

34. When (a man) by stealth seduces a girl who is sleeping, intoxicated, or disordered in intellect, that is the eighth, the most base and sinful rite of the Pisakas.

35. The gift of daughters among Brahmanas is most approved, (if it is preceded) by (a libation of) water; but in the case of other castes (it may be performed) by (the expression of) mutual consent.

36. Listen now to me, ye Brahmanas, while I fully declare what quality has been ascribed by Manu to each of these marriage-rites.

37. The son of a wife wedded according to the Brahma rite, if he performs meritorious acts, liberates from sin ten ancestors, ten descendants and himself as the twenty-first.

38. The son born of a wife, wedded according to the Daiva rite, likewise (saves) seven ancestors and seven descendants, the son of a wife married by the Arsha rite three (in the ascending and descending lines), and the son of a wife married by the rite of Ka (Pragapati) six (in either line).

39. From the four marriages, (enumerated) successively, which begin with the Brahma rite spring sons, radiant with knowledge of the Veda and honoured by the Sishtas (good men).

40. Endowded with the qualities of beauty and goodness, possessing wealth and fame, obtaining as many enjoyments as they desire and being most righteous, they will live a hundred years.

41. But from the remaining (four) blamable marriages spring sons who are cruel and speakers of untruth, who hate the Veda and the sacred law.

42. In the blameless marriages blameless children are born to men, in blamable (marriages) blamable (offspring); one should therefore avoid the blamable (forms of marriage).

43. The ceremony of joining the hands is prescribed for (marriages with) women of equal caste (varna); know that the following rule (applies) to weddings with females of a different caste (varna).

44. On marrying a man of a higher caste a Kshatriya bride must take hold of an arrow, a Vaisya bride of a goad, and a Sudra female of the hem of the (bridegroom's) garment.

45. Let (the husband) approach his wife in due season, being constantly satisfied with her (alone); he may also, being intent on pleasing her, approach her with a desire for conjugal union (on any day) excepting the Parvans.

46. Sixteen (days and) nights (in each month), including four days which differ from the rest and are censured by the virtuous, (are called) the natural season of women.

47. But among these the first four, the eleventh and the thirteenth are (declared to be) forbidden; the remaining nights are recommended.

48. On the even nights sons are conceived and daughters on the uneven ones; hence a man who desires to have sons should approach his wife in due season on the even (nights).

49. A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if (both are) equal, a hermaphrodite or a boy and a girl; if (both are) weak or deficient in quantity, a failure of conception (results).

50. He who avoids women on the six forbidden nights and on eight others, is (equal in chastity to) a student, in whichever order he may live.

51. No father who knows (the law) must take even the smallest gratuity for his daughter; for a man who, through avarice, takes a gratuity, is a seller of his offspring.

52. But those (male) relations who, in their folly, live on the separate property of women, (e.g. appropriate) the beasts of burden, carriages, and clothes of women, commit sin and will sink into hell.

53. Some call the cow and the bull (given) at an Arsha wedding 'a gratuity;' (but) that is wrong, since (the acceptance of) a fee, be it small or great, is a sale (of the daughter).

54. When the relatives do not appropriate (for their use) the gratuity (given), it is not a sale; (in that case) the (gift) is only a token of respect and of kindness towards the maidens.

55. Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

56. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

57. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

58. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.

59. Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.

60. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

61. For if the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born.

62. If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal.

63. By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda, and by irreverence towards Brahmanas, (great) families sink low.

64. By (practising) handicrafts, by pecuniary transactions, by (begetting) children on Sudra females only, by (trading in) cows, horses, and carriages, by (the pursuit of) agriculture and by taking service under a king,

65. By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families, deficient in the (knowledge of the) Veda, quickly perish.

66. But families that are rich in the knowledge of the Veda, though possessing little wealth, are numbered among the great, and acquire great fame.

67. With the sacred fire, kindled at the wedding, a householder shall perform according to the law the domestic ceremonies and the five (great) sacrifices, and (with that) he shall daily cook his food.

68. A householder has five slaughter-houses (as it were, viz.) the hearth, the grinding-stone, the broom, the pestle and mortar, the water-vessel, by using which he is bound (with the fetters of sin).

69. In order to successively expiate (the offences committed by means) of all these (five) the great sages have prescribed for householders the daily (performance of the five) great sacrifices.

70. Teaching (and studying) is the sacrifice (offered) to Brahman, the (offerings of water and food called) Tarpana the sacrifice to the manes, the burnt oblation the sacrifice offered to the gods, the Bali offering that offered to the Bhutas, and the hospitable reception of guests the offering to men.

71. He who neglects not these five great sacrifices, while he is able (to perform them), is not tainted by the sins (committed) in the five places of slaughter, though he constantly lives in the (order of) house (-holders).

72. But he who does not feed these five, the gods, his guests, those whom he is bound to maintain, the manes, and himself, lives not, though he breathes.

73. They call (these) five sacrifices also, Ahuta, Huta, Prahuta, Brahmya-huta, and Prasita.

74. Ahuta (not offered in the fire) is the muttering (of Vedic texts), Huta the burnt oblation (offered to the gods), Prahuta (offered by scattering it on the ground) the Bali offering given to the Bhutas, Brahmya-huta (offered in the digestive fire of Brahmanas), the respectful reception of Brahmana (guests), and Prasita (eaten) the (daily oblation to the manes, called) Tarpana.

75. Let (every man) in this (second order, at least) daily apply himself to the private recitation of the Veda, and also to the performance of the offering to the gods; for he who is diligent in the performance of sacrifices, supports both the movable and the immovable creation.

76. An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence).

77. As all living creatures subsist by receiving support from air, even so (the members of) all orders subsist by receiving support from the householder.

78. Because men of the three (other) orders are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the order of) householders is the most excellent order.

79. (The duties of) this order, which cannot be practised by men with weak organs, must be carefully observed by him who desires imperishable (bliss in) heaven, and constant happiness in this (life).

80. The sages, the manes, the gods, the Bhutas, and guests ask the householders (for offerings and gifts); hence he who knows (the law), must give to them (what is due to each).

81. Let him worship, according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the manes by funeral offerings (Sraddha), men by (gifts of) food, and the Bhutas by the Bali offering.

82. Let him daily perform a funeral sacrifice with food, or with water, or also with milk, roots, and fruits, and (thus) please the manes.

83. Let him feed even one Brahmana in honour of the manes at (the Sraddha), which belongs to the five great sacrifices; but let him not feed on that (occasion) any Brahmana on account of the Vaisvadeva offering.

84. A Brahmana shall offer according to the rule (of his Grihya-sutra a portion) of the cooked food destined for the Vaisvadeva in the sacred domestic fire to the following deities:

85. First to Agni, and (next) to Soma, then to both these gods conjointly, further to all the gods (Visve Devah), and (then) to Dhanvantari,

86. Further to Kuhu (the goddess of the new-moon day), to Anumati (the goddess of the full-moon day), to Pragapati (the lord of creatures), to heaven and earth conjointly, and finally to Agni Svishtakrit (the fire which performs the sacrifice well).

87. After having thus duly offered the sacrificial food, let him throw Bali offerings in all directions of the compass, proceeding (from the east) to the south, to Indra, Yama, Varuna, and Soma, as well as to the servants (of these deities).

88. Saying, '(Adoration) to the Maruts,' he shall scatter (some food) near the door, and (some) in water, saying, '(Adoration to the waters;' he shall throw (some) on the pestle and the mortar, speaking thus, '(Adoration) to the trees.'

89. Near the head (of the bed) he shall make an offering to Sri (fortune), and near the foot (of his bed) to Bhadrakali; in the centre of the house let him place a Bali for Brahman and for Vastoshpati (the lord of the dwelling) conjointly.

90. Let him throw up into the air a Bali for all the gods, and (in the day-time one) for the goblins roaming about by day, (and in the evening one) for the goblins that walk at night.

91. In the upper story let him offer a Bali to Sarvatmabhuti; but let him throw what remains (from these offerings) in a southerly direction for the manes.

92. Let him gently place on the ground (some food) for dogs, outcasts, Kandalas (Svapak), those afflicted with diseases that are punishments of former sins, crows, and insects.

93. That Brahmana who thus daily honours all beings, goes, endowed with a resplendent body, by a straight road to the highest dwelling-place (i.e. Brahman).

94. Having performed this Bali offering, he shall first feed his guest and, according to the rule, give alms to an ascetic (and) to a student.

95. A twice-born householder gains, by giving alms, the same reward for his meritorious act which (a student) obtains for presenting, in accordance with the rule, a cow to his teacher.

96. Let him give, in accordance with the rule, to a Brahmana who knows the true meaning of the Veda, even (a small portion of food as) alms, or

a pot full of water, having garnished (the food with seasoning, or the pot with flowers and fruit).

97. The oblations to gods and manes, made by men ignorant (of the law of gifts), are lost, if the givers in their folly present (shares of them) to Brahmanas who are mere ashes.

98. An offering made in the mouth-fire of Brahmanas rich in sacred learning and austerities, saves from misfortune and from great guilt.

99. But let him offer, in accordance with the rule, to a guest who has come (of his own accord) a seat and water, as well as food, garnished (with seasoning), according to his ability.

100. A Brahmana who stays unhonoured (in the house), takes away (with him) all the spiritual merit even of a man who subsists by gleaning ears of corn, or offers oblations in five fires.

101. Grass, room (for resting), water, and fourthly a kind word; these (things) never fail in the houses of good men.

102. But a Brahmana who stays one night only is declared to be a guest (atithi); for because he stays (sthita) not long (anityam), he is called atithi (a guest).

103. One must not consider as a guest a Brahmana who dwells in the same village, nor one who seeks his livelihood by social intercourse, even though he has come to a house where (there is) a wife, and where sacred fires (are kept).

104. Those foolish householders who constantly seek (to live on) the food of others, become, in consequence of that (baseness), after death the cattle of those who give them food.

105. A guest who is sent by the (setting) sun in the evening, must not be driven away by a householder; whether he have come at (supper-) time or at an inopportune moment, he must not stay in the house without entertainment.

106. Let him not eat any (dainty) food which he does not offer to his guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss.

107. Let him offer (to his guests) seats, rooms, beds, attendance on departure and honour (while they stay), to the most distinguished in the best form, to the lower ones in a lower form, to equals in an equal manner.

108. But if another guest comes after the Vaisvadeva offering has been finished, (the householder) must give him food according to his ability, (but) not repeat the Bali offering.

109. A Brahmana shall not name his family and (Vedic) gotra in order to obtain a meal; for he who boasts of them for the sake of a meal, is called by the wise a foul feeder (vantasin).

110. But a Kshatriya (who comes) to the house of a Brahmana is not called a guest (atithi), nor a Vaisya, nor a Sudra, nor a personal friend, nor a relative, nor the teacher.

111. But if a Kshatriya comes to the house of a Brahmana in the manner of a guest, (the house-holder) may feed him according to his desire, after the above-mentioned Brahmanas have eaten.

112. Even a Vaisya and a Sudra who have approached his house in the manner of guests, he may allow to eat with his servants, showing (thereby) his compassionate disposition.

113. Even to others, personal friends and so forth, who have come to his house out of affection, he may give food, garnished (with seasoning) according to his ability, (at the same time) with his wife.

114. Without hesitation he may give food, even before his guests, to the following persons, (viz.) to newly-married women, to infants, to the sick, and to pregnant women.

115. But the foolish man who eats first without having given food to these (persons) does, while he crams, not know that (after death) he himself will be devoured by dogs and vultures.

116. After the Brahmanas, the kinsmen, and the servants have dined, the householder and his wife may afterwards eat what remains.

117. Having honoured the gods, the sages, men, the manes, and the guardian deities of the house, the householder shall eat afterwards what remains.

118. He who prepares food for himself (alone), eats nothing but sin; for it is ordained that the food which remains after (the performance of) the sacrifices shall be the meal of virtuous men.

119. Let him honour with the honey-mixture a king, an officiating priest, a Snataka, the teacher, a son-in-law, a father-in-law, and a maternal uncle, (if they come) again after a full year (has elapsed since their last visit).

120. A king and a Srotriya, who come on the performance of a sacrifice, must be honoured with the honey-mixture, but not if no sacrifice is being performed; that is a settled rule.

121. But the wife shall offer in the evening (a portion) of the dressed food as a Bali-oblation, without (the recitation of) sacred formulas; for that (rite which is called the) Vaisvadeva is prescribed both for the morning and the evening.

122. After performing the Pitriyagna, a Brahmana who keeps a sacred fire shall offer, month by month, on the new-moon day, the funeral sacrifice (Sraddha, called) Pindanvaharyaka.

123. The wise call the monthly funeral offering to the manes Anvaharya (to be offered after the cakes), and that must be carefully performed with the approved (sorts of) flesh (mentioned below).

124. I will fully declare what and how many (Brahmanas) must be fed on that (occasion), who must be avoided, and on what kinds of food (they shall dine).

125. One must feed two (Brahmanas) at the offering to the gods, and three at the offering to the manes, or one only on either occasion; even a very wealthy man shall not be anxious (to entertain) a large company.

126. A large company destroys these five (advantages) the respectful treatment (of the invited, the propriety of) place and time, purity and (the selection of) virtuous Brahmana (guests); he therefore shall not seek (to entertain) a large company.

127. Famed is this rite for the dead, called (the sacrifice sacred to the manes (and performed) on the new-moon day; if a man is diligent in (performing) that, (the reward of) the rite for the dead, which is performed according to Smarta rules, reaches him constantly.

128. Oblations to the gods and manes must be presented by the givers to a Srotriya alone; what is given to such a most worthy Brahmana yields great reward.

129. Let him feed even one learned man at (the sacrifice) to the gods, and one at (the sacrifice) to the manes; (thus) he will gain a rich reward, not (if he entertains) many who are unacquainted with the Veda.

130. Let him make inquiries even regarding the remote (ancestors of) a Brahmana who has studied an entire (recension of the) Veda;

(if descended from a virtuous race) such a man is a worthy recipient of gifts (consisting) of food offered to the gods or to the manes, he is declared (to procure as great rewards as) a guest (atithi).

131. Though a million of men, unaquainted with the Rikas, were to dine at a (funeral sacrifice), yet a single man, learned in the Veda, who is satisfied (with his entertainment), is worth them all as far as the (production of) spiritual merit (is concerned).

132. Food sacred to the manes or to the gods must be given to a man distinguished by sacred knowledge; for hands, smeared with blood, cannot be cleansed with blood.

133. As many mouthfuls as an ignorant man swallows at a sacrifice to the gods or to the manes, so many red-hot spikes, spears, and iron balls must (the giver of the repast) swallow after death.

134. Some Brahmanas are devoted to (the pursuit of) knowledge, and others to (the performance of) austerities; some to austerities and to the recitation of the Veda, and others to (the performance of) sacred rites.

135. Oblations to the manes ought to be carefully presented to those devoted to knowledge, but offerings to the gods, in accordance with the reason (of the sacred law), to (men of) all the four (above-mentioned classes).

136. If there is a father ignorant of the sacred texts whose son has learned one whole recension of the Veda and the Angas, and a son ignorant of the sacred texts whose father knows an entire recension of the Veda and the Angas,

137. Know that he whose father knows the Veda, is the more venerable one (of the two); yet the other one is worthy of honour, because respect is due to the Veda (which he has learned).

138. Let him not entertain a personal friend at a funeral sacrifice; he may gain his affection by (other) valuable gifts; let him feed at a Sraddha a Brahmana whom he considers neither as a foe nor as a friend.

139. He who performs funeral sacrifices and offerings to the gods chiefly for the sake of (gaining) friends, reaps after death no reward for Sraddhas and sacrifices.

140. That meanest among twice-born men who in his folly contracts friendships through a funeral sacrifice, loses heaven, because he performed a Sraddha for the sake of friendship.

141. A gift (of food) by twice-born men, consumed with (friends and relatives), is said to be offered to the Pisakas; it remains in this (world) alone like a blind cow in one stable.

142. As a husbandman reaps no harvest when he has sown the seed in barren soil, even so the giver of sacrificial food gains no reward if he presented it to a man unacquainted with the Rikas.

143. But a present made in accordance with the rules to a learned man, makes the giver and the recipient partakers of rewards both in this (life) and after death.

144. (If no learned Brahmana be at hand), he may rather honour a (virtuous) friend than an enemy, though the latter may be qualified (by

learning and so forth); for sacrificial food, eaten by a foe, bears no reward after death.

145. Let him (take) pains (to) feed at a Sraddha an adherent of the Rig-veda who has studied one entire (recension of that) Veda, or a follower of the Yagur-veda who has finished one Sakha, or a singer of Samans who (likewise) has completed (the study of an entire recension).

146. If one of these three dines, duly honoured, at a funeral sacrifice, the ancestors of him (who gives the feast), as far as the seventh person, will be satisfied for a very long time.

147. This is the chief rule (to be followed) in offering sacrifices to the gods and manes; know that the virtuous always observe the following subsidiary rule.

148. One may also entertain (on such occasions) one's maternal grandfather, a maternal uncle, a sister's son, a father-in-law, one's teacher, a daughter's son, a daughter's husband, a cognate kinsman, one's own officiating priest or a man for whom one offers sacrifices.

149. For a rite sacred to the gods, he who knows the law will not make (too close) inquiries regarding an (invited) Brahmana; but when one performs a ceremony in honour of the manes, one must carefully examine (the qualities and parentage of the guest).

150. Manu has declared that those Brahmanas who are thieves, outcasts, eunuchs, or atheists are unworthy (to partake) of oblations to the gods and manes.

151. Let him not entertain at a Sraddha one who wears his hair in braids (a student), one who has not studied (the Veda), one afflicted with a skin-disease, a gambler, nor those who sacrifice for a multitude (of sacrificers).

152. Physicians, temple-priests, sellers of meat, and those who subsist by shop-keeping must be avoided at sacrifices offered to the gods and to the manes.

153. A paid servant of a village or of a king, man with deformed nails or black teeth, one who opposes his teacher, one who has forsaken the sacred fire, and a usurer;

154. One suffering from consumption, one who subsists by tending cattle, a younger brother who marries or kindles the sacred fire before the elder, one who neglects the five great sacrifices, an enemy of the Brahmana race, an elder brother who marries or kindles the sacred fire after the younger, and one who belongs to a company or corporation,

155. An actor or singer, one who has broken the vow of studentship, one whose (only or first) wife is a Sudra female, the son of a remarried woman, a one-eyed man, and he in whose house a paramour of his wife (resides);

156. He who teaches for a stipulated fee and he who is taught on that condition, he who instructs Sudra pupils and he whose teacher is a Sudra, he who speaks rudely, the son of an adulteress, and the son of a widow,

157. He who forsakes his mother, his father, or a teacher without a (sufficient) reason, he who has contracted an alliance with outcasts either through the Veda or through a marriage,

158. An incendiary, a prisoner, he who eats the food given by the son of an adulteress, a seller of Soma, he who undertakes voyages by sea, a bard, an oil-man, a suborner to perjury,

159. He who wrangles or goes to law with his father, the keeper of a gambling-house, a drunkard, he who is afflicted with a disease (in punishment of former) crimes, he who is accused of a mortal sin, a hypocrite, a seller of substances used for flavouring food,

160. A maker of bows and of arrows, he who lasciviously dallies with a brother's widow, the betrayer of a friend, one who subsists by gambling, he who learns (the Veda) from his son,

161. An epileptic man, who suffers from scrofulous swellings of the glands, one afflicted with white leprosy, an informer, a madman, a blind man, and he who cavils at the Veda must (all) be avoided.

162. A trainer of elephants, oxen, horses, or camels, he who subsists by astrology, a bird-fancier, and he who teaches the use of arms,

163. He who diverts water-courses, and he who delights in obstructing them, an architect, a messenger, and he who plants trees (for money),

164. A breeder of sporting-dogs, a falconer, one who defiles maidens, he who delights in injuring living creatures, he who gains his subsistence from Sudras, and he who offers sacrifices to the Ganas,

165. He who does not follow the rule of conduct, a (man destitute of energy like a) eunuch, one who constantly asks (for favours), he who lives by agriculture, a club-footed man, and he who is censured by virtuous men,

166. A shepherd, a keeper of buffaloes, the husband of a remarried woman, and a carrier of dead bodies, (all these) must be carefully avoided.

167. A Brahmana who knows (the sacred law) should shun at (sacrifices) both (to the gods and to the manes) these lowest of twice-born men, whose conduct is reprehensible, and who are unworthy (to sit) in the company (at a repast).

168. As a fire of dry grass is (unable to consume the offerings and is quickly) extinguished, even so (is it with) an unlearned Brahmana; sacrificial food must not be given to him, since it (would be) offered in ashes.

169. I will fully declare what result the giver obtains after death, if he gives food, destined for the gods or manes, to a man who is unworthy to sit in the company.

170. The Rakshasas, indeed, consume (the food) eaten by Brahmanas who have not fulfilled the vow of studentship, by a Parivettri and so forth, and by other men not admissible into the company.

171. He must be considered as a Parivettri who marries or begins the performance of the Agnihotra before his elder brother, but the latter as a Parivitti.

172. The elder brother who marries after the younger, the younger brother who marries before the elder, the female with whom such a marriage is contracted, he who gives her away, and the sacrificing priest, as the fifth, all fall into hell.

173. He who lasciviously dallies with the widow of a deceased brother, though she be appointed (to bear a child by him) in accordance with the sacred law, must be known to be a Didhishupati.

174. Two (kinds of) sons, a Kunda and a Golaka, are born by wives of other men; (he who is born) while the husband lives, will be a Kunda, and (he who is begotten) after the husband's death, a Golaka.

175. But those two creatures, who are born of wives of other men, cause to the giver the loss (of the rewards), both in this life and after death, for the food sacred to gods or manes which has been given (to them).

176. The foolish giver (of a funeral repast) does not reap the reward for as many worthy guests as a man, inadmissible into company, can look on while they are feeding.

177. A blind man by his presence causes to the giver (of the feast) the loss of the reward for ninety (guests), a one-eyed man for sixty, one who suffers from white leprosy for a hundred, and one punished by a (terrible) disease for a thousand.

178. The giver (of a Sraddha) loses the reward, due for such a non-sacrificial gift, for as many Brahmanas as a (guest) who sacrifices for Sudras may touch (during the meal) with his limbs.

179. And if a Brahmana, though learned in the Veda, accepts through covetousness a gift from such (a man), he will quickly perish, like a vessel of unburnt clay in water.

180 (Food) given to a seller of Soma becomes ordure, (that given) to a physician pus and blood, but (that presented) to a temple-priest is lost, and (that given) to a usurer finds no place (in the world of the gods).

181. What has been given to a Brahmana who lives by trade that is not (useful) in this world and the next, and (a present) to a Brahmana born of a remarried woman (resembles) an oblation thrown into ashes.

182. But the wise declare that the food which (is offered) to other unholy, inadmissible men, enumerated above, (is turned into) adipose secretions, blood, flesh, marrow, and bone.

183. Now hear by what chief of twice-born men a company defiled by (the presence of) unworthy (guests) is purified, and the full (description of) the Brahmanas who sanctify a company.

184. Those men must be considered as the sanctifiers of a company who are most learned in all the Vedas and in all the Angas, and who are the descendants of Srotriyas.

185. A Trinakiketa, one who keeps five sacred fires, a Trisuparna, one who is versed in the six Angas, the son of a woman married according to the Brahma rite, one who sings the Gyeshthasaman,

186. One who knows the meaning of the Veda, and he who expounds it, a student, one who has given a thousand (cows), and a centenarian must be considered as Brahmanas who sanctify a company.

187. On the day before the Sraddha-rite is performed, or on the day when it takes place, let him invite with due respect at least three Brahmanas, such as have been mentioned above.

188. A Brahmana who has been invited to a (rite) in honour of the manes shall always control himself and not recite the Veda, and he who performs the Sraddha (must act in the same manner).

189. For the manes attend the invited Brahmanas, follow them (when they walk) like the wind, and sit near them when they are seated.

190. But a Brahmana who, being duly invited to a rite in honour of the gods or of the manes, in any way breaks (the appointment), becomes guilty (of a crime), and (in his next birth) a hog.

191. But he who, being invited to a Sraddha, dallies with a Sudra woman, takes upon himself all the sins which the giver (of the feast) committed.

192. The manes are primeval deities, free from anger, careful of purity, ever chaste, averse from strife, and endowed with great virtues.

193. Now learn fully from whom all these (manes derive) their origin, and with what ceremonies they ought to be worshipped.

194. The (various) classes of the manes are declared to be the sons of all those sages, Mariki and the rest, who are children of Manu, the son of Hiranyagarbha.

195. The Somasads, the sons of Virag, are stated to be the manes of the Sadhyas, and the Agnishvattas, the children of Mariki, are famous in the world (as the manes) of the gods.

196. The Barhishads, born of Atri, are recorded to be (the manes) of the Daityas, Danavas, Yakshas, Gandharvas, Snake-deities,

Rakshasas, Suparnas, and a Kimnaras,

197. The Somapas those of the Brahmanas, the Havirbhugs those of the Kshatriyas, the Agyapas those of the Vaisyas, but the Sukalins those of the Sudras.

198. The Somapas are the sons of Kavi (Bhrigu), the Havishmats the children of Angiras, the Agyapas the offspring of Pulastya, but the Sukalins (the issue) of Vasishtha.

199. One should know that (other classes), the Agnidagdhas, the Anagnidagdhas, the Kavyas, the Barhishads, the Agnishvattas, and the Saumyas, are (the manes) of the Brahmanas alone.

200. But know also that there exist in this (world) countless sons and grandsons of those chief classes of manes which have been enumerated.

201. From the sages sprang the manes, from the manes the gods and the Danavas, but from the gods the whole world, both the movable and the immovable in due order.

202. Even water offered with faith (to the manes) in vessels made of silver or adorned with silver, produces endless (bliss).

203. For twice-born men the rite in honour of the manes is more important than the rite in honour of the gods; for the offering to the

gods which precedes (the Sraddhas), has been declared to be a means of fortifying (the latter).

204. Let him first invite a (Brahmana) in honour of the gods as a protection for the (offering to the manes); for the Rakshasas destroy a funeral sacrifice which is left without such a protection.

205. Let him make (the Sraddha) begin and end with (a rite) in honour of the gods; it shall not begin and end with a (rite) to the manes; for he who makes it begin and end with a (rite) in honour of the manes, soon perishes together with his progeny.

206. Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the south.

207. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots.

208. The (sacrificer) shall make the (invited) Brahmanas, who have duly performed their ablutions, sit down on separate, prepared seats, on which blades of Kusa grass have been placed.

209. Having placed those blameless Brahmanas on their seats, he shall honour them with fragrant garlands and perfumes, beginning with (those who are invited in honour of) the gods.

210. Having presented to them water, sesamum grains, and blades of Kusa grass, the Brahmana (sacrificer) shall offer (oblations) in the sacred fire, after having received permission (to do so) from (all) the Brahmana (guests) conjointly.

211. Having first, according to the rule, performed, as a means of protecting (the Sraddha), oblations to Agni, to Soma, and to Yama, let him afterwards satisfy the manes by a gift of sacrificial food.

212. But if no (sacred) fire (is available), he shall place (the offerings) into the hand of a Brahmana; for Brahmanas who know the sacred texts declare, 'What fire is, even such is a Brahmana.'

213. They (also) call those first of twice-born men the ancient deities of the funeral sacrifice, free from anger, easily pleased, employed in making men prosper.

214. After he has performed (the oblations) in the fire, (and) the whole series of ceremonies in such a manner that they end in the south, let him sprinkle water with his right hand on the spot (where the cakes are to be placed).

215. But having made three cakes out of the remainder of that sacrificial food, he must, concentrating his mind and turning towards the south, place them on (Kusa grass) exactly in the same manner in which (he poured out the libations of) water.

216. Having offered those cakes according to the (prescribed) rule, being pure, let him wipe the same hand with (the roots of) those blades of Kusa grass for the sake of the (three ancestors) who partake of the wipings (lepa).

217. Having (next) sipped water, turned round (towards the north), and thrice slowly suppressed his breath, (the sacrificer) who knows the sacred texts shall worship (the guardian deities of) the six seasons and the manes.

218. Let him gently pour out the remainder of the water near the cakes, and, with fixed attention, smell those cakes, in the order in which they were placed (on the ground).

219. But taking successively very small portions from the cakes, he shall make those seated Brahmana eat them, in accordance with the rule, before (their dinner).

220. But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice as (one of the) Brahmana (guests).

221. But he whose father is dead, while his grandfather lives, shall, after pronouncing his father's name, mention (that of) his great-grandfather.

222. Manu has declared that either the grandfather may eat at that Sraddha (as a guest), or (the grandson) having received permission, may perform it, as he desires.

223. Having poured water mixed with sesamum, in which a blade of Kusa grass has been placed, into the hands of the (guests), he shall give (to each) that (above-mentioned) portion of the cake, saying, 'To those, Svadha!'

224. But carrying (the vessel) filled with food with both hands, the (sacrificer) himself shall gently place it before the Brahmanas, meditating on the manes.

225. The malevolent Asuras forcibly snatch away that food which is brought without being held with both hands.

226. Let him, being pure and attentive, carefully place on the ground the seasoning (for the rice), such as broths and pot herbs, sweet and sour milk, and honey,

227. (As well as) various (kinds of) hard food which require mastication, and of soft food, roots, fruits, savoury meat, and fragrant drinks.

228. All this he shall present (to his guests), being pure and attentive, successively invite them to partake of each (dish), proclaiming its qualities.

229. Let him on no account drop a tear, become angry or utter an untruth, nor let him touch the food with his foot nor violently shake it.

230. A tear sends the (food) to the Pretas, anger to his enemies, a falsehood to the dogs, contact with his foot to the Rakshasas, a shaking to the sinners.

231. Whatever may please the Brahmanas, let him give without grudging it; let him give riddles from the Veda, for that is agreeable to the manes.

232. At a (sacrifice in honour) of the manes, he must let (his guests) hear the Veda, the Institutes of the sacred law, legends, tales, Puranas, and Khilas.

233. Himself being delighted, let him give delight to the Brahmanas, cause them to partake gradually and slowly (of each dish), and repeatedly invite (them to eat) by (offering) the food and (praising) its qualities.

234. Let him eagerly entertain at a funeral sacrifice a daughter's son, though he be a student, and let him place a Nepal blanket on the on the seat (of each guest), scattering sesamum grains on the ground.

235. There are three means of sanctification, (to be used) at a Sraddha, a daughter's son, a Nepal blanket, and sesamum grains; and they recommend three (other things) for it, cleanliness, suppression of anger, and absence of haste.

236. All the food must be very hot, and the (guests) shall eat in silence; (even though) asked by the giver (of the feast), the Brahmanas shall not proclaim the qualities of the sacrificial food.

237. As long as the food remains warm, as long as they eat in silence, as long as the qualities of the food are not proclaimed, so long the manes partake (of it).

238. What (a guest) eats, covering his head, what he eats with his face turned towards the south, what he eats with sandals on (his feet), that the Rakshasas consume.

239. A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat.

240. What (any of) these sees at a burnt-oblation, at a (solemn) gift, at a dinner (given to Brahmanas), or at any rite in honour of the gods and manes, that produces not the intended result.

241. A boar makes (the rite) useless by inhaling the smell (of the offerings), a cock by the air of his wings, a dog by throwing his eye (on them), a low-caste man by touching (them).

242. If a lame man, a one-eyed man, one deficient in a limb, or one with a redundant limb, be even the servant of the performer (of the Sraddha), he must be removed from that place (where the Sraddha is held).

243. To a Brahmana (householder), or to an ascetic who comes for food, he may, with the permission of (his) Brahmana (guests), show honour according to his ability.

244. Let him mix all the kinds of food together, sprinkle them with water and put them, scattering them (on Kusa grass), down on the ground in front of (his guests), when they have finished their meal.

245. The remnant (in the dishes), and the portion scattered on Kusa grass, shall be the share of deceased (children) who received not the sacrament (of cremation) and of those who (unjustly) forsook noble wives.

246. They declare the fragments which have fallen on the ground at a (Sraddha) to the manes, to be the share of honest, dutiful servants.

247. But before the performance of the Sapindikarana, one must feed at the funeral sacrifice in honour of a (recently-) deceased Aryan (one Brahmana) without (making an offering) to the gods, and give one cake only.

248. But after the Sapindikarana of the (deceased father) has been performed according to the sacred law, the sons must offer the cakes with those ceremonies, (described above.)

249. The foolish man who, after having eaten a Sraddha (-dinner), gives the leavings to a Sudra, falls headlong into the Kalasutra hell.

250. If the partaker of a Sraddha (-dinner) enters on the same day the bed of a Sudra female, the manes of his (ancestors) will lie during that month in her ordure.

251. Having addressed the question, 'Have you dined well?' (to his guests), let him give water for sipping to them who are satisfied, and dismiss them, after they have sipped water, (with the words) 'Rest either (here or at home)!'

252. The Brahmana (guests) shall then answer him, 'Let there be Svadha;' for at all rites in honour of the manes the word Svadha is the highest benison.

253. Next let him inform (his guests) who have finished their meal, of the food which remains; with the permission of the Brahmanas let him dispose (of that), as they may direct.

254. At a (Sraddha) in honour of the manes one must use (in asking of the guests if they are satisfied, the word) svaditam; at a Goshthi-sraddha, (the word) susrutam; at a Vriddhi-sraddha, (the word) sampannam; and at (a rite) in honour of the gods, (the word) rukitam.

255. The afternoon, Kusa grass, the due preparation of the dwelling, sesamum grains, liberality, the careful preparation of the food, and (the company of) distinguished Brahmanas are true riches at all funeral sacrifices.

256. Know that Kusa grass, purificatory (texts), the morning, sacrificial viands of all kinds, and those means of purification, mentioned above, are blessings at a sacrifice to the gods.

257. The food eaten by hermits in the forest, milk, Soma-juice, meat which is not prepared (with spices), and salt unprepared by art, are called, on account of their nature, sacrificial food.

258. Having dismissed the (invited) Brahmanas, let him, with a concentrated mind, silent and pure, look towards the south and ask these blessings of the manes:

259. 'May liberal men abound with us! May (our knowledge of) the Vedas and (our) progeny increase! May faith not forsake us! May we have much to give (to the needy)!'

260. Having thus offered (the cakes), let him, after (the prayer), cause a cow, a Brahmana, a goat, or the sacred fire to consume those cakes, or let him throw them into water.

261. Some make the offering of the cakes after (the dinner); some cause (them) to be eaten by birds or throw them into fire or into water.

262. The (sacrificer's) first wife, who is faithful and intent on the worship of the manes, may eat the middle-most cake, (if she be) desirous of bearing a son.

263. (Thus) she will bring forth a son who will be long-lived, famous, intelligent, rich, the father of numerous offspring, endowed with (the quality of) goodness, and righteous.

264. Having washed his hands and sipped water, let him prepare (food) for his paternal relations and, after giving it to them with due respect, let him feed his maternal relatives also.

265. But the remnants shall be left (where they lie) until the Brahmanas have been dismissed; afterwards he shall perform the (daily) domestic Bali-offering; that is a settled (rule of the) sacred law.

266. I will now fully declare what kind of sacrificial food, given to the manes according to the rule, will serve for a long time or for eternity.

267. The ancestors of men are satisfied for one month with sesamum grains, rice, barley, masha beans, water, roots, and fruits, which have been given according to the prescribed rule,

268. Two months with fish, three months with the meat of gazelles, four with mutton, and five indeed with the flesh of birds,

269. Six months with the flesh of kids, seven with that of spotted deer, eight with that of the black antelope, but nine with that of the (deer called) Ruru,

270. Ten months they are satisfied with the meat of boars and buffaloes, but eleven months indeed with that of hares and tortoises,

271. One year with cow-milk and milk-rice; from the flesh of a long-eared white he-goat their satisfaction endures twelve years.

272. The (vegetable called) Kalasaka, (the fish called) Mahasalka, the flesh of a rhinoceros and that of a red goat, and all kinds of food eaten by hermits in the forest serve for an endless time.

273. Whatever (food), mixed with honey, one gives on the thirteenth lunar day in the rainy season under the asterism of Maghah, that also procures endless (satisfaction).

274. 'May such a man (the manes say) be born in our family who will give us milk-rice, with honey and clarified butter, on the thirteenth lunar day (of the month of Bhadrapada) and (in the afternoon) when the shadow of an elephant falls towards the east.'

275. Whatever (a man), full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes.

276. The days of the dark half of the month, beginning with the tenth, but excepting the fourteenth, are recommended for a funeral sacrifice; (it is) not thus (with) the others.

277. He who performs it on the even (lunar) days and under the even constellations, gains (the fulfilment of) all his wishes; he who honours the manes on odd (lunar days) and under odd (constellations), obtains distinguished offspring.

278. As the second half of the month is preferable to the first half, even so the afternoon is better for (the performance of) a funeral sacrifice than the forenoon.

279. Let him, untired, duly perform the (rites) in honour of the manes in accordance with the prescribed rule, passing the sacred thread over the right shoulder, proceeding from the left to the right (and) holding Kusa grass in his hands, up to the end (of the ceremony).

280. Let him not perform a funeral sacrifice at night, because the (night) is declared to belong to the Rakshasas, nor in the twilight, nor when the sun has just risen.

281. Let him offer here below a funeral sacrifice, according to the rule given above, (at least) thrice a year, in winter, in summer, and in the rainy season, but that which is included among the five great sacrifices, every day.

282. The burnt-oblation, offered at a sacrifice to the manes, must not be made in a common fire; a Brahmana who keeps a sacred fire (shall) not (perform) a funeral sacrifice except on the new-moon day.

283. Even when a Brahmana, after bathing, satisfies the manes with water, he obtains thereby the whole reward for the performance of the (daily) Sraddha.

284. They call (the manes of) fathers Vasus, (those of) grandfathers Rudras, and (those of) great-grandfathers Adityas; thus (speaks) the eternal Veda.

285. Let him daily partake of the vighasa and daily eat amrita (ambrosia); but vighasa is what remains from the meal (of Brahmana guests) and the remainder of a sacrifice (is called) amrita.

286. Thus all the ordinances relating to the five (daily great) sacrifices have been declared to you; hear now the law for the manner of living fit for Brahmanas.

CHAPTER IV.

1. Having dwelt with a teacher during the fourth part of (a man's) life, a Brahmana shall live during the second quarter (of his existence) in his house, after he has wedded a wife.

2. A Brahmana must seek a means of subsistence which either causes no, or at least little pain (to others), and live (by that) except in times of distress.

3. For the purpose of gaining bare subsistence, let him accumulate property by (following those) irreproachable occupations (which are prescribed for) his (caste), without (unduly) fatiguing his body.

4. He may subsist by Rita (truth), and Amrita (ambrosia), or by Mrita (death) and by Pramrita (what causes many deaths); or even by (the mode) called Satyanrita (a mixture of truth and falsehood), but never by Svavritti (a dog's mode of life).

5. By Rita shall be understood the gleaning of corn; by Amrita, what is given unasked; by Mrita, food obtained by begging and agriculture is declared to be Pramrita.

6. But trade and (money-lending) are Satyanrita, even by that one may subsist. Service is called Svavritti; therefore one should avoid it.

7. He may either possess enough to fill a granary, or a store filling a grain-jar; or he may collect what suffices for three days, or make no provision for the morrow.

8. Moreover, among these four Brahmana householders, each later-(named) must be considered more distinguished, and through his virtue to have conquered the world more completely.

9. One of these follows six occupations, another subsists by three, one by two, but the fourth lives by the Brahmasattra.

10. He who maintains himself by picking up grains and ears of corn, must be always intent on (the performance of) the Agnihotra, and constantly offer those Ishtis only, which are prescribed for the days of the conjunction and opposition (of the moon), and for the solstices.

11. Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.

12. He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).

13. A Brahmana, who is a Snataka and subsists by one of the (above-mentioned) modes of life, must discharge the (following) duties which secure heavenly bliss, long life, and fame.

14. Let him, untired, perform daily the rites prescribed for him in the Veda; for he who performs those according to his ability, attains to the highest state.

15. Whether he be rich or even in distress, let him not seek wealth through pursuits to which men cleave, nor by forbidden occupations, nor (let him accept presents) from any (giver whosoever he may be).

16. Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.

17. Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study,

because that (devotion to the Veda-study secures) the realisation of his aims.

18. Let him walk here (on earth), bringing his dress, speech, and thoughts to a conformity with his age, his occupation, his wealth, his sacred learning, and his race.

19. Let him daily pore over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial (for other worldly concerns), and likewise over the Nigamas which explain the Veda.

20. For the more a man completely studies the Institutes of science, the more he fully understands (them), and his great learning shines brightly.

21. Let him never, if he is able (to perform them), neglect the sacrifices to the sages, to the gods, to the Bhutas, to men, and to the manes.

22. Some men who know the ordinances for sacrificial rites, always offer these great sacrifices in their organs (of sensation), without any (external) effort.

23. Knowing that the (performance of the) sacrifice in their speech and their breath yields imperishable (rewards), some always offer their breath in their speech, and their speech in their breath.

24. Other Brahmanas, seeing with the eye of knowledge that the performance of those rites has knowledge for its root, always perform them through knowledge alone.

25. A Brahmana shall always offer the Agnihotra at the beginning or at the end of the day and of the night, and the Darsa and Paurnamasa (Ishtis) at the end of each half-month,

26. When the old grain has been consumed the (Agrayana) Ishti with new grain, at the end of the (three) seasons the (Katurmasya-) sacrifices, at the solstices an animal (sacrifice), at the end of the year Soma-offerings.

27. A Brahmana, who keeps sacred fires, shall, if he desires to live long, not eat new grain or meat, without having offered the (Agrayana) Ishti with new grain and an animal-(sacrifice).

28. For his fires, not being worshipped by offerings of new grain and of an animal, seek to devour his vital spirits, (because they are) greedy for new grain and flesh.

29. No guest must stay in his house without being honoured, according to his ability, with a seat, food, a couch, water, or roots and fruits.

30. Let him not honour, even by a greeting, heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians, (arguing against the Veda,) and those who live like herons.

31. Those who have become Snatakas after studying the Veda, or after completing their vows, (and) householders, who are Srotriyas, one must worship by (gifts of food) sacred to gods and manes, but one must avoid those who are different.

32. A householder must give (as much food) as he is able (to spare) to those who do not cook for themselves, and to all beings one must distribute (food) without detriment (to one's own interest).

33. A Snataka who pines with hunger, may beg wealth of a king, of one for whom he sacrifices, and of a pupil, but not of others; that is a settled rule.

34. A Snataka who is able (to procure food) shall never waste himself with hunger, nor shall he wear old or dirty clothes, if he possesses property.

35. Keeping his hair, nails, and beard clipped, subduing his passions by austerities, wearing white garments and (keeping himself) pure, he shall be always engaged in studying the Veda and (such acts as are) conducive to his welfare.

36. He shall carry a staff of bamboo, a pot full of water, a sacred string, a bundle of Kusa grass, and (wear) two bright golden ear-rings.

37. Let him never look at the sun, when he sets or rises, is eclipsed or reflected in water, or stands in the middle of the sky.

38. Let him not step over a rope to which a calf is tied, let him not run when it rains, and let him not look at his own image in water; that is a settled rule.

39. Let him pass by (a mound of) earth, a cow, an idol, a Brahmana, clarified butter, honey, a crossway, and well-known trees, turning his right hand towards them.

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

41. For the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish.

42. If he avoids her, while she is in that condition, his wisdom, energy, strength, sight, and vitality will increase.

43. Let him not eat in the company of his wife, nor look at her, while she eats, sneezes, yawns, or sits at her ease.

44. A Brahmana who desires energy must not look at (a woman) who applies collyrium to her eyes, has anointed or uncovered herself or brings forth (a child).

45. Let him not eat, dressed with one garment only; let him not bathe naked; let him not void urine on a road, on ashes, or in a cow-pen,

46. Nor on ploughed land, in water, on an altar of bricks, on a mountain, on the ruins of a temple, nor ever on an ant-hill,

47. Nor in holes inhabited by living creatures, nor while he walks or stands, nor on reaching the bank of a river, nor on the top of a mountain.

48. Let him never void faeces or urine, facing the wind, or a fire, or looking towards a Brahmana, the sun, water, or cows.

49. He may ease himself, having covered (the ground) with sticks, clods, leaves, grass, and the like, restraining his speech, (keeping himself) pure, wrapping up his body, and covering his head.

50. Let him void faeces and urine, in the daytime turning to the north, at night turning towards the south, during the two twilights in the same (position) as by day.

51. In the shade or in darkness a Brahmana may, both by day and at night, do it, assuming any position he pleases; likewise when his life is in danger.

52. The intellect of (a man) who voids urine against a fire, the sun, the moon, in water, against a Brahmana, a cow, or the wind, perishes.

53. Let him not blow a fire with his mouth; let him not look at a naked woman; let him not throw any impure substance into the fire, and let him not warm his feet at it.

54. Let him not place (fire) under (a bed or the like); nor step over it, nor place it (when he sleeps) at the foot-(end of his bed); let him not torment living creatures.

55. Let him not eat, nor travel, nor sleep during the twilight; let him not scratch the ground; let him not take off his garland.

56. Let him not throw urine or faeces into the water, nor saliva, nor (clothes) defiled by impure substances, nor any other (impurity), nor blood, nor poisonous things.

57. Let him not sleep alone in a deserted dwelling; let him not wake (a superior) who is sleeping; let him not converse with a menstruating woman; nor let him go to a sacrifice, if he is not chosen (to be officiating priest).

58. Let him keep his right arm uncovered in a place where a sacred fire is kept, in a cow-pen, in the presence of Brahmanas, during the private recitation of the Veda, and at meals.

59. Let him not interrupt a cow who is suckling (her calf), nor tell anybody of it. A wise man, if he sees a rainbow in the sky, must not point it out to anybody.

60. Let him not dwell in a village where the sacred law is not obeyed, nor (stay) long where diseases are endemic; let him not go alone on a journey, nor reside long on a mountain.

61. Let him not dwell in a country where the rulers are Sudras, nor in one which is surrounded by unrighteous men, nor in one which has become subject to heretics, nor in one swarming with men of the lowest castes.

62. Let him not eat anything from which the oil has been extracted; let him not be a glutton; let him not eat very early (in the morning), nor very late (in the evening), nor (take any food) in the evening, if he has eaten (his fill) in the morning.

63. Let him not exert himself without a purpose; let him not drink water out of his joined palms; let him not eat food (placed) in his lap; let him not show (idle) curiosity.

64. Let him not dance, nor sing, nor play musical instruments, nor slap (his limbs), nor grind his teeth, nor let him make uncouth noises, though he be in a passion.

65. Let him never wash his feet in a vessel of white brass; let him not eat out of a broken (earthen) dish, nor out of one that (to judge) from its appearance (is) defiled.

66. Let him not use shoes, garments, a sacred string, ornaments, a garland, or a water-vessel which have been used by others.

67. Let him not travel with untrained beasts of burden, nor with (animals) that are tormented by hunger or disease, or whose horns, eyes, and hoofs have been injured, or whose tails have been disfigured.

68. Let him always travel with (beasts) which are well broken in, swift, endowed with lucky marks, and perfect in colour and form, without urging them much with the goad.

69. The morning sun, the smoke rising from a (burning) corpse, and a broken seat must be avoided. Let him not clip his nails or hair, and not tear his nails with his teeth.

70. Let him not crush earth or clods, nor tear off grass with his nails; let him not do anything that is useless or will have disagreeable results in the future.

71. A man who crushes clods, tears off grass, or bites his nails, goes soon to perdition, likewise an informer and he who neglects (the rules of) purification.

72. Let him not wrangle; let him not wear a garland over (his hair). To ride on the back of cows (or of oxen) is anyhow a blamable act.

73. Let him not enter a walled village or house except by the gate, and by night let him keep at a long distance from the roots of trees.

74. Let him never play with dice, nor himself take off his shoes; let him not eat, lying on a bed, nor what has been placed in his hand or on a seat.

75. Let him not eat after sunset any (food) containing sesamum grains; let him never sleep naked, nor go anywhere unpurified (after meals).

76. Let him eat while his feet are (yet) wet (from the ablution), but let him not go to bed with wet feet. He who eats while his feet are (still) wet, will attain long life.

77. Let him never enter a place, difficult of access, which is impervious to his eye; let him not look at urine or ordure, nor cross a river (swimming) with his arms.

78. Let him not step on hair, ashes, bones, potsherds, cotton-seed or chaff, if he desires long life.

79. Let him not stay together with outcasts, nor with Kandalas, nor with Pukkasas, nor with fools, nor with overbearing men, nor with low-caste men, nor with Antyavasayins.

80. Let him not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.

81. For he who explains the sacred law (to a Sudra) or dictates to him a penance, will sink together with that (man) into the hell (called) Asamvrita.

82. Let him not scratch his head with both hands joined; let him not touch it while he is impure, nor bathe without (submerging) it.

83. Let him avoid (in anger) to lay hold of (his own or other men's) hair, or to strike (himself or others) on the head. When he has bathed (submerging) his head, he shall not touch any of his limbs with oil.

84. Let him not accept presents from a king who is not descended from the Kshatriya race, nor from butchers, oil-manufacturers, and publicans, nor from those who subsist by the gain of prostitutes.

85. One oil-press is as (bad) as ten slaughter-houses, one tavern as (bad as) ten oil-presses, one brothel as (bad as) ten taverns, one king as (bad as) ten brothels.

86. A king is declared to be equal (in wickedness) to a butcher who keeps a hundred thousand slaughter-houses; to accept presents from him is a terrible (crime).

87. He who accepts presents from an avaricious king who acts contrary to the Institutes (of the sacred law), will go in succession to the following twenty-one hells:

88. Tamisra, Andhatamisra, Maharaurava, Raurava, the Kalasutra hell, Mahanaraka,

89. Samgivana, Mahaviki, Tapana, Sampratapana, Samghata, Sakakola, Kudmala, Putimrittika,

90. Lohasanku, Rigisha, Pathin, the (flaming) river, Salmala, Asipatravana, and Lohakaraka.

91. Learned Brahmanas, who know that, who study the Veda and desire bliss after death, do not accept presents from a king.

92. Let him wake in the muhurta, sacred to Brahman, and think of (the acquisition of) spiritual merit and wealth, of the bodily fatigue arising therefrom, and of the true meaning of the Veda.

93. When he has risen, has relieved the necessities of nature and carefully purified himself, let him stand during the morning twilight, muttering for a long time (the Gayatri), and at the proper time (he must similarly perform) the evening (devotion).

94. By prolonging the twilight devotions, the sages obtained long life, wisdom, honour, fame, and excellence in Vedic knowledge.

95. Having performed the Upakarman according to the prescribed rule on (the full moon of the month) Sravana, or on that of Praushthapada (Bhadrapada), a Brahmana shall diligently study the Vedas during four months and a half.

96. When the Pushya-day (of the month Pausha), or the first day of the bright half of Magha has come, a Brahmana shall perform in the forenoon the Utsargana of the Vedas.

97. Having performed the Utsarga outside (the village), as the Institutes (of the sacred law) prescribe, he shall stop reading during two days and the intervening night, or during that day (of the Utsarga) and (the following) night.

98. Afterwards he shall diligently recite the Vedas during the bright (halves of the months), and duly study all the Angas of the Vedas during the dark fortnights.

99. Let him not recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.

100. According to the rule declared above, let him recite the daily (portion of the) Mantras, and a zealous Brahmana, (who is) not in distress, (shall study) the Brahmana and the Mantrasamhita.

101. Let him who studies always avoid (reading) on the following occasions when the Veda-study is forbidden, and (let) him who teaches pupils according to the prescribed rule (do it likewise).

102. Those who know the (rules of) recitation declare that in the rainy season the Veda-study must be stopped on these two (occasions), when the wind is audible at night, and when it whirls up the dust in the day-time.

103. Manu has stated, that when lightning, thunder, and rain (are observed together), or when large fiery meteors fall on all sides, the recitation must be interrupted until the same hour (on the next day, counting from the occurrence of the event).

104. When one perceives these (phenomena) all together (in the twilight), after the sacred fires have been made to blaze (for the performance of the Agnihotra), then one must know the recitation of the Veda to be forbidden, and also when clouds appear out of season.

105. On (the occasion of) a preternatural sound from the sky, (of) an earthquake, and when the lights of heaven are surrounded by a halo, let him know that (the Veda-study must be) stopped until the same hour (on the next day), even if (these phenomena happen) in the (rainy) season.

106. But when lightning and the roar of thunder (are observed) after the sacred fires have been made to blaze, the stoppage shall last as long as the light (of the sun or of the stars is visible); if the remaining (above-named phenomenon, rain, occurs, the reading shall cease), both in the day-time and at night.

107. For those who wish to acquire exceedingiy great merit, a continual interruption of the Veda-study (is prescribed) in villages and in towns, and (the Veda-study must) always (cease) when any kind of foul smell (is perceptible).

108. In a village where a corpse lies, in the presence of a (man who lives as unrighteously as a) Sudra, while (the sound of) weeping (is heard), and in a crowd of men the (recitation of the Veda must be) stopped.

109. In water, during the middle part of the night, while he voids excrements, or is impure, and after he has partaken of a funeral dinner, a man must not even think in his heart (of the sacred texts).

110. A learned Brahmana shall not recite the Veda during three days, when he has accepted an invitation to a (funeral rite) in honour of one ancestor (ekoddishta), or when the king has become impure through a birth or death in his family (sutaka), or when Rahu by an eclipse makes the moon impure.

111. As long as the smell and the stains of the (food given) in honour of one ancestor remain on the body of a learned Brahmana, so long he must not recite the Veda.

112. While lying on a bed, while his feet are raised (on a bench), while he sits on his hams with a cloth tied round his knees, let him not study, nor when he has eaten meat or food given by a person impure on account of a birth or a death,

113. Nor during a fog, nor while the sound of arrows is audible, nor during both the twilights, nor on the new-moon day, nor on the fourteenth and the eighth (days of each half-month), nor on the full-moon day.

114. The new-moon day destroys the teacher, the fourteenth (day) the pupil, the eighth and the full-moon days (destroy all remembrance of) the Veda; let him therefore avoid (reading on) those (days).

115. A Brahmana shall not recite (the Veda) during a dust-storm, nor while the sky is preternaturally red, nor while jackals howl, nor while the barking of dogs, the braying of donkeys, or the grunting of camels (is heard), nor while (he is seated) in a company.

116. Let him not study near a burial-ground, nor near a village, nor in a cow-pen, nor dressed in a garment which he wore during conjugal intercourse, nor after receiving a present at a funeral sacrifice.

117. Be it an animal or a thing inanimate, whatever be the (gift) at a Sraddha, let him not, having just accepted it, recite the Veda; for the hand of a Brahmana is his mouth.

118. When the village has been beset by robbers, and when an alarm has been raised by fire, let him know that (the Veda-study must be) interrupted until the same hour (on the next day), and on (the occurrence of) all portents.

119. On (the occasion of) the Upakarman and (of) the Vedotsarga an omission (of the Veda-study) for three days has been prescribed, but on the Ashtakas and on the last nights of the seasons for a day and a night.

120. Let him not recite the Veda on horseback, nor on a tree, nor on an elephant, nor in a boat (or ship), nor on a donkey, nor on camel, nor standing on barren ground, nor riding in a carriage,

121. Nor during a verbal altercation, nor during a mutual assault, nor in a camp, nor during a battle, nor when he has just eaten, nor during an indigestion, nor after vomiting, nor with sour eructations,

122. Nor without receiving permission from a guest (who stays in his house), nor while the wind blows vehemently, nor while blood flows from his body, nor when he is wounded by a weapon.

123. Let him never recite the Rig-veda or the Yagur-veda while the Saman (melodies) are heard; (let him stop all Veda-study for a day and a night) after finishing a Veda or after reciting an Aranyaka.

124. The Rig-veda is declared to be sacred to the gods, the Yagur-veda sacred to men, and the Sama-veda sacred to the manes; hence the sound of the latter is impure (as it were).

125. Knowing this, the learned daily repeat first in due order the essence of the three (Vedas) and afterwards the (text of the) Veda.

126. Know that (the Veda-study must be) interrupted for a day and a night, when cattle, a frog, a cat, a dog, a snake, an ichneumon, or a rat pass between (the teacher and his pupil).

127. Let a twice-born man always carefully interrupt the Veda-study on two (occasions, viz.) when the place where he recites is impure, and when he himself is unpurified.

128. A twice-born man who is a Snataka shall remain chaste on the new-moon day, on the eighth (lunar day of each half-month), on the full-moon day, and on the fourteenth, even (if they fall) in the period (proper for conjugal intercourse).

129. Let him not bathe (immediately) after a meal, nor when he is sick, nor in the middle of the night, nor frequently dressed in all his garments, nor in a pool which he does not perfectly know.

130. Let him not intentionally step on the shadow of (images of) the gods, of a Guru, of a king, of a Snataka, of his teacher, of a reddish-brown animal, or of one who has been initiated to the performance of a Srauta sacrifice (Dikshita).

131. At midday and at midnight, after partaking of meat at a funeral dinner, and in the two twilights let him not stay long on a cross-road.

132. Let him not step intentionally on things used for cleansing the body, on water used for a bath, on urine or ordure, on blood, on mucus, and on anything spat out or vomited.

133. Let him not show particular attention to an enemy, to the friend of an enemy, to a wicked man, to a thief, or to the wife of another man.

134. For in this world there is nothing so detrimental to long life as criminal conversation with another man's wife.

135. Let him who desires prosperity, indeed, never despise a Kshatriya, a snake, and a learned Brahmana, be they ever so feeble.

136. Because these three, when treated with disrespect, may utterly destroy him; hence a wise man must never despise them.

137. Let him not despise himself on account of former failures; until death let him seek fortune, nor despair of gaining it.

138. Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law.

139. (What is) well, let him call well, or let him say 'well' only; let him not engage in a useless enmity or dispute with anybody.

140. Let him not journey too early in the morning, nor too late in the evening, nor just during the midday (heat), nor with an unknown (companion), nor alone, nor with Sudras.

141. Let him not insult those who have redundant limbs or are deficient in limbs, nor those destitute of knowledge, nor very aged men, nor those who have no beauty or wealth, nor those who are of low birth.

142. A Brahmana who is impure must not touch with his hand a cow, a Brahmana, or fire; nor, being in good health, let him look at the luminaries in the sky, while he is impure.

143. If he has touched these, while impure, let him always sprinkle with his hand water on the organs of sensation, all his limbs, and the navel.

144. Except when sick he must not touch the cavities (of the body) without a reason, and he must avoid (to touch) the hair on the secret (parts).

145. Let him eagerly follow the (customs which are) auspicious and the rule of good conduct, be careful of purity, and control all his organs, let him mutter (prayers) and, untired, daily offer oblations in the fire.

146. No calamity happens to those who eagerly follow auspicious customs and the rule of good conduct, to those who are always careful of purity, and to those who mutter (sacred texts) and offer burnt-oblations.

147. Let him, without tiring, daily mutter the Veda at the proper time; for they declare that to be one's highest duty; (all) other (observances) are called secondary duties.

148. By daily reciting the Veda, by (the observance of the rules of) purification, by (practising) austerities, and by doing no injury to created beings, one (obtains the faculty of) remembering former births.

149. He who, recollecting his former existences, again recites the Veda, gains endless bliss by the continual study of the Veda.

150. Let him always offer on the Parva-days oblations to Savitri and such as avert evil omens, and on the Ashtakas and Anvashtakas let him constantly worship the manes.

151. Far from his dwelling let him remove urine (and ordure), far (let him remove) the water used for washing his feet, and far the remnants of food and the water from his bath.

152. Early in the morning only let him void faeces, decorate (his body), bathe, clean his teeth, apply collyrium to his eyes, and worship the gods.

153. But on the Parva-days let him go to visit the (images of the) gods, and virtuous Brahmanas, and the ruler (of the country), for the sake of protection, as well as his Gurus.

154. Let him reverentially salute venerable men (who visit him), give them his own seat, let him sit near them with joined hands and, when they leave, (accompany them), walking behind them.

155. Let him, untired, follow the conduct of virtuous men, connected with his occupations, which has been fully declared in the revealed texts and in the sacred tradition (Smriti) and is the root of the sacred law.

156. Through virtuous conduct he obtains long life, through virtuous conduct desirable offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks.

157. For a man of bad conduct is blamed among people, constantly suffers misfortunes, is afflicted with diseases, and short-lived.

158. A man who follows the conduct of the virtuous, has faith and is free from envy, lives a hundred years, though he be entirely destitute of auspicious marks.

159. Let him carefully avoid all undertakings (the success of) which depends on others; but let him eagerly pursue that (the accomplishment of) which depends on himself.

160. Everything that depends on others (gives) pain, everything that depends on oneself (gives) pleasure; know that this is the short definition of pleasure and pain.

161. When the performance of an act gladdens his heart, let him perform it with diligence; but let him avoid the opposite.

162. Let him never offend the teacher who initiated him, nor him who explained the Veda, nor his father and mother, nor (any other) Guru, nor cows, nor Brahmanas, nor any men performing austerities.

163. Let him avoid atheism, cavilling at the Vedas, contempt of the gods, hatred, want of modesty, pride, anger, and harshness.

164. Let him, when angry, not raise a stick against another man, nor strike (anybody) except a son or a pupil; those two he may beat in order to correct them.

165. A twice-born man who has merely threatened a Brahmana with the intention of (doing him) a corporal injury, will wander about for a hundred years in the Tamisra hell.

166. Having intentionally struck him in anger, even with a blade of grass, he will be born during twenty-one existences in the wombs (of such beings where men are born in punishment of their) sins.

167. A man who in his folly caused blood to flow from the body of a Brahmana who does not attack him, will suffer after death exceedingly great pain.

168. As many particles of dust as the blood takes up from the ground, during so many years the spiller of the blood will be devoured by other (animals) in the next world.

169. A wise man should therefore never threaten a Brahmana, nor strike him even with a blade of grass, nor cause his blood to flow.

170. Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, ever attain happiness in this world.

171. Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked men.

172. Unrighteousness, practised in this world, does not at once produce its fruit, like a cow; but, advancing slowly, it cuts off the roots of him who committed it.

173. If (the punishment falls) not on (the offender) himself, (it falls) on his sons, if not on the sons, (at least) on his grandsons; but an iniquity (once) committed, never fails to produce fruit to him who wrought it.

174. He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and) root.

175. Let him always delight in truthfulness, (obedience to) the sacred law, conduct worthy of an Aryan, and purity; let him chastise his pupils according to the sacred law; let him keep his speech, his arms, and his belly under control.

176. Let him avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to men.

177. Let him not be uselessly active with his hands and feet, or with his eyes, nor crooked (in his ways), nor talk idly, nor injure others by deeds or even think of it.

178. Let him walk in that path of holy men which his fathers and his grandfathers followed; while he walks in that, he will not suffer harm.

179. With an officiating or a domestic priest, with a teacher, with a maternal uncle, a guest and a dependant, with infants, aged and sick men, with learned men, with his paternal relatives, connexions by marriage and maternal relatives,

180. With his father and his mother, with female relatives, with a brother, with his son and his wife, with his daughter and with his slaves, let him not have quarrels.

181. If he avoids quarrels with these persons, he will be freed from all sins, and by suppressing (all) such (quarrels) a householder conquers all the following worlds.

182. The teacher is the lord of the world of Brahman, the father has power over the world of the Lord of created beings (Pragapati), a guest rules over the world of Indra, and the priests over the world of the gods.

183. The female relatives (have power) over the world of the Apsarases, the maternal relatives over that of the Visve Devas, the connexions by marriage over that of the waters, the mother and the maternal uncle over the earth.

184. Infants, aged, poor and sick men must be considered as rulers of the middle sphere, the eldest brother as equal to one's father, one's wife and one's son as one's own body,

185. One's slaves as one's shadow, one's daughter as the highest object of tenderness; hence if one is offended by (any one of) these, one must bear it without resentment.

186. Though (by his learning and sanctity) he may be entitled to accept presents, let him not attach himself (too much) to that (habit); for through his accepting (many) presents the divine light in him is soon extinguished.

187. Without a full knowledge of the rules, prescribed by the sacred law for the acceptance of presents, a wise man should not take anything, even though he may pine with hunger.

188. But an ignorant (man) who accepts gold, land, a horse, a cow, food, a dress, sesamum-grains, (or) clarified butter, is reduced to ashes like (a piece of) wood.

189. Gold and food destroy his longevity, land and a cow his body, a horse his eye (sight), a garment his skin, clarified butter his energy, sesamum-grains his offspring.

190. A Brahmana who neither performs austerities nor studies the Veda, yet delights in accepting gifts, sinks with the (donor into hell), just as

(he who attempts to cross over in) a boat made of stone (is submerged) in the water.

191. Hence an ignorant (man) should be afraid of accepting any presents; for by reason of a very small (gift) even a fool sinks (into hell) as a cow into a morass.

192. (A man) who knows the law should not offer even water to a Brahmana who acts like a cat, nor to a Brahmana who acts like a heron, nor to one who is unacquainted with the Veda.

193. For property, though earned in accordance with prescribed rules, which is given to these three (persons), causes in the next world misery both to the giver and to the recipient.

194. As he who (attempts to) cross water in a boat of stone sinks (to the bottom), even so an ignorant donor and an ignorant donee sink low.

195. (A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be one who acts like a cat.

196. That Brahmana, who with downcast look, of a cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, is one who acts like a heron.

197. Those Brahmanas who act like herons, and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell called) Andhatamisra.

198. When he has committed a sin, let him not perform a penance under the pretence (that the act is intended to gain) spiritual merit, (thus) hiding his sin under (the pretext of) a vow and deceiving women and Sudras.

199. Such Brahmanas are reprehended after death and in this (life) by those who expound the Veda, and a vow, performed under a false pretence, goes to the Rakshasas.

200. He who, without being a student, gains his livelihood by (wearing) the dress of a student, takes upon himself the guilt of (all) students and is born again in the womb of an animal.

201. Let him never bathe in tanks belonging to other men; if he bathes (in such a one), he is tainted by a portion of the guilt of him who made the tank.

202. He who uses without permission a carriage, a bed, a seat, a well, a garden or a house belonging to an (other man), takes upon himself one fourth of (the owner's) guilt.

203. Let him always bathe in rivers, in ponds, dug by the gods (themselves), in lakes, and in waterholes or springs.

204. A wise man should constantly discharge the paramount duties (called yama), but not always the minor ones (called niyama); for he who does not discharge the former, while he obeys the latter alone, becomes an outcast.

205. A Brahmana must never eat (a dinner given) at a sacrifice that is offered by one who is not a Srotriya, by one who sacrifices for a multitude of men, by a woman, or by a eunuch.

206. When those persons offer sacrificial viands in the fire, it is unlucky for holy (men) it displeases the gods; let him therefore avoid it.

207. Let him never eat (food given) by intoxicated, angry, or sick (men), nor that in which hair or insects are found, nor what has been touched intentionally with the foot,

208. Nor that at which the slayer of a learned Brahmana has looked, nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog,

209. Nor food at which a cow has smelt, nor particularly that which has been offered by an invitation to all comers, nor that (given) by a multitude or by harlots, nor that which is declared to be had by a learned (man),

210. Nor the food (given) by a thief, a musician, a carpenter, a usurer, one who has been initiated (for the performance of a Srauta sacrifice), a miser, one bound with fetters,

211. By one accused of a mortal sin (Abhisasta), a hermaphrodite, an unchaste woman, or a hypocrite, nor (any sweet thing) that has turned sour, nor what has been kept a whole night, nor (the food) of a Sudra, nor the leavings (of another man),

212. Nor (the food given) by a physician, a hunter, a cruel man, one who eats the fragments (of another's meal), nor the food of an Ugra, nor that prepared for a woman in childbed, nor that (given at a dinner) where (a guest rises) prematurely (and) sips water, nor that (given by a woman) whose ten days of impurity have not elapsed,

213. Nor (food) given without due respect, nor (that which contains) meat eaten for no sacred purpose, nor (that given) by a female who has no male (relatives), nor the food of an enemy, nor that (given) by the lord of a town, nor that (given) by outcasts, nor that on which anybody has sneezed;

214. Nor the food (given) by an informer, by one who habitually tells falsehoods, or by one who sells (the rewards for) sacrifices, nor the food (given) by an actor, a tailor, or an ungrateful (man),

215. By a blacksmith, a Nishada, a stage-player, a goldsmith, a basket-maker, or a dealer in weapons,

216. By trainers of hunting dogs, publicans, a washerman, a dyer, a pitiless (man), and a man in whose house (lives) a paramour (of his wife),

217. Nor (the food given) by those who knowingly bear with paramours (of their wives), and by those who in all matters are ruled by women, nor food (given by men) whose ten days of impurity on account of a death have not passed, nor that which is unpalatable.

218. The food of a king impairs his vigour, the food of a Sudra his excellence in sacred learning, the food of a goldsmith his longevity, that of a leather-cutter his fame;

219. The food of an artisan destroys his offspring, that of a washerman his (bodily) strength; the food of a multitude and of harlots excludes him from (the higher) worlds.

220. The food of a physician (is as vile as) pus, that of an unchaste woman (equal to) semen, that of a usurer (as vile as) ordure, and that of a dealer in weapons (as bad as) dirt.

221. The food of those other persons who have been successively enumerated as such whose food must not be eaten, the wise declare (to be as impure as) skin, bones, and hair.

222. If he has unwittingly eaten the food of one of those, (he must) fast for three days; if he has eaten it intentionally, or (has swallowed) semen, ordure, or urine, he must perform a Krikkhra penance.

223. A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

224. The gods, having considered (the respective merits) of a niggardly Srotriya and of a liberal usurer, declared the food of both to be equal (in quality).

225. The Lord of created beings (Pragapati) came and spake to them, 'Do not make that equal, which is unequal. The food of that liberal (usurer) is purified by faith; (that of the) of the) other (man) is defiled by a want of faith.'

226. Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.

227. Let him always practise, according to his ability, with a cheerful heart, the duty of liberality, both by sacrifices and by charitable works, if he finds a worthy recipient (for his gifts.)

228. If he is asked, let him always give something, be it ever so little, without grudging; for a worthy recipient will (perhaps) be found who saves him from all (guilt).

229. A giver of water obtains the satisfaction (of his hunger and thirst), a giver of food imperishable happiness, a giver of sesamum desirable offspring, a giver of a lamp a most excellent eyesight.

230. A giver of land obtains land, a giver of gold long life, a giver of a house most excellent mansions, a giver of silver (rupya) exquisite beauty (rupa),

231. A giver of a garment a place in the world of the moon, a giver of a horse (asva) a place in the world of the Asvins, a giver of a draught-ox great good fortune, a giver of a cow the world of the sun;

232. A giver of a carriage or of a bed a wife, a giver of protection supreme dominion, a giver of grain eternal bliss, a giver of the Veda (brahman) union with Brahman;

233. The gift of the Veda surpasses all other gifts, water, food, cows, land, clothes, sesamum, gold, and clarified butter.

234. For whatever purpose (a man) bestows any gift, for that same purpose he receives (in his next birth) with due honour its (reward).

235. Both he who respectfully receives (a gift), and he who respectfully bestows it, go to heaven; in the contrary case (they both fall) into hell.

236. Let him not be proud of his austerities; let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmanas, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it.

237. By falsehood a sacrifice becomes vain, by self-complacency (the reward for) austerities is lost, longevity by speaking evil of Brahmanas, and (the reward of) a gift by boasting.

238. Giving no pain to any creature, let him slowly accumulate spiritual merit, for the sake (of acquiring) a companion to the next world, just as the white ant (gradually raises its) hill.

239. For in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains (with him).

240. Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.

241. Leaving the dead body on the ground like a log of wood, or a clod of earth, the relatives depart with averted faces; but spiritual merit follows the (soul).

242. Let him therefore always slowly accumulate spiritual merit, in order (that it may be his) companion (after death); for with merit as his companion he will traverse a gloom difficult to traverse.

243. (That companion) speedily conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body.

244. Let him, who desires to raise his race, ever form connexions with the most excellent (men), and shun all low ones.

245. A Brahmana who always connects himself with the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by an opposite conduct he becomes a Sudra.

246. He who is persevering, gentle, (and) patient, shuns the company of men of cruel conduct, and does no injury (to living creatures), gains, if he constantly lives in that manner, by controlling his organs and by liberality, heavenly bliss.

247. He may accept from any (man), fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift (which consists in) a promise of protection.

248. The Lord of created beings (Pragapati) has declared that alms freely offered and brought (by the giver himself) may be accepted even from a sinful man, provided (the gift) had not been (asked for or) promised beforehand.

249. During fifteen years the manes do not eat (the food) of that man who disdains a (freely-offered gift), nor does the fire carry his offerings (to the gods).

250. A couch, a house, Kusa grass, perfumes, water, flowers, jewels, sour milk, grain, fish, sweet milk, meat, and vegetables let him not reject, (if they are voluntarily offered.)

251. He who desires to relieve his Gurus and those whom he is bound to maintain, or wishes to honour the gods and guests, may accept (gifts) from anybody; but he must not satisfy his (own hunger) with such (presents).

252. But if his Gurus are dead, or if he lives separate from them in (another) house, let him, when he seeks a subsistence, accept (presents) from good men alone.

253. His labourer in tillage, a friend of his family, his cow-herd, his slave, and his barber are, among Sudras, those whose food he may eat, likewise (a poor man) who offers himself (to be his slave).

254. As his character is, as the work is which he desires to perform, and as the manner is in which he means to serve, even so (a voluntary slave) must offer himself.

255. He who describes himself to virtuous (men), in a manner contrary to truth, is the most sinful (wretch) in this world; he is a thief who makes away with his own self.

256. All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything.

257. When he has paid, according to the law, his debts to the great sages, to the manes, and to the gods, let him make over everything to his son and dwell (in his house), not caring for any worldly concerns.

258. Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss.

259. Thus have been declared the means by which a Brahmana householder must always subsist, and the summary of the ordinances for a Snataka, which cause an increase of holiness and are praiseworthy.

260. A Brahmana who, being learned in the lore of the Vedas, conducts himself in this manner and daily destroys his sins, will be exalted in Brahman's world.

CHAPTER V.

1. The sages, having heard the duties of a Snataka thus declared, spoke to great-souled Bhrigu, who sprang from fire:

2. 'How can Death have power over Brahmanas who know the sacred science, the Veda, (and) who fulfil their duties as they have been explained (by thee), O Lord? '

3. Righteous Bhrigu, the son of Manu, (thus) answered the great sages: 'Hear, (in punishment) of what faults Death seeks to shorten the lives of Brahmanas!'

4. 'Through neglect of the Veda-study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties), and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brahmanas.'

5. Garlic, leeks and onions, mushrooms and (all plants), springing from impure (substances), are unfit to be eaten by twice-born men.

6. One should carefully avoid red exudations from trees and (juices) flowing from incisions, the Selu (fruit), and the thickened milk of a cow (which she gives after calving).

7. Rice boiled with sesamum, wheat mixed with butter, milk and sugar, milk-rice and flour-cakes which are not prepared for a sacrifice, meat which has not been sprinkled with water while sacred texts were recited, food offered to the gods and sacrificial viands,

8. The milk of a cow (or other female animal) within ten days after her calving, that of camels, of one-hoofed animals, of sheep, of a cow in heat, or of one that has no calf with her,

9. (The milk) of all wild animals excepting buffalo-cows, that of women, and all (substances turned) sour must be avoided.

10. Among (things turned) sour, sour milk, and all (food) prepared of it may be eaten, likewise what is extracted from pure flowers, roots, and fruit.

11. Let him avoid all carnivorous birds and those living in villages, and one-hoofed animals which are not specially permitted (to be eaten), and the Tittibha (Parra Jacana),

12. The sparrow, the Plava, the Hamsa, the Brahmani duck, the village-cock, the Sarasa crane, the Raggudala, the woodpecker, the parrot, and the starling,

13. Those which feed striking with their beaks, web-footed birds, the Koyashti, those which scratch with their toes, those which dive and live on fish, meat from a slaughter-house and dried meat,

14. The Baka and the Balaka crane, the raven, the Khangaritaka, (animals) that eat fish, village-pigs, and all kinds of fishes.

15. He who eats the flesh of any (animal) is called the eater of the flesh of that (particular creature), he who eats fish is an eater of every (kind of) flesh; let him therefore avoid fish.

16. (But the fish called) Pathina and (that called) Rohita may be eaten, if used for offerings to the gods or to the manes; (one may eat) likewise Ragivas, Simhatundas, and Sasalkas on all (occasions).

17. Let him not eat solitary or unknown beasts and birds, though they may fall under (the categories of) eatable (creatures), nor any five-toed (animals).

18. The porcupine, the hedgehog, the iguana, the rhinoceros, the tortoise, and the hare they declare to be eatable; likewise those (domestic animals) that have teeth in one jaw only, excepting camels.

19. A twice-born man who knowingly eats mushrooms, a village-pig, garlic, a village-cock, onions, or leeks, will become an outcast.

20. He who unwittingly partakes of (any of) these six, shall perform a Samtapana (Krikkhra) or the lunar penance (Kandrayana) of ascetics; in

case (he who has eaten) any other (kind of forbidden food) he shall fast for one day (and a night).

21. Once a year a Brahmana must perform a Krikkhra penance, in order to atone for unintentionally eating (forbidden food) but for intentionally (eating forbidden food he must perform the penances prescribed) specially.

22. Beasts and birds recommended (for consumption) may be slain by Brahmanas for sacrifices, and in order to feed those whom they are bound to maintain; for Agastya did this of old.

23. For in ancient (times) the sacrificial cakes were (made of the flesh) of eatable beasts and birds at the sacrifices offered by Brahmanas and Kshatriyas.

24. All lawful hard or soft food may be eaten, though stale, (after having been) mixed with fatty (substances), and so may the remains of sacrificial viands.

25. But all preparations of barley and wheat, as well as preparations of milk, may be eaten by twice-born men without being mixed with fatty (substances), though they may have stood for a long time.

26. Thus has the food, allowed and forbidden to twice-born men, been fully described; I will now propound the rules for eating and avoiding meat.

27. One may eat meat when it has been sprinkled with water, while Mantras were recited, when Brahmanas desire (one's doing it), when one is engaged (in the performance of a rite) according to the law, and when one's life is in danger.

28. The Lord of creatures (Pragapati) created this whole (world to be) the sustenance of the vital spirit; both the immovable and the movable (creation is) the food of the vital spirit.

29. What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid of the bold.

30. The eater who daily even devours those destined to be his food, commits no sin; for the creator himself created both the eaters and those who are to be eaten (for those special purposes).

31. 'The consumption of meat (is befitting) for sacrifices,' that is declared to be a rule made by the gods; but to persist (in using it) on other (occasions) is said to be a proceeding worthy of Rakshasas.

32. He who eats meat, when he honours the gods and manes, commits no sin, whether he has bought it, or himself has killed (the animal), or has received it as a present from others.

33. A twice-born man who knows the law, must not eat meat except in conformity with the law; for if he has eaten it unlawfully, he will, unable to save himself, be eaten after death by his (victims).

34. After death the guilt of one who slays deer for gain is not as (great) as that of him who eats meat for no (sacred) purpose.

35. But a man who, being duly engaged (to officiate or to dine at a sacred rite), refuses to eat meat, becomes after death an animal during twenty-one existences.

36. A Brahmana must never eat (the flesh of animals unhallowed by Mantras; but, obedient to the primeval law, he may eat it, consecrated with Vedic texts.

37. If he has a strong desire (for meat) he may make an animal of clarified butter or one of flour, (and eat that); but let him never seek to destroy an animal without a (lawful) reason.

38. As many hairs as the slain beast has, so often indeed will he who killed it without a (lawful) reason suffer a violent death in future births.

39. Svayambhu (the Self-existent) himself created animals for the sake of sacrifices; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word).

40. Herbs, trees, cattle, birds, and (other) animals that have been destroyed for sacrifices, receive (being reborn) higher existences.

41. On offering the honey-mixture (to a guest), at a sacrifice and at the rites in honour of the manes, but on these occasions only, may an animal be slain; that (rule) Manu proclaimed.

42. A twice-born man who, knowing the true meaning of the Veda, slays an animal for these purposes, causes both himself and the animal to enter a most blessed state.

43. A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher, or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the Veda.

44. Know that the injury to moving creatures and to those destitute of motion, which the Veda has prescribed for certain occasions, is no injury at all; for the sacred law shone forth from the Veda.

45. He who injures innoxious beings from a wish to (give) himself pleasure, never finds happiness, neither living nor dead.

46. He who does not seek to cause the sufferings of bonds and death to living creatures, (but) desires the good of all (beings), obtains endless bliss.

47. He who does not injure any (creature), attains without an effort what he thinks of, what he undertakes, and what he fixes his mind on.

48. Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him therefore shun (the use of) meat.

49. Having well considered the (disgusting) origin of flesh and the (cruelty of) fettering and slaying corporeal beings, let him entirely abstain from eating flesh.

50. He who, disregarding the rule (given above), does not eat meat like a Pisaka, becomes dear to men, and will not be tormented by diseases.

51. He who permits (the slaughter of an animal), he who cuts it up, he who kills it, he who buys or sells (meat), he who cooks it, he who serves

it up, and he who eats it, (must all be considered as) the slayers (of the animal).

52. There is no greater sinner than that (man) who, though not worshipping the gods or the manes, seeks to increase (the bulk of) his own flesh by the flesh of other (beings).

53. He who during a hundred years annually offers a horse-sacrifice, and he who entirely abstains from meat, obtain the same reward for their meritorious (conduct).

54. By subsisting on pure fruit and roots, and by eating food fit for ascetics (in the forest), one does not gain (so great) a reward as by entirely avoiding (the use of) flesh.

55. 'Me he (mam sah)' will devour in the next (world), whose flesh I eat in this (life); the wise declare this (to be) the real meaning of the word 'flesh' (mamsah).

56. There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstention brings great rewards.

57. I will now in due order explain the purification for the dead and the purification of things as they are prescribed for the four castes (varna).

58. When (a child) dies that has teethed, or that before teething has received (the sacrament of) the tonsure (Kudakarana) or (of the initiation), all relatives (become) impure, and on the birth (of a child) the same (rule) is prescribed.

59. It is ordained (that) among Sapindas the impurity on account of a death (shall last) ten days, (or) until the bones have been collected, (or) three days or one day only.

60. But the Sapinda-relationship ceases with the seventh person (in the ascending and descending lines), the Samanodaka-relationship when the (common) origin and the (existence of a common family)-name are no (longer) known.

61. As this impurity on account of a death is prescribed for (all) Sapindas, even so it shall be (held) on a birth by those who desire to be absolutely pure.

62. (Or while) the impurity on account of a death is common to all (Sapindas), that caused by a birth (falls) on the parents alone; (or) it shall fall on the mother alone, and the father shall become pure by bathing;

63. But a man, having spent his strength, is purified merely by bathing; after begetting a child (on a remarried female), he shall retain the impurity during three days.

64. Those who have touched a corpse are purified after one day and night (added to) three periods of three days; those who give libations of water, after three days.

65. A pupil who performs the Pitrimedha for his deceased teacher, becomes also pure after ten days, just like those who carry the corpse out (to the burial-ground).

66. (A woman) is purified on a miscarriage in as many (days and) nights as months (elapsed after conception), and a menstruating female becomes pure by bathing after the menstrual secretion has ceased (to flow).

67. (On the death) of children whose tonsure (Kudakarman) has not been performed, the (Sapindas) are declared to become pure in one (day and) night; (on the death) of those who have received the tonsure (but not the initiation, the law) ordains (that) the purification (takes place) after three days.

68. A child that has died before the completion of its second year, the relatives shall carry out (of the village), decked (with flowers, and bury it) in pure ground, without collecting the bones (afterwards).

69. Such (a child) shall not be burnt with fire, and no libations of water shall be offered to it; leaving it like a (log of) wood in the forest, (the relatives) shall remain impure during three days only.

70. The relatives shall not offer libations to (a child) that has not reached the third year; but if it had teeth, or the ceremony of naming it (Namakarman) had been performed, (the offering of water is) optional.

71. If a fellow-student has died, the Smriti prescribes an impurity of one day; on a birth the purification of the Samanodakas is declared (to take place) after three (days and) nights.

72. (On the death) of females (betrothed but) not married (the bridegroom and his) relatives are purified after three days, and the paternal relatives become pure according to the same rule.

73. Let (mourners) eat food without factitious salt, bathe during three days, abstain from meat, and sleep separate on the ground.

74. The above rule regarding impurity on account of a death has been prescribed (for cases where the kinsmen live) near (the deceased); (Sapinda) kinsmen and (Samanodaka) relatives must know the following rule (to refer to cases where deceased lived) at a distance (from them).

75. He who may hear that (a relative) residing in a distant country has died, before ten (days after his death have elapsed), shall be impure for the remainder of the period of ten (days and) nights only.

76. If the ten days have passed, he shall be impure during three (days and) nights; but if a year has elapsed (since the occurrence of the death), he becomes pure merely by bathing.

77. A man who hears of a (Sapinda) relative's death, or of the birth of a son after the ten days (of impurity have passed), becomes pure by bathing, dressed in his garments.

78. If an infant (that has not teethed), or a (grownup relative who is) not a Sapinda, die in a distant country, one becomes at once pure after bathing in one's clothes.

79. If within the ten days (of impurity) another birth or death happens, a Brahmana shall remain impure only until the (first) period of ten days has expired.

80. They declare that, when the teacher (akarya) has died, the impurity (lasts) three days; if the (teacher's) son or wife (is dead, it lasts) a day and a night; that is a settled (rule).

81. For a Srotriya who resides with (him out of affection), a man shall be impure for three days; for a maternal uncle, a pupil, an officiating priest, or a maternal relative, for one night together with the preceding and following days.

82. If the king in whose realm he resides is dead, (he shall be impure) as long as the light (of the sun or stars shines), but for (an intimate friend) who is not a Srotriya (the impurity lasts) for a whole day, likewise for a Guru who knows the Veda and the Angas.

83. A Brahmana shall be pure after ten days, a Kshatriya after twelve, a Vaisya after fifteen, and a Sudra is purified after a month.

84. Let him not (unnecessarily) lengthen the period of impurity, nor interrupt the rites to be performed with the sacred fires; for he who performs that (Agnihotra) rite will not be impure, though (he be) a (Sapinda) relative.

85. When he has touched a Kandala, a menstruating woman, an outcast, a woman in childbed, a corpse, or one who has touched a (corpse), he becomes pure by bathing.

86. He who has purified himself by sipping water shall, on seeing any impure (thing or person), always mutter the sacred texts, addressed to Surya, and the Pavamani (verses).

87. A Brahmana who has touched a human bone to which fat adheres, becomes pure by bathing; if it be free from fat, by sipping water and by touching (afterwards) a cow or looking at the sun.

88. He who has undertaken the performance of a vow shall not pour out libations (to the dead) until the vow has been completed; but when he has offered water after its completion, he becomes pure in three days only.

89. Libations of water shall not be offered to those who (neglect the prescribed rites and may be said to) have been born in vain, to those

born in consequence of an illegal mixture of the castes, to those who are ascetics (of heretical sects), and to those who have committed suicide,

90. To women who have joined a heretical sect, who through lust live (with many men), who have caused an abortion, have killed their husbands, or drink spirituous liquor.

91. A student does not break his vow by carrying out (to the place of cremation) his own dead teacher (akarya), sub-teacher (upadhyaya), father, mother, or Guru.

92. Let him carry out a dead Sudra by the southern gate of the town, but (the corpses of) twice-born men, as is proper, by the western, northern, or eastern (gates).

93. The taint of impurity does not fall on kings, and those engaged in the performance of a vow, or of a Sattra; for the (first are) seated on the throne of Indra, and the (last two are) ever pure like Brahman.

94. For a king, on the throne of magnanimity, immediate purification is prescribed, and the reason for that is that he is seated (there) for the protection of (his) subjects.

95. (The same rule applies to the kinsmen) of those who have fallen in a riot or a battle, (of those who have been killed) by lightning or by the king, and (of those who perished fighting) for cows and Brahmanas, and to those whom the king wishes (to be pure).

96. A king is an incarnation of the eight guardian deities of the world, the Moon, the Fire, the Sun, the Wind, Indra, the Lords of wealth and water (Kubera and Varuna), and Yama.

97. Because the king is pervaded by those lords of the world, no impurity is ordained for him; for purity and impurity of mortals is caused and removed by (those) lords of the world.

98. By him who is slain in battle with brandished weapons according to the law of the Kshatriyas, a (Srauta) sacrifice is instantly completed, and so is the period of impurity (caused by his death); that is a settled rule.

99. (At the end of the period of impurity) a Brahmana who has performed the necessary rites, becomes pure by touching water, a Kshatriya by touching the animal on which he rides, and his weapons, a Vaisya by touching his goad or the nose-string (of his oxen), a Sudra by touching his staff.

100. Thus the purification (required) on (the death of) Sapindas has been explained to you, O best of twice-born men; hear now the manner in which men are purified on the death of any (relative who is) not a Sapinda.

101. A Brahmana, having carried out a dead Brahmana who is not a Sapinda, as (if he were) a (near) relative, or a near relative of his mother, becomes pure after three days;

102. But if he eats the food of the (Sapindas of the deceased), he is purified in ten days, (but) in one day, if he does not eat their food nor dwells in their house.

103. Having voluntarily followed a corpse, whether (that of) a paternal kinsman or (of) a stranger, he becomes pure by bathing, dressed in his clothes, by touching fire and eating clarified butter.

104. Let him not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a Sudra's touch is detrimental to (the deceased's passage to) heaven.

105. The knowledge (of Brahman) austerities, fire, (holy) food, earth, (restraint of) the internal organ, water, smearing (with cowdung), the wind, sacred rites, the sun, and time are the purifiers of corporeal (beings).

106. Among all modes of purification, purity in (the acquisition of) wealth is declared to be the best; for he is pure who gains wealth with clean hands, not he who purifies himself with earth and water.

107. The learned are purified by a forgiving disposition, those who have committed forbidden actions by liberality, secret sinners by muttering (sacred texts), and those who best know the Veda by austerities.

108. By earth and water is purified what ought to be made pure, a river by its current, a woman whose thoughts have been impure by the menstrual secretion, a Brahmana by abandoning the world (samnyasa).

109. The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge.

110. Thus the precise rules for the purification of the body have been declared to you; hear now the decision (of the law) regarding the purification of the various (inanimate) things.

111. The wise ordain that all (objects) made of metal, gems, and anything made of stone are to be cleansed with ashes, earth, and water.

112. A golden vessel which shows no stains, becomes pure with water alone, likewise what is produced in water (as shells and coral), what is made of stone, and a silver (vessel) not enchased.

113. From the union of water and fire arose the glittering gold and silver; those two, therefore, are best purified by (the elements) from which they sprang.

114. Copper, iron, brass, pewter, tin, and lead must be cleansed, as may be suitable (for each particular case), by alkaline (substances), acids or water.

115. The purification prescribed for all (sorts of) liquids is by passing two blades of Kusa grass through them, for solid things by sprinkling (them with water), for (objects) made of wood by planing them.

116. At sacrifices the purification of (the Soma cups called) Kamasas and Grahas, and of (other) sacrificial vessels (takes place) by rubbing (them) with the hand, and (afterwards) rinsing (them with water).

117. The Karu and (the spoons called) Sruk and Sruva must be cleaned with hot water, likewise (the wooden sword, called) Sphya, the winnowing-basket (Surpa), the cart (for bringing the grain), the pestle and the mortar.

118. The manner of purifying large quantities of grain and of cloth is to sprinkle them with water; but the purification of small quantities is prescribed (to take place) by washing them.

119. Skins and (objects) made of split cane must be cleaned like clothes; vegetables, roots, and fruit like grain;

120. Silk and woollen stuffs with alkaline earth; blankets with pounded Arishta (fruit); Amsupattas with Bel fruit; linen cloth with (a paste of) yellow mustard.

121. A man who knows (the law) must purify conch-shells, horn, bone and ivory, like linen cloth, or with a mixture of cow's urine and water.

122. Grass, wood, and straw become pure by being sprinkled (with water), a house by sweeping and smearing (it with cowdung or whitewash), an earthen (vessel) by a second burning.

123. An earthen vessel which has been defiled by spirituous liquor, urine, ordure, saliva, pus or blood cannot be purified by another burning.

124. Land is purified by (the following) five (modes, viz.) by sweeping, by smearing (it with cowdung), by sprinkling (it with cows' urine or milk), by scraping, and by cows staying (on it during a day and night).

125. (Food) which has been pecked at by birds, smelt at by cows, touched (with the foot), sneezed on, or defiled by hair or insects, becomes pure by scattering earth (over it).

126. As long as the (foul) smell does not leave an (object) defiled by impure substances, and the stain caused by them (does not disappear), so long must earth and water be applied in cleansing (inanimate) things.

127. The gods declared three things (to be) pure to Brahmanas, that (on which) no (taint is) visible, what has been washed with water, and what has been commended (as pure) by the word (of a Brahmana).

128. Water, sufficient (in quantity) in order to slake the thirst of a cow, possessing the (proper) smell, colour, and taste, and unmixed with impure substances, is pure, if it is collected on (pure) ground.

129. The hand of an artisan is always pure, so is (every vendible commodity) exposed for sale in the market, and food obtained by begging which a student holds (in his hand) is always fit for use; that is a settled rule.

130. The mouth of a woman is always pure, likewise a bird when he causes a fruit to fall; a calf is pure on the flowing of the milk, and a dog when he catches a deer.

131. Manu has declared that the flesh (of an animal) killed by dogs is pure, likewise (that) of a (beast) slain by carnivorous (animals) or by men of low caste (Dasyu), such as Kandalas.

132. All those cavities (of the body) which lie above the navel are pure, (but) those which are below the navel are impure, as well as excretions that fall from the body.

133. Flies, drops of water, a shadow, a cow, a horse, the rays of the sun, dust, earth, the wind, and fire one must know to be pure to the touch.

134. In order to cleanse (the organs) by which urine and faeces are ejected, earth and water must be used, as they may be required, likewise in removing the (remaining ones among) twelve impurities of the body.

135. Oily exudations, semen, blood, (the fatty substance of the) brain, urine, faeces, the mucus of the nose, ear-wax, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of human (bodies).

136. He who desires to be pure, must clean the organ by one (application of) earth, the anus by (applying earth) three (times), the (left) hand alone by (applying it) ten (times), and both (hands) by (applying it) seven (times).

137. Such is the purification ordained for householders; (it shall be) double for students, treble for hermits, but quadruple for ascetics.

138. When he has voided urine or faeces, let him, after sipping water, sprinkle the cavities, likewise when he is going to recite the Veda, and always before he takes food.

139. Let him who desires bodily purity first sip water three times, and then twice wipe his mouth; but a woman and a Sudra (shall perform each act) once (only).

140. Sudras who live according to the law, shall each month shave (their heads); their mode of purification (shall be) the same as that of Vaisyas, and their food the fragments of an Aryan's meal.

141. Drops (of water) from the mouth which do not fall on a limb, do not make (a man) impure, nor the hair of the moustache entering the mouth, nor what adheres to the teeth.

142. Drops which trickle on the feet of him who offers water for sipping to others, must be considered as equal to (water collected on the ground; they render him not impure.

143. He who, while carrying anything in any manner, is touched by an impure (person or thing), shall become pure, if he performs an ablution, without putting down that object.

144. He who has vomited or purged shall bathe, and afterwards eat clarified butter; but if (the attack comes on) after he has eaten, let him only sip water; bathing is prescribed for him who has had intercourse with a woman.

145. Though he may be (already) pure, let him sip water after sleeping, sneezing, eating, spitting, telling untruths, and drinking water, likewise when he is going to study the Veda.

146. Thus the rules of personal purification for men of all castes, and those for cleaning (inanimate) things, have been fully declared to you: hear now the duties of women.

147. By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.

148. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

149. She must not seek to separate herself from her father, husband, or sons; by leaving them she would make both (her own and her husband's) families contemptible.

150. She must always be cheerful, clever in (the management of her) household affairs, careful in cleaning her utensils, and economical in expenditure.

151. Him to whom her father may give her, or her brother with the father's permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory).

152. For the sake of procuring good fortune to (brides), the recitation of benedictory texts (svastyayana), and the sacrifice to the Lord of creatures (Pragapati) are used at weddings; (but) the betrothal (by the father or guardian) is the cause of (the husband's) dominion (over his wife).

153. The husband who wedded her with sacred texts, always gives happiness to his wife, both in season and out of season, in this world and in the next.

154. Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife.

155. No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.

156. A faithful wife, who desires to dwell (after death) with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead.

157. At her pleasure let her emaciate her body by (living on) pure flowers, roots, and fruit; but she must never even mention the name of another man after her husband has died.

158. Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed) for wives who have one husband only.

159. Many thousands of Brahmanas who were chaste from their youth, have gone to heaven without continuing their race.

160. A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like those chaste men.

161. But a woman who from a desire to have offspring violates her duty towards her (deceased) husband, brings on herself disgrace in this world, and loses her place with her husband (in heaven).

162. Offspring begotten by another man is here not (considered lawful), nor (does offspring begotten) on another man's wife (belong to the begetter), nor is a second husband anywhere prescribed for virtuous women.

163. She who cohabits with a man of higher caste, forsaking her own husband who belongs to a lower one, will become contemptible in this world, and is called a remarried woman (parapurva).

164. By violating her duty towards her husband, a wife is disgraced in this world, (after death) she enters the womb of a jackal, and is tormented by diseases (the punishment of) her sin.

165. She who, controlling her thoughts, words, and deeds, never slights her lord, resides (after death) with her husband (in heaven), and is called a virtuous (wife).

166. In reward of such conduct, a female who controls her thoughts, speech, and actions, gains in this (life) highest renown, and in the next (world) a place near her husband.

167. A twice-born man, versed in the sacred law, shall burn a wife of equal caste who conducts herself thus and dies before him, with (the sacred fires used for) the Agnihotra, and with the sacrificial implements.

168. Having thus, at the funeral, given the sacred fires to his wife who dies before him, he may marry again, and again kindle (the fires).

169. (Living) according to the (preceding) rules, he must never neglect the five (great) sacrifices, and, having taken a wife, he must dwell in (his own) house during the second period of his life.

CHAPTER VI.

1. A twice-born Snataka, who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his organs in subjection, dwell in the forest, duly (observing the rules given below).

2. When a householder sees his (skin) wrinkled, and (his hair) white, and. the sons of his sons, then he may resort to the forest.

3. Abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons, or accompanied by her.

4. Taking with him the sacred fire and the implements required for domestic (sacrifices), he may go forth from the village into the forest and reside there, duly controlling his senses.

5. Let him offer those five great sacrifices according to the rule, with various kinds of pure food fit for ascetics, or with herbs, roots, and fruit.

6. Let him wear a skin or a tattered garment; let him bathe in the evening or in the morning; and let him always wear (his hair in) braids, the hair on his body, his beard, and his nails (being unclipped).

7. Let him perform the Bali-offering with such food as he eats, and give alms according to his ability; let him honour those who come to his hermitage with alms consisting of water, roots, and fruit.

8. Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.

9. Let him offer, according to the law, the Agnihotra with three sacred fires, never omitting the new-moon and full-moon sacrifices at the proper time.

10. Let him also offer the Nakshatreshti, the Agrayana, and the Katurmasya (sacrifices), as well as the Turayana and likewise the Dakshayana, in due order.

11. With pure grains, fit for ascetics, which grow in spring and in autumn, and which he himself has collected, let him severally prepare the sacrificial cakes (purodasa) and the boiled messes (karu), as the law directs.

12. Having offered those most pure sacrificial viands, consisting of the produce of the forest, he may use the remainder for himself, (mixed with) salt prepared by himself.

13. Let him eat vegetables that grow on dry land or in water, flowers, roots, and fruits, the productions of pure trees, and oils extracted from forest-fruits.

14. Let him avoid honey, flesh, and mushrooms growing on the ground (or elsewhere, the vegetables called) Bhustrina, and Sigruka, and the Sleshmantaka fruit.

15. Let him throw away in the month of Asvina the food of ascetics, which he formerly collected, likewise his worn-out clothes and his vegetables, roots, and fruit.

16. Let him not eat anything (grown on) ploughed (land), though it may have been thrown away by somebody, nor roots and fruit grown in a village, though (he may be) tormented (by hunger).

17. He may eat either what has been cooked with fire, or what has been ripened by time; he either may use a stone for grinding, or his teeth may be his mortar.

18. He may either at once (after his daily meal) cleanse (his vessel for collecting food), or lay up a store sufficient for a month, or gather what suffices for six months or for a year.

19. Having collected food according to his ability, he may either eat at night (only), or in the day-time (only), or at every fourth meal-time, or at every eighth.

20. Or he may live according to the rule of the lunar penance (Kandrayana, daily diminishing the quantity of his food) in the bright (half of the month) and (increasing it) in the dark (half); or he may eat on the last days of each fortnight, once (a day only), boiled barley-gruel.

21. Or he may constantly subsist on flowers, roots, and fruit alone, which have been ripened by time and have fallen spontaneously, following the rule of the (Institutes) of Vikhanas.

22. Let him either roll about on the ground, or stand during the day on tiptoe, (or) let him alternately stand and sit down; going at the Savanas (at sunrise, at midday, and at sunset) to water in the forest (in order to bathe).

23. In summer let him expose himself to the heat of five fires, during the rainy season live under the open sky, and in winter be dressed in wet clothes, (thus) gradually increasing (the rigour of) his austerities.

24. When he bathes at the three Savanas (sunrise, midday, and sunset), let him offer libations of water to the manes and the gods, and practising harsher and harsher austerities, let him dry up his bodily frame.

25. Having reposited the three sacred fires in himself, according to the prescribed rule, let him live without a fire, without a house, wholly silent, subsisting on roots and fruit,

26. Making no effort (to procure) things that give pleasure, chaste, sleeping on the bare ground, not caring for any shelter, dwelling at the roots of trees.

27. From Brahmanas (who live as) ascetics, let him receive alms, (barely sufficient) to support life, or from other householders of the twice-born (castes) who reside in the forest.

28. Or (the hermit) who dwells in the forest may bring (food) from a village, receiving it either in a hollow dish (of leaves), in (his naked) hand, or in a broken earthen dish, and may eat eight mouthfuls.

29. These and other observances must a Brahmana who dwells in the forest diligently practise, and in order to attain complete (union with)

the (supreme) Soul, (he must study) the various sacred texts contained in the Upanishads,

30. (As well as those rites and texts) which have been practised and studied by the sages (Rishis), and by Brahmana householders, in order to increase their knowledge (of Brahman), and their austerity, and in order to sanctify their bodies;

31. Or let him walk, fully determined and going straight on, in a north-easterly direction, subsisting on water and air, until his body sinks to rest.

32. A Brahmana, having got rid of his body by one of those modes practised by the great sages, is exalted in the world of Brahman, free from sorrow and fear.

33. But having thus passed the third part of (a man's natural term of) life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to worldly objects.

34. He who after passing from order to order, after offering sacrifices and subduing his senses, becomes, tired with (giving) alms and offerings of food, an ascetic, gains bliss after death.

35. When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (his debts) sinks downwards.

36. Having studied the Vedas in accordance with the rule, having begat sons according to the sacred law, and having offered sacrifices according to his ability, he may direct his mind to (the attainment of) final liberation.

37. A twice-born man who seeks final liberation, without having studied the Vedas, without having begotten sons, and without having offered sacrifices, sinks downwards.

38. Having performed the Ishti, sacred to the Lord of creatures (Pragapati), where (he gives) all his property as the sacrificial fee, having reposited the sacred fires in himself, a Brahmana may depart from his house (as an ascetic).

39. Worlds, radiant in brilliancy, become (the portion) of him who recites (the texts regarding) Brahman and departs from his house (as an ascetic), after giving a promise of safety to all created beings.

40. For that twice-born man, by whom not the smallest danger even is caused to created beings, there will be no danger from any (quarter), after he is freed from his body.

41. Departing from his house fully provided with the means of purification (Pavitra), let him wander about absolutely silent, and caring nothing for enjoyments that may be offered (to him).

42. Let him always wander alone, without any companion, in order to attain (final liberation), fully understanding that the solitary (man, who) neither forsakes nor is forsaken, gains his end.

43. He shall neither possess a fire, nor a dwelling, he may go to a village for his food, (he shall be) indifferent to everything, firm of purpose, meditating (and) concentrating his mind on Brahman.

44. A potsherd (instead of an alms-bowl), the roots of trees (for a dwelling), coarse worn-out garments, life in solitude and indifference towards everything, are the marks of one who has attained liberation.

45. Let him not desire to die, let him not desire to live; let him wait for (his appointed) time, as a servant (waits) for the payment of his wages.

46. Let him put down his foot purified by his sight, let him drink water purified by (straining with) a cloth, let him utter speech purified by truth, let him keep his heart pure.

47. Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this (perishable) body.

48. Against an angry man let him not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at the seven gates.

49. Delighting in what refers to the Soul, sitting (in the postures prescribed by the Yoga), independent (of external help), entirely

abstaining from sensual enjoyments, with himself for his only companion, he shall live in this world, desiring the bliss (of final liberation).

50. Neither by (explaining) prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice and by the exposition (of the Sastras), let him ever seek to obtain alms.

51. Let him not (in order to beg) go near a house filled with hermits, Brahmanas, birds, dogs, or other mendicants.

52. His hair, nails, and beard being clipped, carrying an alms-bowl, a staff, and a water-pot, let him continually wander about, controlling himself and not hurting any creature.

53. His vessels shall not be made of metal, they shall be free from fractures; it is ordained that they shall be cleansed with water, like (the cups, called) Kamasa, at a sacrifice.

54. A gourd, a wooden bowl, an earthen (dish), or one made of split cane, Manu, the son of Svayambhu, has declared (to be) vessels (suitable) for an ascetic.

55. Let him go to beg once (a day), let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments.

56. When no smoke ascends from (the kitchen), when the pestle lies motionless, when the embers have been extinguished, when the people have finished their meal, when the remnants in the dishes have been removed, let the ascetic always go to beg.

57. Let him not be sorry when he obtains nothing, nor rejoice when he obtains (something), let him (accept) so much only as will sustain life, let him not care about the (quality of his) utensils.

58. Let him disdain all (food) obtained in consequence of humble salutations, (for) even an ascetic who has attained final liberation, is bound (with the fetters of the Samsara) by accepting (food given) in consequence of humble salutations.

59. By eating little, and by standing and sitting in solitude, let him restrain his senses, if they are attracted by sensual objects.

60. By the restraint of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality.

61. Let him reflect on the transmigrations of men, caused by their sinful deeds, on their falling into hell, and on the torments in the world of Yama,

62. On the separation from their dear ones, on their union with hated men, on their being overpowered by age and being tormented with diseases,

63. On the departure of the individual soul from this body and its new birth in (another) womb, and on its wanderings through ten thousand millions of existences,

64. On the infliction of pain on embodied (spirits), which is caused by demerit, and the gain of eternal bliss, which is caused by the attainment of their highest aim, (gained through) spiritual merit.

65. By deep meditation let him recognise the subtile nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.

66. To whatever order he may be attached, let him, though blemished (by a want of the external marks), fulfil his duty, equal-minded towards all creatures; (for) the external mark (of the order) is not the cause of (the acquisition of) merit.

67. Though the fruit of the Kataka tree (the clearing-nut) makes water clear, yet the (latter) does not become limpid in consequence of the mention of the (fruit's) name.

68. In order to preserve living creatures, let him always by day and by night, even with pain to his body, walk, carefully scanning the ground.

69. In order to expiate (the death) of those creatures which he unintentionally injures by day or by night, an ascetic shall bathe and perform six suppressions of the breath.

70. Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyahritis and of the syllable Om, one must know to be the highest (form of) austerity for every Brahmana.

71. For as the impurities of metallic ores, melted in the blast (of a furnace), are consumed, even so the taints of the organs are destroyed through the suppression of the breath.

72. Let him destroy the taints through suppressions of the breath, (the production of) sin by fixed attention, all sensual attachments by restraining (his senses and organs), and all qualities that are not lordly by meditation.

73. Let him recognise by the practice of meditation the progress of the individual soul through beings of various kinds, (a progress) hard to understand for unregenerate men.

74. He who possesses the true insight (into the nature of the world), is not fettered by his deeds; but he who is destitute of that insight, is drawn into the circle of births and deaths.

75. By not injuring any creatures, by detaching the senses (from objects of enjoyment), by the rites prescribed in the Veda, and by rigorously practising austerities, (men) gain that state (even) in this (world).

76-77. Let him quit this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

78. He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that) quits a tree, is freed from the misery (of this world, dreadful like) a shark.

79. Making over (the merit of his own) good actions to his friends and (the guilt of) his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation.

80. When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.

81. He who has in this manner gradually given up all attachments and is freed from all the pairs (of opposites), reposes in Brahman alone.

82. All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites.

83. Let him constantly recite (those texts of) the Veda which refer to the sacrifice, (those) referring to the deities, and (those) which treat of the Soul and are contained in the concluding portions of the Veda (Vedanta).

84. That is the refuge of the ignorant, and even that (the refuse) of those who know (the meaning of the Veda); that is (the protection) of those who seek (bliss in) heaven and of those who seek endless (beatitude).

85. A twice-born man who becomes an ascetic, after the successive performance of the above-mentioned acts, shakes off sin here below and reaches the highest Brahman.

86. Thus the law (valid) for self-restrained ascetics has been explained to you; now listen to the (particular) duties of those who give up (the rites prescribed by) the Veda.

87. The student, the householder, the hermit, and the ascetic, these (constitute) four separate orders, which all spring from (the order of) householders.

88. But all (or) even (any of) these orders, assumed successively in accordance with the Institutes (of the sacred law), lead the Brahmana who acts by the preceding (rules) to the highest state.

89. And in accordance with the precepts of the Veda and of the Smriti, the housekeeper is declared to be superior to all of them; for he supports the other three.

90. As all rivers, both great and small, find a resting-place in the ocean, even so men of all orders find protection with householders

91. By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed.

92. Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.

93. Those Brahmanas who thoroughly study the tenfold law, and after studying obey it, enter the highest state.

94. A twice-born man who, with collected mind, follows the tenfold law and has paid his (three) debts, may, after learning the Vedanta according to the prescribed rule, become an ascetic.

95. Having given up (the performance of) all rites, throwing off the guilt of his (sinful) acts, subduing his organs and having studied the Veda, he may live at his ease under the protection of his son.

96. He who has thus given up (the performance of) all rites, who is solely intent on his own (particular) object, (and) free from desires, destroys his guilt by his renunciation and obtains the highest state.

97. Thus the fourfold holy law of Brahmanas, which after death (yields) imperishable rewards, has been declared to you; now learn the duty of kings.

CHAPTER VII.

1. I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success.

2. A Kshatriya, who has received according to the rule the sacrament prescribed by the Veda, must duly protect this whole (world).

3. For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation),

4. Taking (for that purpose) eternal particles of Indra, of the Wind, of Yama, of the Sun, of Fire, of Varuna, of the Moon, and of the Lord of wealth (Kubera).

5. Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre;

6. And, like the sun, he burns eyes and hearts; nor can anybody on earth even gaze on him.

7. Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice (Yama), he Kubera, he Varuna, he great Indra.

8. Even an infant king must not be despised, (from an idea) that he is a (mere) mortal; for he is a great deity in human form.

9. Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property.

10. Having fully considered the purpose, (his) power, and the place and the time, he assumes by turns many (different) shapes for the complete attainment of justice.

11. He, in whose favour resides Padma, the goddess of fortune, in whose valour dwells victory, in whose anger abides death, is formed of the lustre of all (gods).

12. The (man), who in his exceeding folly hates him, will doubtlessly perish; for the king quickly makes up his mind to destroy such (a man).

13. Let no (man), therefore, transgress that law which favourites, nor (his orders) which inflict pain on those in disfavour.

14. For the (king's) sake the Lord formerly created his own son, Punishment, the protector of all creatures, (an incarnation of) the law, formed of Brahman's glory.

15. Through fear of him all created beings, both the immovable and the movable, allow themselves to be enjoyed and swerve not from their duties.

16. Having fully considered the time and the place (of the offence), the strength and the knowledge (of the offender), let him justly inflict that (punishment) on men who act unjustly.

17. Punishment is (in reality) the king (and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders' obedience to the law.

18. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment (to be identical with) the law.

19. If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything.

20. If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit;

21. The crow would eat the sacrificial cake and the dog would lick the sacrificial viands, and ownership would not remain with any one, the lower ones would (usurp the place of) the higher ones.

22. The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world yields the enjoyments (which it owes).

23. The gods, the Danavas, the Gandharvas, the Rakshasas, the bird and snake deities even give the enjoyments (due from them) only, if they are tormented by (the fear of) punishment.

24. All castes (varna) would be corrupted (by intermixture), all barriers would be broken through, and all men would rage (against each other) in consequence of mistakes with respect to punishment.

25. But where Punishment with a black hue and red eyes stalks about, destroying sinners, there the subjects are not disturbed, provided that he who inflicts it discerns well.

26. They declare that king to be a just inflicter of punishment, who is truthful, who acts after due consideration, who is wise, and who knows (the respective value of) virtue, pleasure, and wealth.

27. A king who properly inflicts (punishment), prospers with respect to (those) three (means of happiness); but he who is voluptuous, partial, and deceitful will be destroyed, even through the (unjust) punishment (which he inflicts).

28. Punishment (possesses) a very bright lustre, and is hard to be administered by men with unimproved minds; it strikes down the king who swerves from his duty, together with his relatives.

29. Next it will afflict his castles, his territories, the whole world together with the movable and immovable (creation), likewise the sages and the gods, who (on the failure of offerings) ascend to the sky.

30. (Punishment) cannot be inflicted justly by one who has no assistant, (nor) by a fool, (nor) by a covetous man, (nor) by one whose mind is unimproved, (nor) by one addicted to sensual pleasures.

31. By him who is pure (and) faithful to his promise, who acts according to the Institutes (of the sacred law), who has good assistants and is wise, punishment can be (justly) inflicted.

32. Let him act with justice in his own domain, with rigour chastise his enemies, behave without duplicity towards his friends, and be lenient towards Brahmanas.

33. The fame of a king who behaves thus, even though he subsist by gleaning, is spread in the world, like a drop of oil on water.

34. But the fame of a king who acts in a contrary manner and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water.

35. The king has been created (to be) the protector of the castes (varna) and orders, who, all according to their rank, discharge their several duties.

36. Whatever must be done by him and by his servants for the protection of his people, that I will fully declare to you in due order.

37. Let the king, after rising early in the morning, worship Brahmanas who are well versed in the threefold sacred science and learned (in polity), and follow their advice.

38. Let him daily worship aged Brahmanas who know the Veda and are pure; for he who always worships aged men, is honoured even by Rakshasas.

39. Let him, though he may already be modest, constantly learn modesty from them; for a king who is modest never perishes.

40. Through a want of modesty many kings have perished, together with their belongings; through modesty even hermits in the forest have gained kingdoms.

41. Through a want of humility Vena perished, likewise king Nahusha, Sudas, the son of Pigavana, Sumukha, and Nemi.

42. But by humility Prithu and Manu gained sovereignty, Kubera the position of the Lord of wealth, and the son of Gadhi the rank of a Brahmana.

43. From those versed in the three Vedas let him learn the threefold (sacred science), the primeval science of government, the science of dialectics, and the knowledge of the (supreme) Soul; from the people (the theory of) the (various) trades and professions.

44. Day and night he must strenuously exert himself to conquer his senses; for he (alone) who has conquered his own senses, can keep his subjects in obedience.

45. Let him carefully shun the ten vices, springing from love of pleasure, and the eight, proceeding from wrath, which (all) end in misery.

46. For a king who is attached to the vices springing from love of pleasure, loses his wealth and his virtue, but (he who is given) to those arising from anger, (loses) even his life.

47. Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (an inordinate love for) dancing, singing, and music, and useless travel are the tenfold set (of vices) springing from love of pleasure.

48. Tale-bearing, violence, treachery, envy, slandering, (unjust) seizure of property, reviling, and assault are the eightfold set (of vices) produced by wrath.

49. That greediness which all wise men declare to be the root even of both these (sets), let him carefully conquer; both sets (of vices) are produced by that.

50. Drinking, dice, women, and hunting, these four (which have been enumerated) in succession, he must know to be the most pernicious in the set that springs from love of pleasure.

51. Doing bodily injury, reviling, and the seizure of property, these three he must know to be the most pernicious in the set produced by wrath.

52. A self-controlled (king) should know that in this set of seven, which prevails everywhere, each earlier-named vice is more abominable (than those named later).

53. (On a comparison) between vice and death, vice is declared to be more pernicious; a vicious man sinks to the nethermost (hell), he who dies, free from vice, ascends to heaven.

54. Let him appoint seven or eight ministers whose ancestors have been royal servants, who are versed in the sciences, heroes skilled in the use of weapons and descended from (noble) families and who have been tried.

55. Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man; how much (harder is it for a king), especially (if he has) no assistant, (to govern) a kingdom which yields great revenues.

56. Let him daily consider with them the ordinary (business, referring to) peace and war, (the four subjects called) sthana, the revenue, the (manner of) protecting (himself and his kingdom), and the sanctification of his gains (by pious gifts).

57. Having (first) ascertained the opinion of each (minister) separately and (then the views) of all together, let him do what is (most) beneficial for him in his affairs.

58. But with the most distinguished among them all, a learned Brahmana, let the king deliberate on the most important affairs which relate to the six measures of royal policy.

59. Let him, full of confidence, always entrust to that (official) all business; having taken his final resolution with him, let him afterwards begin to act.

60. He must also appoint other officials, (men) of integrity, (who are) wise, firm, well able to collect money, and well tried.

61. As many persons as the due performance of his business requires, so many skilful and clever (men), free from sloth, let him appoint.

62. Among them let him employ the brave, the skilful, the high-born, and the honest in (offices for the collection of) revenue, (e.g.) in mines, manufactures, and storehouses, (but) the timid in the interior of his palace.

63. Let him also appoint an ambassador who is versed in all sciences, who understands hints, expressions of the face and gestures, who is honest, skilful, and of (noble) family.

64. (Such) an ambassador is commended to a king (who is) loyal, honest, skilful, possessing a good memory, who knows the (proper) place and time (for action, who is) handsome, fearless, and eloquent.

65. The army depends on the official (placed in charge of it), the due control (of the subjects) on the army, the treasury and the (government of) the realm on the king, peace and its opposite (war) on the ambassador.

66. For the ambassador alone makes (kings') allies and separates allies; the ambassador transacts that business by which (kings) are disunited or not.

67. With respect to the affairs let the (ambassador) explore the expression of the countenance, the gestures and actions of the (foreign king) through the gestures and actions of his confidential (advisers), and (discover) his designs among his servants.

68. Having learnt exactly (from his ambassador) the designs of the foreign king, let (the king) take such measures that he does not bring evil on himself.

69. Let him settle in a country which is open and has a dry climate, where grain is abundant, which is chiefly (inhabited) by Aryans, not subject to epidemic diseases (or similar troubles), and pleasant, where the vassals are obedient and his own (people easily) find their livelihood.

70. Let him build (there) a town, making for his safety a fortress, protected by a desert, or a fortress built of (stone and) earth, or one protected by water or trees, or one (formed by an encampment of armed) men or a hill-fort.

71. Let him make every effort to secure a hill-fort, for amongst all those (fortresses mentioned) a hill-fort is distinguished by many superior qualities.

72. The first three of those (various kinds of fortresses) are inhabited by wild beasts, animals living in holes and aquatic animals, the last three by monkeys, men, and gods respectively.

73. As enemies do not hurt these (beings, when they are) sheltered by (their) fortresses, even so foes (can) not injure a king who has taken refuge in his fort.

74. One bowman, placed on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand; hence it is prescribed (in the Sastras that a king will posses) a fortress.

75. Let that (fort) be well supplied with weapons, money, grain and beasts of burden, with Brahmanas, with artisans, with engines, with fodder, and with water.

76. Let him cause to be built for himself, in the centre of it, a spacious palace, (well) protected, habitable in every season, resplendent (with whitewash), supplied with water and trees.

77. Inhabiting that, let him wed a consort of equal caste (varna), who possesses auspicious marks (on her body), and is born in a great family, who is charming and possesses beauty and excellent qualities.

78. Let him appoint a domestic priest (purohita) and choose officiating priests (ritvig); they shall perform his domestic rites and the (sacrifices) for which three fires are required.

79. A king shall offer various (Srauta) sacrifices at which liberal fees (are distributed), and in order to acquire merit, he shall give to Brahmanas enjoyments and wealth.

80. Let him cause the annual revenue in his kingdom to be collected by trusty (officials), let him obey the sacred law in (his transactions with) the people, and behave like a father towards all men.

81. For the various (branches of business) let him appoint intelligent supervisors; they shall inspect all (the acts) of those men who transact his business.

82. Let him honour those Brahmanas who have returned from their teacher's house (after studying the Veda); for that (money which is given) to Brahmanas is declared to be an imperishable treasure for kings.

83. Neither thieves nor foes can take it, nor can it be lost; hence an imperishable store must be deposited by kings with Brahmanas.

84. The offering made through the mouth of a Brahmana, which is neither spilt, nor falls (on the ground), nor ever perishes, is far more excellent than Agnihotras.

85. A gift to one who is not a Brahmana (yields) the ordinary (reward; a gift) to one who calls himself a Brahmana, a double (reward); a gift to a well-read Brahmana, a hundred-thousandfold (reward); (a gift) to one who knows the Veda and the Angas (Vedaparaga, a reward) without end.

86. For according to the particular qualities of the recipient and according to the faith (of the giver) a small or a great reward will be obtained for a gift in the next world.

87. A king who, while he protects his people, is defied by (foes), be they equal in strength, or stronger, or weaker, must not shrink from battle, remembering the duty of Kshatriyas.

88. Not to turn back in battle, to protect the people, to honour the Brahmanas, is the best means for a king to secure happiness.

89. Those kings who, seeking to slay each other in battle, fight with the utmost exertion and do not turn back, go to heaven.

90. When he fights with his foes in battle, let him not strike with weapons concealed (in wood), nor with (such as are) barbed, poisoned, or the points of which are blazing with fire.

91. Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor one who joins the palms of his hands (in supplication), nor one who (flees) with flying hair, nor one who sits down, nor one who says 'I am thine;'

92. Nor one who sleeps, nor one who has lost his coat of mail, nor one who is naked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another (foe);

93. Nor one whose weapons are broken, nor one afflicted (with sorrow), nor one who has been grievously wounded, nor one who is in fear, nor one who has turned to flight; (but in all these cases let him) remember the duty (of honourable warriors).

94. But the (Kshatriya) who is slain in battle, while he turns back in fear, takes upon himself all the sin of his master, whatever (it may be);

95. And whatever merit (a man) who is slain in flight may have gained for the next (world), all that his master takes.

96. Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor).

97. A text of the Veda (declares) that (the soldiers) shall present a choice portion (of the booty) to the king; what has not been taken singly, must be distributed by the king among all the soldiers.

98. Thus has been declared the blameless, primeval law for warriors; from this law a Kshatriya must not depart, when he strikes his foes in battle.

99. Let him strive to gain what he has not yet gained; what he has gained let him carefully preserve; let him augment what he preserves, and what he has augmented let him bestow on worthy men.

100. Let him know that these are the four means for securing the aims of human (existence); let him, without ever tiring, properly employ them.

101. What he has not (yet) gained, let him seek (to gain) by (his) army; what he has gained, let him protect by careful attention; what he has protected, let him augment by (various modes of) increasing it; and what he has augmented, let him liberally bestow (on worthy men).

102. Let him be ever ready to strike, his prowess constantly displayed, and his secrets constantly concealed, and let him constantly explore the weaknesses of his foe.

103. Of him who is always ready to strike, the whole world stands in awe; let him therefore make all creatures subject to himself even by the employment of force.

104. Let him ever act without guile, and on no account treacherously; carefully guarding himself, let him always fathom the treachery which his foes employ.

105. His enemy must not know his weaknesses, but he must know the weaknesses of his enemy; as the tortoise (hides its limbs), even so let him secure the members (of his government against treachery), let him protect his own weak points.

106. Let him plan his undertakings (patiently meditating) like a heron; like a lion, let him put forth his strength; like a wolf, let him snatch (his prey); like a hare, let him double in retreat.

107. When he is thus engaged in conquest, let him subdue all the opponents whom he may find, by the (four) expedients, conciliation and the rest.

108. If they cannot be stopped by the three first expedients, then let him, overcoming them by force alone, gradually bring them to subjection.

109. Among the four expedients, conciliation and the rest, the learned always recommend conciliation and (the employment of) force for the prosperity of kingdoms.

110. As the weeder plucks up the weeds and preserves the corn, even so let the king protect his kingdom and destroy his opponents.

111. That king who through folly rashly oppresses his kingdom, (will), together with his relatives, ere long be deprived of his life and of his kingdom.

112. As the lives of living creatures are destroyed by tormenting their bodies, even so the lives of kings are destroyed by their oppressing their kingdoms.

113. In governing his kingdom let him always observe the (following) rules; for a king who governs his kingdom well, easily prospers.

114. Let him place a company of soldiers, commanded (by a trusty officer), the midst of two, three, five or hundreds of villages, (to be) a protection of the kingdom.

115. Let him appoint a lord over (each) village, as well as lords of ten villages, lords of twenty, lords of a hundred, and lords of a thousand.

116. The lord of one village himself shall inform the lord of ten villages of the crimes committed in his village, and the ruler of ten (shall make his report) to the ruler of twenty.

117. But the ruler of twenty shall report all such (matters) to the lord of a hundred, and the lord of a hundred shall himself give information to the lord of a thousand.

118. Those (articles) which the villagers ought to furnish daily to the king, such as food, drink, and fuel, the lord of one village shall obtain.

119. The ruler of ten (villages) shall enjoy one kula (as much land as suffices for one family), the ruler of twenty five kulas, the superintendent of a hundred villages (the revenues of) one village, the lord of a thousand (the revenues of) a town.

120. The affairs of these (officials), which are connected with (their) villages and their separate business, another minister of the king shall inspect, (who must be) loyal and never remiss;

121. And in each town let him appoint one superintendent of all affairs, elevated in rank, formidable, (resembling) a planet among the stars.

122. Let that (man) always personally visit by turns all those (other officials); let him properly explore their behaviour in their districts through spies (appointed to) each.

123. For the servants of the king, who are appointed to protect (the people), generally become knaves who seize the property of others; let him protect his subjects against such (men).

124. Let the king confiscate the whole property of those (officials) who, evil-minded, may take money from suitors, and banish them.

125. For women employed in the royal service and for menial servants, let him fix a daily maintenance, in proportion to their position and to their work.

126. One pana must be given (daily) as wages to the lowest, six to the highest, likewise clothing every six months and one drona of grain every month.

127. Having well considered (the rates of) purchase and (of) sale, (the length of) the road, (the expense for) food and condiments, the charges of securing the goods, let the king make the traders pay duty.

128. After (due) consideration the king shall always fix in his realm the duties and taxes in such a manner that both he himself and the man who does the work receive (their due) reward.

129. As the leech, the calf, and the bee take their food little by little, even so must the king draw from his realm moderate annual taxes.

130. A fiftieth part of (the increments on) cattle and gold may be taken by the king, and the eighth, sixth, or twelfth part of the crops.

131. He may also take the sixth part of trees, meat, honey, clarified butter, perfumes, (medical) herbs, substances used for flavouring food, flowers, roots, and fruit;

132. Of leaves, pot-herbs, grass, (objects) made of cane, skins, of earthen vessels, and all (articles) made of stone.

133. Though dying (with want), a king must not levy a tax on Srotriyas, and no Srotriya, residing in his kingdom, must perish from hunger.

134. The kingdom of that king, in whose dominions a Srotriya pines with hunger, will even, ere long, be afflicted by famine.

135. Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law, and shall protect him in every way, as a father (protects) the lawful son of his body.

136. Whatever meritorious acts (such a Brahmana) performs under the full protection of the king, thereby the king's length of life, wealth, and kingdom increase.

137. Let the king make the common inhabitants of his realm who live by traffic, pay annually some trifle, which is called a tax.

138. Mechanics and artisans, as well as Sudras who subsist by manual labour, he may cause to work (for himself) one (day) in each month.

139. Let him not cut up his own root (by levying no taxes), nor the root of other (men) by excessive greed; for by cutting up his own root (or theirs), he makes himself or them wretched.

140. Let the king, having carefully considered (each) affair, be both sharp and gentle; for a king who is both sharp and gentle is highly respected.

141. When he is tired with the inspection of the business of men, let him place on that seat (of justice) his chief minister, (who must be) acquainted with the law, wise, self-controlled, and descended from a (noble) family.

142. Having thus arranged all the affairs (of) his (government), he shall zealously and carefully protect his subjects.

143. That (monarch) whose subjects are carried off by robbers (Dasyu) from his kingdom, while they loudly call (for help), and he and his servants are (quietly) looking on, is a dead and not a living (king).

144. The highest duty of a Kshatriya is to protect his subjects, for the king who enjoys the rewards, just mentioned, is bound to (discharge that) duty.

145. Having risen in the last watch of the night, having performed (the rite of) personal purification, having, with a collected mind, offered oblations in the fire, and having worshipped Brahmanas, he shall enter the hall of audience which must possess the marks (considered) auspicious (for a dwelling).

146. Tarrying there, he shall gratify all subjects (who come to see him by a kind reception) and afterwards dismiss them; having dismissed his subjects, he shall take counsel with his ministers.

147. Ascending the back of a hill or a terrace, (and) retiring (there) in a lonely place, or in a solitary forest, let him consult with them unobserved.

148. That king whose secret plans other people, (though) assembled (for the purpose), do not discover, (will) enjoy the whole earth, though he be poor in treasure.

149. At the time of consultation let him cause to be removed idiots, the dumb, the blind, and the deaf, animals, very aged men, women, barbarians, the sick, and those deficient in limbs.

150. (Such) despicable (persons), likewise animals, and particularly women betray secret council; for that reason he must be careful with respect to them.

151. At midday or at midnight, when his mental and bodily fatigues are over, let him deliberate, either with himself alone or with his (ministers), on virtue, pleasure, and wealth,

152. On (reconciling) the attainment of these (aims) which are opposed to each other, on bestowing his daughters in marriage, and on keeping his sons (from harm),

153. On sending ambassadors, on the completion of undertakings (already begun), on the behaviour of (the women in) his harem, and on the doings of his spies.

154. On the whole eightfold business and the five classes (of spies), on the goodwill or enmity and the conduct of the circle (of neighbours he must) carefully (reflect).

155. On the conduct of the middlemost (prince), on the doings of him who seeks conquest, on the behaviour of the neutral (king), and (on that) of the foe (let him) sedulously (meditate).

156. These (four) constituents (prakriti, form), briefly (speaking), the foundation of the circle (of neighbours); besides, eight others are enumerated (in the Institutes of Polity) and (thus) the (total) is declared to be twelve.

157. The minister, the kingdom, the fortress, the treasury, and the army are five other (constituent elements of the circle); for, these are mentioned in connexion with each (of the first twelve; thus the whole circle consists), briefly (speaking, of) seventy-two (constituent parts).

158. Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly the immediate neighbour of his foe, and as neutral (the king) beyond those two.

159. Let him overcome all of them by means of the (four) expedients, conciliation and the rest, (employed) either singly or conjointly, (or) by bravery and policy (alone).

160. Let him constantly think of the six measures of royal policy (guna, viz.) alliance, war, marching, halting, dividing the army, and seeking protection.

161. Having carefully considered the business (in hand), let him resort to sitting quiet or marching, alliance or war, dividing his forces or seeking protection (as the case may require).

162. But the king must know that there are two kinds of alliances and of wars, (likewise two) of both marching and sitting quiet, and two (occasions for) seeking protection.)

163. An alliance which yields present and future advantages, one must know to be of two descriptions, (viz.) that when one marches together (with an ally) and the contrary (when the allies act separately).

164. War is declared to be of two kinds, (viz.) that which is undertaken in season or out of season, by oneself and for one's own purposes, and (that waged to avenge) an injury done to a friend.

165. Marching (to attack) is said to be twofold, (viz. that undertaken) by one alone when an urgent matter has suddenly arisen, and (that undertaken) by one allied with a friend.

166. Sitting quiet is stated to be of two kinds, (viz. that incumbent) on one who has gradually been weakened by fate or in consequence of former acts, and (that) in favour of a friend.

167. If the army stops (in one place) and its master (in another) in order to effect some purpose, that is called by those acquainted with the virtues of the measures of royal policy, the twofold division of the forces.

168. Seeking refuge is declared to be of two kinds, (first) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protege of a powerful king).

169. When (the king) knows (that) at some future time his superiority (is) certain, and (that) at the time present (he will suffer) little injury, then let him have recourse to peaceful measures.

170. But when he thinks all his subjects to be exceedingly contented, and (that he) himself (is) most exalted (in power), then let him make war.

171. When he knows his own army to be cheerful in disposition and strong, and (that) of his enemy the reverse, then let him march against his foe.

172. But if he is very weak in chariots and beasts of burden and in troops, then let him carefully sit quiet, gradually conciliating his foes.

173. When the king knows the enemy to be stronger in every respect, then let him divide his army and thus achieve his purpose.

174. But when he is very easily assailable by the forces of the enemy, then let him quickly seek refuge with a righteous, powerful king.

175. That (prince) who will coerce both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a Guru.

176. When, even in that (condition), he sees (that) evil is caused by (such) protection, let him without hesitation have recourse to war.

177. By all (the four) expedients a politic prince must arrange (matters so) that neither friends, nor neutrals, nor foes are superior to himself.

178. Let him fully consider the future and the immediate results of all undertakings, and the good and bad sides of all past (actions).

179. He who knows the good and the evil (which will result from his acts) in the future, is quick in forming resolutions for the present, and understands the consequences of past (actions), will not be conquered.

180. Let him arrange everything in such a manner that no ally, no neutral or foe may injure him; that is the sum of political wisdom.

181. But if the king undertakes an expedition against a hostile kingdom, then let him gradually advance, in the following manner, against his foe's capital.

182. Let the king undertake his march in the fine month Margasirsha, or towards the months of Phalguna and Kaitra, according to the (condition of his) army.

183. Even at other times, when he has a certain prospect of victory, or when a disaster has befallen his foe, he may advance to attack him.

184. But having duly arranged (all affairs) in his original (kingdom) and what relates to the expedition, having secured a basis (for his operations) and having duly dispatched his spies;

185. Having cleared the three kinds of roads, and (having made) his sixfold army (efficient), let him leisurely proceed in the manner prescribed for warfare against the enemy's capital.

186. Let him be very much on his guard against a friend who secretly serves the enemy and against (deserters) who return (from the enemy's camp); for such (men are) the most dangerous foes.

187. Let him march on his road, arraying (his troops) like a staff (i.e. in an oblong), or like a waggon (i.e. in a wedge), or like a boar (i.e. in a rhombus), or like a Makara (i.e. in two triangles, with the apices joined), or like a pin (i.e. in a long line), or like a Garuda (i.e. in a rhomboid with far-extended wings).

188. From whatever (side) he apprehends danger, in that (direction) let him extend his troops, and let him always himself encamp in an array, shaped like a lotus.

189. Let him allot to the commander-in-chief, to the (subordinate) general, (and to the superior officers) places in all directions, and let him turn his front in that direction whence he fears danger.

190. On all sides let him place troops of soldiers, on whom he can rely, with whom signals have been arranged, who are expert both in sustaining a charge and in charging, fearless and loyal.

191. Let him make a small number of soldiers fight in close order, at his pleasure let him extend a large number in loose ranks; or let him make them fight, arranging (a small number) in the needle-array, (and a large number) in the thunderbolt-array.

192. On even ground let him fight with chariots and horses, in water-bound places with boats and elephants, on (ground) covered with trees and shrubs with bows, on hilly ground with swords, targets, (and other) weapons.

193. (Men born in) Kurukshetra, Matsyas, Pankalas, and those born in Surasena, let him cause to fight in the van of the battle, as well as (others who are) tall and light.

194. After arranging his troops, he should encourage them (by an address) and carefully inspect them; he should also mark the behaviour (of the soldiers) when they engage the enemy.

195. When he has shut up his foe (in a town), let him sit encamped, harass his kingdom, and continually spoil his grass, food, fuel, and water.

196. Likewise let him destroy the tanks, ramparts, and ditches, and let him assail the (foe unawares) and alarm him at night.

197. Let him instigate to rebellion those who are open to such instigations, let him be informed of his (foe's) doings, and, when fate is propitious, let him fight without fear, trying to conquer.

198. He should (however) try to conquer his foes by conciliation, by (well-applied) gifts, and by creating dissension, used either separately or conjointly, never by fighting, (if it can be avoided.)

199. For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement.

200. (But) if even those three before-mentioned expedients fail, then let him, duly exerting himself, fight in such a manner that he may completely conquer his enemies.

201. When he has gained victory, let him duly worship the gods and honour righteous Brahmanas, let him grant exemptions, and let him cause promises of safety to be proclaimed.

202. But having fully ascertained the wishes of all the (conquered), let him place there a relative of the (vanquished ruler on the throne), and let him impose his conditions.

203. Let him make authoritative the lawful (customs) of the (inhabitants), just as they are stated (to be), and let him honour the (new king) and his chief servants with precious gifts.

204. The seizure of desirable property which causes displeasure, and its distribution which causes pleasure, are both recommendable, (if they are) resorted to at the proper time.

205. All undertakings (in) this (world) depend both on the ordering of fate and on human exertion; but among these two (the ways of) fate are unfathomable; in the case of man's work action is possible.

206. Or (the king, bent on conquest), considering a friend, gold, and land (to be) the triple result (of an expedition), may, using diligent care, make peace with (his foe) and return (to his realm).

207. Having paid due attention to any king in the circle (of neighbouring states) who might attack him in the rear, and to his supporter who opposes the latter, let (the conqueror) secure the fruit of the expedition from (the prince whom he attacks), whether (he may have become) friendly or (remained) hostile.

208. By gaining gold and land a king grows not so much in strength as by obtaining a firm friend, (who), though weak, (may become) powerful in the future.

209. A weak friend (even) is greatly commended, who is righteous (and) grateful, whose people are contented, who is attached and persevering in his undertakings.

210. The wise declare him (to be) a most dangerous foe, who is wise, of noble race, brave, clever, liberal, grateful, and firm.

211. Behaviour worthy of an Aryan, knowledge of men, bravery, a compassionate disposition, and great liberality are the virtues of a neutral (who may be courted).

212. Let the king, without hesitation, quit for his own sake even a country (which is) salubrious, fertile, and causing an increase of cattle.

213. For times of need let him preserve his wealth; at the expense of his wealth let him preserve his wife; let him at all events preserve himself even by (giving up) his wife and his wealth.

214. A wise (king), seeing that all kinds of misfortunes violently assail him at the same time, should try all (the four) expedients, be it together or separately, (in order to save himself.)

215. On the person who employs the expedients, on the business to be accomplished, and on all the expedients collectively, on these three let him ponder and strive to accomplish his ends.

216. Having thus consulted with his ministers on all these (matters), having taken exercise, and having bathed afterwards, the king may enter the harem at midday in order to dine.

217. There he may eat food, (which has been prepared) by faithful, incorruptible (servants) who know the (proper) time (for dining), which has been well examined (and hallowed) by sacred texts that destroy poison.

218. Let him mix all his food with medicines (that are) antidotes against poison, and let him always be careful to wear gems which destroy poison.

219. Well-tried females whose toilet and ornaments have been examined, shall attentively serve him with fans, water, and perfumes.

220. In like manner let him be careful about his carriages, bed, seat, bath, toilet, and all his ornaments.

221. When he has dined, he may divert himself with his wives in the harem; but when he has diverted himself, he must, in due time, again think of the affairs of state.

222. Adorned (with his robes of state), let him again inspect his fighting men, all his chariots and beasts of burden, the weapons and accoutrements.

223. Having performed his twilight-devotions, let him, well armed, hear in an inner apartment the doings of those who make secret reports and of his spies.

224. But going to another secret apartment and dismissing those people, he may enter the harem, surrounded by female (servants), in order to dine again.

225. Having eaten there something for the second time, and having been recreated by the sound of music, let him go to rest and rise at the proper time free from fatigue.

226. A king who is in good health must observe these rules; but, if he is indisposed, he may entrust all this (business) to his servants.

CHAPTER VIII.

1. A king, desirous of investigating law cases, must enter his court of justice, preserving a dignified demeanour, together with Brahmanas and with experienced councillors.

2. There, either seated or standing, raising his right arm, without ostentation in his dress and ornaments, let him examine the business of suitors,

3. Daily (deciding) one after another (all cases) which fall under the eighteen titles (of the law) according to principles drawn from local usages. and from the Institutes of the sacred law.

4. Of those (titles) the first is the non-payment of debts, (then follow), (2) deposit and pledge, (3) sale without ownership, (4) concerns among partners, and (5) resumption of gifts,

5. (6) Non-payment of wages, (7) non-performance of agreements, (8) rescission of sale and purchase, (9) disputes between the owner (of cattle) and his servants,

6. (10) Disputes regarding boundaries, (11) assault and (12) defamation, (13) theft, (14) robbery and violence, (15) adultery,

7. (16) Duties of man and wife, (17) partition (of inheritance), (18) gambling and betting; these are in this world the eighteen topics which give rise to lawsuits.

8. Depending on the eternal law, let him decide the suits of men who mostly contend on the titles just mentioned.

9. But if the king does not personally investigate the suits, then let him appoint a learned Brahmana to try them.

10. That (man) shall enter that most excellent court, accompanied by three assessors, and fully consider (all) causes (brought) before the (king), either sitting down or standing.

11. Where three Brahmanas versed in the Vedas and the learned (judge) appointed by the king sit down, they call that the court of (four-faced) Brahman.

12. But where justice, wounded by injustice, approaches and the judges do not extract the dart, there (they also) are wounded (by that dart of injustice).

13. Either the court must not be entered, or the truth must be spoken; a man who either says nothing or speaks falsely, becomes sinful.

14. Where justice is destroyed by injustice, or truth by falsehood, while the judges look on, there they shall also be destroyed.

15. 'Justice, being violated, destroys; justice, being preserved, preserves: therefore justice must not be violated, lest violated justice destroy us.'

16. For divine justice (is said to be) a bull (vrisha); that (man) who violates it (kurute 'lam) the gods consider to be (a man despicable like) a Sudra (vrishala); let him, therefore, beware of violating justice.

17. The only friend who follows men even after death is justice; for everything else is lost at the same time when the body (perishes).

18. One quarter of (the guilt of) an unjust (decision) falls on him who committed (the crime), one quarter on the (false) witness, one quarter on all the judges, one quarter on the king.

19. But where he who is worthy of condemnation is condemned, the king is free from guilt, and the judges are saved (from sin); the guilt falls on the perpetrator (of the crime alone).

20. A Brahmana who subsists only by the name of his caste (gati), or one who merely calls himself a Brahmana (though his origin be uncertain), may, at the king's pleasure, interpret the law to him, but never a Sudra.

21. The kingdom of that monarch, who looks on while a Sudra settles the law, will sink (low), like a cow in a morass.

22. That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born (inhabitants), soon entirely perishes, afflicted by famine and disease.

23. Having occupied the seat of justice, having covered his body, and having worshipped the guardian deities of the world, let him, with a collected mind, begin the trial of causes.

24. Knowing what is expedient or inexpedient, what is pure justice or injustice, let him examine the causes of suitors according to the order of the castes (varna).

25. By external signs let him discover the internal disposition of men, by their voice, their colour, their motions, their aspect, their eyes, and their gestures.

26. The internal (working of the) mind is perceived through the aspect, the motions, the gait, the gestures, the speech, and the changes in the eye and of the face.

27. The king shall protect the inherited (and other) property of a minor, until he has returned (from his teacher's house) or until he has passed his minority.

28. In like manner care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases.

29. A righteous king must punish like thieves those relatives who appropriate the property of such females during their lifetime.

30. Property, the owner of which has disappeared, the king shall cause to be kept as a deposit during three years; within the period of three years the owner may claim it, after (that term) the king may take it.

31. He who says, 'This belongs to me,' must be examined according to the rule; if he accurately describes the shape, and the number (of the articles found) and so forth, (he is) the owner, (and) ought (to receive) that property.

32. But if he does not really know the time and the place (where it was) lost, its colour, shape, and size, he is worthy of a fine equal (in value) to the (object claimed).

33. Now the king, remembering the duty of good men, may take one-sixth part of property lost and afterwards found, or one-tenth, or at least one-twelfth.

34. Property lost and afterwards found (by the king's servants) shall remain in the keeping of (special) officials; those whom the king may convict of stealing it, he shall cause to be slain by an elephant.

35. From that man who shall truly say with respect to treasure-trove, 'This belongs to me,' the king may take one-sixth or one-twelfth part.

36. But he who falsely says (so), shall be fined in one-eighth of his property, or, a calculation of (the value of) the treasure having been made, in some smaller portion (of that).

37. When a learned Brahmana has found treasure, deposited in former (times), he may take even the whole (of it); for he is master of everything.

38. When the king finds treasure of old concealed in the ground let him give one half to Brahmanas and place the (other) half in his treasury.

39. The king obtains one half of ancient hoards and metals (found) in the ground, by reason of (his giving) protection, (and) because he is the lord of the soil.

40. Property stolen by thieves must be restored by the king to (men of) all castes (varna); a king who uses such (property) for himself incurs the guilt of a thief.

41. (A king) who knows the sacred law, must inquire into the laws of castes (gati), of districts, of guilds, and of families, and (thus) settle the peculiar law of each.

42. For men who follow their particular occupations and abide by their particular duty, become dear to people, though they may live at a distance.

43. Neither the king nor any servant of his shall themselves cause a lawsuit to be begun, or hush up one that has been brought (before them) by (some) other (man).

44. As a hunter traces the lair of a (wounded) deer by the drops of blood, even so the king shall discover on which side the right lies, by inferences (from the facts).

45. When engaged in judicial proceedings he must pay full attention to the truth, to the object (of the dispute), (and) to himself, next to the witnesses, to the place, to the time, and to the aspect.

46. What may have been practised by the virtuous, by such twice-born men as are devoted to the law, that he shall establish as law, if it be not opposed to the (customs of) countries, families, and castes (gati).

47. When a creditor sues (before the king) for the recovery of money from a debtor, let him make the debtor pay the sum which the creditor proves (to be due).

48. By whatever means a creditor may be able to obtain possession of his property, even by those means may he force the debtor and make him pay.

49. By moral suasion, by suit of law, by artful management, or by the customary proceeding, a creditor may recover property lent; and fifthly, by force.

50. A creditor who himself recovers his property from his debtor, must not be blamed by the king for retaking what is his own.

51. But him who denies a debt which is proved by good evidence, he shall order to pay that debt to the creditor and a small fine according to his circumstances.

52. On the denial (of a debt) by a debtor who has been required in court to pay it, the complainant must call (a witness) who was present (when the loan was made), or adduce other evidence.

53. (The plaintiff) who calls a witness not present at the transaction, who retracts his statements, or does not perceive that his statements (are) confused or contradictory;

54. Or who having stated what he means to prove afterwards varies (his case), or who being questioned on a fact duly stated by himself does not abide by it;

55. Or who converses with the witnesses in a place improper for such conversation; or who declines to answer a question, properly put, or leaves (the court);

56. Or who, being ordered to speak, does not answer, or does not prove what he has alleged; or who does not know what is the first (point), and what the second, fails in his suit.

57. Him also who says 'I have witnesses,' and, being ordered to produce them, produces them not, the judge must on these (same) grounds declare to be non-suited.

58. If a plaintiff does not speak, he may be punished corporally or fined according to the law; if (a defendant) does not plead within three fortnights, he has lost his cause.

59. In the double of that sum which (a defendant) falsely denies or on which (the plaintiff) falsely declares, shall those two (men) offending against justice be fined by the king.

60. (A defendant) who, being brought (into court) by the creditor, (and) being questioned, denies (the debt), shall be convicted (of his falsehood) by at least three witnesses (who must depose) in the presence of the Brahmana (appointed by) the king.

61. I will fully declare what kind of men may be made witnesses in suits by creditors, and in what manner those (witnesses) must give true (evidence).

62. Householders, men with male issue, and indigenous (inhabitants of the country, be they) Kshatriyas, Vaisyas, or Sudras, are competent, when called by a suitor, to give evidence, not any persons whatever (their condition may be) except in cases of urgency.

63. Trustworthy men of all the (four) castes (varna) may be made witnesses in lawsuits, (men) who know (their) whole duty, and are free from covetousness; but let him reject those (of an) opposite (character).

64. Those must not be made (witnesses) who have an interest in the suit, nor familiar (friends), companions, and enemies (of the parties), nor (men) formerly convicted (of perjury), nor (persons) suffering under (severe) illness, nor (those) tainted (by mortal sin).

65. The king cannot be made a witness, nor mechanics and actors, nor a: Srotriya, nor a student of the Veda, nor (an ascetic) who has given up (all) connexion (with the world),

66. Nor one wholly dependent, nor one of bad fame, nor a Dasyu, nor one who follows forbidden occupations, nor an aged (man), nor an infant, nor one (man alone), nor a man of the lowest castes, nor one deficient in organs of sense,

67. Nor one extremely grieved, nor one intoxicated, nor a madman, nor one tormented by hunger or thirst, nor one oppressed by fatigue, nor one tormented by desire, nor a wrathful man, nor a thief.

68. Women should give evidence for women, and for twice-born men twice-born men (of the) same (kind), virtuous Sudras for Sudras, and men of the lowest castes for the lowest.

69. But any person whatsoever, who has personal knowledge (of an act committed) in the interior apartments (of a house), or in a forest, or of (a crime causing) loss of life, may give evidence between the parties.

70. On failure (of qualified witnesses, evidence) may given (in such cases) by a woman, by an infant, by an aged man, by a pupil, by a relative, by a slave, or by a hired servant.

71. But the (judge) should consider the evidence of infants, aged and diseased men, who (are apt to) speak untruly, as untrustworthy, likewise that of men with disordered minds.

72. In all cases of violence, of theft and adultery, of defamation and assault, he must not examine the (competence of) witnesses (too strictly).

73. On a conflict of the witnesses the king shall accept (as true) the evidence of the) majority; if (the conflicting parties are) equal in number, (that of) those distinguished by good qualities; on a difference between (equally) distinguished (witnesses, that of) the best among the twice-born.

74. Evidence in accordance with what has actually been seen or heard, is admissible; a witness who speaks truth in those (cases), neither loses spiritual merit nor wealth.

75. A witness who deposes in an assembly of honourable men (Arya) anything else but what he has seen or heard, falls after death headlong into hell and loses heaven.

76. When a man (originally) not appointed to be a witness sees or hears anything and is (afterwards) examined regarding it, he must declare it (exactly) as he saw or heard it.

77. One man who is free from covetousness may be (accepted as) witness; but not even many pure women, because the understanding of

females is apt to waver, nor even many other men, who are tainted with sin.

78. What witnesses declare quite naturally, that must be received on trials; (depositions) differing from that, which they make improperly, are worthless for (the purposes of) justice.

79. The witnesses being assembled in the court in the presence of the plaintiff and of the defendant, let the judge examine them, kindly exhorting them in the following manner:

80. 'What ye know to have been mutually transacted in this matter between the two men before us, declare all that in accordance with the truth; for ye are witnesses in this (cause).

81. 'A witness who speaks the truth in his evidence, gains (after death) the most excellent regions (of bliss) and here (below) unsurpassable fame; such testimony is revered by Brahman (himself).

82. 'He who gives false evidence is firmly bound by Varuna's fetters, helpless during one hundred existences; let (men therefore) give true evidence.

83. 'By truthfulness a witness is purified, through truthfulness his merit grows, truth must, therefore, be spoken by witnesses of all castes (varna).

84. 'The Soul itself is the witness of the Soul, and the Soul is the refuge of the Soul; despise not thy own Soul, the supreme witness of men.

85. 'The wicked, indeed, say in their hearts, "Nobody sees us;" but the gods distinctly see them and the male within their own breasts.

86. 'The sky, the earth, the waters, (the male in) the heart, the moon, the sun, the fire, Yama and the wind, the night, the two twilights, and justice know the conduct of all corporeal beings.'

87. The (judge), being purified, shall ask in the forenoon the twice-born (witnesses) who (also have been) purified, (and stand) facing the north or the east, to give true evidence in the presence of (images of) the gods and of Brahmanas.

88. Let him examine a Brahmana (beginning with) 'Speak,' a Kshatriya (beginning with) 'Speak the truth,' a Vaisya (admonishing him) by (mentioning) his kine, grain, and gold, a Sudra (threatening him) with (the guilt of) every crime that causes loss of caste;

89. (Saying), 'Whatever places (of torment) are assigned (by the sages) to the slayer of a Brahmana, to the murderer of women and children, to him who betrays a friend, and to an ungrateful man, those shall be thy (portion), if thou speakest falsely.

90. '(The reward) of all meritorious deeds which thou, good man, hast done since thy birth, shall become the share of the dogs, if in thy speech thou departest from the truth.

91. 'If thou thinkest, O friend of virtue, with respect to thyself, "I am alone," (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart.

92. 'If thou art not at variance with that divine Yama, the son of Vivasvat, who dwells in thy heart, thou needest neither visit the Ganges nor the (land of the) Kurus.

93. 'Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man who gives false evidence, go with a potsherd to beg food at the door of his enemy.

94. 'Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a judicial inquiry answers one question falsely.

95. 'That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with the bones.

96. 'The gods are acquainted with no better man in this world than him, of whom his conscious Soul has no distrust, when he gives evidence.

97. 'Learn now, O friend, from an enumeration in due order, how many relatives he destroys who gives false evidence in several particular cases.

98. 'He kills five by false Testimony regarding (small) cattle, he kills ten by false testimony regarding kine, he kills a hundred by false evidence concerning horses, and a thousand by false evidence concerning men.

99. 'By speaking falsely in a cause regarding gold, he kills the born and the unborn; by false evidence concerning land, he kills everything; beware, therefore, of false evidence concerning land.

100. 'They declare (false evidence) concerning water, concerning the carnal enjoyment of women, and concerning all gems, produced in water, or consisting of stones (to be) equally (wicked) as a lie concerning land.

101. 'Marking well all the evils (which are produced) by perjury, declare thou openly everything as (thou hast) heard or seen (it).'

102. Brahmanas who tend cattle, who trade, who are mechanics, actors (or singers), menial servants or usurers, the (judge) shall treat like Sudras.

103. In (some) cases a man who, though knowing (the facts to be) different, gives such (false evidence) from a pious motive, does not lose heaven; such (evidence) they call the speech of the gods.

104. Whenever the death of a Sudra, of a Vaisya, of a Kshatriya, or of a Brahmana would be (caused) by a declaration of the truth, a falsehood may be spoken; for such (falsehood) is preferable to the truth.

105. Such (witnesses) must offer to Sarasvati oblations of boiled rice (karu) which are sacred to the goddess of speech, (thus) performing the best penance in order to expiate the guilt of that falsehood.

106. Or such (a witness) may offer according to the rule, clarified butter in the fire, reciting the Kushmanda texts, or the Rik, sacred to Varuna, 'Untie, O Varuna, the uppermost fetter,' or the three verses addressed to the Waters.

107. A man who, without being ill, does not give evidence in (cases of) loans and the like within three fortnights (after the summons), shall become responsible for the whole debt and (pay) a tenth part of the whole (as a fine to the king).

108. The witness to whom, within seven days after he has given evidence, happens (a misfortune through) sickness, a fire, or the death of a relative, shall be made to pay the debt and a fine.

109. If two (parties) dispute about matters for which no witnesses are available, and the (judge) is unable to really ascertain the truth, he may cause it to be discovered even by an oath.

110. Both by the great sages and the gods oaths have been taken for the purpose of (deciding doubtful) matters; and Vasishtha even swore an oath before king (Sudas), the son of Pigavana.

111. Let no wise man swear an oath falsely, even in a trifling matter; for he who swears an oath falsely is lost in this (world) and after death.

112. No crime, causing loss of caste, is committed by swearing (falsely) to women, the objects of one's desire, at marriages, for the sake of fodder for a cow, or of fuel, and in (order to show) favour to a Brahmana.

113. Let the (judge) cause a Brahmana to swear by his veracity, a Kshatriya by his chariot or the animal he rides on and by his weapons, a Vaisya by his kine, grain, and gold, and a Sudra by (imprecating on his own head the guilt) of all grievous offences (pataka).

114. Or the (judge) may cause the (party) to carry fire or to dive under water, or severally to touch the heads of his wives and children.

115. He whom the blazing fire burns not, whom the water forces not to come (quickly) up, who meets with no speedy misfortune, must be held innocent on (the strength of) his oath.

116. For formerly when Vatsa was accused by his younger brother, the fire, the spy of the world, burned not even a hair (of his) by reason of his veracity.

117. Whenever false evidence has been given in any suit, let the (judge) reverse the judgment, and whatever has been done must be (considered as) undone.

118. Evidence (given) from covetousness, distraction, terror, friendship, lust, wrath, ignorance, and childishness is declared (to be) invalid.

119. I will propound in (due) order the particular punishments for him who gives false evidence from any one of these motives.

120. (He who commits perjury) through covetousness shall be fined one thousand (panas), (he who does it) through distraction, in the lowest amercement; (if a man does it) through fear, two middling amercements shall be paid as a fine, (if he does it) through friendship, four times the amount of the lowest (amercement).

121. (He who does it) through lust, (shall pay) ten times the lowest amercement, but (he who does it) through wrath, three times the next (or second amercement); (he who does it) through ignorance, two full hundreds, but (he who does it) through childishness, one hundred (panas).

122. They declare that the wise have prescribed these fines for perjury, in order to prevent a failure of justice, and in order to restrain injustice.

123. But a just king shall fine and banish (men of) the three (lower) castes (varna) who have given false evidence, but a Brahmana he shall (only) banish.

124. Manu, the son of the Self-existent (Svayambhu), has named ten places on which punishment may be (made to fall) in the cases of the three (lower) castes (varna); but a Brahmana shall depart unhurt (from the country).

125. (These are) the organ, the belly, the tongue, the two hands, and fifthly the two feet, the eye, the nose, the two ears, likewise the (whole) body.

126. Let the (king), having fully ascertained the motive, the time and place (of the offence), and having considered the ability (of the criminal to suffer) and the (nature of the) crime, cause punishment to fall on those who deserve it.

127. Unjust punishment destroys reputation among men, and fame (after death), and causes even in the next world the loss of heaven; let him, therefore, beware of (inflicting) it.

128. A king who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell.

129. Let him punish first by (gentle) admonition, afterwards by (harsh) reproof, thirdly by a fine, after that by corporal chastisement.

130. But when he cannot restrain such (offenders) even by corporal punishment, then let him apply to them even all the four (modes cojointly).

131. Those technical names of (certain quantities of) copper, silver, and gold, which are generally used on earth for the purpose of business transactions among men, I will fully declare.

132. The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of (all) quantities and (to be called) a trasarenu (a floating particle of dust).

133. Know (that) eight trasarenus (are equal) in bulk (to) a liksha (the egg of a louse), three of those to one grain of black mustard (ragasarshapa), and three of the latter to a white mustard-seed.

134. Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one krishnala (raktika, or gunga-berry); five krishnalas are one masha (bean), and sixteen of those one suvarna.

135. Four suvarnas are one pala, and ten palas one dharana; two krishnalas (of silver), weighed together, must be considered one mashaka of silver.

136. Sixteen of those make a silver dharana, or purana; but know (that) a karsha of copper is a karshapana, or pana.

137. Know (that) ten dharanas of silver make one satamana; four suvarnas must be considered (equal) in weight to a nishka.

138. Two hundred and fifty panas are declared (to be) the first (or lowest) amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest.

139. A debt being admitted as due, (the defendant) shall pay five in the hundred (as a fine), if it be denied (and proved) twice as much; that is the teaching of Manu.

140. A money-lender may stipulate as an increase of his capital, for the interest, allowed by Vasishtha, and take monthly the eightieth part of a hundred.

141. Or, remembering the duty of good men, he may take two in the hundred (by the month), for he who takes two in the hundred becomes not a sinner for gain.

142. Just two in the hundred, three, four, and five (and not more), he may take as monthly interest according to the order of the castes (varna).

143. But if a beneficial pledge (i.e. one from which profit accrues, has been given), he shall receive no interest on the loan; nor can he, after keeping (such) a pledge for a very long time, give or sell it.

144. A pledge (to be kept only) must not be used by force, (the creditor), so using it, shall give up his (whole) interest, or, (if it has been spoilt by use) he shall satisfy the (owner) by (paying its) original price; else he commits a theft of the pledge.

145. Neither a pledge nor a deposit can be lost by lapse of time; they are both recoverable, though they have remained long (with the bailee).

146. Things used with friendly assent, a cow, a camel, a riding-horse, and (a beast) made over for breaking in, are never lost (to the owner).

147. (But in general) whatever (chattel) an owner sees enjoyed by others during ten years, while, though present, he says nothing, that (chattel) he shall not recover.

148. If (the owner is) neither an idiot nor a minor and if (his chattel) is enjoyed (by another) before his eyes, it is lost to him by law; the adverse possessor shall retain that property.

149. A pledge, a boundary, the property of infants, an (open) deposit, a sealed deposit, women, the property of the king and the wealth of a Srotriya are not lost in consequence of (adverse) enjoyment.

150. The fool who uses a pledge without the permission of the owner, shall remit half of his interest, as a compensation for (such) use.

151. In money transactions interest paid at one time (not by instalments) shall never exceed the double (of the principal); on grain, fruit, wool or hair, (and) beasts of burden it must not be more than five times (the original amount).

152. Stipulated interest beyond the legal rate, being against (the law), cannot be recovered; they call that a usurious way (of lending); (the lender) is (in no case) entitled to (more than) five in the hundred.

153. Let him not take interest beyond the year, nor such as is unapproved, nor compound interest, periodical interest, stipulated interest, and corporal interest.

154. He who, unable to pay a debt (at the fixed time), wishes to make a new contract, may renew the agreement, after paying the interest which is due.

155. If he cannot pay the money (due as interest), he may insert it in the renewed (agreement); he must pay as much interest as may be due.

156. He who has made a contract to carry goods by a wheeled carriage for money and has agreed to a certain place or time, shall not reap that reward, if he does not keep to the place and the time (stipulated).

157. Whatever rate men fix, who are expert in sea-voyages and able to calculate (the profit) according to the place, the time, and the objects (carried), that (has legal force) in such cases with respect to the payment (to be made).

158. The man who becomes a surety in this (world) for the appearance of a (debtor), and produces him not, shall pay the debt out of his own property.

159. But money due by a surety, or idly promised, or lost at play, or due for spirituous liquor, or what remains unpaid of a fine and a tax or duty, the son (of the party owing it) shall not be obliged to pay.

160. This just mentioned rule shall apply to the case of a surety for appearance (only); if a surety for payment should die, the (judge) may compel even his heirs to discharge the debt.

161. On what account then is it that after the death of a surety other than for payment, whose affairs are fully known, the creditor may (in some cases) afterwards demand the debt (of the heirs)?

162. If the surety had received money (from him for whom he stood bail) and had money enough (to pay), then (the heir of him) who received it, shall pay (the debt) out of his property; that is the settled rule.

163. A contract made by a person intoxicated, or insane, or grievously disordered (by disease and so forth), or wholly dependent, by an infant or very aged man, or by an unauthorised (party) is invalid.

164. That agreement which has been made contrary to the law or to the settled usage (of the virtuous), can have no legal force, though it be established (by proofs).

165. A fraudulent mortgage or sale, a fraudulent gift or acceptance, and (any transaction) where he detects fraud, the (judge) shall declare null and void.

166. If the debtor be dead and (the money borrowed) was expended for the family, it must be paid by the relatives out of their own estate even if they are divided.

167. Should even a person wholly dependent make a contract for the behoof of the family, the master (of the house), whether (living) in his own country or abroad, shall not rescind it.

168. What is given by force, what is enjoyed by force, also what has been caused to be written by force, and all other transactions done by force, Manu has declared void.

169. Three suffer for the sake of others, witnesses, a surety, and judges; but four enrich themselves (through others), a Brahmana, a money-lender, a merchant, and a king.

170. No king, however indigent, shall take anything that ought not to be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

171. In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this (world) and after death.

172. By taking his due, by preventing the confusion of the castes (varna), and by protecting the weak, the power of the king grows, and he prospers in this (world) and after death.

173. Let the prince, therefore, like Yama, not heeding his own likings and dislikings, behave exactly like Yama, suppressing his anger and controlling himself.

174. But that evil-minded king who in his folly decides causes unjustly, his enemies soon subjugate.

175. If, subduing love and hatred, he decides the causes according to the law, (the hearts of) his subjects turn towards him as the rivers (run) towards the ocean.

176. (The debtor) who complains to the king that his creditor recovers (the debt) independently (of the court), shall be compelled by the king to pay (as a fine) one quarter (of the sum) and to his (creditor) the money (due).

177. Even by (personal) labour shall the debtor make good (what he owes) to his creditor, if he be of the same caste or of a lower one; but a (debtor) of a higher caste shall pay it gradually (when he earns something).

178. According to these rules let the king equitably decide between men, who dispute with each other the matters, which are proved by witnesses and (other) evidence.

179. A sensible man should make a deposit (only) with a person of (good) family, of good conduct, well acquainted with the law, veracious, having many relatives, wealthy, and honourable (arya).

180. In whatever manner a person shall deposit anything in the hands of another, in the same manner ought the same thing to be received back (by the owner); as the delivery (was, so must be) the re-delivery.

181. He who restores not his deposit to the depositor at his request, may be tried by the judge in the depositor's absence.

182. On failure of witnesses let the (judge) actually deposit gold with that (defendant) under some pretext or other through spies of suitable age and appearance (and afterwards demand it back).

183. If the (defendant) restores it in the manner and shape in which it was bailed, there is nothing (of that description) in his hands, for which others accuse him.

184. But if he restores not that gold, as be ought, to those (spies), then he shall be compelled by force to restore both (deposits); that is a settled rule of law.

185. An open or a sealed deposit must never be returned to a near relative (of the depositor during the latter's lifetime); for if (the recipient) dies (without delivering them), they are lost, but if he does not die, they are not lost.

186. But (a depositary) who of his own accord returns them to a near relative of a deceased (depositor), must not be harassed (about them) by the king or by the depositor's relatives.

187. And (in doubtful cases) he should try to obtain that object by friendly means, without (having recourse to) artifice, or having inquired into (depositary's) conduct, he should settle (the matter) with gentle means.

188. Such is the rule for obtaining back all those open deposits; in the case of a sealed deposit (the depositary) shall incur no (censure), unless he has taken out something.

189. (A deposit) which has been stolen by thieves or washed away by water or burned by fire, (the bailee) shall not make it good, unless he took part of it (for himself).

190. Him who appropriates a deposit and him (who asks for it) without having made it, (the judge) shall try by all (sorts of) means, and by the oaths prescribed in the Veda.

191. He who does not return a deposit and he who demands what he never bailed shall both be punished like thieves, or be compelled to pay a fine equal (to the value of the object retained or claimed).

192. The king should compel him who does not restore an open deposit, and in like manner him who retains a sealed deposit, to pay a fine equal (to its value).

193. That man who by false pretences may possess himself of another's property, shall be publicly punished by various (modes of) corporal (or capital) chastisement, together with his accomplices.

194. If a deposit of a particular description or quantity is bailed by anybody in the presence of a number (of witnesses), it must be known to be of that particular (description and quantity; the depositary) who makes a false statement (regarding it) is liable to a fine.

195. But if anything is delivered or received privately, it must be privately returned; as the bailment (was, so should be) the re-delivery.

196. Thus let the king decide (causes) concerning a deposit and a friendly loan (for use) without showing (undue) rigour to the depositary.

197. If anybody sells the property of another man, without being the owner and without the assent of the owner, the (judge) shall not admit him who is a thief, though he may not consider himself as a thief, as a witness (in any case).

198. If the (offender) is a kinsman (of the owner), he shall be fined six hundred panas; if he is not a kinsman, nor has any excuse, he shall be guilty of theft.

199. A gift or sale, made by anybody else but the owner, must be considered as null and void, according to the rule in judicial proceedings.

200. Where possession is evident, but no title is perceived, there the title (shall be) a proof (of ownership), not possession; such is the settled rule.

201. He who obtains a chattel in the market before a number (of witnesses), acquires that chattel with a clear legal title by purchase.

202. If the original (seller) be not producible, (the buyer) being exculpated by a public sale, must be dismissed by the king without punishment, but (the former owner) who lost the chattel shall receive it (back from the buyer).

203. One commodity mixed with another must not be sold (as pure), nor a bad one (as good), nor less (than the proper quantity or weight), nor anything that is not at hand or that is concealed.

204. If, after one damsel has been shown, another be given to the bridegroom, he may marry them both for the same price; that Manu ordained.

205. He who gives (a damsel in marriage), having first openly declared her blemishes, whether she be insane, or afflicted with leprosy, or have lost her virginity, is not liable to punishment.

206. If an officiating priest, chosen to perform a sacrifice, abandons his work, a share only (of the fee) in proportion to the work (done) shall be given to him by those who work with him.

207. But he who abandons his work after the sacrificial fees have been given, shall obtain his full share and cause to be performed (what remains) by another (priest).

208. But if (specific) fees are ordained for the several parts of a rite, shall he (who performs the part) receive them, or shall they all share them?

209. The Adhvaryu priest shall take the chariot, and the Brahman at the kindling of the fires (Agnyadhana) a horse, the Hotri priest shall also take a horse, and the Udgatri the cart, (used) when (the Soma) is purchased.

210. The (four) chief priests among all (the sixteen), who are entitled to one half, shall receive a moiety (of the fee), the next (four) one half of that, the set entitled to a third share, one third, and those entitled to a fourth a quarter.

211. By the application of these principles the allotment of shares must be made among those men who here (below) perform their work conjointly.

212. Should money be given (or promised) for a pious purpose by one man to another who asks for it, the gift shall be void, if the (money is) afterwards not (used) in the manner (stated).

213. But if the (recipient) through pride or greed tries to enforce (the fulfilment of the promise), he shall be compelled by the king to pay one suvarna as an expiation for his theft.

214. Thus the lawful subtraction of a gift has been fully explained; I will next propound (the law for) the non-payment of wages.

215. A hired (servant or workman) who, without being ill, out of pride fails to perform his work according to the agreement, shall be fined eight krishnalas and no wages shall be paid to him.

216. But (if he is really) ill, (and) after recovery performs (his work) according to the original agreement, he shall receive his wages even after (the lapse of) a very long time.

217. But if he, whether sick or well, does not (perform or) cause to be performed (by others) his work according to his agreement, the wages for that work shall not be given to him, even (if it be only) slightly incomplete.

218. Thus the law for the non-payment of wages has been completely stated; I will next explain the law concerning men who break an agreement.

219. If a man belonging to a corporation inhabiting a village or a district, after swearing to an agreement, breaks it through avarice, (the king) shall banish him from his realm,

220. And having imprisoned such a breaker of an agreement, he shall compel him to pay six nishkas, (each of) four suvarnas, and one satamana of silver.

221. A righteous king shall apply this law of fines in villages and castes (gati) to those who break an agreement.

222. If anybody in this (world), after buying or selling anything, repent (of his bargain), he may return or take (back) that chattel within ten days.

223. But after (the lapse of) ten days he may neither give nor cause it to be given (back); both he who takes it (back) and he who gives it (back, except by consent) shall be fined by the king six hundred (panas).

224. But the king himself shall impose a fine of ninety-six panas on him who gives a blemished damsel (to a suitor) without informing (him of the blemish).

225. But that man who, out of malice, says of a maiden, 'She is not a maiden,' shall be fined one hundred (panas), if he cannot prove her blemish.

226. The nuptial texts are applied solely to virgins, (and) nowhere among men to females who have lost their virginity, for such (females) are excluded from religious ceremonies.

227. The nuptial texts are a certain proof (that a maiden has been made a lawful) wife; but the learned should know that they (and the marriage ceremony are complete with the seventh step (of the bride around the sacred fire).

228. If anybody in this (world) repent of any completed transaction, (the king) shall keep him on the road of rectitude in accordance with the rules given above.

229. I will fully declare in accordance with the true law (the rules concerning) the disputes, (arising) from the transgressions of owners of cattle and of herdsmen.

230. During the day the responsibility for the safety (of the cattle rests) on the herdsman, during the night on the owner, (provided they are) in his house; (if it be) otherwise, the herdsman will be responsible (for them also during the night).

231. A hired herdsman who is paid with milk, may milk with the consent of the owner the best (cow) out of ten; such shall be his hire if no (other) wages (are paid).

232. The herdsman alone shall make good (the loss of a beast) strayed, destroyed by worms, killed by dogs or (by falling) into a pit, if he did not duly exert himself (to prevent it).

233. But for (an animal) stolen by thieves, though he raised an alarm, the herdsman shall not pay, provided he gives notice to his master at the proper place and time.

234. If cattle die, let him carry to his master their ears, skin, tails, bladders, tendons, and the yellow concrete bile, and let him point out their particular. marks.

235. But if goats or sheep are surrounded by wolves and the herdsman does not hasten (to their assistance), lie shall be responsible for any (animal) which a wolf may attack and kill.

236. But if they, kept in (proper) order, graze together in the forest, and a wolf, suddenly jumping on one of them, kills it, the herdsman shall bear in that case no responsibility.

237. On all sides of a village a space, one hundred dhanus or three samya-throws (in breadth), shall be reserved (for pasture), and thrice (that space) round a town.

238. If the cattle do damage to unfenced crops on that (common), the king shall in that case not punish the herdsmen.

239. (The owner of the field) shall make there a hedge over which a camel cannot look, and stop every gap through which a dog or a boar can thrust his head.

240. (If cattle do mischief) in an enclosed field near a highway or near a village, the herdsman shall be fined one hundred (panas);

(but cattle), unattended by a herdsman, (the watchman in the field) shall drive away.

241. (For damage) in other fields (each head of) cattle shall (pay a fine of one (pana) and a quarter, and in all (cases the value of) the crop (destroyed) shall be made good to the owner of the field; that is the settled rule.

242. But Manu has declared that no fine shall be paid for (damage done by) a cow within ten days after her calving, by bulls and by cattle sacred to the gods, whether they are attended by a herdsman or not.

243. If (the crops are destroyed by) the husbandman's (own) fault, the fine shall amount to ten times as much as (the king's) share; but the fine (shall be) only half that amount if (the fault lay) with the servants and the farmer had no knowledge of it.

244. To these rules a righteous king shall keep in (all cases of) transgressions by masters, their cattle, and herdsmen.

245. If a dispute has arisen between two villages concerning a boundary, the king shall settle the limits in the month of Gyaishtha, when the landmarks are most distinctly visible.

246. Let him mark the boundaries (by) trees, (e.g.) Nyagrodhas, Asvatthas, Kimsukas, cotton-trees, Salas, Palmyra palms, and trees with milky juice,

247. By clustering shrubs, bamboos of different kinds, Samis, creepers and raised mounds, reeds, thickets of Kubgaka; thus the boundary will not be forgotten.

248. Tanks, wells, cisterns, and fountains should be built where boundaries meet, as well as temples,

249. And as he will see that through men's ignorance of the boundaries trespasses constantly occur in the world, let him cause to be made other hidden marks for boundaries,

250. Stones, bones, cow's hair, chaff, ashes, potsherds, dry cowdung, bricks, cinders, pebbles, and sand,

251. And whatever other things of a similar kind the earth does not corrode even after a long time, those he should cause to be buried where one boundary joins (the other).

252. By these signs, by long continued possession, and by constantly flowing streams of water the king shall ascertain the boundary (of the land) of two disputing parties.

253. If there be a doubt even on inspection of the marks, the settlement of a dispute regarding boundaries shall depend on witnesses.

254. The witnesses, (giving evidence) regarding a boundary, shall be examined concerning the landmarks in the presence of the crowd of the villagers and also of the two litigants.

255. As they, being questioned, unanimously decide, even so he shall record the boundary (in writing), together with their names.

256. Let them, putting earth on their heads, wearing chaplets (of red flowers) and red dresses, being sworn each by (the rewards for) his meritorious deeds, settle (the boundary) in accordance with the truth.

257. If they determine (the boundary) in the manner stated, they are guiltless (being) veracious witnesses; but if they determine it unjustly, they shall be compelled to pay a fine of two hundred (panas).

258. On failure of witnesses (from the two villages, men of) the four neighbouring villages, who are pure, shall make (as witnesses) a decision concerning the boundary in the presence of the king.

259. On failure of neighbours (who are) original inhabitants (of the country and can be) witnesses with respect to the boundary, (the king) may hear the evidence even of the following inhabitants of the forest.

260. (Viz.) hunters, fowlers, herdsmen, fishermen, root-diggers, snake-catchers, gleaners, and other foresters.

261. As they, being examined, declare the marks for the meeting of the boundaries (to be), even so the king shall justly cause them to be fixed between the two villages.

262. The decision concerning the boundary-marks of fields, wells, tanks, of gardens and houses depends upon (the evidence of) the neighbours.

263. Should the neighbours give false evidence, when men dispute about a boundary-mark, the king shall make each of them pay the middlemost amercement as a fine.

264. He who by intimidation possesses himself of a house, a tank, a garden, or a field, shall be fined five hundred (panas); (if he trespassed) through ignorance, the fine (shall be) two hundred (panas).

265. If the boundary cannot be ascertained (by any evidence), let a righteous king with (the intention of) benefiting them (all), himself assign (his) land (to each); that is the settled rule.

266. Thus the law for deciding boundary (disputes) has been fully declared, I will next propound the (manner of) deciding (cases of) defamation.

267. A Kshatriya, having defamed a Brahmana, shall be fined one hundred (panas); a Vaisya one hundred and fifty or two hundred; a Sudra shall suffer corporal punishment.

268. A Brahmana shall be fined fifty (panas) for defaming a Kshatriya; in (the case of) a Vaisya the fine shall be twenty-five (panas); in (the case of) a Sudra twelve.

269. For offences of twice-born men against those of equal caste (varna, the fine shall be) also twelve (panas); for speeches which ought not to be uttered, that (and every fine shall be) double.

270. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin.

271. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

272. If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears.

273. He who through arrogance makes false statements regarding the learning (of a caste-fellow), his country, his caste (gati), or the rites by which his body was sanctified, shall be compelled to pay a fine of two hundred (panas).

274. He who even in accordance with the true facts (contemptuously) calls another man one-eyed, lame, or the like (names), shall be fined at least one karshapana.

275. He who defames his mother, his father, his wife, his brother, his son, or his teacher, and he who gives not the way to his preceptor, shall be compelled to pay one hundred (panas).

276. (For mutual abuse) by a Brahmana and a Kshatriya a fine must be imposed by a discerning (king), on the Brahmana the lowest amercement, but on the Kshatriya the middlemost.

277. A Vaisya and a Sudra must be punished exactly in the same manner according to their respective castes, but the tongue (of the Sudra) shall not be cut out; that is the decision.

278. Thus the rules for punishments (applicable to cases) of defamation have been truly declared; I will next propound the decision (of cases) of assault.

279. With whatever limb a man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu.

280. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

281. A low-caste man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed.

282. If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urines (on him), the penis; if he breaks wind (against him), the anus.

283. If he lays hold of the hair (of a superior), let the (king) unhesitatingly cut off his hands, likewise (if he takes him) by the feet, the beard, the neck, or the scrotum.

284. He who breaks the skin (of an equal) or fetches blood (from him) shall be fined one hundred (panas), he who cuts a muscle six nishkas, he who breaks a bone shall be banished.

285. According to the usefulness of the several (kinds of) trees a fine must be inflicted for injuring them; that is the settled rule.

286. If a blow is struck against men or animals in order to (give them) pain, (the judge) shall inflict a fine in proportion to the amount of pain (caused).

287. If a limb is injured, a wound (is caused), or blood (flows, the assailant) shall be made to pay (to the sufferer) the expenses of the cure, or the whole (both the usual amercement and the expenses of the cure as a) fine (to the king).

288. He who damages the goods of another, be it intentionally or unintentionally, shall give satisfaction to the (owner) and pay to the king a fine equal to the (damage).

289. In the case of (damage done to) leather, or to utensils of leather, of wood, or of clay, the fine (shall be) five times their value; likewise in the case of (damage to) flowers, roots, and fruit.

290. They declare with respect to a carriage, its driver and its owner, (that there are) ten cases in which no punishment (for damage done) can be inflicted; in other cases a fine is prescribed.

291. When the nose-string is snapped, when the yoke is broken, when the carriage turns sideways or back, when the axle or a wheel is broken,

292. When the leather-thongs, the rope around the neck or the bridle are broken, and when (the driver) has loudly called out, 'Make way,' Manu has declared (that in all these cases) no punishment (shall be inflicted).

293. But if the cart turns off (the road) through the driver's want of skill, the owner shall be fined, if damage (is done), two hundred (panas).

294. If the driver is skilful (but negligent), he alone shall be fined; if the driver is unskilful, the occupants of the carriage (also) shall be each fined one hundred (panas).

295. But if he is stopped on his way by cattle or by (another) carriage, and he causes the death of any living being, a fine shall without doubt be imposed.

296. If a man is killed, his guilt will be at once the same as (that of) a thief; for large animals such as cows, elephants, camels or horses, half of that.

297. For injuring small cattle the fine (shall be) two hundred (panas); the fine for beautiful wild quadrupeds and birds shall amount to fifty (panas).

298. For donkeys, sheep, and goats the fine shall be five mashas; but the punishment for killing a dog or a pig shall be one masha.

299. A wife, a son, a slave, a pupil, and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo,

300. But on the back part of the body (only), never on a noble part; he who strikes them otherwise will incur the same guilt as a thief.

301. Thus the whole law of assault (and hurt) has been declared completely; I will now explain the rules for the decision (in cases) of theft.

302. Let the king exert himself to the utmost to punish thieves; for, if he punishes thieves, his fame grows and his kingdom prospers.

303. That king, indeed, is ever worthy of honour who ensures the safety (of his subjects); for the sacrificial session (sattra, which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee.

304. A king who (duly) protects (his subjects) receives from each and all the sixth part of their spiritual merit; if he does not protect them, the sixth part of their demerit also (will fall on him).

305. Whatever (merit a man gains by) reading the Veda, by sacrificing, by charitable gifts, (or by) worshipping (Gurus and gods), the king obtains a sixth part of that in consequence of his duly protecting (his kingdom).

306. A king who protects the created beings in accordance with the sacred law and smites those worthy of corporal punishment, daily offers (as it were) sacrifices at which hundred thousands (are given as) fees.

307. A king who does not afford protection, (yet) takes his share in kind, his taxes, tolls and duties, daily presents and fines, will (after death) soon sink into hell.

308. They declare that a king who affords no protection, (yet) receives the sixth part of the produce, takes upon himself all the foulness of his whole people.

309. Know that a king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death).

310. Let him carefully restrain the wicked by three methods,- by imprisonment by putting them in fetters, and by various (kinds of) corporal punishments.

311. For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as twice-born men by sacrifices.

312. A king who desires his own welfare must always forgive litigants, infants, aged and sick men, who inveigh against him.

313. He who, being abused by men in pain, pardons (them), will in reward of that (act) be exalted in heaven; but he who, (proud) of his kingly state, forgives them not, will for that (reason) sink into hell.

314. A thief shall, running, approach the king, with flying hair, confessing that theft (and saying), 'Thus have I done, punish me;'

315. (And he must) carry on his shoulder a pestle, or a club of Khadira wood, or a spear sharp at both ends, or an iron staff.

316. Whether he be punished or pardoned, the thief is freed from the (guilt of) theft; but the king, if he punishes not, takes upon himself the guilt of the thief.

317. The killer of a learned Brahmana throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him).

318. But men who have committed crimes and have been punished by the king, go to heaven, being pure like those who performed meritorious deeds.

319. He who steals the rope or the water-pot from a well, or damages a hut where water is distributed, shall pay one masha as a fine and restore the (article abstracted or damaged) in its (proper place).

320. On him who steals more than ten kumbhas of grain corporal punishment (shall be inflicted); in other cases he shall be fined eleven times as much, and shall pay to the (owner the value of his) property.

321. So shall corporal punishment be inflicted for stealing more than a hundred (palas) of articles sold by the weight, (i.e.) of gold, silver, and so forth, and of most excellent clothes.

322. For (stealing) more than fifty (palas) it is enacted that the hands (of the offender) shall be cut off; but in other cases, let him inflict a fine of eleven times the value.

323. For stealing men of noble family and especially women and the most precious gems, (the offender) deserves corporal (or capital) punishment.

324. For stealing large animals, weapons, or medicines, let the king fix a punishment, after considering the time and the purpose (for which they were destined).

325. For (stealing) cows belonging to Brahmanas, piercing (the nostrils of) a barren cow, and for stealing (other) cattle (belonging to Brahmanas, the offender) shall forthwith lose half his feet.

326. (For stealing) thread, cotton, drugs causing fermentation, cowdung, molasses, sour milk, sweet milk, butter-milk, water, or grass,

327. Vessels made of bamboo or other cane, salt of various kinds, earthen (vessels), earth and ashes,

328. Fish, birds, oil, clarified butter, meat, honey, and other things that come from beasts,

329. Or other things of a similar kind, spirituous liquor, boiled rice, and every kind of cooked food, the fine (shall be) twice the value (of the stolen article).

330. For flowers, green corn, shrubs, creepers, trees, and other unhusked (grain) the fine (shall be) five krishnalas.

331. For husked grain, vegetables, roots, and fruit the fine (shall be) one hundred (panas) if there is no connexion (between the owner and the thief), fifty (panas) if such a connexion exists.

332. An offence (of this description), which is committed in the presence (of the owner) and with violence, will be robbery; if (it is committed) in his absence, it will be theft; likewise if (the possession of) anything is denied after it has been taken.

333. On that man who may steal (any of) the above-mentioned articles, when they are prepared for (use), let the king inflict the first (or lowest) amercement; likewise on him who may steal (a sacred) fire out of the room (in which it is kept).

334. With whatever limb a thief in any way commits (an offence) against men, even of that (the king) shall deprive him in order to prevent (a repetition of the crime).

335. Neither a father, nor a teacher, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be left unpunished by a king, if they do not keep within their duty.

336. Where another common man would be fined one karshapana, the king shall be fined one thousand; that is the settled rule.

337. In (a case of) theft the guilt of a Sudra shall be eightfold, that of a Vaisya sixteenfold, that of a Kshatriya two-and-thirtyfold,

338. That of a Brahmana sixty-fourfold, or quite a hundredfold, or (even) twice four-and-sixtyfold; (each of them) knowing the nature of the offence.

339. (The taking of) roots and of fruit from trees, of wood for a (sacrificial) fire, and of grass for feeding cows, Manu has declared (to be) no theft.

340. A Brahmana, seeking to obtain property from a man who took what was not given to him, either by sacrificing for him or by teaching him, is even like a thief.

341. A twice-born man, who is travelling and whose provisions are exhausted, shall not be fined, if he takes two stalks of sugar-cane or two (esculent) roots from the field of another man.

342. He who ties up unbound or sets free tied up (cattle of other men), he who takes a slave, a horse, or a carriage will have incurred the guilt of a thief.

343. A king who punishes thieves according to these rules, will gain fame in this world and after death unsurpassable bliss.

344. A king who desires to gain the throne of Indra and imperishable eternal fame, shall not, even for a moment, neglect (to punish) the man who commits violence.

345. He who commits violence must be considered as the worst offender, (more wicked) than a defamer, than a thief, and than he who injures (another) with a staff.

346. But that king who pardons the perpetrator of violence quickly perishes and incurs hatred.

347. Neither for friendship's sake, nor for the sake of great lucre, must a king let go perpetrators of violence, who cause terror to all creatures.

348. Twice-born men may take up arms when (they are) hindered (in the fulfilment of their duties, when destruction (threatens) the twice-born castes (varna) in (evil) times,

349. In their own defence, in a strife for the fees of officiating priests, and in order to protect women and Brahmanas; he who (under such circumstances) kills in the cause of right, commits no sin.

350. One may slay without hesitation an assassin who approaches (with murderous intent), whether (he be one's) teacher, a child or an aged man, or a Brahmana deeply versed in the Vedas.

351. By killing an assassin the slayer incurs no guilt, whether (he does it) publicly or secretly; in that case fury recoils upon fury.

352. Men who commit adultery with the wives of others, the king shall cause to be marked by punishments which cause terror, and afterwards banish.

353. For by (adultery) is caused a mixture of the castes (varna) among men; thence (follows) sin, which cuts up even the roots and causes the destruction of everything.

354. A man formerly accused of (such) offences, who secretly converses with another man's wife, shall pay the first (or lowest) amercement.

355. But a man, not before accused, who (thus) speaks with (a woman) for some (reasonable) cause, shall not incur any guilt, since in him there is no transgression.

356. He who addresses the wife of another man at a Tirtha, outside the village, in a forest, or at the confluence of rivers, suffer (the punishment for) adulterous acts (samgrahana).

357. Offering presents (to a woman), romping (with her), touching her ornaments and dress, sitting with her on a bed, all (these acts) are considered adulterous acts (samgrahana).

358. If one touches a woman in a place (which ought) not (to be touched) or allows (oneself to be touched in such a spot), all (such acts done) with mutual consent are declared (to be) adulterous (samgrahana).

359. A man who is not a Brahmana ought to suffer death for adultery (samgrahana); for the wives of all the four castes even must always be carefully guarded.

360. Mendicants, bards, men who have performed the initiatory ceremony of a Vedic sacrifice, and artisans are not prohibited from speaking to married women.

361. Let no man converse with the wives of others after he has been forbidden (to do so); but he who converses (with them), in spite of a prohibition, shall be fined one suvarna.

362. This rule does not apply to the wives of actors and singers, nor (of) those who live on (the intrigues of) their own (wives); for such men send their wives (to others) or, concealing themselves, allow them to hold criminal intercourse.

363. Yet he who secretly converses with such women, or with female slaves kept by one (master), and with female ascetics, shall be compelled to pay a small fine.

364. He who violates an unwilling maiden shall instantly suffer corporal punishment; but a man who enjoys a willing maiden shall not suffer corporal punishment, if (his caste be) the same (as hers).

365. From a maiden who makes advances to a (man of) high (caste), he shall not take any fine; but her, who courts a (man of) low (caste), let him force to live confined in her house.

366. A (man of) low (caste) who makes love to a maiden (of) the highest (caste) shall suffer corporal punishment; he who addresses a maiden (on) equal (caste) shall pay the nuptial fee, if her father desires it.

367. But if any man through insolence forcibly contaminates a maiden, two of his fingers shall be instantly cut off, and he shall pay a fine of six hundred (panas).

368. A man (of) equal (caste) who defiles a willing maiden shall not suffer the amputation of his fingers, but shall pay a fine of two hundred (panas) in order to deter him from a repetition (of the offence).

369. A damsel who pollutes (another) damsel must be fined two hundred (panas), pay the double of her (nuptial) fee, and receive ten (lashes with a) rod.

370. But a woman who pollutes a damsel shall instantly have (her head) shaved or two fingers cut off, and be made to ride (through the town) on a donkey.

371. If a wife, proud of the greatness of her relatives or (her own) excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many.

372. Let him cause the male offender to be burnt on a red-hot iron bed; they shall put logs under it, (until) the sinner is burned (to death).

373. On a man (once) convicted, who is (again) accused within a year, a double fine (must be inflicted); even thus (must the fine be doubled) for (repeated) intercourse with a Vratya and a Kandali.

374. A Sudra who has intercourse with a woman of a twice-born caste (varna), guarded or unguarded, (shall be punished in the following manner): if she was unguarded, he loses the part (offending) and all his property; if she was guarded, everything (even his life).

375. (For intercourse with a guarded Brahmana a Vaisya shall forfeit all his property after imprisonment for a year; a Kshatriya shall be fined one thousand (panas) and be shaved with the urine (of an ass).

376. If a Vaisya or a Kshatriya has connexion with an unguarded Brahmana, let him fine the Vaisya five hundred (panas) and the Kshatriya one thousand.

377. But even these two, if they offend with a Brahmani (not only) guarded (but the wife of an eminent man), shall be punished like a Sudra or be burnt in a fire of dry grass.

378. A Brahmana who carnally knows a guarded Brahmani against her will, shall be fined one thousand (panas); but he shall be made to pay five hundred, if he had connexion with a willing one.

379. Tonsure (of the head) is ordained for a Brahmana (instead of) capital punishment; but (men of) other castes shall suffer capital punishment.

380. Let him never slay a Brahmana, though he have committed all (possible) crimes; let him banish such an (offender), leaving all his property (to him) and (his body) unhurt.

381. No greater crime is known on earth than slaying a Brahmana; a king, therefore, must not even conceive in his mind the thought of killing a Brahmana.

382. If a Vaisya approaches a guarded female of the Kshatriya caste, or a Kshatriya a (guarded) Vaisya woman, they both deserve the same punishment as in the case of an unguarded Brahmana female.

383. A Brahmana shall be compelled to pay a fine of one thousand (panas) if he has intercourse with guarded (females of) those two (castes); for (offending with) a (guarded) Sudra female a fine of one thousand (panas shall be inflicted) on a Kshatriya or a Vaisya.

384. For (intercourse with) an unguarded Kshatriya a fine of five hundred (panas shall fall) on a Vaisya; but (for the same offence) a Kshatriya shall be shaved with the urine (of a donkey) or (pay) the same fine.

385. A Brahmana who approaches unguarded females (of the) Kshatriya or Vaisya (castes), or a Sudra female, shall be fined five hundred

(panas); but (for intercourse with) a female (of the) lowest (castes), one thousand.

386. That king in whose town lives no thief, no adulterer, no defamer, no man guilty of violence, and no committer of assaults, attains the world of Sakra (Indra).

387. The suppression of those five in his dominions secures to a king paramount sovereignty among his peers and fame in the world.

388. A sacrificer who forsakes an officiating priest, and an officiating priest who forsakes a sacrificer, (each being) able to perform his work and not contaminated (by grievous crimes), must each be fined one hundred (panas).

389. Neither a mother, nor a father, nor a wife, nor a son shall be cast off; he who casts them off, unless guilty of a crime causing loss of caste, shall be fined six hundred (panas).

390. If twice-born men dispute among each other concerning the duty of the orders, a king who desires his own welfare should not (hastily) decide (what is) the law.

391. Having shown them due honor, he should, with (the assistance of) Brahmanas, first soothe them by gentle (speech) and afterwards teach them their duty.

392. A Brahmana who does not invite his next neighbour and his neighbour next but one, (though) both (he) worthy (of the honour), to a festival at which twenty Brahmanas are entertained, is liable to a fine of one masha.

393. A Srotriya who does not entertain a virtuous Srotriya at auspicious festive rites, shall be made to pay him twice (the value of) the meal and a masha of gold (as a fine to the king).

394. A blind man, an idiot, (a cripple) who moves with the help of a board, a man full seventy years old, and he who confers benefits on Srotriyas, shall not be compelled by any (king) to pay a tax.

395. Let the king always treat kindly a Srotriya, a sick or distressed man, an infant and an aged or indigent man, a man of high birth, and an honourable man (Arya).

396. A washerman shall wash (the clothes of his employers) gently on a smooth board of Salmaliwood he shall not return the clothes (of one person) for those (of another), nor allow anybody (but the owner) to wear them.

397. A weaver (who has received) ten palas (of thread), shall return (cloth weighing) one pala more; he who acts differently shall be compelled to pay a fine of twelve (panas).

398. Let the king take one-twentieth of that (amount) which men, well acquainted with the settlement of tolls and duties (and) skilful in (estimating the value of) all kinds of merchandise, may fix as the value for each saleable commodity.

399. Let the king confiscate the whole property of (a trader) who out of greed exports goods of which the king has a monopoly or (the export of which is) forbidden.

400. He who avoids a custom-house (or a toll), he who buys or sells at an improper time, or he who makes a false statement in enumerating (his goods), shall be fined eight times (the amount of duty) which he tried to evade.

401. Let (the king) fix (the rates for) the purchase and sale of all marketable goods, having (duly) considered whence they come, whither they go, how long they have been kept, the (probable) profit and the (probable) outlay.

402. Once in five nights, or at the close of each fortnight, let the king publicly settle the prices for the (merchants).

403. All weights and measures must be duly marked, and once in six months let him re-examine them.

404. At a ferry an (empty) cart shall be made to pay one pana, a man's (load) half a pana, an animal and a woman one quarter of a (pana), an unloaded man one-half of a quarter.

405. Carts (laden) with vessels full (of merchandise) shall be made to pay toll at a ferry according to the value (of the goods), empty vessels and men without luggage some trifle.

406. For a long passage the boat-hire must be proportioned to the places and times; know that this (rule refers) to (passages along) the banks of rivers; at sea there is no settled (freight).

407. But a woman who has been pregnant two months or more, an ascetic, a hermit in the forest, and Brahmanas who are students of the Veda, shall not be made to pay toll at a ferry.

408. Whatever may be damaged in a boat by the fault of the boatmen, that shall be made good by the boatmen collectively, (each paying) his share.

409. This decision in suits (brought) by passengers (holds good only) in case the boatmen are culpably negligent on the water; in the case of (an accident) caused by (the will of) the gods, no fine can be (inflicted on them).

410. (The king) should order a Vaisya to trade, to lend money, to cultivate the land, or to tend cattle, and a Sudra to serve the twice-born castes

411. (Some wealthy) Brahmana shall compassionately support both a Kshatriya and a Vaisya, if they are distressed for a livelihood, employing them on work (which is suitable for) their (castes).

412. But a Brahmana who, because he is powerful, out of greed makes initiated (men of the) twice-born (castes) against their will do the work of slaves, shall be fined by the king six hundred (panas).

413. But a Sudra, whether bought or unbought, he may compel to do servile work; for he was created by the Self-existent (Svayambhu) to be the slave of a Brahmana.

414. A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it?

415. There are slaves of seven kinds, (viz.) he who is made a captive under a standard, he who serves for his daily food, he who is born in the house, he who is bought and he who is given, he who is inherited from ancestors, and he who is enslaved by way of punishment.

416. A wife, a son, and a slave, these three are declared to have no property; the wealth which they earn is (acquired) for him to whom they belong.

417. A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his possessions.

418. (The king) should carefully compel Vaisyas and Sudra to perform the work (prescribed) for them; for if these two (castes) swerved from their duties, they would throw this (whole) world into confusion.

419. Let him daily look after the completion of his undertakings, his beasts of burden, and carriages, (the collection of) his revenues and the disbursements, his mines and his treasury.

420. A king who thus brings to a conclusion. all the legal business enumerated above, and removes all sin, reaches the highest state (of bliss).

CHAPTER IX.

1. I will now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be united or separated.

2. Day and night woman must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control.

3. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence.

4. Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not

(his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died.

5. Women must particularly be guarded against evil inclinations, however trifling (they may appear); for, if they are not guarded, they will bring sorrow on two families.

6. Considering that the highest duty of all castes, even weak husbands (must) strive to guard their wives.

7. He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (means of acquiring) merit.

8. The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (gaya), that he is born (gayate) again by her.

9. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure.

10. No man can completely guard women by force; but they can be guarded by the employment of the (following) expedients:

11. Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean, in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.

12. Women, confined in the house under trustworthy and obedient servants, are not (well) guarded; but those who of their own accord keep guard over themselves, are well guarded.

13. Drinking (spirituous liquor), associating with wicked people, separation from the husband, rambling abroad, sleeping (at unseasonable hours), and dwelling in other men's houses, are the six causes of the ruin of women.

14. Women do not care for beauty, nor is their attention fixed on age; (thinking), '(It is enough that) he is a man,' they give themselves to the handsome and to the ugly.

15. Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this (world).

16. Knowing their disposition, which the Lord of creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them.

17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.

18. For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.

19. And to this effect many sacred texts are sung also in the Vedas, in order to (make) fully known the true disposition (of women); hear (now those texts which refer to) the expiation of their (sins).

20. 'If my mother, going astray and unfaithful, conceived illicit desires, may my father keep that seed from me,' that is the scriptural text.

21. If a woman thinks in her heart of anything that would pain her husband, the (above-mentioned text) is declared (to be a means for) completely removing such infidelity.

22. Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river (united) with the ocean.

23. Akshamala, a woman of the lowest birth, being united to Vasishtha and Sarangi, (being united) to Mandapala, became worthy of honour.

24. These and other females of low birth have attained eminence in this world by the respective good qualities of their husbands.

25. Thus has been declared the ever pure popular usage (which regulates the relations) between husband and wife; hear (next) the laws concerning children which are the cause of happiness in this world and after death.

26. Between wives (striyah) who (are destined) to bear children, who secure many blessings, who are worthy of worship and irradiate (their) dwellings, and between the goddesses of fortune (sriyah, who reside) in the houses (of men), there is no difference whatsoever.

27. The production of children, the nurture of those born, and the daily life of men, (of these matters) woman is visibly the cause.

28. Offspring, (the due performance on religious rites, faithful service, highest conjugal happiness and heavenly bliss for the ancestors and oneself, depend on one's wife alone.

29. She who, controlling her thoughts, speech, and acts, violates not her duty towards her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous a faithful (wife, sadhvi)

30. But for disloyalty to her husband a wife is censured among men, and (in her next life) she is born in the womb of a jackal and tormented by diseases, the punishment of her sin.

31. Listen (now) to the following holy discussion, salutary to all men, which the virtuous (of the present day) and the ancient great sages have held concerning male offspring.

32. They (all) say that the male issue (of a woman) belongs to the lord, but with respect to the (meaning of the term) lord the revealed texts differ; some call the begetter (of the child the lord), others declare (that it is) the owner of the soil.

33. By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed; the production of all corporeal beings (takes place) through the union of the soil with the seed.

34. In some cases the seed is more distinguished, and in some the womb of the female; but when both are equal, the offspring is most highly esteemed.

35. On comparing the seed and the receptacle (of the seed), the seed is declared to be more important; for the offspring of all created beings is marked by the characteristics of the seed.

36. Whatever (kind on seed is sown in a field, prepared in due season, (a plant) of that same kind, marked with the peculiar qualities of the seed, springs up in it.

37. This earth, indeed, is called the primeval womb of created beings; but the seed develops not in its development any properties of the womb.

38. In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind.

39. The rice (called) vrihi and (that called) sali, mudga-beans, sesamum, masha-beans, barley, leeks, and sugar-cane, (all) spring up according to their seed.

40. That one (plant) should be sown and another be produced cannot happen; whatever seed is sown, (a plant of) that kind even comes forth.

41. Never therefore must a prudent well-trained man, who knows the Veda and its Angas and desires long life, cohabit with another's wife.

42. With respect to this (matter), those acquainted with the past recite some stanzas, sung by Vayu (the Wind, to show) that seed must not be sown by (any) man on that which belongs to another.

43. As the arrow, shot by (a hunter) who afterwards hits a wounded (deer) in the wound (made by another), is shot in vain, even so the seed, sown on what belongs to another, is quickly lost (to the sower).

44. (Sages) who know the past call this earth (prithivi) even the wife of Prithu; they declare a field to belong to him who cleared away the timber, and a deer to him who (first) wounded it.

45. He only is a perfect man who consists (of three persons united), his wife, himself, and his offspring; thus (says the Veda), and (learned) Brahmanas propound this (maxim) likewise, 'The husband is declared to be one with the wife.'

46. Neither by sale nor by repudiation is a wife released from her husband; such we know the law to be, which the Lord of creatures (Pragapati) made of old.

47. Once is the partition (of the inheritance) made, (once is) a maiden given in marriage, (and) once does (a man) say,' I will give;' each of those three (acts is done) once only.

48. As with cows, mares, female camels, slave-girls, buffalo-cows, she-goats, and ewes, it is not the begetter (or his owner) who obtains the offspring, even thus (it is) with the wives of others.

49. Those who, having no property in a field, but possessing seed-corn, sow it in another's soil, do indeed not receive the grain of the crop which may spring up.

50. If (one man's) bull were to beget a hundred calves on another man's cows, they would belong to the owner of the cows; in vain would the bull have spent his strength.

51. Thus men who have no marital property in women, but sow their seed in the soil of others, benefit the owner of the woman; but the giver of the seed reaps no advantage.

52. If no agreement with respect to the crop has been made between the owner of the field and the owner of the seed, the benefit clearly belongs to the owner of the field; the receptacle is more important than the seed.

53. But if by a special contract (a field) is made over (to another) for sowing, then the owner of the seed and the owner of the soil are both considered in this world as sharers of the (crop).

54. If seed be carried by water or wind into somebody's field and germinates (there), the (plant sprung from that) seed belongs even to the owner of the field, the owner of the seed does not receive the crop.

55. Know that such is the law concerning the offspring of cows, mares, slave-girls, female camels, she-goats, and ewes, as well as of females of birds and buffalo-cows.

56. Thus the comparative importance of the seed and of the womb has been declared to you; I will next propound the law (applicable) to women in times of misfortune.

57. The wife of an elder brother is for his younger (brother) the wife of a Guru; but the wife of the younger is declared (to be) the daughter-in-law of the elder.

58. An elder (brother) who approaches the wife of the younger, and a younger (brother who approaches) the wife of the elder, except in times of misfortune, both become outcasts, even though (they were duly) authorised.

59. On failure of issue (by her husband) a woman who has been authorised, may obtain, (in the) proper (manner prescribed), the desired offspring by (cohabitation with) a brother-in-law or (with some other) Sapinda (of the husband).

60. He (who is) appointed to (cohabit with) the widow shall (approach her) at night anointed with clarified butter and silent, (and) beget one son, by no means a second.

61. Some (sages), versed in the law, considering the purpose of the appointment not to have been attained by those two (on the birth of the first), think that a second (son) may be lawfully procreated on (such) women.

62. But when the purpose of the appointment to (cohabit with) the widow bas been attained in accordance with the law, those two shall behave towards each other like a father and a daughter-in-law.

63. If those two (being thus) appointed deviate from the rule and act from carnal desire, they will both become outcasts, (as men) who defile the bed of a daughter-in-law or of a Guru.

64. By twice-born men a widow must not be appointed to (cohabit with) any other (than her husband); for they who appoint (her) to another (man), will violate the eternal law.

65. In the sacred texts which refer to marriage the appointment (of widows) is nowhere mentioned, nor is the re-marriage of widows prescribed in the rules concerning marriage.

66. This practice which is reprehended by the learned of the twice-born castes as fit for cattle is said (to have occurred) even among men, while Vena ruled.

67. That chief of royal sages who formerly possessed the whole world, caused a confusion of the castes (varna), his intellect being destroyed by lust.

68. Since that (time) the virtuous censure that (man) who in his folly appoints a woman, whose husband died, to (bear) children (to another man).

69. If the (future) husband of a maiden dies after troth verbally plighted, her brother-in-law shall wed her according to the following rule.

70. Having, according to the rule, espoused her (who must be) clad in white garments and be intent on purity, he shall approach her once in each proper season until issue (be had).

71. Let no prudent man, after giving his daughter to one (man), give her again to another; for he who gives (his daughter) whom he had before given, incurs (the guilt of) speaking falsely regarding a human being.

72. Though (a man) may have accepted a damsel in due form, he may abandon (her if she be) blemished, diseased, or deflowered, and (if she have been) given with fraud.

73. If anybody gives away a maiden possessing blemishes without declaring them, (the bridegroom) may annul that (contract) with the evil-minded giver.

74. A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence.

75. If (the husband) went on a journey after providing (for her), the wife shall subject herself to restraints in her daily life; but if he departed without providing (for her), she may subsist by blameless manual work.

76. If the husband went abroad for some sacred duty, (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years.

77. For one year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her.

78. She who shows disrespect to (a husband) who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture.

79. But she who shows aversion towards a mad or outcast (husband), a eunuch, one destitute of manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived of her property.

80. She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous, or wasteful, may at any time be superseded (by another wife).

81. A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay.

82. But a sick wife who is kind (to her husband) and virtuous in her conduct, may be superseded (only) with her own consent and must never be disgraced.

83. A wife who, being superseded, in anger departs from (her husband's) house, must either be instantly confined or cast off in the presence of the family.

84. But she who, though having been forbidden, drinks spirituous liquor even at festivals, or goes to public spectacles or assemblies, shall be fined six krishnalas.

85. If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varna).

86. Among all (twice-born men) the wife of equal caste alone, not a wife of a different caste by any means, shall personally attend her husband and assist him in his daily sacred rites.

87. But he who foolishly causes that (duty) to be performed by another, while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Kandala (sprung from the) Brahmana (caste).

88. To a distinguished, handsome suitor (of) equal (caste) should (a father) give his daughter in accordance with the prescribed rule, though she have not attained (the proper age).

89. (But) the maiden, though marriageable, should rather stop in (the father's) house until death, than that he should ever give her to a man destitute of good qualities.

90. Three years let a damsel wait, though she be marriageable; but after that time let her choose for herself a bridegroom (of) equal (caste and rank).

91. If, being not given in marriage, she herself seeks a husband, she incurs no guilt, nor (does) he whom she weds.

92. A maiden who choses for herself, shall not take with her any ornaments, given by her father or her mother, or her brothers; if she carries them away, it will be theft.

93. But he who takes (to wife) a marriageable damsel, shall not pay any nuptial fee to her father; for the (latter) will lose his dominion over her in consequence of his preventing (the legitimate result of the appearance of) her enemies.

94. A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner.

95. The husband receives his wife from the gods, (he does not wed her) according to his own will; doing what is agreeable to the gods, he must always support her (while she is) faithful.

96. To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife.

97. If, after the nuptial fee has been paid for a maiden, the giver of the fee dies, she shall be given in marriage to his brother, in case she consents.

98. Even a Sudra ought not to take a nuptial fee, when he gives away his daughter; for he who takes a fee sell his daughter, covering (the transaction by another name).

99. Neither ancients nor moderns who were good men have done such (a deed) that, after promising (a daughter) to one man, they have her to another;

100. Nor, indeed, have we heard, even in former creations, of such (a thing as) the covert sale of a daughter for a fixed price, called a nuptial fee.

101. 'Let mutual fidelity continue until death,' this may be considered as the summary of the highest law for husband and wife.

102. Let man and woman, united in marriage, constantly exert themselves, that (they may not be) disunited (and) may not violate their mutual fidelity.

103. Thus has been declared to you the law for a husband and his wife, which is intimately connected with conjugal happiness, and the manner of raising offspring in times of calamity; learn (now the law concerning) the division of the inheritance.

104. After the death of the father and of the mother, the brothers, being assembled, may divide among themselves in equal shares the paternal (and the maternal) estate; for, they have no power (over it) while the parents live.

105. (Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their father.

106. Immediately on the birth of his first-born a man is (called) the father of a son and is freed from the debt to the manes; that (son), therefore, is worthy (to receive) the whole estate.

107. That son alone on whom he throws his debt and through whom he obtains immortality, is begotten for (the fulfilment of) the law; all the rest they consider the offspring of desire.

108. As a father (supports) his sons, so let the eldest support his younger brothers, and let them also in accordance with the law behave towards their eldest brother as sons (behave towards their father).

109. The eldest (son) makes the family prosperous or, on the contrary, brings it to ruin; the eldest (is considered) among men most worthy of honour, the eldest is not treated with disrespect by the virtuous.

110. If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a kinsman.

111. Either let them thus live together, or apart, if (each) desires (to gain) spiritual merit; for (by their living) separate (their) merit increases, hence separation is meritorious.

112. The additional share (deducted) for the eldest shall be one-twentieth (of the estate) and the best of all chattels, for the middlemost half of that, but for the youngest one-fourth.

113. Both the eldest and the youngest shall take (their shares) according to (the rule just) stated (each of) those who are between the eldest and the youngest, shall have the share (prescribed for the) middlemost.

114. Among the goods of every kind the eldest shall take the best (article), and (even a single chattel) which is particularly good, as well as the best of ten (animals).

115. But among (brothers) equally skilled in their occupations, there is no additional share, (consisting of the best animal) among ten; some trifle only shall be given to the eldest as a token of respect.

116. If additional shares are thus deducted, one must allot equal shares (out of the residue to each); but if no deduction is made, the allotment of the shares among them shall be (made) in the following manner.

117. Let the eldest son take one share in excess, the (brother) born next after him one (share) and a half, the younger ones one share each; thus the law is settled.

118. But to the maiden (sisters) the brothers shall severally give (portions) out of their shares, each out of his share one-fourth part; those who refuse to give (it), will become outcasts.

119. Let him never divide (the value of) a single goat or sheep, or a (single beast) with uncloven hoofs; it is prescribed (that) a single goat or sheep (remaining after an equal division, belongs) to the eldest alone.

120. If a younger brother begets a son on the wife of the elder, the division must then be made equally; this the law is settled.

121. The representative (the son begotten on the wife) is not invested with the right of the principal (the eldest brother to an additional share); the principal (became) a father on the procreation (of a son by his younger brother); hence one should give a share to the (son begotten on the wife of the elder brother) according to the rule (stated above).

122. If there be a doubt, how the division shall be made, in case the younger son is born of the elder wife and the elder son of the younger wife,

123. (Then the son) born of the first wife shall take as his additional share one (most excellent) bull; the next best bulls (shall belong) to those (who are) inferior on account of their mothers.

124. But the eldest (son, being) born of the eldest wife, shall receive fifteen cows and a bull, the other sons may then take shares according to (the seniority of) their mothers; that is a settled rule.

125. Between sons born of wives equal (in caste) (and) without (any other) distinction no seniority in right of the mother exists; seniority is declared (to be) according to birth.

126. And with respect to the Subrahmanya (texts) also it is recorded that the invocation (of Indra shall be made) by the first-born, of twins likewise, (conceived at one time) in the wombs (of their mothers) the seniority is declared (to depend) on (actual) birth.

127. He who has no son may make his daughter in the following manner an appointed daughter (putrika, saying to her husband), 'The (male) child, born of her, shall perform my funeral rites.'

128. According to this rule Daksha, himself, lord of created beings, formerly made (all his female offspring) appointed daughters in order to multiply his race.

129. He gave ten to Dharma, thirteen to Kasyapa, twenty-seven to King Soma, honouring (them) with an affectionate heart.

130. A son is even (as) oneself, (such) a daughter is equal to a son; how can another (heir) take the estate, while such (an appointed daughter who is even) oneself, lives?

131. But whatever may be the separate property of the mother, that is the share of the unmarried daughter alone; and the son of an (appointed) daughter shall take the whole estate of (his maternal grandfather) who leaves no son.

132. The son of an (appointed) daughter, indeed, shall (also) take the estate of his (own) father, who leaves no (other) son; he shall (then) present two funeral cakes to his own father and to his maternal grandfather.

133. Between a son's son and the son of an (appointed) daughter there is no difference, neither with respect to worldly matters nor to sacred duties; for their father and mother both sprang from the body of the same (man).

134. But if, after a daughter has been appointed, a son be born (to her father), the division (of the inheritance) must in that (case) be equal; for there is no right of primogeniture for a woman.

135. But if an appointed daughter by accident dies without (leaving) a son, the husband of the appointed daughter may, without hesitation, take that estate.

136. Through that son whom (a daughter), either not appointed or appointed, may bear to (a husband) of equal (caste), his maternal grandfather (has) a son's son; he shall present the funeral cake and take the estate.

137. Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun.

138. Because a son delivers (trayate) his father from the hell called Put, he was therefore called put-tra (a deliverer from Put) by the Self-existent (Svayambhu) himself.

139. Between a son's son and the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world, like the son's son.

140. Let the son of an appointed daughter first present a funeral cake to his mother, the second to her father, the funeral to his father's father.

141. Of the man who has an adopted (Datrima) son possessing all good qualities, that same (son) shall take the inheritance, though brought from another family.

142. An adopted son shall never take the family (name) and the estate of his natural father; the funeral cake follows the family (name) and the estate, the funeral offerings of him who gives (his son in adoption) cease (as far as that son is concerned).

143. The son of a wife, not appointed (to have issue by another), and he whom (an appointed female, already) the mother of a son, bears to her brother-in-law, are both unworthy of a share, (one being) the son of an adulterer and (the other) produced through (mere) lust.

144. Even the male (child) of a female (duly) appointed, not begotten according to the rule (given above), is unworthy of the paternal estate; for he was procreated by an outcast.

145. A son (legally) begotten on such an appointed female shall inherit like a legitimate son of the body; for that seed and the produce belong, according to the law, to the owner of the soil.

146. He who takes care of his deceased brother's estate and of his widow, shall, after raising up a son for his brother, give that property even to that (son).

147. If a woman (duly) appointed bears a son to her brother-in-law or to another (Sapinda), that (son, if he is) begotten through desire, they declare (to be) incapable of inheriting and to be produced in vain.

148. The rules (given above) must be understood (to apply) to a distribution among sons of women of the same (caste); hear (now the law) concerning those begotten by one man on many wives of different (castes).

149. If there be four wives of a Brahmana in the direct order of the castes, the rule for the division (of the estate) among the sons born of them is as follows:

150. The (slave) who tills (the field), the bull kept for impregnating cows, the vehicle, the ornaments, and the house shall be given as an additional portion to the Brahmana (son), and one most excellent share.

151. Let the son of the Brahmana (wife) take three shares of the (remainder of the) estate, the son of the Kshatriya two, the son of the Vaisya a share and a half, and the son of the Sudra may take one share.

152. Or let him who knows the law make ten shares of the whole estate, and justly distribute them according to the following rule:

153. The Brahmana (son) shall take four shares, son of the Kshatriya (wife) three, the son of the Vaisya shall have two parts, the son of the Sudra may take one share.

154. Whether (a Brahmana) have sons or have no sons (by wives of the twice-born castes), the (heir) must, according to the law, give to the son of a Sudra (wife) no more than a tenth (part of his estate).

155. The son of a Brahmana, a Kshatriya, and a Vaisya by a Sudra (wife) receives no share of the inheritance; whatever his father may give to him, that shall be his property.

156. All the sons of twice-born men, born of wives of the same caste, shall equally divide the estate, after the others have given to the eldest an additional share.

157. For a Sudra is ordained a wife of his own caste only (and) no other; those born of her shall have equal shares, even if there be a hundred sons.

158. Among the twelve sons of men whom Manu, sprung from the Self-existent (Svayambhu), enumerates, six are kinsmen and heirs, and six not heirs, (but) kinsmen.

159. The legitimate son of the body, the son begotten on a wife, the son adopted, the son made, the son secretly born, and the son cast off, (are) the six heirs and kinsmen.

160. The son of an unmarried damsel, the son received with the wife, the son bought, the son begotten on a re-married woman, the son self-given, and the son of a Sudra female, (are) the six (who are) not heirs, (but) kinsmen.

161. Whatever result a man obtains who (tries to) cross a (sheet of) water in an unsafe boat, even that result obtains he who (tries to) pass the gloom (of the next world) with (the help of) bad (substitutes for a real) son.

162. If the two heirs of one man be a legitimate son of his body and a son begotten on his wife, each (of the two sons), to the exclusion of the other, shall take the estate of his (natural) father.

163. The legitimate son of the body alone (shall be) the owner of the paternal estate; but, in order to avoid harshness, let him allow a maintenance to the rest.

164. But when the legitimate son of the body divides the paternal estate, he shall give one-sixth or one-fifth part of his father's property to the son begotten on the wife.

165. The legitimate son and the son of the wife (thus) share the father's estate; but the other tell become members of the family, and inherit according to their order (each later named on failure of those named earlier).

166. Him whom a man begets on his own wedded wife, let him know to be a legitimate son of the body (Aurasa), the first in rank.

167. He who was begotten according to the peculiar law (of the Niyoga) on the appointed wife of a dead man, of a eunuch, or of one diseased, is called a son begotten on a wife (Kshetraga).

168. That (boy) equal (by caste) whom his mother or his father affectionately give, (confirming the gift) with (a libation of) water, in times of distress (to a man) as his son, must be considered as an adopted son (Datrima).

169. But he is considered a son made (Kritrima) whom (a man) makes his son, (he being) equal (by caste), acquainted with (the distinctions between) right and wrong, (and) endowed with filial virtues.

170. If (a child) be born in a man's house and his father be not known, he is a son born secretly in the house (Gudhotpanna), and shall belong to him of whose wife he was born.

171. He whom (a man) receives as his son, (after he has been) deserted by his parents or by either of them, is called a son cast off (Apaviddha).

172. A son whom a damsel secretly bears in the house of her father, one shall name the son of an unmarried damsel (Kanina, and declare) such offspring of an unmarried girl (to belong) to him who weds her (afterwards).

173. If one marries, either knowingly or unknowingly, a pregnant (bride), the child in her womb belongs to him who weds her, and is called (a son) received with the bride (Sahodha).

174. If a man buys a (boy), whether equal or unequal (in good qualities), from his father and mother for the sake of having a son, that (child) is called a (son) bought (Kritaka).

175. If a woman abandoned by her husband, or a widow, of her own accord contracts a second marriage and bears (a son), he is called the son of a re-married woman (Paunarbhava).

176. If she be (still) a virgin, or one who returned (to her first husband) after leaving him, she is worthy to again perform with her second (or first deserted) husband the (nuptial) ceremony.

177. He who, having lost his parents or being abandoned (by them) without (just) cause, gives himself to a (man), is called a son self-given (Svayamdatta).

178. The son whom a Brahmana begets through lust on a Sudra female is, (though) alive (parayan), a corpse (sava), and hence called a Parasava (a living corpse).

179. A son who is (begotten) by a Sudra on a female slave, or on the female slave of his slave, may, if permitted (by his father), take a share (of the inheritance); thus the law is settled.

180. These eleven, the son begotten on the wife and the rest as enumerated (above), the wise call substitutes for a son, (taken) in order (to prevent) a failure of the (funeral) ceremonies.

181. Those sons, who have been mentioned in connection with (the legitimate son of the body), being begotten by strangers, belong (in reality) to him from whose seed they sprang, but not to the other (man who took them).

182. If among brothers, sprung from one (father), one have a son, Manu has declared them all to have male offspring through that son.

183. If among all the wives of one husband one have a son, Manu declares them all (to be) mothers of male children through that son.

184. On failure of each better (son), each next inferior (one) is worthy of the inheritance; but if there be many (of) equal (rank), they shall all share the estate.

185. Not brothers, nor fathers, (but) sons take the paternal estate; but the father shall take the inheritance of (a son) who leaves no male issue, and his brothers.

186. To three (ancestors) water must be offered, to three the funeral cake is given, the fourth (descendant is) the giver of these (oblations), the fifth has no connection (with them).

187. Always to that (relative within three degrees) who is nearest to the (deceased) Sapinda the estate shall belong; afterwards a Sakulya shall be (the heir, then) the spiritual teacher or the pupil.

188. But on failure of all (heirs) Brahmanas (shall) share the estate, (who are) versed the in the three Vedas, pure and self-controlled; thus the law is not violated.

189. The property of a Brahmana must never be taken by the king, that is a settled rule; but (the property of men) of other castes the king may take on failure of all (heirs).

190. (If the widow) of (a man) who died without leaving issue, raises up to him a son by a member of the family (Sagotra), she shall deliver to that (son) the whole property which belonged to the (deceased).

191. But if two (sons), begotten by two (different men), contend for the property (in the hands) of their mother, each shall take, to the exclusion of the other, what belonged to his father.

192. But when the mother has died, all the uterine brothers and the uterine sisters shall equally divide the mother's estate.

193. Even to the daughters of those (daughters) something should be given, as is seemly, out of the estate of their maternal grandmother, on the score of affection.

194. What (was given) before the (nuptial) fire, what (was given) on the bridal procession, what was given in token of love, and what was

received from her brother, mother, or father, that is called the sixfold property of a woman.

195. (Such property), as well as a gift subsequent and what was given (to her) by her affectionate husband, shall go to her offspring, (even) if she dies in the lifetime of her husband.

196. It is ordained that the property (of a woman married) according to the Brahma, the Daiva, the Arsha, the Gandharva, or the Pragapatya rite (shall belong) to her husband alone, if she dies without issue.

197. But it is prescribed that the property which may have been given to a (wife) on an Asura marriage or (one of the) other (blamable marriages, shall go) to her mother and to her father, if she dies without issue.

198. Whatever property may have been given by her father to a wife (who has co-wives of different castes), that the daughter (of the) Brahmani (wife) shall take, or that (daughter's) issue.

199. Women should never make a hoard from (the property of) their families which is common to many, nor from their own (husbands' particular) property without permission.

200. The ornaments which may have been worn by women during their husbands' lifetime, his heirs shall not divide; those who divide them become outcasts.

201. Eunuchs and outcasts, (persons) born blind or deaf, the insane, idiots and the dumb, as well as those deficient in any organ (of action or sensation), receive no share.

202. But it is just that (a man) who knows (the law) should give even to all of them food and raiment without stint, according to his ability; he who gives it not will become all outcast.

203. If the eunuch and the rest should somehow or other desire to (take) wives, the offspring of such among them as have children is worthy of a share.

204. Whatever property the eldest (son) acquires (by his own exertion) after the father's death, a share of that (shall belong) to his younger (brothers), provided they have made a due progress in learning.

205. But if all of them, being unlearned, acquire property by their labour, the division of that shall be equal, (as it is) not property acquired by the father; that is a settled rule.

206. Property (acquired) by learning belongs solely to him to whom (it was given), likewise the gift of a friend, a present received on marriage or with the honey-mixture.

207. But if one of the brothers, being able (to maintain himself) by his own occupation, does not desire (a share of the family) property, he may be made separate (by the others) receiving a trifle out of his share to live upon.

208. What one (brother) may acquire by his labour without using the patrimony, that acquisition, (made solely) by his own effort, he shall not share unless by his own will (with his brothers).

209. But if a father recovers lost ancestral property, he shall not divide it, unless by his own will, with his sons, (for it is) self-acquired (property).

210. If brothers, (once) divided and living (again) together (as coparceners), make a second partition, the division shall in that case be equal; in such a case there is no right of primogeniture.

211. If the eldest or the youngest (brother) is deprived of his share, or if either of them dies, his share is not lost (to his immediate heirs).

212. His uterine brothers, having assembled together, shall equally divide it, and those brothers who were reunited (with him) and the uterine sisters.

213. An eldest brother who through avarice may defraud the younger ones, shall no (longer hold the position of) the eldest, shall not receive an (eldest son's additional) share, and shall be punished by the king.

214. All brothers who habitually commit forbidden acts, are unworthy of (a share of) the property, and the eldest shall not make (anything his) separate property without giving (an equivalent) to his younger brothers.

215. If undivided brethren, (living with their father,) together make an exertion (for gain), the father shall on no account give to them unequal shares (on a division of the estate).

216. But a son, born after partition, shall alone take the property of his father, or if any (of the other sons) be reunited with the (father), he shall share with them.

217. A mother shall obtain the inheritance of a son (who dies) without leaving issue, and, if the mother be dead, the paternal grandmother shall take the estate.

218. And if, after all the debts and assets have been duly distributed according to the rule, any (property) be afterwards discovered, one must divide it equally.

219. A dress, a vehicle, ornaments, cooked food, water, and female (slaves), property destined for pious uses or sacrifices, and a pasture-ground, they declare to be indivisible.

220. The division (of the property) and the rules for allotting (shares) to the (several) sons, those begotten on a wife and the rest, in (due) order, have been thus declared to you; hear (now) the laws concerning gambling.

221. Gambling and betting let the king exclude from his realm; those two vices cause the destruction of the kingdoms of princes.

222. Gambling and betting amount to open theft; the king shall always exert himself in suppressing both (of them).

223. When inanimate (things) are used (for staking money on them), that is called among men gambling (dyuta), when animate beings are used (for the same purpose), one must know that to be betting (samahvaya).

224. Let the king corporally punish all those (persons) who either gamble and bet or afford (an opportunity for it), likewise Sudras who assume the distinctive marks of twice-born (men).

225. Gamblers, dancers and singers, cruel men, men belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, let him instantly banish from his town.

226. If such (persons who are) secret thieves, dwell in the realm of a king, they constantly harass his good subjects by their forbidden practices.

227. In a former Kalpa this (vice of) gambling has been seen to cause great enmity; a wise man, therefore, should not practise it even for amusement.

228. On every man who addicts himself to that (vice) either secretly or openly, the king may inflict punishment according to his discretion.

229. But a Kshatriya, a Vaisya, and a Sudra who are unable to pay a fine, shall discharge the debt by labour; a Brahmana shall pay it by installments.

230. On women, infants, men of disordered mind, the poor and the sick, the king shall inflict punishment with a whip, a cane, or a rope and the like.

231. But those appointed (to administer public) affairs, who, baked by the fire of wealth, mar the business of suitors, the king shall deprive of their property.

232. Forgers of royal edicts, those who corrupt his ministers, those who slay women, infants, or Brahmanas, and those who serve his enemies, the king shall put to death.

233. Whenever any (legal transaction) has been completed or (a punishment) been inflicted according to the law, he shall sanction it and not annul it.

234. Whatever matter his ministers or the judge may settle improperly, that the king himself shall (re-) settle and fine (them) one thousand (panas).

235. The slayer of a Brahmana, (A twice-born man) who drinks (the spirituous liquor called) Sura, he who steals (the gold of a Brahmana), and he who violates a Guru's bed, must each and all be considered as men who committed mortal sins (mahapataka).

236. On those four even, if they do not perform a penance, let him inflict corporal punishment and fines in accordance with the law.

237. For violating a Guru's bed, (the mark of) a female part shall be (impressed on the forehead with a hot iron); for drinking (the spirituous liquor called) Sura, the sign of a tavern; for stealing (the gold of a Brahmana), a dog's foot; for murdering a Brahmana, a headless corpse.

238. Excluded from all fellowship at meals, excluded from all sacrifices, excluded from instruction and from matrimonial alliances, abject and excluded from all religious duties, let them wander over (this) earth.

239. Such (persons) who have been branded with (indelible) marks must be cast off by their paternal and maternal relations, and receive neither compassion nor a salutation; that is the teaching of Manu.

240. But (men of) all castes who perform the prescribed penances, must not be branded on the forehead by the king, but shall be made to pay the highest amercement.

241. For (such) offences the middlemost amercement shall be inflicted on a Brahmana, or he may be banished from the realm, keeping his money and his chattels.

242. But (men of) other (castes), who have unintentionally committed such crimes, ought to be deprived of their whole property; if (they committed them) intentionally, they shall be banished.

243. A virtuous king must not take for himself the property of a man guilty of mortal sin; but if he takes it out of greed, he is tainted by that guilt (of the offender).

244. Having thrown such a fine into the water, let him offer it to Varuna, or let him bestow it on a learned and virtuous Brahmana.

245. Varuna is the lord of punishment, for he holds the sceptre even over kings; a Brahmana who has learnt the whole Veda is the lord of the whole world.

246. In that (country), where the king avoids taking the property of (mortal) sinners, men are born in (due) time (and are) long-lived,

247. And the crops of the husbandmen spring up, each as it was sown, and the children die not, and no misshaped (offspring) is born.

248. But the king shall inflict on a base-born (Sudra), who intentionally gives pain to Brahmanas, various (kinds of) corporal punishment which cause terror.

249. When a king punishes an innocent (man), his guilt is considered as great as when he sets free a guilty man; but (he acquires) merit when he punishes (justly).

250. Thus the (manner of) deciding suits (falling) under the eighteen titles, between two litigant parties, has been declared at length.

251. A king who thus duly fulfils his duties in accordance with justice, may seek to gain countries which he has not yet gained, and shall duly protect them when he has gained them.

252. Having duly settled his country, and having built forts in accordance with the Institutes, he shall use his utmost exertions to remove (those men who are nocuous like) thorns.

253. By protecting those who live as (becomes) Aryans and by removing the thorns, kings, solely intent on guarding their subjects, reach heaven.

254. The realm of that king who takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven.

255. But if his kingdom be secure, protected by the strength of his arm, it will constantly flourish like a (well)- watered tree.

256. Let the king who sees (everything) through his spies, discover the two sorts of thieves who deprive others of their property, both those who (show themselves) openly and those who (lie) concealed.

257. Among them, the open rogues (are those) who subsist by (cheating in the sale of) various marketable commodities, but the concealed rogues are burglars, robbers in forests, and so forth.

258. Those who take bribes, cheats and rogues, gamblers, those who live by teaching (the performance of) auspicious ceremonies, sanctimonious hypocrites, and fortune-tellers,

259. Officials of high rank and physicians who act improperly, men living by showing their proficiency in arts, and clever harlots,

260. These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Aryans who wear the marks of Aryans, he should know to be thorns (in the side of his people).

261. Having detected them by means of trustworthy persons, who, disguising themselves, (pretend) to follow the same occupations and by means of spies, wearing various disguises, he must cause them to be instigated (to commit offences), and bring them into his power.

262. Then having caused the crimes, which they committed by their several actions, to be proclaimed in accordance with the facts, the king shall duly punish them according to their strength and their crimes.

263. For the wickedness of evil-minded thieves, who secretly prowl over this earth, cannot be restrained except by punishment.

264. Assembly-houses, houses where water is distributed or cakes are sold, brothels, taverns and victualler's shops, cross-roads, well-known trees, festive assemblies, and play-houses and concert-rooms,

265. Old gardens, forests, the shops of artisans, empty dwellings, natural and artificial groves,

266. These and the like places the king shall cause to be guarded by companies of soldiers, both stationary and patrolling, and by spies, in order to keep away thieves.

267. By the means of clever reformed thieves, who associate with such (rogues), follow them and know their various machinations, he must detect and destroy them.

268. Under the pretext of (offering them) various dainties, of introducing them to Brahmanas, and on the pretence of (showing them) feats of strength, the (spies) must make them meet (the officers of justice).

269. Those among them who do not come, and those who suspect the old (thieves employed by the king), the king shall attack by force and slay together with their friends, blood relations, and connexions.

270. A just king shall not cause a thief to be put to death, (unless taken) with the stolen goods (in his possession); him who (is taken) with the stolen goods and the implements (of burglary), he may, without hesitation, cause to be slain.

271. All those also who in villages give food to thieves or grant them room for (concealing their implements), he shall cause to be put to death.

272. Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like thieves, (if they remain) inactive in attacks (by robbers).

273. Moreover if (a man), who subsists by (the fulfilment of) the law, departs from the established rule of the law, the (king) shall severely punish him by a fine, (because he) violated his duty.

274. Those who do not give assistance according to their ability when a village is being plundered, a dyke is being destroyed, or a highway robbery committed, shall be banished with their goods and chattels.

275. On those who rob the king's treasury and those who persevere in opposing (his commands), he shall inflict various kinds of capital punishment, likewise on those who conspire with his enemies.

276. But the king shall cut off the hands of those robbers who, breaking into houses, commit thefts at night, and cause them to be impaled on a pointed stake.

277. On the first conviction, let him cause two fingers of a cut-purse to be amputated; on the second, one hand and one foot; on the third, he shall suffer death.

278. Those who give (to thieves) fire, food, arms, or shelter, and receivers of stolen goods, the ruler shall punish like thieves.

279. Him who breaks (the dam of) a tank he shall slay (by drowning him) in water or by (some other) (mode of) capital punishment; or the offender may repair the (damage), but shall be made to pay the highest amercement.

280. Those who break into a (royal) storehouse, an armoury, or a temple, and those who steal elephants, horses, or chariots, he shall slay without hesitation.

281. But he who shall take away the water of a tank, made in ancient times, or shall cut off the supply of water, must be made to pay the first (or lowest) amercement.

282. But he who, except in a case of extreme necessity, drops filth on the king's high-road, shall pay two karshapanas and immediately remove (that) filth.

283. But a person in urgent necessity, an aged man, a pregnant woman, or a child, shall be reprimanded and clean the (place); that is a settled rule.

284. All physicians who treat (their patients) wrongly (shall pay) a fine; in the case of animals, the first (or lowest); in the case of human beings, the middlemost (amercement).

285. He who destroys a bridge, the flag (of a temple or royal palace), a pole, or images, shall repair the whole (damage) and pay five hundred (panas).

286. For adulterating unadulterated commodities, and for breaking gems or for improperly boring (them), the fine is the first (or lowest) amercement.

287. But that man who behaves dishonestly to honest (customers) or cheats in his prices, shall be fined in the first or in the middlemost amercement.

288. Let him place all prisons near a high-road, where the suffering and disfigured offenders can be seen.

289. Him who destroys the wall (of a town), or fills up the ditch (round a town), or breaks a (town)- gate, he shall instantly banish.

290. For all incantations intended to destroy life, for magic rites with roots (practised by persons) not related (to him against whom they are directed), and for various kinds of sorcery, a fine of two hundred (panas) shall be inflicted.

291. He who sells (for seed-corn that which is) not seed-corn, he who takes up seed (already sown), and he who destroys a boundary (-mark), shall be punished by mutilation.

292. But the king shall cause a goldsmith who behaves dishonestly, the most nocuous of all the thorns, to be cut to pieces with razors.

293. For the theft of agricultural implements, of arms and of medicines, let the king award punishment, taking into account the time (of the offence) and the use (of the object).

294. The king and his minister, his capital, his realm, his treasury, his army, and his ally are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seven limbs (anga).

295. But let him know (that) among these seven constituent parts of a kingdom (which have been enumerated) in due order, each earlier (named) is more important and (its destruction) the greater calamity.

296. Yet in a kingdom containing seven constituent parts, which is upheld like the triple staff (of an ascetic), there is no (single part) more important (than the others), by reason of the importance of the qualities of each for the others.

297. For each part is particularly qualified for (the accomplishment of) certain objects, (and thus) each is declared to be the most important for that particular purpose which is effected by its means.

298. By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;

299. Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations.

300. (Though he be) ever so much tired (by repeated failures), let him begin his operations again and again; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings.

301. The various ways in which a king behaves (resemble) the Krita, Treta, Dvapara, and Kali ages; hence the king is identified with the ages (of the world).

302. Sleeping he represents the Kali (or iron age), waking the Dvapara (or brazen) age, ready to act the Treta (or silver age), but moving (actively) the Krita (or golden) age.

303. Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the Earth.

304. As Indra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra, shower benefits on his kingdom.

305. As the Sun during eight months (imperceptibly) draws up the water with his rays, even so let him gradually draw his taxes from his kingdom; for that is the office in which he resembles the Sun.

306. As the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies; that is the office in which he resembles the Wind.

307. As Yama at the appointed time subjects to his rule both friends and foes, even so all subjects must be controlled by the king; that is the office in which he resembles Yama.

308. As (a sinner) is seen bound with ropes by Varuna, even so let him punish the wicked; that is his office in which he resembles Varuna.

309. He is a king, taking upon himself the office of the Moon, whose (appearance) his subjects (greet with as great joy) as men feel on seeing the full moon.

310. (If) he is ardent in wrath against criminals and endowed with brilliant energy, and destroys wicked vassals, then his character is said (to resemble) that of Fire.

311. As the Earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the office of the Earth.

312. Employing these and other means, the king shall, ever untired, restrain thieves both in his own dominions and in (those of) others.

313. Let him not, though fallen into the deepest distress, provoke Brahmanas to anger; for they, when angered, could instantly destroy him together with his army and his vehicles.

314. Who could escape destruction, when he provokes to anger those (men), by whom the fire was made to consume all things, by whom the (water of the) ocean was made undrinkable, and by whom the moon was made to wane and to increase again?

315. Who could prosper, while he injures those (men) who provoked to anger, could create other worlds and other guardians of the world, and deprive the gods of their divine station?

316. What man, desirous of life, would injure them to whose support the (three) worlds and the gods ever owe their existence, and whose wealth is the Veda?

317. A Brahmana, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt-oblation) or not carried forth, is a great divinity.

318. The brilliant fire is not contaminated even in burial-places, and, when presented with oblations (of butter) at sacrifices, it again increases mightily.

319. Thus, though Brahmanas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity.

320. When the Kshatriyas become in any way overbearing towards the Brahmanas, the Brahmanas themselves shall duly restrain them; for the Kshatriyas sprang from the Brahmanas.

321. Fire sprang from water, Kshatriyas from Brahmanas, iron from stone; the all-penetrating force of those (three) has no effect on that whence they were produced.

322. Kshatriyas prosper not without Brahmanas, Brahmanas prosper not without Kshatriyas; Brahmanas and Kshatriyas, being closely united, prosper in this (world) and in the next.

323. But (a king who feels his end drawing nigh) shall bestow all his wealth, accumulated from fines, on Brahmanas, make over his kingdom to his son, and then seek death in battle.

324. Thus conducting himself (and) ever intent on (discharging) his royal duties, a king shall order all his servants (to work) for the good of his people.

325. Thus the eternal law concerning the duties of a king has been fully declared; know that the following rules apply in (due) order to the duties of Vaisyas and Sudras.

326. After a Vaisya has received the sacraments and has taken a wife, he shall be always attentive to the business whereby he may subsist and to (that of) tending cattle.

327. For when the Lord of creatures (Pragapati) created cattle, he made them over to the Vaisya; to the Brahmana, and to the king he entrusted all created beings.

328. A Vaisya must never (conceive this) wish, I will not keep cattle; and if a Vaisya is willing (to keep them), they must never be kept by (men of) other (castes).

329. (A Vaisya) must know the respective value of gems, of pearls, of coral, of metals, of (cloth) made of thread, of perfumes, and of condiments.

330. He must be acquainted with the (manner of) sowing of seeds, and of the good and bad qualities of fields, and he must perfectly know all measures and weights.

331. Moreover, the excellence and defects of commodities, the advantages and disadvantages of (different) countries, the (probable) profit and loss on merchandise, and the means of properly rearing cattle.

332. He must be acquainted with the (proper), wages of servants, with the various languages of men, with the manner of keeping goods, and (the rules of) purchase and sale.

333. Let him exert himself to the utmost in order to increase his property in a righteous manner, and let him zealously give food to all created beings.

334. But to serve Brahmanas (who are) learned in the Vedas, householders, and famous (for virtue) is the highest duty of a Sudra, which leads to beatitude.

335. (A Sudra who is) pure, the servant of his betters, gentle in his speech, and free from pride, and always seeks a refuge with Brahmanas, attains (in his next life) a higher caste.

336. The excellent law for the conduct of the (four) castes (varna), (when they are) not in distress, has been thus promulgated; now hear in order their (several duties) in times of distress.

CHAPTER X.

1. Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule.

2. The Brahmana must know the means of subsistence (prescribed) by law for all, instruct the others, and himself live according to (the law)

3. On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahmana is the lord of (all) castes (varna).

4. Brahmana, the Kshatriya, and the Vaisya castes (varna) are the twice-born ones, but the fourth, the Sudra, has one birth only; there is no fifth (caste).

5. In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers)

6. Sons, begotten by twice-born man on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers.

7. Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower.

8. From a Brahmana a with the daughter of a Vaisya is born (a son) called an Ambashtha, with the daughter of a sudra a Nishada, who is also called Parasava.

9. From a Kshatriya and the daughter of a Sudra springs a being, called Ugra, resembling both a Kshatriya and a Sudra, ferocious in his manners, and delighting in cruelty.

10. Children of a Brahmana by (women of) the three (lower) castes, of a Kshatriya by (wives of) the two (lower) castes, and of a Vaisya by (a wife of) the one caste (below him) are all six called base-born (apasada).

11. From a Kshatriya by the daughter of a Brahmana is born (a son called) according to his caste (gati) a Suta; from a Vaisya by females of the royal and the Brahmana (castes) spring a Magadha and a Vaideha.

12. From a Sudra are born an Ayogava, a Kshattri, and a Kandala, the lowest of men, by Vaisya, Kshatriya, and Brahmana) females, (sons who owe their origin to) a confusion of the castes.

13. As an Ambashtha and an Ugra, (begotten) in the direct order on (women) one degree lower (than their husbands) are declared (to be), even so are a Kshattri and a Vaidehaka, though they were born in the inverse order of the castes (from mothers one degree higher than the fathers).

14. Those sons of the twice-born, begotten on wives of the next lower castes, who have been enumerated in due order, they call by the name Anantaras (belonging to the next lower caste), on account of the blemish (inherent) in their mothers.

15. A Brahmana begets on the daughter of an Ugra an Avrita, on the daughter of an Ambashtha an Abhira, but on a female of the Ayogava (caste) a Dhigvana.

16. From a Sudra spring in the inverse order (by females of the higher castes) three base-born (sons, apasada), an Ayogava, a Kshattri, and a Kandala, the lowest of men;

17. From a Vaisya are born in the inverse order of the castes a Magadha and a Vaideha, but from a Kshatriya a Suta only; these are three other base-born ones (apasada).

18. The son of a Nishada by a Sudra female becomes a Pukkasa by caste (gati), but the son of a Sudra by a Nishada female is declared to be a Kukkutaka.

19. Moreover, the son of by Kshattri by an Ugra female is called a Svapaka; but one begotten by a Vaidehaka on an Ambashtha female is named a Vena.

20. Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Savitri, one must designate by the appellation Vratyas.

21. But from a Vratya (of the) Brahmana (caste) spring the wicked Bhriggakantaka, the Avantya, the Vatadhana, the Pushpadha, and the Saikha.

22. From a Vratya (of the) Kshatriya (caste), the Ghalla, the Malla, the Likkhivi, the Nata, the Karana, the Khasa, and the Dravida.

23. From a Vratya (of the) Vaisya (caste) are born a Sudhanvan, an Akarya, a Karusha, a Viganman, a Maitra, and a Satvata.

24. By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion the castes.

25. I will (now) fully enumerate those (sons) of mixed origin, who are born of Anulomas and of Pratilomas, and (thus) are mutually connected.

26. The Suta, the Vaidehaka, the Kandala, that lowest of mortals, the Magadha, he of the Kshattri caste (gati), and the Ayogava,

27. These six (Pratilomas) beget similar races (varna) on women of their own (caste), they (also) produce (the like) with females of their mother's caste (gati), and with females (of) higher ones.

28. As a (Brahmana) begets on (females of) two out of the three (twice-born castes a son similar to) himself, (but inferior) on account of the lower degree (of the mother), and (one equal to himself) on a female of his own race, even so is the order in the case of the excluded (races, vahya).

29. Those (six mentioned above) also beget, the one on the females of the other, a great many (kinds of) despicable (sons), even more sinful than their (fathers), and excluded (from the Aryan community, vahya).

30. Just as a Sudra begets on a Brahmana female a being excluded (from the Aryan community), even so (a person himself) excluded pro creates with (females of) the four castes (varna, sons) more (worthy of being) excluded (than he himself).

31. But men excluded (by the Aryans, vahya), who approach females of higher rank, beget races (varna) still more worthy to be excluded, low men (hina) still lower races, even fifteen (in number).

32. A Dasyu begets on an Ayogava (woman) a Sairandhra, who is skilled in adorning and attending (his master), who, (though) not a slave, lives like a slave, (or) subsists by snaring (animals).

33. A Vaideha produces (with the same) a sweet-voiced Maitreyaka, who, ringing a bell at the appearance of dawn, continually. praises (great) men.

34. A Nishada begets (on the same) a Margava (or) Dasa, who subsists by working as a boatman, (and) whom the inhabitants of Aryavarta call a Kaivarta.

35. Those three base-born ones are severally begot on Ayogava women, who wear the clothes of the dead, are wicked, and eat reprehensible food.

36. From a Nishada springs (by a woman of the Vaideha caste) a Karavara, who works in leather; and from a Vaidehaka (by women of the Karavara and Nishada castes), an Andhra and a Meda, who dwell outside the village.

37. From a Kandala by a Vaideha woman is born a Pandusopaka, who deals in cane; from a Nishada (by the same) an Ahindika.

38. But from a Kandala by a Pukkasa woman is born the sinful Sopaka, who lives by the occupations of his sire, and is ever despised by good men.

39. A Nishada woman bears to a Kandala a son (called) Antyavasayin, employed in burial-grounds, and despised even by those excluded (from the Aryan community).

40. These races, (which originate) in a confusion (of the castes and) have been described according to their fathers and mothers, may be known by their occupations, whether they conceal or openly show themselves.

41. Six sons, begotten (by Aryans) on women of equal and the next lower castes (Anantara), have the duties of twice-born men; but all those born in consequence of a violation (of the law) are, as regards their duties, equal to Sudras.

42. By the power of austerities and of the seed (from which they sprang), these (races) obtain here among men more exalted or lower rank in successive births.

43. But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of Kshatriyas have gradually sunk in this world to the condition of Sudras;

44. (Viz.) the Paundrakas, the Kodas, the Dravidas, the Kambogas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinas, the Kiratas, and the Daradas.

45. All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlekkhas (barbarians) or that of the Aryans.

46. Those who have been mentioned as the base-born (offspring, apasada) of Aryans, or as produced in consequence of a violation (of the law, apadhvamsaga), shall subsist by occupations reprehended by the twice-born.

47. To Sutas (belongs) the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhas, trade;

48. Killing fish to Nishadas; carpenters' work to the Ayogava; to Medas, Andhras, Kunkus, and Madgus, the slaughter of wild animals;

49. To Kshattris, Ugras, and Pukkasas, catching and killing (animals) living in holes; to Dhigvanas, working in leather; to Venas, playing drums.

50. Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known (by certain marks), and subsisting by their peculiar occupations.

51. But the dwellings of Kandalas and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys.

52. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.

53. A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals.

54. Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.

55. By day they may go about for the purpose of their work, distinguished by marks at the king's command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule.

56. By the king's order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals.

57. A man of impure origin, who belongs not to any caste, (varna, but whose character is) not known, who, (though) not an Aryan, has the appearance of an Aryan, one may discover by his acts.

58. Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin.

59. A base-born man either resembles in character his father, or his mother, or both; he can never conceal his real nature.

60. Even if a man, born in a great family, sprang from criminal intercourse, he will certainly possess the faults of his (father), be they small or great.

61. But that kingdom in which such bastards, sullying (the purity of) the castes, are born, perishes quickly together with its inhabitants.

62. Dying, without the expectation of a reward, for the sake of Brahmanas and of cows, or in the defence of women and children, secures beatitude to those excluded (from the Aryan community, vahya.)

63. Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity, and control of

the organs, Manu has declared to be the summary of the law for the four castes.

64. If (a female of the caste), sprung from a Brahmana and a Sudra female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation.

65. (Thus) a Sudra attains the rank of a Brahmana, and (in a similar manner) a Brahmana sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaisya.

66. If (a doubt) should arise, with whom the preeminence (is, whether) with him whom an Aryan by chance begot on a non-Aryan female, or (with the son) of a Brahmana woman by a non-Aryan,

67. The decision is as follows: 'He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to a non-Aryan father (is and remains) unlike to an Aryan.'

68. The law prescribes that neither of the two shall receive the sacraments, the first (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes.

69. As good seed, springing up in good soil, turns out perfectly well, even so the son of an Aryan by an Aryan woman is worthy of all the sacraments.

70. Some sages declare the seed to be more important, and others the field; again others (assert that) the seed and the field (are equally important); but the legal decision on this point is as follows:

71. Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren.

72. As through the power of the seed (sons) born of animals became sages who are honoured and praised, hence the seed is declared to be more important.

73. Having considered (the case of) a non-Aryan who acts like an Aryan, and (that of) an Aryan who acts like a non-Aryan, the creator declared, 'Those two are neither equal nor unequal.'

74. Brahmanas who are intent on the means (of gaining union with) Brahman and firm in (discharging) their duties, shall live by duly performing the following six acts, (which are enumerated) in their (proper) order.

75. Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts (prescribed) for a Brahmana.

76. But among the six acts (ordained) for him three are his means of subsistence, (viz.) sacrificing for others, teaching, and accepting gifts from pure men.

77. (Passing) from the Brahmana to the Kshatriya, three acts (incumbent on the former) are forbidden, (viz.) teaching, sacrificing for others, and, thirdly, the acceptance of gifts.

78. The same are likewise forbidden to a Vaisya, that is a settled rule; for Manu, the lord of creatures (Pragapati), has not prescribed them for (men of) those two (castes).

79. To carry arms for striking and for throwing (is prescribed) for Kshatriyas as a means of subsistence; to trade, (to rear) cattle, and agriculture for Vaisyas; but their duties are liberality, the study of the Veda, and the performance of sacrifices.

80. Among the several occupations the most commendable are, teaching the Veda for a Brahmana, protecting (the people) for a Kshatriya, and trade for a Vaisya.

81. But a Brahmana, unable to subsist by his peculiar occupations just mentioned, may live according to the law applicable to Kshatriyas; for the latter is next to him in rank.

82. If it be asked, 'How shall it be, if he cannot maintain himself by either (of these occupations?' the answer is), he may adopt a Vaisya's mode of life, employing himself in agriculture and rearing cattle.

83. But a Brahmana, or a Kshatriya, living by a Vaisya's mode of subsistence, shall carefully avoid (the pursuit of) agriculture, (which causes) injury to many beings and depends on others.

84. (Some) declare that agriculture is something excellent, (but) that means of subsistence is blamed by the virtuous; (for) the wooden (implement) with iron point injuries the earth and (the beings) living in the earth.

85. But he who, through a want of means of subsistence, gives up the strictness with respect to his duties, may sell, in order to increase his wealth, the commodities sold by Vaisyas, making (however) the (following) exceptions.

86. He must avoid (selling) condiments of all sorts, cooked food and sesamum, stones, salt, cattle, and human (beings),

87. All dyed cloth, as well as cloth made of hemp, or flax, or wool, even though they be not dyed, fruit, roots, and (medical) herbs

88. Water, weapons, poison, meat, Soma, and perfumes of all kinds, fresh milk, honey, sour milk, clarified butter, oil, wax, sugar, Kusa-grass;

89. All beasts of the forest, animals with fangs or tusks, birds, spirituous liquor, indigo, lac, and all one-hoofed beasts.

90. But he who subsists by agriculture, may at pleasure sell unmixed sesamum grains for sacred purposes, provided he himself has grown them and has not kept them long.

91. If he applies sesamum to any other purpose but food, anointing, and charitable gifts, he will be born (again) as a worm and, together with his ancestors, be plunged into the ordure of dogs.

92. By (selling) flesh, salt, and lac a Brahmana at once becomes an outcast; by selling milk he becomes (equal to) a Sudra in three days.

93. But by willingly selling in this world other (forbidden) commodities, a Brahmana assumes after seven nights the character of a Vaisya.

94. Condiments may be bartered for condiments, but by no means salt for (other) condiments; cooked food (may be exchanged) for (other kinds of) cooked food, and sesamum seeds for grain in equal quantities.

95. A Kshatriya who has fallen into distress, may subsist by all these (means); but he must never arrogantly adopt the mode of life (prescribed for his) betters.

96. A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish.

97. It is better (to discharge) one's own (appointed) duty incompletely than to perform completely that of another; for he who lives according to the law of another (caste) is instantly excluded from his own.

98. A Vaisya who is unable to subsist by his own duties, may even maintain himself by a Sudra's mode of life, avoiding (however) acts forbidden (to him), and he should give it up, when he is able (to do so).

99. But a Sudra, being unable to find service with the twice-born and threatened with the loss of his sons and wife (through hunger), may maintain himself by handicrafts.

100. (Let him follow) those mechanical occupations and those various practical arts by following which the twice-born are (best) served.

101. A Brahmana who is distressed through a want of means of subsistence and pines (with hunger), (but) unwilling to adopt a Vaisya's mode of life and resolved to follow his own (prescribed) path, may act in the following manner.

102. A Brahmana who has fallen into distress may accept (gifts) from anybody; for according to the law it is not possible (to assert) that anything pure can be sullied.

103. By teaching, by sacrificing for, and by accepting gifts from despicable (men) Brahmanas (in distress) commit not sin; for they (are as pure) as fire and water.

104. He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud.

105. Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, since he (only) sought a remedy against famishing.

106. Vamadeva, who well knew right and wrong, did not sully himself when, tormented (by hunger), he desired to eat the flesh of a dog in order to save his life.

107. Bharadvaga, a performer of great austerities, accepted many cows from the carpenter Bribu, when he was starving together with his sons in a lonely forest.

108. Visvamitra, who well knew what is right or wrong, approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it the hands of a Kandala.

109. On (comparing) the acceptance (of gifts from low men), sacrificing (for them), and teaching (them), the acceptance of gifts is the meanest (of those acts) and (most) reprehensible for a Brahmana (on account of its results) in the next life.

110. (For) assisting in sacrifices and teaching are (two acts) always performed for men who have received the sacraments; but the acceptance of gifts takes place even in (case the giver is) a Sudra of the lowest class.

111. The guilt incurred by offering sacrifices for teaching (unworthy men) is removed by muttering (sacred texts) and by burnt offerings, but that incurred by accepting gifts (from them) by throwing (the gifts) away and by austerities.

112. A Brahmana who is unable to maintain himself, should (rather) glean ears or grains from (the field of) any (man); gleaning ears is better than accepting gifts, picking up single grains is declared to be still more laudable.

113. If Brahmanas, who are Snatakas, are pining with hunger, or in want of (utensils made of) common metals, or of other property, they may ask the king for them; if he is not disposed to be liberal, he must be left.

114. (The acceptance on an untilled field is less blamable than (that of) a tilled one; (with respect to) cows, goats, sheep, gold, grain, and cooked food, (the acceptance of) each earlier-named (article is less blamable than of the following ones).

115. There are seven lawful modes of acquiring property, (viz.) inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men.

116. Learning, mechanical arts, work for wages, service, rearing cattle, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in times of distress).

117. Neither a Brahmana, nor a Kshatriya must lend (money at) interest; but at his pleasure (either of them) may, in times of distress when he requires money) for sacred purposes, lend to a very sinful man at a small interest.

118. A Kshatriya (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability.

119. His peculiar duty is conquest, and he must not turn back in danger; having protected the Vaisyas by his weapons, he may cause the legal tax to be collected;

120. (Viz.) from Vaisyas one-eighth as the tax on grain, one-twentieth (on the profits on gold and cattle), which amount at least to one Karshapana; Sudras, artisans, and mechanics (shall) benefit (the king) by (doing) work (for him).

121. If a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya.

122. But let a (Sudra) serve Brahmanas, either for the sake of heaven, or with a view to both (this life and the next); for he who is called the servant of a Brahmana thereby gains all his ends.

123. The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.

124. They must allot to him out of their own family (-property) a suitable maintenance, after considering his ability, his industry, and the number of those whom he is bound to support.

125. The remnants of their food must be given to him, as well as their old clothes, the refuse of their grain, and their old household furniture.

126. A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.

127. (Sudras) who are desirous to gain merit, and know (their) duty, commit no sin, but gain praise, if they imitate the practice of virtuous men without reciting sacred texts.

128. The more a (Sudra), keeping himself free from envy, imitates the behaviour of the virtuous, the more he gains, without being censured, (exaltation in) this world and the next.

129. No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas.

130. The duties of the four castes (varna) in times of distress have thus been declared, and if they perform them well, they will reach the most blessed state.

131. Thus all the legal rules for the four castes have been proclaimed; I next will promulgate the auspicious rules for penances.

CHAPTER XI.

1. Him who wishes (to marry for the sake of having) offspring, him who wishes to perform a sacrifice, a traveller, him who has given away all his property, him who begs for the sake of his teacher, his father, or his mother, a student of the Veda, and a sick man,

2. These nine Brahmanas one should consider as Snatakas, begging in order to fulfil the sacred law; to such poor men gifts must be given in proportion to their learning.

3. To these most excellent among the twice-born, food and presents (of money) must be given; it is declared that food must be given to others outside the sacrificial enclosure.

4. But a king shall bestow, as is proper, jewels of all sorts, and presents for the sake of sacrifices on Brahmanas learned in the Vedas.

5. If a man who has a wife weds a second wife, having begged money (to defray the marriage expenses, he obtains) no advantage but sensual enjoyment; but the issue (of his second marriage belongs) to the giver of the money.

6. One should give, according to one's ability, wealth to Brahmanas learned in the Veda and living alone; (thus) one obtains after death heavenly bliss.

7. He who may possess (a supply of) food sufficient to maintain those dependant on him during three years or more than that, is worthy to drink the Soma-juice.

8. But a twice-born man, who, though possessing less than that amount of property, nevertheless drinks the Soma-juice, does not derive any benefit from that (act), though he may have formerly drunk the Soma-juice.

9. (If) an opulent man (is) liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets (of fame, but afterwards) make him swallow the poison (of punishment in hell).

10. If (a man) does anything for the sake of his happiness in another world, to the detriment of those whom he is bound to maintain, that produces evil results for him, both while he lives and when he is dead.

11. If a sacrifice, (offered) by (any twice-born) sacrificer, (and) especially by a Brahmana, must remain incomplete through (the want of) one requisite, while a righteous king rules,

12. That article (required) for the completion of the sacrifice, may be taken (forcibly) from the house of any Vaisya, who possesses a large number of cattle, (but) neither performs the (minor) sacrifices nor drinks the Soma-juice;

13. (Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices.

14. If (a man) possessing one hundred cows, kindles not the sacred fire, or one possessing a thousand cows, drinks not the Soma-juice, a (sacrificer) may unhesitatingly take (what he requires) from the houses of those two, even (though they be Brahmanas or Kshatriyas);

15. (Or) he may take (it by force or fraud) from one who always takes and never gives, and who refuses to give it; thus the fame (of the taker) will spread and his merit increase.

16. Likewise he who has not eaten at (the time of) six meals, may take at (the time of) the seventh meal (food) from a man who neglects his sacred duties, without (however) making a provision for the morrow,

17. Either from the threshing-floor, or from a field, or out of the house, or wherever he finds it; but if (the owner) asks him, he must confess to him that (deed and its cause).

18. (On such occasions) a Kshatriya must never take the property of a (virtuous Brahmana; but he who is starving may appropriate the possessions of a Dasyu, or of one who neglects his sacred duties.

19. He who takes property from the wicked and bestows it on the virtuous, transforms himself into a boat, and carries both (over the sea of misfortune).

20. The property of those who zealously offer sacrifices, the wise call the property of the gods; but the wealth of those who perform no sacrifices is called the property of the Asuras.

21. On him (who, for the reasons stated, appropriates another's possessions), a righteous king shall not inflict punishment; for (in that case) a Brahmana pines with hunger through the Kshatriya's want of care.

22. Having ascertained the number of those dependent on such a man, and having fully considered his learning and his conduct, the king shall allow him, out of his own property, a maintenance whereon he may live according to the law;

23. And after allotting to him a maintenance, the king must protect him in every way; for he obtains from such (a man) whom he protects, the part of his spiritual merit.

24. A Brahmana shall never beg from a Sudra property for a sacrifice; for a sacrificer, having begged (it from such a man), after death is born (again) as a Kandala.

25. A Brahmana who, having begged any property for a sacrifice, does not use the whole (for that purpose), becomes for a hundred years a (vulture of the kind called) Bhasa, or a crow.

26. That sinful man, who, through covetousness, seizes the property of the gods, or the property of Brahmanas, feeds in another world on the leavings of vultures.

27. In case the prescribed animal and Soma-sacrifices cannot be performed, let him always offer at the change of the year a Vaisvanari Ishti as a penance (for the omission).

28. But a twice-born, who, without being in distress, performs his duties according to the law for times of distress, obtains no reward for them in the next world; that is the opinion (of the sages).

29. By the Visve-devas, by the Sadhyas, and by the great sages (of the) Brahmana (caste), who were afraid of perishing in times of distress, a substitute was made for the (principal) rule.

30. That evil-minded man, who, being able (to fulfil) the original law, lives according to the secondary rule, reaps no reward for that after death.

31. A Brahmana who knows the law need not bring any (offence) to the notice of the king; by his own power alone be can punish those men who injure him.

32. His own power is greater than the power of the king; the Brahmana therefore, may punish his foes by his own power alone.

33. Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies.

34. A Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sudra by their wealth, the chief of the twice-born by muttered prayers and burnt-oblations.

35. The Brahmana is declared (to be) the creator (of the world), the punisher, the teacher, (and hence) a benefactor (of all created beings); to him let no man say anything unpropitious, nor use any harsh words.

36. Neither a girl, nor a (married) young woman, nor a man of little learning, nor a fool, nor a man in great suffering, nor one uninitiated, shall offer an Agnihotra.

37. For such (persons) offering a burnt-oblation sink into hell, as well as he to whom that (Agnihotra) belongs; hence the person who sacrifices (for another) must be skilled in (the performance of) Vaitana (rites), and know the whole Veda.

38. A Brahmana who, though wealthy, does not give, as fee for the performance of an Agnyadheya, a horse sacred to Pragapati, becomes (equal to one) who has not kindled the sacred fires.

39. Let him who has faith and controls his senses perform other meritorious acts, but let him on no account offer sacrifices at which he gives smaller fees (than those prescribed).

40. The organs (of sense and action), honour, (bliss in) heaven, longevity, fame, offspring, and cattle are destroyed by a sacrifice at which (too) small sacrificial fees are given; hence a man of small means should not offer a (Srauta) sacrifice.

41. A Brahmana who, being an Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar penance during one month; for that (offence) is equal to the slaughter of a son.

42. Those who, obtaining wealth from Sudras, (and using that) offer an Agnihotra, are priests officiating for Sudras, (and hence) censured among those who recite the Veda.

43. Treading with his foot on the heads of those fools who worship a fire (kindled at the expense) of a Sudra, the giver (of the wealth) shall always pass over his miseries (in the next world).

44. A man who omits a prescribed act, or performs a blamable act, or cleaves to sensual enjoyments, must perform a penance.

45. (All) sages prescribe a penance for a sin unintentionally committed; some declare, on the evidence of the revealed texts, (that it may be performed) even for an intentional (offence).

46. A sin unintentionally committed is expiated by the recitation of Vedic texts, but that which (men) in their folly commit intentionally, by various (special) penances.

47. A twice-born man, having become liable to perform a penance, be it by (the decree of) fate or by (an act) committed in a former life, must not, before the penance has been performed, have intercourse with virtuous men.

48. Some wicked men suffer a change of their (natural) appearance in consequence of crimes committed in this life, and some in consequence of those committed in a former (existence).

49. He who steals the gold (of a Brahmana) has diseased nails; a drinker of (the spirituous liquor called) Sura, black teeth; the slayer of a Brahmana, consumption; the violator of a Guru's bed, a diseased skin;

50. An informer, a foul-smelling nose; a calumniator, a stinking breath; a stealer of grain, deficiency in limbs; he who adulterates (grain), redundant limbs;

51. A stealer of (cooked) food, dyspepsia; a stealer of the words (of the Veda), dumbness a stealer of clothes, white leprosy; a horse-stealer, lameness.

52. The stealer of a lamp will become blind; he who extinguishes it will become one-eyed; injury (to sentient beings) is punished by general sickliness; an adulterer (will have) swellings (in his limbs).

53. Thus in consequence of a remnant of (the guilt of former) crimes, are born idiots, dumb, blind, deaf, and deformed men, who are (all) despised by the virtuous.

54. Penances, therefore, must always be performed for the sake of purification, because those whose sins have not been expiated, are born (again) with disgraceful marks.

55. Killing a Brahmana, drinking (the spirituous liquor called) Sura, stealing (the gold of a Brahmana), adultery with a Guru's wife, and associating with such (offenders), they declare (to be) mortal sins (mahapataka).

56. Falsely attributing to oneself high birth, giving information to the king (regarding a crime), and falsely accusing one's teacher, (are offences) equal to slaying a Brahmana.

57. Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to drinking Sura.

58. Stealing a deposit, or men, a horse, and silver, land, diamonds and (other) gems, is declared to be equal to stealing the gold (of a Brahmana).

59. Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru's bed.

60. Slaying kine, sacrificing for those who are unworthy to sacrifice, adultery, selling oneself, casting off one's teacher, mother, father, or son, giving up the (daily) study of the Veda, and neglecting the (sacred domestic) fire,

61. Allowing one's younger brother to marry first, marrying before one's elder brother, giving a daughter to, or sacrificing for, (either brother),

62. Defiling a damsel, usury, breaking a vow, selling a tank, a garden, one's wife, or child,

63. Living as a Vratya, casting off a relative, teaching (the Veda) for wages, learning (the Veda) from a paid teacher, and selling goods which one ought not to sell,

64. Superintending mines (or factories) of any sort, executing great mechanical works, injuring (living) plants, subsisting on (the earnings of) one's wife, sorcery (by means of sacrifices), and working (magic by means of) roots, (and so forth),

65. Cutting down green trees for firewood, doing acts for one's own advantage only, eating prohibited food,

66. Neglecting to kindle the sacred fires, theft, non-payment of (the three) debts, studying bad books, and practising (the arts of) dancing and singing,

67. Stealing grain, base metals, or cattle, intercourse with women who drink spirituous liquor, slaying women, Sudras, Vaisyas, or Kshatriyas, and atheism, (are all) minor offences, causing loss of caste (Upapataka).

68. Giving pain to a Brahmana (by a blow), smelling at things which ought not to be smelt at, or at spirituous liquor, cheating, and an unnatural offence with a man, are declared to cause the loss of caste (Gatibhramsa)

69. Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffalo, must be known to degrade (the offender) to a mixed caste (Samkarikarana).

70. Accepting presents from blamed men, trading, serving Sudras, and speaking a falsehood, make (the offender) unworthy to receive gifts (Apatra).

71. Killing insects, small or large, or birds, eating anything kept close to spirituous liquors, stealing fruit, firewood, or flowers, (are offences) which make impure (Malavaha).

72. Learn (now) completely those penances, by means of which all the several offences mentioned (can) be expiated.

73. For his purification the slayer of a Brahmana shall make a hut in the forest and dwell (in it) during twelve years, subsisting on alms and making the skull of a dead man his flag.

74. Or let him, of his own free will, become (in a battle) the target of archers who know (his purpose); or he may thrice throw himself headlong into a blazing fire;

75. Or he may offer a horse-sacrifice, a Svargit, a Gosava, an Abhigit, a Visvagit, a Trivrit, or an Agnishtut;

76. Or, in order to remove (the guilt of) slaying a Brahmana, he may walk one hundred yoganas, reciting one of the Vedas, eating little, and controlling his organs;

77. Or he may present to a Brahmana, learned in the Vedas, whole property, as much wealth as suffices for the maintenance (of the recipient), or a house together with the furniture;

78. Or, subsisting on sacrificial food, he may walk against the stream along (the whole course of the river) Sarasvati; or, restricting his food (very much), he may mutter thrice the Samhita of a Veda.

79. Having shaved off (all his hair), he may dwell at the extremity of the village, or in a cow-pen, or in a hermitage, or at the root of a tree, taking pleasure in doing good to cows and Brahmanas.

80. He who unhesitatingly abandons life for the sake of Brahmanas or of cows, is freed from (the guilt of) the murder of a Brahmana, and (so is he) who saves (the life of) a cow, or of a Brahmana.

81. If either he fights at least three times (against robbers in defence of) a Brahmana's (property), or reconquers the whole property of a Brahmana, or if he loses his life for such a cause, he is freed (from his guilt).

82. He who thus (remains) always firm in his vow, chaste, and of concentrated mind, removes after the lapse of twelve years (the guilt of) slaying a Brahmana.

83. Or he who, after confessing his crime in an assembly of the gods of the earth (Brahnanas), and the gods of men (Kshatriyas), bathes (with the priests) at the close of a horse-sacrifice, is (also) freed (from guilt).

84. The Brahmana is declared (to be) the root of the sacred law and the Kshatriya its top; hence he who has confessed his sin before an assembly of such men, becomes pure.

85. By his origin alone a Brahmana is a deity even for the gods, and (his teaching is) authoritative for men, because the Veda is the foundation for that.

86. (If) only three of them who are learned in the Veda proclaim the expiation for offences, that shall purify the (sinners); for the words of learned men are a means of purification.

87. A Brahmana who, with a concentrated mind, follows any of the (above-mentioned) rules, removes the sin committed by slaying a Brahmana through his self-control.

88. For destroying the embryo (of a Brahmana, the sex of which was) unknown, for slaying a Kshatriya or a Vaisya who are (engaged in or) have offered a (Vedic) sacrifice, or a (Brahmana) woman who has bathed after temporary uncleanness (Atreyi), he must perform the same penance,

89. Likewise for giving false evidence (in an important cause), for passionately abusing the teacher, for stealing a deposit, and for killing (his) wife or his friend:

90. This expiation has been prescribed for unintentionally killing a Brahmana; but for intentionally slaying a Brahmana no atonement is ordained.

91. A twice-born man who has (intentionally) drunk, through delusion of mind, (the spirituous liquor called) Sura shall drink that liquor boiling-hot; when his body has been completely scalded by that, he is freed from his guilt;

92. Or he may drink cow's urine, water, milk, clarified butter or (liquid) cowdung boiling-hot, until he dies;

93. Or, in order to remove (the guilt of) drinking Sura, he may eat during a year once (a day) at night grains (of rice) or oilcake, wearing clothes made of cowhair and his own hair in braids and carrying (a wine cup as) a flag.

94. Sura, indeed, is the dirty refuse (mala) of grain, sin also is called dirt (mala); hence a Brahmana, a Kshatriya, and a Vaisya shall not drink Sura.

95. Sura one must know to be of three kinds, that distilled from molasses (gaudi), that distilled from ground rice, and that distilled from Madhuka-flowers (madhvi); as the one (named above) even so are all (three sorts) forbidden to the chief of the twice-born.

96. Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, Rakshasas, and Pisakas; a Brahmana who eats (the remnants of) the offerings consecrated to the gods, must not partake of such (substances).

97. A Brahmana, stupefied by drunkenness, might fall on something impure, or (improperly) pronounce Vedic (texts), or commit some other act which ought not to be committed.

98. When the Brahman (the Veda) which dwells in his body is (even) once (only) deluged with spirituous liquor, his Brahmanhood forsakes him and he becomes a Sudra.

99. The various expiations for drinking (the spirituous liquors called) Sura have thus been explained; I will next proclaim the atonement for stealing the gold (of a Brahmana).

100. A Brahmana who has stolen the gold (of a Brahmana) shall go to the king and, confessing his deed, say, 'Lord, punish me!'

101. Taking (from him) the club (which he must carry), the king himself shall strike him once, by his death the thief becomes pure; or a Brahmana (may purify himself) by austerities.

102. He who desires to remove by austerities the guilt of stealing the gold (of a Brahmana), shall perform the penance (prescribed) for the slayer of a Brahmana, (living) in a forest and dressed in (garments) made of bark.

103. By these penances a twice-born man may remove the guilt incurred by a theft (of gold); but he may atone for connexion with a Guru's wife by the following penances.

104. He who has violated his Guru's bed, shall, after confessing his crime, extend himself on a heated iron bed, or embrace the red-hot image (of a woman); by dying he becomes pure;

105. Or, having himself cut off his organ and his testicles and having taken them in his joined hands, he may walk straight towards the region of Nirriti (the south-west), until he falls down (dead);

106. Or, carrying the foot of a bedstead, dressed in (garments of) bark and allowing his beard to grow, he may, with a concentrated mind, perform during a whole year the Krikkhra (or hard, penance), revealed by Pragapati, in a lonely forest;

107. Or, controlling his organs, he may during three months continuously perform the lunar penance, (subsisting) on sacrificial food or barley-gruel, in order to remove (the guilt of) violating a Guru's bed.

108. By means of these penances men who have committed mortal sins (Mahapataka) may remove their guilt, but those who committed minor offences, causing loss of caste, (Upapataka, can do it) by the various following penances.

109. He who has committed a minor offence by slaying a cow (or bull) shall drink during (the first) month (a decoction of) barley-grains; having shaved all his hair, and covering himself with the hide (of the slain cow), he must live in a cow-house.

110. During the two (following) months he shall eat a small (quantity of food) without any factitious salt at every fourth meal-time, and shall bathe in the urine of cows, keeping his organs under control.

111. During the day he shall follow the cows and, standing upright, inhale the dust (raised by their hoofs); at night, after serving and worshipping them, he shall remain in the (posture, called) virasana.

112. Controlling himself and free from anger, he must stand when they stand, follow them when they walk, and seat himself when they lie down.

113. (When a cow is) sick, or is threatened by danger from thieves, tigers, and the like, or falls, or sticks in a morass, he must relieve her by all possible means:

114. In heat, in rain, or in cold, or when the wind blows violently, he must not seek to shelter himself, without (first) sheltering the cows according to his ability.

115. Let him not say (a word), if a cow eats (anything) in his own or another's house or field or on the threshing-floor, or if a calf drinks (milk).

116. The slayer of a cow who serves cows in this manner, removes after three months the guilt which he incurred by killing a cow.

117. But after he has fully performed the penance, he must give to (Brahmanas) learned in the Veda ten cows and a bull, (or) if he does not possess (so much property) he must offer to them all he has.

118. Twice-born men who have committed (other) minor offences (Upapataka), except a student who has broken his vow (Avakirnin), may perform, in order to purify themselves, the same penance or also a lunar penance.

119. But a student who has broken his vow shall offer at night on a crossway to Nirriti a one-eyed ass, according to the rule of the Pakayagnas.

120. Having offered according to the rule oblations in the fire, he shall finally offer (four) oblations of clarified butter to Vata, to Indra, to the teacher (of the gods, Brihaspati) and to Agni, reciting the Rik verse 'May the Maruts grant me,' &c.

121. Those who know the Veda declare that a voluntary effusion of semen by a twice-born (youth) who fulfils the vow (of studentship constitutes) a breach of that vow.

122. The divine light which the Veda imparts to the student, enters, if he breaks his vow, the Maruts, Puruhuta (Indra), the teacher (of the gods, Brihaspati) and Pavaka (Fire).

123. When this sin has been committed, he shall go begging to seven houses, dressed in the hide of the (sacrificed) ass, proclaiming his deed.

124. Subsisting on a single (daily meal that consists) of the alms obtained there and bathing at (the time of) the three savanas (morning, noon, and evening), he becomes pure after (the lapse of) one year.

125. For committing with intent any of the deeds which cause loss of caste (Gatibhramsakara), (the offender) shall perform a Samtapana Krikkhra; (for doing it) unintentionally, (the Krikkhra) revealed by Pragapati.

126. As atonement for deeds which degrade to a mixed caste (Samkara), and for those which make a man unworthy to receive gifts (Apatra), (he shall perform) the lunar (penance) during a month; for (acts) which render impure (Malinikaraniya) he shall scald himself during three days with (hot) barley-gruel.

127. One fourth (of the penance) for the murder of a Brahmana is prescribed (as expiation) for (intentionally) killing a Kshatriya, one-eighth for killing a Vaisya; know that it is one-sixteenth for killing a virtuous Sudra.

128. But if a Brahmana unintentionally kills a Kshatriya, he shall give, in order to purify himself, one thousand cows and a bull;

129. Or he may perform the penance prescribed for the murderer of a Brahmana during three years, controlling himself, wearing his hair in braids, staying far away from the village, and dwelling at the root of a tree.

130. A Brahmana who has slain a virtuous Vaisya, shall perform the same penance during one year, or he may give one hundred cows and one (bull).

131. He who has slain a Sudra, shall perform that whole penance during six months, or he may also give ten white cows and one bull to a Brahmana.

132. Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he shall perform the penance for the murder of a Sudra;

133. Or he may drink milk during three days, or walk one hundred yoganas, or bathe in a river, or mutter the hymn addressed to the Waters.

134. For killing a snake, a Brahmana shall give a spade of black iron, for a eunuch a load of straw and a masha of lead;

135. For a boar a pot of clarified butter, for a partridge a drona of sesamum-grains, for a parrot a calf two years old, for a crane (a calf) three years old.

136. If he has killed a Hamsa, a Balaka, a heron, a peacock, a monkey, a falcon, or a Bhasa, he shall give a cow to a Brahmana.

137. For killing a horse, he shall give a garment, for (killing) an elephant, five black bulls, for (killing) a goat, or a sheep, a draught-ox, for killing a donkey, (a calf) one year old;

138. But for killing carnivorous wild beasts, he shall give a milch-cow, for (killing) wild beasts that are not carnivorous, a heifer, for killing a camel, one krishnala.

139. For killing adulterous women of the four castes, he must give, in order to purify himself, respectively a leathern bag, a bow, a goat, or a sheep.

140. A twice-born man, who is unable to atone by gifts for the slaughter of a serpent and the other (creatures mentioned), shall perform for each of them, a Krikkhra (penance) in order to remove his guilt.

141. But for destroying one thousand (small) animals that have bones, or a whole cart-load of boneless (animals), he shall perform the penance (prescribed) for the murder of a Sudra.

142. But for killing (small) animals which have bones, he should give some trifle to a Brahmana; if he injures boneless (animals), he becomes pure by a suppressing his breath (pranayama).

143. For cutting fruit-trees, shrubs, creepers, lianas, or flowering plants, one hundred Rikas must be muttered.

144. (For destroying) any kind of creature, bred in food, in condiments, in fruit, or in flowers, the expiation is to eat clarified butter.

145. If a man destroys for no good purpose plants produced by cultivation, or such as spontaneously spring up in the forest, he shall attend a cow during one day, subsisting on milk alone.

146. The guilt incurred intentionally or unintentionally by injuring (created beings) can be removed by means of these penances; hear (now, how) all (sins) committed by partaking of forbidden food (or drink, can be expiated).

147. He who drinks unintentionally (the spirituous liquor, called) Varuni, becomes pure by being initiated (again); (even for drinking it) intentionally (a penance) destructive to life must not be imposed; that is a settled rule.

148. He who has drunk water which has stood in a vessel used for keeping (the spirituous liquor, called) Sura, or other intoxicating drinks, shall drink during five (days and) nights (nothing but) milk in which the Sankhapushpi (plant) has been boiled.

149. He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled.

150. But when a Brahmana who has partaken of Soma-juice, has smelt the odour exhaled by a drinker of Sura, he becomes pure by thrice suppressing his breath in water, and eating clarified butter.

151. (Men of) the three twice-born castes who have unintentionally swallowed ordure or urine, or anything that has touched Sura, must be initiated again.

152. The tonsure, (wearing) the sacred girdle, (carrying) a staff, going to beg, and the vows (incumbent on a student), are omitted on the second initiation of twice-born men.

153. But he who has eaten the food of men, whose food must not be eaten, or the leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during seven (days and) nights.

154. A twice-born man who has drunk (fluids that have turned) sour, or astringent decoctions, becomes, though (these substances may) not (be specially) forbidden, impure until they have been digested.

155. A twice-born man, who has swallowed the urine or ordure of a village pig, of a donkey, of a camel, of a jackal, of a monkey, or of a crow, shall perform a lunar penance.

156. He who has eaten dried meat, mushrooms growing on the ground, or (meat, the nature of) which is unknown, (or) such as had been kept in a slaughter-house, shall perform the same penance.

157. The atonement for partaking of (the meat of) carnivorous animals, of pigs, of camels, of cocks, of crows, of donkeys, and of human flesh, is a Tapta Krikkhra (penance).

158. If a twice-born man, who has not returned (home from his teacher's house), eats food, given at a monthly (Sraddha,) he shall fast during three days and pass one day (standing) in water.

159. But a student who on any occasion eats honey or meat, shall perform an ordinary Krikkhra (penance), and afterwards complete his vow (of studentship).

160. He who eats what is left by a cat, by a crow, by a mouse (or rat), by a dog, or by an ichneumon, or (food) into which a hair or an insect has fallen, shall drink (a decoction of) the Brahmasuvarkala (plant).

161. He who desires to be pure, must not eat forbidden food, and must vomit up such as he has eaten unintentionally, or quickly atone for it by (various) means of purification.

162. The various rules respecting penances for eating forbidden food have been thus declared; hear now the law of those penances which remove the guilt of theft.

163. The chief of the twice-born, having voluntarily stolen (valuable) property, grain, or cooked food, from the house of a caste-fellow, is purified by performing Krikkhra (penances) during a whole year.

164. The lunar penance has been declared to be the expiation for stealing men and women, and (for wrongfully appropriating) a field, a house, or the water of wells and cisterns.

165. He who has stolen objects of small value from the house of another man, shall, after restoring the (stolen article), perform a Samtapana Krikkhra for his purification.

166. (To swallow) the five products of the cow (pankagavya) is the atonement for stealing eatables of various kinds, a vehicle, a bed, a seat, flowers, roots, or fruit.

167. Fasting during three (days and) nights shall be (the penance for stealing) grass, wood, trees, dry food, molasses, clothes, leather, and meat.

168. To subsist during twelve days on (uncooked) grains (is the penance for stealing) gems, pearls, coral, copper, silver, iron, brass, or stone.

169. (For stealing) cotton, silk, wool, an animal with cloven hoofs, or one with uncloven hoofs, a bird, perfumes, medicinal herbs, or a rope (the penance is to subsist) during three days (on) milk.

170. By means of these penances, a twice-born man may remove the guilt of theft; but the guilt of approaching women who ought not to be approached (agamya), he may expiate by (the following) penances.

171. He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed.

172. He who has approached the daughter of his father's sister, (who is almost equal to) a sister, (the daughter) of his mother's sister, or of his mother's full brother, shall perform a lunar penance.

173. A wise man should not take as his wife any of these three; they must not be wedded because they are (Sapinda-) relatives, he who marries (one of them), sinks low.

174. A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water, or with a menstruating woman, shall perform a Samtapana Krikkhra.

175. A twice-born man who commits an unnatural offence with a male, or has intercourse with a female in a cart drawn by oxen, in water, or in the day-time, shall bathe, dressed in his clothes.

176. A Brahmana who unintentionally approaches a woman of the Kandala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal.

177. An exceedingly corrupt wife let her husband confine to one apartment, and compel her to perform the penance which is prescribed for males in cases of adultery.

178. If, being solicited by a man (of) equal (caste), she (afterwards) is again unfaithful, then a Krikkhra and a lunar penance are prescribed as the means of purifying her.

179. The sin which a twice-born man commits by dallying one night with a Vrishali, he removes in three years, by subsisting on alms and daily muttering (sacred texts).

180. The atonement (to be performed) by sinners (of) four (kinds) even, has been thus declared; hear now the penances for those who have intercourse with outcasts.

181. He who associates with an outcast, himself becomes an outcast after a year, not by sacrificing for him, teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat, or by eating with him.

182. He who associates with any one of those outcasts, must perform, in order to atone for (such) intercourse, the penance prescribed for that (sinner).

183. The Sapindas and Samanodakas of an outcast must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priests, and teachers.

184. A female slave shall upset with her foot a pot filled with water, as if it were for a dead person; (his Sapindas) as well as the Samanodakas shall be impure for a day and a night;

185. But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men;

186. And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son; and his stead a younger brother, excelling in virtue, shall obtain the share of the eldest.

187. But when he has performed his penance, they shall bathe with him in a holy pool and throw down a new pot, filled with water.

188. But he shall throw that pot into water, enter his house and perform, as before, all the duties incumbent on a relative.

189. Let him follow the same rule in the case of female outcasts; but clothes, food, and drink shall be given to them, and they shall live close to the (family-) house.

190. Let him not transact any business with unpurified sinners; but let him in no way reproach those who have made atonement.

191. Let him not dwell together with the murderers of children, with those who have returned evil for good, and with the slayers of suppliants for protection or of women, though they may have been purified according to the sacred law.

192. Those twice-born men who may not have been taught the Savitri (at the time) prescribed by the rule, he shall cause to perform three Krikkhra (penances) and afterwards initiate them in accordance with the law.

193. Let him prescribe the same (expiation) when twice-born men, who follow forbidden occupations or have neglected (to learn) the Veda, desire to perform a penance.

194. If Brahmanas acquire property by a reprehensible action, they become pure by relinquishing it, muttering prayers, and (performing) austerities.

195. By muttering with a concentrated mind the Savitri three thousand times, (dwelling) for a month in a cow-house, (and) subsisting on milk, (a man) is freed from (the guilt of) accepting presents from a wicked man.

196. But when he returns from the cow-house, emaciated with his fast, and reverently salutes, (the Brahmanas) shall ask him, 'Friend, dost thou desire to become our equal?'

197. If he answers to the Brahmanas, 'Forsooth, (I will not offend again), 'he shall scatter (some) grass for the cows; if the cows hallow that place (by eating the grass) the (Brahmana) shall re-admit him (into their community).

198. He who has sacrificed for Vratyas, or has performed the obsequies of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes (his guilt) by three Krikkhra (penances).

199. A twice-born man who has cast off a suppliant for protection, or has (improperly) divulged the Veda, atones for his offence, if he subsists during a year on barley.

200. He who has been bitten by a dog, a jackal, or a donkey, by a tame carnivorous animal, by a man, a horse, a camel, or a (village-) pig, becomes pure by suppressing his breath (Pranayama).

201. To eat during a month at each sixth mealtime (only), to recite the Samhita (of a Veda), and (to perform) daily the Sakala oblations, are the means of purifying those excluded from society at repasts (Apanktya).

202. A Brahmana who voluntarily rode in a carriage drawn by camels or by asses, and he who bathed naked, become pure by suppressing his breath (Pranayama).

203. He who has relieved the necessities of nature, being greatly pressed, either without (using) water or in water, becomes pure by bathing outside (the village) in his clothes and by touching a cow.

204. Fasting is the penance for omitting the daily rites prescribed by the Veda and for neglecting the special duties of a Snataka.

205. He who has said 'Hum' to a Brahmana, or has addressed one of his betters with 'Thou,' shall bathe, fast during the remaining part of the day, and appease (the person offended) by a reverential salutation.

206. He who has struck (a Brahmana) even with a blade of grass, tied him by the neck with a cloth, or conquered him in an altercation, shall appease him by a prostration.

207. But he who, intending to hurt a Brahmana, has threatened (him with a stick and the like) shall remain in hell during a hundred years; he who (actually) struck him, during one thousand years.

208. As many particles of dust as the blood of a Brahmana causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell.

209. For threatening a Brahmana, (the offender) shall perform a Krikkhra, for striking him an Atikrikkhra, for shedding his blood a Krikkhra and an Atikrikkhra.

210. For the expiation of offences for which no atonement has been prescribed, let him fix a penance after considering (the offender's) strength and the (nature of the) offence.

211. I will (now) describe to you those means, adopted by the gods, the sages, and the manes, through which a man may remove his sins.

212. A twice-born man who performs (the Krikkhra penance), revealed by Pragapati, shall eat during three days in the morning (only), during (the next) three days in the evening (only), during the (following) three days (food given) unasked, and shall fast during another period of three days.

213. (Subsisting on) the urine of cows, cowdung, milk, sour milk, clarified butter, and a decoction of Kusa-grass, and fasting during one (day and) night, (that is) called a Samtapana Krikkhra.

214. A twice-born man who performs an Atikrikkhra (penance), must take his food during three periods of three days in the manner described above, (but) one mouthful only at each meal, and fast during the last three days.

215. A Brahmana who performs a Taptakrikkhra (penance) must drink hot water, hot milk, hot clarified butter and (inhale) hot air, each during three days, and bathe once with a concentrated mind.

216. A fast for twelve days by a man who controls himself and commits no mistakes, is called a Paraka Krikkhra, which removes all guilt.

217. If one diminishes (one's food daily by) one mouthful during the dark (half of the month) and increases (it in the same manner) during the bright half, and bathes (daily) at the time of three libations

(morning, noon, and evening), that is called a lunar penance (Kandrayana).

218. Let him follow throughout the same rule at the (Kandrayana, called) yavamadhyama (shaped like a barley-corn), (but) let him (in that case) begin the lunar penance, (with a) controlled (mind), on the first day of the bright half (of the month).

219. He who performs the lunar penance of ascetics, shall eat (during a month) daily at midday eight mouthfuls, controlling himself and consuming sacrificial food (only).

220. If a Brahmana, with concentrated mind, eats (during a month daily) four mouthfuls in a morning and four after sunset, (that is) called the lunar penance of children.

221. He who, concentrating his mind, eats during a month in any way thrice eighty mouthfuls of sacrificial food, dwells (after death) in the world of the moon.

222. The Rudras, likewise the Adityas, the Vasus and the Maruts, together with the great sages, practised this (rite) in order to remove all evil.

223. Burnt oblations, accompanied by (the recitation of) the Mahavyahritis, must daily be made (by the penitent) himself, and he must abstain from injuring (sentient creatures), speak the truth, and keep himself free from anger and from dishonesty.

224. Let him bathe three times each day and thrice each night, dressed in his clothes; let him on no account talk to women, Sudras, and outcasts.

225. Let him pass the time standing (during the day) and sitting (during the night), or if he is unable (to do that) let him lie on the (bare) ground; let him be chaste and observe the vows (of a student) and worship his Gurus, the gods, and Brahmanas.

226. Let him constantly mutter the Savitri and (other) purificatory texts according to his ability; (let him) carefully (act thus) on (the occasion of) all (other) vows (performed) by way of penance.

227. By these expiations twice-born men must be purified whose sins are known, but let him purify those whose sins are not known by (the recitation of) sacred texts and by (the performance of) burnt oblations.

228. By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberality.

229. In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough.

230. In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt.

231. He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) 'I will do so no more.'

232. Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.

233. He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt on it, must not commit it a second time.

234. If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience).

235. All the bliss of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end.

236. (The pursuit of sacred) knowledge is the austerity of a Brahmana, protecting (the people) is the austerity of a Kshatriya, (the pursuit of) his daily business is the austerity of a Vaisya, and service the austerity of a Sudra.

237. The sages who control themselves and subsist on fruit, roots, and air, survey the three worlds together with their moving and immovable (creatures) through their austerities alone.

238. Medicines, good health, learning, and the various divine stations are attained by austerities alone; for austerity is the means of gaining them.

239. Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed, all (this) may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass.

240. Both those who have committed mortal sin (Mahapataka) and all other offenders are severally freed from their guilt by means of well-performed austerities.

241. Insects, snakes, moths, bees, birds and beings, bereft of motion, reach heaven by the power of austerities.

242. Whatever sin men commit by thoughts, words, or deeds, that they speedily burn away by penance, if they keep penance as their only riches.

243. The gods accept the offerings of that Brahmana alone who has purified himself by austerities, and grant to him all he desires.

244. The lord, Pragapati, created these Institutes (of the sacred law) by his austerities alone; the sages likewise obtained (the revelation of) the Vedas through their austerities.

245. The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity.

246. The daily study of the Veda, the performance of the great sacrifices according to one's ability, (and) patience (in suffering) quickly destroy all guilt, even that caused by mortal sins.

247. As a fire in one moment consumes with its bright flame the fuel that has been placed on it, even so he who knows the Veda destroys all guilt by the fire of knowledge.

248. The penances for sins (made public) have been thus declared according to the law; learn next the penances for secret (sins).

249. Sixteen suppressions of the breath (Pranayama) accompanied by (the recitation of) the Vyahritis and of the syllable Om, purify, if they are repeated daily, after a month even the murderer of a learned Brahmana.

250. Even a drinker of (the spirituous liquor called) Sura becomes pure, if he mutters the hymn (seen) by Kutsa, 'Removing by thy splendour our guilt, O Agni,' &c., (that seen) by Vasishtha, 'With their hymns the Vasishthas woke the Dawn,' &c., the Mahitra (hymn) and (the verses called) Suddhavatis.

251. Even he who has stolen gold, instantly becomes free from guilt, if he once mutters (the hymn beginning with the words) 'The middlemost brother of this beautiful, ancient Hotri-priest' and the Sivasamkalpa.

252. The violator of a Guru's bed is freed (from sin), if he repeatedly recites the Havishpantiya (hymn), (that beginning) 'Neither anxiety nor misfortune,' (and that beginning) 'Thus, verily, thus,' and mutters the hymn addressed to Purusha.

253. He who desires to expiate sins great or small, must mutter during a year the Rit-verse 'May we remove thy anger, O Varuna,' &c., or 'Whatever offence here, O Varuna,' &c.

254. That man who, having accepted presents which ought not to be accepted, or having eaten forbidden food, mutters the Taratsamandiya (Rikas), becomes pure after three days.

255. But he who has committed many sins, becomes pure, if he recites during a month the (four verses) addressed to Soma and Rudra, and the three verses (beginning) 'Aryaman, Varuna, and Mitra,' while he bathes in a river.

256. A grievous offender shall mutter the seven verses (beginning with) 'Indra,' for half a year; but he who has committed any blamable act in water, shall subsist during a month on food obtained by begging.

257. A twice-born man removes even very great guilt by offering clarified butter with the sacred texts belonging to the Sakala-homas, or by muttering the Rik, (beginning) 'Adoration.'

258. He who is stained by mortal sin, becomes pure, if, with a concentrated mind, he attends cows for a year, reciting the Pavamani (hymns) and subsisting on alms.

259. Or if, pure (in mind and in body), he thrice repeats the Samhita of the Veda in a forest, sanctified by three Paraka (penances), he is freed from all crimes causing loss of caste (pataka).

260. But if (a man) fasts during three days, bathing thrice a day, and muttering (in the water the hymn seen by) Aghamarshana, he is (likewise) freed from all sins causing loss of caste.

261. As the horse-sacrifice, the king of sacrifices, removes all sin, even so the Aghamarshana hymn effaces all guilt.

262. A Brahmana who retains in his memory the Rig-veda is not stained by guilt, though he may have destroyed these three worlds, though he may eat the food of anybody.

263. He who, with a concentrated mind, thrice recites the Riksamhita, or (that of the) Yagur-veda; or (that of the) Sama-veda together with the secret (texts, the Upanishads), is completely freed from all sins.

264. As a clod of earth, falling into a great lake, is quickly dissolved, even so every sinful act is engulfed in the threefold Veda.

265. The Rikas, the Yagus (-formulas) which differ (from the former), the manifold Saman (-songs), must be known (to form) the triple Veda; he who knows them, (is called) learned in the Veda.

266. The initial triliteral Brahman on which the threefold (sacred science) is based, is another triple Veda which must be kept secret; he who knows that, (is called) learned in the Veda.

CHAPTER XII.

1. 'O sinless One, the whole sacred law, (applicable) to the four castes, has been declared by thee; communicate to us (now), according to the truth, the ultimate retribution for (their) deeds.'

2. To the great sages (who addressed him thus) righteous Bhrigu, sprung from Manu, answered, 'Hear the decision concerning this whole connexion with actions.'

3. Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of men, the highest, the middling, and the lowest.

4. Know that the mind is the instigator here below, even to that (action) which is connected with the body, (and) which is of three kinds, has three locations, and falls under ten heads.

5. Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.

6. Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.

7. Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man's wife, are declared to be the three kinds of (wicked) bodily action.

8. (A man) obtains (the result of) a good or evil mental (act) in his mind, (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body.

9. In consequence of (many) sinful acts committed with his body, a man becomes (in the next birth) something inanimate, in consequence (of sins) committed by speech, a bird, or a beast, and in consequence of mental (sins he is re-born in) a low caste.

10. That man is called a (true) tridandin in whose mind these three, the control over his speech (vagdanda), the control over his thoughts

(manodanda), and the control over his body (kayadanda), are firmly fixed.

11. That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success.

12. Him who impels this (corporeal) Self to action, they call the Kshetragna (the knower of the field); but him who does the acts, the wise name the Bhutatman (the Self consisting of the elements).

13. Another internal Self that is generated with all embodied (Kshetragnas) is called Giva, through which (the Kshetragna) becomes sensible of all pleasure and pain in (successive) births.

14. These two, the Great One and the Kshetragna, who are closely united with the elements, pervade him who resides in the multiform created beings.

15. From his body innumerable forms go forth, which constantly impel the multiform creatures to action.

16. Another strong body, formed of particles (of the) five (elements and) destined to suffer the torments (in hell), is produced after death (in the case) of wicked men.

17. When (the evil-doers) by means of that body have suffered there the torments imposed by Yama, (its constituent parts) are united, each according to its class, with those very elements (from which they were taken).

18. He, having suffered for his faults, which are produced by attachment to sensual objects, and which result in misery, approaches, free from stains, those two mighty ones.

19. Those two together examine without tiring the merit and the guilt of that (individual soul), united with which it obtains bliss or misery both in this world and the next.

20. If (the soul) chiefly practises virtue and vice to a small degree, it obtains bliss in heaven, clothed with those very elements.

21. But if it chiefly cleaves to vice and to virtue in a small degree, it suffers, deserted by the elements, the torments inflicted by Yama.

22. The individual soul, having endured those torments of Yama, again enters, free from taint, those very five elements, each in due proportion.

23. Let (man), having recognised even by means of his intellect these transitions of the individual soul (which depend) on merit and demerit, always fix his heart on (the acquisition of) merit.

24. Know Goodness (sattva), Activity (ragas), and Darkness (tamas) to be the three qualities of the Self, with which the Great One always completely pervades all existences.

25. When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that quality.

26. Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love and hatred; such is the nature of these (three) which is (all-) pervading and clings to everything created.

27. When (man) experiences in his soul a (feeling) full of bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the quality called) Goodness.

28. What is mixed with pain and does not give satisfaction to the soul one may know (to be the quality of) Activity, which is difficult to conquer, and which ever draws embodied (souls towards sensual objects).

29. What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider (as the quality of) Darkness.

30. I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest.

31. The study of the Vedas, austerity, (the pursuit of) knowledge, purity, control over the organs, the performance of meritorious acts and meditation on the Soul, (are) the marks of the quality of Goodness.

32. Delighting in undertakings, want of firmness, commission of sinful acts, and continual indulgence in sensual pleasures, (are) the marks of the quality of Activity.

33. Covetousness, sleepiness, pusillanimity, cruelty, atheism, leading an evil life, a habit of soliciting favours, and inattentiveness, are the marks of the quality of Darkness.

34. Know, moreover, the following to be a brief description of the three qualities, each in its order, as they appear in the three (times, the present, past, and future).

35. When a (man), having done, doing, or being about to do any act, feels ashamed, the learned may know that all (such acts bear) the mark of the quality of Darkness.

36. But, when (a man) desires (to gain) by an act much fame in this world and feels no sorrow on failing, know that it (bears the mark of the quality of) Activity.

37. But that (bears) the mark of the quality of Goodness which with his whole (heart) he desires to know, which he is not ashamed to perform, and at which his soul rejoices.

38. The craving after sensual pleasures is declared to be the mark of Darkness, (the pursuit of) wealth (the mark) of Activity, (the desire to gain) spiritual merit the mark of Goodness; each later) named quality is) better than the preceding one.

39. I will briefly declare in due order what transmigrations in this whole (world a man) obtains through each of these qualities.

40. Those endowed with Goodness reach the state of gods, those endowed with Activity the state of men, and those endowed with Darkness ever sink to the condition of beasts; that is the threefold course of transmigrations.

41. But know this threefold course of transmigrations that depends on the (three) qualities (to be again) threefold, low, middling, and high, according to the particular nature of the acts and of the knowledge (of each man).

42. Immovable (beings), insects, both small and great, fishes, snakes, and tortoises, cattle and wild animals, are the lowest conditions to which (the quality of) Darkness leads.

43. Elephants, horses, Sudras, and despicable barbarians, lions, tigers, and boars (are) the middling states, caused by (the quality of) Darkness.

44. Karanas, Suparnas and hypocrites, Rakshasas and Pisakas (belong to) the highest (rank of) conditions among those produced by Darkness.

45. Ghallas, Mallas, Natas, men who subsist by despicable occupations and those addicted to gambling and drinking (form) the lowest (order of) conditions caused by Activity.

46. Kings and Kshatriyas, the domestic priests of kings, and those who delight in the warfare of disputations (constitute) the middling (rank of the) states caused by Activity.

47. The Gandharvas, the Guhyakas, and the servants of the gods, likewise the Apsarases, (belong all to) the highest (rank of) conditions produced by Activity.

48. Hermits, ascetics, Brahmanas, the crowds of the Vaimanika deities, the lunar mansions, and the Daityas (form) the first (and lowest rank of the) existences caused by Goodness.

49. Sacrificers, the sages, the gods, the Vedas, the heavenly lights, the years, the manes, and the Sadhyas (constitute) the second order of existences, caused by Goodness.

50. The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.

51. Thus (the result) of the threefold action, the whole system of transmigrations which (consists) of three classes, (each) with three subdivisions, and which includes all created beings, has been fully pointed out.

52. In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births.

53. What wombs this individual soul enters in this world and in consequence of what actions, learn the particulars of that at large and in due order.

54. Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of punishment), the following births.

55. The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Kandala, and a Pukkasa.

56. A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large insects, of moths, of birds, feeding on ordure, and of destructive beasts.

57. A Brahmana who steals (the gold of a Brahmana shall pass) a thousand times (through the bodies) of spiders, snakes and lizards, of aquatic animals and of destructive Pisakas.

58. The violator of a Guru's bed (enters) a hundred times (the forms) of grasses, shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs and of those doing cruel deeds.

59. Men who delight in doing hurt (become) carnivorous (animals); those who eat forbidden food, worms; thieves, creatures consuming their own kind; those who have intercourse with women of the lowest castes, Pretas.

60. He who has associated with outcasts, he who has approached the wives of other men, and he who has stolen the property of a Brahmana become Brahmarakshasas.

61. A man who out of greed has stolen gems, pearls or coral, or any of the many other kinds of precious things, is born among the goldsmiths.

62. For stealing grain (a man) becomes a rat, for stealing yellow metal a Hamsa, for stealing water a Plava, for stealing honey a stinging insect,

for stealing milk a crow, for stealing condiments a dog, for stealing clarified butter an ichneumon;

63. For stealing meat a vulture, for stealing fat a cormorant, for stealing oil a winged animal (of the kind called) Tailapaka, for stealing salt a cricket, for stealing sour milk a bird (of the kind called) Balaka.

64. For stealing silk a partridge, for stealing linen a frog, for stealing cotton-cloth a crane, for stealing a cow an iguana, for stealing molasses a flying-fox;

65. For stealing fine perfumes a musk-rat, for stealing vegetables consisting of leaves a peacock, for stealing cooked food of various kinds a porcupine, for stealing uncooked food a hedgehog.

66. For stealing fire he becomes a heron, for stealing household-utensils a mason-wasp, for stealing dyed clothes a francolin-partridge;

67. For stealing a deer or an elephant a wolf, for stealing a horse a tiger, for stealing fruit and roots a monkey, for stealing a woman a bear, for stealing water a black-white cuckoo, for stealing vehicles a camel, for stealing cattle a he-goat.

68. That man who has forcibly taken away any kind of property belonging to another, or who has eaten sacrificial food (of) which (no portion) had been offered, inevitably becomes an animal.

69. Women, also, who in like manner have committed a theft, shall incur guilt; they will become the females of those same creatures (which have been enumerated above).

70. But (men of the four) castes who have relinquished without the pressure of necessity their proper occupations, will become the servants of Dasyus, after migrating into despicable bodies.

71. A Brahmana who has fallen off from his duty (becomes) an Ulkamukha Preta, who feeds on what has been vomited; and a Kshatriya, a Kataputana (Preta), who eats impure substances and corpses.

72. A Vaisya who has fallen off from his duty becomes a Maitrakshagyotika Preta, who feeds on pus; and a Sudra, a Kailasaka (Preta, who feeds on moths).

73. In proportion as sensual men indulge in sensual pleasures, in that same proportion their taste for them grows.

74. By repeating their sinful acts those men of small understanding suffer pain here (below) in various births;

75. (The torture of) being tossed about in dreadful hells, Tamisra and the rest, (that of) the Forest with sword-leaved trees and the like, and (that of) being bound and mangled;

76. And various torments, the (pain of) being devoured by ravens and owls, the heat of scorching sand, and the (torture of) being boiled in jars, which is hard to bear;

77. And births in the wombs (of) despicable (beings) which cause constant misery, and afflictions from cold and heat and terrors of various kinds,

78. The (pain of) repeatedly lying in various wombs and agonizing births, imprisonment in fetters hard to bear, and the misery of being enslaved by others,

79. And separations from their relatives and dear ones, and the (pain of) dwelling together with the wicked, (labour in) gaining wealth and its loss, (trouble in) making friends and (the appearance of) enemies,

80. Old age against which there is no remedy, the pangs of diseases, afflictions of many various kinds, and (finally) unconquerable death.

81. But with whatever disposition of mind (a man) forms any act, he reaps its result in a (future) body endowed with the same quality.

82. All the results, proceeding from actions, have been thus pointed out; learn (next) those acts which secure supreme bliss to a Brahmana.

83. Studying the Veda, (practising) austerities, (the acquisition of true) knowledge, the subjugation of the organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss.

84. (If you ask) whether among all these virtuous actions, (performed) here below, (there be) one which has been declared more efficacious (than the rest) for securing supreme happiness to man,

85. (The answer is that) the knowledge of the Soul is stated to be the most excellent among all of them; for that is the first of all sciences, because immortality is gained through that.

86. Among those six (kinds of) actions (enumerated) above, the performance of) the acts taught in the Veda must ever be held to be most efficacious for ensuring happiness in this world and the next.

87. For in the performance of the acts prescribed by the Veda all those (others) are fully comprised, (each) in its turn in the several rules for the rites.

88. The acts prescribed by the Veda are of two kinds, such as procure an increase of happiness and cause a continuation (of mundane existence, pravritta), and such as ensure supreme bliss and cause a cessation (of mundane existence, nivritta).

89. Acts which secure (the fulfilment of) wishes in this world or in the next are called pravritta (such as cause a continuation of mundane existence); but acts performed without any desire (for a reward), preceded by (the acquisition) of (true) knowledge, are declared to be nivritta (such as cause the cessation of mundane existence).

90. He who sedulously performs acts leading to future births (pravritta) becomes equal to the gods; but he who is intent on the performance of those causing the cessation (of existence, nivritta) indeed, passes beyond (the reach of) the five elements.

91. He who sacrifices to the Self (alone), equally recognising the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminous.

92. After giving up even the above-mentioned sacrificial rites, a Brahmana should exert himself in (acquiring) the knowledge of the Soul, in extinguishing his passions, and in studying the Veda.

93. For that secures the attainment of the object of existence, especially in the case of a Brahmana, because by attaining that, not otherwise, a twice-born man has gained all his ends.

94. The Veda is the eternal eye of the manes, gods, and men; the Veda-ordinance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact.

95. All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.

96. All those (doctrines), differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date.

97. The four castes, the three worlds, the four orders, the past, the present, and the future are all severally known by means of the Veda.

98. Sound, touch, colour, taste, and fifthly smell are known through the Veda alone, (their) production (is) through the (Vedic rites, which in this respect are) secondary acts.

99. The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme, which is the means of (securing happiness to) these creatures.

100. Command of armies, royal authority, the office of a judge, and sovereignty over the whole world he (only) deserves who knows the Veda-science.

101. As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from (evil) acts.

102. In whatever order (a man) who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman.

103. (Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning).

104. Austerity and sacred learning are the best means by which a Brahmana secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of (births and) deaths.

105. The three (kinds of evidence), perception, inference, and the (sacred) Institutes which comprise the tradition (of) many (schools), must be fully understood by him who desires perfect correctness with respect to the sacred law.

106. He alone, and no other man, knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Veda-lore.

107. Thus the acts which secure supreme bliss have been exactly and fully described; (now) the secret portion of these Institutes, proclaimed by Manu, will be taught.

108. If it be asked how it should be with respect to (points of) the law which have not been (specially) mentioned, (the answer is), 'that which Brahmanas (who are) Sishtas propound, shall doubtlessly have legal (force).'

109. Those Brahmanas must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts.

110. Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute.

111. Three persons who each know one of the three principal Vedas, a logician, a Mimamsaka, one who knows the Nirukta, one who recites (the Institutes of) the sacred law, and three men belonging to the first

three orders shall constitute a (legal) assembly, consisting of at least ten members.

112. One who knows the Rig-veda, one who knows the Yagur-veda, and one who knows the Sama-veda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law.

113. Even that which one Brahmana versed in the Veda declares to be law, must be considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men.

114. Even if thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law).

115. The sin of him whom dunces, incarnations of Darkness, and unacquainted with the law, instruct (in his duty), falls, increased a hundredfold, on those who propound it.

116. All that which is most efficacious for securing supreme bliss has been thus declared to you; a Brahmana who does not fall off from that obtains the most excellent state.

117. Thus did that worshipful deity disclose to me, through a desire of benefiting mankind, this whole most excellent secret of the sacred law.

118. Let (every Brahmana), concentrating his mind, fully recognise in the Self all things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness.

119. The Self alone is the multitude of the gods, the universe rests on the Self; for the Self produces the connexion of these embodied (spirits) with actions.

120. Let him meditate on the ether as identical with the cavities (of the body), on the wind as identical with the organs of motions and of touch, on the most excellent light as the same with his digestive organs and his sight, on water as the same with the (corporeal) fluids, on the earth as the same with the solid parts (of his body);

121. On the moon as one with the internal organ, on the quarters of the horizon as one with his sense of hearing, on Vishnu as one with his (power of) motion, on Hara as the same with his strength, on Agni (Fire) as identical with his speech, on Mitra as identical with his excretions, and on Pragapati as one with his organ of generation.

122. Let him know the supreme Male (Purusha, to be) the sovereign ruler of them all, smaller even than small, bright like gold, and perceptible by the intellect (only when) in (a state of) sleep (-like abstraction).

123. Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman.

124. He pervades all created beings in the five forms, and constantly makes them, by means of birth, growth and decay, revolve like the wheels (of a chariot).

125. He who thus recognises the Self through the Self in all created beings, becomes equal (-minded) towards all, and enters the highest state, Brahman.

126. A twice-born man who recites these Institutes, revealed by Manu, will be always virtuous in conduct, and will reach whatever condition he desires.

Yoga

The Yoga Sutras of Patanjali

The Yoga Sutras of Patanjali, The Threads of Union, Translation by BonGiovanni

1. on Contemplations
2. on Spiritual Disciplines
3. on Divine Powers
4. on Realizations

Before beginning any spiritual text it is customary to clear the mind of all distracting thoughts, to calm the breath and to purify the heart.

1.1 Now, instruction in Union.

1.2. Union is restraining the thought-streams natural to the mind.

1.3. Then the seer dwells in his own nature.

1.4. Otherwise he is of the same form as the thought-streams.

1.5. The thought-streams are five-fold, painful and not painful.

1.6. Right knowledge, wrong knowledge, fancy, sleep and memory.

1.7. Right knowledge is inference, tradition and genuine cognition.

1.8. Wrong knowledge is false, illusory, erroneous beliefs or notions.

1.9. Fancy is following after word-knowledge empty of substance.

1.10. Deep sleep is the modification of the mind which has for its substratum nothingness.

1.11. Memory is not allowing mental impressions to escape.

1.12. These thought-streams are controlled by practice and non-attachment.

1.13. Practice is the effort to secure steadiness.

1.14. This practice becomes well-grounded when continued with reverent devotion and without interruption over a long period of time.

1.15. Desirelessness towards the seen and the unseen gives the consciousness of mastery.

1.16. This is signified by an indifference to the three attributes, due to knowledge of the Indweller.

1.17. Cognitive meditation is accompanied by reasoning, discrimination, bliss and the sense of 'I am.'

1.18. There is another meditation which is attained by the practice of alert mental suspension until only subtle impressions remain.

1.19. For those beings who are formless and for those beings who are merged in unitive consciousness, the world is the cause.

1.20. For others, clarity is preceded by faith, energy, memory and equalminded contemplation.

1.21. Equalminded contemplation is nearest to those whose desire is most ardent.

1.22. There is further distinction on account of the mild, moderate or intense means employed.

1.23. Or by surrender to God.

1.24. God is a particular yet universal indweller, untouched by afflictions, actions, impressions and their results.

1.25. In God, the seed of omniscience is unsurpassed.

1.26. Not being conditioned by time, God is the teacher of even the ancients.

1.27. God's voice is Om.

1.28. The repetition of Om should be made with an understanding of its meaning.

1.29. From that is gained introspection and also the disappearance of obstacles.

1.30. Disease, inertia, doubt, lack of enthusiasm, laziness, sensuality, mind-wandering, missing the point, instability- these distractions of the mind are the obstacles.

1.31. Pain, despair, nervousness, and disordered inspiration and expiration are co-existent with these obstacles.

1.32. For the prevention of the obstacles, one truth should be practiced constantly.

1.33. By cultivating friendliness towards happiness and compassion towards misery, gladness towards virtue and indifference towards vice, the mind becomes pure.

1.34. Optionally, mental equanimity may be gained by the even expulsion and retention of energy.

1.35. Or activity of the higher senses causes mental steadiness.

1.36. Or the state of sorrowless Light.

1.37. Or the mind taking as an object of concentration those who are freed of compulsion.

1.38. Or depending on the knowledge of dreams and sleep.

1.39. Or by meditation as desired.

1.40. The mastery of one in Union extends from the finest atomic particle to the greatest infinity.

1.41. When the agitations of the mind are under control, the mind becomes like a transparent crystal and has the power of becoming whatever form is presented. knower, act of knowing, or what is known.

1.42. The argumentative condition is the confused mixing of the word, its right meaning, and knowledge.

1.43. When the memory is purified and the mind shines forth as the object alone, it is called non-argumentative.

1.44. In this way the meditative and the ultra-meditative having the subtle for their objects are also described.

1.45. The province of the subtle terminates with pure matter that has no pattern or distinguishing mark.

1.46. These constitute seeded contemplations.

1.47. On attaining the purity of the ultra-meditative state there is the pure flow of spiritual consciousness.

1.48. Therein is the faculty of supreme wisdom.

1.49. The wisdom obtained in the higher states of consciousness is different from that obtained by inference and testimony as it refers to particulars.

1.50. The habitual pattern of thought stands in the way of other impressions.

1.51. With the suppression of even that through the suspension of all modifications of the mind, contemplation without seed is attained.

End Part One.

Part Two
on Spiritual Disciplines

2.1 Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of Mystic Union.

2.2 This discipline is practised for the purpose of acquiring fixity of mind on the Lord, free from all impurities and agitations, or on One's Own Reality, and for attenuating the afflictions.

2.3 The five afflictions are ignorance, egoism, attachment, aversion, and the desire to cling to life.

2.4 Ignorance is the breeding place for all the others whether they are dormant or attenuated, partially overcome or fully operative.

2.5 Ignorance is taking the non-eternal for the eternal, the impure for the pure, evil for good and non-self as self.

2.6 Egoism is the identification of the power that knows with the instruments of knowing.

2.7 Attachment is that magnetic pattern which clusters in pleasure and pulls one towards such experience.

2.8 Aversion is the magnetic pattern which clusters in misery and pushes one from such experience.

2.9 Flowing by its own energy, established even in the wise and in the foolish, is the unending desire for life.

2.10 These patterns when subtle may be removed by developing their contraries.

2.11 Their active afflictions are to be destroyed by meditation.

2.12 The impressions of works have their roots in afflictions and arise as experience in the present and the future births.

2.13 When the root exists, its fruition is birth, life and experience.

2.14 They have pleasure or pain as their fruit, according as their cause be virtue or vice.

2.15 All is misery to the wise because of the pains of change, anxiety, and purificatory acts.

2.16 The grief which has not yet come may be avoided.

2.17 The cause of the avoidable is the superimposition of the external world onto the unseen world.

2.18 The experienced world consists of the elements and the senses in play. It is of the nature of cognition, activity and rest, and is for the purpose of experience and realization.

2.19 The stages of the attributes effecting the experienced world are the specialized and the unspecialized, the differentiated and the undifferentiated.

2.20 The indweller is pure consciousness only, which though pure, sees through the mind and is identified by ego as being only the mind.

2.21 The very existence of the seen is for the sake of the seer.

2.22 Although Creation is discerned as not real for the one who has achieved the goal, it is yet real in that Creation remains the common experience to others.

2.23 The association of the seer with Creation is for the distinct recognition of the objective world, as well as for the recognition of the distinct nature of the seer.

2.24 The cause of the association is ignorance.

2.25 Liberation of the seer is the result of the dissassociation of the seer and the seen, with the disappearance of ignorance.

2.26 The continuous practice of discrimination is the means of attaining liberation.

2.27 Steady wisdom manifests in seven stages.

2.28 On the destruction of impurity by the sustained practice of the limbs of Union, the light of knowledge reveals the faculty of discrimination.

2.29 The eight limbs of Union are self-restraint in actions, fixed observance, posture, regulation of energy, mind-control in sense engagements, concentration, meditation, and realization.

2.30 Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance of gifts.

2.31 These five willing abstentions are not limited by rank, place, time or circumstance and constitute the Great Vow.

2.32 The fixed observances are cleanliness, contentment, austerity, study and persevering devotion to God.

2.33 When improper thoughts disturb the mind, there should be constant pondering over the opposites.

2.34 Improper thoughts and emotions such as those of violence- whether done, caused to be done, or even approved of- indeed, any thought originating in desire, anger or delusion, whether mild medium or intense- do all result in endless pain and misery. Overcome such distractions by pondering on the opposites.

2.35 When one is confirmed in non-violence, hostility ceases in his presence.

2.36 When one is firmly established in speaking truth, the fruits of action become subservient to him.

2.37 All jewels approach him who is confirmed in honesty.

2.38 When one is confirmed in celibacy, spiritual vigor is gained.

2.39 When one is confirmed in non-possessiveness, the knowledge of the why and how of existence is attained.

2.40 From purity follows a withdrawal from enchantment over one's own body as well as a cessation of desire for physical contact with others.

2.41 As a result of contentment there is purity of mind, one-pointedness, control of the senses, and fitness for the vision of the self.

2.42 Supreme happiness is gained via contentment.

2.43 Through sanctification and the removal of impurities, there arise special powers in the body and senses.

2.44 By study comes communion with the Lord in the Form most admired.

2.45 Realization is experienced by making the Lord the motive of all actions.

2.46 The posture should be steady and comfortable.

2.47 In effortless relaxation, dwell mentally on the Endless with utter attention.

2.48 From that there is no disturbance from the dualities.

2.49 When that exists, control of incoming and outgoing energies is next.

2.50 It may be external, internal, or midway, regulated by time, place, or number, and of brief or long duration.

2.51 Energy-control which goes beyond the sphere of external and internal is the fourth level- the vital.

2.52 In this way, that which covers the light is destroyed.

2.53 Thus the mind becomes fit for concentration.

2.54 When the mind maintains awareness, yet does not mingle with the senses, nor the senses with sense impressions, then self-awareness blossoms.

2.55 In this way comes mastery over the senses.

End Part Two

Part Three
on Divine Powers

3.1 One-pointedness is steadfastness of the mind.

3.2 Unbroken continuation of that mental ability is meditation.

3.3 That same meditation when there is only consciousness of the object of meditation and not of the mind is realization.

3.4 The three appearing together are self-control.

3.5 By mastery comes wisdom.

3.6 The application of mastery is by stages.

3.7 The three are more efficacious than the restraints.

3.8 Even that is external to the seedless realization.

3.9 The significant aspect is the union of the mind with the moment of absorption, when the outgoing thought disappears and the absorptive experience appears.

3.10 From sublimation of this union comes the peaceful flow of unbroken unitive cognition.

3.11 The contemplative transformation of this is equalmindedness, witnessing the rise and destruction of distraction as well as one-pointedness itself.

3.12 The mind becomes one-pointed when the subsiding and rising thought-waves are exactly similar.

3.13 In this state, it passes beyond the changes of inherent characteristics, properties and the conditional modifications of object or sensory recognition.

3.14 The object is that which preserves the latent characteristic, the rising characteristic or the yet-to-be-named characteristic that establishes one entity as specific.

3.15 The succession of these changes in that entity is the cause of its modification.

3.16 By self-control over these three-fold changes (of property, character and condition), knowledge of the past and the future arises.

3.17 The sound of a word, the idea behind the word, and the object the idea signfies are often taken as being one thing and may be mistaken for one another. By self-control over their distinctions, understanding of all languages of all creatures arises.

3.18 By self-control on the perception of mental impressions, knowledge of previous lives arises.

3.19 By self-control on any mark of a body, the wisdom of the mind activating that body arises.

3.20 By self-control on the form of a body, by suspending perceptibility and separating effulgence therefrom, there arises invisibility and inaudibilty.

3.21 Action is of two kinds, dormant and fruitful. By self-control on such action, one portends the time of death.

3.22 By performing self-control on friendliness, the strength to grant joy arises.

3.23 By self-control over any kind of strength, such as that of the elephant, that very strength arises.

3.24 By self-control on the primal activator comes knowledge of the hidden, the subtle, and the distant.

3.25 By self-control on the Sun comes knowledge of spatial specificities.

3.26 By self-control on the Moon comes knowledge of the heavens.

3.27 By self-control on the Polestar arises knowledge of orbits.

3.28 By self-control on the navel arises knowledge of the constitution of the body.

3.29 By self-control on the pit of the throat one subdues hunger and thirst.

3.30 By self-control on the tube within the chest one acquires absolute steadiness.

3.31 By self-control on the light in the head one envisions perfected beings.

3.32 There is knowledge of everything from intuition.

3.33 Self-control on the heart brings knowledge of the mental entity.

3.34 Experience arises due to the inability of discerning the attributes of vitality from the indweller, even though they are indeed distinct from one another. Self-control brings true knowledge of the indweller by itself.

3.35 This spontaneous enlightenment results in intuitional perception of hearing, touching, seeing and smelling.

3.36 To the outward turned mind, the sensory organs are perfections, but are obstacles to realization.

3.37 When the bonds of the mind caused by action have been loosened, one may enter the body of another by knowledge of how the nerve-currents function.

3.38 By self-control of the nerve-currents utilising the lifebreath, one may levitate, walk on water, swamps, thorns, or the like.

3.39 By self-control over the maintenance of breath, one may radiate light.

3.40 By self-control on the relation of the ear to the ether one gains distant hearing.

3.41 By self-control over the relation of the body to the ether, and maintaining at the same time the thought of the lightness of cotton, one is able to pass through space.

3.42 By self-control on the mind when it is separated from the body- the state known as the Great Transcorporeal- all coverings are removed from the Light.

3.43 Mastery over the elements arises when their gross and subtle forms,as well as their essential characteristics, and the inherent attributes and experiences they produce, is examined in self-control.

3.44 Thereby one may become as tiny as an atom as well as having many other abilities, such as perfection of the body, and non-resistence to duty.

3.45 Perfection of the body consists in beauty, grace, strength and adamantine hardness.

3.46 By self-control on the changes that the sense-organs endure when contacting objects, and on the power of the sense of identity, and of the influence of the attributes, and the experience all these produce- one masters the senses.

3.47 From that come swiftness of mind, independence of perception, and mastery over primoridal matter.

3.48 To one who recognizes the distinctive relation between vitality and indweller comes omnipotence and omniscience.

3.49 Even for the destruction of the seed of bondage by desirelessness there comes absolute independence.

3.50 When invited by invisible beings one should be neither flattered nor satisfied, for there is yet a possibility of ignorance rising up.

3.51 By self-control over single moments and their succession there is wisdom born of discrimination.

3.52 From that there is recognition of two similars when that difference cannot be distinguished by class, characteristic or position.

3.53 Intuition, which is the entire discriminative knowledge, relates to all objects at all times, and is without succession.

3.54 Liberation is attained when there is equal purity between vitality and the indweller.

End Part Three

Part Four
on Realizations

4.1 Psychic powers arise by birth, drugs, incantations, purificatory acts or concentrated insight.

4.2 Transformation into another state is by the directed flow of creative nature.

4.3 Creative nature is not moved into action by any incidental cause, but by the removal of obstacles, as in the case of a farmer clearing his field of stones for irrigation.

4.4 Created minds arise from egoism alone.

4.5 There being difference of interest, one mind is the director of many minds.

4.6 Of these, the mind born of concentrated insight is free from the impressions.

4.7 The impressions of unitive cognition are neither good nor bad. In the case of the others, there are three kinds of impressions.

4.8 From them proceed the development of the tendencies which bring about the fruition of actions.

4.9 Because of the magnetic qualities of habitual mental patterns and memory, a relationship of cause and effect clings even though there may be a change of embodiment by class, space and time.

4.10 The desire to live is eternal, and the thought-clusters prompting a sense of identity are beginningless.

4.11 Being held together by cause and effect, substratum and object- the tendencies themselves disappear on the dissolution of these bases.

4.12 The past and the future exist in the object itself as form and expression, there being difference in the conditions of the properties.

4.13 Whether manifested or unmanifested they are of the nature of the attributes.

4.14 Things assume reality because of the unity maintained within that modification.

4.15 Even though the external object is the same, there is a difference of cognition in regard to the object because of the difference in mentality.

4.16 And if an object known only to a single mind were not cognized by that mind, would it then exist?

4.17 An object is known or not known by the mind, depending on whether or not the mind is colored by the object.

4.18 The mutations of awareness are always known on account of the changelessness of its Lord, the indweller.

4.19 Nor is the mind self-luminous, as it can be known.

4.20 It is not possible for the mind to be both the perceived and the perceiver simultaneously.

4.21 In the case of cognition of one mind by another, we would have to assume cognition of cognition, and there would be confusion of memories.

4.22 Consciousness appears to the mind itself as intellect when in that form in which it does not pass from place to place.

4.23 The mind is said to perceive when it reflects both the indweller (the knower) and the objects of perception (the known).

4.24 Though variegated by innumerable tendencies, the mind acts not for itself but for another, for the mind is of compound substance.

4.25 For one who sees the distinction, there is no further confusing of the mind with the self.

4.26 Then the awareness begins to discriminate, and gravitates towards liberation.

4.27 Distractions arise from habitual thought patterns when practice is intermittent.

4.28 The removal of the habitual thought patterns is similar to that of the afflictions already described.

4.29 To one who remains undistracted in even the highest intellection there comes the equalminded realization known as The Cloud of Virtue. This is a result of discriminative discernment.

4.30 From this there follows freedom from cause and effect and afflictions.

4.31 The infinity of knowledge available to such a mind freed of all obscuration and property makes the universe of sensory perception seem small.

4.32 Then the sequence of change in the three attributes comes to an end, for they have fulfilled their function.

4.33 The sequence of mutation occurs in every second, yet is comprehensible only at the end of a series.

4.34 When the attributes cease mutative association with awarenessness, they resolve into dormancy in Nature, and the indweller shines forth as pure consciousness. This is absolute freedom.

End Part Four
The end of the Yoga Sutras of Patanjali

Vedanta

The Crest Jewel of Wisdom

The Crest-Jewel of Wisdom, and other writings of Śankarâchârya, translation and commentaries by Charles Johnston, Theosophical University Press, [1946]

Śankara, the Teacher

THE Upanishads, Buddha, and Śankara: these are the three great lights of Indian wisdom. The Upanishads far away in the golden age; in the bright dawn that has faded so many ages ago. Buddha, the Awakened One, who, catching in his clear spirit the glow of that early dawn, sought to reflect it in the hearts of all men, of whatever race, of whatever nation; sought to break down the barriers of caste and priestly privilege; to leave each man alone with the Universe, with no mediator between. But scattering abroad the rays of wisdom, Buddha found that the genius of each man, of each race, could only reflect one little beam; and that in thus making the light the property of all men, the purity and completeness of the light might be impaired.

Then followed Śankaracharya--Śankara the Teacher--who set himself to the preservation of the light; to burnishing the casket that held the lamp of wisdom. Busying himself chiefly with India, he saw that the light must be preserved, as far as its completeness and perfection were concerned, within the Brahman order, where the advantages of heredity, of ages of high ideals and rigid discipline could best secure the purity of the light; could best supply a body of men, fitted by character and training to master the high knowledge, to sustain the moral effort that made the glory of India's Golden Age.

This task of fitting the Brahman order to carry the torch of wisdom was undertaken by Śankara the Teacher in three ways. First, by commenting on the Great Upanishads and the Bhagavad Gîtâ, he rendered the knowledge of the Golden Age into the thought and language of the Brahmans of his day. Second, by writing a series of preparatory works, of catechisms and manuals, he made smooth the path of those who would take the first steps on the path of wisdom. Thirdly, by a system of reform and discipline within the Brahman order, he did all that sound practice could do to second clear precept.

The system formed by Śankara within the Brahman order largely continues at the present day. The radiant points of this system are the monasteries founded by the Teacher, where a succession of teachers, each initiated by his predecessor, carry on the spiritual tradition of the great Śankara unbroken.

Of commentaries on the Upanishads and the Bhagavad Gîtâ, many, perhaps, were written in a gradual series leading up from the simple

truths to the more profound mysteries; so that, with one after another of these treatises in hand, the learner was gradually led to the heart of the mystery which lies "like a germ of generation" well concealed in these matchless theosophic documents. These commentaries were followed by others, the work of Śankara's pupils; and though these works of explanation are very numerous, all those that are published seem to belong to the earlier stages of learning, and leave the deeper passages and problems of the Upanishads still unsolved.

But the other part of Śankara's work, the manuals and catechisms for learners, are complete and perfect. They really teach, quite plainly and lucidly, the first steps on the path of wisdom; they point out, with clear insistence, the qualities that are necessary to make these first steps fruitful; qualities without which the learner may remain, hesitating and halting, on the threshold, through lack of the force and sterling moral worth which alone make any further progress possible.

Nor are these necessary qualities difficult to understand. They are not queer psychic powers that only flatter vanity; they are not mere intellectual tricks that leave the heart cold; they are rather the simple qualities of sterling honesty, of freedom from selfishness and sensuality--which have formed the basis of every moral code; the virtues so common and commonplace on the lips, but not quite so common in the life and character.

These treatises of Śankara speak to the common understanding and moral sense in an unparalleled degree. They are an appeal to the reason that has hardly ever been equalled for clearness and simplicity by the sages of the earth. Their aim is Freedom (Moksha), "Freedom from the bondage of the world." This aim speaks to every one, awakens an echo in every heart, appeals to the universal hope of common humanity.

But it is not enough for the mind to follow the lucid sentences of Śankara. "Freedom from the bondage of the world" demands something more. "Sickness is not cured by saying 'Medicine,' but by drinking it; so a man is not set free by the name of the Eternal, but by

discerning the Eternal." The teaching must be woven into life and character if it is to bear fruit; it is not enough to contemplate the virtue of freedom from selfishness and sensuality in the abstract.

One of these treatises, "The Crest-jewel of Wisdom," will be translated here. It will be divided according to the natural sections of the text, beginning with the first steps on the path and ending with the complete teaching of Śankara's philosophy so far as that teaching can be put into words. Hardly any notes will be necessary, as the language of the teacher is lucidity itself. Every word is defined and every definition enlarged and repeated.

It is not, however, the object of these papers to put forward a presentation of eastern thought merely to be read and forgotten. We shall spare no pains of repetition and amplification to make the thoughts of the East quite clear. But much remains to be done by readers themselves. They must make the thoughts of Śankara and the sages their own spiritual property if they are to benefit by them, and as a preliminary for this first chapter of Śankara's teaching, the "four Perfections" should be learned by heart and taken to heart.

First Steps on the Path

PROLOGUE

(Verses 1--15)

I BOW before Govinda, the objectless object of final success in the highest wisdom, who is supreme bliss and the true teacher.

For beings a human birth is hard to win, then manhood and holiness, then excellence in the path of wise law; hardest of all to win is wisdom. Discernment between Self and not-Self, true judgment, nearness to the Self of the Eternal and Freedom are not gained without a myriad of right acts in a hundred births. This triad that is won by the bright one's favor is hard to gain: humanity, aspiration, and rest in the great spirit. After gaining at last a human birth, hard to win, then manhood and knowledge of the teaching, if one strives not after Freedom he is a fool. He, suicidal, destroys himself by grasping after the unreal. Who is more self-deluded than he who is careless of his own welfare after gaining a hard-won human birth and manhood, too? Let them declare the laws, let them offer to the gods, let them perform all rites, let them love the gods; without knowing the oneness with the Self,' Freedom is not won even in a hundred years of the Evolver. "There is no hope of immortality through riches," says the scripture. It is clear from this that rites cannot lead to Freedom.

Therefore let the wise one strive after Freedom, giving up all longing for sensual self-indulgence; approaching the good, great Teacher (the Higher Self), with soul intent on the object of the teaching. Let him by the Self raise the Self, sunk in the ocean of the world, following the path of union through complete recognition of oneness. Setting all rites aside, let the wise, learned ones who approach the study of the Self strive for Freedom from the bondage of the world. Rites are to purify the thoughts, but not to gain the reality. The real is gained by Wisdom, not by a myriad of rites. When one steadily examines and clearly sees a rope, the fear that it is a serpent is destroyed. Knowledge is gained by discernment, by examining, by instruction, but not by bathing, nor gifts, nor a hundred holdings of the breath. Success demands first ripeness; questions of time and place are subsidiary. Let the seeker after self-knowledge find the Teacher (the Higher Self), full of kindness and knowledge of the Eternal.

THE FOUR PERFECTIONS

(Verses 16--34)

He is ripe to seek the Self who is full of knowledge and wisdom, reason and discernment, and who bears the well-known marks.

He is ready to seek the Eternal who has Discernment and Dispassion; who has Restfulness and the other graces.

Four perfections are numbered by the wise. When they are present there is success, but in their absence is failure.

First is counted the Discernment between things lasting and unlasting. Next Dispassion, the indifference to self-indulgence here and in paradise. Then the Six Graces, beginning with Restfulness. Then the longing for Freedom.

A certainty like this--the Eternal is real, the fleeting world is unreal;--this is that Discernment between things lasting and unlasting.

And this is Dispassion--a perpetual willingness to give up all sensual self-indulgence--everything lower than the Eternal, through a constant sense of their insufficiency.

Then the Six Graces: a steady intentness of the mind on its goal;--this is Restfulness.

And the steadying of the powers that act and perceive, each in its own sphere, turning them back from sensuality;--this is Self-control.

Then the raising of the mind above external things;--this is the true Withdrawal.

The enduring of all ills without petulance and without self-pity;--this is the right Endurance.

An honest confidence in the teaching and the Teacher;--this is that Faith by which the treasure is gained.

The intentness of the soul on the pure Eternal;--this is right Meditation, but not the indulgence of fancy.

The wish to untie, by discernment of their true nature, all the bonds woven by unwisdom, the bonds of selfishness and sensuality;--this is the longing for Freedom.

Though at first imperfect, these qualities gradually growing through Dispassion, Restfulness, and the other graces and the Teacher's help will gain their due.

When Dispassion and longing for Freedom are strong, then Restfulness and the other graces will bear fruit.

But when these two--Dispassion and longing for Freedom--are lacking, then Restfulness and the other graces are a mere appearance, like water in the desert.

Chief among the, causes of Freedom is devotion, the intentness of the soul on its own nature. Or devotion may be called intentness on the reality of the Self.

Let him who possesses these Perfections and who would learn the reality of the Self, approach the wise Teacher (the Higher Self), from whom comes the loosing of bonds; who: is full of knowledge and perfect; who is not beaten by desire, who really knows the Eternal; who

has found rest in the Eternal, at peace like a fuelless fire; who is full of selfless kindness, the friend of all that lives. Serving the Teacher with devotion and aspiration for the Eternal, and finding harmony with him, seek the needed knowledge of the Self.

THE APPEAL TO THE HIGHER SELF

(Verses 35--40)

"I submit myself to thee, Master, friend of the bowed-down world and river of selfless kindness.

"Raise me by thy guiding light that pours forth the nectar of truth and mercy, for I am sunk in the ocean of the world.

"I am burned by the hot flame of relentless life and torn by the winds of misery: save me from death, for I take refuge in thee, finding no other rest."

The great good ones dwell in peace, bringing joy to the world like the return of spring. Having crossed the ocean of the world, they ever help others to cross over. For this is the very nature of the great-souled ones (Mahâtmas)--their swiftness to take away the weariness of others. So the soft-rayed moon of itself soothes the earth, burned by the fierce sun's heat.

"Sprinkle me with thy nectar voice that brings the joy of eternal bliss, pure and cooling, falling on me as from a cup, like the joy of inspiration; for I am burnt by the hot, scorching flames of the world's fire.

"Happy are they on whom thy light rests, even for a moment, and who reach harmony with thee.

"How shall I cross the ocean of the world? Where is the path? What way must I follow? I know not, Master. Save me from the wound of the world's pain."

THE BEGINNING OF THE TEACHING

(Verses 41--71)

To him, making this appeal and seeking help, scorched by the flame of the world's fire, the Great Soul beholding him with eyes most pitiful brings speedy comfort.

The Wise One instils the truth in him who has approached him longing for Freedom, who is following the true path, calming the tumult of his mind and bringing Restfulness.

"Fear not, wise one, there is no danger for thee. There is a way to cross over the ocean of the world, and by this path the sages have reached the shore.

"This same path I point out to thee, for it is the way to destroy the world's fear. Crossing the ocean of the world by this path, thou shalt win the perfect joy."

By discerning the aim of the wisdom-teaching (Vedânta) is born that most excellent knowledge. Then comes the final ending of the world's pain. The voice of the teaching plainly declares that faith, devotion, meditation, and the search for union are the means of Freedom for him who would be free. He who is perfect in these wins Freedom from the bodily bondage woven by unwisdom.

When the Self is veiled by unwisdom there arises a binding to the not-self, and from this comes the pain of world-life. The fire of wisdom lit by discernment between these two--Self and not-Self--will wither up the source of unwisdom, root and all.

THE PUPIL ASKS

"Hear with selfless kindness, Master. I ask this question: receiving the answer from thy lips I shall gain my end.

"What is, then, a bond? And how has this bond come? What cause has it? And how can one be free?

"What is not-Self and what the Higher Self? And how can one discern between them?"

THE MASTER ANSWERS

"Happy art thou. Thou shalt attain thy end. Thy kin is blest in thee. For thou seekest to become the Eternal by freeing thyself from the bond of unwisdom.

"Sons and kin can pay a father's debts, but none but a man's self can set him free, "If a heavy burden presses on the head others can remove it, but none but a man's self can quench his hunger and thirst.

"Health is gained by the sick who follow the path of healing: health does not come through the acts of others.

"The knowledge of the real by the eye of clear insight is to be gained by one's own sight and not by the teacher's.

"The moon's form must be seen by one's own eyes; it can never be known through the eyes of another.

"None but a man's self is able to untie the knots of unwisdom, desire, and former acts, even in a myriad of ages.

"Freedom is won by a perception of the Self's oneness with the Eternal, and not by the doctrines of Union or of Numbers, nor by rites and sciences.

"The form and beauty of the lyre and excellent skill upon its strings may give delight to the people, but will never found an empire.

"An eloquent voice, a stream of words, skill in explaining the teaching, and the learning of the learned; these bring enjoyment but not freedom.

"When the Great Reality is not known the study of the scriptures is fruitless; when the Great Reality is known the study of the scriptures is also fruitless.

"A net of words is a great forest where the fancy wanders; therefore the reality of the Self is to be strenuously learned from the knower of that reality.

"How can the hymns (Vedas) and the scriptures profit him who is bitten by the serpent of unwisdom?

How can charms or medicine help him without the medicine of the knowledge of the Eternal?

"Sickness is not cured by saying 'Medicine,' but by drinking it. So a man is not set free by the name of the Eternal without discerning the Eternal.

"Without piercing through the visible, without knowing the reality of the Self, how can men gain Freedom by mere outward words that end with utterances?

"Can a man be king by saying, 'I am king,' without destroying his enemies, without gaining power over the whole land?

"Through information, digging, and casting aside the stones, a treasure may be found, but not by calling it to come forth.

"So by steady effort is gained the knowledge of those who know the Eternal, the lonely, stainless reality above all illusion; but not by desultory study.

"Hence with all earnest effort to be free from the bondage of the world, the wise must strive themselves, as they would to be free from sickness.

"And this question put by thee to-day must be solved by those who seek Freedom; this question that breathes the spirit of the teaching, that is like a clue with hidden meaning.

"Hear, then, earnestly, thou wise one, the answer given by me; for understanding it thou shalt be free from the bondage of the world."

Self, Potencies, Vestures

THE first cause of Freedom is declared to be an utter turning back from lust after unenduring things. Thereafter Restfulness, Control, Endurance; a perfect Renouncing of all acts that cling and stain.

Thereafter, the divine Word, a turning of the mind to it, a constant thinking on it by the pure one, long and uninterrupted.

Then ridding himself altogether of doubt, and reaching wisdom, even here he enjoys the bliss of Nirvâna.

Then the discerning between Self and not-Self that you must now awaken to, that I now declare, hearing it, lay hold on it within yourself.

THE VESTURES

(Verses 72--107)

Formed of the substances they call marrow, bone, fat, flesh, blood, skin and over-skin; fitted with greater and lesser limbs, feet, breast, trunk, arms, back, head; this is called the physical vesture by the wise--the vesture whose authority, as "I" and "my" is declared to be a delusion.

Then these are the refined elements: the ethereal, the upper air, the flaming, water, and earth.

These when mingled one with another become the physical elements, that are the causes of the physical vesture. The materials of them become the five sensuous things that are for the delight of the enjoyer--sounds and other things of sense.

They who, fooled in these sensuous things, are bound by the wide noose of lust, hard to break asunder--they come and go, downwards and upwards on high, led by the swift messenger, their works.

Through the five sensuous things five creatures find dissolution to the five elements, each one bound by his own character: the deer, the elephant, the moth, the fish, the bee; what then of man, who is snared by all the five?

Sensuous things are keener to injure than the black snake's venom; poison slays only him who eats it, but these things slay only him who beholds them with his eyes.

He who is free from the great snare, so hard to be rid of, of longing after sensuous things, he indeed builds for Freedom, and not another, even though knowing the six philosophies.

Those who, only for a little while rid of lust, long to be free, and struggle to reach the shore of the world-ocean--the toothed beast of longing lust makes them sink half way, seizing them by the throat, and swiftly carrying them away.

By whom this toothed beast called sensuous things is slain by the sharp sword of true turning away from lust, he reaches the world-sea's shore without hindrance. He who, soul-destroyed, treads the rough path of sensuous things, death is his reward, like him who goes out on a luckless day. But he who goes onward, through the word of the good Teacher who is friendly to all beings, and himself well-controlled, he gains the fruit and the reward, and his reward is the Real.

If the love of Freedom is yours, then put sensuous things far away from you, like poison. But love, as the food of the gods, serenity, pity, pardon, rectitude, peacefulness and self-control; love them and honor them forever.

He who every moment leaving undone what should be done--the freeing of himself from the bonds of beginningless unwisdom--devotes himself to the fattening of his body, that rightly exists for the good of the other powers, such a one thereby destroys himself.

He who seeks to behold the Self, although living to fatten his body, is going to cross the river, holding to a toothed beast, while thinking it a tree.

For this delusion for the body and its delights is a great death for him who longs for Freedom; the delusion by the overcoming of which he grows worthy of the dwelling-place of the free.

Destroy this great death, this infatuation for the body, wives and sons; conquering it, the pure ones reach the Pervader's supreme abode.

This faulty form, built up of skin and flesh, of blood and sinews, fat and marrow and bones, gross and full of impure elements;

Born of the fivefold physical elements through deeds done before, the physical place of enjoyment of the Self; its mode is waking life, whereby there arises experience of physical things.

Subservient to physical objects through the outer powers, with its various joys--flower-chaplets, sandal, lovers--the Life makes itself like this through the power of the Self; therefore this form is pre-eminent in waking life.

But know that this physical body wherein the whole circling life of the Spirit adheres, is but as the dwelling of the lord of the dwelling.

Birth and age and death are the fate of the physical and all the physical changes from childhood onward; of the physical body only are caste and grade with their many homes, and differences of worship and dishonor and great honor belong to it alone.

The powers of knowing--hearing, touch, sight, smell, taste--for apprehending sensuous things; the powers of doing--voice, hands, feet, the powers that put forth and generate--to effect deeds.

Then the inward activity: mind, soul, self-assertion, imagination, with their proper powers; mind, ever intending and doubting; soul, with its character of certainty as to things; self-assertion, that falsely attributes the notion of "I"; imagination, with its power of gathering itself together, and directing itself to its object.

These also are the life-breaths: the forward-life, the downward-life, the distributing-life, the uniting-life; heir activities and forms are different, as gold and water are different.

The subtle vesture they call the eightfold inner being made up thus: voice and the other four, hearing and the other four, ether and the other four, the forward life and the other four, soul and the other inward activities, unwisdom, desire, and action.

Hear now about this subtle vesture or form vesture, born of elements not fivefolded; it is the place of gratification, the enjoyer of the fruits of deeds, the beginningless disguise of the Self, through lack of self-knowledge.

Dream-life is the mode of its expansion, where it shines with reflected light, through the traces of its own impressions; for in dream-life the knowing soul shines of itself through the many and varied mind-pictures made during waking-life.

Here the higher self shines of itself and rules, taking on the condition of doer, with pure thought as its disguise, an unaffected witness, nor is it stained by the actions, there done, as it is not attached to them, therefore it is not stained by actions, whatever they be, done by its disguise; let this form-vesture be the minister, doing the work of the conscious self, the real man, just as the tools do the carpenter's work; thus this self remains unattached.

Blindness or slowness or skill come from the goodness or badness of the eye; deafness and dumbness are of the ear and not of the Knower, the Self.

Up-breathing, down-breathing, yawning, sneezing, the forward moving of breath, and the outward moving--these are the doings of the life-breaths, say those who know these things; of the life-breaths, also, hunger and thirst are properties.

The inner activity dwells and shines in sight and the other powers in the body, through the false attribution of selfhood, as cause.

Self-assertion is to be known as the cause of this false attribution of selfhood, as doer and enjoyer; and through substance and the other two potencies, it reaches expansion in the three modes.

When sensuous things have affinity with it, it is happy; when the contrary, unhappy. So happiness and unhappiness are properties of this, and not of the Self which is perpetual bliss.

Sensuous things are dear for the sake of the self, and not for their own sake; and therefore the Self itself is dearest of all.

Hence the Self itself is perpetual bliss--not for it are happiness and unhappiness; as in dreamless life, where are no sensuous things, the Self that is bliss--is enjoyed, so in waking-life it is enjoyed through the word, through intuition, teaching and deduction.

THE THREE POTENCIES

(Verses 108--135)

The power of the supreme Master, that is called unmanifested, beginningless unwisdom whose very self is the three potencies, to be known through thought, by its workings--this is glamor (Mâyâ), whereby all this moving world is made to grow.

Neither being nor non-being nor of the self of both of these; neither divided nor undivided nor of the self of both of these; neither formed nor formless nor of the self of both of these--very wonderful and ineffable is its form.

To be destroyed by the awakening to the pure, secondless Eternal, as the serpent imagined in a rope, when the rope is seen; its potencies are called substance, force, and darkness; each of them known by their workings. The self of doing belongs to force, whose power is extension, whence the pre-existent activities issued; rage and all the changes of the mind that cause sorrow are ever its results.

Desire, wrath, greed, vanity, malice, self-assertion, jealousy, envy, are the terrible works of Force, its activities in man; therefore this is the cause of bondage.

Then enveloping is the power of Darkness, whereby a thing appears as something else; this is the cause of the circling birth and rebirth of the spirit, and the cause whereby extension is drawn forward.

Though a man be full of knowledge, learned, skillful, very subtle-sighted, if Darkness has wrapped him round, he sees not, though he be full of manifold instruction; he calls good that which is raised by error, and leans upon its properties, unlucky man that he is; great and hard to end is the enveloping power of Darkness.

Wrong thinking, contradictory thinking, fanciful thinking, confused thinking--these are its workings; this power of extension never leaves hold of one who has come into contact with it, but perpetually sends him this way and that.

Unwisdom, sluggishness, inertness, sloth, infatuation, folly, and things like these are of the potency of Darkness. Under the yoke of these he knows nothing at all, but remains as though asleep or like a post.

But the potency of substance is pure like water, and even though mixed with the other two, it builds for the true refuge; for it is a reflected spark of the Self, and lights up the inert like the sun.

Of the potency of Substance when mixed the properties are self-respect, self-restraint, control, faith and love and the longing to be free, a godlike power and a turning back from the unreal.

Of the potency of substance altogether pure the properties are grace, direct perception of the Self, and perfect peace; exulting gladness, a resting on the Self supreme, whereby he reaches the essence of real bliss.

The unmanifest is characterized by these three potencies; it is the causal vesture of the Self; dreamless life is the mode where it lives freely, all the activities of the powers, and even of the knowing soul having sunk back into it.

Every form of outward perceiving has come to rest, the knowing soul becomes latent in the Self from which it springs; the name of this is dreamless life, wherein he says "I know nothing at all of the noise of the moving world."

The body, powers, life-breaths, mind, self-assertion, all changes, sensuous things, happiness, unhappiness, the ether and all the elements, the whole world up to the unmanifest--this is not Self.

Glamor and every work of glamor from the world-soul to the body, know this as unreal, as not the Self, built up of the mirage of the desert.

But I shall declare to you the own being of the Self supreme, knowing which a man, freed from his bonds, reaches the lonely purity.

There is a certain selfhood wherein the sense of "I" forever rests; who witnesses the three modes of being, who is other than the five veils; who is the only knower in waking, dreaming, dreamlessness; of all the activities of the knowing soul, whether good or bad--this is the "I";

Who of himself beholds all; whom none beholds; who kindles to consciousness the knowing soul and all the powers; whom none kindles

to consciousness; by whom all this is filled; whom no other fills; who is the shining light within this all; after whose shining all else shines;

By whose nearness only body and powers and mind and soul do their work each in his own field, as though sent by the Self;

Because the own nature of this is eternal wakefulness, self-assertion, the body and all the powers, and happiness and unhappiness are beheld by it, just as an earthen pot is beheld. This inner Self, the ancient Spirit, is everlasting, partless, immediately experienced happiness; ever of one nature, pure waking knowledge, sent forth by whom Voice and the life-breaths move.

Here, verily, in the substantial Self, in the bidden place of the soul, this steady shining begins to shine like the dawn; then the shining shines forth as the noonday sun, making all this world to shine by its inherent light; knower of all the changing moods of mind and inward powers; of all the acts done by body, powers, life-breaths; present in them as fire in iron, strives not nor changes at all.

This is not born nor dies nor grows, nor does it fade or change forever; even when this form has melted away, it no more melts than the air in a jar.

Alike stranger to forming and deforming; of its own being, pure wakefulness; both being and non-being is this, besides it there is nothing else; this shines unchanging, this Supreme Self gleams in waking, dream and dreamlessness as "I," present as the witness of the knowing soul.

BONDAGE AND FREEDOM

(Verses 136--153)

Then, holding firmly mind, with knowing soul at rest, know your self within yourself face to face saying, "This am I" The life-ocean, whose waves are birth and dying, is shoreless; cross over it, fulfilling the end of being, resting firm in the Eternal.

Thinking things not self are "I"--this is bondage for a man; this, arising from unwisdom, is the cause of falling into the weariness of birth and

dying; this is the cause that he feeds and anoints and guards this form, thinking it the Self; the unreal, real; wrapping himself in sensuous things as a silk-worm in his own threads.

The thought that what is not That is That grows up in the fool through darkness; because no discernment is there, it wells up, as the thought that a rope is a snake; thereupon a mighty multitude of fatuities fall on him who accepts this error, for he who grasps the unreal is bound; mark this, my companion.

By the power of wakefulness, partless, external, secondless, the Self wells up with its endless lordship; but this enveloping power wraps it round, born of Darkness, as the dragon of eclipse envelops the rayed sun.

When the real Self with its stainless light recedes, a man thinking "this body is I," calls it the Self; then by lust and hate and all the potencies of bondage, the great power of Force that they call extension greatly afflicts him.

Torn by the gnawing of the toothed beast of great delusion; wandered from the Self, accepting every changing mood of mind as himself, through this potency, in the shoreless ocean of birth and death, full of the poison of sensuous things, sinking and rising, he wanders, mean-minded, despicable-minded.

As a line of clouds, born of the sun's strong shining, expands before the sun and hides it from sight, so self-assertion, that has come into being through the Self, expands before the Self and hides it from sight. As when on an evil day the lord of day is swallowed up in thick, dark clouds, an ice-cold hurricane of wind, very terrible, afflicts the clouds in turns; so when the Self is enveloped in impenetrable Darkness, the keen power of extension drives with many afflictions the man whose soul is deluded.

From those two powers a man's bondage comes; deluded by them he errs, thinking the body is the Self.

Of the plant of birth and death, the seed is Darkness, the sprout is the thought that body is Self, the shoot is rage, the sap is deeds, the body is the stem, the life-breaths are the branches, the tops are the bodily

powers, sensuous things are the flowers, sorrow is the fruit, born of varied deeds and manifold; and the Life is the bird that eats the fruit.

This bondage to what is not Self, rooted in unwisdom, innate, made manifest without beginning or end, gives life to the falling torrent of sorrow, of birth and death, of sickness and old age.

Not by weapons nor arms, not by storm nor fire nor by a myriad deeds can this be cut off, without the sword of discernment and knowledge, very sharp and bright, through the grace of the guiding power.

He who is single-minded, fixed on the word divine, his steadfast fulfilment of duty will make the knowing soul within him pure; to him whose knowing soul is pure, a knowing of the Self supreme shall come; and through this knowledge of the Self supreme he shall destroy this circle of birth and death and its root together.

THE FREEING OF THE SELF

(Verses 148--154)

The Self, wrapped up in the five vestures beginning with the vesture formed of food, which are brought into being by its own power, does not shine forth, as the water in the pond, covered by a veil of green scum.

When the green scum is taken away, immediately the water shines forth pure, taking away thirst and heat, straightway becoming a source of great joy to man.

When the five vestures have been stripped off, the Self shines forth pure, the one essence of eternal bliss, beheld within, supreme, self-luminous.

Discernment is to be made between the Self and what is not Self by the wise man seeking freedom from bondage; through this he enters into joy, knowing the Self which is being, consciousness, bliss.

As the reed from the tiger grass, so separating from the congeries of things visible the hidden Self within, which is detached, not involved in

actions, and dissolving all in the Self, he who stands thus, has attained liberation.

THE VESTURE FORMED OF FOOD

(Verses 154--164)

The food-formed vesture is this body, which comes into being through food, which lives by food, which perishes without food.

It is formed of cuticle, skin, flesh, blood, bone, water; this is not worthy to be the Self, eternally pure.

The Self was before birth or death, and now is; how can it be born for the moment, fleeting, unstable of nature, not unified, inert, beheld like a jar? For the Self is the witness of all changes of form.

The body has hands and feet, not the Self; though bodiless, yet because it is the Life, because its power is indestructible, it is controller, not controlled.

Since the Self is witness of the body, its character, its acts, its states, therefore the Self must be of other nature than the body.

A mass of wretchedness, clad in flesh, full of impurity and evil, how can this body be the knower? The Self is of other nature.

Of this compound of skin, flesh, fat, bone and water, the man of deluded mind thinks, "This is I"; but he who is possessed of judgment knows that his true Self is of other character, is nature transcendental.

The mind of the dullard thinks of the body, "This is I"; he who is more learned thinks, "This is I," of the body and the separate self; but he who has attained discernment and is wise knows the true Self saying, "I am the Eternal."

Therefore, O thou of mind deluded, put away the thought that this body is the Self, this compound of skin, flesh, fat, bone and water; discern the universal Self, the Eternal, changeless, and enjoy supreme peace.

So long as the man of learning abandons not the thought, founded on delusion, that "This is I," regarding the unenduring body and its powers, so long there is no hope for his liberation, though he possess the knowledge of the Vedânta and its sciences.

As thou hast no thought that "This is the Self," regarding the body's shadow, or the reflected form, or the body seen in dream, or the shape imagined in the mind, so let not this thought exist regarding the living body.

The thought that the body is the Self, in the minds of men who discern not the real, is the seed from which spring birth and death and sorrow; therefore slay thou this thought with strong effort, for when thou hast abandoned this thought the longing for rebirth will cease.

THE VESTURE FORMED OF VITAL BREATH

(Verses 165--166)

The breath-formed vesture is formed by the life-breath determined by the five powers of action; through its power the food-formed vesture, guided by the Self and sustained by food, moves in all bodily acts.

Nor is this breath-formed vesture the Self, since it is formed of the vital airs, coming and going like the wind, moving within and without; since it can in no wise discern between right and wrong, between oneself and another, but is ever dependent.

THE VESTURE FORMED OF MIND

(Verses 167--183)

The mind-formed vesture is formed of the powers of perception and the mind; it is the cause of the distinction between the notions of "mine" and "I"; it is active in making a distinction of names and numbers; as more potent, it pervades and dominates the former vesture.

The fire of the mind-formed vesture, fed by the five powers of perception, as though by five sacrificial priests, with objects of sense like streams of melted butter, blazing with the fuel of manifold sense-impressions, sets the personality aflame.

For there is no unwisdom, except in the mind, for the mind is unwisdom, the cause of the bondage to life; when this is destroyed, all is destroyed; when this dominates, the world dominates.

In dream, devoid of substance, it emanates a world of experiencer and things experienced, which is all mind; so in waking consciousness, there is no difference, it is all the domination of the mind.

During the time of dreamlessness, when mind has become latent, nothing at all of manifestation remains; therefore man's circle of birth and death is built by mind, and has no permanent reality.

By the wind a cloud is collected, by the wind it is driven away again; by mind bondage is built up, by mind is built also liberation.

Building up desire for the body and all objects, it binds the man thereby as an ox by a cord; afterwards leading him to turn from them like poison, that same mind, verily, sets him free from bondage.

Therefore mind is the cause of man's bondage, and in turn of his liberation; when darkened by the powers of passion it is the cause of bondage, and when pure of passion and darkness it is the cause of liberation.

Where discernment and dispassion are dominant, gaining purity, the mind makes for liberation; therefore let the wise man who seeks liberation strengthen these two in himself as the first step.

Mind is the name of the mighty tiger that hunts in the forest glades of sensuous things; let not the wise go thither, who seek liberation.

Mind moulds all sensuous things through the earthly body and the subtle body of him who experiences; mind ceaselessly shapes the differences of body, of color, of condition, of race, as fruits caused by the acts of the potencies.

Mind, beclouding the detached, pure consciousness, binding it with the cords of the body, the powers, the life-breaths, as "I" and "my," ceaselessly strays among the fruits of experience caused by its own activities.

Man's circle of birth and death comes through the fault of attributing reality to the unreal, but this false attribution is built up by mind; this is the effective cause of birth and death and sorrow for him who has the faults of passion and darkness and is without discernment.

Therefore the wise who know the truth have declared that mind is unwisdom, through which the whole world, verily, is swept about, as cloud belts by the wind.

Therefore purification of the mind should be undertaken with strong effort by him who seeks liberation; when the mind has been purified, liberation comes like fruit into his hand.

Through the sole power of liberation uprooting desire for sensuous things, and ridding himself of all bondage to works, he who through faith in the Real stands firm in the teaching, shakes off the very essence of passion from the understanding.

The mind-formed vesture cannot be the higher Self, since it has beginning and end, waxing and waning; by causing sensuous things, it is the very essence of pain; that which is itself seen cannot be the Seer.

THE VESTURE FORMED OF INTELLIGENCE

(Verses 184--197)

The intelligence, together with the powers of intelligence, makes the intelligence-formed vesture, whose distinguishing character is actorship; it is the cause of man's circle of birth and death.

The power which is a reflected beam of pure Consciousness, called the understanding, is a mode of abstract Nature; it possesses wisdom and creative power; it thereby focuses the idea of "I" in the body and its powers.

This "I," beginningless in time, is the separate self, it is the initiator of all undertakings; this, impelled by previous imprints, works all works both holy and unholy, and forms their fruits.

Passing through varying births it gains experience, now descending, now ascending; of this intelligence-formed vesture, waking, dream and dreamlessness are the fields where it experiences pleasure and pain.

By constantly attributing to itself the body, state, condition, duties and works, thinking, "These are mine," this intelligence-formed vesture, brightly shining because it stands closest to the higher Self, becomes the vesture of the Self, and, thinking itself to be the Self, wanders in the circle of birth and death.

This, formed of intelligence, is the light that shines in the vital breaths, in the heart; the Self who stands forever wears this vesture as actor and experiencer.

The Self, assuming the limitation of the intelligence, self-deluded by the error of the intelligence, though it is the universal Self, yet views itself as separate from the Self; as the potter views the jars as separate from the clay.

Through the force of its union with the vesture, the higher Self takes on the character of the vesture and assumes its nature, as fire, which is without form, takes on the varying forms of the iron, even though the Self is for ever by nature uniform and supreme.

THE DISCIPLE SPEAKS

Whether by delusion or otherwise, the higher Self appears as the separate self; but, since the vesture is beginningless, there is no conceivable end of the beginningless.

Therefore existence as the separate self must be eternal, nor can the circle of birth and death have an end; how then can there be liberation? Master, tell me this.

THE MASTER ANSWERS

Well hast thou asked, O wise one! Therefore rightly bear! A false imagination created by error is not conclusive proof.

Only through delusion can there be an association with objects, of that which is without attachment, without action, without form; it is like the association of blueness with the sky.

The appearance as the separate self, of the Self, the Seer, who is without qualities, without form; essential wisdom and bliss, arises through the delusion of the understanding; it is not real; when the delusion passes, it exists no longer, having no substantial reality.

Its existence, which is brought into being through false perception, because of delusion, lasts only so long as the error lasts; as the serpent in the rope endures only as long as the delusion; when the delusion ceases, there is no serpent.

The Witness

THE MANIFEST AND THE HIDDEN SELF

(Verses 198--209)

BEGINNINGLESS is unwisdom, and all its works are too; but when wisdom is arisen, what belongs to unwisdom, although beginningless--

Like a dream on waking, perishes, root and all; though beginningless, it is not endless; it is as something that was not before, *and now is*, this is manifest.

It is thus seen that, though without a beginning, *unwisdom* comes to an end, just as something, which before was not, *comes into being*. Built up in the Self by its being bound by disguise of intellect--

Is this existence as the *separate* life, for there is no other than the Self, distinguished by its own nature, but the binding of the Self by the intellect is false, coming from unknowledge.

This binding is untied by perfect knowledge, not otherwise; the discerning of the oneness of the Eternal and the Self is held by the scripture to be perfect knowledge.

And this is accomplished by perfectly discerning between Self and not-self; thereafter discernment is to be gained between individual and universal Self.

Water may be endlessly muddy, but when the mud is gone, the water is clear. As it shines, so shines the Self also, when faults are gone away, it shines forth clear.

And when unreality ceases to exist in the individual self, it is clear that it returns towards the universal; hence there is to be a rejection of the self-assertion and other characteristics of the individual self.

Hence this higher Self is not what is called the intellectual veil, because that is changeful, helpless of itself, circumscribed, objective, liable to err; the non-eternal cannot be regarded as eternal.

The bliss-formed veil is a form containing the reflection of bliss--although it is tainted with darkness; it has the quality of pleasure, the attainment of well wished-for aims; it shines forth in the enjoyment of good works by a righteous man, of its own nature bliss-formed; gaining an excellent form, he enjoys bliss without effort.

The principal sphere of the bliss-formed veil is in dreamless sleep; in dreaming and waking it is in part manifest when blissful objects are beheld.

Nor is this bliss-formed veil the higher Self, for it wears a disguise, it is a form of objective nature; it is an effect caused by good acts, accumulated in this changeful form.

When the five veils are taken away, according to inference and scripture, what remains after they are taken away is the Witness, in a form born of awakening.

This is the Self, self-shining, distinguished from the five veils; this is the Witness in the three modes *of perceiving*, without change, without stain. The wise should know it as Being and Bliss, as his own Self.

THE PUPIL SAID:

(Verses 210--240)

When the five veils are thus set aside through their unreality, beyond the non-being of all I see nothing, Master; what then is to be known as anything by him who knows Self and not-self?

THE MASTER SAID:

Truth has been spoken by thee, wise one; thou art skilled in judgment. Self-assertion and all these changes,--in the Self they have no being. That whereby all is enjoyed, but which is itself not enjoyed, know that to be the Self, the Knower, through thy very subtle intellect.

Whatever is enjoyed by anyone, of that he is the witness; but of that which is not enjoyed by anyone, it cannot be said that anyone is the witness.

That is to be self-witness, where anything is enjoyed by itself; therefore the universal Self is witness of itself; no other lesser thing is witness of it.

In waking, dreaming, dreamlessness, that Self is clearly manifested, appearing through its universal form always as "I," as the "I" within, uniformly. This is "I" beholding intellect and the rest that partake of varied forms and changes. It is manifest through eternal blissful self-consciousness; know that as the Self here in the heart.

Looking at the reflection of the sun reflected in the water of a jar, he who is deluded thinks it is the sun, thus the reflected consciousness appearing under a disguise is thought by him who is hopelessly deluded to be "I."

Rejecting jar and water and the sun reflected there all together, the real sun is beheld. So the unchanging

One which is reflected in the three modes, self-shining, is perceived by the wise.

Putting away in thought body and intellect as alike reflections of consciousness, discerning the seer, hid in the secret place, the Self, the partless awakening, the universal shining, distinguished alike from what exists and what does not exist; the eternal lord, all-present, very

subtle, devoid of within and without, nothing but self; discerning this perfectly, in its own form, a man is sinless, passionless, deathless.

Sorrowless, altogether bliss, full of wisdom, fearing nothing at all from anything; there is no other path of freedom from the bondage of the world but knowledge of the reality of his Self, for him who would be free.

Knowledge that the Eternal is not divided *from him* is the cause of freedom from the world, whereby the Eternal, the secondless bliss, is gained by the awakened.

Therefore one should perfectly know that the Eternal and the Self are not divided; for the wise who has become the Eternal does not return again to birth and death.

The real, wisdom, the endless, the Eternal, pure, supreme, self-perfect, the one essence of eternal bliss, universal, undivided, unbroken--this he gains.

This is the real, supreme, secondless, for besides the Self no other is; there is nothing else at all in the condition of perfect awakening to the reality of the supreme being.

This all, that is perceived as the vari-form world, from unknowledge, this all is the Eternal, when the mind's confusion is cast away.

The pot made of clay is not separate from the clay, for all through it is in its own nature clay; the form of the pot is not separate; whence then the pot? It is mere name, built up of illusion.

By no one can the form of the pot be seen, separate from the clay; hence the pot is built of delusion, but the real thing is the clay, like the supreme Being.

All this is always an effect of the real Eternal; it is that alone, nor is there anything else but that. He who says there is, is not free from delusion, like one who talks in his sleep.

The Eternal verily is this all; thus says the excellent scripture of the *Atharva*. In accordance with it, all this is the Eternal only, nor is there any separate existence of the attribute apart from the source.

If this moving world were the real, then had the Self no freedom from limitation, divine authority no worth, the Master Self no truth; these three things the great-souled cannot allow.

The Master who knows the reality of things declared: I verily am not contained in these things, nor do these creatures stand in me. If the world be real, then it should be apprehended in dreamless sleep; it is not apprehended there, therefore it is unreal, dreamlike, false. Therefore the world is not separate from the higher Self; what is perceived as separate is false,--the natural potencies and the like; what real existence is there in the attribute? Its support shines forth as *with attributes* illusively.

Whatever is delusively perceived by one deluded, is the Eternal; the silver shining is only the pearl shell.

The Eternal is perpetually conceived as formed; but what is attributed to the Eternal is a name only.

Therefore the supreme Eternal is Being, secondless, of the form of pure knowledge, stainless, peaceful, free from beginning or ending, changeless, its own-nature is unbroken bliss.

Every difference made by world-glamor set aside, eternal, lasting, partless, measureless, formless, unmanifest, nameless, unfading, a self-shining light that illuminates all that is.

Where the difference of knower, knowing, known is gone, endless, sure; absolute, partless, pure consciousness; the wise know this as the supreme reality.

That can neither be left nor taken, is no object of mind or speech; immeasurable, beginningless, endless, the perfect Eternal, the universal "I."

THAT THOU ART

(Verses 241--251)

The Eternal and the Self, indicated by the two words "that" and "thou," when clearly understood, according to the Scripture "THAT THOU ART," are one; their oneness is again ascertained.

This identity of theirs is in their essential, not their verbal meanings, for they are *apparently* of contradictory character; like the firefly and the sun, the sovereign and the serf, the well and the great waters, the atom and Mount Meru.

The contradiction between them is built up by their disguises, but this disguise is no real thing at all; the disguise of the Master Self is the world-glamor, the cause of the Celestial and other worlds; the disguise of the *individual* life is the group of five veils--hear this now:

These are the two disguises, of the Supreme and the *individual* life; when they are set aside together, there is no longer the Supreme nor the *individual* life. The king has his kingdom, the warrior his weapons; when these are put away there is neither warrior nor king.

According to the Scripture saying, "this is the instruction, *the Self is not that, not that*," the twofoldness that was built up sinks away of itself in the Eternal; let the truth of this scripture be grasped through awakening; the putting away of the two disguises must verily be accomplished.

It is not this, it is not this: because this is built up, it is not the real--like the serpent seen in the rope, or like a dream; thus putting away every visible thing by wise meditation, the oneness of the two--*Self and Eternal*--is then to be known.

Therefore the two are to be well observed in their essential unity. Neither their contradictory character nor their non-contradictory character is all; but the real and essential Being is to be reached, in order to gain the essence in which they are one and undivided.

When one says: "This man is Devadatta," the oneness is here stated by rejecting contradictory qualities. With the great word "THAT THOU ART," it is the same; what is contradictory between the two is set aside.

As being essentially pure consciousness, the oneness between the Real and the Self is known by the awakened; and by hundreds of great texts the oneness, the absence of separateness, between the Eternal and the Self is declared.

That is not the physical; it is the perfect, after the unreal is put aside; like the ether, not to be handled by thought. Hence this matter that is perceived is illusive, therefore set it aside; but what is grasped by its own selfhood--"that I am the Eternal"--know that with intelligence purified; know the Self as partless awakening.

Every pot and vessel has always clay as its cause, and its material is clay; just like this, this world is engendered by the Real, and has the Real as its Self, the Real is its material altogether. That Real than which there is none higher, THAT THOU ART, the restful, the stainless, secondless Eternal, the supreme.

THE MANIFEST AND THE HIDDEN SELF

(Verses 252--268)

As dream-built lands and times, objects and knowers of them, are all unreal, just so here in waking is this world; its cause is ignorance of the Self; in as much as all this world, body and organs, vital breath and personality are all unreal, in so much THOU ART THAT, the restful, the stainless, secondless Eternal, the supreme.

Far away from birth and conduct, family and tribe, quite free from name and form and quality and fault; beyond space and time and objects--this is the Eternal, THAT THOU ART; become it in the Self.

The supreme, that no word can reach, but that is reached by the eye of awakening, pure of stain, the pure reality of consciousness and mind together--this is the Eternal, THAT THOU ART; become it in the Self. Untouched by the six infirmities, reached in the heart of those that seek for union, reached not by the organs, whose being neither intellect nor reason knows--this is the Eternal, THAT THOU ART; become it in the Self.

Built of error is the world; in That it rests; That rests in itself, different from the existent and the nonexistent; partless, nor bound by causality, is the Eternal, THAT THOU ART; become it in the Self.

Birth and growth, decline and loss, sickness and death it is free from, and unfading; the cause of emanation, preservation, destruction, is the Eternal, THAT THOU ART; become it in the Self.

Where all difference is cast aside, all distinction is cast away, a waveless ocean, motionless; ever free, with undivided form--this is the Eternal, THAT THOU ART; become it in the Self.

Being one, though cause of many, the cause of others, with no cause itself; where cause and caused are merged in one, self-being, the Eternal, THAT THOU ART; become it in the Self.

Free from doubt and change, great, unchanging; where changing and unchanging are merged in one Supreme; eternal, unfading joy, unstained--this is the Eternal, THAT THOU ART; become it in the Self.

This shines forth manifold through error, through being the Self under name and form and quality and change; like gold itself unchanging ever--this is the Eternal, THAT THOU ART; become it in the Self.

This shines out unchanging, higher than the highest, the hidden one essence, whose character is selfhood, reality, consciousness, joy, endless unfading--this is the Eternal, THAT THOU ART; become it in the Self.

Let a man make it his own in the Self--like a word that is spoken, by reasoning from the known, by thought; this is as devoid of doubt as water in the hand, so certain will its reality become.

Recognizing this perfectly illumined one, whose reality is altogether pure, as *one recognizes* the leader of men in the assembled army, and resting on that always, standing firm in one's own Self, sink all this world that is born, into the Eternal.

In the soul, in the hidden place, marked neither as what is nor what is not, is the Eternal, true, supreme, secondless. He who through the Self dwells here in the secret place, for him there is no coming forth again to the world of form.

When the thing is well known even, this beginningless mode of thought, "I am the doer and the enjoyer," is very powerful; this mode of mind lasting strongly, is the cause of birth and rebirth. A looking backward toward the Self, a dwelling on it, is to be effortfully gained; freedom here on earth, say the saints, is the thinning away of that mode of thought.

That thought of 'I' and 'mine' in the flesh, the eye and the rest, that are not the Self--this transference *from the real to the unreal* is to be cast away by the wise man by steadfastness in his own Self.

Finding the Real Self

BONDAGE THROUGH IMAGINATION

(Verses 269--276)

RECOGNIZING as thine own the hidden Self, the witness of the soul and its activities, perceiving truly "That am I," destroy the thought of Self in all not Self.

Give up following after the world, give up following after the body, give up following after the ritual law; make an end of transferring selfhood to these.

Through a man's imagination being full of the world, through his imagination being full of the ritual law, through his imagination being full of the body, wisdom, truly, is not born in him.

For him who seeks freedom from the grasping hand of birth and death, an iron fetter binding his feet, say they who know it, is this potent triad of imaginings; he who has got free from this enters into freedom.

The scent of sandalwood that drives all evil odors away comes forth through stirring it with water and the like; all other odors are driven altogether away.

The image of the supreme Self, stained by the dust of imaginings, dwelling inwardly, endless, evil, comes forth pure, by the stirring power of enlightenment, as the scent of the sandalwood comes forth clear.

In the net of imaginings of things not Self, the image of the Self is held back; by resting on the eternal Self, their destruction comes, and the Self shines clear.

As the mind rests more and more on the Self behind it, it is more and more freed from outward imaginings; when imaginings are put away, and no residue left, he enters and becomes the Self, pure of all bonds.

SELFHOOD TRANSFERRED TO THINGS NOT SELF

(Verses 277--298)

By resting ever in the Self, the restless mind of him who seeks union is stilled, and all imaginings fade away; therefore make an end of transferring Selfhood to things not Self.

Darkness is put away through force and substantial being; force, through substantial being; in the pure, substantial being is not put away; therefore, relying on substantial being, make an end of transferring Selfhood to things not Self.

The body of desire is nourished by all new works begun; steadily thinking on this, and effortfully holding desire firm, make an end of transferring selfhood to things not Self.

Thinking: "I am not this separate life but the supreme Eternal," beginning by rejecting all but this, make an end of transferring selfhood to things not Self; it comes from the swift impetus of imaginings.

Understanding the all-selfhood of the Self, by learning, seeking union, entering the Self, make an end of transferring selfhood to things not Self; it comes from the Self's reflected light in other things.

Neither in taking nor giving does the sage act at all; therefore by ever resting on the One, make an end of transferring selfhood to things not Self.

Through sentences like "That thou art" awaking to

the oneness of the Eternal and the Self, to confirm the Self in the Eternal, make an end of transferring selfhood to things not Self.

While there yet lingers a residue undissolved of the thought that this body is the Self, carefully seeking union with the Self, make an end of transferring selfhood to things not Self.

As long as the thought of separate life and the world shines, dreamlike even, so long incessantly, O wise one, make an end of transferring selfhood to things not Self.

The body of desire, born of father and mother of impure elements, made up of fleshly things impure, is to be abandoned as one abandons an impure man afar; gain thy end by becoming the Eternal.

THE REAL IN THINGS UNREAL

As the space in a jar in universal space, so the Self is to be merged without division in the Self supreme; rest thou ever thus, O sage.

Through the separate self gaining the Self, self-shining as a resting-place, let all outward things from a world-system to a lump of clay be abandoned, like a vessel of impure water.

Raising the thought of "I" from the body to the Self that is Consciousness, Being, Bliss, and lodging it there, leave form, and become pure for ever.

Knowing that "I am that Eternal" wherein this world is reflected, like a city in a mirror, thou shalt perfectly gain thy end.

What is of real nature, self-formed, original consciousness, secondless bliss, formless, actless--entering that, let a man put off this false body of desires, worn by the Self as a player puts on a costume.

For the Self, all that is seen is but mirage; it lasts but for a moment, we see, and know it is not "I"; how could "I know all" be said of the personal self that changes every moment?

The real "I" is witness of the personal self and its powers; as its being is perceived always, even in dreamless sleep. The scripture says the Self is unborn, everlasting; this is the hidden Self, distinguished neither as what exists nor what has no existence.

The beholder of every change in things that change, can be the unchanging alone; in the mind's desires, in dreams, in dreamless sleep the insubstantial nature of things that change is clearly perceived again and again.

Therefore put away the false selfhood of this fleshly body, for the false selfhood of the body is built up by thought; knowing the Self as thine own, unhurt by the three times, undivided illumination, enter into peace.

Put away the false selfhood of family and race and name, of form and rank, for these dwell in this body; put away the actorhood and other powers of the body of form; become the Self whose self is partless joy.

Other bonds of man are seen, causes of birth and death, but the root and first form of them is selfishness.

The Power of Mind-Images

(Verses 299--378)

As long as the Self is in bondage to the false personal self of evil, so long is there not even a possibility of freedom, for these two are contraries.

But when free from the grasp of selfish personality, he reaches his real nature; Bliss and Being shine forth by their own light, like the full moon, free from blackness.

But he who in the body thinks "this am I," a delusion built up by the mind through darkness; when this delusion is destroyed for him without remainder, there arises for him the realization of Self as the Eternal, free from all bondage.

The treasure of the bliss of the Eternal is guarded by the terrible serpent of personality, very powerful, enveloping the Self, with three fierce heads--the three nature-powers; cutting off these three heads with the great sword of discernment, guided by the divine teachings, and destroying the serpent, the wise man may enter into that joy-bringing treasure.

So long as there is even a trace of the taint of poison in the body, how can there be freedom from sickness? In just the same way, there is no freedom for him who seeks union, while selfishness endures.

When the false self ceases utterly, and the motions of the mind caused by it come to an end, then, by discerning the hidden Self, the real truth that "I am that" is found.

Give up at once the thought of "I" in the action of the selfish personality, in the changeful self, which is but a reflection of the real Self, destroying rest in the Self; from falsely attributing reality to which are incurred birth and death and old age, fruitful in sorrow, the pilgrimage of the soul; but reality belongs to the bidden Self, whose form is consciousness, whose body is bliss; whose nature is ever one, the conscious Self, the Master, whose form is Bliss, whose glory is unspeakable; there is no cause of the soul's pilgrimage but the attribution of the reality of this to the selfish personality.

Therefore this selfish personality, the enemy of the Self, like a thorn in the throat of the eater, being cut away by the great sword of knowledge, thou shalt enjoy the bliss of the Self's sovereignty, according to thy desire.

Therefore bringing to an end the activity of the selfish personality, all passion being laid aside when the supreme object is gained, rest silent, enjoying the bliss of the Self, in the Eternal, through the perfect Self, from all doubt free.

Mighty selfishness, even though cut down root and all, if brought to life again even for a moment, in thought, causes a hundred dissipations of energy, as a cloud shaken by the wind in the rainy seasons, pours forth its floods.

After seizing the enemy, selfishness, no respite at all is to be given to it, by thoughts of sensual objects. Just this is the cause of its coming to life again, as water is of the lime tree that had withered away. [310]

The desirer is constituted by the bodily self; how can the cause of desire be different? Hence the motion of enticement to sensual objects is the cause of world-bondage, through attachment to what is other than Self.

From increase of action, it is seen that the seed of bondage is energized; when action is destroyed, the seed is destroyed. Hence let him check sensual action.

From the growth of mind-images comes the action, from action the mind-image grows; hence the man's pilgrimage ceases not.

To cut the bonds of the world's pilgrimage, both must be burned away by the ascetic. And the growth of mind-images comes from these two--imagining and external action.

Growing from these two, it brings forth the pilgrimage of the soul. The way of destroying these three in every mode of consciousness, should be constantly sought.

By looking on all as the Eternal, everywhere, in every way, and by strengthening the mind-image of real being, this triad comes to melt away.

In the destruction of actions will arise the destruction of imaginings, and from this the dispersal of mind-images. The thorough dispersal of mind-images is freedom; this is called freedom even in life.

When the mind-image of the real grows up, in the dispersal of the mind's alarms, and the mind-image of the selfish personality melts away, as even thick darkness is quickly melted away before the light of the sun.

The action of the greatest darkness, the snare of unreality, is no longer seen when the lord of day is arisen; so in the shining of the essence of secondless bliss, no bond exists nor scent of sorrow.

Transcending every visible object of sense, fixing the mind on pure being, the totality of bliss, with right intentness within and without, pass the time while the bonds of action last. [320]

Wavering in reliance on the Eternal must never be allowed; wavering is death--thus said the sop. of the Evolver.

There is no other danger for him who knows, but this wavering as to the Self's real nature. Thence arises delusion, and thence selfish personality; thence comes bondage, and therefrom sorrow.

Through beholding sensual objects, forgetfulness bewilders a wise man even, as a woman her favorite lover.

As sedge pushed back does not remain even for a moment, just in the same way does the world-glamor close over a wise man, who looks away from the Real.

If the imagination falling even a little from its aim, towards outward objects, it falls on and on, through unsteadiness, like a player's fallen on a row of steps.

If the thought enters into sensual objects, it becomes intent on their qualities; from this intentness immediately arises desire, and, from desire, every action of man.

Hence than this wavering there is no worse death for one who has gained discernment, who has beheld the Eternal in spiritual concentration. By right intentness he at once gains success; be thou intent on the Self, with all carefulness.

Then comes loss of knowledge of one's real being, and he who has lost it falls; and destruction of him who thus falls is seen, but not restoration.

Let him put away the wilful motions of the mind, the cause of every evil act; he who has unity in life, has unity after his body is gone. The scripture of sentences says that he who beholds difference has fear.

Whenever even a wise man beholds difference in the endless Eternal, though only as much as an atom, what he beholds through wavering becomes a fear to him through its difference. [330]

All scripture, tradition and logic disregarding, whoever makes the thought of self in visible things, falls upon sorrow after sorrow; thus disregarding, he is like a thief in darkness.

He whose delight is attachment to the real, freed, he gains the greatness of the Self, eternal; but he who delights in attachment to the false, perishes; this is seen in the case of the thief and him who is no thief.

The ascetic, who has put away the cause of bondage--attachment to the unreal--stands in the vision of the Self, saying, "this Self am I"; this resting in the Eternal, brings joy by experiencing it, and takes away the supreme sorrow that we feel, whose cause is unwisdom.

Attachment to the outward brings as its fruit the perpetual increase of evil mind-images. Knowing this and putting away outward things by discernment, let him place his attachment in the Self forever.

When the outward is checked, there is restfulness from emotion; when emotion is at rest, there is vision of the supreme Self. When the Self is seen, the bondage of the world is destroyed; the checking of the outward is the path of freedom.

Who, being learned, discerning between real and unreal, knowing the teaching of the scripture, and beholding the supreme object with understanding, would place his reliance on the unreal, even though longing to be free--like a child, compassing his own destruction.

There is no freedom for him who is full of attachment to the body and its like; for him who is free, there is no wish for the body and its like; the dreamer is not awake, he who is awake dreams not; for these things are the opposites of each other.

Knowing the Self as within and without, in things stable and moving--discerning this through the Self, through its comprehending all things--putting off every disguise, and recognizing no division, standing firm through the perfect Self--such a one is free.

Through the All-self comes the cause of freedom from bondage; than the being of the All-self there is no other cause; and this arises when there is no grasping after the outer; he gains the being of the All-self by perpetually resting on the Self.

How should cessation of grasping after the outer not fail for him who, through the bodily self remains with mind attached to enjoyment of outward objects, and thus engages in action. It can only be effortfully

accomplished by those who have renounced the sensual aims of all acts and rites, who are perfected in resting on the eternal Self, who know reality, who long for reality and bliss in the Self. [340]

The scripture that speaks of "him who is at peace, controlled," teaches the ecstasy of the ascetic, whose work is the study of wisdom, to the end of gaining the All-self.

The destruction of personality which has risen up in power cannot be done at once, even by the learned, except those who are immovably fixed in the ecstasy which no doubt can assail, for the mind-images are of endless rebirth.

Binding a man with the delusion of belief in his personality, through the power that veils, the power that propels casts him forth, through its potencies.

The victory over this compelling power cannot be accomplished, until the power that veils has come to cessation with residue. The power that veils is, through the force of its own nature, destroyed, when the seer is discerned from what is seen, as milk is distinguished from water.

Perfect discernment, born of clear awakening, arises free from doubt, and pure of all bondage, where there is no propelling power towards delusive objects, once the division is made between the real natures of the seer and what is seen; he cuts the bonds of delusion that glamor makes, and, after that, there is no more pilgrimage for the free.

The flame of discernment of the oneness of the higher and the lower, burns up the forest of unwisdom utterly. What seed of the soul's pilgrimage can there be for him who has gained being in which there is no duality?

And the cessation of the veiling power arises from perfect knowledge; the destruction of false knowledge is the cessation of the pain engendered by the propelling power.

The triple error is understood by knowing the real nature of the rope; therefore the reality of things is to be known by the wise to the end of freedom from bondage.

As iron from union with fire, so, from union with the real, thought expands as material things; hence the triple effect of this, seen in delusion, dream, desire, is but a mirage.

Thence come all changing forms in nature beginning with personality and ending with the body, and all sensual objects; these are unreal, because subject to change every moment; but the Self never changes. [350]

Consciousness, eternal, non-dual, partless, uniform, witness of intellect and the rest, different from existent and non-existent; its real meaning is the idea of "I"; a union of being and bliss--this is the higher Self.

He who thus understands, discerning the real from the unreal, ascertaining reality by his own awakened vision, knowing his own Self as partless awakening, freed from these things reaches peace in the Self.

Then melts the heart's knot of unwisdom without residue, when, through the ecstasy in which there is no doubt, arises the vision of the non-dual Self.

Through the mind's fault are built the thoughts of thou and I and this, in the supreme Self which is non-dual, and beyond which there is nothing; but when ecstasy is reached, all his doubts melt away through apprehension of the real.

Peaceful, controlled, possessing the supreme cessation, perfect in endurance, entering into lasting ecstasy, the ascetic makes the being of the All-self his own; thereby burning up perfectly the doubts that are born of the darkness of unwisdom, he dwells in bliss in the form of the Eternal, without deed or doubt.

They who rest on the Self that is consciousness, who have put away the outward, the imaginations of the ear and senses, and selfish personality, they, verily, are free from the bonds and snares of the world, but not they who only meditate on what others have seen.

The Self is divided by the division of its disguises; when the disguises are removed, the Self is lonely and pure; hence let the wise man work for the removal of the disguises by resting in the ecstasy that is free from doubt.

Attracted by the Self the man goes to the being of the Self by resting on it alone; the grub, thinking on the bee, builds up the nature of the bee.

The grub, throwing off attachment to other forms, and thinking intently on the bee, takes on the nature of the bee; even thus he who seeks for union, thinking intently on the reality of the supreme Self, perfectly enters that Self, resting on it alone.

Very subtle, as it were, is the reality of the supreme Self, nor can it be reached by gross vision; by the exceedingly subtle state of ecstasy it is to be known by those who are worthy, whose minds are altogether pure. [360]

As gold purified in the furnace, rids itself of dross and reaches the quality of its own self, so the mind ridding itself of the dross of substance, force and darkness, through meditation, enters into reality.

When purified by the power of uninterrupted intentness, the mind is thus melted in the Eternal, then ecstasy is purified of all doubt, and of itself enjoys the essence of secondless bliss.

Through this ecstasy comes destruction of the knot of accumulated mind-images, destruction of all works; within and without, for ever and altogether, the form of the Self becomes manifest, without any effort at all.

Let him know that thinking is a hundred times better than scripture; that concentration, thinking the matter out, is a hundred thousand times better than thinking; that ecstasy free from doubt is endlessly better than concentration.

Through unwavering ecstasy is clearly understood the reality of the Eternal, fixed and sure. This cannot be when other thoughts are confused with it, by the motions of the mind.

Therefore with powers of sense controlled enter in ecstasy into the hidden Self, with mind at peace perpetually; destroy the darkness made by beginningless unwisdom, through the clear view of the oneness of the real.

The first door of union is the checking of voice, the cessation of grasping, freedom from expectation and longing, the character bent ever on the one end.

A centering of the mind on the one end, is the cause of the cessation of sensuality; control is the cause that puts an end to imaginings; by peace, the mind-image of the personality is melted away; from this arises unshaken enjoyment of the essence of bliss in the Eternal for ever, for him who seeks union; therefore the checking of the imagination is ever to be practiced effortfully, O ascetic!

Hold voice in the self, hold the self in intellect, hold intellect in the witness of intellect, and, merging the witness in the perfect Self, enjoy supreme peace.

The seeker for union shares the nature of each disguise--body, vital breath, sense, mind, intellect--when his thoughts are fixed on that disguise. [370]

When he ceases from this sharing, the ascetic reaches perfect cessation and happiness, and is plunged in the essence of Being and Bliss.

Renouncing inwardly, renouncing outwardly--this is possible only for him who is free from passion; and he who is free from passion renounces all attachment within and without, through the longing for freedom.

Outward attachment arises through sensual objects; inward attachment, through personality. Only he who, resting in the Eternal, is free from passion, is able to give them up. Freedom from passion and awakening are the wings of the spirit. O wise man, understand these two wings! For without them you cannot rise to the crown of the tree of life.

Soul-vision belongs to him who is free from passion; steady inspiration belongs to the soul-seer. Freedom from bondage belongs to the reality of inspiration; enjoyment of perpetual bliss belongs to the Self that is free.

I see no engenderer of happiness greater than freedom from passion for him who is self-controlled; if very pure inspiration of the Self be joined to it, he enters into the sovereignty of self-dominion. This is the door of

young freedom everlasting. There do thou ever fix thy consciousness on the real self, in all ways free from attachment to what is other than this, for the sake of the better way.

Cut off all hope in sensual objects which are like poison, the cause of death; abandon all fancies of birth and family and social state; put all ritual actions far away; renounce the illusion of self -dwelling in the body, center the consciousness on the Self. Thou art the seer, thou art the stainless, thou art in truth the supreme, secondless Eternal.

Firmly fixing the mind on the goal, the Eternal, keeping the outward senses in their own place, with form unmoved, heedless of the body's state, entering into the oneness of Self and Eternal by assimilating the Self and rising above all differences, for ever drink the essence of the bliss of the Eternal in the Self. What profit is there in other things that give no joy? [378]

Free Even in Life

(Verses 379--438)

CEASING to feed the imagination on things not Self full of darkness, causing sorrow, bend the imagination on the Self, whose form is bliss, the cause of freedom.

This is the self luminous, witness of all, ever shining through the veil of the soul; making the one aim this Self, that is the contrary of all things unreal, realize it by identification with its partless nature.

Naming this from its undivided being, its freedom from all other tendency, let him know it clearly from being of the own nature of Self.

Firmly realizing self-hood in that, abandoning selfhood in the selfish personality, stand towards it as a disinterested onlooker stands towards the fragments of a broken vase.

Entering the purified inner organ into the witness whose nature is the Self, who is pure awakening, leading upward step by step to unmoving firmness, let him then gain vision of perfection.

Let him gain vision of the Self, freed from all disguises built up by ignorance of the Self--body, senses, vitality, emotion, personality--the Self whose nature is partless and perfect like universal ether.

The ether, freed from its hundred disguises--water-pots, jars, corn-measures and the like--is one and not divided, thus also, the pure supreme, freed from personality, is one.

All disguises beginning with the Evolver and ending with a log are mirage only; therefore let him behold his own perfect Self, standing in the Self's oneness.

Whatever by error is built up as different from that, is in reality that only, not different from that. When the error is destroyed, the reality of the snake that was seen shines forth as the rope; thus the own-nature of all is the Self.

The Evolver is the Self, the Pervader is the Self, the Sky-lord is the Self, the Destroyer is the Self; all this universe is the Self; there is nothing but the Self.

Inward is the Self, outward also is the Self; the Self is to the east, the Self is also to the west. The Self is to the south, the Self is also to the north. The Self is above, the Self is beneath.

Just as wave and foam, eddy and bubble are in their own nature water; so, from the body to the personality, all is consciousness, the pure essence of consciousness. [390]

Being verily is all this world, that is known of voice and mind, there is nothing else than Being, standing on nature's other shore. Are cup and water-pot and jar anything but earth? He who is deluded by the wine of glamor speaks of "thou" and "I."

"When by repeated effort naught remains but this," the scripture says, declaring absence of duality, to put an end to false transference of reality.

Like the ether, free from darkness, free from wavering, free from limits, free from motion, free from change; having neither a within nor a

without, having no other than it, having no second, is the Self, the supreme Eternal; what else is there to be known?

What more is there to be said? The Eternal, the Life, the Self is seen here under many forms; all in this world is the Eternal, the secondless Eternal; the scripture says "I am the Eternal"; knowing this clearly, those whose minds are awakened, who have abandoned the outward, becoming the Eternal, dwell in the Self, which is extending consciousness and bliss. This, verily, is sure.

Kill out desire that springs up through thought of self in the body formed of darkness, then violent passion in the formal body woven of the breath. Knowing the Self whose fame is sung in the hymns, who is eternal and formed of bliss, stand in the being of the Eternal.

As long as the son of man enjoys this body of death, he is impure; from the enemies arises the weariness that dwells in birth and death and sickness. When he knows the pure Self of benign form, immovable, then he is free from these;--thus says the scripture too.

When all delusive qualities attributed to the Self are put away, the Self is the supreme eternal, perfect, secondless, changeless.

When the activity of the imagination comes to rest in the higher Self, the Eternal that wavers not, then no more wavering is seen, and vain words only remain.

The belief in this world is, built up of unreality. In the one substance, changeless, formless, undifferentiated, what separateness can exist?

In the one substance, in which no difference of seer, seeing, seen, exists, which is changeless, formless, undifferentiated, what separateness can exist? [400]

In the one substance, like the world-ocean full to overflowing, changeless, formless, undifferentiated, whence can separateness come?

Where the cause of delusion melts away, like darkness in light, in the secondless, supreme reality, undifferentiated, what separateness can there be?

In the supreme reality, the very Self of oneness, how could any word of difference dwell? By whom is difference perceived in purely blissful dreamlessness?

For this world no longer is, whether past, present, or to come, after awakening to the supreme reality, in the real Self, the Eternal, from all wavering free. The snake seen in the rope exists not, nor even a drop of water in the desert mirage, where the deer thirsts.

This duality is mere glamor, for the supreme reality is not twofold; thus the scripture says, and it is directly experienced in dreamlessness.

By the learned it has been perceived that the thing attributed has no existence apart from the substance, as in the case of the serpent and the rope. The distinction comes to life through delusion.

This distinction has its root in imagining; when imagining ceases it is no more. Therefore bring imagining to rest in the higher Self whose form is concealed.

In soul-vision the wise man perceives in his heart a certain wide-extending awakening, whose form is pure bliss, incomparable, the other shore, for ever free, where is no desire, limitless as the ether, partless, from wavering free, the perfect Eternal. t

In soul-vision the wise man perceives in his heart the reality free from growth and change, whose being is beyond perception, the essence of equalness, unequalled, immeasurable, perfectly taught by the words of inspiration, eternal, praised by us.

In soul-vision the wise man perceives in his heart the unfading, undying reality, which by its own being can know no setting, like the shimmering water of the ocean, bearing no name, where quality and change have sunk to rest, eternal, peaceful, one. [410]

Through intending the inner mind to it, gain vision of the Self, in its own form, the partless sovereignty. Sever thy bonds that are stained with the stain of life, and effortfully make thy manhood fruitful.

Standing in the Self, realize the Self in being, the Self from every disguise set free, Being, Consciousness, Bliss, the secondless; thus shalt thou build no more for going forth.

The mighty soul no more regards this body, cast aside like a corpse, seen to be but the shadow of the man, come into being as his reflection, through his entering into the result of his works.

Drawing near to the eternal, stainless awakening, whose nature is bliss, put very far away this disguise whose nature is inert and foul; nor let it be remembered again at all, for the remembrance of what has been cast forth builds for disdain.

Burning this up with its root in the flame of the real Self, the unwavering Eternal, the wise man stands excellent as the Self, through the Self which is eternal, pure, awakening bliss.

The body is strung on the thread of works already done, and is impure as the blood of slaughtered kine; whether it goes forward or stands, the knower of reality regards it not again, for his life is dissolved in the Eternal, the Self of bliss.

Knowing the partless bliss, the Self as his own self, with what desire or from what cause could the knower of reality cherish the body?

Of the perfect adept this is the fruit, of the seeker for union, free even in life--to taste without and within the essence of being and bliss in the Self.

The fruit of cleanness is awakening, the fruit of awakening is quiescence; from realizing the bliss of the Self comes peace, this fruit, verily, quiescence bears.

When the latter of these is absent, the former is fruitless. The supreme end is the incomparable enjoyment of the Self's bliss. [420]

The famed fruit of wisdom is not to tremble before manifest misfortune. The various works that were done in the season of delusion, worthy of all blame -how could a man deign to do them after discernment has been gained?

Let the fruit of wisdom be cessation from unreality, a continuation therein is the fruit of unwisdom;--this is clearly seen. If there be not this difference between him who knows and him who knows not, as in the presence of the mirage to the thirsty deer, where is the manifest fruit of wisdom?

If the heart's knot of unwisdom be destroyed without remainder, how could sensual things cause continuance in unreality, in him who has no desire?

When mind-images arise not in the presence of sensual things, this is the limit of purity; when the personal idea does not arise, this is the limit of illumination. When life-activity that has been dissolved does not arise again, this is the limit of quiescence.

He whose thought is free from outward objects, through standing ever in the nature of the Eternal, who is as lightly concerned with the enjoyment of sensual things followed by others as a sleeping child, looking on this world as a land beheld in dream, when consciousness comes back, enjoying the fruit of endless holy deeds, he is rich and worthy of honor in the world.

This sage, standing firm in wisdom, reaches Being and Bliss, he is changeless, free from all acts, for his Self is dissolved in the Eternal.

Being that is plunged in the oneness of the Eternal and the Self made pure, that wavers not and is pure consciousness alone, is called wisdom.

They say he stands firm in wisdom, in whom this wisdom steadfastly dwells. He in whom wisdom is firmly established, who enjoys unbroken bliss, by whom the manifested world is almost unheeded, is called free even in life.

He who with thought dissolved is yet awake, though free from the bondage of waking life, whose illumination is free from impure mind-images, he, verily, is called free even in life.

He who perceives that his soul's pilgrimage is ended, who is free from disunion even while possessing division, whose imagination is free from imaginings, he, verily, is called free even in life.

He who even while this body exists, regards it as a shadow, who has no sense of personality or possessions--these are the marks of him who is free in life. [430]

Whose mind lingers not over the past, nor goes out after the future, when perfect equanimity is gained, this is the mark of him who is free even in life.

In this world, whose very nature is full of differences, where quality and defect are distinguished, to regard all things everywhere as the same, this is the mark of him who is free even in life.

Accepting wished and unwished objects with equanimity in the Self, and changing not in either event, is the mark of him who is free even in life.

When the sage's imagination is fixed on tasting the essence of the bliss of the Eternal, so that he distinguishes not between what is within and without, this is the mark of him who is free even in life.

Who is free from thought of "I" and "my," in body and senses and their works, who stands in equanimity, bears the mark of one who is free even in life.

He who has discerned the Eternal in the Self, through the power of sacred books, who is free from the bondage of the world, bears the mark of one who is free even in life.

He who never identifies himself with the body and senses, nor separates himself in thought from what is other than these, bears the mark of one who is free even in life. [438]

The Three Kinds of Works

(Verses 439--468)

HE who through wisdom discerns that there is no division between the Eternal and the manifested world, bears the mark of one who is free even in life.

Whose mind is even, when honored by the good, or persecuted by the wicked, bears the mark of one who is free even in life.

In whom all sensuous objects, put forth by the supreme, melt together like the rivers and streams that enter the ocean's treasure house, making no change at all, since he and they are but the one Being, this sage self-conquered is set free.

For him who has understood the nature of the Eternal, there is no return to birth and death as of old; if such return there be, then the nature of the Eternal was not known.

If they say he returns to birth and death through the rush of old imaginings, this is not true; for, from the knowledge of oneness, imaginings lose all their power.

As the most lustful man ceases from desire before his mother; so, when the Eternal is known, the wise cease from desire, through fullness of bliss.

The scripture says that, even for him who profoundly meditates, there is a going after outward things of sense, on account of Works already entered on.

As long as there is the taste of pain and pleasure, so long are there Works already entered on; the fruits come from the acts that went before; without these acts where would the fruits be?

From the knowledge that I am the Eternal, the accumulated Works, heaped up even through hundreds of myriads of ages, melt away like the work of dream, on awaking.

Whatever one does while dreaming, however good or bad it seems, what effect has it on him, on awaking to send him either to hell or heaven?

On knowing the Self, unattached, enthroned like the dome of heaven, the man is no longer stained at all by Works to come.

As the ether enclosed in the jar is not stained by the smell of the wine, so the Self encompassed by its vestures, is not stained by any quality of theirs. [450]

Works that have been entered on, before wisdom's sunrise, are not destroyed by wisdom, until they have reached their fruition; like an arrow aimed and sent forth at the mark.

The arrow discharged by the thought that there was a tiger, does not stop when it is seen to be a cow, but pierces the mark through its exceeding swiftness.

Verily, Works entered on are the most formidable to the wise, they disappear only through being experienced. But Works accumulated and Works to come both melt away in the fire of perfect wisdom.

When they have beheld the oneness of the Self and the Eternal, and stand ever firm in the power of that knowledge, for them those three kinds of Works exist no longer; for them there is only the Eternal, free from every change.

When the saint rests in the Self, through understanding that the Self is other than its vestures, that the Self is the pure Eternal; then the myth of the reality of Works entered on no longer holds him, just as the myth of union with things of dream no longer holds him who has awakened.

For he who is awake no longer keeps the sense of "I and mine and that," for his looking-glass body and the world that belongs to it; but comes to himself merely through waking.

Neither a desire for pursuing mythical objects, nor any grasping after even a world full of them, is seen in him who has awakened. But if the pursuit of mirages goes on, then it is seen for certain that the man has not wakened from sleep.

Thus dwelling in the supreme Eternal, through the real Self, he stands and beholds naught else. Like the memory of an object looked on in dream, so is it, for the wise, with eating or the other acts of life.

The body is built up through Works; the Works entered upon make for the building up of various forms; but the Self is not built up through works.

"Unborn, eternal, immemorial," says the Scripture, whose words are not in vain; of him who rests in that Self, what building up of Works entered on can there be?

Works entered upon flourish then, when the Self is identified with the body; but the identifying of Self with body brings no joy, therefore let Works entered upon be renounced. [460]

Even the building up of a body through Works entered on is a mirage; whence can come the reality of a mere reflected image? whence can come the birth of an unreality?

Whence can come the death of what has not even been born? Whence can come the entering on of what does not even exist?--if there be a melting away of the effects of unwisdom, root and all, through the power of wisdom.

How does this body stand? In the case of him who takes inert things to be real, Works entered on are supported by the sight of outward things--thus says the scripture; yet it does not teach the reality of the body and the like, to the wise.

One, verily, is the Eternal, without a second. There is no difference at all. Altogether perfect, without beginning or end, measureless and without change.

The home of Being, the home of Consciousness, the home of Bliss enduring, changeless; one, verily, without a second, is the Eternal. There is no difference at all.

Full of the pure essence of the unmanifested, endless, at the crown of all; one, verily, without a second, is the Eternal; there is no difference at all.

That can neither be put away, nor sought after; that can neither be taken nor approached--one, verily, without a second, is the Eternal; there is no difference at all.

Without qualities, without parts, subtle, without wavering, without stain; one, verily, without a second, is the Eternal; there is no difference at all. [468]

Master and Pupil

(Verses 469--518)

THE TEACHER SPEAKS:

THAT, whose nature no man can define; where is no pasturage for mind or word; one, verily, without second, is the Eternal; there is no difference at all.

The fullness of Being, self-perfect, pure, awakened, unlike aught here; one, verily, without second, is the Eternal; there is no difference at all!

They who have cast away passion, who have cast away sensual delights, peaceful, well-ruled, the sages, the mighty, knowing reality in the supreme consummation, have gained the highest joy in union with the Self.

Thou worthy one also, seeking this higher reality of the Self, whose whole nature is the fullness of bliss, washing away the delusions thine own mind has built up, be free, gaining thy end, perfectly awakened.

Through Soul-vision, through the Self utterly unshaken, behold the Self's reality, by the clear eye of awakening; if the word of the scripture is perfectly perceived without wavering, then doubt arises no more.

On gaining freedom from the bonds bound by unwisdom as to the Self; in the gaining of that Self whose nature is truth, knowledge, bliss; the holy books, reason, and the word of the guide are one's evidences; an evidence too is the realizing of the Self, inwardly attained.

Freedom from bondage and joy, health of thought and happiness, are to be known by one's self; the knowing of others is but inference.

As the teachers, who have reached the further shore, and the teachings tell, let a man cross over through that enlightenment which comes through the will of the higher Self.

Knowing the Self through one's own realization, as one's own partless Self, and being perfected, let him stand firm in the unwavering Self.

This is the last and final word of the teaching: The Eternal is the individual life and the whole world; rest in the partless One is freedom, in the Eternal, the secondless; and this too the scriptures show.

Through the word of the Guide, and the evidence of the teaching, understanding the highest Being, through union with the Self, be reached perfect peace, intent on the Self, so that nothing could disturb him any more, resting altogether in the Self.

Then after intending his mind for a while on the supreme Eternal, rising again from the highest bliss he spoke this word: [480]

THE PUPIL SPEAKS:

Entangling thought has fallen away, its activity has dissolved, through mastery of the Self's oneness with the Eternal--I know not this, nor anything that is not this; for what is it? how great is it? joy is its further shore.

This cannot be spoken by voice, nor thought by mind; I taste the glory of the ocean of the Supreme Eternal, filled full of the ambrosial bliss of the Self. My mind, enjoying delight, like a watercourse, that had dried up, when the multitude of waters come, is full of happiness, even from the slightest portion of the honey-sweet bliss of the Self.

Whither has this world of sorrow gone? what has taken it away? whither has it dissolved? Now I see that it no longer is--a mighty wonder!

What is there for me to reject? what to choose? what else exists? Where is there difference in the mighty ocean of the Eternal, full of the nectar of partless bliss?

I see not, nor hear, nor know aught of this world; for I bear the mark of the Self, whose form is being and bliss.

Honor, honor to thee, my Guide, mighty-souled; to thee, who art free from sensuous bondage, who art most excellent, whose own nature is

the essence of bliss of the secondless Everlasting, whose words are ever a mighty, shoreless ocean of pity.

As one who was wearied with the heat, bathing himself and refreshed, in the enveloping light of the rayed moon, thus I have in a moment gained the partless excellent bliss, the imperishable word, the Self.

Rich am I, I have done what was to be done, freed am I from the grasp of the sorrowing world. My own being is everlasting bliss, I am filled full, through the favor of the Self.

Unbound am I, formless am I, without distinction am I, no longer able to be broken; in perfect peace am I, and endless; I am stainless, immemorial.

I am neither the doer nor enjoyer; mine are neither change nor act. I am in nature pure awakening. I am the lonely One, august for ever. [490]

I am apart from the personal self that sees, hears, speaks, acts, and enjoys; everlasting, innermost, without act; the limitless, unbound, perfect Self awakened.

I am neither this nor that; I am even he who illumines both, the supreme, the pure; for me is neither inner nor outer, for I am the perfect, secondless Eternal.

The unequalled, beginningless reality is far from the thought of I and thou, of this and that; I am the one essence of everlasting bliss, the real, the secondless Eternal.

I am the Creator, I am he who makes an end of hell, he who makes an end of all things old; I am the Spirit, I am the Lord; I am partless awakening, the endless witness; for me there is no longer any Lord, no longer I nor mine.

For I, verily, consist in all beings, enveloping them within and without, through the Self that knows; I myself am at once the enjoyer and all that is to be enjoyed--whatever was seen before as separate--through identity with it.

In me, the ocean of partless Bliss, world-waves rise manifold, and fall again, through the storm-winds of glamor's magic.

In me, the material and other worlds are built up by glamor, through swift vibrations; just as in Time which has neither part nor division, are built up the world-periods, the years, the seasons, months, and days.

Nor does the Self, on which the worlds are built, become stained by them, even through the deluded who are stained by many sins; just as even a mighty flood of mirage waters wets not the salt desert earth.

Like the ether, I spread throughout the world; like the sun, I am marked by my shining; like the hills, I am everlasting and unmoved; I am like an ocean without shores.

I am not bound by the body, as the clear sky is not bound by clouds; whence then should the characters of waking, dreaming, dreamlessness, belong to me? [500]

The veil comes, and, verily, departs again; it alone performs works and enjoys them. It alone wastes away and dies, while I stand like a mighty mountain, forever unmoved.

Neither forth-going nor return belong to me, whose form is ever one, without division. He who is the one Self, without fissure or separation, perfect like the ether how can he strive or act?

How should righteousness or sin belong to me, who possess not the powers of sense, who am above emotion, above form and change, who experience ever partless bliss; for the scripture teaches that in the Self is neither righteousness nor sin.

What is touched by his shadow, whether heat or cold, or foul or fair, touches not at all the man, who is other than his shadow.

The natures of things beheld touch not the beholder, who is apart from them, sitting above unchanged, as the character of the house affects not the lamp.

Like the sun which witnesses the act, like the tongued flame that leads the conflagration, like the rope that holds what is raised; thus am I, standing on the summit, the conscious Self.

I am neither the actor, nor the causer of acts; I am neither he who enjoys, nor he who brings enjoyment; I am neither the seer, nor he who gives sight; I am the unequalled Self, self-luminous.

When the disguise moves, just as the foolish-minded attribute to the sun the dancing of its reflection on the water, so one thinks: I am the doer, the enjoyer; I, also, am slain.

Let this inert body move on the waters or on dry land; I am not thereby stained by their natures, as the ether is not stained by the nature of a jar.

Acting, enjoying, baseness or madness, inertness or bondage or unloosing are the changes of the mind, and belong not really to the Self, the supreme Eternal, the pure, the secondless. [510]

Let Nature suffer changes ten times, a hundred, a thousand times; what have I to do with these commotions? For the lowering clouds touch not the sky.

From the unmanifest, down to grossest things, all this world encountered is a mere reflection only. Like the ether, subtle, without beginning or end, is the secondless Eternal; and what that is, I am.

All-embracing, illumining all things; under all forms all-present, yet outside all; everlasting, pure, unmoved, unchanging, is the secondless Eternal; and what that is, I am.

Where the differences made by glamor have sunk to final setting, of hidden nature, perceived in secret, the Real, Wisdom, Bliss, and formed of bliss, is the secondless Eternal; and what that is, I am.

Without act am I, without change, without division, without form; without wavering am I, everlasting am I, resting on naught else, and secondless.

I am altogether the Self, I am the All; I transcend all; there is none but me. I am pure, partless awakening; I too am unbroken bliss.

This sovereignty, self -rule, and mighty power, through the goodness of thy pity, power, and might, has been gained by me, my guide, great-souled; honor, honor to thee, and yet again honor.

In that great dream that glamor makes, in that forest of birth and age and death, I wander wearying; daily stricken by the heat, and haunted by the tiger of selfishness; thou hast saved me, my guide, by waking me out of sleep. [518]

The Perfect Sage

(Verses 519--548)

THE PUPIL SPEAKS:

HONOR to that one Being, wherever it is; honor to the Light which shines through the form of all that is; and to thee king of teachers!

Beholding him thus paying honor--a pupil full of worth, full of the joy of soul-vision, awakened to reality--that king of instructors, rejoicing in his heart, that mighty souled one, addressed to him this final word:

THE TEACHER SPEAKS:

This world is the offspring of the Eternal's thought; thus, verily, the Eternal is the Real in all things. Behold it thus by the vision of the higher Self, with mind full of peace, in every mode of being. A certain Being, apart from form, is seen everywhere, of those who have eyes to see. Therefore knowers of the Eternal understand that whatever is other than this, is but the sport and workmanship of intellect.

Who, being wise, and tasting that essence of supreme bliss, would delight any more in things of emptiness? Who desires to look on a painted moon, when the moon, the giver of delight, is shining?

For through enjoyment of unreal things, there is no contentment at all, nor any getting rid of pain. Therefore contented by enjoying the essence of secondless bliss, stand thou rejoicing, resting on the Self that is true Being.

Therefore beholding thyself everywhere, and considering thyself as secondless, let the time go by for thee, mighty minded one, rejoicing in the bliss that is thine own.

And wavering doubt in the Self of partless awakening which wavers not, is but of fancy's building; therefore through the Self which is formed of secondless bliss, entering into lasting peace, adore in silence.

In the silence is the highest peace, because wavering is the intellect's unreal work; there the knowers of the Eternal, mighty-souled, enjoy unbroken happiness of partless bliss, recognizing the Self as the Eternal.

There is no higher cause of joy than silence where no mind-pictures dwell; it belongs to him who has understood the Self's own being; who is full of the essence of the bliss of the Self.

Whether walking or standing, sitting or lying down, or wherever he may be, let the sage dwell according to his will, the wise man finding joy ever within himself.

No distinctions of place or time, position or space are to be regarded as bringing release from bondage, for the mighty-souled, who has perfectly attained to reality. Of what avail are the rites of religion for one who has attained to wisdom?

What religious rite will help one to know a jar, without having perceived it? But where there is direct perception, the object is perfectly understood. [530]

So when there is direct perception, the Self shines forth clearly, without regard to place or time or rites of purification.

The direct knowledge, that "I am Devadatta," depends on nothing else; and it is precisely thus with the knowledge that "l am the Eternal," in the case of the knower of the Eternal.

How could the not Self, the mere chaff of unreality, be the illuminer of that through the radiance of which the whole world shines, as through the sun?

How can the scriptures or laws or traditions, or even all beings, illumine that by which alone they gain their worth?

This Self, self-illumined, is of unending power, immeasurable, the direct knowledge of all; knowing this, the knower of the Eternal, freed from bondage, most excellent, gains the victory.

Things of sense neither distress nor elate him beyond measure, nor is he attached to, or repelled by them; in the Self he ever joys, the Self is his rejoicing; altogether contented by the essence of uninterrupted bliss.

As a child, who is free from hunger and bodily pain, finds delight in play, so the wise man rejoices, free from the sorrow of "I" and "mine."

His food is what is freely offered, eaten without anxiety or sense of poverty; his drink is the pure water of the streams; he moves where fancy leads him, unconstrained; he sleeps by the river-bank, or in the wood; for his vesture is- one that grows not old or worn; his home is space; his couch, the world; he moves in paths where the beaten road is ended; the wise man, delighting in the supreme Eternal.

Dwelling in this body as a mere temporary halting-place, he meets the things of sense just as they come, like a child subject to another's will; thus lives the knower of the Self, who shows no outward sign, nor is attached to external things.

Whether clothed in space alone, or wearing other vestures, or clothed in skins, or in a vesture of thought; like one in trance, or like a child, or like a shade, he walks the earth. [540]

Withdrawing desire from the things of desire, ever contented in the Self, the sage stands firm through the Self alone.

Now as a fool, now a wise man; now as a great and wealthy king; now a wanderer, now a sage; now dwelling like a serpent, solitary; now full of honor; now rejected and unknown; thus the sage walks, ever rejoicing in perfect bliss.

Though without wealth, contented ever; ever rejoicing, though without sensuous enjoyments; though not like others, yet ever seeming as the rest.

Ever active, though acting not at all; though tasting no experience, yet experiencing all; bodiless, though possessing a body; though limited, yet penetrating all.

This knower of the Eternal, ever bodiless, things pleasant or painful touch not at all, nor things fair or foul.

For pleasure and pain, things fair and foul, are for him who is bound by the vestures, who believes them real; but for him whose bonds are broken, for the sage whose Self is real Being, what fruit is fair, or what is foul?

Just as in an eclipse of the sun, people say, "the sun is darkened," though the sun indeed is not darkened, and they speak ignorantly, knowing not the truth of things.

Thus verily they behold the most excellent knower of Brahma as though bound to a body, while he is in truth freed for ever from the body, and they are deluded by the mere seeming of the body. [548]

For Ever Free

(Verses 549--561)

THE SERPENT'S SLOUGH

BUT the body he has left, like the cast-off slough of a snake, remains there, moved hither and thither by every wind of life.

As a tree is carried down by a stream, and stranded on every shallow; so is his body carried along to one sensation after another.

Through the mind-pictures built up by works already entered on, the body of him who has reached freedom wanders among sensations, like an animal; but the adept himself dwells in silence, looking on, like the center of a wheel, having neither doubts nor desires.

He no longer engages his powers in things of sense, nor needs to disengage them; for he stands in the character of observer only. He no longer looks at all to the personal reward of his acts; for his heart is full of exultation, drunk with the abounding essence of bliss.

Leaving the path of things known or unknown, he stands in the Self alone; like a god in presence is this most excellent knower of the Eternal.

Though still in life, yet ever free; his last aim reached; the most excellent knower of the Eternal, when his disguise falls off, becoming the Eternal, enters into the secondless Eternal.

Like a mimic, who has worn the disguises of wellbeing and ill, the most excellent knower of the Eternal was Brahma all the time, and no other.

The body of the sage who has become the Eternal is consumed away, even before it has fallen to the ground--like a fresh leaf withered--by the fire of consciousness.

The sage who stands in the Eternal, the Self of being, ever full, of the secondless bliss of the Self, has none of the hopes fitted to time and space that make for the formation of a body of skin, and flesh, subject to dissolution.

Putting off the body is not Freedom, any more than putting away one's staff and waterpot; but getting free from the knots of unwisdom in the heart--that is Freedom, in very deed.

Whether its leaf fall in a running river, or on holy ground, prepared for sacred rites, what odds does it make to the tree for good or ill?

Like the loss of a leaf, or a flower, or a fruit, is the loss of the body, or powers, or vital breath, or mind; but the Self itself, ever one's own, formed of bliss, is like the tree and stands.

The divine saying declares the Self to be the assemblage of all consciousness; the real is the actor, and they speak only of the destruction of the disguise--unwisdom.

THE SELF ENDURES

(Verses 562--574)

Indestructible, verily, is the Self--thus says the scripture of the Self, declaring that it is not destroyed when all its changing vestures are destroyed.

Stones, and trees, grass, and corn, and straw are consumed by fire, but the earth itself remains the same. So the body, powers, life, breath and mind and all things visible, are burned up by the fire of wisdom, leaving the being of the higher Self alone.

As the darkness, that is its opposite, is melted away in the radiance of the sun, so, indeed, all things visible are melted away in the Eternal.

As, when the jar is broken, the space in it becomes clear space, so, when the disguises melt away, the Eternal stands as the Eternal and the Self.

As milk poured in milk, oil in oil, water in water, becomes perfectly one, so the sage who knows the Self becomes one with the Self.

Thus reaching bodiless purity, mere Being, partless, the being of the Eternal, the sage returns to this world no more.

He whose forms born of unwisdom are burnt up by knowledge of oneness with the everlasting Self, since he has become the Eternal, how could he, being the Eternal, come to birth again?

Both bonds and the getting rid of them are works of glamor, and exist not really in the Self; they are like the presence of the imagined serpent and its vanishing, in the rope which really does not change.

Binding and getting rid of bondage have to be spoken of because of. the existence, and yet the unreality, of enveloping by unwisdom. But there is no enveloping of the Eternal; it is not enveloped because nothing besides the Eternal exists to envelop it.

The binding and the getting rid of bondage are both mirages; the deluded attribute the work of thought to the thing itself; just as they attribute the cloud-born cutting off of vision to the sun; for the unchanging is secondless consciousness, free from every clinging stain.

The belief that bondage of the Real, is, and the belief that it has ceased, are both mere things of thought; not of the everlasting Real.

Therefore these two, glamor-built, bondage and the getting rid of bonds, exist not in the Real; the partless, changeless, peaceful; the

unassailable, stainless; for what building-up could there be in the secondless, supreme reality, any more than in clear space?

There is no limiting, nor letting go, no binding nor gaining of success; there is neither the seeker of Freedom, nor the free; this, verily, is the ultimate truth.

BENEDICTION

(Verses 575--580)

This secret of secrets supreme, the perfect attainment, the perfection of the Self, has been shown to thee by me today; making thee as my new-born child, freed from the sin of the iron age, all thought of desire gone, making towards Freedom.

Thus hearing the teacher's words and paying him due reverence, he went forth, free from his bondage, with the Master's consent.

And he, the Teacher, his mind bathed in the happy streams of Being, went forth to make the whole world clean, incessantly.

Thus, by this Discourse of Teacher and Pupil, the character of the Self is taught to those seeking Freedom, that they may be born to the joy of awakening.

Therefore let all those who put away and cast aside every sin of thought, who are sated with this world's joys, whose thoughts are full of peace, who delight in words of wisdom, who rule themselves, who long to be free, draw near to this teaching, which is dedicated to them.

To those who, on the road of birth and death, are sore stricken by the heat that the rays of the sun of pain pour down; who wander through this desert-world, in weariness and longing for water; this well-spring of wisdom, close at hand, is pointed out, to bring them joy--the secondless Eternal. This Teaching of Śankara's bringing Liberation, wins the victory for them.

Thus is ended THE CREST-JEWEL OF WISDOM, made by the ever-blessed ŚANKARA, pupil at the holy feet of GOVINDA his Teacher, the supreme Swan, the Wanderer of the World.

The Heritage of the Brâhmans

BY CHARLES JOHNSTON

The Heritage of the Brâhmans

IT is said that long ago, in the childhood of the world, the senses were so fine that we could hear the growing of the grass, the rustling of the opening buds of spring. By a memory of these early senses, by the faint remnant of them that the long ages in their passage have left us, we can hear now the faint stirring of the opening buds of a new spring of intellectual life, a new period in the spiritual thought of the world; and the key-note of this new period is the East, the wisdom of the East, the thought and ideals of the East.

Not merely or necessarily the East in latitude, but rather the Eastern side of man--that East in the soul of every man where the sun rises, where the light of intuition opens its first dawning rays, and, "rising, guides the lesser lives among its rays." And yet the East in latitude gives the key-note to the new dawn of thought in a special sense too. For it was in the East, and, more than all, in India, "mother of nations, that the eastern part of man where the sun rises found its best development; that the interior light of the soul found its fullest recognition.

And it is only natural that the minds of men, feeling the first gleam of dawning day, should turn towards the East; that they should grow enthusiastic for the Lands of the East, and, more than all, for India: that India should occupy an ever-widening space on the horizon of their thoughts; that their hearts should more and more turn towards India.

This growing interest and enthusiasm for India--an enthusiasm at first almost instinctive, but gradually quickened by advancing knowledge--is especially felt today in the two most idealistic nations in the West, the Americans and the Germans. For with all their sense of practical life and practical development, the Americans and Germans are at heart idealists; ready to sacrifice all their practical aims and practical accomplishment to a vision; ready, as Emerson said, to leave Cleopatra and the army, to seek the sources of the Nile.

The deepest curiosity of the Americans and Germans, turning towards India, unquestionably centers on the Brâhmans; one bears again and again the words--the wisdom of the Brâhmans, the ideal of the

Brâhmans, the life of the Brâhmans; and the first question one is always asked refers to the Brâhman order. To answer this question, it would be necessary to write many volumes; to trace the rise of the Brâhman order in the dim twilight of Vedic days; to show the growth and consolidation of their power in the days of Râma, and through the struggles of the great war of the PÂṆḌU and KURU princes; to point to certain dark sides of their development that had become visible in Buddha's days; and at last to fill in the splendid picture of Brâhmanic advance and Brâhmanic development in Śankarâchârya's days.

When the records of the monasteries of Southern India are more fully known and understood, when the Smârta Brâhmans who have preserved most clearly the splendid tradition of Śankara relax a little their reserve, we shall--it can hardly be doubted--have a picture of that great man and his times as perfect and full of color as the picture we have of Plato's times, and the thought of Plato who, more than any other philosopher, resembles Śankara.

What we know of Śankara already, though only a tithe of what we may know when old records are opened, is enough to give him a place amongst the choicest spiritual aristocracy of the world, as a seer and thinker who towered above his race as Plato towered above the Greeks; as a Great Man, an elder brother of the race, whose thought and insight mark a high tide of human life.

There is a dim tradition, in the oldest Indian books, in the great Upanishads, and the earlier Vedic hymns, that the Brâhmans were not in the beginning the spiritual teachers of India; that they received their earliest wisdom from the Royal Sages of the Râjanya or Kshattriya race. But the Brâhmans have so long held these treasures of wisdom as their own--guarding them as a mother her child, as a man his first-born--that they have come to consider them as their very own; their heritage rather by birth than by adoption. The fact that, in spite of this jealous love of their darling treasures, they have preserved the tradition of their earliest Royal Teachers, points to the most valued feature in the Brâhmans' character;--the unflinching, unalterable fidelity with which they have preserved, unaltered and inviolate, the spiritual treasures committed to their care; and the safe-guarding of which through the ages forms their truest and greatest title of fame; the best justification for that instinctive turning towards the Brâhmans as the center and representative of Indian genius, which we have noted as so marked a feature of the Indian Renaissance today.

But once the Brâhmans had received the wisdom-doctrines from their Royal Teachers, their distinctive genius, their most valued quality, began to assert itself. With their unparalleled genius for order, their instinctive feeling for preservation, they recorded, classified and developed the intuitive wisdom of the Royal Sages--Buddha, a Royal Sage of far later days, has put on record this unparalleled fidelity: "those ancient Rishis of the Brâhmans, versed in the Three Wisdoms, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brâhmans of today chant over again and repeat; intoning or reciting, exactly as has been intoned or recited."--(*Tevigga Sutta*).

That Krishna, the spiritual hero of the Mahâbhârata war, whose mission it was to usher in the Iron Age of Kali Yuga, was no Brâhman but a Kshattriya, who traced his doctrines from Manu the Kshattriya through the Royal Sages, is enough to show that in the days of the great war, the Brâhmans had not yet claimed as quite their own the teachings of wisdom which it was their mission to hand down through the ages. (*Bhagavad-Gîtâ*, iv).

The great war, according to Indian tradition, was fought out five thousand years ago. And, after the great war, in which so many Kshattriya princes fell, the keeping of the Sacred records began to pass completely into the hands of the Brâhmans. The Brâhmans, sensible of their great mission, prepared themselves to carry it out by forming a high ideal of life; by strict rules of conduct and discipline which only the highest characters could support; and the very strictness of which seems to have produced a reaction which we see traces of in Buddha's days.

The life of the Brâhman was conceived and moulded in accordance with his high ideal; in accordance with his high destiny as transmitter of the wisdom of the Golden Age across the centuries to our dark iron days. Purity, unworldliness, and discipline were the key-notes of his life; and the Brâhman's unparalleled genius for order gradually moulded this ideal into a set of definite rules, a series of religious ceremonies, which laid hold on his life before he saw the light of day, and did not loose that hold when his body vanished among the red embers of the funeral pyre--but rather kept in touch with him, through the Śraddha offering to the shades for nine generations after his death.

This life of ceremonies and rites, the key-note of which was the acquiring and transmission of the Three Wisdoms spoken of by

Buddha, gradually made of the Brâhman order a treasure-box or casket for the safer keeping of the holy records handed down. Whether the Brâhmans were originally of the fair, almost white race which forms their nucleus today, and whose distinctive physical character and color make a Brâhman of pure type at once recognizable in an assemblage of Hindus, is a question difficult to solve. We find in the oldest Indian books that: "The color of the Brâhman is white," and this, in later days became a sentence symbolical of their ideal of purity; but in the beginning it may have been a description of their color, an index of their race.

It is very probable that this fair, almost white race, which now forms the nucleus of the Brâhman order, gradually became, through selective genius, through their unequalled instinct of order, the recognized repository and transmitter of the sacred records of the past. But the ideal life of the Brâhman was, perhaps, too arduous for the common lot of man; at any rate we see a gradually increasing tendency to degeneration in one side of the Brâhman's life; for in India as in other lands, even silver clouds have their dark linings.

Their instinct for order, among the Brâhmans of lesser moral structure than the high ideal of their race, became an instinct for ceremonial; their ideal of purity became a habit of outward purification; and they tended to harden into an exclusive priestly caste, with drawn from, and above the common life of man. The priestcraft, by a second step, began to weave ambitions, to seek a share of political power, and at last, a practical predominance in the state, which threatened to become a spiritual tyranny.

But these developments, inseparable from the weakness of human life, were but the rusting of the outer layer of the casket in which the wisdom of the Golden Age was handed down. There were also within the Brâhman order--as there are today--men who held to the high ideal of their past; who were fitting repositories of the high tradition they were destined to carry down. The casket in which were held the records of the past had always its lining of precious metal, though the outside might rust and tarnish with the passing ages.

The greatest of these followers of that high idea, in later days, within the Brâhman caste, was Śankarâchârya, the Brâhman Sage of Southern India. It is hard to say, with certainty, when Śankara lived; but the records of Śringiri, where his successors have held rule over the nucleus

of the Brâhman order, point to a period about two millenniums ago; a period, that is, just outside the threshold of our era.

Śankarâchârya began the work of reforming the Brâhman caste from within. A few centuries before him, Buddha had scattered broadcast through India, and Buddha's followers had scattered broadcast through the world, the teachings of India's Golden Days, in a form readily intelligible for all, and to be assimilated by the simplest mind of man.

It remained to do for India, what, perhaps, others were doing, across the Himalayas, for the whole world; to preserve inviolate, and transmit in its purity that other side of wisdom which the simplest heart of man can intuitively feel; but which only the most perfectly developed powers, the most fully expanded intellect and spiritual insight can fully and consciously grasp; it remained to secure the preservation of those profounder truths and that deeper knowledge which only the finest powers of the soul can adequately comprehend.

To secure their preservation in India was the duty and mission of Śankarâchârya. Believing that this preservation should be helped and seconded by whatever aids selective race genius and hereditary capacity could give, he confined the transmission of this wisdom, and of the records which contained it, entirely within the Brâhman order, as far as our knowledge goes. There is evidence that, among the Brâhmans of Southern India in early days, were a certain number of families not belonging to that white race which forms the nucleus of the Brâhman caste; but belonging to the dark, almost black Dravidian peoples of Southern India, who are the survivors, perhaps, of a land that once lay to the south of India, but has now vanished beneath the waves. This dark Dravidian race has produced many men of remarkable genius and power, whose insight and force quite fitted them for inclusion in the Brâhman order.

But as the centuries moved on, such admission became more difficult; till, in the days of Śankara, it is probable that the door was completely closed. What changes Śankara made in the Brâhman order which followed him, in the division of the Brâhmans which recognized his transcendent force, can only be known with surety to the Brâhmans of that order themselves. But this much we know, that Śankara did all his overpowering genius could accomplish to turn the Brâhmans from too exclusive following after ceremonial; to lead them back to the spiritual wisdom, the recognition of the inner light of the soul, which was India's

greatest heritage; and that, taking India's most precious records, the Great Upanishads, he rendered them into the thought and language of his own day, and did all that a marvelous insight and a literary style of wonderful lucidity could do to make the spirit and the genius of the Upanishads live once more in the hearts of the Brâhmans of his time.

He set himself, above all, to cleanse the inner lining of the casket where India's treasures lay concealed; to remove every speck from the precious metal whose perfect purity alone could guarantee the costly contents against rust and moth. The reforms inaugurated by Śankarâchârya continue to bear fruit today; the new light he shed on the old records, the new insight he gave to the old symbols, are the treasured inheritance of the Smârta Brâhmans, whose spiritual heads, in unbroken succession, have ruled at Śringiri Math, in the mountains of Northern India.

Centuries passed, and the sunlit plains of India were filled with Moslem invaders, falling like swarms of locusts on the rich gardens of that distant wonderland; full of the fierce hostility of fanaticism against the symbols of a religion they did not understand; and against the Brâhmans, as ministers of this religion. It would not be wonderful, it would rather be perfectly natural, if this hostility and predominance of a foreign fanatical power had sealed the lips of the Brâhmans once for all as to the mysteries of their religion; had locked and double-locked the casket in which the heritage of India lay concealed.

But in spite of tyranny and fanaticism that would have justified the most perfect reticence, the most absolute silence, the Brâhmans retained an ideal of their universal mission, above and beyond their mission to their own land and their own religion. No sooner did brighter days dawn for them under the Emperor Akbar, the great Indian monarch of the sixteenth century who conceived and framed a high ideal of religious tolerance and mutual understanding which was the nearest approach to State Theosophy; no sooner did the brighter day dawn than the Brâhmans were ready to forget old griefs and to teach their Moslem rulers the broad principles of their religion.

Two generations after Akbar, Akbar's noblest and most ill-fated descendant, Prince Dara Shukoh, received from the Brâhmans the permission to translate into Persian a series of the Upanishads, including the Great Upanishads of which something has been already said. This Persian translation, besides following the words of the old

records, put into visible form much that had been hidden between the lines, and followed, in some degree, the new light that had been shed on the Upanishads by the genius of Śankarâchârya.

This Persian translation of the Upanishads, which embodies a very valuable tradition of their hidden meaning, made about the year 1640, was found by Anquetil Duperron in 1775, and by him translated into Latin. From Anquetil Duperron this "Key to the Indian Sanctuary" passed to Schopenhauer, and becoming "the comfort of his life, the comfort of his death" led him to prophesy that Indian Renaissance which is glowing with the fair colors of dawn today.

But under Dara Shukoh's brother, the fanatical Aurungzeb, darker days fell upon the Brâhmans; and they suffered much from European nations more presumptuous and not less fanatical than Aurungzeb; of these the darkest record clings to the Portuguese, who tried to wring from the Brâhmans the heart of their mystery by Inquisition and *auto-da-fé*.

Yet, once more, just a hundred years ago when a group of Europeans full of love for the East, sought from the Brâhmans some knowledge of their learning, the Brâhmans, with singular generosity, made these Europeans in some degree sharers in their heritage. From the knowledge thus freely given to these Europeans, whose chiefs were William Jones and Thomas Colebrooke, the first foundations of Orientalism were laid; and a field of matchless fertility was opened to a growing band of workers who enrolled themselves under the banner of the East.

But the last and finest insight, the master-key to the records was still treasured in the East itself; somewhat of that insight has since been freely offered to us; on our ability to use it most probably depends the further insight that the future holds in promise.

The Awakening to the Self

ÂTMA BODHA

The Awakening to the Self

THE awakening to the Self is recorded for those whose inner darkness has been worn away by strong effort, who has reached restfulness, from whom passion has departed, who seek perfect Freedom.

Among all causes, wisdom is the only cause of perfect Freedom; as cookery without fire, so perfect Freedom cannot be accomplished without wisdom.

Works cannot destroy unwisdom, as these two are not contraries; but wisdom destroys unwisdom, as light the host of darkness.

At first wrapped in unwisdom, when unwisdom is destroyed the pure Self shines forth of itself, like the radiant sun when the clouds have passed.

When life that was darkened by unwisdom is made clear by the coming of wisdom, unwisdom sinks away of itself, as when water is cleared by astringent juice.

This world is like a dream, crowded with loves and hates; in its own time it shines like a reality; but on awakening it becomes unreal.

This passing world shines as real, like the silver imagined in a pearl-shell, as long as the Eternal is not known, the secondless substance of all.

In the real conscious Self, the all-penetrating everlasting pervader, all manifested things exist, as all bracelets exist in gold.

Just like the ether, the Lord of the senses, the Radiant, clothed in many vestures, seems divided because these are divided, but is beheld as one when the vestures are destroyed.

Through this difference of vesture, race, name, and home are attributed to the Self, as difference of taste and color to pure water.

Built up of fivefold-mingled elements through accumulated works is the physical vesture, the place where pleasure and pain are tasted.

Holding the five life-breaths, mind, reason, and the ten perceiving and acting powers, formed of unmingled elements, is the subtle vesture, the instrument of enjoyment.

Formed through the beginningless, ineffable error of separateness, is the causal vesture. One should hold the Self to be different from these three vestures.

In the presence of the five veils, the pure Self seems to share their nature; like a crystal in the presence of blue tissues.

The pure Self within should be wisely discerned from the veils that surround it, as rice by winnowing, from husk and chaff.

Though ever all-present, the Self is not everywhere clearly beheld; let it shine forth in pure reason like a reflection in a pure mirror.

The thought of difference arises through the vestures, the powers, mind, reason, and nature; but one must find the Self, the witness of all this being, the perpetual king.

Through the busy activity of the powers, the Self seems busy; as the moon seems to course through the coursing clouds.

The vestures, powers, mind, and reason move in their paths under the pure consciousness of the Self, as people move in the sunshine.

The qualities of vestures, powers, and works are attributed to the spotless Self through undiscernment, as blue to the pure sky.

Through unwisdom, the mental vesture's actorship is attributed to the Self, as the ripple of the waves to the moon reflected in a lake.

Passion, desire, pleasure, pain move the mind; but when the mind rests in deep sleep they cease; they belong to the mind, not to the Self.

Shining is the sun's nature; coldness, the water's; heat, the fire's; so the Self's nature is Being, Consciousness, Bliss, perpetual spotlessness.

The Self lends Being and Consciousness, and mind lends activity. When these two factors are joined together by undiscernment, there arises the feeling that 'I perceive.'

The Self never changes; and mind of itself cannot perceive; but the Self through error believes itself to be the habitual doer and perceiver.

The Self is believed to be the habitual life, as a rope is believed to be a snake; and thus fear arises. But when it is known that 'I am not the habitual life but the Self' then there can be no more fear.

The Self alone lights up the mind and powers, as a flame lights up a jar. The Self can never be lit by these dull powers.

In the knowledge of the Self, there is no need that it should be known by anything else. A light does not need another light; it shines of itself.

Putting all veils aside, saying 'it is not this! it is not this!' one must find the real unity of the habitual Self and the Supreme Self, according to the words of wisdom.

All outward things, the vestures and the rest, spring from unwisdom; they are fugitive as bubbles. One must find the changeless, spotless 'I am the Eternal.'

As I am other than these vestures, not mine are their birth, weariness, suffering, dissolution. I am not bound by sensuous objects, for Self is separate from the powers of sense.

As I am other than mind, not mine are pain, rage, hate, and fear. The Self is above the outward life and mind, according to the words of wisdom.

From this Self come forth the outward life and mind, and all the powers; from the Self come ether, air, fire, the waters, and earth upholder of all.

Without quality or activity, everlasting, free from doubt, stainless, changeless, formless, ever free am I the spotless Self.

Like ether, outside and inside all, I am unmoved; always all-equal, pure, unstained, spotless, unchanged.

The ever-pure lonely one, the partless bliss, the secondless, truth, wisdom, endless, the Supreme Eternal; this am I.

Thus the steadily-held remembrance that 'I am the Eternal' takes away all unwisdom, as the healing essence stills all pain.

In solitude, passionless, with powers well-ruled, let him be intent on the one, the Self, with no thought but that endless one.

The wise through meditation immersing all outward things in the Self, should be intent on that only Self, spotless as shining ether.

Setting aside name, color, form, the insubstantial causes of separateness, the knower of the supreme rests in perfect Consciousness and Bliss.

The difference between knower, knowing, and known exists not in the Self; for through its own Consciousness and Bliss it shines self-luminous.

Thus setting the fire-stick of thought in the socket of the Self, let the kindled flame of knowledge burn away the fuel of unwisdom.

By knowledge, as by dawn, the former darkness is driven away; then is manifest the Self, self-shining like the radiant sun.

Yet the Self, though eternally possessed, is as though not possessed, through unwisdom. When unwisdom disappears, the Self shines forth like a jewel on one's own throat.

Separate life is conceived in the Eternal by error, as a man is imagined in a post. But the pain of separation ceases when the truth about it is perceived.

By entering into real nature, wisdom swiftly arises. Then the unwisdom of 'I' and 'mine' disappears, as when a mistake about the position of north and South is set right.

The seeker after union, possessed of all knowledge, sees with the eye of wisdom that all things rest in the Self; and this Self is the One, the All.

Self is all this moving world; other than Self is naught. As all jars are earth, so he beholds all as the Self.

Perfect Freedom even in life is this, that a man should shake himself free from all the limits of his disguises, through the essence of Reality, Consciousness, Bliss, just as the grub becomes the bee.

Crossing the ocean of glamor, and slaying the monsters, passion and hate, the seeker for union, perfect in peace, grows luminous in the garden of the Self.

Free from bondage to outward, unlasting pleasures, and returning to the joy of the Self, he shines pure within like the flame in a lamp.

Even when hidden under disguises, let the Sage stand free from them, like pure ether. Though knowing all, let him be as though he knew nothing; moving untrammelled like the air.

Let the Sage, shaking off his disguises, merge himself utterly in the all-pervading One; as water in water, ether in ether, flame in flame.

The gain above all gains, the joy above all joys, the wisdom above all wisdoms; let him affirm that it is the Eternal.

When this is seen, there is no more to see; when this is attained, there is no more to attain; when this is known, there is no more to know;--let him affirm that this is the Eternal.

Upward, downward, on all sides perfect; Being, Consciousness, Bliss; the secondless, endless, everlasting One;--let him affirm that this is the Eternal.

Through the knowledge that nothing is but the Eternal, the unchanging One is beheld by the wise; the aboriginal, partless joy; let him affirm that this is the Eternal.

As partakers in the bliss of that partless, blissful One, the Evolver and all the powers enjoy their bliss as dependents.

Every being is bound to the Eternal; every movement follows the Eternal; the all-embracing Eternal is in all, as curd is in all milk.

Nor small nor great nor short nor long, nor born nor departing, without form, attribute, color, name;--let him affirm that this is the Eternal.

Through whose shining shine the sun and all lights; but who shines not by any's light; through whom all this shines;--let him affirm that this is the Eternal.

All present within and without, making luminous all this moving, the Eternal shines forth glowing of red-hot iron.

The Eternal is different from the moving world yet other than the Eternal is naught! What is other than the Eternal shines insubstantial, like the mirage in the desert.

Things seen and heard are not other than the Eternal. Knowledge of reality teaches that all this is the Eternal, the Being, Consciousness, Bliss, the secondless.

The eye of wisdom beholds the ever-present Consciousness, Bliss, the Self, the eye of unwisdom beholds not, as the blind beholds not the shining sun.

The personal life, refined through and through by the fire of wisdom, which right learning and knowledge kindle, shines pure as gold, freed from every stain.

The Self, rising in the firmament of the heart--sun of wisdom, darkness-dispersing, all-present, all-supporting--shines forth and illumines all.

He who, drawing away from space and time, faithfully worships in the holy place of the divine Self--the ever-present, the destroyer of heat and cold and every limit, the stainless, eternally happy--he all-knowing, entering the All, becomes immortal.

(*Thus the Awakening to the Self is completed*.)

Śankara's Catechism

INTRODUCTORY BY CHARLES JOHNSTON

IN the "Awakening to the Self," and, still more, in the, "Crest Jewel of Wisdom," Śankara the Teacher uses many words in a clear, precise, and consciously exact sense, which is not always to be gathered from the context of these two works. In the "Awakening to the Self," this is hardly an impediment, as the expression of this excellent poem is so perfect and universal; nor is there any great impediment in the first part of the "Crest Jewel of Wisdom," which has been translated under the title "First Steps on the Path." But further on in the "Crest Jewel," this is not the case. It becomes more strict and technical in meaning; and without precise definitions, much is hardly intelligible. But in the "Crest Jewel" itself these definitions are not always to be found. What is to be done then, if we really want to understand the Teacher precisely?

Happily Śankara has left us a Key in his own work, the "Awakening to Reality," where nearly every special word of his philosophy is exactly defined. We have only to try to find the best English translation of his definitions, and we shall have a clear clue and outline to the larger work, the "Crest Jewel," and, indeed, to the whole of Śankara's philosophy.

One thing must be remembered. This "Awakening to Reality" is what we have called it--a catechism. And in a catechism we can hardly expect the perfect poetical form and splendid imagery of works like the "Awakening to the Self." What we shall find, is lucidity, accuracy, grasp, coherence; but not poetical beauty. Thus is begun:

THE AWAKENING TO REALITY

I

To the Master, the World-Soul, the Master of seekers for union, obeisance; to the teacher, the giver of wisdom. To fulfill love for those who would be free, this Awakening to Reality is addressed to them.

THE FOUR PERFECTIONS

We shall tell of the way of discerning reality, the perfection of freedom, for those who are fitted by possessing the Four Perfections.

What are the Four Perfections?

--The Discerning between lasting and unlasting things; No Rage for enjoying the fruit of works, either here or there; the Six Graces that follow Peace; and then the Longing to be free.

What is the Discerning between lasting and unlasting things?

--The one lasting thing is the Eternal; all, apart from it, is unlasting.

What is No Rage?

--A lack of longing for enjoyments here and in the heaven-world.

What is possession of the Perfections that follow Peace? --Peace; Self-Control; Steadiness; Sturdiness; Confidence; Intentness.

What is Peace?

--A firm hold on emotion.

What is Self-Control?

--A firm hold on the lust of the eyes and the outward powers.

What is Steadiness?

--A following out of one's own genius.

What is Sturdiness?

--A readiness to bear opposing forces, like cold and heat, pleasure and pain.

What is Confidence?

--Confidence is a reliance on the Voice of the Teacher and Final Wisdom.

What is Intentness?

--One-pointedness of the imagination.

What is the Longing to be free?

--It is the longing: "That Freedom may be mine."

THE DISCERNING OF REALITY,

These are the Four Perfections. Through these, men are fitted to discern Reality.

What is the Discerning of Reality?

--It is this: the Self is real; other than it, all is fancy.

SELF, VESTURES, VEILS, MODES

What is the Self?

--He who stands apart from the Physical, the Emotional, and the Causal Vestures; who is beyond the five Veils; who is witness of the three Modes; whose own nature is Being, Consciousness, Bliss--this is the Self.

THE THREE VESTURES

What is the Physical Vesture?

--Being formed of the five creatures fivefolded, born through works, it is the house where opposing forces like pleasure and pain are enjoyed; having, these six accidents: it is, is born, grows, turns the corner, declines, perishes; such is the Physical Vesture.

What is the Emotional Vesture?

--Being formed of the five creatures not fivefolded, born through works, the perfection of the enjoyment of opposing forces like pleasure and pain, existing with its seventeen phases: the five powers of knowing; the

five powers of doing; the five lives; emotion, one; the soul, one; this is the Emotional Vesture.

The five powers of knowing are: Hearing, Touch, Sight, Taste, Smell. Hearing's radiation is Space; Touch's, Air; Sight's, the Sun; Smell's, the Twin Physicians; these are the powers of knowing.

Hearing's business is the seizing of sounds; Touch's business, the seizing of contacts; Sight's business, the seizing of forms; Taste's business, the seizing of tastes; Smell's business, the seizing Of odors.

The five powers of doing are: Voice, Hands, Feet, Putting-forth, Generating. Voice's radiation is the Tongue of Flame; Hands', the Master; Feet's, the Pervader; Putting-forth's, Death; Generating's, the Lord of Beings; thus the radiations of the powers of doing. Voice's business is speaking; Hands' business is grasping things; Feet's business is going; Putting-forth's business is removing waste; Generating's business is physical enjoying.

What is the Causal Vesture?

--Being formed through ineffable, beginningless unwisdom, it is the Substance and Cause of the two Vestures; though unknowing as to its own nature, it is yet in nature unerring; this is the Causal Vesture.

THE THREE MODES

What are the Three Modes?

--The Modes of Waking, Dreaming, Dreamlessness.

What is the Mode, Waking?

--It is where knowledge comes through Hearing and the other knowing powers, whose business is sound and the other perceptions; this is the Waking Mode.

When attributing itself to the Physical Vesture, the Self is called the Pervading.

Then what is the Mode, Dreaming?

--The world that presents itself in rest, generated by impressions of what has been seen and heard in the Mode, Waking, is the Mode, Dreaming.

When attributing itself to the Emotional Vesture, the Self is called the Radiant.

What then is the Mode, Dreamlessness?

--The sense that I perceive outwardly nothing at all, that rest is joyfully enjoyed by me, this is the Mode, Dreamlessness.

When attributing itself to the Causal Vesture, the Self is called the Intuitional.

THE FIVE VEILS

What are the Five Veils?

--The Food-formed; the Life-formed; the Emotion-formed; the Knowledge-formed; the Bliss-formed.

What is the Food-formed?

--Coming into being through the essence of food, getting its growth through the essence of food, in the food-formed world it is again dispersed, this is the Food-formed Veil--the Physical Vesture.

What is the Life-formed?

--The Forward-life and the four other Lives, Voice and the four other powers of doing; these are the Life-formed.

What is the Emotion-formed Veil?

--Emotion, joining itself to the five powers of knowing--this is the Emotion-formed Veil.

What is the Knowledge-formed?

--The Soul, joining itself to the five powers of knowing--this is the Knowledge-formed Veil.

What is the Bliss-formed?

--This verily is the Substance not quite pure because of the unwisdom that gives birth to the Causal Vesture; in it are founded all joys; this is the Bliss-formed Veil.

Thus the Five Veils.

By saying: "Mine are the lives; mine is emotion; mine is the soul; mine is the wisdom"; these are recognized as possessions, And just as a bracelet, a necklace, a house and such things separated from one's self, are recognized as possessions, so the Five Veils and the Vestures, recognized as possessions, are not the Self (the Possessor).

What then, is the Self?

--It is that whose own-nature is Being, Consciousness, Bliss.

What is Being?

--What stands through the Three Times (Present, Past, Future)--this is Being.

What is Consciousness?

--The own-nature of Perceiving.

What is Bliss?

--The own-nature of joy.

Thus let a man know that the own-nature of his own Self is Being, Consciousness, Bliss.

EXPLANATORY BY CHARLES JOHNSTON

This "Awakening to Reality" is a summary of an intuition of the world, a solution of the universe. Only those who have certain mental and moral endowments are ripe for the understanding of such a solution of the world. Briefly, these endowments are: wisdom and will. The solution reached is--the real Self of every man is the Eternal. This Self is inwardly beginningless, endless, immortal. But outwardly it becomes manifest as three lesser selves, each with its own vesture, its own world.

Lowest of these is the physical self, the "Pervading"; with its physical Vesture, in the Waking world.

Next, the emotional self, the "Radiant," with its emotional Vesture, in the Dreaming world.

Highest, the causal self, the "Intuitional," with its causal Vesture, in the Dreamless world. It has existence apart from the Eternal, owing only to the thin veil of illusion, which hides the identity of the One with the All. Thus, as to its own nature, it is unknowing; for, while believing itself One, it is really All. But for all other things it is unerring, for its close proximity to, and real oneness with, the Eternal, give it the inner sense of the trueness of things that is all wisdom. This is "the Seer who ordained all fitly through the ages."

In the Physical Vesture adheres one Veil; in the Emotional Vesture three--the vital, the emotional, the moral;--in the Causal, again one.

There is a great difficulty in finding a fit word for the term we have translated "radiation." What is meant is the power--personified, almost personal--conceived to be the "regent" or "deity" of the field in which each mode of perception and action finds its expansion. A closely analogous phrase would be, for instance, "the Prince of the Powers of the Air," who would thus be the "regent" or "deity" of the powers of touch, and, in morals, the "lusts of the flesh."

This is, of course, mythology: a mythical representation of an actual truth, very difficult to represent otherwise than mythologically.

But in the conclusion of the matter there is no difficulty. It is, that a man shall know the own-nature of his own Self to be Being, Consciousness, Bliss; or, in other words, Eternal, Wisdom, Love.

II

We shall speak now of the way the four-and-twenty natures are developed.

THE PRIMITIVE SEVEN

Dwelling together with the Evolver in glamor, who is the very self of the three potencies: substance, force, and space.
From this glamor, shining ether came forth.
From shining ether, breath came forth.
From breath, fire came forth.
From fire, the waters came forth.
From the waters, earth came forth.

THEIR SUBSTANTIAL PARTS

Now, among these five natures:
From the substantial part of shining ether, the power of hearing came forth.
From the substantial part of breath, the power of touch came forth.
From the substantial part of fire, the power of seeing came forth.
From the substantial part of the waters, the power of taste came forth.
From the substantial part of earth, the power of smelling came forth.
From the united substantial parts of these five natures, the inner powers--mind, soul, self-assertion, imagination--came forth.

Mind is the very self of intending and doubting.
Soul is the very self of affirmation.
Self-assertion is the very self of attributing selfhood.
Imagination is the very self of image-making.

The regent of mind is the Moon.
The regent of soul is the Evolver.
The regent of self-assertion is the Transformer.
The regent of imagination is the Pervader.

THEIR FORCEFUL PARTS

Now, among these five natures:
From the forceful part of shining ether, the power of voice came forth.

From the forceful part of breath, the power of handling came forth.
From the forceful part of fire, the power of moving came forth.
From the forceful part of the waters, the power of engendering came forth.
From the forceful part of earth, the power of extruding came forth.
From the united forceful parts of these natures, the five lives--the upward-life, the forward-life, the uniting-life, the distributing-life, the downward-life--came forth.

THEIR SPATIAL PARTS

Of these five natures, from their spatial parts, the five-folded five elements come forth.

What is this five-folding?

It is this: taking the spatial parts of the five primitive natures--one part of each--these parts are each first divided in two; then one half of each part is left alone, on one side, while the other halves of each are each divided into four. Then to the half of each nature, is joined the fourth of the half [the eighth] of each of the other natures. And thus five-folding is made.

From these five primitive natures, thus five-folded, the physical vesture is formed. Hence the essential unity between the clod and the Evolving Egg.

THE LIFE AND THE LORD

There is an image of the Eternal, which attributes itself to the vestures, and is called the Life. And this Life, through the power of Nature, regards the Lord as separate from itself.

When wearing the disguise of Unwisdom, the Self is called the Life.

When wearing the disguise of Glamor, the Self is called the Lord.

Thus, through the difference of their disguises, there is an appearance of difference between the Life and the Lord. And as long as this appearance of difference continues, so long will the revolving world of

birth and death continue. For this reason the idea of the difference between the Life and the Lord is not to be admitted.

But how can the idea of unity between the Self-assertive, little-knowing Life, and the selfless, all-knowing Lord, be accepted, according to the famous words, *that thou art*; since the genius of these two, the Life and the Lord, is so opposite?

This is not really so; for 'Life attributing itself to the physical and emotional vestures' is only the verbal meaning of *thou*; while the real meaning of *thou* is (pure Consciousness, bare of all disguises, in dreamless life.'

And so 'the Lord full of omniscience and power' is but the verbal meaning of *that*; while the real meaning of *that* is 'pure Consciousness stripped of disguises.'

Thus there is no contradiction in the unity of the Life and the Lord, since both are pure Consciousness.

THE FREE-IN-LIFE

And thus all beings in whom the idea of the eternal has been developed, through the words of wisdom and the true Teacher, are Free-in-life.

Who is Free-in-life?

Just as there is the firm belief that 'I am the body,' 'I am a man,' 'I am a priest,' 'I am a serf,' so he who possesses the firm conviction that 'I am neither priest nor serf nor man, but stainless Being, Consciousness, Bliss, the Shining, the inner Master, Shining Wisdom,' and knows this by direct perception, he is Free-in-life.

THE THREE MODES OF DEEDS

Thus by the direct knowledge that 'I am the Eternal,' he is freed from all the bonds of his deeds.

How many modes of these 'deeds' are there? If counted as 'deeds to come,' 'deeds accumulated,' and 'deeds entered on,' there are three modes.

The pure and impure deeds that are done by the body of the wise, after wisdom is won, are called 'deeds to come.'

And what of 'deeds accumulated'? The deeds that are waiting to be done, sprung from seeds sown in endless myriads of births, are 'deeds accumulated.'

And what are 'deeds entered on'? The deeds that give joy and sorrow here in the world, in this vesture, are 'deeds entered on.' Through experiencing them they reach cessation; for the using-up of deeds entered on comes through experiencing them. And 'deeds accumulated' reach cessation through wisdom, the very self of certainty that 'I am the Eternal.' 'Deeds to come' also reach cessation through wisdom. For, as water is not bound to the lotus-leaf, so 'deeds to come' are not bound to the wise.

For those who praise and love and honor the wise, to them come the pure 'deeds to come' of the wise. And those who blame and hate and attack the wise, to them come all the unspeakable deeds, whose very self is impurity, of the wise man's 'deeds to come.'

THE END

Then the Knower of the Self, crossing over the circling world, even here enjoys the bliss of the Eternal. As the sacred books say: The Knower of the Self crosses over sorrow.

And the sacred traditions say: Whether he leave his mortal form in Benares or in a dog-keeper's hut, if he has gained wisdom, he is free, his limitations laid aside.

Thus the Awakening to Reality is completed.

Śankara's Catechism

EXPLANATORY BY CHARLES JOHNSTON

IN THE first part of Śankara's Catechism, previously translated, the most valuable thing is the teaching of the sevenfold man, who is really a

modified unity appearing in seven modes. The only real and eternal element in the sevenfold man--for real and eternal are, for Śankara, synonymous terms--is the perfect Self, which is one with the Eternal. In manifestation this Self appears in three degrees: the intuitional self, the emotional self, the physical self; and, for each of these there is a vesture suited to its nature. Thus the divine Self, with its three degrees, and their three vestures, make up the perfect seven.

The three lesser degrees of the Self are its representatives in the three manifest worlds: the spiritual world, the middle world, the physical world. And, very naturally, the middle world partakes in some degree of the nature of the other two; so that its highest layer is touched with the nature of the spiritual world, while its lowest layer is touched with the nature of the physical world.

This threefold nature of the middle world finds its counterpart in the three veils which make up the vesture of the middle self, which we have called the emotional self as perhaps the best description of its total nature.

The three veils of the middle self are the vital veil, the sensuous veil, and the intellectual veil; and the regents of the last two are 'mind' and 'soul,' as we have translated the original terms--Manas and Buddhi.

Development takes place, therefore, by the gradually raising of the self through these vestures and veils; so that, having begun as the physical self in pure animal life, it gradually becomes the emotional and intellectual self of human life, then the intuitional self of life that is something more than human, and at last realizes itself as the eternal Self which is one with the Eternal.

To this, the first part of the Catechism, is then added the outline of Śankara's idealistic physics, the doctrine of the three potencies of substance, force, space; or, as one might call it, from a different point of view, the three modes of subject, predicate, object: of the knower, the knowing, the known. And as perception is of five types, the subject, predicate, and object are divided into the five types of sensuous perception. But as the objects of sensuous perception are not simple, but each respond to several different sensations, a description is found for this fact in the 'process of five-folding' of the object. As an example, a piece of camphor responds not only to the sense of sight but to other senses, touch, taste, smell; it is therefore conceived as made up of the

five natures that are objects of sensuous perception, so mingled that one nature is dominant. The three potencies and the five natures are the three vestures and the five veils, from another point of view.

Very important are the definitions: 'mind' is the power of intending and doubting; 'soul' is the power of affirmation; the latter approaching the intuitional self which is the 'enlightened spiritual will.' To express in terms of morals this psychological analysis, we may say that at first through the power of self-assertion, the idea of selfhood is falsely attributed to the physical body and its animal nature, and then to the mental picture of the physical body, which is the emotional self or lower personality. The task of regeneration, of initiating true life, consists in first checking this false self-assertion--selfishness and sensuality--and then through the stages of 'intending and doubting' and strong 'affirmation' substituting for the lower personality the enlightened spiritual will, which is the direct expression of the real Self, re-becoming the Eternal.

Then this chapter of physics and psychology is followed by one of metaphysics. There is the real Self, which is the Eternal. But we do not realize our life as that real Self. Why do we not realize it? Because of two errors, or illusions, which make up the double 'heresy of separateness.' The first error is the error of our apartness from the Eternal. The second error is the error of our apartness from each other. The removal of these two errors constitutes 'our duty towards God' and 'our duty towards our neighbor'; in both cases the real gain is our own, is the gain of our real Self.

Śankara calls the first error glamor;, the second, unwisdom. The picture of the self formed through the first is the Lord; the picture of the self formed through the second is the Life. And the real nature of both is the same--pure consciousness--though there is a verbal difference, a difference of definition, between them.

Then, in conclusion, the three forms of 'deeds' or Karma. We may compare 'accumulated deeds' to capital; 'deeds entered on,' to interest; and 'deeds to come,' to the earnings of an unselfish man for the good of others. And we must remember that each of these has a debit as well as a credit side.

The real value of this little treatise is as a key and outline of longer and more complicated works; yet it has a high excellence of its own.

THE ESSENCE OF THE TEACHING

SEER AND SEEN

THE form is seen, the eye is seer; the mind is both seen and seer. The changing moods of mind are seen, but the witnessing Self, the seer, is never seen.

The eye, remaining one, beholds varying forms; as, blue and yellow, coarse and fine, short and long; and differences such as these.

The mind, remaining one, forms definite intentions, even while the character of the eye varies, as in blindness, dullness, or keen-sightedness; and this holds also of hearing and touch.

The conscious Self, remaining one, shines on all the moods of mind: on desire, determination, doubt, faith, unfaith, firmness and the lack of it, shame, insight, fear, and such as these.

This conscious Self rises not, nor has its setting, nor does it come to wax or wane; unhelped, it shines itself, and illumines others also. [5]

THE PERSONAL IDEA

This illumining comes when the ray of consciousness enters the thinking mind; and the thinking mind itself is of twofold nature. The one part of it is the personal idea; the other part is mental action.

The ray of consciousness and the personal idea are blended together, like the heat and the hot iron ball. As the personal idea identifies itself with the body, it brings that also a sense of consciousness.

The personal idea is blended with the ray of consciousness, the body, and the witnessing Self, respectively--through the action of innate necessity, of works, and of delusion.

Since the two are bound up together, the innate blending of the personal idea with the ray of consciousness never ceases; but its blending with the body ceases, when the works wear out; and with the witnessing Self, through illumination.

When the personal idea melts away in deep sleep, the body also loses its sense of consciousness. The personal idea is only half expanded in dream, while in waking it is complete. [10]

The power of mental action, when the ray of consciousness has entered into union with it, builds up mind-images in the dream-state; and external objects, in the waking state.

The personal form, thus brought into being by the personal idea and mental action, is of itself quite lifeless. It appears in the three modes of consciousness; it is born, and so also dies.

THE POWERS OF GLAMOR

For the world-glamor has two powers--extension and limitation, or enveloping. The power of extension brings into manifestation the whole world, from the personal form to the universal cosmos.

This manifesting is an attributing of name and form to the Reality--which is Being, Consciousness, Bliss, the Eternal; it is like foam on the water.

The inner division between the seer and the seen, and the outer division between the Eternal and the world, are concealed by the other power, limitation; and this also is the cause of the cycle of birth and death. [15]

The light of the witnessing Self is united with the personal form; from this entering in of the ray of consciousness arises the habitual life--the ordinary self.

The isolated existence of the ordinary self is attributed to the witnessing Self, and appears to belong to it; but when the power of limitation is destroyed, and the difference appears, the sense of isolation in the Self vanishes away.

It is the same power which conceals the difference between the Eternal and the visible world; and, by its power, the Eternal appears subject to change.

But when this power of limitation is destroyed, the difference between the Eternal and the visible world becomes clear; change belongs to the visible world, and by no means to the Eternal.

The five elements of existence are these: being, shining, enjoying, form and name; the three first belong to the nature of the Eternal; the last two, to the nature of the visible world. [20]

In the elements--ether, air, fire, water, earth; in creatures--gods, animals, and men, Being, Consciousness, Bliss are undivided; the division is only of name and form.

SIX STEPS OF SOUL VISION

Therefore setting aside this division through name and form, and concentrating himself on Being, Consciousness, Bliss, which are undivided, let him follow after soul-vision perpetually, first inwardly in the heart, and then in outward things also.

Soul-vision is either fluctuating or unwavering; this is its two-fold division in the heart. Fluctuating soul-vision is again two-fold; it may consist either in things seen or heard.

This is the fluctuating soul-vision which consists in things seen: a meditating on consciousness as being merely the witness of the desires and passions that fill the mind.

This is the fluctuating soul-vision which consists in things heard: the constant thought that "I am the self, which is unattached, Being, Consciousness, Bliss, self shining, secondless." [25]

The forgetting of all images and words, through entering into the bliss of direct experience--this is unwavering soul-vision, like a lamp set in a windless place.

Then, corresponding to the first, there is the soul-vision which strips off name and form from the element of pure Being, in everything whatever; now accomplished outwardly, as it was before, in the heart.

And, corresponding to the second is the soul-vision which consists in the unbroken thought, that the Real is a single undivided Essence, whose character is Being, Consciousness, Bliss.

Corresponding to the former third, is that steady being, is the tasting of this Essence for oneself. Let him fill the time by following out these, the six stages of soul-vision.

When the false conceit, that the body is the Self, falls away; when the Self supreme is known; then, whithersoever the mind is directed, there will the powers of soul-vision arise. [30] The knot of the heart is loosed; all doubts are cut; all bondage to works wither away--when That is known, which is the first and the last.

THE THREE SELVES

The individual self appears in three degrees: as a limitation of the Self; as a ray of the conscious Self; and, thirdly, as the self imagined in dreams. The first alone is real.

For the limitation in the individual self is a mere imagination; and that which is supposed to be limited is the Reality, The idea of isolation in the individual self is only an error; but its identity with the Eternal is its real nature.

And that song they sang of "That thou art" is for the first of these three selves alone; it only is one with the perfect Eternal, not the other selves.

The power of world-glamor, existing in the Eternal, has two potencies: extension and limitation. Through the power of limitation, Glamor hides the undivided nature of the Eternal, and so builds up the images of the individual self and the world. [35]

The individual self which comes into being when the ray of consciousness enters the thinking mind, is the self that gains experience and performs works. The whole world, with all its elements and beings, is the object of its experience.

These two, the individual self and its world, were before time began; they last till Freedom comes, making up our habitual life. Hence they are called the habitual self and world.

In this ray of consciousness, the dream-power exists, with its two potencies of extension and limitation. Through the power of limitation, it hides the former self and world, and so builds up a new self and a new world.

As this new self and world are real only so long as their appearance lasts, they are called the imaginary self and the imaginary world. For, when one has awakened from the dream, the dream existence never comes back again.

The imaginary self believes its imaginary world to be real; but the habitual self knows that world to be only mythical, as also is the imaginary self.

The habitual self looks on its habitual world as real, but the real Self knows that the habitual world is only mythical, as also is the habitual self.

The real Self knows its real oneness with the Eternal it sees nothing but the Eternal, yet sees that what seemed the unreal is also the Self.

FREEDOM AND FINAL PEACE

As the sweetness, the flowing, and the coldness, that are the characteristics of the water, reappear in the wave, and so in the foam that crests the wave;

So, verily, the Being, Consciousness, and Bliss of the witnessing Self enter into the habitual self that is bound up with it; and, by the door of the habitual self, enter into the imaginary self also.

But when the foam melts away, its flowing, sweetness, coldness, all sink back into the wave; and when the wave itself comes to rest, they sink back to the sea.

When the imaginary self melts away, its Being, Consciousness, Bliss sink back into the habitual self; and, when the habitual self comes to rest, they return to the Self supreme, the witness of all.

TRADITION, our best guide in many of the dark problems of India's past, attributes the admirable philosophical work we have just translated to Śankarâchârya, the greatest name in the history of Indian Philosophy, and one of the greatest masters of pure thought the world has ever seen.

Śankara, again according to the tradition of the East, lived and taught some two thousand years ago, founding three colleges of Sanskrit learning and philosophy, the most important being at Śringeri, in southern India. He wrote Commentaries on the older Vedânta books, and many original works of great excellence, of which this is reckoned to be one.

Like all Śankara's separate works, *The Essence of the Teaching* is complete in itself, containing a survey of the whole of life' from a single standpoint; in the present case, from the point of view of pure intellect.

The moral problem before us, is the liberation of our souls from the idea of personality; and the opening of the door to the life of the universal Self, which will enter our hearts, and rule them, once the personal idea is put out of the way. And there is no more potent weapon for combating the personal idea than the clear and lucid understanding that what we call our personality is, in reality, only one of many pictures in the mind, a picture of the body, held before our consciousness, viewed by it, and therefore external to it. If the personality is a picture in the field of consciousness, it cannot be consciousness itself; cannot be our real self; but must necessarily be unreal and transient. We are the ray of consciousness, and not the image of the body which it lights up, and which, thus lit Lip, we call our personality. And here we come to one point of the highest interest, in the present work: its central ideas anticipate, almost in the same words, the most original teachings of German philosophy. Hence a right understanding of it will bridge over one of the chasms between the East and the West, the remote past and the life of today; thus showing, once more, that the mind of man is everywhere the same; that there is but one Soul making itself manifest throughout all history.

It may be enough, here, to point out that German philosophy--the teaching of Kant, as developed by Schopenhauer--regards each individual as a manifestation of the universal Will, a ray of that Will, fallen into manifestation, under the influence of the tendency called the will-towards-life.

This individualized ray of the universal Will, falling into the intellect, becomes thereby subject to the powers which make for manifestation, and which Kant analyzed as Causality, Time, and Space. For Kant has shown, with admirable cogency and lucidity, that these so solid-seeming realities are not real at all, but were forms of our thought; mere figments of our intellects. What we call manifestation, Schopenhauer calls representation; and he has very fully developed the idea of the Universe as the resultant of the universal Will, manifested through these three forms of representation--Causality, Time, and Space.

Now it is quite clear that he calls Universal Will what Śankara, following the Upanishads, calls the Eternal; and that the forms of representation of Schopenhauer's system, correspond to the World-glamor, or Mâyâ, of Indian thought. And it is further clear that the will-toward-life, or desire for sensuous existence, of the one system, is very close to the personal idea, or egotism, of the other.

Whoever is acquainted with the two systems, can point out a further series of analogies; we shall content ourselves with alluding to one. Schopenhauer taught that our salvation lies in denying the personal and selfish will-toward-life, within ourselves, and allowing the Universal Will to supersede it;--the very teaching which lies at the heart of Indian thought: the supersession of the individual self by the Self universal, the Self of all beings.

To turn now from the purely intellectual, to the moral side of the matter. If we consider it well, and watch the working of the powers of life we find within us, we shall see that all our misery and futility come from this very source, the personal idea--the vanity and selfishness of our own personalities, coming into strife with the equally vain and selfish personalities of others.

There is not an evil that cannot be traced to this fertile source. Sensuality, for example, with all its attendant crime and pain, is built on two forces, both springing from the personal idea: first, the desire for the stimulus of strong sensation, to keep the sense of the separate, isolated self keen and vivid; and then the vanity and foolish admiration of our personal selves, as possessors of such abundant means of gratification. Another evil, the lust of possessions, is of the same brood; and, curiously enough, the root of it is--fear; the cowering fear of the personal self, before the menacing forces of the world; the desperate, and--infallible accompaniment of cowardice--remorselessly cruel

determination to build up a triple rampart of possessions between the personality and the mutability of things. The whole cause of the race for wealth, the cursed hunger for gold, is a fearful and poltroon longing for security, protection for the personal self; which, indeed, as a mere web of dreams and fancies, is in very bad need of protection.

The last evil, ambition, which is only vanity grown up, is so manifestly of the same color with the others that no special indication of the fact is needed. Thus we see what an immense part of human life, and that, the most futile and pitiable part of it, is built up on so slight a foundation: the wholly mythical personality, the web of dreams, the mere image of a body, itself unreal, which has usurped a sort of sovereignty over all the powers of our wills and minds.

The whole problem for us is this, and it is one that recurs in every moment of life: to disperse this web of dreams which we call our personality, and so to let the pure and universal Will pour into our hearts, to follow out its own excellent purposes, and manifest its own beneficent powers. And thus we shall for the first time enter into our inheritance; no longer as shadowy and malevolent sprites, raging between earth and heaven, a sorrow to the angels, a mockery to the fiends; but rather as undivided parts of the great soul of humanity; of that universal Self, whose own nature is perfect Being, perfect Consciousness, perfect Bliss.

The Song of the Self

NOR earth nor water, fire nor liquid air,
Nor ether, nor the powers, nor these in one;
Undifferentiated, in dreamless perfect rest,
That, the One, final, blest, alone, am I.

Nor castes nor their divisions, rite nor rule,
Are mine, nor fixing mind and thought and mood;
No longer dreaming things not Self art 'I' and 'mine,'
That, the One, final, blest, alone, am I.

Nor mother, father, nor the gods and worlds,
Nor Scriptures, offerings, shrines are there, they say,
In dreamlessness abandoned by the lonely Self;
That, the One, final, blest, alone, am I.

Nor sectary of Cause or Lord or Life
Knows That, nor follower of Saint or Rite,
In perfect union, pure of all but Self,
That, the One, final, blest, alone, am I.

Nor upward, downward, nor within, without;
Nor midward, backward, That, nor east nor west;
All-present everywhere in partless unity,
That, the One, final, blest, alone, am I.

Nor white nor black nor yellow, That, nor red;
Nor small nor very great nor short nor long;
Formless, yet like a light, a star;
That, the One, final, blest, alone, am I.

Nor teacher, teaching, learner, what is learned;
Nor thou nor I nor this expanded world;
Conscious of its own form, from error free,
That, the One, final, blest, alone, am I.

Nor waking, mine, nor dream, nor dreamless sleep;
Nor fire of life or heart or seeing soul;
These three are of unwisdom; but the fourth,
That, the One, final, blest, alone, am I.

Even expanded for the sake of Self--
Self, that, still perfect, on no other rests--
All the wide world besides is little worth.
That, the One, final, blest, alone, am I.

Nor is this first with any second to it;
Nor lonely this, nor yet has it compeers;
Nor is this secondless One void or filled with aught;
How shall I tell this perfect wisdom's crowd?

Appendix

A SYMPOSIUM ON THE LIFE OF ŚANKARÂCHÂRYA

Prepared for presentation by the Theosophical Club in the Temple of Peace at Point Loma. (Adapted from many sources)

I LOVE to think of those great beings, those royal-hearted Ones, who return to earth to shed their divine compassion in order to lift the veil into those inner realms of light for those who are ready to look within. Could we not recount among ourselves here tonight some of the strange legendary tales that have been woven about the life of Śankarâchârya, who lived from 510 B. C. to 478 B. C.? For all that mystic lore is a magic tapestry woven of Truth itself.

Have you ever heard of the portents that attended Śankara's birth? It is said that the whole celestial host gave forth paeans of gladness. With no selfish or partial joy, but for the sake of religion they rejoiced, because creation, engulfed in the ocean of pain, was now to obtain perfect release.

The mountains themselves were swayed by the wind of his perfect merit. On every hand the world was greatly shaken, as the wind drives the tossing boat; so also the minutest atoms of sandal perfume, and the hidden sweetness of precious lilies floated on the air, and rose through space, and then commingling, came back to earth; so again the garments of Devas descending from heaven touching the body, caused delightful thrills of joy; the sun and moon with constant course redoubled the brilliancy of their light, whilst in the world the fire's gleam of itself prevailed without the use of fuel. Pure water flowed from springs self-caused, and rare and special flowers in great abundance bloomed out of season.

And more marvelous still, whatever wealth was requisite, there did it appear upon earth. From the midst of the pure snowy mountains a wild herd of white elephants came of themselves without noise, not curbed by any, self-subdued, and every kind of colored horse, in shape and quality surpassingly excellent, with sparkling jewelled manes and flowing tails, came prancing 'round, as if with wings.

Among men enmity and envy gave way to peace. Content and rest prevailed on every side; whilst there was closer union amongst the true of heart. Discord and variance were entirely appeased, and all possessed themselves in harmony.

Who was this babe that heaven and earth should thus give forth their bounty? Were not similar tales told of the childhood of the great Buddha? And have we not also been taught that Buddha and Śankarâchârya are most closely connected? Both were Avatâras of a

high mystical order, though not belonging to the same class of these superior Beings.

But to return to the marvelous boy himself. It is said that in his first year he acquired the Sanskrit alphabet and his own language. At the age of two he learned to read. At three he studied the Purânas and understood many portions of them by intuition. And in his seventh year, having attained all that his preceptor could teach him, he returned home.

Nor was he lacking in occult powers at an early age. Once when his mother lay in a swoon, as he stood beside her he drew the river that flowed on the hither side of the field up out of its bed, that its pure waters might refresh her.

Kings and others of high birth and intellect sought him even at this early age that he might teach them of secret wisdom never uttered except in guarded places.

Do you know the tale of how he gained his mother's consent to letting him become a holy ascetic? It runs in this wise: She with her mother's pride in his lofty attainments of soul and mind, could not endure the idea that he should shut himself away from the beauties and pleasures of life, and firm was she in her refusal of his request. But the young Śankara could sometimes act with the wile of a young and clever god. So going down to the river one day to bathe he soon was alarming his mother by his cries for help. She ran to the river's brink and saw that a great alligator held the boy's foot in a deadly grip. In helpless agony she stood by the edge of the stream. Then said the boy, "The beast has imparted to me that if you will grant my request and let me become a holy ascetic, he will loosen his hold." Whereupon the mother gave her consent, and the alligator with great tranquillity opened its jaws and released the youth, who clambered out of the river and lost no time in preparing to leave his home, giving over his mother into the care of friends and relatives, and telling her he would come back to her whenever she should need his presence.

There was living at this time in a cave in the hillside near the Nerbudda, River a sage, Govind Yati by name. Years ago Vyâsa had appeared to him telling of the coming of a youth who would demonstrate the most miraculous powers. And so it came to pass. When

Śankara left his mother he traveled for many days through forests, over hills, by towns and across rivers, led by an irresistible force, he knew not what. After a time he found himself at the opening of the cave in the hillside where dwelt the sage Govind Yati. Straightway he became the pupil of the wise man and was taught the four great truths of Brahma, namely: Knowledge is Brahma, the soul is Brahma, Thou art That, and I am Brahma. Then one day as Govind Yati was immersed in contemplation a furious tempest arose. Violent thunder shook the heavens, the ethereal vault was riven with tongues of lightning; rain deluged the earth, and Śankara, without awaking his master, quelled the storm, as quietly as a child is soothed by the sound of sweet music. And when the sage returned to consciousness and learned of what had befallen, he was filled with great joy and said: "Thus has the prophecy of Vyâsa been fulfilled."

Then the sage blessed Śankara, and knowing that the youth's sojourn with him had come to an end, bestowed his benediction upon him and bade him proceed to the holy city of Benares that he might there receive the blessing of the Deity. "Go," said he, "on thy glorious work, then enter, and begin to save mankind! "

Thus admonished, Śankara turned his steps to Benares, and here it was that he received his first pupil, Sanandana, the same who afterwards became celebrated as his greatest favorite under the title of Padmapada, he for whom the enlightened youth reserved his greatest powers of instruction.

Is there not a tale connected with the acquiring of the name Padmapada by this dear pupil?

The chroniclers of old tell the story thus: There were among Śankara's disciples some within whom envy was aroused at witnessing the unusual attachment that existed between the youthful sage and his cherished pupil. Śankara wished to dispel these envious feelings and show them that it was through superior merit alone that Sanandana was chosen among them for higher instruction and closer communion with the Teacher. So standing one day on the banks of the river which ran near his dwelling-place, he called to Sanandana who stood on the other side among his companions, to come over to him directly. Sanandana forthwith without any hesitation and with dauntless spirit stepped upon the flowing waters of the river and moved towards his Teacher with stedfast and graceful mien. And lo! At each step a lovely lotus

sprang from the bosom of the waters, trailing a starry line of blossoms behind him as he stepped lightly upon the bank. Then said Śankarâchârya, as he embraced Sanandana: "Henceforth shall you be known among us as Padmapada, 'He of the Lotus-path.'"

But tarry a moment. Have we not run ahead of our story? It was many years ere this, indeed when he was but twelve years of age that he made his dwelling upon the banks of the Ganges and there wrote the great works that men who seek wisdom have studied ever since: his Commentaries on the Sûtras, the Upanishads, and on the *Bhagavad-Gîtâ*. In later years when Padmapada came to him bewailing the loss of one of his precious Commentaries which as it chanced had been destroyed by his uncle, Śankara without any perturbation recited the contents of that which had been destroyed in the exact words familiar to all his pupils while Padmapada rewrote them as he spoke.

Nor did such feats as this mark the limit of his mental powers. He was so wise and so well versed in the vast learning of the Vedas, that his name was sounded as victor in all philosophical discussions and debates. Once he went to the city of Mahishmati where dwelt the sage Mandana Misra. He was led towards the house of this wise man by a number of parrots miraculously endowed with human speech, who, so the story runs, discoursed upon weighty philosophical questions. But when he reached the door of the dwelling he found it fast shut. Undismayed he arose in the air and entered from above, alighting just beside Mandana Misra in his spacious hall. Then began an animated discussion between the astonished host and his unexpected guest. The sun rose high in the heavens and found them deep in their debate; it sloped down the sky in its westering course and yet the two, each of redoubtable intellect, continued. At length as evening crept upon them they called on the wife of Mandana Misra to act as umpire between them; but she, busy housewife that she was, deemed it not thrifty to let the hours pass attending to the discourse of word-spinners, so with ready wit she brought two garlands of fresh flowers saying: "Wear these as you talk, and he whose garland does not wither shall be deemed victor." So the two each put on his garland and in no long time Mandana Misra's was limp and faded like the leaves of a delicate tree beneath the rays of the summer sun. But Śankara's remained fresh as when first brought in at dewy eve.

And that is but the beginning of the story, for the victor claimed his opponent as a disciple. And the wife--she we learn was none other than Sarasvatî in corporeal form. Nor would Śankarâchârya be content until

he had held debate with her. Many were the questions put to him by his fair adversary, but always was he to the fore with a ready answer. Then Sarasvatî, for so we may now call her, turned into a path of thought to which Śankara was an utter stranger. She asked him a question on the science of love! For the first time no answer was forthcoming, yet even such a question must be solved by the sage. So he left Mandana Misra's city in search of an answer. He traveled for some time with his disciples and came at length to a forest.

Now it so happened that a certain king named Amaraka lay dying here at the foot of a tree surrounded by many friends mourning his departure. As the soul of the dying man took flight an unusual thing happened. Śankara left his own body, entrusting it to the care of his disciples. He entered that of the dead king, and the monarch's followers, seeing their chief rise once again with the light of life in his eyes, were overjoyed beyond words, and went out of the forest of death back to the throne of royalty.

There king Śankara, standing as it were in the shoes of Amaraka, and indeed Amaraka himself as far as the eye could discern, learned all that pertained to the science and art of love, and so fitted himself to answer the probing questions of Sarasvatî. Meanwhile, however, the Ministers of State, finding their resuscitated râjan a far wiser and better man than ever before, suspected that there had been some such change of souls as we have described, They were loth to part with their new and wonderful king, so they issued a decree that the bodies of all those who had just passed on into the inner realms should be burnt. They hoped thereby that the mortal frame of this strange and beautiful being, now deserted, would be destroyed with the rest, and that thus he would remain a captive within the body of their king.

Time sped on, and Padmapada and the other devoted disciples, knowing not of the decree of the Ministers of State, left the body of their beloved master entrusted to their care, and journeyed towards the king's city. "Let us," said Padmapada, "appear before the king as singers, and weaving a message around our sweet music, let us tell him how we long for his return." It all came to pass as they had planned; for as they stood before the supposed King Amaraka in the great hall of the palace, not only were those who listened spellbound by their marvelous music, but its pellucid strains stole into the inner consciousness of Śankarâchârya. Before the bewildered attendants knew what had befallen, Śankarâchârya gratefully dismissed the singers and released himself from the corporeal chains that bound him. His own body he

found already upon the funeral pyre surrounded by angry flames that seemed to reach to the very heavens. But it remained untouched by their destructive power, and entering it, Śankara, shining with the illumination which streamed from his own being, descended from the pyre and rejoined his devoted pupils, and together they made their way to the house of Mandana Misra, who became a disciple of the young sage after hearing the last question of Sarasvatî answered with keen wit and wisdom.

From this time on the beautiful messenger of the gods, for such in truth he was, journeyed from city to city with his faithful followers, spreading wherever he went his teachings of the Vedânta. It was indeed a spiritual and intellectual conquest. His words among the populace, in the great cities or among the smaller towns and hamlets, in the forests or along the highways, were like the falling of the gentle rain after a season of drought and famine. His presence was like the glory of the morning sunlight when the curtains of mist roll away from before the face of the sun.

Many are the stories told of his godlike powers, but were we to recount these tonight, dawn would find us still gathered here telling tales--tales of his bringing back to earth the spirit of one departing, of his power to produce fire from the palm of his right band, of his ability to send his consciousness whithersoever he willed. Those who are ignorant call these wonder-works miracles. Those who have knowledge of things behind this veil of illusion about us, know Śankara to be the greatest Initiate living in historical ages; and to the Initiate Nature makes obeisance, laying at his feet the key to her innermost secrets.

You have heard the words of one of the Wise Ones of the earth: "A few drops of rain do not make the monsoon, though they presage it." Thus does Śankarâchârya, unlike the ordinary mortal, perfected in wisdom, master of rare and occult powers, in appearance even like a god, stand as a prophecy of what we shall one day become in the far aeons of the future, yea, in that far distant time when the human host shall have made its long, long journey again and yet again through the seven spheres of its present home.

Until his thirty-second year this Sage of the East journeyed, carrying from land to land the blessing of his divine philosophy. Then his term of life was at an end, and into those heavenly realms where in joy the gods awaited him he disappeared in this wise: he absorbed his gross

body into the subtil one and became existent; then destroying the subtil one into the body which is the cause of the world, he became pure intelligence; then attaining in the world of the Îśvara full happiness, unbroken, like a perfect circle, be became the intelligence which pervades the whole universe. Even now does he exist as the all-pervading intelligence. From above rang the grand paean of the gods echoing within the sacred places of the earth: "Victory!"

Vedas

Excerpts from 'A Vedic Reader For Students'

Excerpts from A VEDIC READER For Students, By Arthur Anthony Macdonell (1854-1930), [1917]

INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brahmanas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., While another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as

there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 1500 B.C. In that case we must assume that the Iranian and the Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nasatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of malted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhita text, which appears to have taken place about 600 B.C., at the end of the period of

the Brahmanas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhita did not in any way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhita text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanis or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average Of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhita text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Astakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyayas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Mandalas or 'books' (lit. 'cycles') and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.--In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kanvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragatha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in

several respects like Book viii: Kanvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamana); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamana were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgatr or chanting priest, and added after Books i-viii, which were the sphere of the Hotr or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed. The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gayatri, while the second consists mainly of groups in other metres; thus 68-84 form a Jagati and 87-97 a Tristubh group.

The *tenth book* was the final addition. Its language and subject matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large, number of seers of different families, some of which appear in other' books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been

overlooked while, the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Panini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which, like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final n and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After e and o in the RV. a is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pada, ('quarter') and

forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Tristubh (4 x 11 syllables), the Gayatri (3 x 8), and the Jagati (4 x 12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a, quantitative rhythm in which short and long syllables alternate and, which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and) those of Classical Sanskrit, in which (except the sloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called trca) in the same simple metre, generally Gayatri, or of two stanzas in different mixed metres. The latter type of strophe is called Pragatha and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The gods were conceived as human in appearance. Their bodily parts which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods, consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Visnu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.--Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs-a practice making both gods share characteristics properly belonging to one along. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajapati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedanta philosophy.

The Vedic gods may most conveniently be classified as deities of heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuna, Mitra, Surya, Savitr, Pusan, the Asvins, and the goddesses Usas, Dawn, and Ratri, Night. The atmospheric gods are Indra, Apam napat, Rudra, the Maruts, Vayu, Parjanya, and the Waters. The terrestrial deities are Prthivi, Agni, and Soma. This Reader contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, be was ousted by the latter at an early period. Matarisvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) s celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipas (Bïas) and the Sutudri (Sutlej), sister streams of the Panjab, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvati (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.--One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix tr or tar), such as Dhatr 'Creator', or an attribute, such as Prajapati, 'Lord of Creatures'. Thus Dhatr, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhatri the 'Disposer', Dhartr, the 'Supporter', Tratr, the Protector', and Netr, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvastr, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new -drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvastr', and which Indra drinks in Tvastr's house. He is the father of Saranyu, wife

of Vivasvant and mother of the primaeval twins Yama and Yami. The name of the solar deity Savitr the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajapati, 'Lord of Creatures' Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Visvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is kasmai devaya havisa vidhema? 'to what god should we pay worship with oblation?' This led to the word ká, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83, 84) are addressed to Manyu, 'Wrath', and one (x. 161) to Sraddha, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sunrta, 'Bounty', Asuniti, 'Spirit-life', and Nirrti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Adityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti,

named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she, is twice mentioned.

Godesses play an insignificant part in the RV. The only one of importance is Usas (p. 92). Next come Sarasvati, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vac, 'Speech' (x, 71. 125). With one hymn each are addressed Prthivi, 'Earth' (v. 84), Ratri, 'Night' (x, 127, p. 203), and Aranyani, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnayi, Indrani, Varunani, spouses of Agni, Indra, and Varuna respectively.

Dual Divinities.--A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitra-Varuna, though the names most frequently found as dual compounds are those of Dyava-prthivi, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.--There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The smaller group of the Adityas, of whom Varuna is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Martanda, eight. One passage (ii. 27, 1) enumerates six of them Mitra, Aryaman, Bhaga, Varuna, Daksa, Amsa: Surya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Visve devas (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Adityas.

Lesser Divinities.--Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the

Rbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvastr into four shining cups.

The bowl and the cups have been various interpreted a s the moon with its four phases or the year with its Seasons. The Rbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases, than one are spoken of; but the only one mentioned by name is Urvasi. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vastospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Ksetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sita, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (barhis) and the Divine Doors (dvaro devih), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (gravanas) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 6. 6).

Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These, are seldom called asura in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term dasa, or dasyu, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vrtra. The latter is by far the most frequently mentioned. His mother being called Danu, he is sometimes alluded to by the metronymic term Danava. Another powerful demon is Vala, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the Angirases. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Visvarapa, son of Tvastr, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhanu, who eclipses the sun. There are several other individual demons, generally described as Dasas and slain by Indra. A group of demons are the Panis ('niggards'), primarily foes of Indra, who, with the aid of the dog Sarama, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies of men. By far the most common generic name for them is Raksas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yalu or Yatudhana (primarily 'sorcerer') alternates with Raksas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Pisacas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.--Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14-18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues. -Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Puraravas and the celestial nymph Urvasi, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kalidasa's drama Vikramorvasi. The other (x. 10) is a dialogue between Yama and Yami, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.--Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.--Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.--About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them

(x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutional philosophy which in later times assumed shape in the Sankhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called Danastutis, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.--From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjab of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dasa colour' as opposed to the 'Aryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls

were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Sura, extracted from some kind of grain, was used on ordinary occasions.

Occupations.--One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were, combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.--Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (dundubhi), the flute (vana), and the lute (vina). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural

phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vrtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuna describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Sarama and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yami (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yaska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns we obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the, middle of the nineteenth century, the traditional method, which follows the great commentary of Sayana (fourteenth century A.D.), and is represented by the translation of the RV., begun by H.H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides. in explaining the theological and ritual texts of the Brahmanas and Satras, with the atmosphere of which they were familiar, they did not possess a

continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yaska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavabha, interprets nasatyau, an epithet of the Asvins, as 'true, not false', another Agrayana, as 'leaders of truth' (satyasya pranetarau), while Yaska himself thinks it may mean 'nose-born' (nasika-prabhavau)! Yaska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yaska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jata-vedas in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sayana who lived nearly 2,000 years later. Sayana's interpretations, however, sometimes differ from those of Yaska. Hence either Yaska is wrong or Sayana does not follow the tradition. Again, Sayana often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus asura, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yaska nor Sayana possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which, in emphasizing the purely Indian character of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there

described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school--the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding one-sidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods, but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and

shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (dhuma-ketu) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (Dyáus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Aryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (aránis), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (sáhasah sunúh). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Matarisvan, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Matarisvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet dvi-jánman *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called grhá-pati *lord of the house*, and is constantly spoken of as a guest (átithi) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus be comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (dutá) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (rtvíj, vípra) domestic priest (puróhita), and more often than by any other name invoking priest (hótr), also officiating priest (adhvaryú) and playing priest (brahmán). His priesthood is the most salient feature of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called jatá-vedas he who knows all created beings.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (havya-váhana) is distinguished his corpse-devouring (kravyád) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty,

wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root ag *to drive* (Lat. *ago*, Gk. *hágo*), Skt. ájami).

SAVITR

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which be arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitr raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitr. This is the celebrated Savitri stanza which has been a morning prayer in India for more than three thousand years. Savitr is often distinguished from Surya (vii. 63), as when he is said to shine with the rays of the Sun, to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitr is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitr is derived from the root su to stimulate, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences

the name is accompanied by devá god, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pusan (vi. 54). They form a troop (ganá, sárdhas), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Prsni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vayu, the god of Wind, in the wombs of heaven and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasi is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of vidyút in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet rsti-vidyut *lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (khadí) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder storm. Their rain is often figuratively called milk, ghee, or

honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion. with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vrtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts. accomplish these exploits alone. Thus they rent Vrtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root mar, *to shine*, thus meaning 'the shining ones'.

VISNU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gayá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or mortal ken. His highest step is like an eye fixed in heaven; it

shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Visnu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Visnu seems to. have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Visnu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Visnu is his friendship for Indra, with whom he is often allied in the fight with Vrtra. In hymns addressed to Visnu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vrtra myth the Maruts, lndra's companions, are drawn into alliance with Visnu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from vis *be active*, thus meaning 'the active one'.

DYÁVA-PRTHIVÍ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáus is never addressed alone in any hymn, and Prthiv in only one of three stanzas. The dual compound Dyáva-Prthiví, moreover, occurs much oftener than the name of Dyáus alone. Heaven and Earth are also mentioned as ródasi *the two worlds* more than 100 times. They are parents, being often called pitára, matára, jánitri, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification

or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

INDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wing the light. He is secondarily the god of battle who aids the victorious Aryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvastr, being made of iron (ayasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as vájra-bahu *bearing the bolt in his arm* and vajrín *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (ankusá).

Having a golden car, drawn by two tawny steeds (hári), he is a car-fighter (rathesthá). Both his car and his steeds were fashioned by the Rbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (Somapá) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vrtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvastr,

the artificer among the gods. Agni is called Indra's twin brother, and Pusan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrani. Indra is associated with various other deities. The Maruts, (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet Marútvant *accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuna (vii. 86) and Vayu, god of Wind, less often with Soma (viii. 48), Brhaspati (iv. 50), Pusan, and Visnu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as sákrá and sácivant *mighty*, sácipáti *lord of might*, satákratu *having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vrtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt be shatters Vrtra who encompasses the waters, hence receiving the exclusive epithet apsu-jit, *conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (párvata, girí), on which the demons lie or dwell, or from which Indra caste them down, or which he cleaves to release the waters. Or the cloud is a rock (ádri) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (údhar), spring (útsa), cask (kávandha), pail (kósa). The clouds, moreover, appear as the fortresses (púras) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra. shatters them and is characteristically called the 'fort-destroyer' (parbhíd). But the chief and specific epithet of Indra is 'Vrtra-slayer' (Vrtra-hán), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Visnu also often assist him. Indra also engages in

conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Raksases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vrtra and to win the light. When he had slain Vrtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vrtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows. mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when be overcame Vrtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vrtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun. and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute maghávan *bountiful* is almost exclusively his.

Besides the central myth of the Vrtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Usas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth in the capture by Indra, with the help of Sarama, of the cows confined in a cave by demons called Panis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudas, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvastr. He forms a marked contrast to Varuna, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (=Vrtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vrtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion ind may be connected with that in índ-u *drop*.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with

Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (niská). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow Prsni.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (arusá) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (ísana) and father of the world. By his rule and univeral dominion be is aware of the doings of men and gods, He is bountiful (midhváms), easily invoked and auspicious (sivá). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the greatest physician of physicians. In this connexion be has two exclusive epithets, jálasa, cooling, and jálasa-bhesaja, possessing cooling remedies.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunderstorm, and partly on the negative action of sparing those whom be might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet sivá which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from rud *cry*.

APÁM NÁPAT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, be is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apam napat. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vrtra'. The epithet asu-héman swiftly-speeding, applied three times to Apam napat, in its only other occurrence refers to Agni. Hence Apam napat appears to represent the lightning form of Agui which lurks in the eloud. For Agni, besides being directly called Apam napat, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apam napat is a spirit of the waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

MITRÁ

The association of Mitra with Varuna is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefirite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Aditya who marshals, yatayati, the people, and the epithet yatayáj-jana *arraying men* together appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Visnu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuna in the evening, and in the Brahmanas Mitra is connected with day, Varuna with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

BRHASPÁTI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Brahmanas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahman. priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as maghávan *bountiful* and vajrin *welder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In to doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Brhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmanas páti indicate that the first member is the genitive of a noun brh, from the same root as bráhman, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which bad already attained an

independent character by the beginning of the Rigvedic period. As the divine brahman priest he seems to have been the prototype of Brahma, the chief of the later Hindu triad.

USÁS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to. the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully, She awakens every living being to motion. When Usas shines forth, the birds, fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Usas is closely associated with the Sun. She has opened paths for Surya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Surya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Surya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (usása-nákta and náktosása). She is born in the sky, and in, therefore constantly called the 'daughter of Heaven '. As the sacrificial fire is kindled at dawn, Usas is often associated with Agni, who is sometimes, called her lover. Usas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Asvins (vii. 71). When the Asvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Usas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (maghóni).

The name of Usas is derived from the root vas, *to shine*, forms of which are often used with reference to her in the hymns in which she is invoked.

PARJÁNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (ásara) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

PUSÁN

This god is celebrated in eight hymns, five of which occur in the sixth Mandala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right band are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhá).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun-maiden Surya as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pusan acts as the messenger of Surya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of

roads, removing dangers out of the way; and is called 'son of deliverance' (vimúco nápat). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (aghrni) is one of his exclusive epithets. The name means 'prosperer', as derived from pus, *cause to thrive*. The evidence, though not clear, indicates that Pusan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

ÁPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses -who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuna, beside the sun. King Varuna moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, Whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are accordant with the priests that bring well-pressed Soma for Indra, Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *apo* in the Avesta also.

MITRÁ-VARUNA

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuna alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of mayá *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

SÚRYA

Some ten hymns are addressed to Surya. Since the name designates the, orb of the sun as well as the god, Surya is the most concrete of the solar

deities, his connexion with the luminary always being present to the mind of the seers. The eye of Surya is several times mentioned; but Surya, himself is also often called the eye of Mitra and Varuna, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called etasá, or by seven swift mares called hárit *bays*.

The Dawn or Dawns reveal or produce Surya; he shines from the lap of the Dawns; but Dawn is also sometimes Surya's wife. He also bears the metronymic Aditya or Aditeya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Surya or raised him to heaven.

Surya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is, described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (áyudha) which Mitra-Varuna conceal with cloud and rain, or their felly (paví), or a brilliant car placed by them in heaven. Surya is also sometimes spoken of as, a wheel (cakrá), though otherwise the wheel of Surya is mentioned. Surya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolong life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (visvá-karman) is once applied to him. By his greatness he is the divine priest (asuryà puróhita) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuna and to other gods.

The name Súrya is a derivative of svàr *light*, and cognate with the Avesta hvare *sun*, which has swift horses and is the eye of Ahura Mazda

ASVÍNA.

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (asv-in *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light,

the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (híranya-vartani). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are dasrá *wondrous* and násatya *true*.

They are more closely associated with honey (mádhu) than any of the other gods. They desire honey and are drinkers of it. They have a skin filled with honey; they poured out a hundred jars of honey. They have a honey-goad; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Usas and Surya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single asa (rásabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartís), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Usas awakens them; they follow after her in their car; at its yoking Usas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Asvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvastr's daughter Saranyú (probably the rising Sun and Dawn). Pusan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Surya or more commonly the daughter of Surya. They are Surya's two husbands whom she chose and whose car she mounts. Surya's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Asvins are

invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Asvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Asvins has been a puzzle from the time of the earliest interpreters before Yuska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Asvins represented either the morning twilight, as half light and half dark, or the morning and the evening star. It is probable that the Asvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Asvins wed the one Surya so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Asvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

VÁRUNA

Beside Indra (ii. 12) Varuna is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuna sits in his mansions looking on all deeds. The

Fathers behold him in the highest heaven. The spies of Varuna are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuna the sun is meant. Varuna is often called a king, but especially a universal monarch (samráj) The attribute of sovereignty (ksatrá) and the term ásura are predominantly applicable to him. His divine dominion is often alluded to by the word mayá occult power; the epithet mayín crafty is accordingly used chiefly of him.

Varuna is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuna's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuna is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuna's ordinances being constantly said to be fixed, he is pre-eminently called dhrtravrata *whose laws are established*. The gods themselves follow his ordinances. His power is; so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuna stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pásas) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuna is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuna in which the prayer for forgiveness of guilt does not

occur. Varuna is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuna and Yama, the two kings who reign in bliss.

The original conception of Varuna seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuna in character, though not in name. It may even be older still; for the name Varuna is perhaps identical with the Greek ouranos *sky*. In any case, the word appears to be derived from the root vr *cover* or *encompass*.

MANDUKAS

The ... hymn [vii. 103], intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

VÍSVE DEVÁH

The comprehensive group called Vísve deváh or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order that none should be left out in laudations meant for the whole pantheon. The ... hymn [viii. 29] though traditionally regarded as meant for the Vísve deváh is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvastr, 4. Indra, 5. Rudra, 6. Pusan, 7. Visnu, 8. Asvins, 9. Mitra-Varuna, 10. Angirases.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others) addressed to him, becomes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of India or Varuna because the plant and its juice are constantly present to the

mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vayu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pusan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed mádhu or *sweet draught*, but oftenest called índu *the bright drop*. The colour Of Soma is brown (babhrú), ruddy (aruná), or more usually tawny (hári). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (barhís). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (amsú) is crushed are called ádri or grávan. The pressed juice as it passes through the filter of sheep's wool is usually called pávamana or punaná *flowing clear*. This purified (unmixed) Soma is sometimes called suddhá *pure*, but much oftener sukrá, or súci *bright*; it is offered almost exclusively to Vayu or India. The filtered Soma flows into jars (kalása) or vats (dróna), where it is mixed with water and also with milk, by which it is sweetened. The verb mrj *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (asír): milk (gó), sour milk (dádhi), and barley (yáva). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (sadhástha) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to generally in hyperbolical usage, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying

to the wood. Owing to his yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called amrta *draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vrtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (páti) of plants, which also have him as their king; he is a lord of the wood (vánaspáti), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brahmanas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship, In both the RV. and the Avesta it is stated that the stalks were pressed, that

the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It must then have been regarded as a kind of honey mead (Skt. mádhu, Gk. *methu*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root su (= Av. hu) *press*.

FUNERAL HYMNS

The RV. contains a group of five hymns (x. 14-18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pusan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuna.

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Visnu. The term as a rule applies to the early or first ancestors, who

followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Angirases and Atharvans, the Bhrgus and Vasisthas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Mandalas of the Rigveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the goods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasisthas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitryána) is different from that trodden by the gods (devayána).

HYMN OF THE GAMBLER

This [x. 34] is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin to which he has brought on his family. The dice (aksás) consisted of the nuts of a large tree called vibhidaka (*Terminalia bellerica*), which is still utilized for this purpose in India.

PÚRUSA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Purusa-sukta or hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaeval giant named Purusa. The act of creation is here treated as a sacrifice in which Purusa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter

indicate that it is one of the very latest hymns of the Rigveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Purusa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

RÁTRI

The goddess of night, under the name of Rátri is invoked in only one hymn (x. 127). She is the sister of Usas, and like her is called a daughter of heaven. She is not conceived as the. dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nákta *n.*, combined with usás, Night appears as a dual divinity with Dawn in the form of Usása-nákta and Náktosása, occurring in some twenty scattered stanzas of the Rigveda.

HYMN OF CREATION

In the ... cosmogonic poem [x. 129] the origin of the world is explained the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sankhya system.

YAMÁ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yami. He is associated with Varuna, Brhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Angirases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat

himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyu. In her dialogue with him Yami speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pádbisa) is spoken of as parallel to the bond of Varuna. The owl (úluka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Sarama (sarameyáu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primaeval twins, from whom the human race is descended, Yama and Yami, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

VÁTA

This god, as Váta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Vayú, who is celebrated in one whole hymn and in parts of others. Vata's name is frequently connected with forms of the root va, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Vata-Parjanyá, while Vayu is often similarly linked with Indra as Índra-Vayú. Vata is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunderstorm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

Excerpts from The Rig Veda

The Rig Veda, Ralph T.H. Griffith, Translator, [1896]

HYMN I. Agni.

1 I Laud Agni, the chosen Priest, God, minister of sacrifice,
The hotar, lavishest of wealth.
2 Worthy is Agni to be praised by living as by ancient seers.
He shall bring. hitherward the Gods.
3 Through Agni man obtaineth wealth, yea, plenty waxing day by day,
Most rich in heroes, glorious.
4 Agni, the perfect sacrifice which thou encompassest about
Verily goeth to the Gods.
5 May Agni, sapient-minded Priest, truthful, most gloriously great,
The God, come hither with the Gods.
6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is indeed thy truth.
7 To thee, dispeller of the night, O Agni, day by day with prayer
Bringing thee reverence, we come
8 Ruler of sacrifices, guard of Law eternal, radiant One,
Increasing in thine own abode.
9 Be to us easy of approach, even as a father to his son:
Agni, be with us for our weal.

HYMN II. Vayu.

1 BEAUTIFUL Vayu, come, for thee these Soma drops have been prepared:
Drink of them, hearken to our call.
2 Knowing the days, with Soma juice poured forth, the singers glorify
Thee, Vayu, with their hymns of praise.
3 Vayu, thy penetrating stream goes forth unto the worshipper,
Far-spreading for the Soma draught.
4 These, Indra-Vayu, have been shed; come for our offered dainties' sake:
The drops are yearning for you both.
5 Well do ye mark libations, ye Vayu and Indra, rich in spoil
So come ye swiftly hitherward.
6 Vayu and Indra, come to what the Soma. presser hath prepared:
Soon, Heroes, thus I make my prayer.

7 Mitra, of holy strength, I call, and foe-destroying Varuna,
Who make the oil-fed rite complete.
8 Mitra and Varuna, through Law, lovers and cherishers of Law,
Have ye obtained your might power
9 Our Sages, Mitra-Varuna, wide dominion, strong by birth,
Vouchsafe us strength that worketh well.

HYMN III. Asvins

1 YE Asvins, rich in treasure, Lords of splendour, having nimble hands,
Accept the sacrificial food.
2 Ye Asvins, rich in wondrous deeds, ye heroes worthy of our praise,
Accept our songs with mighty thought.
3 Nasatyas, wonder-workers, yours are these libations with clipt grass:
Come ye whose paths are red with flame.
4 O Indra marvellously bright, come, these libations long for thee,
Thus by fine fingers purified.
5 Urged by the holy singer, sped by song, come, Indra, to the prayers,
Of the libation-pouring priest.
6 Approach, O Indra, hasting thee, Lord of Bay Horses, to the prayers.
In our libation take delight.
7 Ye Visvedevas, who protect, reward, and cherish men, approach
Your worshipper's drink-offering.
8 Ye Visvedevas, swift at work, come hither quickly to the draught,
As milch-kine hasten to their stalls.
9 The Visvedevas, changing shape like serpents, fearless, void of guile,
Bearers, accept the sacred draught
10 Wealthy in spoil, enriched with hymns, may bright Sarsavati desire,
With eager love, our sacrifice.
11 Inciter of all pleasant songs, inspirer o all gracious thought,
Sarasvati accept our rite
12 Sarasvati, the mighty flood,--she with be light illuminates,
She brightens every pious thought.

HYMN IV. Indra

1 As a good cow to him who milks, we call the doer of fair deeds,
To our assistance day by day.
2 Come thou to our libations, drink of Soma; Soma-drinker thou!
The rich One's rapture giveth kine.
3 So may we be acquainted with thine innermost benevolence:
Neglect us not, come hitherward.

4 Go to the wise unconquered One, ask thou of Indra, skilled in song,
Him who is better than thy friends.
5 Whether the men who mock us say, Depart unto another place,
Ye who serve Indra and none else;
6 Or whether, God of wondrous deeds, all our true people call us blest,
Still may we dwell in Indra's care.
7 Unto the swift One bring the swift, man-cheering, grace of sacrifice,
That to the Friend gives wings and joy.
8 Thou, Satakratu, drankest this and wast the Vrtras' slayer; thou
Helpest the warrior in the fray.
9 We strengthen, Satakratu, thee, yea, thee the powerful in fight,
That, Indra, we may win us wealth.
10 To him the mighty stream of wealth, prompt friend of him who pours the juice,
yea, to this Indra sing your song.

HYMN V. Indra.

1 O COME ye hither, sit ye down: to Indra sing ye forth, your song, companions, bringing hymns of praise.
2 To him the richest of the rich, the Lord of treasures excellent,
Indra, with Soma juice outpoured.
3 May he stand by us in our need and in abundance for our wealth:
May he come nigh us with his strength.
4 Whose pair of tawny horses yoked in battles foemen challenge not:
To him, to Indra sing your song.
5 Nigh to the Soma-drinker come, for his enjoyment, these pure drops,
The Somas mingled with the curd.
6 Thou, grown at once to perfect strength, wast born to drink the Soma juice,
Strong Indra, for preëminence.
7 O Indra, lover of the song, may these quick Somas enter thee:
May they bring bliss to thee the Sage.
8 Our chants of praise have strengthened thee, O Satakratu, and our lauds
So strengthen thee the songs we sing.
9 Indra, whose succour never fails, accept these viands thousandfold,
Wherein all manly powers abide.
10 O Indra, thou who lovest song, let no man hurt our bodies, keep
Slaughter far from us, for thou canst.

HYMN VI. Indra.

1 They who stand round him as he moves harness the bright, the ruddy Steed
The lights are shining in the sky.
2 On both sides to the car they yoke the two bay coursers dear to him,
Bold, tawny, bearers of the Chief.
3 Thou, making light where no light was, and form, O men: where form was not,
Wast born together with the Dawns.
4 Thereafter they, as is their wont, threw off the state of babes unborn,
Assuming sacrificial names.
5 Thou, Indra, with the Tempest-Gods, the breakers down of what is firm,
Foundest the kine even in the cave.
6 Worshipping even as they list, singers laud him who findeth wealth,
The far-renowned, the mighty One.
7 Mayest thou verily be seen coming by fearless Indra's side:
Both joyous, equal in your sheen.
8 With Indra's well beloved hosts, the blameless, hastening to heaven,
The sacrificer cries aloud.
9 Come from this place, O Wanderer, or downward from the light of heaven:
Our songs of praise all yearn for this.
10 Indra we seek to give us help, from here, from heaven above the earth,
Or from the spacious firmament.

HYMN VII. Indra.

1 INDRA the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
2 Indra hath ever close to him his two bay steeds and word-yoked car,
Indra the golden, thunder-armed.
3 Indra hath raised the Sun on high in heaven, that he may see afar:
He burst the mountain for the kine.
4 Help us, O Indra, in the frays, yea, frays, where thousand spoils are gained,
With awful aids, O awful One.
5 In mighty battle we invoke Indra, Indra in lesser fight,
The Friend who bends his bolt at fiends.
6 Unclose, our manly Hero, thou for ever bounteous, yonder cloud,
For us, thou irresistible.
7 Still higher, at each strain of mine, thunder-armed Indra's praises rise:
I find no laud worthy of him.

8 Even as the bull drives on the herds, he drives the people with his might,
The Ruler irresistible:
9 Indra who rules with single sway men, riches, and the fivefold race
Of those who dwell upon the earth.
10 For your sake from each side we call Indra away from other men:
Ours, and none others', may he be.

HYMN VIII. Indra.

1 INDRA, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid;
2 By means of which we may repel our foes in battle hand to hand,
By thee assisted with the car.
3 Aided by thee, the thunder-armed, Indra, may we lift up the bolt,
And conquer all our foes in fight.
4 With thee, O India, for ally with missile-darting heroes, may
We conquer our embattled foes.
5 Mighty is Indra, yea supreme; greatness be his, the Thunderer:
Wide as the heaven extends his power
6 Which aideth those to win them sons, who come as heroes to the fight,
Or singers loving holy thoughts.
7 His belly, drinking deepest draughts of Soma, like an ocean swells,
Like wide streams from the cope of heaven.
8 So also is his excellence, great, vigorous, rich in cattle, like
A ripe branch to the worshipper.
9 For verily thy mighty powers, Indra, are saving helps at once
Unto a worshipper like me.
10 So are his lovely gifts; let lauds and praises be to Indra sung,
That he may drink the Soma juice.

HYMN IX. Indra.

1 COME, Indra, and delight thee with the juice at all the Soma feasts,
Protector, mighty in thy strength.
2 To Indra pour ye forth the juice, the active gladdening juice to him
The gladdening, omnific God.
3 O Lord of all men, fair of cheek, rejoice thee in the gladdening lauds,
Present at these drink-offerings.
4 Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,

And raised themselves unsatisfied.
5 Send to us bounty manifold, O Indra, worthy of' our wish,
For power supreme is only thine.
6 O Indra, stimulate thereto us emulously fain for wealth,
And glorious, O most splendid One.
7 Give, Indra, wide and lofty fame, wealthy in cattle and in strength,
Lasting our life-time, failing not.
8 Grant us high fame, O Indra, grant riches bestowing thousands, those
Fair fruits of earth borne home in wains.
9 Praising with songs the praise-worthy who cometh to our aid, we call
Indra, the Treasure-Lord of wealth.
10 To lofty Indra, dweller by each libation, the pious man
Sings forth aloud a strengthening hymn.

HYMN X. Indra.

1 THE chanters hymn thee, they who say the word of praise magnify thee.
The priests have raised thee up on high, O Satakratu, like a pole.
2 As up he clomb from ridge to ridge and looked upon the toilsome task,
Indra observes this wish of his, and the Rain hastens with his troop.
3 Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths,
And, Indra, Soma-drinker, come to listen to our songs of praise.
4 Come hither, answer thou the song, sing in approval, cry aloud.
Good Indra, make our prayer succeed, and prosper this our sacrifice.
5 To Indra must a laud be said, to strengthen him who freely gives,
That Sakra may take pleasure in our friendship and drink-offerings.
6 Him, him we seek for friendship, him for riches and heroic might.
For Indra, he is Sakra, he shall aid us while he gives us wealth.
7 Easy to turn and drive away, Indra, is spoil bestowed by thee.
Unclose the stable of the kine, and give us wealth O Thunder-armed
8 The heaven and earth contain thee not, together, in thy wrathful mood.
Win us the waters of the sky, and send us kine abundantly.
9 Hear, thou whose ear is quick, my call; take to thee readily my songs
O Indra, let this laud of mine come nearer even than thy friend.
10 We know thee mightiest of all, in battles hearer of our cry.
Of thee most mighty we invoke the aid that giveth thousandfold.
11 O Indra, Son of Kusika, drink our libation with delight.
Prolong our life anew, and cause the seer to win a thousand gifts.

12 Lover of song, may these our songs on every side encompass thee:
Strengthening thee of lengthened life, may they be dear delights to thee.

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HYMN XI. Indra.

1 ALL sacred songs have magnified Indra expansive as the sea,
The best of warriors borne on cars, the Lord, the very Lord of strength.
2 Strong in thy friendship, Indra, Lord of power and might, we have no fear.
We glorify with praises thee, the never-conquered conqueror.
3 The gifts of Indra from of old, his saving succours, never fail,

When to the praise-singers he gives the boon of substance rich in kine.
4 Crusher of forts, the young, the wise, of strength unmeasured, was he born
Sustainer of each sacred rite, Indra, the Thunderer, much-extolled.
5 Lord of the thunder, thou didst burst the cave of Vala rich in cows.
The Gods came pressing to thy side, and free from terror aided thee,
6 I, Hero, through thy bounties am come to the flood addressing thee.
Song-lover, here the singers stand and testify to thee thereof.
7 The wily Susna, Indra! thou o'er-threwest with thy wondrous powers.
The wise beheld this deed of thine: now go beyond their eulogies.
8 Our songs of praise have glorified Indra who ruleth by his might,
Whose precious gifts in thousands come, yea, even more abundantly.

HYMN XII. Agni.

I WE choose Agni the messenger, the herald, master of all wealth,
Well skilled in this our sacrifice.
2 With callings ever they invoke Agni, Agni, Lord of the House,
Oblation-bearer, much beloved.
3 Bring the Gods hither, Agni, born for him who strews the sacred grass:
Thou art our herald, meet for praise.
4 Wake up the willing Gods, since thou, Agni, performest embassage:
Sit on the sacred grass with Gods.
5 O Agni, radiant One, to whom the holy oil is poured, burn up
Our enemies whom fiends protect.
6 By Agni Agni is inflamed, Lord of the House, wise, young, who bears
The gift: the ladle is his mouth.
7 Praise Agni in the sacrifice, the Sage whose ways are ever true,
The God who driveth grief away.
8 God, Agni, be his strong defence who lord of sacrificial gifts,
Worshippeth thee the messenger.
9 Whoso with sacred gift would fain call Agni to the feast of Gods,
O Purifier, favour him.
10 Such, Agni, Purifier, bright, bring hither to our sacrifice,
To our oblation bring the Gods.
11 So lauded by our newest song of praise bring opulence to us,
And food, with heroes for our sons.
12 O Agni, by effulgent flame, by all invokings of the Gods,
Show pleasure in this laud of ours.

HYMN XIII. Agni

1 AGNI, well-kindled, bring the Gods for him who offers holy gifts.
Worship them, Purifier, Priest.
2 Son of Thyself, present, O Sage, our sacrifice to the Gods today.
Sweet to the taste, that they may feast.
3 Dear Narasamsa, sweet of tongue, the giver of oblations, I
Invoke to this our sacrifice.
4 Agni, on thy most easy car, glorified, hither bring the Gods:
Manu appointed thee as Priest.
5 Strew, O ye wise, the sacred grass that drips with oil, in order due,
Where the Immortal is beheld.
6 Thrown open be the Doors Divine, unfailing, that assist the rite,
For sacrifice this day and now.
7 I call the lovely Night and Dawn to seat them on the holy grass
At this our solemn sacrifice.
8 The two Invokers I invite, the wise, divine and sweet of tongue,
To celebrate this our sacrifice.
9 Ila, Sarasvati, Mahi, three Goddesses who bring delight,
Be seated, peaceful, on the grass.
10 Tvastar I call, the earliest born, the wearer of all forms at will:
May he be ours and curs alone.
11 God, Sovran of the Wood, present this our oblation to the Gods,
And let the giver be renowned.
12 With Svaha pay the sacrifice to Indra in the offerer's house:
Thither I call the Deities.

HYMN XIV. Visvedevas.

1 To drink the Soma, Agni, come, to our service and our songs.
With all these Gods; and worship them.
2 The Kanvas have invoked thee; they, O Singer, sing thee songs of praise
Agni, come hither with the Gods;
3 Indra, Vayu, Brhaspati, Mitra, Agni, Pusan, Bhaga,
Adityas, and the Marut host.
4 For you these juices are poured forth that gladden and exhilarate,
The meath-drops resting in the cup.
5 The sons of Kanva fain for help adore thee, having strewn the grass,
With offerings and all things prepared.
6 Let the swift steeds who carry thee, thought-yoked and dropping holy oil,
Bring the Gods to the Soma draught.
7 Adored, the strengtheners of Law, unite them, Agni, with their Dames:

Make them drink meath, O bright of tongue.
8 Let them, O Agni, who deserve worship and praise drink with thy tongue
The meath in solemn sacrifice.
9 Away, from the Sun's realm of light, the wise invoking Priest shall bring
All Gods awaking with the dawn.
10 With all the Gods, with Indra, with Vayu, and Mitra's splendours, drink,
Agni, the pleasant Soma juice.
11 Ordained by Manu as our Priest, thou sittest, Agni, at each rite:
Hallow thou this our sacrifice.
12 Harness the Red Mares to thy car, the Bays, O God, the flaming ones:
With those bring hitherward the Gods.

HYMN XV. Rtu.

1 O INDRA drink the Soma juice with Rtu; let the cheering drops
Sink deep within, which settle there.
2 Drink from the Purifier's cup, Maruts, with Rtu; sanctify
The rite, for ye give precious gifts.
3 O Nestar, with thy Dame accept our sacrifice; with Rtu drink,
For thou art he who giveth wealth.
4 Bring the Gods, Agni; in the three appointed places set them down:
Surround them, and with Rtu drink.
5 Drink Soma after the Rtus, from the Brahmana's bounty: undissolved,
O Indra, is thy friendship's bond.
6 Mitra, Varuna, ye whose ways are firm--a Power that none deceives--,
With Rtu ye have reached the rite.
7 The Soma-pressers, fain for wealth, praise the Wealth-giver in the rite,
In sacrifices praise the God.
8 May the Wealth-giver grant to us riches that shall be far renowned.
These things we gain, among the Gods.
9 He with the Rtu fain would drink, Wealth-giver, from the Nestar's bowl.
Haste, give your offering, and depart.
10 As we this fourth time, Wealth-giver, honour thee with the Rtus, be
A Giver bountiful to us.
11 Drink ye the meath, O Asvins bright with flames, whose acts are pure, who with
Rtus accept the sacrifice.
12 With Rtu, through the house-fire, thou, kind Giver, guidest sacrifice:
Worship the Gods for the pious man.

HYMN XVI. Indra.

1 LET thy Bay Steeds bring thee, the Strong, hither to drink the Soma draught--
Those, Indra, who are bright as suns.
2 Here are the grains bedewed with oil: hither let the Bay Coursers bring
Indra upon his easiest car.
3 Indra at early morn we call, Indra in course of sacrifice,
Indra to drink the Soma juice.
4 Come hither, with thy long-maned Steeds, O Indra, to he draught we pour
We call thee when the juice is shed.
5 Come thou to this our song of praise, to the libation poured for thee
Drink of it like a stag athirst.
6 Here are the drops of Soma juice expressed on sacred grass: thereof
Drink, Indra, to increase thy might.
7 Welcome to thee be this our hymn, reaching thy heart, most excellent:
Then drink the Soma juice expressed.
8 To every draught of pressed-out juice Indra, the Vrtra-slayer, comes,
To drink the Soma for delight.
9 Fulfil, O Satakratu, all our wish with horses and with kine:
With holy thoughts we sing thy praise.

HYMN XVII. Indra-Varuna

1 I CRAVE help from the Imperial Lords, from Indra-Varuna; may they
Both favour one of us like me.
2 Guardians of men, ye ever come with ready succour at the call
Of every singer such as I.
3 Sate you, according to your wish, O Indra-Varuna, with wealth:
Fain would we have you nearest us.
4 May we be sharers of the powers, sharers of the benevolence
Of you who give strength bounteously.
5 Indra and Varuna, among givers of thousands, meet for praise,
Are Powers who merit highest laud.
6 Through their protection may we gain great store of wealth, and heap it up
Enough and still to spare, be ours.
7 O Indra-Varuna, on you for wealth in many a form I call:
Still keep ye us victorious.
8 O Indra-Varuna, through our songs that seek to win you to ourselves,
Give us at once your sheltering help.

9 O Indra-Varuna, to you may fair praise which I offer come,
Joint eulogy which ye dignify.

HYMN XVIII. Brahmanaspati.

1 O BRAHMANAPSATI, make him who presses Soma glorious,
Even Kaksivan Ausija.
2 The rich, the healer of disease, who giveth wealth, increaseth store,
The prompt,--may he be with us still.
3 Let not the foeman's curse, let not a mortal's onslaught fall on us
Preserve us, Brahmanaspati.
4 Ne'er is the mortal hero harmed whom Indra, Brahmanaspati,
And Soma graciously inspire.
5 Do, thou, O Brahmanaspati, and Indra, Soma, Daksina,
Preserve that mortal from distress.
6 To the Assembly's wondrous Lord, to Indra's lovely Friend who gives
Wisdom, have I drawn near in prayer.
7 He without whom no sacrifice, e'en of the wise man, prospers; he
Stirs up the series of thoughts.
8 He makes the oblation prosper, he promotes the course of sacrifice:
Our voice of praise goes to the Gods.
9 I have seen Narasamsa, him most resolute, most widely famed,
As 'twere the Household Priest of heaven.

HYMN XIX. Agni, Maruts.

1 To this fair sacrifice to drink the milky draught thou art invoked:
O Agni, with the Maruts come.
2 No mortal man, no God exceeds thy mental power, O Mighty one:
O Agni, with the Maruts come:
3 All Gods devoid of guile, who know the mighty region of mid-air:
O Agni, with those Maruts come.
4 The terrible, who sing their song, not to be overcome by might:
O Agni, with those Maruts come.
5 Brilliant, and awful in their form, mighty, devourers of their foes':
O Agni, with those Maruts come.
6 Who sit as Deities in heaven, above the sky-vault's luminous sphere:
O Agni, with those Maruts come.
7 Who scatter clouds about the sky, away over the billowy sea:
O Agni, with those Maruts come.
8 Who with their bright beams spread them forth over the ocean in their
might

O Agni, with those Maruts come.
9 For thee, to be thine early draught, I pour the Soma-mingled meath:
O Agni, with the Maruts come.

HYMN XX. Rbhus.

1 FOR the Celestial Race this song of praise which gives wealth lavishly
Was made by singers with their lips.
2 They who for Indra, with their mind, formed horses harnessed by a word,
Attained by works to sacrifice.
3 They for the two Nasatyas wrought a light car moving every way:
They formed a nectar-yielding cow.
4 The Rbhus with effectual prayers, honest, with constant labour, made
Their Sire and Mother young again.
5 Together came your gladdening drops with Indra by the Maruts girt,
With the Adityas, with the Kings.
6 The sacrificial ladle, wrought newly by the God Tvastar's hand--
Four ladles have ye made thereof.
7 Vouchsafe us wealth, to him who pours thrice seven libations, yea, to each
Give wealth, pleased with our eulogies.
8 As ministering Priests they held, by pious acts they won themselves,
A share in sacrifice with Gods.

HYMN XXI. Indra-Agni.

1 INDRA and Agni I invoke fain are we for their song of praise:
Chief Soma-drinkers are they both.
2 Praise ye, O men, and glorify Indra-Agni in the holy rites:
Sing praise to them in sacred songs.
3 Indra and Agni we invite, the Soma-drinkers, for the fame
Of Mitra, to the Soma-draught.
4 Strong Gods, we bid them come to this libation that stands ready here:
Indra and Agni, come to us.
5 Indra and Agni, mighty Lords of our assembly, crush the fiends:
Childless be the devouring ones.
6 Watch ye, through this your truthfulness, there in the place of spacious view
Indra and Agni, send us bliss.

HYMN XXII. Asvins and Others

1 WAKEN the Asvin Pair who yoke their car at early morn: may they
Approach to drink this Soma juice.
2 We call the Asvins Twain, the Gods borne in a noble car, the best
Of charioteers, who reach the heavens.
3 Dropping with honey is your whip, Asvins, and full of pleasantness
Sprinkle therewith the sacrifice.
4 As ye go thither in your car, not far, O Asvins, is the home
Of him who offers Soma juice.
5 For my protection I invoke the golden-handed Savitar.
He knoweth, as a God, the place.
6 That he may send us succour, praise the Waters' Offspring Savitar:
Fain are we for his holy ways.
7 We call on him, distributer of wondrous bounty and of wealth,
On Savitar who looks on men.
8 Come hither, friends, and seat yourselves Savitar, to be praised by us,
Giving good gifts, is beautiful.
9 O Agni, hither bring to us the willing Spouses of the Gods,
And Tvastar, to the Soma draught.
10 Most youthful Agni, hither bring their Spouses, Hotra, Bharati,
Varutri, Dhisana, for aid.
11 Spouses of Heroes, Goddesses, with whole wings may they come to
us
With great protection and with aid.
12 Indrani, Varunani, and Agnayi hither I invite,
For weal, to drink the Soma juice.
13 May Heaven and Earth, the Mighty Pair, bedew for us our sacrifice,
And feed us full with nourishments.
14 Their water rich with fatness, there in the Gandharva's steadfast
place,
The singers taste through sacred songs.
15 Thornless be thou, O Earth, spread wide before us for a dwelling-
place:
Vouchsafe us shelter broad and sure.
16 The Gods be gracious unto us even from the place whence Visnu
strode
Through the seven regions of the earth!
17 Through all this world strode Visnu; thrice his foot he planted, and
the whole
Was gathered in his footstep's dust.
18 Visnu, the Guardian, he whom none deceiveth, made three steps;
thenceforth
Establishing his high decrees.
19 Look ye on Visnu's works, whereby the Friend of Indra, close-allied,

Hath let his holy ways be seen.
20 The princes evermore behold that loftiest place where Visnu is,
Laid as it were an eye in heaven.
21 This, Vishnu's station most sublime, the singers, ever vigilant,
Lovers of holy song, light up.

HYMN XXIII. Vayu and Others.

1 STRONG are the Somas; come thou nigh; these juices have been mixt with milk:
Drink, Vayu, the presented draughts.
2 Both Deities who touch the heaven, Indra and Vayu we invoke
To drink of this our soma juice.
3 The singers' for their aid, invoke Indra and Vayu, swift as mind,
The thousand-eyed, the Lords of thought.
4 Mitra and Varuna, renowned as Gods of consecrated might,
We call to drink the Soma juice.
5 Those who by Law uphold the Law, Lords of the shining light of Law,
Mitra I call, and Varuna.
6 Let Varuna be our chief defence, let Mitra guard us with all aids
Both make us rich exceedingly.
7 Indra, by Maruts girt, we call to drink the Soma juice: may he
Sate him in union with his troop.
8 Gods, Marut hosts whom Indra leads, distributers of Pusan's gifts,
Hearken ye all unto my cry.
9 With conquering Indra for ally, strike Vrtra down, ye bounteous Gods
Let not the wicked master us.
10 We call the Universal Gods, and Maruts to the Soma draught,
For passing strong are Prsni's Sons.
11 Fierce comes the Maruts' thundering voice, like that of conquerors, when ye go
Forward to victory, O Men.
12 Born of the laughing lightning. may the Maruts guard us everywhere
May they be gracious unto Us.
13 Like some lost animal, drive to us, bright Pusan, him who bears up heaven,
Resting on many-coloured grass.
14 Pusan the Bright has found the King, concealed and hidden in a cave,
Who rests on grass of many hues.
15 And may he. duly bring to me the six bound closely, through these drops,
As one who ploughs with steers brings corn.
16 Along their paths the Mothers go, Sisters of priestly ministrants,

Mingling their sweetness with the milk.
17 May Waters gathered near the Sun, and those wherewith the Sun is joined,
Speed forth this sacrifice of ours.
18 I call the Waters, Goddesses, wherein our cattle quench their thirst;
Oblations to the Streams be given.
19 Amrit is in the Waters in the Waters there is healing balm
Be swift, ye Gods, to give them praise.
20 Within the Waters--Soma thus hath told me--dwell all balms that heal,
And Agni, he who blesseth all. The Waters hold all medicines.
21 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the Sun.
22 Whatever sin is found in me, whatever evil I have wrought.
If I have lied or falsely sworn, Waters, remove it far from me.
23 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.
24 Fill me with splendour, Agni; give offspring and length of days; the Gods
Shall know me even as I am, and Indra with the Rsis, know.

HYMN XXIV. Varuna and Others.

1 WHO now is he, what God among Immortals, of whose auspicious name we may bethink us?
Who shall to mighty Aditi restore us, that I may see my Father and my Mother?
2 Agni the God the first among the Immortals,--of his auspicious name let us bethink us.
He shall to mighty Aditi restore us, that I may see my Father and my Mother.
3 To thee, O Savitar, the Lord of precious things, who helpest us
Continually, for our share we come-
4 Wealth, highly lauded ere reproach hath fallen on it, which is laid,
Free from all hatred, in thy hands
5 Through thy protection may we come to even the height of affluence
Which Bhaga hath dealt out to us.
6 Ne'er have those birds that fly through air attained to thy high dominion or thy might or spirit;
Nor these the waters that flow on for ever, nor hills, abaters of the wind's wild fury.
7 Varuna, King, of hallowed might, sustaineth erect the Tree's stem in

the baseless region.
Its rays, whose root is high above, stream downward. Deep may they sink within us, and be hidden.
8 King Varuna hath made a spacious pathway, a pathway for the Sun wherein to travel.
Where no way was he made him set his footstep, and warned afar whate'er afflicts the spirit.
9 A hundred balms are thine, O King, a thousand; deep and wide-reaching also be thy favours.
Far from us, far away drive thou Destruction. Put from us e'en the sin we have committed.
10 Whither by day depart the constellations that shine at night, set high in heaven above us?
Varuna's holy laws remain unweakened, and through the night the Moon moves on in splendor
11 I ask this of thee with my prayer adoring; thy worshipper craves this with his oblation.
Varuna, stay thou here and be not angry; steal not our life from us, O thou Wide-Ruler.
12 Nightly and daily this one thing they tell me, this too the thought of mine own heart repeateth.
May he to whom prayed fettered Sunahsepa, may he the Sovran Varuna release us.
13 Bound to three pillars captured Sunahsepa thus to the Aditya made his supplication.
Him may the Sovran Varuna deliver, wise, ne'er deceived, loosen the bonds that bind him.
14 With bending down, oblations, sacrifices, O Varuna, we deprecate thine anger:
Wise Asura, thou King of wide dominion, loosen the bonds of sins by us committed.
15 Loosen the bonds, O Varuna, that hold me, loosen the bonds above, between, and under.
So in thy holy law may we made sinless belong to Aditi, O thou Aditya.

HYMN XXV. Varuna.

1 WHATEVER law of thine, O God, O Varuna, as we are men,
Day after day we violate.
2 give us not as a prey to death, to be destroyed by thee in wrath,
To thy fierce anger when displeased.
3 To gain thy mercy, Varuna, with hymns we bind thy heart, as binds
The charioteer his tethered horse.

4 They flee from me dispirited, bent only on obtaining wealths
As to their nests the birds of air.
5 When shall we bring, to be appeased, the Hero, Lord of warrior might,
Him, the far-seeing Varuna?
6 This, this with joy they both accept in common: never do they fail
The ever-faithful worshipper.
7 He knows the path of birds that fly through heaven, and, Sovran of the sea,
He knows the ships that are thereon.
8 True to his holy law, he knows the twelve moons with their progeny:
He knows the moon of later birth.
9 He knows the pathway of the wind, the spreading, high, and mighty wind:
He knows the Gods who dwell above.
10 Varuna, true to holy law, sits down among his people; he,
Most wise, sits there to govern all.
11 From thence percerving he beholds all wondrous things, both what hath been,
And what hereafter will be done.
12 May that Aditya, very wise, make fair paths for us all our days:
May he prolong our lives for us.
13 Varuna, wearing golden mail, hath clad him in a shining robe.
His spies are seated found about.
14 The God whom enemies threaten not, nor those who tyrannize o'er men,
Nor those whose minds are bent on wrong.
15 He who gives glory to mankind, not glory that is incomplete,
To our own bodies giving it.
16 Yearning for the wide-seeing One, my thoughts move onward unto him,
As kine unto their pastures move.
17 Once more together let us speak, because my meath is brought: priest-like
Thou eatest what is dear to thee.
18 Now saw I him whom all may see, I saw his car above the earth:
He hath accepted these my songs.
19 Varuna, hear this call of mine: be gracious unto us this day
Longing for help I cried to thee.
20 Thou, O wise God, art Lord of all, thou art the King of earth and heaven
Hear, as thou goest on thy way.
21 Release us from the upper bond, untie the bond between, and loose
The bonds below, that I may live.

HYMN XXVI. Agni.

1 O WORTHY of oblation, Lord of prospering powers, assume thy robes,
And offer this our sacrifice.
2 Sit ever to be chosen, as our Priest, most youthful, through our hymns, O Agni, through our heavenly word.
3 For here a Father for his son, Kinsman for kinsman worshippeth,
And Friend, choice-worthy, for his friend.
4 Here let the foe-destroyers sit, Varuna, Mitra, Aryaman,
Like men, upon our sacred grass.
5 O ancient Herald, be thou glad in this our rite and fellowship:
Hearken thou well to these our songs.
6 Whate'er in this perpetual course we sacrifice to God and God,
That gift is offered up in thee
7 May he be our dear household Lord, Priest, pleasant and, choice-worthy may
We, with bright fires, be dear to him.
8 The Gods, adored with brilliant fires. have granted precious wealth to us
So, with bright fires, we pray to thee.
9 And, O Immortal One, so may the eulogies of mortal men
Belong to us and thee alike.
10 With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O Son of Strength.

HYMN XXVII. Agni.

1 WITH worship will I glorify thee, Agni, like a long-tailed steed,
Imperial Lord of sacred rites.
2 May the far-striding Son of Strength, bringer of great felicity,
Who pours his gifts like rain, be ours.
3 Lord of all life, from near; from far, do thou, O Agni evermore
Protect us from the sinful man.
4 O Agni, graciously announce this our oblation to the Gods,
And this our newest song of praise.
5 Give us a share of strength most high, a share of strength that is below,
A share of strength that is between.
6 Thou dealest gifts, resplendent One; nigh, as with waves of Sindhu, thou
Swift streamest to the worshipper.
7 That man is lord of endless strength whom thou protectest in the fight,

Agni, or urgest to the fray.
8 Him, whosoever he may be, no man may vanquish, mighty One:
Nay, very glorious power is his.
9 May he who dwells with all mankind bear us with war-steeds through the fight,
And with the singers win the spoil.
10 Help, thou who knowest lauds, this work, this eulogy to Rudra, him
Adorable in every house.
11 May this our God, great, limitless, smoke-bannered excellently bright,
Urge us to strength and holy thought.
12 Like some rich Lord of men may he, Agni the banner of the Gods,
Refulgent, hear us through our lauds.
13 Glory to Gods, the mighty and the lesser glory to Gods the younger and the elder!
Let us, if we have power, pay the God worship: no better prayer than this, ye Gods, acknowledge.

HYMN XXVIII. Indra, Etc.

1 THERE where the broad-based stone raised on high to press the juices out,
O Indra, drink with eager thirst the droppings which the mortar sheds.
2 Where, like broad hips, to hold the juice the platters of the press are laid,
O Indra, drink with eager thirst the droppings which the mortar sheds.
3 There where the woman marks and leans the pestle's constant rise and fall,
O Indra, drink with eager thirst the droppings which the mortar sheds.
4 Where, as with reins to guide a horse, they bind the churning-staff with cords,
O Indra, drink with eager thirst the droppings which the mortar sheds.
5 If of a truth in every house, O Mortar thou art set for work,
Here give thou forth thy clearest sound, loud as the drum of conquerors.
6 O Sovran of the Forest, as the wind blows soft in front of thee,
Mortar, for Indra press thou forth the Soma juice that he may drink.
7 Best strength-givers, ye stretch wide jaws, O Sacrificial Implements,
Like two bay horses champing herbs.
8 Ye Sovrans of the Forest, both swift, with swift pressers press to-day
Sweet Soma juice for Indra's drink.
9 Take up in beakers what remains: the Soma on the filter pour,
and on the ox-hide set the dregs.

HYMN XXIX. Indra.

1 O SOMA DRINKER, ever true, utterly hopeless though we be,
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
2 O Lord of Strength, whose jaws are strong, great deeds are thine, the powerful:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
3 Lull thou asleep, to wake no more, the pair who on each other look
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
4 Hero, let hostile spirits sleep, and every gentler genius wake:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
5 Destroy this ass, O Indra, who in tones discordant brays to thee:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
6 Far distant on the forest fall the tempest in a circling course!
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
7 Slay each reviler, and destroy him who in secret injures us:
Do thou, O Indra, give us hope of beauteous horses and of kine
In thousands, O most wealthy One.

HYMN XXX. Indra.

1 WE seeking strength with Soma-drops fill full your Indra like a well,
Most liberal, Lord of Hundred Powers,
2 Who lets a hundred of the pure, a thousand of the milk-blent draughts
Flow, even as down a depth, to him;
3 When for the strong, the rapturous joy he in this manner hath made room
Within his belly, like the sea.
4 This is thine own. Thou drawest near, as turns a pigeon to his mate:
Thou carest too for this our prayer.
5 O Hero, Lord of Bounties, praised in hymns, may power and joyfulness
Be his who sings the laud to thee.
6 Lord of a Hundred Powers, stand up to lend us succour in this fight
In others too let us agree.
7 In every need, in every fray we call as friends to succour us
Indra the mightiest of all.

8 If he will hear us let him come with succour of a thousand kinds,
And all that strengthens, to our call.
9 I call him mighty to resist, the Hero of our ancient home,
Thee whom my sire invoked of old.
10 We pray to thee, O much-invoked, rich in all precious gifts, O Friend,
Kind God to those who sing thy praise.
11 O Soma-drinker, Thunder-armed, Friend of our lovely-featured dames
And of our Soma-drinking friends.
12 Thus, Soma-drinker, may it be; thus, Friend, who wieldest thunder, act
To aid each wish as we desire.
13 With Indra splendid feasts be ours, rich in all strengthening things wherewith,
Wealthy in food, we may rejoice.
14 Like thee, thyself, the singers' Friend, thou movest, as it were, besought,
Bold One, the axle of the car.
15 That, Satakratu, thou to grace and please thy praisers, as it were,
Stirrest the axle with thy strength.
16 With champing, neighing loudly-snorting horses Indra hath ever won himself great treasures
A car of gold hath he whose deeds are wondrous received from us, and let us too receive it.
17 Come, Asvins, with enduring strength wealthy in horses and in kine,
And gold, O ye of wondrous deeds.
18 Your chariot yoked for both alike, immortal, ye of mighty acts,
Travels, O Asvins, in the sea.
19 High on the forehead of the Bull one chariot wheel ye ever keep,
The other round the sky revolves.
20 What mortal, O immortal Dawn, enjoyeth thee? Where lovest thou?
To whom, O radiant, dost thou go?
21 For we have had thee in our thoughts whether anear or far away,
Red-hued and like a dappled mare.
22 Hither, O Daughter of the Sky, come thou with these thy strengthenings,
And send thou riches down to us.

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