

21. If one has to dine with unequal persons there is no defiling of the row if (the two) are separated by water or grass or ashes or door or pathway.

22. The five oblations to the (five breaths) (at the commencement of taking food) should be done with the union of the ring-finger and the thumb.

## CHAPTER ONE HUNDRED AND SIXTYSEVEN

### *Propitiatory rite for the planets*

*Fire-god said :*

1. I shall again describe (the mode of performing) the propitiation of the planets for the sake of prosperity, peace and success. The propitiation of planets is of three kinds—oblations ten thousand times, lakh times and crore times.

2-7. After having invoked planets in a circle at the north-east of the fire-pit with the sacred syllables, Jupiter (should be located) at the north (of that circle), Mercury at the north-east, Venus at the east, Moon at the south-east, Mars at the south and the Sun in the middle. Saturn (should be located) at the west, Rāhu, the ascending node at the south-west and Ketu, the descending node at the north-west. Iśa (lord Śiva), Umā, Guha, Viṣṇu, Brahmā, Indra, Yama (god of death), Kālaka and Citragupta<sup>1</sup> are the presiding deities (of the places where the planets have been located). The fire, water, earth, Hari (lord Viṣṇu), Indra, the presiding deity of the east, Prajeśa (the lord of men), Serpent (god) and Brahmā are the subordinate deities respectively. Gaṇeśa, Durgā (the consort of Śiva), wind, sky and Aśvinī gods (are also the gods). They should be worshipped with their respective basic vedic syllables. The twigs of *arka*, *palāśa*, *khadira*, *apāmārga*, *pippala*, *udumbara*, *śamī*, *dūrvā* and *kuśa* should duly be offered in the fire mixed with honey, clarified butter and curd one hundred and eight times.

1. An inmate of the world of Yama recording the vices and virtues of mankind,

8. After having filled one, eight and four pitchers, the final oblation (should be made). Then the *vasordhārā*<sup>1</sup> should be offered and the fees paid.

9-10. The sacrificer should be anointed with (the waters of) the four (pitchers) along with sacred syllables. (The following benediction should be made)—“May the celestials—Brahmā, Viṣṇu, Maheśvara, Vāsudeva, Jagannātha, lord Saṅkarṣaṇa Pradyumna and Aniruddha be for your victory.”

11-13. May Indra, Fire-god, Yama, Nairṛta, Varuṇa, Pavana (wind), Kubera (lord of wealth), Śiva, Śeṣa (the lord of serpents) along with Brahmā and the gods of the directions always protect you all. May the (divine) mothers, the chaste wives Kīrti, Lakṣmī, Dhṛti, Medhā, Puṣṭi, Śraddhā, Kriyā, Mati, Buddhi, Lajjā, Vapus, Śānti, Tuṣṭi and Kānti who have gathered here anoint you.

14. The planets Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu, who have been appeased, anoint you.

15-18. May the celestials, demons, *gandharvas*, *yakṣas*, *rākṣasas*, serpents, sages, Manus, cows, the divine mothers, the wives of gods, trees, serpents, progeny of Diti, heavenly nymphs, attendant gods, weapons, scriptures, kings, vehicles, herbs, gems, the constituents of time, rivers, oceans, mountains, holy waters (places), clouds and the west-flowing rivers all these anoint you for the attainment of all desires. After having adorned, one should then give gold, cow, food, earth etc.

19. O Rohiṇī ! The Tawny-coloured ! You are to be worshipped by all gods and hence you are made up of all holy spots and gods. Hence you give me tranquillity.

20. O Conch ! You are the meritorious among all merits, auspicious among all auspiciousness. You are borne by lord Viṣṇu always. Hence (you) give me tranquillity.

21. O Righteousness ! You make the universe rejoice in the form of the bull. You are the location of eight forms.<sup>2</sup> Hence you give me tranquillity.

1. A profuse oblation of ghee offered in the fire through a long bamboo or plough.

2. Relating to Śiva, being the five elements, sun, moon and the sacrificer.

22. O Golden embryo of the Fire god or Sun that is lying imbedded inside the golden egg ! You give me appeasement that yields limitless meritorious fruits.

23. The pair of yellow cloth is the favourite of lord Vāsudeva. Hence lord Viṣṇu (would be pleased) by making a gift of the same. Hence give me tranquillity.

24. You are lord Viṣṇu in the form of Fish from which the nectar has come. You have the moon and the sun as the vehicle always. Hence you get me tranquillity.

25. O Cow of the colour of (lord) Keśava (Viṣṇu), on account of the fact that you are the entire earth that always removes the sin, you give me tranquillity.

26. (O Iron) On account of (the fact that) all deeds as well as weapons such as the plough are always subject to your control, you get me tranquillity.

27. On account of (the fact that) you are always the origin of fire and remain as a constituent of all sacrifices, you get me tranquillity.

28. Because the fourteen worlds remain in the limbs of the cow, let me have good in this world as well as in the next.

29. On account of the fact that the beds of Keśava and Śiva are not empty let my bed also be not empty in every birth being given (now).

30. Just as the celestials are established in all gems so also let the celestials get me tranquillity by my gift of gems.

31. Just as the other gifts are not equal to one-sixteenth (of the merit) of making a gift of land, may I have peace by the gift of the land.

32-41. (The performance of) sacrifice (to appease) the planets with ten thousand oblations with the payment of the fee (secures) victory in battle. At the time of marriage, festivities, sacrifices, rites for the installation and for the fulfilment of desires, it is said (that one should do) the two—the oblations a lakh times and crore times. In the (oblation) ten thousand times a pit of one cubit length and another pit having a girdle and hole (should be made ready) at (the exact spot for building) the house and pavilion. (There should be) four sacrificial priests. In the (oblation for a) lakh times there may

be the self alone. These are ten times meritorious. (The pit may be a square of) four cubits or two cubits (long). Here Tārksya (the bird vehicle of lord Viṣṇu) should be worshipped more. (He should be addressed as) “You are the vehicle of highly adorable god and your body is composed of the sound of *sāman* (melodies). You are always the remover of things. Hence you get me tranquillity. As before the sacrificial pit should be sanctified and the oblation lakh times performed. The *vasordhārā*<sup>1</sup> should be given then. (Then) bed, ornaments and other things should be offered (as gift). There may be ten or eight sacrificial priests in the performance of oblations lakh times. (By the performance of this) one would get sons, food, kingdom, conquest, enjoyment and liberation. One who performs oblation a crore times after making different gifts, would kill his enemy as a result of it. The sacrificial pit (may be a square) of four or eight cubits and there may be twelve sacrificial priests. (There may be) twentyfive or sixteen (priests) and four (?)<sup>2</sup> on a cloth at the entrance. One who does oblation crore times gets the desired things and reaches the world of lord Viṣṇu. The oblation (may be done) with the sacred syllables of planets, or the *gāyatrī* or those of Viṣṇu, or those addressed to the fire god or those of Śiva or the well-known vedic (hymns). One gets the benefit of (doing) *asvamedha* (sacrifice) by (making oblations with) sesamum, barley, ghee and grains.

42-44. (In the oblations intended) to cause enmity or sorcery the sacrificial pit should be a triangular one. The twigs (should be offered) with the left hand together with bones of the eagle and fire by (those) who contemplate evil for their enemy and who have red dress and untied hair. “Let the person who hates have enemies. *Hum phaṭ*”. This is the (sacred syllable). The image (of the enemy) made of flour should be cut with a knife and the enemy should be killed. Or one ball of rice should be offered. One who does so would go to heaven.

1. See p. 468 fn. 1.

2. The text is cryptic. The exact significance is not known.

## CHAPTER ONE HUNDRED AND SIXTYEIGHT

*Kinds of major sins*

*Puṣkara said :*

1. The king should punish the men who do not perform atonement (for their own misdeeds). One should perform atonement (irrespective of the fact that the misdeed was done) with one's wilful desire or not.

2. One should never eat (food) from intoxicated, angry and sick men. (One should not eat food) touched by great sinners and that touched by a woman in her courses.

3-9. (One should) also (not take) food (prepared) for a group of persons, food from the courtesan, an usurer, a singer, a cursed person, an eunuch, a (woman) having a paramour in the house, a washerman, a noxious person, a panegyrist, a cheat, a false ascetic, a thief, one who has undergone a punishment, one who is born to an adulterine, one who is born to a widow, one who is controlled by a woman, one who sells scriptures, an actor, a weaver, and food from an ungrateful person. One should avoid food from the blacksmith, hunter, washerman of sarees, falsely renounced person, a harlot, an oilman, one who had ridden (on a horse etc.) and fallen and one's enemies. So also (one should not eat food) from a brahmin, being not invited by that brahmin. So also a *śūdra* should not eat food from a brahmin even if invited. If one happens to eat unknowingly from the other among these, one has to fast for three days. After having eaten knowingly one should observe the *kṛcchra*.<sup>1</sup> One who had eaten food from a Caṇḍāla and śvapaca and the semen, feces and urine, should observe the *cāndrāyaṇa*.<sup>2</sup>

10-11. One should observe *taptakṛcchra* after having eaten food within ten days of pollution, food intended for the dead or that is smelt by a cow or the remnant of that eaten by a *śūdra* or a dog and the food from a fallen person. (When the food has been taken) at the time of pollution one should observe *kṛcchra*. Whoever eats food from a person having pollution also becomes impure.

1. A simple expiation of fasting etc.

2. Fast regulated according to the phases of the moon.

12. An excellent brahmin who had drunk water from a well into which a five-nailed dead animal (had fallen) or containing feces, should observe fast for three days.

13-21. In all the cases the *sūdra*, *vaiśya* and *bhūmiṇa* (the ruling class) (would have fasting) one fourth, half and three-fourth (of days prescribed for the brahmins). A brahmin who has partaken the urine and excreta of a bird, boar, mule, camel, jackal, monkey and crow should observe *cāndrāyaṇa*.<sup>1</sup> One gets purified by (observing) *taptakṛcchra*<sup>2</sup> after having eaten dry flesh, food (intended) for the dead, (flesh of) *karaka* (a species of bird) (and also after eating the flesh) of a carnivorous animal, boar, camel, jackal, monkey, crow, cow, man, horse (and) camel and after having eaten mushroom, the village cock as well as the flesh of an elephant. So also a *brahmacāri* having eaten at the *āmaśrāddha*<sup>3</sup> and consumed honey or garlic or onion etc. get purified by (doing) *prājāpaya*<sup>4</sup> etc. So also one should do *cāndrāyaṇa*<sup>5</sup> after having eaten flesh made ready (cooked) by himself. So also *pelugavya*<sup>6</sup> and *peyūṣa*<sup>7</sup> which cause excess of phlegm and *vṛtā-kṛsarasaṃyāva*<sup>8</sup>, *pāyasa*<sup>9</sup>, cakes, fried eatables made of flour, flesh of animal not prepared for a sacrifice, food intended for the gods, oblations and all (kinds of) milks except (those) of cows, she-buffaloes and goats are prohibited as well as their waters ten days old. The hare, porcupine, *godhā* (a kind of an alligator), rhinoceros and tortoise are (those among) the (animals having) five nails (whose flesh) could be eaten. The remaining ones are prohibited. One may eat fish such as the *pāṭhina* (a kind of sheat-fish), *rohita* and lion-faced fish.

1. See note 2 on p. 471.

2. Drinking water with milk and ghee once in three days for twelve days.

3. An ancestral rite in which uncooked food is offered.

4. A kind of fast for 12 days, eating food in the morning for the first three days, in the evening for the next three days, only if given as alms the next three days and a plenary fast the rest of the days.

5. See note 2 on p. 471 above.

6. The exact meaning is not known.

7. The milk of the cow within seven days after calving.

8. Food consisting of wheat flour, rice and sesamum not prepared for any religious purpose.

9. Rice boiled with milk or sugar.

22-23. (Having eaten) all (eatables) made of barley and wheat and (all) transformations of milk, *vāgaṣṭdgavacakra* (?) and others, that which is oily and (the food) kept overnight, a brahmin should do the *agnihotra*<sup>1</sup>, kindle the fire and as desired observe *cāndrāyaṇa*<sup>2</sup> for a month. The posture of *virāsana*<sup>3</sup> is said to be conducive.

24-25. The killing of a brahmin, drinking of wine, stealing and copulating with preceptor's wife are said to be great sins. The association with them, pleasure in untruth, miserliness in a king, speaking ill of the preceptor are equivalent to the killing of a brahmin.

26. Neglecting the *Vedas*, censuring the *Vedas*, bearing false witness, killing of a friend, eating forbidden food and clarified butter are the six equivalents to the drinking of wine.

27. The stealing of the entrusted such as a man, horse, silver, land, gems like diamond are remembered to be equivalent to the stealing of gold.

28. Cohabiting with consanguineous girls, (women) of low caste, wife etc. of the son of a friend are known to be equivalent to cohabiting with the wife of the preceptor.

29-40. Killing of a cow, doing a sacrifice for an outcaste, adultery, selling oneself, forsaking the preceptor, mother, and father as well as one's vedic study, the fire-worship and the son, marrying before the marriage of one's elder brother, getting one's daughter married to a person whose elder brother is unmarried, conducting a sacrifice for them, seducing a girl, practising usury, breaking of a vow, selling a tank, garden, wife and son, becoming an outcaste by the non-performance of the religious rites, forsaking the relatives, teaching the servant taking instruction from a servant, selling of things prohibited for sale, exercising control over all the mines, instituting a potent amulet, destroying herbs, living by means of a woman, disregarding one's work, felling of unwithered trees for fuel, taking many wives, associating with those who despise women, commencing some action for the benefit of one's own self, eating of censured food, not invoking the

1. A daily oblation to the fire.

2. See note 2 on p. 471.

3. Posture of squatting on the thighs, the lower leg being crossed over each other.

sacrificial fires, indulging in stealing, not discharging the debts, studying of false scriptures, bad conduct, (doing) deeds harmful (to others), stealing grains, metal and cow, cohabiting woman fond of drinking, killing a woman, a *śūdra*, a *vaiśya*, or a *kṣatriya* and atheism are all minor sins. Causing injury to a brahmin, the act of smelling something that should not be smelt or the wine, deceitfulness, and cohabiting with men are known to be the acts to make one an outcaste. The killing of a dog, mule, camel, lion, goat, ewe, fish, snake and mongoose are known to be *saṅkirṇakaraṇa* (mixed acts). Getting money from the defamed, doing trade, serving a *śūdra*, and speaking untruth are known to be *apātrikaraṇa* (doing unworthy acts). The killing of insects, worms and birds, taking food followed by drinking wine, stealing fruits, fuel and flowers and cowardice are also defiling (acts).

## CHAPTER ONE HUNDRED AND SIXTYNINE

### *Atonements for various offences*

*Puṣkara said :*

1-4. (I) shall describe the atonements for the sins described so far. A killer of a brahmin should live in a forest for twelve years in a hut. For the sake of one's purity one should seek alms carrying the skull of the dead person on a staff. Or one should throw oneself in the kindled fire thrice with head downwards. Otherwise one should do the *aśvamedha*, *svarjit* or *gosava*. Or one should recite one of the *Vedas* and walk one hundred *yojanas*<sup>1</sup>. Otherwise one should give away all (his wealth) to a brahmin, learned in the *Vedas*. The impurity due to the great sins gets destroyed by these observances.

5-10. One who is possessed of minor sins (such as) killer of the cow should drink (only water along with) barley. After having had a shave he should live in the cowshed covering himself with the hide of that (cow killed by him). He should

1. A *yojana* is equal to eight or nine miles.



eat a little without alkaline things and salt in the fourth part (of the day). He should bathe in cow's urine for two months controlling his senses. He should follow the cows during the day and consume the dust rising (from their feet) standing with raised (face). After having taken and observing a vow, he should make a gift of eleven bulls and a cow. In the absence of these one should make a gift of all his possessions to those learned in the scriptures. Having caused obstruction to the movement (of a cow) one should do a fourth (of the above atonements) and two-fourth if (he had) kept (the animal) bound. It would be a fourth less (i.e., three-fourth) if yoked and in full if (a cow) has been killed. If some mishap has occurred (to the cow) in the forests, mountains, inaccessible (terrain) and (due to) sickness, one fourth (of the atonement) is laid. If it dies on account of the tying of the bell or ornament, half the above (atonement) should be prescribed.

11. A quarter less (of the above expiation) should be observed if (the cow or ox) dies on account of taming (goading) or chaining or confining or yoking to a cart or (while being tied) to the pillar, chain or rope.

12-15. When the horn or the bone (of a cow) has been broken or the tail has been cut off, one has to drink barley (water) till the cow becomes healthy. One should repeat the *gomati-vidyā*<sup>1</sup> and the hymn on the cow and contemplate on the *gomati (vidyā)*. If a herd of cows has been killed accidentally, one fourth (atonement) should be practised separately for every killing. There will not be any sin if any mishap occurs when some help is rendered (with good intention). Those subject to minor sins except those who have violated the vow of continence should observe this vow or the *cāndrāyaṇa*.

16-18. One who has broken the vow of continence should worship Nirṛti in the night at the cross-road with the performance of *pākayajña* (a domestic sacrifice) with a black ass. After having kindled the fire as laid down, a wiseman should offer oblation to the Moon, Indra, Jupiter, Fire-god and others with twigs, vedic hymns and clarified butter. Otherwise one should wear the hide of an ass and roam about in the world. One should

1. A vedic hymn to be repeated while observing an expiation for having killed a cow.

observe the vow for killing a brahmin after having killed an ass unknowingly.

19. Having drunk wine, through ignorance, a brahmin should drink wine of the colour of fire, or cow's urine of the colour of fire or water alone.

20-21. A brahmin, who has stolen gold should approach the king and confess his act and say, "Let you punish me". The king should take the club and kill with one stroke the person who had himself come. The expiation for the thief is by death. A brahmin (gets purified) by doing penance.

22-24. Having violated one's preceptor's bed, one should cut off the penis and testicles himself, hold (them) in the folded palms and move towards the south-west until he does not fall down. Then he should observe *cāndrāyaṇa* for three months controlling his senses. After having done wilfully one of the acts making one an outcaste, one should practise the *sāntapana*<sup>1</sup>. The expiation (known as) the *prājāpatya* (is laid down for the same done) unwillingly. For acts causing mixture of castes, the expiation of *cāndrāyaṇa* (should be observed) for a month.

25-29. For acts which defile one (drinking of) boiled barley (water) for three days would be (the expiation). A fourth part (of the expiation) for the killing of a brahmin is prescribed for killing of a warrior class, an eighth part (for killing) a tradesman and a sixteenth part (for killing) the fourth class. Having killed a cat, a mongoose, a blue jay, a frog, a dog, *godhā* (a kind of allegator), an owl, and a crow one should practise the expiation as for killing the *śūdra*. For having killed an unsteady woman belonging to any one of the four castes and for having killed a woman unintentionally one should observe the expiation as for killing the fourth class. Doing breath-control is the expiation for killing all (beings) not having bones. One should practise the expiation *sāntapana* for having stolen things of little value from another's house. One becomes pure after completing the vow.

30. The five products got from a cow are the purification

1. The expiation in which cow's urine, cowdung, milk, curd, clarified butter or water with *kusa* is taken and fasting is observed for one night.

for the stealing of eatables, food, vehicle, bed, seat, flowers, roots and fruits.

31. Fasting for three nights would be (the expiation) for (having stolen) grass, log of wood, tree, rice in the husk, molasses, saree, hide and flesh.

32. One should be eating a small quantity of food for twelve days (having stolen) gems, pearls, corals, copper and silver.

33. (One who had stolen) the cotton or silk or woollen rope of cloven-hoofed or whole-hoofed (animal), a bird, perfume and herb (shall take) only milk for three days.

34. One who had cohabited with a woman related by blood or with the woman, or daughter of the son of a friend as well as a woman belonging to the low caste should practise the expiation for that of violating the bed of his preceptor.

35. One should practise *cāndrāyaṇa* for having cohabited father's sister's daughter, (one's) sister, mother's sister's daughter or (the daughter) of mother's brother or a friend.

36. One should practise the *kṛcchra sāntapana* for having (emitted semen) in an unnatural way or (having gone) to a menses woman or having emitted semen in the water.

37. A brahmin who had intercourse with a woman in the bullock-cart or in the water or during the day should bathe together with his dress.

38. A brahmin cohabiting a woman of the *caṇḍāla* or the low caste and having eaten (food therein) and having received a gift (from them) unknowingly gets defiled. But (done) knowingly becomes in par (with them).

39. The husband should keep the woman defiled by a brahmin confined in a room. That which a male should observe for having cohabited other's wives, the same vow should be made to be practised by her.

40. If she is defiled again being advised by a person of the same (character), only *kṛcchra cāndrāyaṇa* is remembered to be the purification for her.

41. That which a brahmin does in one night by resorting to a low-caste woman, gets rid of it by eating only that collected

as alms and by repeating (the sacred syllables) daily for three years.

## CHAPTER ONE HUNDRED AND SEVENTY

*The description of expiations for association with major sinners*

*Puṣkara said :*

1. I shall describe the expiations (to be practised) by those who associate with major sinners. A man having associated with a degraded person for a year would himself be degraded.

2-3. A person who officiates as a priest or teaches or has marital relationship or travels in the same vehicle or eats together or shares a seat and has thus association with a degraded person should do that vow (relating to that act) for the purification from such an association. The water of libation should be offered (for that person) in the company of *sapinḍas*<sup>1</sup> and relatives.

4-9. On the day of degradation, a servant (of that person) should throw around a pot with water in the presence of the relatives, priest and preceptor at evening (time) as if he was dead. One should fast the whole day and observe pollution along with the relatives. (The relatives) should cease to talk with him and seize the share (of the paternal property) as the eldest. The share of the property as the eldest would be got by the younger brother excelling him in moral qualities. After the expiation has been done (the relatives) should bathe in the sacred waters of a tank and fill a new pot with water and drink water along with the degraded person. The same procedure has to be followed in the case of degraded women also. They should be supplied with dress, food and drinks and they should live near the houses (of their husbands). The hymn of Sāvitrī<sup>2</sup> of those brahmins (who officiate as priests for the degraded) become degenerated. (A brahmin who) has officiated so should practise

1. Those eligible to have the same rice-ball offering. ❁

2. The *gāyatrī mantra* is called so as it is addressed to the Sun god.

three *kṛcchra*<sup>1</sup> (observances) and as laid down should be invested with the brahminhood. (Those brahmins) who do not practise the rites enjoined on them become outcastes and the same procedure is to be prescribed also for them.

10. One gets free (from the sin) of accepting a gift from a vile person by repeating the *sāvitrī* (*mantra*) for three thousand times and drinking milk at the cow-shed for a month.

11. For having forsaken a person who had sought refuge and having violated the *Veda*, a brahmin gets rid of that sin by taking limited food for a month.

12. One who has been bitten by a dog, jackal, mule or carnivorous village animals, or a man, camel or horse or pig gets pure by doing *prāṇāyāma*.

13-19. In the (case of) breaking the vow of *snātaka*<sup>2</sup> and neglecting) his duty (one should) fast. Having uttered the syllable of *hum* to a brahmin and (having made) familiar address to the elder, one should bathe and abstain from food the rest of the day and appease (the offended person) after prostration. One should practise *kṛcchra* and *atikṛcchra*<sup>3</sup> respectively for having assaulted and assaulted fatally (a brahmin). One should observe *kṛcchrāti-kṛcchra*<sup>4</sup> for having caused blood to come out from a brahmin. If a *cāṇḍāla* and others happen to stand at the house (of a person) unknowingly, purification should be done from the time it was known explicitly, *Cāndrāyaṇa* or *parāka*<sup>5</sup> are the purificatory (rites) for a brahmin. *Prājāpatya* is (laid down for the fourth class of men. The rest follow this. If the jaggery or flower (safflower) or salt or grains etc. (get polluted) they should be kept in the house and at the entrance and they should be put into the fire. It is laid down that (the polluted) earthen vessel should be discarded.

1. Consists of taking urine or dung or milk or curd or butter of a cow or the *kufa* immersed water and fasting for a night.

2. The observance marking the completion of one's study.

3. A kind of severe penance to be finished in 12 nights.

4. Eating for nine days the quantity of water one can hold in the hand and fasting for three days. But compare the explanation given in the next chapter.

5. Fasting for twelve days.

20-29. Purification of the materials is laid down in the case of materials which are remnants. Those who have become polluted by drinking (water) from the same well and by touch get pure by fasting or by the five things got from a cow. A brahmin who eats as desired after having touched a *caṇḍāla*, should do the *cāndrāyaṇa* or the *taptakṛcchra*. One becomes pure after six nights after having eaten or drunk from a vessel in a melee defiled by *caṇḍāla* and others of vile (caste). Those of the twice-born communities after having eaten the remnants (of food) eaten by the low-castes should do the vow of *cāndrāyaṇa* and a *śūdra* (should do it) for three nights. A brahmin who had unknowingly drunk water from a well or pot (used by) a *caṇḍāla* should do the *sāntapana*<sup>1</sup> and a *śūdra* should fast for a day. A brahmin who drinks water after having been touched by a *caṇḍāla* (should fast) for three days and a *śūdra* should fast for that day. A brahmin who has been touched by a dog, a *śūdra* or by the remnants (of food) becomes pure after fasting a night and by taking the five products obtained from a cow, and (if touched) by a tradesman or a warrior should bathe (that) night. A brahmin beginning a journey and discharging urine at a forest where there is no water holding cooked food on his lap without placing it anywhere should cleanse himself, sprinkle (water on the food) and show it to the sun and fire.

30-32. I shall describe the mode of purification for travellers for having taken food both permitted and prohibited in a place habited by aliens and robbers. After having returned to one's native place (one should do) in the natural order of the castes. At the end of the *kṛcchra* a brahmin is again to be given the *saṁskāra* (purificatory rite). A warrior (class) (gets purified) after three-fourths (of the above rite), a tradesman after half of it and the fourth class after doing a quarter and gets purified after making a gift.

33. A woman in her courses touched by another woman in her courses belonging to the same caste no doubt gets purified by bathing that day itself.

34. A woman in her courses having been touched by a

1. Drinking milk, ghee or water heated once every three days.

woman of the lower caste should not eat until she gets pure. She gets pure by the purificatory bath.

35. A man having discharged urine passing through a road and drinking water forgetfully becomes pure after fasting a day and night and by taking the five products got from a cow.

36. A brahmin having discharged urine and eaten forgetfully without having cleansed himself becomes pure after drinking barley (water) for three nights.

37-38. I shall now describe the mode of purification for the brahmins who have renounced the life of a mendicant and the life of detachment. They have to do three *kṛcchras*<sup>1</sup> or *cāṇḍāyana*.<sup>2</sup> Then they should be purified by purificatory rites such as the *jātakarman*<sup>3</sup> and others.

39. One whose face comes into contact with the sandal or impure thing, the means of purification for him are the earth, cow-dung or the five things got from a cow.

40. A brahmin who had shaved or sold or wears blue coloured cloth etc. for the purpose of austerity becomes pure by (doing) three *kṛcchras*.

41. A woman in her courses having been touched by a low caste or a *caṇḍāla* becomes pure on the fourth day. She has to observe (a vow for) three nights.

42. One who has touched a *caṇḍāla* or *svapaca* or the discharge from a delivered woman or a dead body or a person who has touched it (dead body) becomes pure immediately after bathing.

43-45. A brahmin gets purified by bathing with oil after touching the bone of a man. One who had a vomiting or purging becomes pure after (smearing) with street mud and water below the navel, bathing and taking ghee. One who had done the shaving (gets pure) by bathing, One who eats food at the time of an eclipse (gets purified) by doing the *kṛcchra*. One who has eaten food with an outcaste (becomes pure) after taking (the five) things got from a cow. One who has been bitten by a dog, one who has been bitten by an insect and one who commits suicide (gets purified) by (doing) *kṛcchra*,

1. A kind of simple expiation.

2. See note 2 on p. 471.

3. Rite performed immediately after the birth of a child.

repetition (of *mantras*) and (offering) oblations. All sinners get purified by repentance and by doing oblation etc.

## CHAPTER ONE HUNDRED AND SEVENTYONE

### *Description of certain subtle expiations*

*Puṣkara said :*

1. I shall describe certain subtle expiations which are highly purificatory. One's sins would get destroyed by the repetition of the *ṣuṣasūkta*<sup>1</sup> for a month.

2. By the repetition of the *aghamarṣaṇa*<sup>2</sup> thrice one gets free from all sins. The repetition of the vedic (*mantras*) such as the (hymns of) *vāyu*, *yama* and *gāyatri* and the observance of the vow destroys all sins.

3-7. In all the (expiations called) *kṛcchras* (there would be) shaving, bathing, offering of oblations and worship of Hari (Viṣṇu). After getting up, one should stand during the day and sit during the night (when practising the expiations). This is said to be the *virāsana*. One who does the *kṛcchra* in that (posture) gets rid of sins. (Eating) eight morsels (of food) everyday is known as *yati-cāndrāyaṇa*. (Eating) four (morsels) in the morning and in the evening is known to be *śiśucāndrāyaṇa*. Eating two hundred and forty balls (of food) in any manner in a month is *suracāndrāyaṇa*. One should drink hot water for three days and hot milk for the (next) three days. (Then) drinking hot ghee for three days, one should be consuming (only) wind for three days. This is said to be *taptakṛcchra*. It is said to be *śita (kṛcchra)* by the (use of) cold (things).

8-10. *Kṛcchrātikṛcchra* (is that of maintaining) with water for twentyone days. (Drinking) cow's urine, cow dung, milk, curd, clarified butter and water with *kuśa* (for a day) and fasting one night is known to be the expiation *sāntapana*. The same if practised every day is known to be *māhāsāntapana*. If each

1. RV. X. 90. 1a.

2. RV. X. 190.



one of these is taken for three days, it is known to be *atisāntapana*. The expiation known as *parāka* would be (the practice of) fasting for twelve days.

11-14. Practising eating (food) once a day for three days and (eating food obtained) unsolicited in the night (is known to be) *prājāpatya*. A quarter (of the *kr̥cchra*) is the *pādakr̥cchra*. (Maintaining) with fruits for a month (is known to be) *phala* (*kr̥cchra*) and with *bilva*, is said to be *śrī-kr̥cchra*. (Similarly, one may maintain) with lotus seeds and myrabolans. (Maintaining) with flowers (is known to be) *puṣpakr̥cchra*. *Patrakr̥cchra* (would be) with leaves, *toyakr̥cchra* with water, and *mūlakr̥cchra* with roots. (So also one may maintain) with curd, milk and butter-milk. It would be *vāyavyakr̥cchra* if one eats food (every day) for a month that he can hold in the hand. The expiation (known as) *āgneyakr̥cchra* (is) by (the eating of) sesamum for twelve nights. It destroys one's disease.

15-16. (Eating) a handful of fried grain (every day) for fifteen days would be *brahmakūrcca*. One should fast on the fourteenth day and then eat the five things got from a cow on the full-moon day and twice-cooked food thereafter. A person who does so twice in a month gets free from all sins.

17. One who desires to be prosperous and wealthy and one who wishes to attain heaven and to have all sins destroyed should be intent on propitiating god. One who performs the expiations would get all things.

## CHAPTER ONE HUNDRED AND SEVENTYTWO

### *The hymn which destroys sins*

*Puṣkara said :*

1. When the minds of men indulge in (coveting) other's wives or other's property or in doing harm (to others) the expiation for that is the extollation (of the god).

2. Obeisance to that all-pervasive (four times repeated) always. I salute the All-pervasive who resides in the mind, and that lord Hari (Viṣṇu) who is the sense of my ego.

3. (Obeisance to) that lord who remains in the mind and who is unmanifest, endless and unconquered. (I salute) lord Viṣṇu (all-pervasive), the adorable by one and all, one without an origin, endless and lord of all.

4-5. Let my sin get destroyed by my contemplation on that only lord Viṣṇu, who remains in my mind, intellect and ego and that lord Viṣṇu, who is well-established in me and who makes the immovable and movable beings as made of their acts.

6. I (bow) to that Upendra<sup>1</sup>, (lord) Viṣṇu and (lord) Hari that removes the distress of the worshipper, and who removes the sin seen in one's dream or due to imagination.

7. I salute that supreme lord Viṣṇu who is the supporting hand for one who is sinking down in the supportless dark world.

8. O Lord of all lords ! Lord of all ! Supreme soul ! One who has under him the thunderbolt ! O Lord of the senses ! (repeated three times) (My) obeisance to you.

9. O Man-lion-formed ! Endless one ! Cow-herdsman ! An Efficient cause of all beings ! One having handsome hair ! (My) obeisance to you ! You subdue the sin, the wicked (words) spoken, wicked (deeds) done and (wicked) thoughts.

10. O Keśava (one having handsome hair) ! You put down the wicked thoughts of mine under the influence of the mind and that very fierce and unworthy (act of mine).

11. The Sacred god ! Cowherdsman ! Devoted to the sublime truth ! The Lord of the universe ! The creator of the world ! O Decayless one ! Subdue (my) sin.

12-13. Let my sins done in the forenoon, midday, afternoon and night with the body, mind or speech unknowingly or knowingly or in dream get destroyed by the repetition of the three names—O Hṛṣīkeśa (lord of the senses) ! Lotus-eyed<sup>1</sup> ! Consort of Lakṣmī !

14. O Lord of the senses ! Lotus-eyed ! Consort of Lakṣmī ! You destroy my sins done by my body or speech. O Consort of Lakṣmī !

15-16. Whatever sin I have committed while eating, sleeping, standing, going and remaining awake by my body, mind

1. Viṣṇu in his manifestation as the dwarf was known to be the brother of Indra and was called as Upendra.

or speech, whether little or big which brings forth a wretched birth or stay in hell, let all that be subdued by the pronunciation of the word Vāsudeva<sup>1</sup>.

17. That which is the Supreme Brahman, the Supreme Abode, the Holiest, the Supreme, when that Lord Viṣṇu is praised let my sin get destroyed.

18. Let that position of Viṣṇu reaching which the learned never return and which is devoid of smell, touch and other (qualities), subdue all my sins.

19-21. Whoever either reads or hears this hymn, which destroys the sins, would become free from sins done by the bodies, minds and speeches. One reaches the supreme place of lord Viṣṇu (released) from all evil planets. Hence one should repeat this hymn that destroys the sin when a sin has been done. This hymn is an expiation for multitude of sins. This is the excellent one for a person practising a vow. Sin gets destroyed by expiations, repetition of hymns and vows. Then one has to do them for the sake of perfection and for enjoyment and emancipation.

## CHAPTER ONE HUNDRED AND SEVENTYTHREE

### *Different expiations for different sins*

*The Fire-god said :*

1. I shall describe the expiation as told by Brahmā that would alleviate the sin. That action which results in the separation of the soul from the body (death) is known to be killing.

2. One who kills a brahmin on account of anger, hate or by one's own or other's fault, would become a killer of a brahmin.

3. If one is a killer among many who are engaged in the same act and who bear weapons, all of them are considered to be killers.

4. If a brahmin dies on account of being censured or beaten or is hurt by means of wealth that person (who caused death) is said to be the killer of that person.

<sup>1</sup> An appellation of Lord Viṣṇu in his manifestation as lord Kṛṣṇa, son of Vasudeva.

5. When some help is rendered such as (the supply of) medicine there is no sin if the recipient dies. There is no sin when the son or pupil or wife dies when chastised.

6. One should examine carefully the place, time, age, ability and sin and lay down expiation when no expiation has been indicated.

7. One should give up his life at once for the sake of a cow or a brahmin. One gets free from (the sin of) killing a brahmin by throwing himself into the fire.

8. One who kills a brahmin should hold the skull on the banner and seek alms proclaiming the act (done by him) for twelve days, eating moderately. He would become pure.

9. A man who had killed a brahmin becomes pure by doing good deeds for six years. Twofold (expiation) is laid down for a motivated action as that of an unmotivated one.

10-12. The expiation would be for three years in the (case of a brahmin) who has attempted to kill. If a warrior kills a person (the expiation would be) twofold. A tradesman or the person of the last class (doing that crime has to observe) thrice that twofold (expiation). In the case of a brahmin (causing the death) of a warrior (the expiation) would be a fourth less (of that prescribed for the death of a brahmin), and half a quarter in the case of (causing the death of) a tradesman. In the death of a warrior caused by a warrior and (the death) of an old man, woman, child and sick it would be one fourth of that for killing a brahmin. In (the death of) a tradesman (it would be) one-eighth part (of that) and it would be known to be one-sixteenth in commencing (to kill) the last caste.

13-20. One should practice the vow (prescribed) for killing the last caste for having killed a woman not wicked. A killer of a cow should drink five things got from a cow and have (the senses) subdued for a month. (He) should lie down in a cowshed, follow a cow and he becomes purified by giving a cow as a gift. It will be a quarter less in the *kṛcchra* or *atikṛcchra* for the kings and others. A brahmin who has killed a very old or very emaciated or very young or sickly cow should practice half the vow as mentioned above. He should feed the brahmins according to his ability and should give away gold, sesamum etc. It should be declared as killing a cow if the cow had been struck with clenched fist or by the elbow or the horn had been

broken or had been struck with the club or stick. In the event of the death of a cow while being subdued or chained or yoked to a cart etc. or (being tied) to a post, chain or rope, one should do three-fourth (expiation of the above). One should practise *sāntapana* (if the death is due) to a log of wood, *prājāpatya* (if due) to a lump of earth, *taptakṛcchra* (if due) to a stone and *atikṛcchra* (if due) to a weapon. One who has killed a cat or an alligator or a mongoose or a frog or a dog or a bird should drink milk for three days and practise expiation (called) *cāndrāyaṇa*. (If the sin has been done) in secret, the expiation (should be done) in secrecy and (if done) explicitly, (expiation should be done) explicitly.

21-25. One should do hundred *prāṇāyāma*<sup>1</sup> for dispelling all sins. Beverages, grape juice, date juice, palm juice, sugar-cane juice, spirituous liquor got from the flower of *madhūka*, *ṭāṅkamādhvika* (a kind of liquor), *maireya* (a kind of intoxicating drink) and coconut juice are not (classified as) intoxicating drinks although (they are) intoxicating. Only those which are mainly made of flours are known to be *surā* (wine). Drinking (of wine) is prohibited for the three castes. After drinking so one should do penance and become pure (by drinking) water. Then he may eat small quantity of food for a year or oil-cake once in the night. For dispelling (the sin due to) drinking of wine one should wear woollen dress, have matted hair and hold a staff. Having eaten unknowingly the excreta or urine or something which has come into contact with wine, the three castes of twice-borns require to be purified again by the performance of rites. One who has drunk water kept in the vessel for wine should observe a vow for seven days.

26. One who has drunk water belonging to a *caṇḍāla* should practise a vow for six days. One should practise *sāntapana* for having drunk water from the well or vessel belonging to a *caṇḍāla*.

27-28. A brahmin (becomes pure by eating) the five things got from a cow for three nights for having drunk the water belonging to the last caste. (One who has eaten) fish, thorn, snail, conch-shell, shell and a small shell and has drunk fresh water becomes pure by (taking) five things got from a cow. One

1. Breathing regulated by the repetition of *gāyatrī mantra* and the *vyāhrtis*.

gets pure after three nights after having drunk water from a well having a dead body.

29. One should practise *cāndrāyaṇa* for having eaten food from a man belonging to the lowest caste. (If one had eaten food) at the house of a *śūdra* at the time of distress, he becomes pure by means of repentance.

30-31. A brahmin eating from the vessel of a *śūdra* (gets purified) by (eating) the five things got from a cow and fasting. That which is cooked in an oven, cooked in oil, oil, curd and flour as well as jaggery, milk and juices from a *śūdra* are not prohibited (items). One who eats without bathing gets pure by fasting and repeating (sacred syllables) at the end of the day.

32-34. One who had eaten food after discharging urine without getting purified becomes pure after three nights. One who had eaten food into which hair or worm had fallen, knowingly touched by the foot, seen by one who causes abortion, or touched by a woman in her courses, licked by a crow and other (birds), touched by a dog, and smelt by cow etc. should fast for three days. One who eats the semen, excreta or urine should practise the *prājāpatya*.

35-36. It is opined that *cāndrāyaṇa* (should be done) at (the time of) *navasrāddha*<sup>1</sup>, *parāka* at the *māsika* (monthly rites for the dead). *Atikṛcchra* would be (in the ceremony) after three fortnights and *kr̥cchra* at the six-monthly (rite). *Pādakṛcchra* would be (done) at the annual (ceremony) and one day (rite) at the second annual (ceremony). The annual ceremony will be on the preceding day and the second annual ceremony on the next day.

37. The expiation for having eaten the prohibited food is fasting. One should do the *śisuka* expiation (*śisucāndrāyaṇa*) for having eaten *bhūstṛṇa* (a kind of fragrant grass) and garlic.

38. One who has eaten prohibited food and remnant of food eaten by women and a *śūdra* and prohibited flesh should drink milk for seven nights.

39. If a *brahmacāri* (student) or an ascetic or one who has undertaken a vow (drinks) wine and eats flesh while he is impure due to the death (of a person) or birth (of a child), he should do the expiation (known as) *prājāpatya*.

1. The first series of ceremonies collectively offered on the 1st, 3rd, 5th, 7th, 9th and 11th days after the death of a person. \*

40-41. Taking away another's (belongings) by illegitimate means is said to be stealing. One who has stolen gold gets purified if the king beats him to death with a club. Otherwise he should lie down on the floor, bear matted hair, eat leaf, root and fruit and eat well only once a day. He gets purified after twelve years.

42. A person who had stolen gold or drunk wine or killed a brahmin or cohabited the wife of the preceptor or committed theft or drunk wine should practise *kṛcchra* for a year.

43. (One who steals) gems, pearls and corals, copper, silver, iron, bronze and stones should eat little quantity of food for twelve days.

44. The expiation for abduction of men or women or taking possession of lands or houses or wells or tanks is said to be *cāndrāyana*.

45. The five things got from a cow are the purification for the stealing of eatables, food, vehicle, bed, seat, flowers, roots and fruits.

46. One should not take food for three nights (for having stolen) the grass, wood, tree, dry food, jaggery, dress, hide and flesh.

47-54. One who cohabits his mother, sister, the daughter of his preceptor, the wife of the preceptor and his own daughter should be deemed to have violated his teacher's bed. He should be declared as having violated his teacher's bed and made to embrace a heated and glowing iron image (of a woman) and he becomes purified by death. Otherwise a person who has violated the bed of his teacher should practise *cāndrāyana* for three months. One should follow the same procedure for having cohabited even fallen women. One should perform that vow for such (women) which a person would perform for others' wives. It is laid down that one should end his life for having cohabited girls, *caṇḍāla* women, daughters and wives of one's *sapinda*. (The sin) which a brahmin commits in a night by cohabiting a women of the lowest caste is got removed by him in three years by eating (the food) got after seeking alms and daily repetition (of sacred syllables). One has to practise *cāndrāyana* for having cohabited the wife of the paternal uncle, wife of one's

brother, woman of the lowest caste, a woman of the *pukkasa*<sup>1</sup> caste, one's daughter-in-law, sister, friend, sisters of the mother and father, a woman who has been entrusted to one's care, a woman who has sought refuge, wife of maternal uncle, one's sister, a woman belonging to the same clan, a woman who desires another person, the wife of one's pupil and the wife of one's teacher.

## CHAPTER ONE HUNDRED AND SEVENTYFOUR

### *Expiations for discontinuing the worship of gods*

*Fire-god said :*

1-3. (I shall describe) the expiation for omission in the worship of gods and orders. One should repeat one hundred and eight times and worship twice for omission in worship. After having made oblations with the five upaniṣadic sacred syllables brahmins should be fed. One should repeat hundred times if (the idol of) the deity has been touched by a woman who has delivered a child, a woman of the lowest caste and a woman in her courses. (One should do) worship with the five upaniṣadic (sacred syllables) and two times bathing. When there is omission in the oblations brahmins should be fed. (Then one should do) oblation, bathing and worship.

4-5. When the materials for the oblation have been eaten by rats, etc., or abound with worms, that part alone should be rejected, sprinkled (with water) and the deities worshipped. When it is broken or damaged to the extent of a sprout it should be rejected. When it has been touched by an untouchable it should be transferred to another vessel.

6. If the sacred syllable or the materials get altered at the time of worship or in destroying the impediments due to the gods and mortals one should mutter the basic (syllable) and repeat again.

7. (One should) repeat one hundred times if the pot is lost. If (the image of) the deity has fallen from the hand and got

1. A kind of mixed caste.



broken or lost there will be welfare only after fasting and (doing) oblations hundred times.

8. For a man who repents after doing a sin, the best expiation is to remember lord Hari.

9. The practice of *cāndrāyaṇa* or *parāka* or *prājāpatya* destroys the sin. The repetition of the sacred syllables of the Sun, *Iśa* (lord Śiva), *Śakti* (consort of lord Śiva), *Śrīśa* (lord Viṣṇu) and others would destroy the sin.

10-11. The repetition of *gāyatri*, *praṇava* (*om*), hymns and sacred syllables destroy sins. The sacred syllables of the Sun, *Iśa*, *Śakti* and *Śrīśa* beginning with the (letters) 'ka' etc. and their basic syllables and ending with the respective letters are separately more than a crore. (The sacred syllables) such as *om*, *hrim* etc. and ending with (the name) in the fourth case and (the word) 'salutation' are capable of yielding all desires.

12. The sacred syllables of (lord) *Nṛsimha* (man-lion form of lord Viṣṇu) consisting of twelve and eight letters etc. destroy sin. The reading and hearing etc. of *Āgneyapurāṇa* (would also be expiation to remove all sins).

13-16. Lord Viṣṇu is of two forms of *Vidyā*<sup>1</sup>. He is praised in the form of fire. The supreme lord is praised in all scriptures as the face of the celestials. He is worshipped as the conferrer of enjoyment and emancipation in taking active part in worldly life as well as in inactivity. The oblations, contemplation, worship, repetition (of sacred syllables), hymns and obeisance made to lord Viṣṇu of the form of Fire (god) would destroy sins relating to one's body. Making a gift of ten gold (things), twelve (kinds) of grains, sixteen great gifts such as making a gift of something equal to one's own weight and other great gifts such as giving food remove all sins.

17. Practising vows on the phases of the moon, weeks, asterisms, movement (of planets from one constellation to another), good periods of the day and period of Manu for the Sun, *Iśa*, *Śakti* and others would destroy sins.

18-19. The sacred places such as Ganges, Gayā, Prayāga, Kāśī, Ayodhyā, Avantikā, Kurukṣetra, Puṣkara, Naimiṣa, Puruṣottama (Purī), Śālagrāma, Prabhāsa and others

1. *Vidyā*, knowledge, is of two kinds : *aparā* and *parā*, standing respectively for the *vedas* etc. and for the knowledge about supreme Brahman.

also destroy sins. The contemplation that 'I am the brahman, the supreme effulgence' would destroy sins.

20-24. The *Brahmapurāṇa* and the *Āgneyapurāṇa*,<sup>1</sup> (lords) Brahmā, Viṣṇu, Maheśvara, the manifestations (of the god), all kinds of worship, the installation of the images (of deities) etc. (also remove one's sins). The science of astrology, *Purāṇas*, codes of law, penance, vow, the science of politics, *sarga*<sup>1</sup> etc., the medical lore, the science of archery, phonetics, metrics, grammar, etymology, lexicon, manual of rituals, logic, *mīmāṃsā* (the science investigating the vedic texts) and all other things are the lord Hari (himself). The sins of others get destroyed by seeing one who has got the knowledge about the single lord without the second from which (all are produced) and in which (all repose) and who is everything. He is verily the lord Hari. Lord Hari remains in the form of eighteen *vidyās*<sup>2</sup>. He is subtle and gross. He is the most supreme. He is the effulgence and the sentient, immutable, brahman, supreme, omni-present and blemishless.

## CHAPTER ONE HUNDRED AND SEVENTYFIVE

### *Rules and regulations relating to the vows*

*Fire-god said :*

1. Listen O Vasiṣṭha ! I shall describe the vows for men and women (to be observed) in order on the phases of the moon, weeks, asterisms, particular day (of a week), month, season, year and the entry of the Sun (from one constellation into another).

2. The *vrata* (vow) is a restraint as told in the scriptures. It is known to be a penance. The special observances of *dama* (subduing) etc. are for the vow.

1. The primary and secondary creation, genealogy of gods and sages, periods of Manus and accounts of royal genealogy.

2. The four Vedas, the six accessory texts, *mīmāṃsā*, *nyāya*, *dharmaśāstra*, *purāṇa*, *āyurveda*, *dhanurveda*, *gāndhārvaveda* and *arthaśāstra*.

3. A vow is designated as a penance because it causes mortification of the body for the doer. It is said to be a restraint as it controls the collection of senses.

4-9. O brahmin ! Those brahmins who do not worship fire get prosperity by vows, fasting, restraints and many kinds of gifts. The gods etc. who confer enjoyment and emancipation become pleased. One who has turned back from sins and lives with qualities it is known as *upavāsa* (fasting). It is devoid of all enjoyments. One who is fasting should reject bellmetal, flesh, *masūra* (a kind of pulse), chick-pea, *koradūṣaka* (a species of grain), vegetable, wine, food from others, (association with) a woman, flowers, ornaments and dress, incense, perfume and unguent. (People) do not commend the cleaning of teeth and (use of) collyrium. The five things got from a cow should be used in the place of the toothstick in the morning and the vow commenced. Fasting gets vitiated by frequent drinking of water, the chewing of betels, dreaming and having intercourse during the day.

10-17. Forbearance, truth, compassion, charity, cleanliness, control of the senses, worship of gods, making oblation to fire, happiness and not stealing are remembered to be the ten general virtues (to be practised) in all vows. Befitting one's capacity one should repeat the sacred hymns and offer oblations (to fire). One should bathe daily, eat moderately and worship preceptors, gods and brahmins. One should avoid taking alkaline substances, honey, salt, wine and meat. Among the grains (all the grains) except sesamum and *mudga* (a kind of kidney-bean) are commendable. Wheat, *kodrava* (a species of grain), *cinaka* (a kind of paddy), *devadhānya*, leguminous grain, sugar, *śitadhānya* (barley or white paddy ?), roots from the market are deemed to be alkaline things. Rice, *ṣaṣṭika* (a kind of rice), *mudga* (a kind of kidney bean), sesamum, barley, *śyāmāka* (a kind of corn), rice grown without cultivation and wheat etc. are conducive to vows. One should avoid taking pumpkin, bottle-gourd, brinjal, *uḷaṅki* (?) and *pūtikā* (a kind of herb). Sweet porridge, the flour of barley, *pāṭā*-herb, curd, ghee, milk, *śyāmāka* (a kind of corn), rice, rice growing without cultivation, *mūlataṇḍula* are conducive as *haviṣya* (fit to be offered as oblation) at the time of vows (in general) and *nakta* (*vrata*) (eating food only in the night) in the rites of offering made to fire. Except

wine and meat, the other things are said to be conferring good in a vow.

18. A brahmin who observes the *prājāpatya* should eat in the morning for three days, in the evening for three days, without seeking alms for three days, and should not eat the next three days.

19. A brahmin who is practising the *atikṛcchra* should eat one morsel a day for three days three times as before and fast for three days at the end.

20. The expiation *sāntapana* is known to be (that of taking) cow's urine, cowdung, milk, curd, clarified butter and water with the *kuśa* and fasting for a night.

21. Maintaining with the (six) materials used in the *sāntapana*, each one for a day for six days together with fasting in seven days is known to be *mahāsāntapana*, which removes the sin.

22. *Parāka* is fasting for twelve days and it destroys all sins. If it is three-fold (of above) it is said to be *mahāparāka*.

23-30. Commencing with fifteen morsels (of food) on full-moon day, reducing one morsel a day and no food on new-moon day and then increasing a morsel a day is (known to be) *cāndrāyana*. Or one *pala* (a measure of weight) of urine of a tawny cow, cowdung of half the volume of a thumb, seven *palas* of milk, two *palas* of curd, ghee one *pala*, one *pala* of water (in which *kuśa* has been dipped) should be collected. Among these, urine of cow should be gathered with the syllable *gāyatri*<sup>1</sup>, cowdung with *gandhadvāra*<sup>2</sup>, milk with *āpyāyasa*<sup>3</sup>, curd with *dadhikrāvṇa*<sup>4</sup> clarified butter with *tejo asi*<sup>5</sup>, and water in which *kuśa* has been dipped with *devasya*<sup>6</sup>. It is *brahmakūrca* by doing as above. Then one should repeat the hymn *āpo hi śthā*<sup>7</sup>. They all should be mixed with the (repetition of the) hymn *aghamarṣana*<sup>8</sup> or the *praṇava* (syllable *om*). After drinking (the mixture) one gets free from all sins and reaches the world of Viṣṇu after fasting. A person who

1. The *mantra* addressed to the deity in the orb of the Sun.

2. RVKh. 5.87.9a.

3. RV. 1.91.16a.

4. RV. 4.39. 6a.

5. TS. 1.1.10.3.

6. TS. 1.3.1.1.

7. RV. 10.9.1a.

8. RV. 10.190.

fasts, eats only in the evening, an ascetic, and one who eats only in the sixth part of the day, avoids (eating) meat, performs the *asvamedha* (sacrifice) and speaks truth would reach heaven. The maintenance of sacred fire, the installation (of images of deities), (the performance of) sacrifices, (making) gifts and (practice of) vows, observance of religious vow, the rite of letting out a bull, tonsure, (the investiture with) the girdle and the auspicious bathing should be avoided in the *malamāsa* (a solar month in which two new moons occur).

31. The lunar (month) would be from the new moon to the new moon. The *sāvana* (month) (would be of) thirty days. The solar month (would be reckoned) from the movement (of the sun from one constellation to another). An astral (month) is from (one) revolution of an asterism.

32. Solar month (should be taken) for the marriage etc., and *sāvana* for sacrifices etc. Lunar month is recommended for the annual ceremony and ancestral rites.

33. The fifth one would be that which concludes with the (month of) *āṣāḍha* (July-August). One may perform the ceremony (for the ancestors) at that time whether the Sun moves into the constellation Virgo or not.

34. Whenever a lunar day occurs twice in a month in a year, there the second one is known to be the excellent one and the first one would be bad.

35. One should fast in an asterism when the Sun sets in that. The lunar days are meritorious during the day. They are auspicious in the night in the rite observed in the night.

36-37. The combination of the lunar days—second and third, fourth and fifth, sixth and seventh, eighth and ninth, eleventh and twelfth, fourteenth and full moon, the first and the new moon is of great consequence. This is individually very bad and destroys the meritorious act done previously.

38. It has been stated that (there would be) immediate purity for the kings, ministers and ascetics in (the case of) calamity at the time of marriage etc. as also in the forest path or some danger or in the assembly.

39-41. A king should not obstruct the vow of those who had undertaken a prolonged penance or of a woman. If a pregnant woman or a woman who has delivered a child or a girl who is in her monthly course becomes impure after beginning a long

vow she may arrange always to do the same by someone else. If the vow is broken on account of anger or mistake or, greed, one should not eat for three days. Otherwise, one should shave his head. If a person who practises a vow is unable to continue, his wife or son may be made to continue it.

42. A worship that has been begun should not be discontinued when (a pollution is caused) by the birth (of a child) or by the death (of some relative). A person observing a vow falling into a swoon should be brought back to his senses by the preceptor by (giving him) milk and other drinks.

43. Water, roots, fruits, milk, clarified butter, the desire of a brahmin, the words of the preceptor and herb are the eight (things) which do not vitiate a vow.

44-58. (One should resolve as follows) : “O Lord of vows ! I am doing this vow for the furtherance of fame, progeny, learning, prosperity, and health and for purity, enjoyment and emancipation. I have taken this excellent vow in your presence. O Lord of the Universe ! Let it come to fruition without impediment by your grace. After taking this excellent vow if I happen to die when it is not completed, let all that be complete when you, the lord of beings, are pleased. I invoke the embodied image of the vow, the prosperity of the world for all accomplishments. My obeisance to you. O Lord Keśava (one having beautiful hair) ! Be manifest. I bathe you with the five nectars, the five things got from a cow and good water mentally arranged with devotion. You become the remover of my sin. O Lord of libation ! (Here is) the auspicious libation mixed with fragrance, flower and water. Accept waters for washing (the feet), for sipping. Make me always fit to offer libation. O Lord of dress ! Accept the meritorious dress and O Good lord of vows ! Make me always covered by good dress, ornaments etc. O Embodiment of fragrance ! Accept the spotless fragrant perfume. You make me have good fragrance and (make me) free from smell of sin. Accept the flower and make me always abundant with flowers. The spotless fragrance of the flower is for the furtherance of longevity and health. Accept the incense (stick) made of ten (fragrant) ingredients, the *guggulu* and ghee. O good lord of incense ! You make me fragrant with perfumes. O Embodied form of the lamp ! You accept the lamp

having upward flames and which makes everything shine. (You) make (me) endowed with lustre and elevated movement always. O Good Lord of food ! Accept the offerings such as food etc. (You) make (me) abundant with food and as a giver of food and all (things). O lord ! whatever my omission in the sacred syllable, in the act and devotion, and the worship offered to you may all that be complete for me. O lord of vows ! Give me virtue. Give me wealth, prosperity, continuous flow of qualities and fame. Give me learning. Give me longevity, heaven and emancipation. O Lord of vows ! Accepting this worship you may go now only to come again, to confer boons, O Lord !

59-62. In all the vows the embodied golden images of vows should be worshipped by the person practising a vow after bathing (according) to his means. He should sleep on the floor. (He should do) repetition (of sacred syllables), (offer) oblation and (make) gifts at the end of a vow in general. Twentyfour or twelve or five or three or one brahmin should be worshipped. The preceptors should be fed. The fee (such as) cows, gold etc., sandals, shoe, water vessel, food vessel, earth, umbrella, seat, bed, pair of dress and pots should be paid according to (one's) means to every one. The rules and regulations have thus been described.

## CHAPTER ONE HUNDRED AND SEVENTYSIX

### *Vows observed on the first lunar day*

*Fire-god said :*

1. I shall describe the vows for the first lunar day which would confer on you everything. The first lunar day of *kārttika* (November-December), *āsvayujī* (October-November) and *caitra* (April-May) are the days of (lord) Brahmā.

2. After having had no food on the fifteenth (lunar) day, one should worship (lord) Aja (Brahmā, the unborn) on the first lunar day (with the words) *Om tatsat* obeisance to (lord) Brahmā or with *gāyatrī* for a year.

3. A golden (image of lord) Brahmā (carrying) a rosary and ladle in the right (hand) and a *kamaṇḍalu* (a wooden or earthen water-pot) and a small ladle in the left (hand) and (having) a long beard and matted hair should be worshipped.

4. According to one's means one should offer milk, (to lord Brahmā stating) that let (lord) Brahmā be pleased. A brahmin would become stainless, enjoyer of pleasures in heaven as well as on earth and wealthy.

5-6. I shall describe an excellent vow (by practising which) an unfortunate one would become fortunate. After having fasted and offering oblations on the night of the first lunar day of *mārgaśīrṣa* (December-January), one would get all (things) by worshipping fire (stating) 'Obeisance to fire'. Eating food once on the first lunar day and giving a tawny (cow) at the conclusion one reaches the place of lord fire. This is known to be *fikhivrata* (vow dedicated to fire).

## CHAPTER ONE HUNDRED AND SEVENTYSEVEN

### *Vows observed on the second lunar day*

*Fire-god said :*

1-8. I shall describe vows (performed) on the second lunar day which would confer enjoyment, emancipation etc. Eating flower one should worship Aśvins the celestials. One who practises vow for a year would get good fortune and reach heaven. One should worship the god of Death on the second day of the bright fortnight in (the month of) *kārttika* (November-December). A practiser of the vow fasting for a year would reach heaven and (would) not (go to) hell. I shall describe the vow (called) *aśūnyasayana* (the bed that has not become empty) which would confer (the fruit of) not becoming a widow. This should be practised on the second lunar day in the dark fortnight in (the month of) *śrāvaṇa* (August-September). "O Bearer of *śrivatsa* (a mark on the chest of lord Viṣṇu) ! Consort of Śrī ! (Lakṣmī) ! Abode of Śrī (Lakṣmī) ! Consort of Śrī ! Immutable ! May not my life of a householder



get destroyed. Let it be the conferrer of virtue, materials and desire. Let not the (sacred) fires be destroyed. Let not the deities be destroyed. Let not my ancestors be destroyed on account of my married life being shattered. Just as you the lord never get separated from (Goddess) Lakṣmī, so also O lord ! let not my association with my wife get separated. O Conferer of boons, O Lord ! Just as your bed does not become devoid of (Goddess) Lakṣmī, O Slayer of (demon) Madhu ! let my bed also be not empty. One should worship (Goddess) Lakṣmī and (Lord) Viṣṇu for a year and bed and fruits should be given away (as gift).

9-12. Libation should be offered to Soma (moon) every month with the (recitation of) sacred syllables. One who lights up the courtyard of the sky ! One who is born from the churning of the milky ocean ! Enjoyer of the starry quarters of heaven ! Younger brother of Lakṣmī ! Obeisance to you. *Om śrīm* obeisance to the Sustainer of Śrī ! One should worship lord Hari of the form of the Moon. *Dham̐, ḍham̐, bham̐, ham̐* obeisance to Śrī ! to the great soul of ten forms ! Oblation (should be made) in the night with ghee. A bed may be given to a brahmin. A pot with water and an image of the deity together with a lamp, food vessel, umbrella, shoe, seat and a vessel (may be given) then.

13-14. One who does so in the company of his wife would get enjoyment and emancipation. I shall describe the *kāntivrata* (the vow that makes one shining). It should be done in the white (fortnight) of (the month of) *kārttika* (November-December). Taking food only in the night on the second lunar day, one should worship Bala (rāma) (brother of Viṣṇu in his manifestation as Kṛṣṇa) and Keśava for a year. One gets shining (body), long life and health etc.

15-20. Then I shall describe the *Viṣṇuvrata* which gets the mentally desired (fruits), after doing it for four days in the second lunar day in the white (fortnight) of (the month of) *ṣauṣa* (January—February) etc. One should bathe on the first (day) with white mustard, then with black sesamum the second day) and with *vacā* (aconis calamus) on the third day and with all herbs on the fourth (day). *Murāmāṁsi, Vacā, kuṣṭha, uṣṭha śaileya* (bitumen), the two (kinds of) *rajani, śaṭi, campaka* and *musta* are remembered to be the collection of herbs. One should

worship with (the repetition of) the names Kṛṣṇa, Acyuta (unslipping), Ananta (endless), *Hṛṣikeṣa* (the lord of the senses) with flowers duly at the foot, navel, eye and head. Libation (should be made) to Moon with the (repetition of the) names *śaśi*, *candra*, *śaśāṅka* and *indu*. The person (who does the vow should eat in the night before the moon sets. (By the practice of) this purifying (vow) for a year and a half, the performer would get all things. This vow was practised by the kings and women in the past.

## CHAPTER ONE HUNDRED AND SEVENTYEIGHT

### *Vows observed on the third lunar day*

*Fire-god said :*

1. I shall describe the vows (to be practised) on the third lunar day which would confer enjoyment and emancipation. Listen to me. (I shall describe) the *mūlagaurivrata* for the (goddess) Lalitā (a form of consort of Śiva) (to be done) on the third lunar day.

2-23. Goddess Gaurī was married by Hara (Śiva) on the third day of the bright (fortnight) in (the month of) *caitra* (April-May). (Then on that day) one should bathe with sesamum and worship Śambhu (Śiva) in the company of Gaurī with golden fruits etc. "Obeisance to Pāṭalā" (saying so one should worship) the feet of the goddess and Śiva. One should worship ankles for Jayā after saying "to Śiva". (One should worship) the two shanks (by saying obeisance) to the destroyer of the three cities, to Rudra, to Bhavānī, the two knees (by saying obeisance) to Śiva, to Rudra, to Īśvara (the lord) and to Vijayā (the victorious), the hip (by saying obeisance) to Īśa for the goddess and to Śaṅkara for Śaṅkara. The two bellies (should be worshipped by saying obeisance) to Koṭavyā and the Śūlin (lord Śiva) (by saying obeisance) to the one having trident in the hand. The stomach should be worshipped (by saying) obeisance to you, Maṅgalā (the auspicious). Rudra (should be worshipped by saying) obeisance to the soul of all

beings, the two breasts (by saying obeisance) to **Īśānī**. Similarly (lord) **Śiva** should be worshipped (by saying) (obeisance) to **Hlādinī**. Lord **Śiva** (should be worshipped by the words obeisance) to the great lord and the two hands (by saying obeisance) to **Anantā**. (Lord) **Hara** (should be worshipped with the words obeisance) to the three-eyed one and the arm (with the words obeisance) to the consort of the destructive fire at the end. The ornaments should be worshipped (by saying obeisance) to **Saubhāgyā** (the fortunate) and the great lord. The lips (should be worshipped by saying obeisance) to the (goddess) dwelling in the honey of *asoka* (flowers) and to the lord. The face (should be worshipped) by saying obeisance to the consort of the four-faced one and to **Hara** and the immovable one. Obeisance to lord **Hara**, the lord of the man-woman form and the nose (should be worshipped) (by saying obeisance) to measured limbs. The lord of the universe (should be worshipped by saying) obeisance to the fierce one and then the two eyes (saying obeisance) to **Lalitā**. The destroyer of the cities (should be worshipped saying obeisance) to **Sarva** (all) and the palate (with the words obeisance) to **Vāsantī** (the one belonging to the spring), Obeisance to the consort of **Śrikaṇṭha** (one having the auspicious mark on the throat) and the hair (saying obeisance) to **Śitikaṇṭha** (having black mark on the throat). (Obeisance) to fierce one and (the goddess) of good form and (worship) the head (by saying) obeisance to the soul of all beings. The (following) flowers should be used in order in the respective months—jasmine, *asoka*, lotus, jasmine, *tagara*, *mālātī*, *kadamba*, *karavira*, *bāṇa*, *mlāna*, *kuṅkuma* and *sindhuvāra*. After having worshipped (goddess) **Umā** and (lord) **Maheśvara**, the (following) eight auspicious things should be placed in front : ghee, *niṣpāva*, *kusumbha*, *kṣirajivaka*, *tarurāja*, *ikṣu*, *lavaṇa* and *kustumburu*. One should take *śṛṅgodaka* in (the month of) **Caitra** (April-May) and sleep in front of the god and goddess. One should bathe in the morning, worship (the god and goddess) and worship the brahmin couple. The above (mentioned) eight (things) should be given to the brahmin. (He should then say) “Let (the goddess) *lalitā* (consort of **Śiva**) be pleased (by this gift of) mine. *Śṛṅgodaka*, cow-dung, *mandāra*, *bilva* leaf, water with *kusa*, curd and milk are the things and ghee mixed with coagulated milk (are the things offered) in (the month of)

*kārttika* (November-December). Cow's urine, clarified butter, black sesamum and the five things got from a cow (āre the) food to be eaten duly. "(Goddesses) Lalitā, Vijayā, Bhadrā, Bhavānī, Kumudā, Śivā, Vāsudevī, Gaurī, Maṅgalā, Kamalā and Satī be pleased." Thus one should say at the time of making a gift in (the months of) Caitra (April-May) etc. He should then offer one *pala* (a measure of weight) of the purifying clarified butter and a bed should be given at the end of the vow, A golden (image of) Umāmaheśvara, (Śiva and his consort), a bull and a cow (should also be given). The performer would get enjoyment and emancipation by (offering) clothes etc. and worshipping the teacher couple. (One would get) fortune, health, beauty and longevity from the (performance of the) vow *saubhāgyaśayana*. One should perform the vow in the (month of) *nabhas* (*śrāvaṇa*—July-August) or *vaiśākha* (June-July) or *mārgaśira* (December-January) on the third lunar day in the bright fortnight. One should worship (saying) "Obeisance to (goddess) Lalitā". After having worshipped in every fortnight and having worshipped twentyfour couples at the end of the vow by (giving) clothes etc, the performer gets enjoyment and emancipation.

24-28. Thus a second way (of performance of the vow) has been told. I shall describe the *saubhāgyavrata* (the vow which confers fortune). One should avoid salt on the third lunar day in the (month of) *phālguna* (March-April). When (the vow) is completed he should give a bed and a house with household things after having worshipped a brahmin couple (by saying) "Let (goddess) Bhavānī be pleased". The vow on the third lunar day for the sake of (getting) fortune has been told. (Goddess) Gaurī confers heaven etc. So also (one would get) by doing the vow on the lunar day in (the months of) *māgha* (February-March), *bhādra* (*pada*) (September-October) and *vaiśākha* (May-June) A person who performs (the vow of) *damanakatṛtiyā* should worship with *damanaka* (fragrant leaf used for worship) in (the month of) *caitra* (April-May). (The third lunar day) in (the month of) *mārga* (*śirṣa*) (December-January) (is known as) *ātmatṛtiyā* (the third lunar day relating to the soul). One who worships by giving the goddesses) Gaurī, Kālī, Umā, Bhadrā, Durgā, Kānti, Sarasvatī, Vaiṣṇavi, Lakṣmī, Prakṛti, Śivā and Nārāyaṇī duly commencing from the third lunar day

in (the month of) *mārga* (*śr̥ṣa*) (December-January), (by giving) the desired things, food etc would get fortune and gold.

## CHAPTER ONE HUNDRED AND SEVENTYNINE

### *Vows observed on the fourth lunar day*

*Fire-god said :*

1-5. I shall describe now the vows (to be performed) on the fourth lunar day which would yield enjoyment and emancipation. On the fourth lunar day in the bright (fortnight) in (the month of) *māgha* (February-March), one should fast and worship *gaṇapati* (the lord of attendants). One who gives sesamum rice on the fifth lunar day for a year will be happy without obstacles. *Gaṁ* oblations is the chief mystic syllable. (The syllables) commencing with *gāṁ* are the heart etc. (of the mystic syllable). Having invoked (god) (saying), “come (obeisance) to *ulka* (the fiery)”. The permission (for the deity) to go (would be by saying) “Go away (obeisance) to *ulka* (the fiery)”. One should worship commencing with ‘*ga*’ and ‘*gam*’ and ending with *ulka* by (offering) *modaka* (sweet ball) etc. (The sacred syllable would be)—“*Om* we know the great fiery (god), we meditate on the (god) with the curved trunk, let that god having the tusk impel us”. One who performs the vow on the fourth lunar day in the month of *bhādrapada* (September-October) would reach (lord) Śiva. One would get (alldesired things) by worshipping the lord of attendants on the fourth lunar day on Tuesday. It is known to be *avighnā caturthi* (the fourth lunar day without any obstacle) on the night of the fourth lunar day in (the month of) *phālguna* (March-April). One who worships (the lord of) attendants on the fourth lunar day in (the month of) *caitra* (April-May) with *damana* would be happy.

## CHAPTER ONE HUNDRED AND EIGHTY

*Vows observed on the fifth lunar day**Fire-god said :*

1-2. I shall describe the vow (performed) on the fifth lunar day which would confer health, heaven and emancipation. The serpents Vāsuki, Takṣaka, Kālīya, Maṇibhadra, Airāvata, Dhṛtarāṣṭra, Karkoṭaka and Dhanañjaya should be worshipped (on the fifth lunar-day) in the bright fortnight in (the month of) *nabhas* (August-September), *nabhasya* (September-October), *āsvina* (October-November) and *kārttika* (November-December). These would confer protection from fear, longevity, learning, fame and wealth.

## CHAPTER ONE HUNDRED AND EIGHTYONE

*Vows observed on the sixth lunar day**Fire-god said :*

1-2. I shall describe vows (to be performed) on the sixth lunar day. It should be done in (the months of) *kārttika* (November-December) etc. One who eats fruits and offers libation etc. on the sixth lunar day gets enjoyment and emancipation. The *skandaṣaṣṭi* vow (done) on the sixth lunar day in (the month of) *bhādra* (*pada*) (September-October) is said to (confer) undiminishing (benefits). I shall describe the *kṛṣṇa-ṣaṣṭivrata* that should be done in (the month of) (*mārgaśīrṣa*) (December-January) remaining without food for a year. One would get enjoyment and emancipation (by that).

## CHAPTER ONE HUNDRED AND EIGHTYTWO

*Vows observed on the seventh lunar day**Fire-god said :*

1-4. I shall describe vows (performed) on the seventh lunar day that would yield enjoyment and emancipation. One

would be free from grief by worshipping Sun in the white lotus in the month of *māgha* (February-March). One would get everything by the worship of Sun on the seventh lunar day in the month of *bhādra*(*pada*) (September-October). The worship of Sun in the bright (fortnight) in the month of *ṣauṣa* (January-February) without taking food would destroy the sin. The seventh lunar day in the dark fortnight (in the month) of *māgha* (February-March) would confer everything. The seventh lunar day in the bright fortnight in (the month of) *phālguna* (March-April) (is known as) *nandāsaptami*. (It confers benefit) by the worship of Sun. The seventh lunar day in the bright (fortnight) in (the month of) *mārgaśiṣa* (December-January (is known as) *aparājita* (unconquered). (It would make one so) by worshipping (Sun then). Women (who worship) on the seventh lunar day in the bright (fortnight) in (the month of) *mārgaśiṣa* (December-January) and for a year would get female children.

## CHAPTER ONE HUNDRED AND EIGHTYTHREE

### *Vows observed on the eighth lunar day*

*Fire-god said :*

1-2. I shall describe the vows (to be performed) on the eighth lunar day. Lord Kṛṣṇa (one of the ten manifestations of lord Viṣṇu) was born in (the asterism) to *rohini* on the eighth lunar day in the month of *bhādrapada* (September-October) at midnight. Hence the eighth lunar day would be victorious. By fasting on that day one would become free from sins committed in seven generations.

3. Fasting on the eighth lunar day in the dark fortnight in (the month of) *bhādrapada* (September-October) marked by (the asterism) *rohini* one should worship lord Kṛṣṇa, the bestower of enjoyment and emancipation.

4-17. I invoke (the gods) Kṛṣṇa and Balabhadra (brother of the former) and Devakī (mother of the former), Vasudeva (father of the former), Yaśodā (the cowherdess who brought up

Kṛṣṇa in his childhood) and the cows. I worship them. "Obeisance to you. Obeisance (repeated) to the communion, the master of the communion and the lord of the communion. Obeisance (repeated) to the one who grazes the cows and the one who is born of communion." (Water for) bathing should be given and the libation should be made with this (utterance). Obeisance to the sacrifice, the lord of the sacrifice and the master of sacrifices. O Lord ! Accept the fragrant flowers dear to you. O Lord ! Saluted by the celestials ! Be the bestower of all my desires. O Perfumed by the incense ! You being incensed accept the incense (offered) by me. O Lord Hari ! You make me always profusely perfumed. You accept the great lamp that is lighted and offered by me and be always conferrer of the light of the lamp. Make me going upwards. Obeisance (repeated) to the universe, master of the universe and lord of the universe. It has been made known to the one born of the universe etc. and the cowherdsman. Obeisance (repeated) to virtue, master of virtue, lord of virtue and to the one born of virtue etc. O cowherdsman ! You lie down. Obeisance (repeated) to one who is everything, to the master of everything, to the lord of everything and to the one born of everything. And to the cowherdsman, the purification. O The one born of the milky ocean ! The one born of the eye of (the sage) Atri ! O One having the spots resembling the hare ! Accept libations of mine in the company of *rohiṇī* (the asterism, referred to as the wife of the moon). The lord should be established on the altar. *Rohiṇī* together with the moon should be worshipped. (In the same way) one should worship Devakī, Vasudeva, Yaśodā, Nandaka (foster father of Kṛṣṇa) and Bala (bhadrā). Showers of milk together with molasses and clarified butter should be made to fall (on the image) in the midnight. Clothes, gold etc. should be given (to brahmins). The person who practises the vow should feed the brahmins. One who does the vow of *janmāṣṭami* (the eighth lunar day, the birth-day of Kṛṣṇa) would have children and attain the world of Viṣṇu. One who does it every year seeking progeny does not know any fear. "Give me children. Give me riches, longevity, health, progeny, virtue, desire, fortune, heaven and emancipation.



## CHAPTER ONE HUNDRED AND EIGHTYFOUR

*Vows observed on the eighth lunar day*

*Fire-god said :*

1. Since (the gods) Brahmā and others worshipped the (divine) mothers one should repeat (their names) on the eighth, lunar day of the group of (divine) mothers. One would get wealth by the worship of (lord) Kṛṣṇa on the dark fortnight in the month of *caitra* (April-May) and for a year.

2-10. I shall describe the *kṛṣṇāṣṭami vrata* (the vow practised on the eighth lunar day of the dark fortnight). It should be performed in the month of *mārgaśīra* (December-January). Having (fasted) in the night and becoming pure one should drink cow's urine in the night. The doer of the vow should lie on the (bare) floor in the night and worship (lord) Śaṅkara (Śiva). (One should worship) lord *Śambhu* (Śiva) in (the month of) *pauṣa* (January-February) after taking ghee lord *Maheśvara* (the great lord, Śiva) in (the month of) *māgha* (February-March) (taking) milk and lord *Mahādeva* (the great god, Śiva) in (the month of) *phālguna* (March-April) after fasting and taking sesamum. One should worship lord *Sthāṇu* (firm as the pillar, Śiva) in (the month of) *caitra* (April-May) taking barley and lord Śiva in (the month of) *vaiśākha* (May-June) taking water with *kuśa* and lord *Paśupati* (lord of the flock) in (the month of) *jyaiṣṭha* (June-July) taking *śṛṅgodaka*. One (should worship) lord *Ugra* (the fierce, a form of Śiva) in (the month of) *āṣāḍha* (July-August) eating cow-dung, (lord) *Sarva* (a form of Śiva) in (the month of) *śrāvaṇa* (August-September) eating the *arka* (the sun-plant), lord *Tryambaka* (three-eyed) in (the month of) *bhādrapada* (September-October) eating *bilva* leaf in the night, lord *Īśa* (a form of Śiva) in (the month of) *āśvayujī* (October-November) eating rice and lord *Rudra* in (the month of) *kārttika* (November-December) taking curd. Oblations should be made and worship should be offered in a circle at the end of the year. Cow, clothes and gold should be given to the preceptor. After having requested the brahmins thus and after feeding them one would get enjoyment and emancipation. One should eat only in the night on the eight lunar days. One who gives a cow at the end of the year would get the

place of Indra (the lord of celestials). *Svargativrata* (the vow that conveys one to heaven) is described. When the eight lunar day (falls) on a Wednesday in both fortnights, then the vow should be practised. Otherwise one who eats (food) with molasses and observes discipline on that (day) would never have his fortune affected.

11-12. Eight times fist full of rice less the quantity that would rest on two fingers should be cooked and kept on mango leaves knit together and spread on the *kuśa* and (the goddess) Ambikā with her retinue and benevolent attendants should be worshipped. (The food) should then be eaten while the anecdotes (relating to the goddess) are being heard. Fees should be paid according to one's means. (One should also give) *karkaṭi* (a sort of cucumber) together with rice.

13-23. (The following is the anecdote related to the vow):

(There was) a brahmin (by name) Dhīra. His wife (was) Rambhā, son Kauśika and daughter Vijayā. The bestower of wealth for that Dhīra was a bull. Kauśika took that and was grazing it in the company of cowherds. When he was bathing in the river Ganges, the bull was driven away by thieves. After bathing and not finding the bull he started searching for that in the company of his sister Vijayā. He then found a group of divine damsels in a tank and asked them to give (him) food. The group of damsels told him "You do the vow and hence (be) our guest and eat". (Accordingly) after performing the vow he ate (the food) and got (the position of) the guardianship of the forest. He then came to Dhīra with the bull and Vijayā. Vijayā was given by Dhīra to the God of Death and the father died (afterwards). On account of the merits of the vow Kauśika became the king of Ayodhyā. Seeing the parents in hell Vijayā (felt) grief-stricken. She went to the God of Death (and) implored him to show them mercy). (Finding Dhīra) come for hunting (the next day) she asked him how he got freed from hell. The God of Death said that it was after getting the two vows which Kauśika had given. The two parents reached heaven as a fruit of the two eight lunar days on Wednesday. Vijayā rejoiced and practised the vow for accomplishing enjoyment and emancipation. Those who drink eight buds of *aśoka* in the (asterism) *punarvasu* in the month of *caitra* (April-May) on the eighth lunar day of a white (fortnight) would never get grief. (The following

is the prayer made to *aśoka*): “O Aśoka ! Dear to Lord Hara (Śiva) ! One produced in the month of *madhu* (January-February) ! Being tormented by grief I am drinking you. You always make me free from grief. One who worships (divine) mothers in (the month of) *caitra* (April-May) on the eighth lunar day would conquer his enemies.

## CHAPTER ONE HUNDRED AND EIGHTYFIVE

### *Vows observed on the ninth lunar day*

*Fire-god said :*

1. I shall describe the vow (performed) on the ninth lunar day which would accomplish enjoyment, emancipation etc. The goddess should be worshipped in the bright (fortnight) in (the month of) *āśvina* (October-November). It is known as the *gaurinavamivrata*.

2-4. The ninth lunar day known as the *piṣṭaka* (cake made of the flour of any grain) (is called so) on account of eating the cake and worshipping the goddess. On the eighth lunar day in the bright (fortnight) in (the month of) *āśvina* (October-November) when the sun is in the (constellation) Virgo in the asterism *mūla* is said to be the great *navami* (ninth lunar day) which destroys the sin always. (Goddess) Durgā (a form of the consort of Śiva) should be worshipped as housed in nine places or as stationed in one place having eighteen hands. The rest (of the images) (should have) sixteen hands. The collyrium and *ḍamaru* (little drum) (should be held in two hands).

5-10. (The forms of the goddess) to be worshipped (are) Rudraçaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavati, Caṇḍarūpā, Aticaṇḍikā and Ugracaṇḍā (otherwise known as) Durgā, the killer of the buffalo (demon) in order at the centre. The ten-syllabled mystic formula is *Om Durgā ! Durgā ! The protector ! Oblations !* It begins with the long letter ā, has nine eyes and ends with ‘obeisance’. Obeisance, *svadhā*, *vaṣaṭkāra* and *hṛt* etc. occupy six places. After having assigned the limbs in the toes to the little finger, (goddess) Śivā

should be chanted. One who repeats thus the secret (syllable) would not be affected by anybody. One should worship (the goddess) as holding human skull, *kheṭaka* (club), bell, mirror, threatening posture, bow, banner, little drum and noose in left hands. One should worship (her as holding) the weapons spear, club, pike, thunderbolt, sword, dart, conch, disc and stick (in right hands).

11-15. After having repeated (the name) Kāli (twice) (a form of consort of Śiva), the animal (that is to be offered to her) should be killed with a sword. “O Kāli ! Kāli ! Vajreśvari (the goddess with the thunderbolt) ! Obeisance to the one having the metal rod ! ” (is the formula). The blood and flesh got from that (killing) (should be offered) to Pūtanā (a demoness) on the south-west, to Pāparākṣasī (the demoness representing sin) on the north-west, to Caraki (a form of the goddess) on the north-east, to Vidārikā on the south-east and Mahākauśika (should be worshipped) for the fire. The king should bathe in front of that and kill the (form of the) enemy made of the cake. Offerings should be made to Skanda and Viśākha (the progeny of Śiva and Pārvatī). (The goddesses) Brāhmī and others should be worshipped in the night. Obeisance to you O Jayantī (victorious) ! Maṅgalā (auspicious) ! Kāli (dreadful) ! Bhadrakālī (Benevolent Kāli) ! Kapālinī (the bearer of the skull) ! Durgā (difficult to reach) ! Śivā (auspicious) ! Kṣamā (forbearance) ! Dhātrī (supporter) ! Svāhā and Svadhā (the two syllables used at the time of oblations made into fire). After having bathed the goddess with the five sweet things, she should be worshipped with veneration etc. One who carries the goddess in a chariot with banner etc. and offers a victim would get all benefits.

## CHAPTER ONE HUNDRED AND EIGHTYSIX

*Vow observed on the tenth lunar day*

*Fire-god said :*

1. I shall describe the vow (to be performed) on the tenth lunar day that would confer virtue, desire etc. One should

eat once on the tenth lunar day and give ten cows as gift at the end. Land and gold should be given. One would become a lord of the brahmins.

## CHAPTER ONE HUNDRED AND EIGHTYSEVEN

### *Vows observed on the eleventh Lunar day*

*Fire-god said :*

1-9. I shall describe the vow (to be performed on the) eleventh (lunar) day that would yield enjoyment and emancipation. One should take restricted food, avoid (eating) flesh and copulation. He should not take food on the eleventh day in both the lunar fortnights. When there is a conjunction of the eleventh and twelfth (lunar) days (lord) Hari (Viṣṇu) is present therein. One gets the merit of doing hundred sacrifices by (such fasting and) taking food on the thirteenth (lunar) day. When a part of the eleventh day exists followed by the twelfth day (if one fasts) and takes food on the thirteenth day one gets the merit of (doing) hundred sacrifices. One should never eat at the junction of tenth and eleventh (lunar) days. It would confer hell. One should fast on the eleventh day and take food the next day (and say) "O lotus-eyed ! I am eating. O The unchanging one ! (You) become my refuge". When the asterism *puṣya* rules over the eleventh day of a bright fortnight one is said to get undiminishing benefit. It is known to be destroyer of sins. If the (asterism) *śravaṇa* marks the conjunction of the eleventh and twelfth (lunar) days, it is said to be victorious. It confers victory on the votaries. The same in the month of *phālguna* (March-April) and endowed with the (asterism) *puṣya* it is said to be victorious by pious men. (It is said to be of) rores and crores of virtues. One should worship lord Viṣṇu on the eleventh day. It confers all good, (makes one) wealthy and begets progeny in this world. It makes him honoured in the world of lord Viṣṇu.

## CHAPTER ONE HUNDRED AND EIGHTYEIGHT

*Vows observed on the twelfth lunar day*

*The Fire-god said :*

1-14. I shall describe the vows (to be observed) on the twelfth (lunar) day that would confer enjoyment and emancipation. The person practising the vow should eat once in the course of the day food that has been got without seeking alms, or fast or eat food obtained after seeking alms. One who practises the vow of *Madanadvādaśi* should worship lord Hari and the God of love on the twelfth day in the bright fortnight in the month of *caitra* (April-May), if he desires enjoyment and emancipation. One who practises *Bhimadvādaśi* on the twelfth day in the bright (fortnight) of (the month of) *māgha* (February-March) should worship (lord) Viṣṇu (repeating) "Obeisance to lord Nārāyaṇa (attribute of Viṣṇu)". He gets all things. One who practises *Govindadvādaśi* (should worship) in the bright fortnight of *phālguna* (March-April). One who performs the *Viśokadvādaśi* should worship lord Hari in the (month of) *āśvayuja* (October-November). One who gives salt on the twelfth day of a bright (fortnight) in the (month of) *mārgaśīrṣa* (December-January) after worshipping lord Kṛṣṇa, is deemed to have given all niceties (of food). One who observes the vow of *Govatsadvādaśi* should worship a calf in the (month of) *bhādra* (*pada*) (September-October). When the (month of) *māgha* (February-March) is over and if the twelfth (lunar) day is marked by the (asterism) *śravaṇa* in the dark (fortnight), it is said to be *Tiladvādaśi*. Bathing and oblation are done with sesamum. Sesamum balls are the offering. A lamp (should be lit) with the sesamum oil. Then water of libation should be given together with sesamum. Sesamum should be given to brahmins. One gets the fruit by doing oblation and fasting. One should worship (with the sacred syllable) *Om*. Obeisance to lord Vāsudeva. One who practises the vow of *Tiladvādaśi* reaches heaven with his family. One who performs *Manorathadvādaśi* should worship in the bright (fortnight) in (the month of) *phālguna* (March-April). One who practises the vow of *Nāmadvādaśi* should worship lord Hari for a year with (the recitation of) names Keśava and others. That person would reach heaven and not hell. One becomes the performer of the vow of

*Sumatadvādaśi* by the worship (of the lord) in the bright (fortnight) in (the month of) *phālguna* (March-April) and the performer of the vow of *Anantadvādaśi* in the bright (fortnight) in the month of *bhādrapada* (September-October). A person who performs *Tiladvādaśi* should do oblations with sesamum and worship (the lord saying) “Obeisance to (lord) Kṛṣṇa” in the asterisms of *āśleṣā* or *mūlā* in (the month of) *māgha* (February-March). The performer (of the vow) of *Sugatidvādaśi* should worship (the lord) in the bright (fortnight) in (the month of) *phālguna* (March-April). (One should worship the lord) for a year (on the twelfth days) (saying) “O Victorious Kṛṣṇa ! Obeisance to you” to get enjoyment and emancipation. One is (known to be) the performer of *Samprāptidvādaśi* (by the worship of the lord) on the twelfth day in the bright (fortnight) of *pauṣa* (January-February).

## CHAPTER ONE HUNDRED AND EIGHTYNINE

### *Rules of observing Śrāvaṇadvādaśi vrata*

*Fire-god said ;*

1-2. I shall describe the (mode of performance of) *Śrāvaṇadvādaśi*. Fasting (on the twelfth day) in the bright (fortnight) in the month of *bhādrapada* (September-October) marked with (the asterism) *śravaṇa* is highly meritorious. One would get the benefits of the *Śrāvaṇadvādaśi* by bathing at the confluence of rivers. (The twelfth day) marked by (the asterism) *śravaṇa* and a Wednesday is extremely meritorious for making gifts.

3-15. One should do even that which is prohibited. One should eat after the fast on the thirteenth (lunar) day. One should fast on the twelfth (lunar) day (saying) “I am worshipping Vāmana” and invoke the golden (image) (of Vāmana) in a water-pot (saying) “I am invoking Vāmana, (a form, of) Viṣṇu bearing the conch and disc. I am bathing lord Viṣṇu with waters such as the five sweet things and others in the pitcher covered by a pair of white cloth (and provided with) good umbrella and sandals. (I worship lord) *Viṣṇu* holding an umbrella and staff. Obeisance to Vāmana. O Lord of the celestials

I offer you libation. Being worshipped always with good libation and others you make me endowed with enjoyment, emancipation, progeny, fame and all fortune. Obeisance to Vāmana.” With this (sacred syllable), perfume (is offered) and oblations hundred (times are made). “Om, Obeisance to Vāsudeva.” The head of lord Hari is worshipped. Similarly the face (is worshipped with the syllable obeisance) to Śrīdhara, and on the neck (with) “Obeisance to Kṛṣṇa”, the chest (with) “Obeisance to the consort of Śrī (Lakṣmī, the arms (with obeisance)” to the wielder of all weapons”, the navel (with) “Obeisance to the omnipresent”, the hip (with) “Obeisance to Vāmana, the male organ with (obeisance) “to the Creator of the three worlds”. The shank of lord Hari should be worshipped (with Obeisance)” to the lord of everything”. The feet of Viṣṇu (are worshipped with) “Obeisance to the lord of all beings” . Offering prepared in ghee as well as pitchers with curd rice should be made. After having remained awake in the night and bathed in the morning at the confluence (of rivers) and worshipped with perfumes, flowers and other things, one should say “This handful of flowers (is offered)” “Obeisance to you, O Govinda ! One who is named as (the planet) Mercury and (asterism) śravaṇa ! You destroy the floods of sins and become the conferrer of all happiness. O Lord ! Lord of celestials ! Be pleased with me always O Janārdana !” Vāmana is the bestower of wisdom. Vāmana himself is stationed in the materials. Vāmana accepts the gift and Vāmana also confers on me. Vāmana is always stationed in the materials. Obeisance to Vāmana”. After having given fees to the brahmins and fed them, (the performer) himself should take food.

## CHAPTER ONE HUNDRED AND NINETY

### *Mode of practising Akṣaṇḍadvādaśī vrata*

*Fire-god said :*

1-6. I shall describe the (mode of performing) *Akṣaṇḍadvādaśī vrata* (unbroken twelfth day), that is complementary to all



vows. The performer should worship lord Viṣṇu on the twelfth day in the bright (fortnight) in the (month of) *mārgaśīrṣa* (December-January) after fasting and bathing in water mixed with five things got from a cow and drinking the same. He should give to a brahmin a vessel with barley and rice on the twelfth day. "O Lord ! that vow which has been broken by me in the (past) seven births let it now get complete for me by your grace. O Excellent Being ! Just as you are the unbroken entire world, in the same way let all my vows get completed." It is laid down for every month in the same way for four months. Otherwise (it may be practised) in the months of *caitra* (April-May) etc. Vessel (filled) with flour should be given as a gift. If the vow is begun in the (months of) *śrāvaṇa* (August-September) etc., one should break it at the end of *kārttika* (November-December). The deficiency in the vows (practised) in the seven (past) births gets fruitful by the performance (of this). One would get long life, health, fortune, kingdom and pleasures.

## CHAPTER ONE HUNDRED AND NINETYONE

### *Mode of practising vows on the thirteenth lunar day*

*Fire-god said :*

1-10. I shall describe vows (to be practised) on the thirteenth day that gives all (things). I shall describe *Anaṅga-trayodaśī* (the thirteenth day of God of love) that was done at first by the God of love. Lord Hara (Śiva) (of the form of) God of love should be worshipped on the thirteenth day in the bright (fortnight) in (the month of) *mārgaśīrṣa* (December-January). One should take honey in the night and do oblation with ghee, sesamum and unbroken rice. One who worships Yogeśvara (Lord of *Yogas*) (on the thirteenth day of the bright fortnight) in (the month of) *ṣauṣa* (January-February) after using sandal and offering oblations and one who worships Maheśvara (the great lord Śiva) in (the month of) *māgha* (February-March) (on a similar day) after using pearls would reach heaven. One who practises the vow should take water and raven and

worship (on a similar day) in (the month of) *phālguna* (March-April) and consume camphor and worship (lord Śiva) of his own form in (the month of) *caitra* (April-May). (By those) one would become fortunate. One should worship Mahārūpa (the lord of the great form) in (the month of) *vaiśākha* (May-June) eating fruits of nutmeg. One who practises vow should worship (lord) Pradyumna (one of the five forms of Viṣṇu) on (a similar) day in (the month of) *jyaiṣṭha* (June-July) eating cloves. One should worship the consort of Umā (Śiva) in (the month of) *āṣāḍha* (July-August) taking sesamum water. One should worship the bearer of trident in the hand (Śiva) in (the month of) *śrāvāṇa* (August-September) consuming fragrant water. (The practiser of vow) should worship Sadyojāta (one of the five forms of Śiva) in (the month of) *bhādrapada* (September-October) consuming agallochum. One should worship Indra (the lord of thirty-three celestials) in (the month of) *āśvina* (October-November) taking gold (immersed) water. The person practising vow should worship Vighneśvara (lord of obstacles, son of Śiva) in (the month of) *kārttika* (November-December) eating *madana*. The golden (image of) Śiva should be covered with mango leaves and a cow (covered and) worshipped and bed, umbrella, pitcher, sandals and vessel for edibles should be given to a brahmin at the end of the year. One should contemplate on (lord Śiva) causing delight to Rati (wife of God of love) on the thirteenth day in the bright (fortnight) in (the month of) *caitra* (April-May) and should draw *aśoka* tree with red-lead and turmeric. One who seeks pleasure should worship for a year and practice the vow of *Kāma-trayodaśī*.

## CHAPTER ONE HUNDRED AND NINETYTWO

### *Vows to be observed on the fourteenth day*

*Fire-god said :*

1-10. I shall describe the vow (to be practised) on the fourteenth (lunar) day that would confer enjoyment and emanci-

pation. One should fast on the fourteenth day in (the month of) *kārttika* (November-December) and worship (lord) Śiva. One who performs (the worship of) Śiva (on) the fourteenth day would get all pleasures through the year, wealth and long life. One should take the vow of an ascetic on the eighth or third or twelfth or fourteenth day in the bright (fortnight) in (the month of) *mārgaśiṣa* (December-January), eat fruit (only) and worship the lord. Then one should leave (taking fruits) and give fruits as gifts practising the vow of *Phalacaturdaśi*. One should worship (lord) Śambhu (Śiva) on the eighth and fourteenth days in both the dark and bright fortnights without eating. (One who practises the vow) on both the fortnights would reach heaven. One who eats food only in the night on the eighth and fourteenth days of the dark (fortnight) would get all pleasures in this world and good position in the other (world). One who bathes on the fourteenth day in the dark (fortnight) in (the month of) *kārttika* (November-December) (would be) happy, when he worships Mahendra in flagstaves in the form of the banner. One should worship Ananta (endless), (a form of) Hari on fourteenth day of the bright (fortnight). After having made a water-vessel out of *darbha*, one should prepare cakes from the flour of a *prastha* (a measure) of rice. He should give one half (of that) to a brahmin and enjoy the other half himself. (This vow) should be done near the river and after the narration of the anecdotes of (lord) Hari. "O (lord) Vāsudeva ! Lift us drowned in the great ocean of endless mundane existence and put in the limitless form. Obeisance to you of the limitless form". After having worshipped with these (words) and bound the consecrated thread on his own hand or the neck, the performer of the *Anantavrata* becomes happy.

## CHAPTER ONE HUNDRED AND NINETYTHREE

### *Description of Śivarātrivrata*

*Fire-god said :*

1-6. Listen ! I shall describe the vow of Śiva's night that confers enjoyment and emancipation. The fourteenth day in the

dark (fortnight) in between (the months of) *māgha* (February-March) and *phālguna* (March-April) is endowed with *kāma* (pleasure). One who practises the vow should fast, keep awake (and resolve) “I shall do *Śivarātrivrata* fasting on the fourteenth day and worship lord Śiva after remaining awake and undertaking the vow. I invoke lord Śambhu (Śiva), the conferrer of enjoyment and emancipation and the boat that rescues from the ocean of hell. Obeisance to you. Obeisance to lord Śiva, the tranquil person, the bestower of progeny and kingdom, the giver of fortune, health, knowledge, material prosperity and the pathway to heaven. Give me righteousness. Give me riches. Give me fulfilment of desires and enjoyment. Give me the happiness of good quality and fame. Get me also heaven and emancipation. (By the practice of this vow) the greedy sinner Sundarasena acquired merit.

## CHAPTER ONE HUNDRED AND NINETYFOUR

### *Details relating to the vows of Aśoka-pūrṇimā*

*Fire-god said :*

1-7. I shall describe the (vow of) *Aśokapūrṇimā*. One should worship Bhūdhara (the supporter of the universe) and the earth on the bright fortnight in (the month of) *phālguna* (March-April). One would get the whole year enjoyment and emancipation. After having set free a bull in (the month of) *kārttika* (November-December) one should do the *nakta (vrata)* (eating food only in the night). One would reach the place of lord Śiva. This *Vṛṣa vrata* (vow of letting lose the bull) is an excellent one. The offering made to the fore-fathers on the new-moon day relating to the forefathers has undiminishing (benefits). After fasting the whole year and worshipping the forefathers one becomes free from sin and reaches heaven. One who worships the birthless deity (Brahmā) on the fifteenth (lunar day) (new moon) in (the month of) *māgha* (February-March), would get all (things). I shall describe the new-moon day (known as)

the Sāvitrī, that is auspicious and bestows enjoyment and emancipation. A woman should practise vow on the fifteenth day (new moon) in (the month of) *jyēṣṭha* (June-July) and worship the great chaste woman (Sāvitrī) at the foot of the banyan tree with seven (kinds of) grains after fasting three nights. Women should deeply embrace the banyan tree (besmearing) with saffron etc. doing dancing and singing in the night and worship (Satyavān and Sāvitrī) in the morning (saying) "Obeisance to Sāvitrī and Satyavān". The offering should be gifted to a brahmin. After reaching the house one should feed brahmins and eat oneself and request them to go (saying) "May the goddess Sāvitrī be pleased and let (me) get fortune etc."

## CHAPTER ONE HUNDRED NINETYFIVE

### *Vows relating to the week-days*

*Fire-god said :*

1-5. I shall describe vows relating to the week-days that would confer enjoyment and emancipation. (The asterism) *punarvasu* on the Sunday is the hand (of Sun). Bathing with all herbs is auspicious (on that day). One who performs the ancestral rite on a Sunday would be free from disease for seven births. A Sunday (occurring) on the *saṅkrānti* (Sun's entry from one constellation into another) is the auspicious heart of the Sun. One who eats in the night on a Sunday (occurring) in (the asterism *hasta*) for a year would get everything. One who practises a vow on Mondays (occurring) in (the asterism) *citrā* seven times would be happy. One who undertakes to do the vow of eating only in the night on a Tuesday (occurring) in (the asterism) *svātī* seven times would be free from difficulties. One who takes the vow of eating only in the night on Wednesday (occurring) in (the asterism) *viśākhā* seven times would get rid of afflictions due to planets. One who eats only in the night on Thursday in (the asterism) *anurādhā* seven times would destroy all afflictions due to planets. One who undertakes to practise eating only on Friday in (the asterism) *jyēṣṭhā*

for seven nights would get rid of all afflictions due to planets. One who resolves to practise eating only seven nights on Saturday in (the asterism *mūla* would destroy all afflictions due to planets.

## CHAPTER ONE HUNDRED AND NINETYSIX

### *Vows relating to different asterisms*

*Fire-god said :*

1-7. I shall describe (the practice) of vows in (different) asterisms, Lord Hari worshipped in the asterism gives material prosperity. Lord Hari in the form of asterisms should be first worshipped in the month of *caitra* (April-May). The legs should be worshipped in (the asterism) *mūla*. The shanks of lord Hari should be worshipped in (the asterism) *rohini*, the knee in the combination of *aśvini*, the two thighs in the *āṣāḍha*, the male organ in the *pūrva* and *uttara*, the hip in the *kṛttikā*, the two sides in the *bhādrapada*, the belly in the *revati*, breasts in the *anurādhā*, the backside in the *dhanīṣṭhā*. The arms should be worshipped in the *viśākhā*, the fingers in the *punarvasu*. Having worshipped nails in the *āśleṣā*, the neck should be worshipped in the *jyēṣṭhā*. The two ears of lord Viṣṇu should be worshipped in the *śravaṇa* and the face in the *puṣya*. The tip of the tooth should be worshipped in the *svāti*, the face in the *śatabhiṣak*, the nose in the *maghā*, the eyes in the *mṛgaśirṣa*, the forehead in the *citrā* and the hair in the *Ārdrā*. A golden image of lord Hari should be worshipped in a pot filled with molasses at the end of a year and bed, cow and materials (should be given) as fees.

8-22. Lord Viṣṇu should be worshipped in the form of the asterisms and in the form of lord Śiva. One who practises the vow (known as), *Sāmbhavāyaniya* should worship lord Hari in the asterisms of every month, in the *kṛttikās* in the (month of) *kārttika*, in the *mṛgaśirṣa* in the *mṛgāsyaka* (*māgha*), with the names, such as Keśava etc. or (with the words) "Obeisance to Acyuta (one without a loss)". One should worship

lord Hari of the form of the asterisms on the day of (the asterism) *kṛttikā* in the (month of) *kārttika*. (One should resolve that) "I shall do the vow (known as the) *Sāmbhavāyantiya*, that confers enjoyment and emancipation. I am invoking the lord of great forms such as Keśava etc., that bestows everything and furthers longevity and health". Food together with a pool (should be offered) for four months commencing with *kārttika*. Rice and pulse boiled with spices (should be offered for four months) beginning with *phālguna* and sweet gruel from *āṣāḍha*. Offering should be made to the lord and brahmins in the night. One becomes pure after bathing in water (mixed with) the five things got from a cow and drinking the same. Whichever material is offered before allowing the invoked deity to go is told as offering. When lord Jagannātha (the lord of the world) is allowed to go it becomes the remains of the offering in a moment. "O Acyuta (one without a loss) ! Obeisance to you. Let my sin get destroyed and (my) merits grow. Let all my fortune, wealth etc. be without decay. Let not my progeny get destroyed. Just as you are decayless, greater than the greatest, that Supreme soul who has become the Brahman, in the same way, you make that desired by me as without a loss. O Immeasurable one ! You take away the sin done by me. One without a loss ! Limitless ! One who protects the cows ! You grace me with the desired things. O Immeasurable being ! You make me without a loss, O Excellent among beings !" After having worshipped for seven years one would get enjoyment and emancipation. I shall describe the vow (known as) *Ananta*, (endless) among the vows relating to asterisms, that would yield wealth. One should worship lord Hari in the (asterism) *mṛgaśira* in (the month of) *mārgaśirṣa* drinking cow's urine. Lord Ananta (the limitless) confers endless fruits for all desires and also the same endless (fruits) in the next birth. This great vow makes one acquire a limitless acquisition of merits. It would make one get the desired objects without loss. After having worshipped the feet etc., one should eat without oil in the night. Oblation should be made for four months for the sake of Ananta with ghee. Oblation (should be made) with rice (for four months) commencing with *caitra* and with milk in (the four months) beginning with *śrāvaṇa*. Māndhātā was born as the son of Yuvanāśva as a result of (doing) *Anantavrata*.

## CHAPTER ONE HUNDRED AND NINETYSEVEN

*Vows performed on certain days*

*Fire-god said :*

1-6. I shall describe the vows to be performed on certain days. I shall first explain the *Dhenuvrata* (vow of giving a cow as a gift). One who gives as a gift a cow delivering a calf together with plenty of gold and observes the *payovrata* (drinking milk oozing from the udders of a cow), reaches the exalted position. After practising *payovrata* for three days and giving a golden (replica of) *kalpapādapa* (the celestial tree that yields the desired object), one reaches the place of lord Brahmā. This is known as the *kalpavṛkṣavrata*. One should give as gift golden (replica of) earth (weighing) more than twenty *palas* and practise *payovrata* that day. That person would reach (the world of) Rudra. One who eats food only once a day for three days in every fortnight would get enormous wealth. One who observes the *trirātravrata* (vow for three nights) every day in every month eating only once (in the nights) for three nights in every month would get the place of Gaṇeśa. One who practises the *trirātravrata* intended for lord Janārdana (a form of Viṣṇu) would reach the abode of lord Hari taking with him hundreds of his own family.

7-11. One who practises the vow called *trirātravrata* should begin it on the ninth day in the bright fortnight in (the month of) *mārgaśiṣa*. One should repeat, “*Om*, obeisance to Vāsudeva”, a thousand or hundred times. One should eat once on the eighth, day, fast for three days worship lord Viṣṇu on the twelfth day and practise the vow in *kārttika*. After having fed the brahmins, one should give clothes, beds, seats, umbrellas, sacred threads and vessels. He should then request brahmins “Whatever has become incomplete for me in this difficult vow, let it become complete being permitted by you”. One who practises the *trirātravrata* would attain lord Viṣṇu after having enjoyed all comforts.

12-16. I shall describe the *kārttikavrata* that would confer enjoyment and emancipation. One who partakes five things got from a cow on the tenth day, fasts on the eleventh day and worships lord Viṣṇu in the bright fortnight in *kārttika* would



reach him by the celestial vehicle. One who eats for three nights in *caitra* and gives five goats would be happy. Drinking milk for three nights and fasting for three days on the sixth day etc. of the bright fortnight in *kārttika* is said to be the expiation *māhendra*. After having drunk milk for five nights, fasting, taking only curd, on the eleventh day in *kārttika* is (known to be) the expiation Bhāskara, that confers wealth. Taking gruel made of barley and rice, curd, milk, ghee and water on the fifth day etc. in the bright fortnight is known to be expiation *sāntapana*.

## CHAPTER ONE HUNDRED AND NINETYEIGHT

### *Vows performed in different months*

*Fire-god said :*

1-2. I shall describe vows (to be performed) in different months, that would yield enjoyment and emancipation. A wise man should avoid bathing with oil for four months commencing with *āṣāḍha*. One who abstains (from using) flower and salt and gives a cow (as a gift) in *vaiśākha* would become a king. One who gives a cow and fasts a month is said to practise a terrible vow and is deemed to be lord Hari.

3-4. One who bathes (daily) early in the morning for four months commencing with *āṣāḍha* would reach lord Viṣṇu. One who gives molasses and cow in the month of *māgha* or *caitra* on the third day would be the great performer of the *guḍavrata* (vow of giving away molasses) and he would get (an identical form of) consort of Gauri. One who eats food only in the night in the months of *mārgaśīrṣa* etc. would attain the world of lord Viṣṇu.

5-7. So also one who eats only once a day and observes the twelfth day vow would do. One who rejects fruit for four months commencing with *śrāvaṇa* and gives (the fruits) as gift would get everything. One should fast on the eleventh day in the bright fortnight in *āṣāḍha* and prepare to do the vows lasting for four months. One should worship lord Hari in the *āṣāḍha* at the entry of the Sun (into a constellation) in *karkaṭa*.

8-10. "O lord ! This vow has been undertaken by me in your presence. O Keśava ! When you are pleased let it be accomplished without impediment. O lord ! If I die after taking this vow and the vow becomes incomplete, let it become completed by your grace, O Janārdana !" One should avoid eating flesh and a brahmin should refrain from (the use of) oil and worship lord Hari. One who fasts on alternate days and for three nights would reach the world of lord Viṣṇu.

11. One who practises the *cāndrāyaṇa* would reach the world of Viṣṇu, the vow of silence would be fit for liberation, the vow of *prājāpatya* eating the flour of barley would reach heaven.

12-15. One who takes milk etc. and one who takes five things got from a cow would reach heaven. A person eating vegetables, roots and fruits would reach the world of Viṣṇu. One who avoids flesh and tasty food and takes barley would reach lord Hari. I shall describe the *Kaumudavrata*. Having observed a fast on the twelfth day in *kārttika* one should besmear lord Viṣṇu (with sandal) and worship (him) with lotuses and blue lotuses and offer a lamp lit by ghee and sesamum oil. "Om obeisance to Vāsudeva." One should worship him with a garland of *mālātī* (flowers). One who practises the *kaumudavrata* would get piety, pleasure, wealth and liberation. One who practises the vow of fasting in the months (specified) and worships lord Hari would get everything.

## CHAPTER ONE HUNDRED AND NINETY NINE

### *Vows relating to different seasons*

*Fire-god said :*

1-3. I shall describe the vows relating to the seasons that would bestow enjoyment and emancipation. A brahmin who gives away fuel in the four seasons beginning with the rainy season and gives ghee and cow at the end would become *agnivratī*. Maintaining silence at the twilight and giving a pitcher with ghee at the end of the month as well as sesamum, bell and clothes one would be happy. (He is known to be) the performer

of *Sārasvatavrata*. One who bathes with the five sweet things for a year and gives away a cow would become a king.

4-5. Eating only in the night on the eleventh day in *caitra* food should be offered to (lord Viṣṇu). That person who practises the *Viṣṇu-māvrata* would reach the golden feet of lord Viṣṇu at the end of the month. One who eats sweet gruel and offers a pair of cows as a gift would get fortune. He would be (known as) the performer of *Devivrata*. One who offers to the *pitṛdevas* (the dead ancestors) and eats (the food) would become a king.

6-8. I have described the *Varṣavratas* (the vows relating to rainy season). I shall describe the vows relating to the movement (of the Sun). A person who keeps awake in the night at the time of the movement (of the Sun from one constellation into another) would go to heaven. Similarly worship of Śiva in the form of the Sun at the time of the new-moon and Sun's movement (would get the same result). Bathing (the image of) Keśava with a *prastha* (a kind of measure) of clarified butter of thirty-two *pala* measures one gets free from all sins. One who bathes (the lord) with ghee, milk etc. at the time of the equinox etc. (would get the same fruits).

9-10. The *Umāvrata* done on the third day and the eighth days confers fortune on women. One who worships (goddess) Gaurī and lord Maheśvara would get all fortunes. After worshipping Umāmaheśvara one gets non-separation. The main performer of the vow in the *Umeśavrata* is the woman. A woman who is devoted to the Sun would certainly become a male.

## CHAPTER TWO HUNDRED

### *Vow of giving a gift of lamp*

*Fire-god said :*

1-5. I shall describe the vow of making a gift of a lamp that would yield enjoyment and emancipation. One who gives a lamp to the abode of a deity or a house of a brahmin is rewarded with everything for a year. (One who does so) for four months

would reach the world of Viṣṇu, and (giving) in *kārttika* would reach heaven. There is nothing greater than the gift of a lamp, neither there was, nor there would be. One gets longevity, eyesight, fortune and progeny etc. by giving a lamp. One who gives a lamp enjoys in heaven after getting fortune. Lalitā, the daughter of the king of Vidarbha, the beautiful and faithful spouse of a king became the foremost among hundreds of wives (of the king) by giving a lamp. That chaste lady used to give thousand lamps to the temple of Viṣṇu. When enquired about the greatness of the lamp she said to her co-wives as follows:

*Lalitā said :*

6-18. In olden days Maitreya was the priest of the king of Sauvira. He caused a temple to be built for lord Viṣṇu on the banks of Devikā. He gave a lamp (for that temple) in *kārttika*. (The lamp) which was about to be extinguished was kindled with the wick by me as a mouse with my mouth (taking shelter there) on account of being afraid of a cat. After the death I was born as the daughter of a king and became a queen among the hundred (of the king's wives). The fruit of that act of kindling the lamp of the temple of Viṣṇu, even though not resolved, is enjoyed by me. Because I remember my past birth. I give lamps day and night. One who gives a lamp on the eleventh day rejoices in heaven in a vehicle. One who steals a lamp would become dumb or dull or fall into the dark hell difficult to be crossed. Seeing the crying men, the servant of the God of Death said to them :

“Enough of your wailing. What use of your wailing over misdeeds wantonly done by you before? One is born as a man after a cycle of thousand births. O Extremely stupid fellow ! Why do you run after pleasures even in that (life)? The result of enjoying according to one's desire is that of coming here and wailing. You are enjoying the fruits of your past deed. Why have you not thought about it? The embrace of the breasts of other women for your pleasure has given you grief. The worldly enjoyment for a while causes grief many crores of years. O Seducer of other's wives ! Why do you cry “O Mother ! ? What would be very heavy (to bear) when the name of Hari is repeated with the tongue? Fire can be had always with a wick and oil at low cost. The lamp has been stolen by you not showing

inclination for giving. That is the cause of your grief. What use in wailing now ? You bear that which has happened.

*Fire-god said :*

19. After hearing what was told by Lalitā, (the other wives) reached heaven after giving a lamp. Hence there would be great benefit by the gift of a lamp.

## CHAPTER TWO HUNDRED AND ONE

*Mode of worshipping Viṣṇu in a figure of nine compartments*

*Fire-god said :*

1-6. I shall describe the *navavyūhārcana* (worship in nine compartments) that was narrated by Hari to Nārada. The letter 'a' with Vāsudeva should be worshipped at the centre of a lotus figure and the letter *ā* with Saṅkarṣaṇa and Pradyumna at the south, the letter *aḥ* and Aniruddha at the south-west, the letter *om* and Nārāyaṇa at the west, (the words) *tat sat* and Brahmā at the north-west, (the letter) *hum* and Viṣṇu and (the letter) *kṣaum* and Nṛsiṁha at the north, and (the letter) *bhūḥ* and Varāha at the north-east. (The letters) *kaṁ, ṭaṁ, taṁ, saṁ* and Garutmat (vehicle of Viṣṇu) (should be worshipped) at the western entrance (of that figure), (the letters) *khaṁ, chaṁ, vaṁ, huṁ, phaṭ* and the eastern face at the south, (the letters) *khaṁ, ṭhaṁ, phaṁ, saṁ* and the mace at the north. (The letters) *baṁ, ṇaṁ, maṁ, kṣaum* and Īśāna should be worshipped at the north-east, (the letters) *dhaṁ, daṁ, bhaṁ, haṁ* and Śrī (Lakṣmī) at the south and (the letters) *gaṁ, ḍaṁ, vaṁ, saṁ* and Puṣṭi. (The letters) *dhaṁ, vaṁ* (should be worshipped) and the garland of wild flowers at the west of the pedestal, the *śrivatsa* (the mark on the chest of lord Viṣṇu) and (the letters) *saṁ, haṁ, laṁ* at the west and (the letters) *chaṁ, taṁ, yaṁ* and the *kaustubha* (the crest-jewel) to the west of it.

7-10. (After having worshipped with) "Obeisance to Ananta", worship should be made below in the order of the ten (forms) of Viṣṇu and the four pitchers representing Mahendra

and others in the east and other directions in the above order of the ten forms (of Viṣṇu). The arches and canopy (should also be worshipped in the same way). After having contemplated the orbs of fire, wind and moon with (their respective) letters in order, one should worship the body and then bathe it. One should then contemplate on the subtle form of the self in the sky, submerged in the white nectar that flows from the disc of the moon. That is the eternal seed of one's self that has been consecrated by the flood. One should thus resolve the spirit that is being produced in the self.

11-16. Then one should do the location of twelve letters (after saying) "I am verily Viṣṇu produced (again)". The heart, head, tuft, armour and weapons should be located (respectively) on the chest, head, tuft, back and eyes. Then the weapons should be located on the two hands. Then one would have a divine body. One should do this location on the body of the disciple in the similar way (as it has been done) on one's self as well as the deity. The worship done for Hari on the heart is known to be *anirmālyā* (without remnant) and that done in a circle as *sanirmālyā* (together with remnant). The disciples with their eyes covered should throw the flower (on the images) (at the commencement of the worship). On which images the flower falls that name should be given to them. Then the disciples should be seated on the left and sesamum, rice and ghee should be offered (as oblation). After having made one hundred and eight oblations, (one should do) thousand (oblations) for the purification of the body. One should do more than hundred (oblations) for the limbs of the images of the nine compartments. After having made the final (oblation) the preceptor should initiate them (the disciples). He has to be respected by them with riches etc.

## CHAPTER TWO HUNDRED AND TWO

### *Different flowers used in Worship*

*Fire-god said :*

1-2. Lord Hari gets pleased with flowers, perfumes, incense, lamps and offerings. I shall describe you flowers which

are fit and unfit for the god. *Mālātī* is the excellent flower. *Tamāla* (flower) confers enjoyment and emancipation. *Mallikā* (jasmine) destroys all sins. (The flower) *yūthikā* gets the world of Viṣṇu.

3. *Atimukta* will also get the same fruit. The *pāṭalā* (flower) conveys one to the world of Viṣṇu. One gets the world of Viṣṇu with the *karavīra* (flowers). One becomes fortunate with *jaṣṭā* (flowers).

4. One would reach the world of Viṣṇu with the *pāvanti*, *kubjaka* and *tagara* (flowers). (One would reach) the world of Viṣṇu with the *karnīkāra*. There would be destruction of sin with *kurunṭha*.

5-6. One will have an excellent position with lotuses, *ketaki* and jasmine. One would reach the world of Hari with *bāṇa* flowers, *barbara* and *kṛṣṇā*. Similar result would be got by *aśoka*, *tilaka* and *aṣṭarūṣabhava*. The leaves of *bilva* would confer liberation. One will have the supreme position with the leaves of *samī*.

7-11. One would reach the world of Viṣṇu with the *bhṛṅga-rāja*. One would have same fruits with the leaves of *tamāla*. The black and white basil, white lotus, blue lotuses, lotus, red lotus are meritorious. Lord Hari (gets pleased) with a garland of hundred lotuses. One would get enjoyment and emancipation and destruction of sin with *nīpa*, *arjuna*, *kadamba*, *vakula*, fragrant *kimśuka*, *munīpuṣpa*, *gokarṇa*, *nāgakarṇa*, *sandhyā* flower, *bilva*, *rañjani*, *ketaki*, *kūṣmāṇḍa*, *timira*, *kuśa*, *kāśa*, *śara*, *dyūta* etc., *maruvaka* leaves and other fragrant (leaves and flowers). The god would get pleased with all (that is offered) with devotion. A flower is more meritorious than a lakh of gold and a garland, more than a crore times.

12-15. It would be three times more meritorious with the forest flowers than with the flowers from one's own garden or another's garden. One should not worship lord Viṣṇu with withered or broken (flowers) or (flowers) having more than the usual parts. (One would reach) hell (by worshipping) with *kāñcanāra*, *unmatta*, *girīkarnīkā*, *kuṣṭaja śālmaliyā* and *śirīṣa*. Lord Hari (is pleased) with *sugandha*, *brahma*, lotuses and blue lotuses. Lord Hara is worshipped with *arka mandāra* (and) *dhustūra* flowers. One should not offer *Kuṣṭaja*, *karkāṣṭi* flowers

and *ketaki* for Śiva. (One should not use) *kūsmāṇḍa*, *nimba* and wild flowers without fragrance (in worship).

16-18. One would get enjoyment and emancipation by worshipping gods with the eight flowers of gestures such as non-violence, conquest of senses, forbearance, knowledge, compassion and learning. Non-violence is the first flower. (The second) flower is the control of senses. Compassion for the beings is (said to be) all flowers. The flower of tranquility excels. Quietitude is a flower and penance is a flower. Meditation is the seventh flower. Truth is the eighth flower. Lord Keśava is pleased with these flowers.

19-23. When lord Hari is worshipped with these flowers, he certainly gets pleased. O Excellent among men ! There are other external flowers. When lord Viṣṇu is worshipped with devotion together with compassion, he gets pleased. Water is the flower for Varuṇa. Ghee, milk and curd (are the flowers) for Soma. Food etc. (are the flowers) for Prajāpati (Brahmā) and incense and lamp for Fire (god). The fifth flower is the fruits and flowers of the forest. The *kūśa*, roots etc. are the flowers of the earth. Fragrant sandal is that of the Wind (god). Earnestness is the flower for lord Viṣṇu. These are always the eight flowers. The seat, the form, the five limbs (such as the heart etc.) and Viṣṇu are the eight flowers. (Worship should be made with the names) Vāsudeva and others for Viṣṇu and Īśāna and others for Śiva.

## CHAPTER TWO HUNDRED AND THREE

### *The nature of hell*

*Fire-god said :*

1-5. I shall describe hells. One does not go to them if he worships lord Viṣṇu with flowers and other things. A man gets released from his life forces at the end of his life even though he does not wish for it. A man gets released from his life on account of some case such as water, fire, poison, weapon, hunger, illness and fall from a mountain. One takes another body to be



experienced as a result of one's own acts. One who has committed a sin would experience grief and one who does good (deeds) would experience happiness. One is led to the God of Death by the dreadful messengers of God of Death through the southern gate if one has taken evil path. Pious men (would be taken) by the western and other (doors). (They are) cast into hells by the servants being ordered by the God of Death. On account of piety one is led to heaven according to the words of Vasiṣṭha.

6-9. The killer of a cow is tormented for a lakh of years in the *mahāvici* (one of the hells). The killer of a brahmin (would be tormented) in a well-heated copper pot (for the same period). One who steals the land would be slowly tormented in the *raurava* (hell) till the great deluge. One who kills a woman, child or the old (is tormented) in the dreadful *mahāraurava* (hell) till (the period of) fourteen Indras. One who sets fire to the house, ground etc. is burnt for a *kalpa* (432 million years of mortals). Thieves would fall into the *tāmisraka* hell. They would be pierced by the attendants of the God of Death with spears etc. for many *kalpa* periods. Then they would be tormented in the *mahatāmisraka* hell by serpents, leeches etc.

10-11. One who kills his mother would be struck by swords in the *asīpatravana* (forest where the trees have leaves as sharp as swords) for many *kalpa* periods as long as the earth (remains). One who has burnt men would be burnt in muddy region with gravel etc. One who has eaten sweet food alone will suffer in *kākola* (hell) eating the excreta of insects.

12. One who has discontinued (doing) five sacrifices<sup>1</sup> (would suffer) in *kuṭṭala* hell eating urine and blood. One who has eaten the forbidden food would take blood in the filthy hell.

13. One who afflicts others would be tormented in the hell *tailapāka* like sesamum. One who kills a person who has sought refuge would be cooked in the *tailapāka*.

14. One who withholds gifts at the sacrifice and who sells wine would be thrown into the hell *nirucchvāsa*. Similarly,

1. To be performed by a householder—*brahmayajña*, *pitryajña*, *daiva-pitryajña*, *bhūtajajña* and *nryajña* respectively denoting teaching, libation to manes, oblation to gods, offering made to spirits and feeding guests.

one who lies (would be thrown) into the great hell *vajrakavāṭa*.

15. Evil-minded persons (would suffer) in (the hell) *mahājvāla*; one who has cohabited the forbidden woman (would suffer) in (the hell) *krakaca*, the doer of mixed sins in (the hell); one who strikes at other's weakness would suffer in hells *guḍapāka* and *pratoda*.

16. The killer of an animal (would be thrown) into an alkaline lake. One who steals the land (would be placed) under a current as sharp as a razor. One who steals a cow or gold (would be thrown) into (the hell) *amburiṣa*. One who cuts a tree (would be put) in (the hell) *vajrasastraka*.

17. One who steals wine would be put into *paritāpa* (hell) and one who steals other's wealth into *kālasūtra* (hell). One who eats flesh in excess (would be thrown) into *kaśmala* (hell). One who does not offer the rice-balls (for the manes) (would be put) into *ugragandha* hell.

18. One who receives a bribe (would be tormented) in (the hell) *durdhara*. One who cohabits women taken captive (would suffer) in the hell (called) *mañjūṣa*. One who censures scriptures (would be thrown) in the unstable hell *loha*.

19-20. One who bears false witness (would be put) in (the hell) *pūtivaktra*. One who steals wealth and one who kills a child, woman or the old and one who afflicts a brahmin would suffer in (the hell) *karāla*. A brahmin who drinks wine (would suffer) in (the hell) *vilepa*. Those who have caused breach (of friendship) (would be put) into (the hell) *mahātāmra*.

21. One who cohabits others' wives (would enter) (the hell) *sālmala* (and embrace) glowing iron or stone. Similarly, a woman cohabiting many men would do.

22-23. Those who cohabit their mothers and daughters, those who have cut the tongue (of others), those who have looked (at others' wives) with lustful eyes and those who have plucked the eyes would be thrown into a heap of charcoal. Thieves would be pierced with razors. One who eats flesh (would be made) to eat his own flesh. One who practises fasting for (the stipulated) months would not go to hell. So also one who practises the vow on the eleventh day and the *bhīṣmapañcakavrata* (would not go to hell).

## CHAPTER TWO HUNDRED AND FOUR

*Mode of practising the vow of fasting for stipulated months*

*Fire-god said :*

1-2. I shall describe the vow (known as) fasting for a month, that is the most excellent among (the vows). After having done the sacrifice relating to (lord) Viṣṇu and got the command of the preceptor and knowing one's own strength with (the practice of) *kṛcchra* etc., O Sage ! a forester or an ascetic or a woman or a widow should fast for a month.

3-5. One should undertake to observe this vow for thirty-two days after having fasted on the eleventh day of the dark fortnight of (the month of) *āsvina* (October-November). "O lord Viṣṇu ! Commencing from this day until you get up (from sleep) I shall worship you without taking food for thirty days. O Viṣṇu ! (this vow would be) till you get up in the (months of) *āsvina* and *kārttika*. Let not my vow be incomplete if I happen to die in the middle."

6-9. (Lord Viṣṇu should be worshipped thrice with fragrant flowers after bathing thrice. The person practising the vow should repeat the songs of lord Viṣṇu and contemplate (on him). He should avoid vain discussion and should avoid desire for wealth. He should not touch someone who is not practising the vow. He should not enter into conversation with those addicted to vices. He should dwell in temple for thirty days. The observer of the vow should worship the brahmins on the twelfth day and feed them. After completing vow and paying fees, he should break the fast. One would get enjoyment and emancipation for thirteen *kalpas* (a *kalpa* is equal to 432 million years) by practising thus.

10-12. He should do the sacrifice relating to Viṣṇu and worship thirteen brahmins. He should give them as many pairs of clothes, vessels, seats, umbrellas, metal rings, pairs of sandals, upper cloth and sacred threads. All these things should also be given to another brahmin being permitted by them. After having worshipped golden lord Viṣṇu on the bed, he should worship his own form with clothes and other things.

13-15. Then he should tell brahmins, “O Brahmins ! I am going to the world of Viṣṇu being freed from all sins by the grace of lord Viṣṇu. I am becoming lord Viṣṇu himself”. (The brahmins should say), “O One with divine wisdom ! You go to the faultless place of lord Viṣṇu by this vehicle and remain there spotless bearing the form of lord Viṣṇu”. Then that bed should be offered to the preceptor. One who practises thus would elevate hundreds of his family and take them to the world of Viṣṇu.

16-18. That country in which there is a person observing fast for a month, would become spotless. What to speak about the family in which there is one who fasts for a month ! Seeing the person practising a vow fallen into a swoon, one should make him drink milk and clarified butter. These things would not nullify the vow. The ghee is allowed by the brahmins, and milk, water, roots are beneficial remedies (administered) by the preceptors. Lord Viṣṇu is the maker of all remedies. Hence he will make the vow complete.

## CHAPTER TWO HUNDRED AND FIVE

### *Mode of performing the Bhiṣmapañcakavrata*

*Fire-god said :*

1. I shall describe the *Bhiṣmapañcaka*,<sup>1</sup> that is the foremost among the vows and that which yields everything. It should be done on the eleventh day in the bright fortnight in *kārttika*.

2. (The observer of the vow) should bathe thrice (daily) for five days and satisfy gods and manes with five kinds of grains and sesamum. He should worship lord Hari silently.

3. Having bathed the deity with the five things got from a cow and with the five sweet things, sandal paste should be be-smearred and *guggulu* should be burnt along with ghee.

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1. The five days from the eleventh to the fifteenth of the bright half of *kārttika* said to be sacred to Bhiṣma. See chapter 205 below.

4. A lamp should be offered. Food offering should be made day and night. He should then repeat (the syllable) “*Om* obeisance to Vāsudeva” one hundred and eight times.

5. The performer of the vow should then make oblations of sesamum and rice dipped in ghee with the sacred syllable of six letters along with the word ‘oblations.’

6-8. He should worship the feet with lotuses (on the first day), the knee and thigh with the *bilva* leaves on the second day, the navcl with the *bhr̥ṅgarāja* on the third day, with the *bāṇa*, *bilva* and *jaṭā* (flowers) on the fourth day and with *mālati* on the fifth day. The votary should lie down (only) on the (bare) floor. (He should use) cowdung on the eleventh day and cow’s urine, curd and milk (on the subsequent days). (He should use) five things got from a cow on the fifth day. He should take food only in the night on the full moon day. The votary would get enjoyment and emancipation.

9. After having practised the (*Bhīṣmapañcaka*) Bhīṣma reached lord Hari. That is why (it is known as) *Bhīṣmapañcaka*. One should worship lord Brahmā and fast while practising the vow.

## CHAPTER TWO HUNDRED AND SIX

*Mode of offering water of libation to the venerable sage Agastya*

*Fire-god said :*

1-4. (Sage) Agastya (is verily lord) Viṣṇu. After having worshipped him one would reach lord Viṣṇu. When the Sun has not entered (the constellation) Virgo one should offer libation to Agastya for three days and one-third part of a day after having fasted and worshipped him. An image of the sage (Agastya) made of the *kāśa* flower should be located in a pot at (the time of) nightfall and that image in the pot should be worshipped. He should then remain awake in the night. “O Agastya ! The foremost among sages ! A multitude of brilliance ! Great-minded person ! You accept with your wife this worship done by me” . After having invoked the presence (of

(of the sage) with libation, he should worship him with sandal and other things.

5-13. After having led (the image) near the water tank in the morning libation should be offered. "O One having the colour of *kāśa* flower ! Born of Fire and Wind (gods) ! Son of Mitra and Varuṇa !-Born in the pitcher !<sup>1</sup> Obeisance be to you ! That Agastya by whom Ātāpi was eaten as also Vātāpi<sup>2</sup>, the great demon and the ocean was dried, may he be present before me. I am praying to (the sage) Agastya with my deeds, mind and speech. Being desirous of attaining the other world, I shall pray to the son of Mitra, born in a different continent and most dear to the gods. Kindly accept the sandal that is the king among the trees. May you accept the garland, that is the destroyer of sins, the vessel of piety, wealth, desire and liberation and that which confers fortune, health and prosperity. O Lord ! Let the incense be accepted. You make my devotion steady. You confer on me the desired boon and also auspicious position in the next (place) (got) by the celestials and demons. O Excellent among the sages ! Conferer of all the desired fruits ! This libation has been offered by me together with clothes, rice, fruits and gold. I make known to (sage) Agastya that which I have raised with my mind. I offer libation with fruits. You accept libation, O Great Sage !" Agastya being thus excavated with the spades (gave) men the desired progeny and strength. (The sage) with fierce splendour along with his chaste wife nourished the two ears. He then conferred blessing on the celestials.

14. "O Daughter of a king !<sup>3</sup> Obeisance to you, the wife of the sage (Agastya) ! One who is a great devotee ! O Governess of the celestials ! Accept libation. O Lopāmudrā ! One who is famous !

15-16. Libation should be offered to Agastya together with a vessel containing five gems, gold and silver and enclosed by seven kinds of grains as well as curd and sandal. (The above libation should be done) by women and *śūdras* without (the reci-

1. When the seed of Mitra and Varuṇa fell at the sight of the nymph Urvaśī, part of it fell into a jar and part into water. From the former arose Agastya, hence called 'born of the pitcher'.

2. They were brothers, both demons.

3. Daughter of the king of Vidarbha.

tation of) the sacred syllables. “O Agastya ! Foremost among the sages ! A multitude of splendour ! Bestower of all things !”

17. After having accepted this worship of mine you retreat in peace. One has to forego a kind of grain, a variety of fruit and a kind of taste for the sake of Agastya.

18. Then the brahmins should be given food (as well as) ghee, sweet gruel and sweet balls. Cows, clothes and gold should be given to them as fees.

19. That pitcher should be given to a brahmin together with gold and its mouth being covered by another vessel containing ghee and sweet gruel.

20. All would get all things by offering libation for seven years. A woman (would get) children and fortune and a girl (would get) a husband born to a king.

## CHAPTER TWO HUNDRED AND SEVEN

### *Mode of performing Kaumudavrata*

*Fire-god said :*

1. The Kaumudavrata, which has been described<sup>1</sup> by me, should be practised in the bright (fortnight) in *āsvayujī*. After fasting on the eleventh day, lord Hari should be worshipped for a month.

2. (One should resolve as follows): “I shall practise the *Kaumudavrata* taking food only once (daily) in the brightfort night in *āsvina* after repeating (the name of) Hari for a month, for the sake of enjoyment and emancipation”.

3-4. After fasting, he should worship lord Viṣṇu, after having besmeared the lord with sandals, agallochum and saffron with lotus, blue lotus flowers or white lotuses or *mālatī* (flower). (He should offer) a lamp with oil silently. Offering of sweet gruel, cakes and sweet balls (should be made) day and night.

5. “*Om* obeisance to Vāsudeva”. Having made the offering (with this syllable) (the vow) should be completed. Food and other things should be given to a brahmin. The fast for a month would continue until the lord wakes up. (If it is continued) beyond that (it would get) greater benefit.

1. See Ch. 198 13-14.

## CHAPTER TWO HUNDRED AND EIGHT

*Rules and regulations relating to vows and gifts in general*

*Fire-god said :*

1-3. I shall describe briefly the vows and gifts in general. Whichever vow or whichever gift or whichever article or the routines in whichever time such as the first lunar day and other days, on days such as the (Sunday), in asterisms such as the *kṛttikā*, in *viṣkumba* (a particular combination) etc., in the (constellations) aries etc. and at the time of the eclipses, lord Viṣṇu is the governing deity for all these materials, and time. Sun, Īśa, Brahmā, Lakṣmī and all others are the manifestations of lord Viṣṇu.

4-12. The vow, gift, worship and other acts done for him would yield all things. “O lord of the universe ! You come here. (Here are) seat, water for washing the feet, waters of libation, the sweet drink, water for sipping, bathing, clothes, perfumes, flower, incense, lamp and offerings. Obeisance to you.” This is the common statement in worship, vow and giving gift. The statement for giving a gift is similar. Listen to me. “Today I offer this article dedicated to Viṣṇu to such and such a brahmin belonging to such and such a *gotra*. I offer this gift to you for the appeasement of all sins, for increasing the longevity and health, for increasing the fortune, for furthering the progeny in the *gotra*, for conquest, wealth, piety, desire for prosperity, the removal of that sin, and release from mundane existence. For the sake of the accomplishment of this gift I am giving to you only. May the lord, the master of the world, get permanently pleased with this. O Lord of sacrifice, gift and vow ! Give me knowledge, fame and other things. Give me piety, desire, wealth and emancipation, that which is wished by the mind”. Whoever reads this collection of vow and gift daily, would get the desires fulfilled, would become pure and get enjoyment and emancipation. The vows which should be practised under the auspices of different lunar days, weekdays, asterisms, positions of the sun, astral combinations and Manu and the like should not be practised by worshipping god Vāsudeva in one and the same way.



## CHAPTER TWO HUNDRED AND NINE

*Rules relating to gifts*

*Fire-god said :*

1. Listen to me. I shall describe the charities that would bestow enjoyment and emancipation. One who does acts of charity (such as digging wells etc.) would get all things.

2. (Digging) reservoirs, wells and tanks, (constructing) temples, giving food and (establishing) gardens are (known to be) *pūrtadharmā*, that confers emancipation.

3. Performing *agnihotra* (a kind of sacrifice), penance, truth, protecting scriptures, serving guests, (doing) *vaiśvadeva* (an offering made to the gods Viśvedevas) are said to be *iṣṭa* that take one to heaven.

4. The gift (made) at the time of the eclipse of planets and (that offered) at the time of the entry of the Sun from one constellation to another, gift made on the twelfth lunar days etc. (are also) *pūrta*, which also take one to heaven.

5-7. A gift at the (proper) place, time and (to a proper) person would be of crore merits especially in the transit of the Sun on the tropics, on the equinox, at the (time of) *vyatipāta*, at the waning of the day, at different days beginning the cycles of period, at the transit of the Sun from one constellation to another, on the fourteenth days, on the eighth days, on the full-moon days, on the twelfth days, at the time of *aṣṭakas* (a collection of three days beginning from the seventh day after the full moon), at the time of sacrifices, festivals and marriages, at the Manu-periods, at the *vidhṛti* (*yoga*), on having had a bad dream and when a good brahmin has been got.

8-12. Otherwise it is desired that a gift (has to be bestowed) always upon those on whom one has the faith to do. Tropical (periods are) two, equinoxes (are) two making up four. The eightysix (auspicious periods are)—the four *viṣṇupadis*<sup>1</sup>, the twelve transits of the Sun from one constellation to another (and) the transit of the Sun in virgo, gemini, pisces and sagittarius. The eightysix (periods) are said to have eightysix times merits (than ordinary periods). The two summer and winter solstices

1. They are taurus, leo, scorpio and acquarius.

are meritorious when it has come and when it has not come i.e., thirty *nādis*<sup>1</sup> in cancer and twenty in capricorn respectively. When the Sun stays in the libra or aries (it would be) ten (*nādis*) in both. In the eightysix (periods) described already sixty *nādikās* (are auspicious after the Sun's entry). Among the auspicious periods of *viṣṇupadi* sixteen (*nādis*) before and after (are auspicious).

13. It is said to be the *vyatipāta* if the Sunday morning occurs in (the asterisms) *śravaṇa*, *aśvani*, *dhaniṣṭhā* and *āśleṣā*.

14-15. The *kr̥ta* (*yuga*) began on the ninth day in the bright fortnight in *kārttika*, the *tretā* (*yuga*) on the third day in the bright (fortnight) in *vaiśākha*, the *dvāpara* (*yuga*) on the new-moon day in the month of *māgha* and the *kali* (*yuga*) on the thirteenth day of the dark (fortnight) in *nabhasyaka* (*bhādrapada*). One has to know them thus. One should also know the periods of Manu and others thus.

16-19. Gifts made on the ninth day of the white (fortnight) in *aśvayuk*, the twelfth day in *kārttika*, the third day in *māgha* and *bhādrapada*, the new-moon day in *phālguna*, the eleventh day in *pauṣa*, the tenth day in *āṣāḍha*, the seventh day in the month of *māgha*, the eighth day of the dark (fortnight) in *śrāvaṇa*, the full-moon day in *āṣāḍha*, and similarly fifteenth day of *kārttika*, *phālguna* and *jyaiṣṭha*, the three *aṣṭakas*<sup>2</sup> in the later part of *āgrahāyaṇi* (December-January) and the eighth day known as the *aṣṭaka* confer undecaying benefits.

20. (In the same way one should give gifts in the auspicious periods) at sacred places like Gayā, (the river) Gaṅgā and Prayāga and temples etc. Gifts should be made without being requested. But knowledge, wealth and girls (should) not (be given as gifts thus).

21. Gift should be made facing the east and the gift should be received facing the north. (By this) the longevity of the giver increases and that of the recipient does not decrease.

22-26. (In general) (the name of) the *gotra* of the recipient and their own selves are repeated and the gift is made (by the givers). In the case of giving away a girl in marriage (the name of) the three (*gotras*) (should be repeated). Gift should be given after bathing and worshipping the deity (along) with (the reci-

1. One *nādi* is equal to 24 minutes.

2. The collection of seventh, eighth and ninth days after full moon.

tation of) the *vyāhrtis* (the syllables *bhū* etc. of the *gāyatri mantra*) together with water. Gold, horse, sesamum, elephant, servant, chariot, earth, house, girl and tawny, cow are the ten great gifts. The money got by one's learning, valour, penance, means of a girl, by officiating as a priest and through the disciple is (said to be) *sulka* (fees, or bride's-price etc.). All the wealth acquired by following some trade or work is also (known as) *sulka*. All that which was got by usury, agriculture and trade and that obtained as a favour and the one got by gambling, dice, stealing etc. and similar heroic pursuits (are said to be acquired) by some device. The three kinds (of acquisition) have three different kinds (of fruits).

27. Woman's property is said to be of six kinds—*adhyagni* (gift made to a woman at the time of marriage), *adhyāvāhanika* (gift made to a woman at the time of leaving her father's house for her husband's house), gift made (by the husband) out of love or affection and gifts got from the brother, mother or father.

28. Brahmins, warriors and tradesmen (have their own) wealth. (But) a *sūdra* (will have) by their favour. One should not give as gift cow, house, bed and women to many.

29-30. If one promises to give a gift and does not give, it would kill hundred of generations. Whatever little merit one has acquired should be made to the gods, preceptors, mothers and fathers with one's effort. The wealth that has been given (as a gift) with a view to have something in return (would be) useless.

31-33. Piety is accomplished by faith. Even water given (to the thirsty gets) undiminishing (merit). One is said to be an excellent person (to receive a gift) if he is endowed with knowledge, good conduct and quality, avoids doing harm to others and protects and saves the ignorant. A gift made to the mother is hundred times (meritorious than the others), and that to the father is thousand times (meritorious). The gift given to the daughter (gets) endless (merits) and that to the sister (gets) undecaying (merits). A gift (given) to a creature (is) of equal merit and that (given) to a sinner (is) of great merit.

34-38. (A gift) to (a person of) the mixed caste (is) two times (meritorious), a gift to a *sūdra* (is) four times (meritorious), to a *vaiśya* (is) eight times (meritorious) and to a *kṣatriya* is sixteen

times (meritorious). I shall describe (the merits of giving a gift) to a brahmin. (Gift made) to one who has [studied] the scriptures is hundred times (merit-worthy), to one who imparts the scriptures is of endless (merit). It is said that gift (given) to the priest and the officiating priest is of undecaying (merit). Gift given to those devoid of wealth and to a sacrificer would be of limitless (merit). A brahmin who does not do penances and study and has desire to accept gift would get drowned along with that just like a practitioner together with the stone in the floods. After bathing and touching (waters) properly one should accept the gift after becoming pure and restraining senses. The recipient of the gift should always repeat the *sāvītri* (*gāyatri*). Then the deity should be glorified together with the materials.

39-48. The recipient should utter the complimentary words loudly after having received from an excellent brahmin, (in a soft voice) (after receiving) from a *kṣatriya* (warrior), in a low voice (after receiving) from a *viśa* (tradesman) and mentally (after receiving) from a *śūdra*. (I shall describe the deities of different things). All (the gods) are the presiding deities for (the gift of) protection. Viṣṇu is the deity of the earth. Girl, servant and female servant are said to be governed by Prajāpati. An elephant is also governed by Prajāpati. The deity for the horse is Yama (god of Death). Similarly all the one-hoofed animals and the buffalo are governed by the God of Death. Nirṛti (is the presiding deity) of the camel, Śiva is that of a cow, Fire-god is that of a goat, Varuṇa is that of a ram, Hari is that of a boar, Wind-god is that of forest animals, Varuṇa for the tank, (Varuṇa) for vessels of water such as the pot etc. and gems got from the ocean, Fire-god for gold and iron, Prajāpati for food grains and cooked food, Gāndharva for fragrant material, Bṛhaspati for dress, Wind-god for all birds, Brahmā for knowledge and its accessories, Sarasvatī for books etc., Viśvakarmā for sculpture, Vanaspati for the trees etc. The deities of the materials make up the body of Hari. Aṅgiras is said to be the deity of umbrella, antelope-skins, bed, chariot, seat, sandals and vehicle. All ammunitions, weapons, banners etc. (are governed) by all the gods. A house also (is governed) by all the gods. (Lord) Viṣṇu is the presiding deity of all things.

49-54. Or Śiva may be (the presiding deity) because there is no other article besides the above. One should mention the

name of the material and say that "I am giving". Then water should be given on the hand. This is known to be the procedure in all gifts. (The receiver) should say "(Lord) Viṣṇu is the giver. (Lord) Viṣṇu is the materials. I am receiving." Wishing the welfare of the giver is the duty of the recipient (that confers) the two fruits of enjoyment and emancipation. One may accept gift from all for protecting the preceptors and servants and also to propitiate gods and manes. But he should not get satisfied with that. Money should not (be taken) from a *śūdra* for the sake of sacrifice. The benefit of that would reach the *śūdra*. Molasses, butter-milk and juices etc. may be accepted by an anchorite from a *śūdra*. A brahmin struggling for his existence may accept gift from all. If the brahmins are associated with fire and sun there cannot be any defect in teaching performing sacrifice or by accepting a gift from a prohibited person.

55. (A gift) is given in the *kṛtayuga* by approaching the person, is given in the *tretāyuga* after inviting (the person concerned). (A gift is made) in the *dvāparayuga* to one who seeks and in the *kaliyuga* to one who follows and begs.

56-63. Water should be poured on the ground after mentally resolving to give to a suitable person. The ocean has its limit. But there is no limit for the gift. (I shall give) to such and such a person belonging to such and such a *gotra*, who is a good soul, and a proper person who is learned in the *Vedas* and its accessories at the time of the eclipse of the Moon and Sun, at the entry of the Sun into a constellation, at the sacred places of great merit such as the Ganges, Gayā, Prayāga etc. "I make a gift of such and such an article for which Viṣṇu and Śiva and others, are the presiding deities for the sake of (getting) children, grand children, house, fortune, wife endowed with good qualities and for the increase of fame, learning, desire, fortune and health and for the destruction of all sins and for getting heaven, enjoyment and emancipation. I give this to you. May lord Hari (identical with) Śiva, the destroyer of spate of evils belonging to the heaven, sky and earth be pleased. May you be the conferer of the world of Brahmā on me for the sake of getting the piety, wealth and desire. I offer gold as fee to such and such a brahmin of such and, such a *gotra* for the sake of making this gift established". All gifts should be made with this sentence for giving a gift.

## CHAPTER TWO HUNDRED AND TEN

*Sixteen great gifts*

*Fire-god said:*

1-4. I shall describe all the gifts. The great gifts (are) sixteen. (The gift known as) the *tulāpuruṣa*<sup>1</sup> is the first. (The others are) gift of *hiranyagarbha*, *brahmāṇḍa kalpavṛkṣa* (celestial tree). The fifth one (is the gift of) thousand cows. (The gift of) golden *kāmadhenu* (the celestial cow) (is the sixth one). The seventh one (is the gift of) golden horse. (The other gifts are) the golden horse and chariot and the golden elephant and horse. Then (the remaining gifts are) five ploughs and (the gift of) earth, *viśvacakra*, *kalpalatā*, the excellent seven oceans, *ratnadhenu* and *mahābhūtaghaṭa*. (The gift) should be given on an auspicious day.

5. Gift should be given to a brahmin after having worshipped gods in a circle in a shed. Listen to me. I shall describe ten gifts (known as) *merudāna* (heaps of different things).

6. The best gift is that of a thousand *droṇas* (a measure) of grains. The rest are successively half (the quantity) of the preceding ones. An excellent gift of a mountain of salt should be given (consisting of) sixteen *droṇas*.

7. An excellent (gift) of a mountain of molasses would be of ten *bhāras* (a measure). The rest (would be) successively half of the preceding ones. An excellent hill of gold would be of thousand *palas* (a measure of weight) and the rest as that (described above).

8. A hill of sesamum would be of ten *droṇas* (the rest being) duly five and three *droṇas*. The hill of cotton would be twenty, ten and five *bhāras* (respectively).

9. An excellent hill of ghee would be twenty pots of ghee. An excellent hill of silver (would be) ten thousand *palas*.

10-12. (An excellent) hill of sugar (would be) eight *bhāras* and the medium (would be) half that (and the inferior still half that. I shall describe the ten cows by giving which one would get enjoyment and emancipation. The first one would be the cow of molasses and the next one would be the cow of ghee. The third one is the cow of sesamum and the fourth one cow of

1. gold, jewel or other valuable things equal to a man's weight given to a Brāhmaṇa as a gift.

water. (The others are) cow of milk, cow of honey, cow of sugar, cow of curd and the cow of juices. The tenth one is the cow in its natural form. This is said to be the rule (governing the ten cows).

13-18. In the case of liquid materials given as the cow, they should be in the form of the pots. But they should be a heap in the case of other (materials). One should place a deer skin of four cubits (length) on the ground besmeared with cow dung with the neck (part) on the east. *Darbha* should be spread everywhere. Similarly (a seat) should be made for the calf with the tender skin of *eṇaka* (a kind of black antelope). The cow together with the calf should be arranged such as it faces the east and the feet point to the north. An excellent gift of cow of molasses would always be of four *bhāras* (out of which) the calf should be of one *bhāra*. The middle type is known to be of two *bhāras* (for the cow) and half a *bhāra* for the calf. The last type should be one *bhāra* (for the cow) and a quarter (*bhāra*) for the calf. Otherwise (the gift may be made) according to the molasses and wealth one may have. One *māṣa* (a measure) is five *kṛṣṇa-lakas* (seed of the *guñja* plant). One *suvarṇa* is equal to sixteen *māṣas*. One *pala* is equal to four *suvarṇas*. One *tulā* is known to be one hundred *palas*. A *bhāra* would be twenty *tulās*. One *droṇa* (is equal to) four *āḍhaka*.

19-22. The cow and the calf both made of the molasses should be covered by a thin white cloth. The ears (should be made of) pearl oyster, the feet of sugarcane and the eyes of pure pearls. The veins (should be made of) white thread, the woollen blankets (for spreading) of white wool, the backside with copper vases, the hairs with white chowrie, the two eye-brows with coral, the breast with butter, the tail with silken cloth, the milk pails made of bronze and the pupils with sapphire. The ornaments on the horns should be made of gold and the hoofs of silver. The teeth should be of different kinds of fruits and the nose of sandal.

23-29. O Brahmin ! After having made ready the cow, it should be worshipped with these sacred syllables. "That goddess who is the fortune of all beings and who remains in the celestials may in the form of the cow give me peace. The (goddess) Rudrāṇī is always dear to lord Śaṅkara and remains in the body, may that goddess in the form of the cow dispel my sin. That one who is on the chest of (lord) Viṣṇu

and who is the *Svāhā* for the fire, who is the energy of the moon, sun and star, that is of the form of the cow O Goddess of Fortune ! May that cow which is the fortune of the four-faced one (Brahmā), the god of wealth and the guardian deity of the world, be the conferrer on me. You are the *svadhā* (oblation of food) for all the manes and the *svāhā* for the partakers of sacrifices. Hence you are the cow that removes all sins. Hence you get me peace". The cow that has been sanctified thus should be given to a brahmin. The same procedure (holds good) for the (offerings) of all kinds of cows (mentioned already). After having obtained the benefits of all sacrifices one (would become) pure and get enjoyment and emancipation.

30-34. One should give as a gift a cow having golden horns, silvery hoofs, of good conduct and having udders with bronze, with milk and decked with cloth together with the fees. One who gives such a cow would stay in heaven for as many years as the number of hairs (on its body). If it is a tawny (cow) it would again elevate seven generations (of the giver). One who gives a cow having golden horns, silvery hoofs and bronze attached udders together with fees befitting one's capacity would get enjoyment and emancipation after giving. By giving a cow with a calf, i.e., a cow that is delivering a calf, one would reach heaven and stay there for so many years as the number of hairs (on the body of the cow). It should be given as laid down before. A cow and a calf should be given as a gift by one that is about to die as (laid down) before. (He should say) "There is the dark *Vaitaraṇī* river at the dreadful entrance to (the place of) the God of Death. I am giving this black cow in order to cross that *Vaitaraṇī*."

## CHAPTER TWO HUNDRED AND ELEVEN

### *Different kinds of gifts*

*Fire-god said :*

1. One who has ten cows should give one. One having hundred cows should give ten cows. A person having a thousand cows should give hundred. All yield the same benefit.