

पराशर स्मृतिः  
प्रथमोऽध्यायः  
श्रीगणेशायनमः  
तत्रादौ धर्मोपदेशं तल्लक्षणञ्चाह

SRI PARASHARA SMRITHI

ADHYAYA-1  
SRI GANESHAYA NAMAHA

अथातो हिमशैलाग्रे देवदारुवनालये  
व्यासमेकाग्रमासीनमपृच्छन्नृषयः पुरा १

Now to begin. – On the top of the snowy hill, in the hermitage of the Devadaru grove, the Rishis of yore interrogated Vyasa, who was seated, rapt in thought.

मानुषाणां हितं धर्मं वर्तमाने कलौ युगे  
शौचाचारं यथावच्च वदसत्यवती सुतः २

2. Expound, O son of Satyavati ! the law, which is for the good of mankind, in the present Kali age; and the practice of purification, such as it ought to be.

तच्छ्रुत्वर्षिवाक्यं तु सशिष्योऽङ्गचर्कसन्निभः  
प्रत्युवाच महातेजाः श्रुतिस्मृतिविशारदः ३

3. Hearing the above saying of the Rishis, (he) the adept in the Veda and the Smriti, and exceedingly bright, like a kindled fire or the sun, who was attended by his pupils, said in reply,

न चाहं सर्वतत्त्वज्ञः कथं धर्मं वदाम्यहम्  
अस्मत्पितैवप्रष्टव्येति व्यासः सुतोऽब्रवीत् ४

4. " I have not the knowledge of the whole of the truth.  
How can I venture to expound the law ? It is our father  
who should be asked." Thus said Vyasa, the son.

ततस्तर्षयः सर्वे धर्मतत्त्वार्थकाङ्क्षिणः  
ऋषिं व्यासं पुरस्कृत्यगता बदरिकाश्रमम् ५

नाना पुष्पललाकीर्णं फलवृष्कैरलंकृतम्  
नदी प्रस्रवणोपेतं पुरयतीर्थोपशोभितं च ६

मृगपक्षिनिनादाढ्यं देवतायतनावृतम्  
यक्षगन्धर्वसिद्धैश्च नृत्यगीतैरलंकृतम् ७

5. 6, 7. Then all those Rishis, desirous to obtain correct  
law, proceeded, under the lead of the Rishi Vyasa,  
to the Badrika hermitage, (a spot) crowded with various  
trees, beautified by flowers and fruits, diversified by rivers  
and rills, ornamented with holy bathing-places, resonant  
with the voice of beasts and birds, studded with temples, and  
enlivened by the dance and music of Yakshas, Gandharvas  
and Siddas

तस्मिन्नृषिसभा मध्ये शक्तिपुत्रं पराशरम्  
सुखासीनं महातेजा मुनिमुख्यगणावृतम् ८

कृताञ्जलिपुटो भूत्वा व्यासस्त्वृषिभिः सह  
प्रदक्षिणाभिवादैश्च स्तुतिभिः समपूजयत् ९

8 & 9. There, Vyasa, accompanied by the Rishis, by putting together both his palms and by cir cum ambulation, obeisances and laudatory speeches, paid respects to Parasara, the son of Shakti, seated at his ease in the midst of an assemblage of Rishis, and surrounded by a host of Munis of the highest rank.

ततः संतुष्टहृदयः पराशरमहामुनिः  
आहसुस्वागतं ब्रूहीत्यासीनो मुनिपुङ्गवः १०

10. Now, with a gladdened heart, the great Muni Parasara, pre-eminent among Munis, thus spoke without rising from his seat, " Tell(me) about your safe arrival."

कुशलं सम्यगित्युक्त्वा व्यासः पृच्छत्यनन्तरम्  
यदि जानासि भक्तिं मे स्नेहाद्वा भक्तवत्सल ११

धर्मकथयमे तातानुग्राह्यो ह्यहं तव

श्रुता मे मानवा धर्मा वासिष्ठा काश्यपास्तथा १२

गर्गेया गौतमीयाश्च तथाञ्जोशनसास्मृताः

अत्रेर्विष्णोश्च संवर्तात्दक्षादङ्गिरसस्तथा १३

शातातपाञ्च हारीताद्याज्ञवल्क्यात्तथैव च

आपस्तम्बकृता धर्मा शङ्खस्य लिखितस्य च १४

कात्यायनकृताश्चैव तथा प्राचेतसान्मुनेः

श्रुता ह्येते भवत्प्रोक्ताः श्रुत्यर्था मे न विस्मृताः १५

11 to 15. Vyasa having said " (All are) well," thus interrogated him :

" If thou art aware of my reverence (for thee), or from affection, O thou affectionate to persons revering thee ! expound the law to me, for I am, father, an object of kindness to thee. The rules of law expounded by Manu have been heard by me, and those by Vasishtha and by Kasyapa, and by Garga and by Gautama and by Usanas ; the laws of Atri and Vishnu and Samvarta and Daksha and Angira and Shatatapa and Harita and Yajnavalkya, and Katyayana and

Prachetas and Apastamba ; and the laws of Shankha and Likhita,

अस्मिन्मन्वन्तरे धर्माः कृतत्रेतादिके युगे  
सर्वे धर्माः कृते जाताः सर्वे नष्टाः कलौ युगे १६

16. " All these (laws) have been heard (by me as they were) expounded by thee ; they embody the sense of the veda ; (they) have not been forgotten by me. (They are) the laws for the four ages, the Krita, the Treta, and the rest, forming parts of this Manvantara.

चातुर्वर्ण्यसमाचारं किञ्चित्साधारणं वद  
चतुर्णामपि वर्णानां कर्तव्यं धर्मकोविदैः १७

17. " All laws arose in the Krita age ; all have vanished in the Kali age. Expound a part of the rules of conduct fit for the four castes, such as are common (to all).

ब्रूहि धर्मस्वरूपज्ञसूक्ष्मं स्थूलं च विस्तरात्  
व्यासवाक्यावसाने तु मुनिमुख्यः पराशरः १८  
धर्मस्यनिर्णयं प्राहसूक्ष्मं स्थूलं च विस्तरात्  
शृणु पुत्रप्रवक्ष्यामि शृण्वन्तु मुनयस्तथा १९

18 & 19. " Likewise, thou proficient in the nature of law, expound in detail, both in its manifest and in its recondite forms, the law to be followed by those among all the four castes who are skilled in the knowledge of law."

At the end of the words of Vyasa, Parasara the chief of Munis, in detail expounds the law (as) settled, both in the manifest and in the recondite forms.

" Listen, my son, and let the Munis also hear."

कल्पे कल्पे क्षयोत्पत्त्या ब्रह्मविष्णुमहेश्वराः  
श्रुतिस्मृतिसदाचारनिर्णेतारश्च सर्वदा २०

20. " In each Kalpa (the deities) Brahma and "Vishnu and Shiva, and the expounders of the Veda, the Smrithis invariably perish, and are born again.

न कश्चिद्वेदकर्ता च वेदं स्मृत्वा चतुर्मुखः  
तथैवधर्मान्स्मरति मनुः कल्पान्तरेऽन्तरे २१

21. " The author of the Veda there is none ; (he) the four-faced (God), at each succeeding revolution of a Kalpa, recalls to mind the Veda ; and so does Manu remember the law (at each succeeding revolution of a Kalpa).

अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरे युगे  
अन्ये कलियुगे नृणां युगरूपानुसारतः २२

22. " In conformity to the character of the age, the rules of law (suitable) for men differ from age to age. The rules for the Krita differ from the Treta rules ; the Dvapara laws are not identical with the Kali rules.

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते  
द्वापरे यज्ञमेवाहुः दानमेवकलौ युगे २३

23. " Self-mortification is the rule in the Krita age ; knowledge is said (to be the same) in the Treta ; in the Dvapara, (they) say sacrifice (to the gods to be) the sole (rule) ; and charity alone in the Kali age.

कृते तु मानवा धर्मास्त्रेतायां गौतमाः स्मृताः  
द्वापरे शाङ्खलिखिताः कलौ पाराशराः स्मृताः २४

24. " For the Krita are suited the laws of Manu ; for the Treta, those by Gautama (are) prescribed ; for the Dvapara those by Shank and Likhita ; for the Kali, those by Parasara are prescribed.

त्यजेद्देशं कृतयुगे त्रेतायां ग्राममुत्सृजेत्  
द्वापरे कुलमेकं तु कर्तारं तु कलौ युगे २५

25. " In the Krita, one should quit a country itself ; one should quit a village in the Treta ; in the Dvapara (one should shun) only the particular family ; but in the Kali, one should shun the perpetrator alone (of an offence).

कृते सम्भाषणादेव त्रेतायां स्पर्शनेन च  
द्वापरे त्वन्नमादाय कलौ पतति कर्मणा २६

26. " In the Krita sin is incurred by one who converses (with a sinner) ; in the Treta by one who touches (the sinful man) ; in the Dvapara by taking the sinner's food ; in the Kali by a (sinful) act (alone).

कृते तात्कालिकः शापः त्रेतायां दशभिर्दिनैः  
द्वापरे चैकमासेन कलौ संवत्सरेण तु २७

27. " A curse in the Krita takes effect the moment it is uttered ; in the Treta (it does so) in ten days' time ; in the Dvapara, in the course of a single month ; in the Kali, however, it takes a year.

अभिगम्य कृते दानं त्रेतास्वाहूय दीयते  
द्वापरे या च मानाय सेवया दीयते कलौ २८

28. \*' In the Krita (the donor himself) comes up to (the donee) and makes the gift ; in each succeeding Treta age, (the donee) is invited and the gift is made ; in the Dvapara, the gift is made to one who asks for it ; in the Kali, however, gifts are made in exchange for service done.

अभिगम्योत्तमं दानमाहूयैव तु मध्यमम्  
अधमं या च मानाय सेवादानं तु निष्फलम् २९

29. " Excellent is the gift, made on coming to the donee's side ; the gift after invitation is of the middling kind ; gift to a suitor is of a low character ; but gift for service (rendered) is fruitless.

जितो धर्मो ह्यधर्मेणसत्यं चैवानृतेन च  
जिताश्चौरैश्च राजानः स्त्रीभिश्च पुरुषाः कलौ ३०  
सीदन्ति चाग्निहोत्राणि गुरुपूजा प्रणश्यति  
कुमार्यश्च प्रसूयन्तेऽस्मिन्कलियुगे सदा ३१

30 & 31. "Religion has been overthrown by irreligion ; and truth indeed by that which is false ; kings have been overpowered by thieves ; males have been subdued by females ; the worship of fire is dying out ; respect to superiors is ceasing to be seen ; and maidens are becoming mothers : this is what invariably happens in the age of Kali.

कृते त्वस्थि गताः प्राणास्त्रेतायां मांसमाश्रिताः  
द्वापरे रुधिरं चैव कलौ त्वन्नादिषु स्थिताः ३२

32. " Life in the Krita has its seat in the bones ; in the Treta it has its seat in the flesh ; in the Dvapara the blood is the seat of life ; in the Kali, however, life is dependent upon food and the like.

युगे युगे च ये धर्मास्तत्रतत्रचये द्विजाः  
तेषां निन्दा न कर्तव्या युगरूपा हि ते द्विजाः ३३

33. " Special are the rules of conduct for each cyclical age ; and the regenerate castes are guided by the rules that govern the age ; no censure (therefore) can attach to them ; for the regenerates conform to the spirit of the age."

अहमद्यैवतत्सर्वमनुस्मृत्यब्रवीमि वः  
चातुर्वर्ण्यसमाचारं शृण्वन्त्वृषिपुङ्गवाः ३५

34. The saints have explained what other capabilities are special for each particular age. And the expiation prescribed by Parasara too is practiced (in actual life).

युगे युगे तु सामर्थ्यं शेषं मुनिविभाषितम्  
पराशरेणचाप्युक्तं प्रायश्चित्तं विधीयते ३४

35. " I shall this very day bring to my remembrance the whole of the same, und shall propound it to you. Let the leaders of the saints (literally the bull-like saints) listen to the approved law, which should be followed by a society observing the rule of castes."

पराशरमतं पुरयं पवित्रं पापनाशनम्  
चिन्तितं ब्राह्मणार्थायधर्मसंस्थापनाय च ३६

36. Holy is the work composed by Parasara; it leads . to well-being and destroys sins ; properly construed, it settles the duties of the Brahman caste, and establishes the religion of all the rest.

चतुर्णामपि वर्णानामाचारो धर्मपालकः  
आचारभ्रष्टदेहानां भवेद्धर्मः परान्मुखः ३७

37. A blameless life, that fosters righteousness, is what is proper for all the four castes. Righteousness turns its back to those whose bodies are defiled by a blamable life.

षट्कर्माभिरतो नित्यं देवतातिथिपूजकः  
हुतशेषं तु भुञ्जानो ब्राह्मणो नावसीदति ३८

38. A Brahman, who is given to observe the six duties of his caste, who worships the deities and hospitably receives the guests ; whose meals consist of what remains after



(daily) offerings made (on the fire), has never to suffer from misery or want.

संध्या स्नानं जपो होमो देवतातिथिपूजनम्  
आतिथ्यं वैश्वदेवं च षट्कर्माणि दिने दिने ३६

39. Ablution and prayer, inaudible recitation (of sacred words), burnt- offerings, the worship of gods, hospitality to guests unexpectedly come, and offerings made in the name of the Visvadevam, – these are the six duties to be performed every day,

इष्टो वा यदि वा द्वेष्यो मूर्खः पण्डितैववा  
सम्प्राप्तो वैश्वदेवान्ते सोऽतिथिः स्वर्गसंग्रमः ४०

40. When a Brahman has performed the duty of offering to the Visvadevam, if an unexpected guest arrives, – be he a favourite, be he an object of hate, be he a dunce, be he a learned man – he is the very bridge for crossing over to the seats of bliss.

दूराध्वोपगतं श्रान्तं वैश्वदेवोपसथितम्  
अतिथिं तं विजानीयान्नातिथिः पूर्वमागतः ४१

41. He should be considered as a true unexpected guest, who has come over from afar, fatigued in body, after the performance of the rite for the Visvadevam ; – one arrived prior thereto is not an unexpected guest.

नैकग्रामीणमतिथिं संगृहीत कदा च न  
अनित्यमागतो यस्मात्तस्मादतिथिरुच्यते ४२

42. Never should one belonging to the selfsame village be accepted as an unexpected guest. His name atithi (lit., having no date fixed) arises from the fact of his having arrived unexpectedly.

अतिथिं तत्रसम्प्राप्तं पूजयेत्स्वागतादिना  
अर्घ्यासनप्रदानेन पादप्रक्षालनेन च ४३

43. To an unexpected guest arrived at the house, one should address words of welcome ; and he should be honored with the offer of a seat, and of water for washing his feet.

श्रद्धया चान्न दानेन प्रियप्रश्नोत्तरेण च  
गच्छन्तं चानुयानेन प्रीतिमुत्पादयेत्गृही ४४

44. The householder should gladden the guest by showing him respect, by the offer of food accompanied with pleasant words ;" and by following him (for some little distance), when he departs (from the house of the host).

अतिथिर्यस्यभग्नाशो गृहात्प्रतिनिवर्तते  
पितरस्तस्यनाश्नन्ति दशवर्षाणि पञ्च च ४५

45. Where a guest goes back from a person's house, ' - his hope of a welcome unfulfilled, - the forefathers of the householder do not eat, during the period of ten years and five.

काष्ठभारसहस्रेणघृतकुम्भशतेन च  
अतिथिर्यस्यभग्नाशस्तस्यहोमो निरर्थकः ४६

46. Where a guest is disappointed in his hopes - useless are the burnt-offerings made by the host, although he may burn a thousand loads of wood and a hundred jars of ghee.

सुक्षेत्रे वापयेद्वीजं सुपात्रे निक्षिपेद्धनम्  
सुक्षेत्रे च सुपात्रे च ह्युप्तं दत्तं न नश्यति ४७

47. The seed should be sown on excellent soil ; wealth should be bestowed on a worthy recipient ; for what is sown on excellent soil, - what is bestowed on a worthy recipient - is never lost,

न पृच्छेद्गोत्रचरणे न स्वध्यायं श्रुतं तथा  
हृदये कल्पयेद्देवं सर्वदेवमयो हि सः ४८

48. (A guest) should not be asked his family or his clan ;  
[Lit., his gotra] he should not be questioned  
as to learning or knowledge. [But the host] should take  
him to be a god himself ; for, in him are united all the gods.

अपूर्वः सुव्रती विप्रो ह्यपूर्वश्चातितिहिर्यथा  
वेदाब्भ्यासरतो नित्यं तावपूर्वो दिने दिने ४९

49. Fresh is a Brahman who lives a strictly religious  
life ; and similarly fresh is an unexpected guest ; (and also)  
he who delights in a constant study of the Veda ; these  
three are fresh from day to day.

[By 'fresh' seems to be meant that ' one never should weary of  
them ; these three should be always acceptable and welcome'.]

वैश्वदेवे तु सम्प्राप्ते भिक्षुके गृहमागते  
उद्धृत्यवैश्वदेवार्थं भिक्षुकं तु विसर्जयेत् ५०

50. At the hour of the offering for the Visvadevam, if a  
religious mendicant arrives at the house – one should take  
a portion from the intended offering to the visvadevas, –  
should give it as alms, and as a parting gift. [Lit. should  
dismiss the mendicant, having given the alms.]

यतिश्च ब्रह्मचारी च पक्वान्न स्वामिनावुभौ  
तयोरन्नमदत्त्वा तु भुक्त्वा चान्द्रायणं चरेत् ५१

51. The religious mendicant, and the religious student,  
these two are the lords of the food that has been cooked.  
Giving them no food, and eating himself, one should observe  
(as a penance) the lunar fast.

\* Lit. with pleasant enquiries, I. e., whether any more food would be  
welcome to the guest, and so forth.

[The 'lunar fast,' called the \* Chandrayana,' consists in the re-  
duction of a mouthful every succeeding day, till on the day of the  
full moon the meal is reduced to a single mouthful.]

दद्याच्च भिक्षा त्रितयं परिव्राड्ब्रह्मचारिणाम्  
इच्छया च ततो दद्याद्विभवे सत्यवारितम् ५२

52. To the mendicant and the student, one should give three alms in all ; then he may give at his option as much as his wealth permits.

यति हस्ते जलं दद्याद्भैक्षं दद्यात्पुनर्जलम्  
तद्भैक्ष्यं मेरुणा तुल्यं तज्जलं सागरोपमम् ५३

53. He should pour water on the mendicant's palm ; then he should place the alms upon his hand ; and water again. The alms so given equal the Meru in bulk ; the water is comparable to the ocean itself.

[The meaning is : Such alms are as efficacious in point of religious merit as if he had given a quantity equal in bulk to the mountain Meru, - the golden mountain on the top of which is situated Indra's heaven.]

यस्यछत्रं हयश्चैव कुञ्जरारोहमृद्धिमत्  
ऐन्द्रं स्थानमुपासीततस्मात्तं न विचारयेत् ५४

54. If an unexpected guest has got an umbrella and a horse ; he should be welcomed without hesitation ; (for by doing so) the householder goes to the place of Indra, where he mounts on elephants and enjoys riches.

वैश्वदेवकृतं पापं शक्तो भिक्षुर्व्यपोहितुम्  
न हि भिक्षुकृतान्दोषान्वैश्वदेवो व्यपोहति ५५

55. If a fault be committed in performing the rite for the Visvadevam, the fault is repaired by (proper hospitality to) a religious mendicant ; if a fault, however, be committed with regard to that hospitality, it is not repaired by the rite for the Visvadevam.

अकृत्वा वैश्वदेवं तु भुञ्जते ये द्विजाधमाः  
सर्वे ते निष्फला ज्ञेयाः पतन्ति नरकेऽशुचौ ५६

56. The regenerate men who eat their meals, not having performed the rite for the Visvadevam, are born as crows ; their food by no means should be partaken.



वैश्वदेवविहीना ये आतिथ्येन बहिष्कृताः  
सर्वे ते नरकं यान्ति काकयोनिं व्रजन्ति च ५७

57. Those despicable members of the regenerate caste, who eat their meals, not having performed the rite for the Visvadevam – they all should be taken as abortive beings and they fall into an impure hell.



पापो वा यदि चण्डालो विप्रघ्नः पितृघातकः  
वैश्वदेवे तु सम्प्राप्तः सोऽतिथिः स्वर्गसंक्रमः ५८

58. Those who do not perform the rite for the Visvadevam, or the rite of hospitably receiving guests, – they all are destined to go to hell, and in the next existence are born as crows.



यो वेष्टितशिरा भुङ्क्ते यो भुङ्क्ते दक्षिणामुखः  
वामपादे करं न्यस्य तद्वै रक्षांसि भुञ्जते ५९

59. To eat one's meals with his head wrapped round, or with his face towards the south, or with his hand on his left foot, or while he is standing up – is to imitate the manners of the Rakshasa class of beings.



अव्रता ह्यनधीयाना यत्रभैक्षचरा द्विजाः  
तं ग्रामं दण्डयेद्राजा चोरभक्तप्रदो हि सः ६०

60. The king must punish the village where brahmanas take alms without doing austerities and vedic study as it is a theft.



क्षत्रियो हि प्रजा रक्षन्शस्त्रपाणिः प्रदण्डवान्  
निर्जित्यपरसैन्यानि क्षितिं धर्मेणपालयेत् ६१



61. A king of the Kshatriya caste should arm himself, and have his troops ; should protect his people ; should overcome the forces of a hostile king ; and rule the State in the way prescribed by law.



पुष्पं पुष्पं विचिनुयान्मूलच्छेदं न कारयेत्  
माला कारेवारामे न यथाङ्गारकारकः ६२

62. Whether it be a robber, or a Chandala (the lowest of all the castes), or an enemy, or a parricide, – any one arrived at the time of the rite for the Visvadevam, is to be welcomed as a guest, who is like a bridge for crossing over to the seats of bliss.



लाभकर्म तथा रत्नं गवां च परिपालनम्  
कृषिकर्म च वाणिज्यं वैश्यवृत्तिरुदाहृता ६३

63. To invest money on interest, to be a jeweller, to tend cattle, tillage and trade, – these are declared as occupations for the Vaisya caste,



शूद्रस्य द्विजशुश्रूषा परमो धर्मोच्यते  
अन्यथा कुरुते किञ्चित्तद्भवेत्तस्य निष्फलम् ६४

64. The highest virtue for a Shoodra is to serve the members of the regenerate castes. Fruitless for him is everything else that he may do.

लवणं मधुतैलं च दधितक्रं घृतं पयः  
न दुष्येच्छूद्रजातीनां कुर्यात्सर्वेषु विक्रयम् ६५



65. Salt, honey and oil, curded milk, whey, and milk all these are not polluted by the touch of persons of the Shoodra caste. Shoodra may sell these to all the castes.

विक्रीणन्मध्यमांसानि ह्यभक्षस्य च भक्षणम्  
कुर्वन्न गम्यागमनं शूद्रः पतति तत्क्षणात् ६६

❖ 66. By selling Wine and meat, by consuming prohibited foods, cohabiting with prostitutes a shoodra falls from his caste.

❖

कपिलाक्षीरपानेन ब्राह्मणी गमनेन च  
वेदाक्षरविचारेण शूद्रश्चाण्डालतां व्रजेत् ६७

❖ 67. By drinking the milk of a tawny cow, by cohabiting with a woman of the Brahman caste, by discussing the sense of the words of the Veda, a Shoodra becomes a Chandala (Lowest sect)

❖

इति पाराशरे धर्मशास्त्रे प्रथमोऽध्यायः

Here ends the First Chapter of Parasara.

## SECOND CHAPTER

### DUTIES OF HOUSEHOLDER:

अतः परं गृहस्थस्य कर्माचारं कलौ युगे  
धर्मं साधारणं शक्त्या चातुर्वर्ण्यश्रमागतम् १  
तं प्रवक्ष्याम्यहं पूर्वं पराशरवचो यथा  
षट्कर्मसहितो विप्रः कृषिकर्म च कारयेत् २

1. 2. Now, I shall explain, conformably to what Parasara formerly propounded, the law relating to the duties and observances prescribed for a householder, in the age of Kali ; also the rules of conduct, which, being common to all, are suited to the four castes and stages of life, so far as they are able to follow.

A Brahman who regularly performs the six ceremonies, may also betake himself to agriculture.

[The six ceremonies have been enumerated in ch. I., S'loka 39. Madhava says that the causal form ' karayet,' in connection with the

practice of agriculture allowed in the Kali to the priestly class, has a special meaning : – he says that a Brahmana must employ ploughmen of the lower caste in carrying on his agricultural operations ; he is not permitted himself to hold the plough.]

क्षुधितं तृषितं श्रान्तं बलीवर्दं न योजयेत्  
हीनाङ्गं व्याधितं क्लीबं वृषं विप्रो न वाहयेत् ३

3. An ox that is hungry, or thirsty, or fatigued, should not be harnessed (to a plough) . A bull wanting in a limb, or diseased, or impotent, should not, by a Brahman, be made to work.

सथिराङ्गं बलीवर्दः तृप्तं सुनर्दं षण्ढवर्जितम्  
वाहयेद्विषसस्यार्धं पश्चात्स्नानं समाचरेत् ४

4. An able-bodied bull, free from disease, well-fed and hearty, and not impotent, should be made to work for half the day. Then should one give the bull a wash.

जप्यं देवार्चनं होमं स्वाध्यायं चैवमभ्यसेत्  
एकद्वित्रिचतुर्विप्रान्भोजयेत्स्नातकान्द्विजः ५

5. Then the Brahman should perform the ceremony of inaudibly reciting the sacred word, the worship of gods, the offering on the fire ; and likewise should he practice the study of the sacred works. Thereafter should he feed one or two or three or four religious mendicants of the Brahman caste.

[The religious mendicants, called the ' Snatakas ' in the original, are said by Madhava to be of nine classes.]

स्वयं कृष्टे तथा क्षेत्रे धान्यैश्च स्वयमर्जितैः  
निर्वपेत्पञ्चयज्ञांश्च क्रतु दीक्षां च कारयेत् ६

6. With the paddy cultivated by himself, or acquired from a field cultivated on his behalf, he should offer the five sacrifices (enjoined in the works on Smriti) ; and should likewise be engaged in celebrating the sacrificial rites, such as the Veda prescribes.



[The five sacrifices are mentioned by Manu in eh. 3, sl. 70.]

तिला रसा न विक्रेता विक्रेता धान्यतत्समाः  
विप्रस्यैवं विधा वृत्तिस्तृणकाष्ठादि विक्रयः ७

7. Sesum seeds, or milk, or honey, or butter, should never be sold ; they may be bartered for equal quantities of paddy. The sale of grass or wood, or the like, is, for a Brahman, a similar means of living.

ब्राह्मणश्चेत्कृषिं कुर्यात्तन्महादोषमाप्नुयात्  
संवत्सरेणयत्पापं मत्स्यघाती समाप्नुयात् ८

8. What sin a fisherman incurs in the course of one full year, – the same is incurred by the driver of a plough-share made of iron in the course of a single day.

अयोमुखेन काष्ठेन तदेकाहेन लाङ्गली  
पाशकोमत्स्य घाती च व्याधः शाकुनिकस्तथा ९

9. A hunter who makes his living by killing beasts ; one who lives by ensnaring them ; a fisherman and a fowler ; as also an agriculturist who makes no gifts (of paddy) :-- all these five incur the same identical sin.

अदाता कर्षकश्चैव सर्वे ते समभागिनः  
वृक्षं छित्वा महीं भित्वा हत्वा च कृमिकीटकान् १०

10. By cutting trees, by rending the earth, and by Destroying insects and worms, what sin is incurred by a tiller of the soil is removed by the sacrifice on the threshing-floor.

[The sacrifice on the threshing floor consists of gifts of paddy at that place.]

कर्षकः खलयज्ञेन सर्वपापैः प्रमुच्यते  
यो न दद्याद्द्विजातिभ्यो राशिमूलमुपागतः ११

11. He who refrains from making gifts to Brahmans, when he stands at the foot of the heaped-up paddy, is a thief ; he is the most wicked of all possible sinners ; he should be proclaimed as a Brahman-killer.

स च उरः स च पापिष्ठो ब्रह्मघ्नं तं विनिर्दिशेत्  
राज्ञे दत्त्वा तु षड्भागं देवानां चैकविंशकम् १२

12. By making a gift of one-sixth part to the sovereign of the land, one twenty-first for the sake of the gods, and one-thirtieth to the Brahman caste, one is freed from all sins.

विप्राणां त्रिंशकं भागं सर्वपापैः प्रमुच्यते  
क्षत्रियोऽपि कृषिं कृत्वा देवान्विप्रांश्च पूजयेत् १३

13. A Kshatriya, likewise, may practice tillage, honoring the gods and the Brahman caste. A 24. For those who died in the course of doing service Vaisya or Shoodra should always take to agriculture, practice arts, and follow trade.

वैश्यः शूद्रस्तथा कुर्यात्कृषिवाणिज्यशिल्पकम्  
विकर्मकुर्वते शूद्रा द्विजशुश्रूषयोज्जिताः १४

14. Abandoning the service of the regenerate castes, the Shoodras who betake to improper occupations become short-lived beings, and undoubtedly go to hell.

भवन्त्यल्पायुषस्ते वै निरयं यान्त्यसंशयम्  
चतुर्णामपि वर्णानामेषधर्मः सनातनः १५

15. This is the eternal rule of life for all the four castes. Here ends the Second Chapter of the Institutes of Parasara.

# इति पाराशरे धर्मशास्त्रे द्वितीयोऽध्यायः

END OF SECOND CHAPTER

## तृतीयोऽध्यायः अशौचव्यवस्थावर्णनम्

THIRD CHAPTER.

Impurity caused by birth and death:

अतः शुद्धिं प्रवक्ष्यामि जनने मरणे तथा  
दिनत्रयेण शुध्यन्ति ब्राह्मणाः प्रेतसूतके १

1. Now I shall speak of the term of impurity resulting on the occurrence of a birth, or a death. Brahmans in three days become pure again, when a relative has died, or has been born.

क्षत्रियो द्वादशाहेन वैश्यः पञ्चदशाहकैः  
शूद्रः शुध्यति मासेन पराशरवचो यथा २

2. A Kshatriya recovers purity in twelve days ; a Vaisya, when fifteen days have passed ; a Shoodra, after the lapse of a month ; this is conformable to what Parasara has said.

उपासने तु विप्राणामङ्गशुद्धिश्च जायते  
ब्राह्मणानां प्रसूतौ तु देवस्पर्शे विधीयते ३

3. So far as the performance of worship is concerned, a Brahman's corporeal frame is (always) held in purity. In the case of pollution by a birth, it is allowable to touch the body of a Brahman who has been polluted by such a cause.

[Madhava says that the word \* worship,' upasana in the original, is

meant for ' the daily prayers and the burnt-offerings.' The whole text means that a relative's birth or death does not so far ill effect a

Brahman with impurity- as to unfit him for performing his daily worship ; and on the birth of a relative to a Brahman, he does not become impure to the extent of being unfit to be touched.]

जातौ विप्रो दशाहेन द्वादशाहेन भूमिपः  
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ४

4. On the occasion of a birth, a Brahman recovers purity in ten days ; a Kshatriya does so in twelve days ; a vaishya at the expiry of fifteen days ; and the purification of a Shoodra takes a month.

[Madhava says that this rule applies to the case where a Sapinda has been born ; while the rule of three days applies where a Samanodaka, a more distant relative than a Sapinda, has been born.]

एकाहाच्छुध्यते विप्रो योऽग्नि वेदसमन्वितः  
त्र्यहात्केवलवेदस्तु द्विहीनो दशभिर्दिनैः ५

5. A Brahman who has studied the Veda, and likewise keeps the sacred household fire, is restored to purity in a single day ; he who has the knowledge of the Veda alone will recover purity in three days ; while he who is without either the Veda or the fire, will remain impure till ten days are over.

जन्मकर्मपरिभ्रष्टः संध्योपासन वर्जितः  
नामधारकविप्रस्तु दशाहं सूतकी भवेत् ६

6. A Brahman who has never received the purificatory rites prescribed from the day of birth, who neglects to perform the threefold daily prayers(sandhya), who is a Brahman in name alone, - must observe ten days of impurity on account of a birth.

एकपिण्डास्तु दायादाः पृथग्दारनिकेतनाः  
जन्मन्यपि विपत्तौ च तेषां तत्सूतकं भवेत् ७

7. If the relatives are sprang from the same progenitor, (but of a higher caste), and from a mother of an inferior caste, the above rule of impurity should be followed by them, when either a birth or a death has taken place.

[In translating this shloka, I have followed Madhava ; but the text of the Rishi is not in its obvious and natural sense capable of that interpretation.]

तावत्तत्सूतकं गोत्रे चतुर्थपुरुषेणतु  
दायाद्विच्छेदमाप्नोति पञ्चमो वात्मवंशजः ८

8. The aforesaid impurity extends as far as three ancestors. With the fourth terminates the Sapinda relationship ; and so with the fifth born in the same family, (and with the rest).

चतुर्थे दशरात्रं स्यात्षण्णशाः पुंसि पञ्चमे  
षष्ठे चतुरहाच्छुद्धिः सप्तमे तु दिनत्रयात् ९

9. If the common ancestor be the fourth in ascent, then the impurity is for ten days ; in the fifth generation, six nights constitute the period thereof ; in the sixth, the purity comes back when four days have passed ; but in the seventh, in three days' time.

भृग्वग्निमरणे चैव देशान्तरमृते तथा  
बाले प्रेते च संन्यस्ते सद्यः शौचं विधीयते १०

10. If the death has happened by fall from a precipice, or in a country other than the native land, or if it be an infant which has died, or an anchorite who had renounced the world, - then the relatives are purified in the course of that very day.

देशान्तरमृतः कश्चित्सगोत्रः श्रूयते यदि  
न त्रिरात्रमहो रात्रं सद्यः स्नात्वा शुचिर्भवेत् ११

11. If information arrives that a person of the same family has died in a country other than his native land, - then the rule of three days or of one day does not obtain ; then the relatives are purified by bathing themselves on that very day.

देशान्तरगतो विप्रः प्रयासात्कालकारितात्  
देहनाशमनुप्राप्तस्तिथिर्न ज्ञायते यदि १२

12. For infants whose teeth had yet to grow, and for such as had an abortive birth, no cremation is ordained, nor any term of impurity, nor libation of water.

कृष्णाष्टमी त्वमावास्या कृष्णा चैकादशी च या  
उदकं पिण्डदानं च तत्र श्राद्धं च कारयेत् १३

13. If the child should perish, while yet in the womb, or should be miscarried, - then the woman has an impurity of as many days, as would be equal to the number of months the child had been in the womb.

अजातदन्ता ये बाला ये च गर्भाद्विनिहसृताः  
न तेषामग्निसंस्कारो नाशौचं नोदकक्रिया १४

14. An abortion taking place before four months are past, is to be called only an ' oozing ' of the womb (miscarriage) it is named a ' fall ' (or abortion) when happening in the fifth month, or in the sixth ; thereafter it is called a parturition. And then for the period of ten days should the impurity last.

यदि गर्भो विपद्येतस्रवते वापि योषितः  
यावन्मासं सथितो गर्भो दिनं तावत्तु सूतकम् १५

15. If an infant has died after teething, or if he has died before the growth of his teeth, but after the performance of tonsure upon him, – then for him cremation is prescribed, and his relatives are impure for full three nights.

आचतुर्थाद्भवेत्स्रावः पातः पञ्चमषष्ठयोः  
अत ऊर्ध्वं प्रसूतिः स्याद्दशाहं सूतकं भवेत् १६

16. From birth till the commencement of teething, impurity ceases on the very day of death ; up to tonsure, impurity lasts for a single night ; it lasts three nights until the investiture with the sacred thread ; thenceforward, the term of impurity is full ten nights.

दन्तजातेऽनुजाते च कृतचूडे च संसथिते  
अग्निसंस्करणे तेषां त्रिरात्रमशुचिर्भवेत् १६

17. A person in his pupilage, and those in whose house offerings are regularly made on the fire ; these are not affected with impurity for birth, provided they refrain from coming into contact.

आदन्तजन्मनः सद्या चूडान्नैषिकी स्मृता  
ट्रिरात्रमा व्रतादेशाद्दशरात्रमतः परम् १७

ब्रह्मचारी गृहे येषां हूयते च हुताशनः  
सम्पर्कं न च कुर्वन्ति न तेषां सूतकं भवेत् १८

20. A person observing a religious vow, a person purified by being engaged in some sacrificial rite, one of a regenerate caste who has set up a sacred fire in his house, and a person whose services are in requisition by the king – these, and a sovereign, have no impurity on account of birth.

सम्पर्काद्दुष्यते विप्रो जनने मरणे तथा  
सम्पर्काच्च निवृत्तस्य न प्रेतं नैव सूतकम् १६

18. Nothing but contact can cause to a Brahman an impure state, - whether it be on account of a birth or a death. To one refraining from all contact, there is no impurity, either for birth or for death.

शिल्पिनः कारुका वैद्यादासीदासाश्च नापिताः  
राजानः श्रोत्रियाश्चैव सद्यः शौचाः प्रकीर्तिताः २०

Artists and artisans, physicians, barbers, slaves, male or female, kings, and Brahmans who lead a sanctified religious life, - all these are purified without a moment's delay.

सव्रतः सत्रपूतश्चाहिताग्निश्च यो द्विजः  
राज्ञश्च सूतकं नास्ति यस्यचेच्छति पार्थिवः २१

A person observing a religious vow, a person purified by being engaged in some sacrificial rite, one of a regenerate caste who has set up a sacred fire in his house, and a person whose services are in requisition by the king - these, and a sovereign, have no impurity on account of birth.

उद्यतो निधने दाने आर्तो विप्रो निमन्त्रितः  
तदर्षिभिर्दृष्टं यथाकालेन शुध्यति २२

21. A person, who is about to be engaged in a battle, or who has made preparations for making a gift, or who is in distress, or a Brahman who has been invited to partake a religious feast - these become pure then and there ; - so it has been ordained by the saints, - -as pure as if they had observed the full and prescribed term (of purification).

प्रसवे गृहमेधी तु न कुर्यात्संकरं यदि  
दशाहाच्छुध्यते माता त्ववगाह्यपिता शुचिः २३

22. If a householder, on the occasion of a birth, absolutely refrains from all contact, - then the mother becomes



pure in ten days, while a plunge in the water will render the father pure.

सर्वेषां शावमाशौचं माता पित्रोस्तु सूतकम्  
सूतकं मातुरेवस्यादुपस्पृश्यपिताशुचिः २४

23. Impurity on the ground of death affects all relatives in the same way ; but that for birth affects only the father and the mother; that on the ground of birth affects only the mother ; the father becomes pure by washing himself.

[Madhava explains this text as follows : – So far as incompetency to perform religious rites is concerned, all kinsfolk, whether parents or others, are affected in the same way, if a death occurs. But unfit, ness for being touched is another effect of impurity. This is confined solely to the parents, when there is a birth. Again, the mother remains unfit for being touched till the tenth day, while the father remains so till he takes a wash.]

यदि पत्न्यां प्रसूतायां सम्पर्कं कुरुते द्विजः  
सूतकं तु भवेत्तस्य यदि विप्रः षडङ्गवित् २५

A brahmana is impure if he touches his wife who gives birth to a child eventhough he may be well versed with the six angas of the veda.

सम्पर्काज्जायते दोषो नान्यो दोषोऽस्ति वै द्विजे  
तस्मात्सर्वप्रयत्नेन सम्पर्कं वर्जयेद्बुधः २६

25. These two are destined to reach the very highest of all regions, having penetrated through the solar orb ; – namely, a mendicant who has practised Yoga, and a soldier who has been killed, fighting with his face towards the foes.

विवाहोत्सवयज्ञेषु त्वन्तरामृतसूतके  
पूर्वसंकल्पितं द्रव्यं दीयमानं न दुष्यति २७

Objects are pure eventhough if impurity raises due to birth in marriage or yagyas.They are considered pure.

अन्तरा दशाहस्यपुनर्मरणजन्मनी  
तावत्स्यादशुचिर्विप्रो यावत्तस्यादनिर्दशम् २८

For those who died in the course of doing service to the Brahman caste, or while rescuing women, or cows being carried away by force, or in battles, – the impurity lasts only for a single night.

द्वाविमौ पुरुषौ लोके सूर्यमण्डलभेदिनौ  
परिव्राडयोगयुक्तश्चरणे चाभिमुखो हतः ३०

25. These two are destined to reach the very highest of all regions, having penetrated through the solar orb ; – namely, a mendicant who has practised Yoga, and a soldier who has been killed, fighting with his face towards the foes.

यत्रयत्रहतः शूरः शत्रुभिः परिवेष्टितः  
अक्षयांलभते लोकान्यदि क्लीबं न भाषते ३१

26. Wherever a hero is killed, being surrounded by a number of foes, he reaches regions of undying bliss, – provided he utters no cowardly words.

सम्रयस्तं ब्राह्मणं दृष्ट्वा स्थानाच्चलति भास्करः  
एषमे मण्डलं भित्त्वा परं स्थानं प्रयास्यति ३२

The sun trembles from his place on seeing a brahmana who has taken sanyasa. This sanyasi pierces the solar orb and reaches the ultimate position of brahman.

यस्तु भग्नेषु सैन्येषु विद्रवत्सु समन्ततः  
परित्राता यदा गच्छेत्सच क्रतु फलं लभेत् ३३

27. He who comes forward to protect, when the fighting forces have been routed and are running away on all sides – wins the fruits of a well-performed sacrificial yagya rite.

यस्यछेदक्षतं गात्रं शरमुद्गरयष्टिभिः  
देवकन्यास्तु तं वीरं हरन्ति रमयन्ति च ३४

Celestial damsels seize for themselves, and take  
delight with the hero, whose body is wounded or cut by  
arrows, clubs, or maces.

देवाङ्गनासहस्राणि शूरमायोधने हतम्  
त्वरमाणाः प्रधावन्ति ममभर्ता ममेति च ३५

Thousands of celestial damsels, rush forward in a  
hurry towards a hero killed in battle, each proclaiming, \* He  
is my lord, he is mine.'

यं यज्ञसंघैस्तपसा च विप्राः स्वर्गैषिणो वात्रयथा यान्ति  
क्षणेन यान्त्येवहि तत्रवीराः प्राणान्सुयुद्धेन परित्यजन्तः ३६

The regions which Brahman aspirants after heavenly  
bliss reach by performing many sacrificial rites, and by  
austerities of various forms, – the same seats of bliss are  
attained in an instant's time by valorous men, who meet  
their death while blamelessly fighting on a field of battle.

जितेन लभ्यते लक्ष्मीर्मृतेनापि सुराङ्गनाः  
क्षणध्वंसिनिकायेऽस्मिन्का चिन्ता मरणे रणे ३७

If victorious, wealth is won ; if death results, beauti-  
ful women fall to his share ; since this corporeal frame is  
liable to perish in an instant's time, why should we be shy  
of meeting death on a field of battle ?

ललाटदेशे रुधिरं स्रवच्च यस्याहवे तु प्रविशेच्च वक्त्रम्  
तत्सोमपानेन किलास्यतुल्यं संग्रामयज्ञे विधिवच्च दृष्टम् ३८

If blood oozes out from the forehead, 'while fighting,  
and enters the mouth – that is on a par with a drink of the  
soma juice, for a fight is a religious rite properly performed :  
so it has been represented by the saints.

अनाथं ब्राह्मणं प्रेतं ये वहन्ति द्विजातयः  
पदे पदे यज्ञफलमानुपूर्व्याल्लभन्ति ते ३६

Those excellent Brahmans, who carry the corpse of a friendless Brahman, gain, at every step they take, one by one, all the objects for which a sacrifice is performed.

न तेषामशुभं किञ्चित्पापं वा शुभकर्मणाम्  
जलावगाहनात्तेषां सद्यः शौचं विधीयते ४०

Blessed is their deed. No evil happens to them ; nor do they incur a sin. By plunging in water, they then and there are freed from impurity.

असतोरमबन्धुं च प्रेतीभूतं द्विजोत्तमम्  
वहित्वा च दहित्वा च प्राणायामेन शुध्यति ४१

For (the impurity caused by) carrying to the cremation ground and cremating the corpse of a superior Brahman who has departed this life, without a relative or a friend at his side, – one becomes pure by practising a single Pranayama.

[According to Manu, to repeat the Gayatri thrice, while balding I the breath, is called a pranayama.]

अनुगम्येच्छया प्रेतं ज्ञातिमज्ञातिमेववा  
स्नात्वा सचैलं स्पृष्ट्वाग्निं घृतं प्राश्यविशुध्यति ४२

For voluntarily following a corpse, whether it be that of an agnate or not, – washing with the clothing on, touching the fire, and eating clarified butter, – these are the means of purifying one's self.

क्षत्रियं मृतमज्ञानाद्ब्राह्मणो योऽनुगच्छति  
एकाहमशुचिर्भूत्वा पञ्चगव्येन शुध्यति ४३

Where a Brahman from ignorance follows the corpse of one who belongs to the military caste, he becomes impure for a single night, and purifies himself by eating the fivefold products of a cow.

[These are, milk, curd, clarified butter, cow's urine and cowdung.]

शवं च वैश्यमज्ञानाद्ब्राह्मणे योऽनुगच्छति  
कृत्वाशौचं द्विरात्रं च प्राणायामान्षडाचरेत् ४४

If a Brahman, from ignorance, follows the corpse of a person of the Vaisya caste, he should observe impurity for full two nights, and should then practice six Pranayamas.

प्रेतीभूतं तु यः शूद्रं ब्राह्मणो ज्ञानदुर्बलः  
अनुगच्छेन्नीयमानं त्रिरात्रमशुचिर्भवेत् ४५

If a Brahman, with a feeble knowledge of law, should follow a corpse of the Shoodra caste, while the same is being carried to the burning-ground, he shall become impure for full three nights.

त्रिरात्रे तु ततः पूर्णे नदीं गत्वा समुद्रगाम्  
प्राणायामशतं कृत्वा घृतं प्राश्यविशुध्यति ४६

When the period of three nights is complete, he should repair to a river that falls into the sea ; there a hundred Pranayamas are to be practised by him ; hereafter he eats clarified butter, and restores him to purity again.

विनिर्वर्त्ययदाशूद्रोदकान्तमुपसथितः  
द्विजैस्तदानुगन्तव्यैषधर्मः सनातनः ४७

When the Shoodras have finished all the obsequial rites, and have come to the water's side, then they may be followed by persons of the regenerate caste. This law has prevailed from ancient times.

[Madhava says that the meaning is not 'coming to the water's side ' - but \* when they have ceased to offer libations of water. ']

इति पाराशरे धर्मशास्त्रे तृतीयोऽध्यायः

End of third chapter of Parasara.

## चतुर्थोऽध्यायः अनेकविधप्रकरणप्रायश्चित्तम्

CHAPTER IV.

VARIOUS KINDS OF EXPIATION RITES:

अतिमानादतिक्रोधात्स्नेहाद्वा यदिवा भयात्  
उद्ध्वीयात्स्त्रीपुमान्वा गतिरेषा विधीयते १

1. Whether from excessive pride, excessive wrath, or from affection, or from fear, should a man or a woman hang one's self, - then this is the destiny that awaits him or her.

पूयशोणितसम्पूर्णे त्वन्धे तमसि मज्जति  
षष्ठीर्वर्षसहस्राणि नरकं प्रतिपद्यते २

2. He or she sinks into a region utterly dark, and filled to the brim with pus and blood ; that torment is suffered for sixty thousand years.

नाशौचं नोदकं नाग्निं नाश्रुपातं च कारयेत्  
वोढारोऽग्निप्रदातारः पाशच्छेदकरास्तथा ३

3. For such a being there should be no impurity, no libation of water, no cremation, nor any shedding of tears.

तप्तकृच्छ्रेण शुध्यन्तीत्येवमाहप्रजापतिः  
गोभिर्हतं तथोद्ध्वं ब्राह्मणेन तु घातितम् ४

4. Those who carry the corpse or set it on fire, or cut the rope wherewith the person hanged himself or herself, must

purify themselves by a Taptakrichchhra ; so has Prajapati declared the law to be.

[Taptakrichchhra is a sort of penance; the person observing it must live on clarified butter, milk, and hot water, three days each ; and must inhale hot air for three days.]

संस्पृशन्ति तु ये विप्रा वो ढारश्चाग्निदाश्च ये  
अन्ये ये वानुगन्तारः पाशच्छेदकराश्च ये ५  
तप्तकृच्छ्रेण शुद्धास्ते कुर्युर्ब्राह्मणभोजनम्  
अनडुत्सहितां गां च दद्युर्विप्रायदक्षिणाम् ६

5 and 6. The Brahmans who touch the corpse of a person killed by cows or bulls, or of one who hanged himself, or of one whose death was caused by a person of the Brahman caste; and those who carry the corpse, or set fire to it; or those other persons who follow the corpse ; and also those who cut down the rope ; all should purify themselves by a Taptakrichchhra ; and then a number of Brahmans should be fed by them. By way of a gratuity they should give to a Brahman, a cow accompanied by a bull able to draw a cart.

त्र्यहमुष्णां पिबेद्वारि त्र्यहमुष्णां पयः पिबेत्  
त्र्यहमुष्णां पिबेत्सर्पिर्वायुभक्षो दिनत्रयम् ७  
षट्पलं तु पिबेदम्भस्त्रिपलं तु पयः पिबेत्  
पलमेकं पिबेत्सर्पिस्तप्तकृच्छ्रं विधीयते ८

Hot water should be drunk for three days , hot milk for three ; hot ghee for three ; and air should be the sole subsistence for the next

three days. Seven palas (a pala = 4 tolas) is the quantity of water to be drunk ; three palas that of the milk to be drunk ; a single ' pala is the measure of the ghee. This rule governs the penance Taptakfichchhra

यो वै समाचरेद्विप्रः पतितादिष्वकामतः  
पञ्चाहं वा दशाहं वा द्वादशाहमथापि वा ६  
मासार्धं मासमेकं वा मासद्वयमथापि वा  
अब्दार्धमब्दमेकं वा तदूर्ध्वं चैव तत्समः १०

त्रिरात्रं प्रथमे पक्षे द्वितीये कृच्छ्रमाचरेत्  
तृतीये चैव पक्षे तु कृच्छ्रं सांतपनं चरेत् ११

चतुर्थे दशरात्रं स्यात्पराकः पञ्चमे मतः  
कुर्याच्चान्द्रायणं षष्ठे सप्तमे त्वैन्दवद्वयम् १२

If a Brahman associates with persons degraded by sin, but has been forced to do so against his wish, for five, or ten, or full twelve days ; or for half a month, or a month ; or for a couple of months ; or for half a year, or for one complete year ; at the expiration of the term he becomes degraded as they. He should fast three days, if the association has ended in the first fortnight ; if in the second, the penance should be a Krichchhra ; (a sort of penance extending over twelve continuous days, and consisting in partial or absolute fasts) ; if in the third fortnight, the penance should be a Santapana-krichchhra ; if in the fourth fortnight, the penance is a fast for full ten days ; if in the fifth fortnight, the fast must be for full twelve days; if in the sixth fortnight, a single Chandrayana is the penance; if in the seventh, a double Chandrayana; if in the eighth, he should, for the sake of purity, observe a Krichchhra extending over full six months. As many gold coins must the gratuity be, as there are fortnights in the period the association lasts.

[A gratuity, dakshina, is the money gifted to a Brahmana, without which no religious observance has efficacy.]



शुद्धयर्थमष्टमे चैव षण्मासान्कृच्छ्रमाचरेत्  
पक्षसंख्या प्रमाणेन सुवर्णान्यपिदक्षिणा १३

To be purified observe krichhra for six months. At least in order of a paksha (15 days) with gift of gold.

ऋतुस्नाता तु या नारी भर्तारं नोपसर्पति  
सा मृता नरकं याति विधवा च पुनः पुनः १४

If a woman meets not her lord, on the day that her monthly courses stop, - she after death goes to hell, - and becomes a widow in repeated births.

ऋतुस्नातां तु यो भार्या समिधौ नोपगच्छति  
घोरायां भ्रूणहत्यायां युज्यते नात्र संशयः १५

If the husband meets not his wife on the day that her monthly courses cease, and she be near at hand, he incurs the awful sin of having killed a foetus. There is not the slightest doubt herein.

दरिद्रं व्याधितं मूर्खं भर्तारं यावमन्यते  
सा शुनी जायते मृत्वा सूकरी च पुनः पुनः १६

If a woman despises her husband, because he being either poor, or diseased, or a dunce, - she, after death, is born a bitch, or a sow, again and again.

पत्यौ जीवति या नार्युपोष्यव्रतमाचरेत्  
आयुष्यं हरते भर्तुः सा नारी नरकं व्रजेत् १७

If a woman, during her husband's life, observes a religious vow which involves a fast, that woman thereby shortens her husband's life, and after death goes to hell.

अपृष्ट्वा चैव भर्तारं या नारी कुरुते व्रतम्  
सर्वं तद्राक्षसान्गच्छेदित्येवं मनुरब्रवीत् १८

If a woman performs a religious rite, without taking her husband's consent, it is the Rakshasas who appropriate the whole of that religious rite. This is in conformity to what Manu has said.

बान्धवानां सजातीनां दुर्वृत्तं कुरुते तु या  
गर्भपातं च याकुर्यान्नतां सम्भाषयेत्क्वचित् १९

If a woman does harm to her kinsmen and friends, or if she causes herself to miscarry, no one should hold converse with her.

यत्पापं ब्रह्महत्यायां द्विगुणं गर्भपातने  
प्रायश्चित्तं न तस्याः स्यात्तस्यास्त्यागो विधीयते २०

What sin is incurred in killing a Brahman, abortion causes a sin twice as great ; there is no atonement for that sin. The abandonment of such a woman has been ordained by law.

न कार्यमावसथेन नाग्निहोत्रेणवा पुनः  
सभवेत्कर्मचारडालो यस्तु धर्मपरान्मुखः २१

He who sets his face against righteousness, is but a Chandala by his acts. He gains nothing by being a mendicant, or by worshipping the household fire.

ओषवाताहतं बीजं यस्यक्षेत्रे प्ररोहति  
सक्षेत्री लभते बीजं न बीजीभागमर्हति २२

If seeds be carried either by a stream or by wind

unto the soil of a person's field, and a crop is yielded by the field so sown, the crop will belong to the owner of the soil, not to the person who owned the seeds.

तद्वत्परस्त्रियाः पुत्रौद्वौस्मृतौ कुण्डगोलकौ  
पत्यौ जीवति कुण्डः स्यान्मृते भर्तरि गोलकः २३

Similar thereto are the two descriptions of bastard sons, both begotten on another's wife ; they pass by the names of Kunda and Golaka. The bastard is a Kunda, if the woman's husband lives ; it is a Golaka if begotten after his death.

औरसः क्षेत्रजश्चैव दत्तः कृत्रिमकः सुतः  
दद्यान्मातापितावापि सपुत्रो दत्तको भवेत् २४

A son is either an aurasa (son of the body) ; or a kshetraja (an offspring of one's wife by a kinsman or person duly appointed to procreate issue to the husband) ; or a datta ; (that is, obtained by gifts) ; or a kritima, (I. e., a son made). If either the father or the mother gives, the same is called a given son.

परिवित्तिः परिवेत्ता यया च परिविद्यते  
सर्वे ते नरकं यान्ति दातृयाजकपञ्चमाः २५

An elder brother remaining unmarried while a younger marries, and that same younger brother himself who marries before his elder brother, and the woman who becomes the wife of such a younger brother, together with the person who gives away the bride, and the priest who officiates at the marriage, - all these are doomed to hell.

द्वौ कृच्छ्रौ परिवित्तेस्तु कन्यायाः कृच्छ्रैव च  
कृच्छ्रातिकृच्छ्रौ दातुस्तु होता चान्द्रायणं चरेत् २६

A double Krichchhra is the penance ordained for the said elder brother, a single Krichchhra for the bride herself. He who gave away the bride must perform a Krichchhra and an Atikrichchhra ; while the priest must observe the Chandrayana rite.

कुब्जवामनषण्ठेषु गद्गदेषु जडेषु च  
जात्यन्धे बधिरे मूके न दोषः परिवेदने २७

If the elder brother be a hunchback, a dwarf, a eunuch, an idiot, or hoarse of voice, (probably the word \* gadgada ' here means ' a person of an indistinct utterance, ' like the dumb), or blind from birth, or deaf, or dumb, there is no sin in the younger's marrying first.

पितृव्यपुत्रः सापत्नः परनारी सुतस्तथा  
दाराग्निहोत्रसम्योगे न दोषः परिवेदने २८

If the elder be his paternal uncle's son, or the son of a co-wife of the mother, or the son of another's wife- then the younger has no sin if he disregards him, either in marriage, or in setting up the agnihotra fire.

[For the younger brother to set up his household fire before the elder is a sin ; the setting up of a household fire is in general succeeded by marriage.]

ज्येष्ठो भ्राता यदा तिष्ठेदाधानं नैवकारयेत्  
अनुज्ञातस्तु कुर्वीतशङ्खस्यवचनं यथा २९

Where the elder brother is alive, but hasn't set up agnihotra fire, the younger may do so, being permitted by him. This is in conformity to what Shank has said.

नष्टे मृते प्रव्रजिते क्लीबे च पतिते पतौ  
पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ३०

When her husband is missing, or is dead, or has renounced the world, or is impotent, or has been degraded by sin, - on any of the said five calamities befalling a woman, law has ordained another husband for her.

मृते भर्तरि या नारी ब्रह्मचर्यव्रते स्थिता  
सा मृता लभते स्वर्गं यथा ते ब्रह्मचारिणः ३१

If a woman has led a continent life, after her lord departed this life, she wins a region of bliss after her death, like to the well-known male observers of a celebrate life.

तिस्रः कोट्योर्ध्वकोटी च यानि रोमाणि मानुषे  
तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ३२

If a woman follows her departed lord, by burning herself on the same funeral pile, she will dwell in heaven for as many years as there are hairs on the human frame, - which reach the number of three crores and a half.

व्यालग्राही यथाव्यालं बलादुद्धरते बिलात्  
एवं स्त्रीपतिमुद्धृत्य तेनैव सह मोदते ३३

31. As a snake-catcher seizes a venomous serpent by force, and from within its hole lifts it up ; so does a wife deliver her lord from the torments of hell, and then rejoices [in heaven] with him.

इति पाराशरे धर्मशास्त्रे चतुर्थोऽध्यायः

अथ पञ्चमोऽध्यायः

प्रायश्चित्तवर्णनम्

FIFTH CHAPTER.

EXPIATIONS

वृकश्वानसृगालाद्यैर्दष्टो यस्तु द्विजोत्तमः  
स्नात्वा जपेत्सगायत्रीं पवित्रां वेदमातरम् १

1. If a superior Brahman is bitten by a wolf, or by a dog, or a jackal, or the like, he should wash himself, and should inaudibly recite the Gayatri verse, the holy mother of the vedic hymns.

गवां शृङ्गोदकैः स्नानं महानद्योस्तु संगमे  
समुद्रदर्शनाद्वापि शुना दष्टः शुचिर्भवेत् २

2. A person bitten by a dog is pure again, if he washes himself with water touched with the horns of a cow, or at the confluence of two big rivers, or if he pays a visit to the sea.

वेदविद्या व्रतस्नातः शुना दष्टो द्विजो यदि  
सहिरण्योदकैः स्नात्वा घृतं प्राश्यविशुध्यति ३

3. Should a Brahman sanctified by a knowledge of the veda, by learning and regular observance of religious rites, happen to be bitten by a dog, he washes himself with water touched with gold, then drinks ghee, and becomes pure.

सव्रतस्तु शुना दष्टो यस्त्रिरात्रमुपावसेत्  
घृतं कुशोदकं पीत्वा व्रतशेषं समापयेत् ४

4. If a person happens to receive the bite of a dog, while in course of performing a religious rite, he should fast for full three nights, should swallow ghee, and drink some water touched with the kusa grass, and should then perform the remaining part of the religious rite.

अव्रतः सव्रतो वापि शुना दष्टो भवेद्द्विजः  
प्रणिपत्यभवेत्पूतो विप्रैश्चक्षुर्निरीक्षितः ५

5. If a twice born, whether he leads a strictly religious life or not, is bitten by a dog, let a number of Brahmins be saluted by him, who render him pure by casting their eyes on him.

शुना घ्रातावलीढस्यनखैर्विलिखितस्य च  
अद्भिः प्रक्षालनं प्रोक्तमग्निना चोपचूलनम् ६

6. If a part of the body be smelt, or licked by a dog, or scratched with the nails of the beast, – to wash it with water and to singe it with fire, – are the two courses prescribed by law.

शुना तु ब्राह्मणी दष्टा जम्बुकेन वृकेणवा  
उदितं ग्रहनक्षत्रं दृष्ट्वा सद्यः शुचिर्भवेत् ७

7. If a Brahman woman be bitten by a dog, or a jackal, or a wolf, – the rising stars and planets should be looked at by her, whereby she becomes immediately pure.

कृष्णपक्षे यदा सोमो न दृश्येतकदाचन  
यां दिशं व्रजते सोमस्तां दिशं वावलोकयेत् ८

8. If it be a dark fortnight, and the moon at no moment comes to sight, she should gaze at that part of the heavens, where the moon is known to be travelling at the time.

असद्ब्राह्मणके ग्रामे शुना दष्टो द्विजोत्तमः  
वृषं प्रदक्षिणी कृत्यसद्यः स्नात्वा शुचिर्भवेत् ९

9. If a superior Brahman be bitten by a dog, and there is no other Brahman in the village, he should circumambulate a bull and bathe ; thereby he becomes immediately pure.

चण्डालेन श्वपाकेन गोभिर्विप्रैर्प्रहतो यदि  
आहिताग्निर्मृतो विप्रो विषेणात्महतो यदि १०

दहेत्तं ब्राह्मणं विप्रो लोकाग्रौ मन्त्रवर्जितम्  
स्पृष्ट्वा वोढ्वा च दग्ध्वा च सपिण्डेषु च सर्वथा ११

प्राजापत्यं चरेत्पश्चाद्विप्राणामनुशासनात्  
दग्धास्थीनि पुनर्गृह्यर्क्षिरैः प्रक्षालयेद्द्विजः १२

पुनर्दहेत्स्वाग्निना तु स्वतन्त्रेण पृथक्पृथक्  
आहिताग्निर्द्विजः कश्चित्प्रवसन्कालचोदितः १३

देहनाशमनुप्राप्तस्तस्याग्निर्वसते गृहे  
प्रेताग्निहोत्रसंस्कारः श्रूयतामृषिपुङ्गवाः १४

10 - 14. If a Brahman, who performs agnihotra, be killed by a Chandala, or a SVapaka, or by cattle, or by Brahmans, or if he has committed suicide by poison, his dead body should be burnt by another Brahman, with lowkikagni, (i.e., not the sacred household fire) without reciting the holy mantras. If the body be touched, or carried or burnt, by any person connected by blood with him, - the penance of Prajapatya should thereafter be observed by that person, with the permission of other Brahmans. Then the Brahman should take out and wash with milk the calcined bones ; and then with his own holy fire, while reciting the hymn proper for his tribe, separately burn the same once again. If a Brahman, who had his sacred fire, should depart this life by the fiat of fate while dwelling in a foreign country, and his sacred fire yet subsists in his house, hear, most excellent Saints, the sacred regulation relating to his cremation rite.

कृष्णाजिनं समास्तीर्यकुशैस्तु पुरुषाकृतिम्  
षट्शतानि शतं चैव पलाशानां च वृन्ततः १५



चत्वारिंशच्छिरे दद्याच्छतं करण्डे तु विन्यसेत्  
बाहुभ्यां शतकं दद्यादङ्गुलीषु दशैवतु १६

शतं तु जघने दद्यादिद्विशतं तूदरे तथा  
दद्यादष्टौ वृषणयोः पञ्चमेध्रे तु विन्यसेत् १७

एकविंशतिमूरुभ्यां द्विशतं जानुजङ्घयोः  
पादाङ्गुलीषु षड्दद्याद्यज्ञपात्रं ततो न्यसेत् १८

15 - 18. Let the hide of a black antelope be spread ;  
let the figure of a man be made with kusa grass ; let seven  
hundred leaves be gathered with their footstalks intact ;  
let forty of these be placed on the head of the figure ; ten  
upon the throat ; one hundred on the two arms ; and ten  
upon the fingers ; one hundred on the hip ; two hundred on  
the belly ; eight on the two testicles ; five on the male  
organ ; twenty- one on the two thighs ; two hundred on the  
knees and the legs ; and six on the toes of the feet. Let  
the sacrificial vessels be then arranged.

शम्यं शिशने विनिःक्षिप्यारणीं मुष्कयोरपि  
जुहूं च दक्षिणे हस्ते वामे तूपभृतं न्यसेत् १९

कर्णे चोलूखलं दद्या पृष्ठे च मुसलं न्यसेत्  
उरसि क्षिप्यदृषदं तण्डुलाज्यतिलान्मुखे २०

श्रोत्रे च प्रोक्षणीं दद्यादाज्यस्थलीं तु चक्षुषोः  
कर्णे नेत्रे मुखे घ्राणे हिरण्यशकलं न्यसेत् २१

19 - 21. The vessel shamyā should be placed on the male

organ, and the wood for generating the frictional fire(arani) on the two testicles ; the vessel juhu on the right hand ; the vessel upabhrat on the left hand ; the mortar on his back, as also the pestle ; the stone slab on the chest ; rice, ghee and sesamum seed upon the mouth ; the water vessel upon his ear ; the vessel for holding the ghee on his eyes. A piece of gold should be placed on his ear, eyes, mouth and nose.

अग्निहोत्रोपकरणमशेषं तत्रनिक्षिपेत्  
असौ स्वर्गायलोकायस्वाहेत्येकाहुतिं सकृत् २२

दद्यात्पुत्रोऽथवा भ्राताप्यन्यो वापि च बान्धवः  
यथा दहनसंस्कारस्तथा कार्यं विचक्षणैः २३

22 - 23. At the spot one should bring together all the requisites for a burnt sacrifice ; and should make an offering with the recitation of the hymn, which begins with the words - ' asau svargaya lokaya lokaya, svaha.' This offering should be made either by a son, or by a brother, or by any kinsman of the deceased. The observances are the same as followed when a burnt sacrifice is performed. This ought to be done by persons learned in law.

ईदृशं तु विधिं कुर्याद्ब्रह्मलोकगतिः स्मृता  
दहन्ति ये द्विजास्तं तु ते यान्ति परमां गतिम् २४

अन्यथा कुर्वते कर्मत्वात्मबुद्ध्या प्रचोदिताः  
भवन्त्यल्पायुषस्ते वै पतन्ति नरकेऽशुचौ २५

24. When the observances conform to what has been said above, the dead man undoubtedly reaches the abode of the supreme Being(brahma loka). And the Brahmans who burn him are destined to attain the highest bliss.

25, But if they rely upon their own understanding, and are led to adopt a different course, they are sure to shorten their lives, and cast themselves into an impure hell.

इति पाराशरे धर्मशास्त्रे पञ्चमोऽध्यायः

End of fifth chapter.

अथ षष्ठोऽध्यायः  
प्राणिहत्याप्रायश्चित्तवर्णनम्

SIXTH CHAPTER

EXPIATION FOR KILLING ANIMALS:

अतः परं प्रवक्ष्यामि प्राणि हत्यासु निष्कृतिम्  
पराशरेन पूर्वोक्ता मन्वर्थेऽपि च विस्तृताम् १

1. Now I am going fully to explain the expiation necessary for killing animals, such as Parasara explained it before, and is detailed in full in Manu's work.

क्रौञ्चसारसहंसांश्च चक्रवाकं च कुक्कुटम्  
जालपादं च शरभमहो रात्रेण शुध्यति २

2. If a heron (krauncha), a crane, a goose, a ruddy goose, a cock, a web-footed animal, or a sarabha, be killed purity is restored in a single day,

बलाकाटिट्टिभौ वापि शुकपारावतावपि  
अहि न क्रविघाती च शुध्यते नक्तभोजनात् ३

3. The killer of a heron, a tittibha, a parrot, a pigeon, a snake, or a crocodile, attains purity by fasting in the daytime and eating at night.

वृककाककपोतानां शारि तित्तिरिघातकः  
अन्तर्जलोभे संध्ये प्राणायामेन शुध्यति ४

4. The killer of a wolf, a crow, a dove, a hill maina, or a quail, purifies himself by plunging in water, and performing a single pranayama, both at the rising and the setting of the sun.

[The word in the original is ' vrika ', which ordinarily means ' a wolf.' Madhava says that it here means \* a species of bird.']

गृध्रश्येन शशादानामुलूकस्य च घातकः  
अपक्वाशी दिनं तिष्ठेत्रिकालं मारुताशनः ५

5. Let the killer of a vulture, a hawk, a rabbit, or an owl, live, to purify himself, on uncooked food for an entire day, and on air for three meal times.

वल्गुणी टिट्टिभानां च कोकिलाखञ्जरीटके  
लाविकारक्तपक्षेषु शुध्यते नक्तभोजनात् ६

6. Let the killer of a valguli, a tittihha, a black-bird, a wag-tail, a Idvikd, or the red-winged bird, purify himself by eating at night.

[In these verses, the same animal is mentioned more than once ; Madhava says that different sub-species are intended thereby.]

कारण्डवचकोराणां पिङ्गलाकुररस्य च  
भारद्वाजादिकं हत्वा शिवं पूज्यविशुध्यति ७

7. Let the killer of a klirandava, a chakora, the tawny bird, an osprey, a sky-lark, or the like, purify himself by worshipping Shiva.

भेरुण्डचाषभासांश्च पारावतकपिञ्जलौ  
पक्षिणां चैव सर्वेषामहो रात्रमभोजनम् ८

8. And the expiation for killing a bherunda, a blue jay, a bhasa, a dove, a partridge, in fact all sorts of birds, is a fast for an entire day.

हत्वा मूषकमार्जारसर्पाजगरडुण्डुभान्  
कृसरं भोजयेद्विप्रांलोहदण्डस्यदक्षिणा ९

9. For killing a mouse, a cat, a snake, a monster snake, or the dundubha snake, a number of Brahmans should be fed with krisara, (Khichri, - rice, ghee and peas or sesamum cooked together,) and the gratuity should be an iron rod.

शिशुमारं तथागोधां हत्वा कूर्मं च शल्यकम्  
वृन्ताकफलभक्षीचाप्यहो रात्रेणशुध्यति १०

10. A man purifies himself from the sin of j killing a porpoise, a lizard, a snake, a tortoise, or a porcupine, by living on egg-fruit for an entire day.

वृकजम्बूकक्षाणां तरक्ष्वानघातकः  
तिलप्रस्थं द्विजे दद्याद्वायुभक्षो दिनत्रयम् ११

11. The killer of a wolf, a jackal, a bear, or a hyena, purifies himself by living on air for full three days, and giving a Brahman a prastha of sesamum seed.

[A prastha consists of 48 double handfuls.]

गजस्यचतुरङ्गस्यमहिषोष्ट्रनिपातने  
प्रायश्चित्तमहो रात्रं त्रिसंध्यमवगाहनम् १२

12. The expiation for killing an elephant, a horse, a buffalo, or a camel, is a fast for an entire day, and plunging in water for three times, - at sunrise, sunset and noon.

कुरङ्गं वानरं सिंहं चित्रं व्याघ्रं तु घातयन्  
शुध्यते सत्रिरात्रेणविप्राणां तर्पणेन च १३

13. A man expiates the sin of killing an antelope, a monkey, a lion, a leopard, or a tiger, by a three nights' fast, and by gratifying a number of Brahmans with food.

मृगरोहिद्वराहाणामवेर्बस्तस्यघातकः  
अफालकृष्टमशनीयादहो रात्रमुपोष्यसः १४

14. Let the killer of a stag, a rohita, a boar, a sheep, or a goat, fast for an entire day, and break the fast with some such food as has not been produced by the tillage of land.

एवं चतुष्पदानां च सर्वेषां वनचारिणाम्  
अहो रात्रोषितस्तिष्ठेज्जपेद्वै जातवेदसम् १५

15. And so for killing any fourfooted beast, or any animal that roves in the wood, there should be a fast for an entire day, while inaudibly reciting that special hymn, which relates to the god of fire.

शिल्पिनं कारुकं शूद्रं स्त्रियं वा यस्तु घातयेत्  
प्राजापत्यद्वयं कृत्वा वृषैकादशदक्षिणा १६

16. If a woman, an artist, or a mechanic, be killed, two prajapatyas is the penance prescribed, and the gratuity is a bull and ten cows.

वैश्यं वा क्षत्रियं वापि निर्दोषं योऽभिघातयेत्  
सोऽपि कृच्छ्रद्वयं कुर्याद्दो विंशद्दक्षिणं ददेत् १७

17. Should one kill an innocent member of the military caste, or a similar Vaisya, he should expiate it by a double atikrichchhra, and a gratuity of twenty heads of cattle,

वैश्यं शूद्रं क्रियासक्तं विकर्मस्थं द्विजोत्तमम्  
हत्वा चान्द्रायणं तस्यत्रिंशद्गोश्चैव दक्षिणाम् १८

18. For killing a Vaishya who lives a Shoodra's life, or a Brdman who perpetrates forbidden acts, the penance prescribed is the lunar fast, with a gratuity of thirty head of cattle.

चण्डालं हतवान्कश्चिद्ब्राह्मणे यदि कंचन  
प्राजापत्यं चरेत्कृच्छ्रं गो द्वयं दक्षिणां ददत् १९

19. If a Brahman should ever happen to kill any person of the Chandala caste, let him perform a Krichchhra prajapatya; and give a gratuity of two cows.

क्षत्रियेणापि वैश्येन शूद्रेणैवेतरेणवा  
चण्डालस्यवधे प्राप्ते कृच्छ्रार्धेन विशुध्यति २०

20. If a person belonging to the Chandala caste, should happen to be killed by one of the Kshatriya tribe, or by a Vaisya, or by a Shoodra, the slayer becomes pure by half a krichchhra.

चोरौ श्वपाकचण्डालौ विप्रेणाभिहतौ यदि  
अहो रात्रोषितः स्नात्वा पञ्चगव्येन शुध्यति २१

21. If a thief, a Svapaka, or a Chandala, comes to be killed by one of the Brahmin caste, the murderer may purify himself by fasting for an entire day, and by tasting the five articles derived from a cow.

चोरौ श्वपाकचण्डालौ विप्रेणाभिहतौ यदि  
अहो रात्रोषितः स्नात्वा पञ्चगव्येन शुध्यति २२

22. If a Brahman speaks to one of the Svapaka caste, or to a person of the Chandala tribe, he should speak to a member of the Brahman caste, and once recite the Gayatri

verse.

चण्डालैः सहसुप्तं तु त्रिरात्रमुपवासयेत्  
चण्डालैकपथं गत्वा गायत्री स्मरणाच्छुचिः २३

23. For sleeping together with many of the Chandala caste, let a Brahman fast for full three nights. If he treads a path that a Chandala has trodden, his sin is removed by a remembrance of the Gayatri verse

चण्डालदर्शने सद्यादित्यमवलोकयेत्  
चण्डालस्पर्शने चैव सचैलं स्नानमाचरेत् २४

24. On seeing a Chandala, let him look at the sun without a moment's delay. For touching a Chandala, let him bathe with his clothing on.

चण्डालखातवापीषु पीत्वा सलिलमग्रजः  
अज्ञानाञ्चैकभक्तेन त्वहो रात्रेणशुध्यति २५

25. If a Brahman drinks water from a tank excavated by a Chandala, and if it be done without knowledge, he will be pure by omitting one meal ; else it is necessary to fast for a day.

चण्डालभाण्डसंस्पृष्टं पीत्वा कूपगतं जलम्  
गो मूत्रयावकाहारस्त्रिरात्राच्छुद्धिमाप्नुयात् २६

26. For drinking water raised from a well, into which a Chandala's pot has been dipped, purity may be restored by drinking for three nights cow's urine in which half-ripe barley has been blended.

चण्डालघटसंस्थं तु यत्तोयं पिबति द्विजः  
तत्क्षणात्क्षिपते यस्तु प्राजापत्यं समाचरेत् २७

27. If a Brahman drinks water contained in a Chandala's jar, provided he throws it up then and there, he will have



to observe the prajiiapatya penance.

यदि नक्षिपते तोयं शरीरे यस्यजीर्यति  
प्राजापत्यं न दातव्यं कृच्छ्रं सांतपनं चरेत् २८

28. But if he fails to throw the water up, and if it is assimilated into his body, let the penance prescribed be not prajapatya but krichchhra santapana.

चरेत्सांतपनं विप्रः प्राजापत्यमनन्तरः  
तदर्धं तु चरेद्वैश्यः पादं शूद्रस्तदाचरेत् २९

29. A Brahman in the above case should perform a santapana; a member of the next inferior caste has to perform a prajapatya ; the penance for a Vaisya is half of the same ; while for the Shoodra a quarter penance is prescribed.

भाण्डस्थमन्त्यजानां तु जलं दधिपयः पिबेत्  
ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चैव प्रमादतः ३०  
ब्रह्मकूर्चोपवासेन द्विजातीनां तु निष्कृतिः  
शूद्रस्यचोपवासेन तथा दानेन शक्तितः ३१

30 - 31. If a Brahman, a Kshatriya, a Vaisya, or a Shoodra, should by inadvertence drink water, or curd, or milk contained in the vessel of the lowest castes ; - then the regennarrates are purified by Brahmakoorcha and a fast ; a Shoodra by a fast and by making gifts, so far as his ability extends.

[Madhava cites a verse mentioning the following seven as the ' lowest castes ', or ' antyaja ', as they are called : - the washerman, the worker in leather, the actor, the Varuda (probably the betel-grower), the fisherman, the Meda, and the Bheel.]

भुङ्क्तेऽज्ञानाद्द्विजश्रेष्ठश्चण्डालान्नं कथंचन  
गोमूत्रयावकाहारो दशरात्रेण शुध्यति ३२

32. When a Brahman through ignorance chances to eat any food that belongs to one of the Chandala caste, he should purify himself by living on half-ripe barley and cow's urine for ten nights.

एकैकं ग्रासमशनीयाद्गोमूत्रयावकस्य च  
दशाहं नियमस्थस्य व्रतं तत्तु विनिर्दिशेत् ३३

33. The barley should be steeped in the cow's urine, and one mouthful thereof should be taken day by day ; for ten days he must live a blameless life ; this is the penance prescribed for him.

अविज्ञानातस्तु चण्डालो यत्रवेश्मनि तिष्ठति  
विज्ञाते तूपसन्नस्य द्विजाः कुर्वन्त्यनुग्रहम् ३४

34. If a Chandala stays in a person's house, while his caste is not known to anybody there, - then, when his caste comes to be known, the Brahmans, when waited upon, should show a favour by prescribing the penance.

मुनिवक्त्रोद्गतान्धर्मान्गायन्तो वेदपारगाः  
पतन्तमुद्धरेयुस्तं धर्मज्ञाः पापसंकरात् ३५

35. Brahmans well-versed in the rules of law and thoroughly conversant with all the Vedas, should propound rules which have emanated from the mouths of saints, and rescue the sinking sinner from his sin.

दध्ना च सर्पिषा चैव क्षीरगोमूत्रयावकम्  
भुञ्जीतसहसर्वैश्च त्रिसंध्यमवगाहनम् ३६

36. He and his servants, all should eat milk, unripe barley, cow's urine, curd and ghee ; and there- should be a plunge in water at the three conjunctions, (sunrise, sunset and noon).

त्र्यहं भुञ्जीतदध्ना च त्र्यहं भुञ्जीतसर्पिषा  
त्र्यहं क्षीरेणभुञ्जीतैकैकेन दिनत्रयम् ३७

37. He is to eat the mixture of barley and urine with curd for three successive days ; for three days again with the ghee ; and with the milk he eats it three days ; for full three days with each of the above-named things.

भावदुष्टं न भुञ्जीतनोच्छिष्टं कृमिदूषितम्  
दधिक्षीरस्यत्रिपलं पलमेकं घृतस्यतु ३८

38. He must not eat it with a feeling of disgust, or as if it were the remains of another's meal, or as if it were polluted from a contact with worms. Of curd or milk, three palas are taken ; and of the ghee, only a single pala.

[A pala = 4i or 8 tolas.]

भस्मना तु भवेच्छुद्धिरुभयोस्ताम्रकांस्ययोः  
जलशौचेन वस्त्राणां परित्यागेन मृगमयम् ३९

39. Copper or bell-metal vessels become purified, by rubbing with ashes ; washing in water makes all clothing clean ; an earthen pot is clean by abandonment.

कुसुम्भगुडकार्पासलवणं तैलसर्पिषी  
द्वारे कृत्वा तु धान्यानि दद्याद्वेश्मनि पावकम् ४०

40. Then the safflower, the molasses, cotton, oil, ghee, and all the paddy, [in the house] should be deposited at the door, and then the house should be set on fire.

[The above expiations are intended as a purification, when a Chandala has lived unknown in the house.]

एवं शुद्धस्ततः पश्चात्कुर्याद्ब्राह्मणतर्पणम्  
त्रिंशतं गोवृषं चैकं दद्याद्विप्रेषु दक्षिणाम् ४१

41. Having done all this, he should thereafter gratify the Brahmans with food ; and the gratuity prescribed to be given them is thirty cows, and a single bull.

पुनर्लेपनखातेन होमजप्येन शुध्यति  
आधारेणच विप्राणां भूमिदोषो न विद्यते ४२

42. The ground itself is rendered pure, by being plastered anew, by digging up, by offerings made on the fire, or by the recitation of the sacred words ; it loses its pollution also by the Brahmans having rested their feet upon it.

चण्डालैः सहसम्पर्कं मासं मासार्धमेववा  
गोमूत्रयावकाहारो मासार्धेन विशुध्यति ४३

43. In case of association for a month or half a month, with persons belonging to the Chandala caste, purity returns by living on cow's urine, wherewith unripe barley is mixed, during the period of half a month

रजकी चर्मकारी च लुब्धकी वेणुजीविनी  
चातुर्वर्ण्यस्य च गृहे त्वविज्ञाता तु तिष्ठति ४४

ज्ञात्वा तु निष्कृतिं कुर्यात्पूर्वोक्तस्यार्धमेव च  
गृहदाहं न कुर्वीतशेषं सर्वं च कारयेत् ४५

44 - 45. If a washerwoman, or a woman of the caste that works in leather, or of the hunter, or of the fowler caste, or of that works in bamboo, should live unknown in the house of one who belongs to any of the four chief castes ; - then, when the fact is known, the process for purification is half of what has been described above ; the house, however, need not be burnt ; but the rest of the foregoing ceremony must necessarily be performed

गृहस्याभ्यन्तरं गच्छेच्चण्डालो यदि कस्यचित्  
तमगाराद्विनिर्वास्यमृद्भ्राण्डं तु विसर्जयेत् ४६

46. If a Chandala should enter the inside of any one's house, he must be turned out from the abode, and all the earthen vessels should be thrown away.

रसपूर्णं तु यद्भ्राण्डं न त्यजेत्तु कदाचन  
गोमयेन तु सम्मिश्रैर्जलैः प्रोक्षेद्गृहं तथा ४७

47. But an earthen vessel filled with an oily substance need not be thrown away. The house should be washed with cow-dung and water, mixed together.

ब्राह्मणस्यव्रणद्वारे पूयशोणितसम्भवे  
कृमिरुत्पद्यते यस्यप्रायश्चित्तं कथं भवेत् ४८

48. When there is a wound or a sore on a Brahman's body, and there is a secretion of pus and blood, and worms have been generated there, - if it be asked, what should the penance be ?

गवां मूत्रपुरीषेणदध्ना क्षीरेणसर्पिषा  
त्र्यहं स्नात्वा च पीत्वा च कृमि दुष्टः शुचिर्भवेत् ४९

49. A person who has been bitten by worms, should for three days wash himself with cow- dung and with the urine of the cow, and with curd and milk, and with ghee ; he should swallow the same ; he would thus become pure.

क्षत्रियोऽपि सुवर्णस्यपञ्चमाषान्प्रदायतु  
गोदक्षिणां तु वैश्यस्याप्युपवासं विनिर्दिशेत् ५०

50. A Kshatriya too, should become pure, by making

a gift of five mashes of gold. For a Vaisya, the prescribed penance is, – the gratuity of a cow, and likewise a fast.

शूद्राणां नोपवासः स्याच्छूद्रो दानेन शुध्यति  
अच्छिद्रमिति यद्वाक्यं वदन्ति क्षितिदेवताः ५१

प्रणम्यशिरसा ग्राह्यमग्निष्टोमफलं हि तत्  
जपच्छिद्रं तपच्छिद्रं यच्छिद्रं यज्ञकर्मणि ५२

सर्वं भवति निश्छिद्रं ब्राह्मणैरुपपादितम्  
व्याधि व्यसनिनि श्रान्ते दुर्भिन्ने डामरे तथा ५३

उपवासो व्रतं होमो द्विजसम्पादितानि वै  
अथवा ब्राह्मणास्तुष्टाः सर्वं कुर्वन्त्यनुग्रहम् ५४

51 – 54. For the S'lidras, however, no fast is ordained in the case ; a Shoodra is pure by the making of a gift.

When the Brahmans, who are the divinities of the earth, utter the words, – ' all has been rightly performed ' – the same should be accepted with an obeisance and bending of the head ; for in the said utterance from a Brahman's mouth are gathered the fruits of an agnishtoma rite. The defects in the performance of any religious rite, whether recitation, or austerities, or the performance of a sacrificial rite – are all removed, if the Brahmans signify the approval thereof. If the sinner be ill, or in distress, or fatigued, or in times of

I scarcity or civil commotion, – the fast, the austerities and ! offerings are vicariously performed by employing a Brahman. Or the Brahmans in a body, may, out of grace, sow an indulgence to the sinful man.

सर्वान्कामानवाप्नोति द्विजसम्पादितैरिह  
दुर्बलेऽनुग्रहः प्रोक्तस्तथा वै बालवृद्धयोः ५५

55. If penance is performed by employing Brahmans, all its objects are sure to be gained. Indulgence is due to a

feeble man, as also to the young and the aged.

अतोऽन्यथा भवेद्दोषः तस्मान्नानुग्रहः स्मृतः  
स्नेहाद्वा यदिवा लोभाद्भयादज्ञानतोऽपि वा ५६

56. In case of others, indulgence would be worthy of blame. Therefore indulgence is not sanctioned by law. If from affection, or avarice, or through fear, or ignorance of the law,

कुर्वन्त्यनुग्रहं ये तु तत्पापं तेषु गच्छति  
शरीरस्यात्यये प्राप्ते वदन्ति नियमं तु ये ५७

57. Indulgence should be shown to a sinner ; then the sin transfers itself from the sinner to those who show indulgence in prescribing the penance. Similarly the sin will transfer itself to them, if they prescribe an impracticable penance, when the sinner is at the point of death.

महत्कार्योपरोधेन न स्वस्थस्य कदाचन  
स्वस्थस्यमूढाः कुर्वन्ति वदन्त्यनियमं तु ये ५८  
ते तस्यविघ्नकर्तारः पतन्ति नरकेऽशुचौ  
स्वयमेवव्रतं कृत्वा ब्राह्मणं योऽवमन्यते ५९  
वृथा तस्योपवासः स्यान्न सपुण्येन युज्यते  
सैवनियमो ग्राह्यो यद्येकोऽपि वदेद्द्विजः ६०

58 - 60. For thereby is impeded a momentous duty. But this rule applies not to a healthy man. If, however, the prescribers of expiation, from ignorance of the law, vicariously perform the penance for a healthy man, and propound this rule for even him, they obstruct the real expiation of the sinful man, and sink into an impure region of woe. If a person disregards the instructions a Brahman gives, and if he performs the expiation just as it pleases himself, his fast is fruitless ; he never wins any religious merit. The form of expiation, which even a single Brahman thinks fit to prescribe, should be accepted by all.

[The beginning of shloka 58 is thus explained by Madhava. ' The momentous duty referred to here is the duty of calling to mind some beneficent divinity at the very moment of death, whereby all sins may be removed then and there. If an impracticable expiation is prescribed, the dying man will be in anxiety and trepidation thinking solely that he was going to die with all his sins unexpiated- And so with a preoccupied mind, the sinner does not even call the to mind, which no doubt would be deplorable. Therefore, one who undertakes to prescribe a penance should be cautious that he does not prescribe an exceedingly severe form of expiation, beyond the power of the sinful man to perform. But this rule does not apply to a healthy man, I. e., there ought not to be any fear in prescribing the proper form of expiation if the sinner is healthy.]

कुर्याद्वाक्यं द्विजानां त्वन्यथा भ्रूणहा भवेत्  
 ब्राह्मणा जङ्गमं तीर्थं तीर्थभूता हि साधवः ६१  
 तेदां वाक्योदकेनैव शुध्यन्ति मलिना जनाः  
 ब्राह्मणा यानि भाषन्ते मन्यन्ते तानि देवताः ६२

61 - 62. The sayings of Brahmans must receive acceptance ; otherwise is incurred the sin of killing a child in the womb. The Brahmans are peripatetic places of pilgrimage, so are righteous persons ; what they utter is like the water from a holy pool. It washes the sins of uncleanly men. What the Brahmans say is respected by the deities themselves.

सर्वदेवमयो विप्रो न तद्वचनमन्यथा  
 उपवासो व्रतं चैव स्नानं तीर्थं जपस्तपः ६३  
 विप्रसम्पादितं यस्य सम्पूर्णं तस्य तत्फलम्  
 अन्नाद्ये कीटसम्युक्ते मक्षिका केशदूषिते ६४  
 तदन्तरा स्पृशेच्चापस्तदन्नं भस्मना स्पृशेत्  
 भुञ्जानश्चैव यो विप्रः पादं हस्तेन संस्पृशेत् ६५



स्वमुच्छिष्टमसौ भुङ्क्ते पाणिना मुक्तभाजने  
पादुकास्थो न भुञ्जीतपर्यङ्के संसथितोऽपि वा ६६

63 - 66. In a Brahman are united all the gods. What he says never turns false. Whether a fast, or a recitation, or an act of washing one's self, or a religious rite, pilgrimage, or an act of some austerity, if it be performed vicariously by a Brahman for another, all its objects are sure to be gained. If there be worms in any food, or if the food be polluted with flies or the like, - water should be touched in the midst of eating the food, and the food itself should be touched with ashes. If a Brahman, while eating, should touch his foot with his hand, he eats the leavings of another person ; and likewise he who eats off a broken plate. One should not eat, while he is wearing his shoes, nor while reclining upon a bed, nor while he is standing up.

श्वानचण्डालदृष्टौ च भोजनं परिवर्जयेत्  
यदन्नं प्रतिषिद्धं स्यादन्नशुद्धिस्तथैव च ६७

यथा पराशरेणोक्तं तथैवाहं वदामि वः  
शृतं द्रोणाढकस्यान्नं काकश्वानोपघातितम् ६८  
केनेदं शुध्यते चेति ब्राह्मणेभ्यो निवेदयेत्  
काकश्वानावलीढं तु द्रोणान्नं न परित्यजेत् ६९

67 - 69. Articles of food which have been looked at by a dog, or by a person of the Chandala caste, should be thrown away. What food is forbidden, and what the purification is for polluted food, I am going to tell you, just as Parasara has propounded it. If it is food, which has been already cooked, where its quantity equals an Dhaka or a droids a, and is polluted by contact with a crow or a dog, the owner of the polluted food should present himself before a number of Brahmans, and should submissively ask them how the food should be rendered pure. But a quantity of food equal to a drona in measure, though it be touched by the mouth of a crow or a dog-, should never be thrown away as unclean food.

वेदवेदाङ्गविद्विप्रैर्धर्मशास्त्रानुपालकैः

प्रस्था द्वात्रिंशतिद्रोणः स्मृतो द्विप्रस्थाढकः ७०

70. Thirty-two prasthas make a drona, and an ddhaha is equal to two prasthas ; so say Brahmans who know the Veda, who are skilled in the branches of it, and whose conduct is regulated by the Institutes of law.

ततो द्रोणाढकस्यान्नं श्रुतिस्मृतिविदो विदुः

काकश्वानावलीढं तु गवाघ्रातं खरेणवा ७१

स्वल्पमन्नं त्यजेद्विप्रः शुद्धिद्रोणाढके भवेत्

अन्नस्योद्धृत्यतन्मात्रं यच्चलाला हतं भवेत् ७२

सुवर्णोदकमभ्युक्ष्यहुताशेनैवतापयेत्

हुताशनेन संस्पृष्टं सुवर्णसलिलेन च ७३

सुवर्णोदकमभ्युक्ष्यहुताशेनैवतापयेत्

हुताशनेन संस्पृष्टं सुवर्णसलिलेन च ७३

विप्राणां ब्रह्मघोषेणभोज्यं भवति तत्क्षणात्

स्नेहो वा गोरसो वापि तत्रशुद्धिः कथं भवेत् ७४

अल्पं परित्यजेत्तत्रस्नेहस्योत्पवनेन च

अनलज्वालयाम् शुद्धिर्गोरसस्यविधीयते ७५

71 - 75. From this, the learned in the Veda and in the law, may readily ascertain what quantity of food a drona

or an ddhaka is.' A Brahman should throw away a small quantity of food, if it has been touched by the mouth of a crow or a dog, or has been smelt by a cow or an ass. If a drona or an ddhaka be its measure, then there is no uncleanness in it. That part of the food, which the saliva of the animal has made unclean, should be picked up and thrown away ; then the food should be besprinkled with water touched with gold ; then it should be heated near a fire. Touched with the fire, and besprinkled with water which has had a contact with gold, and purified with the hymns of the Veda which the Brahmins recite near the polluted food, it becomes fit to be eaten without a moment's hesitation. If it be oil or ghee, or milk of the cow, and if the question be, what purification is proper for it, – a small portion should be thrown away ; and the oil or ghee should be strained ; the milk of a cow is purified by applying the flame of a fire to it.

## इति पाराशरे धर्मशास्त्रे षष्ठोऽध्यायः

End of the sixth chapter.

## अथ सप्तमोऽध्यायः द्रव्यशुद्धिवर्णनम्

SEVENTH CHAPTER.

PURIFICATION OF MATERIALS:

अथातो द्रव्यशुद्धिस्तु पाराशरवचो यथा  
दारवाणां पात्राणां तक्षणाच्छुद्धिरिष्यते १

1. Now follows the topic of purification of chattels, in conformity to what Parasara has said. Of wooden vessels, the purification is paring with the adze.

भस्मना शुध्यते कांस्यं ताम्रमम्लेन शुध्यति  
रजसा शुध्यते नारी विकलं या न गच्छति २

2. A woman becomes pure, by her monthly courses, provided she has not gone astray ; a river is pure, if there is a stream in it, and if no impurities are visible on it.

नदी वेगेन शुध्येतलोपो यदि न दृश्यते  
वापी कूपतडागेषु दूषितेषु कथंचन ३

3. If an elongated tank, or a well, or a reservoir, becomes unclean on any account, a hundred jars of water should be drawn and thrown away, and the remainder is rendered pure by mixing with it the five articles derived from a cow.

{\_Viz., urine, dung, ghee, milk and curd.]

उद्धृत्यवैघटशतं पञ्चगव्येन शुध्यति  
अष्टवर्षा भवेद्गौरी न ववर्षा तु रोहिणी ४

4. Gauri (fair) is the appellation of a female child, when she is only eight years old ; rohim (scarlet) is her name when she is nine ; she is a hanyd (virgin) when ten years old ; thereafter she becomes similar to a female who has her courses month by month.

दशवर्षा भवेत्कन्यात ऊर्ध्वं रजस्वला  
प्राप्ते तु द्वादशे वर्षे यः कन्यां न प्रयच्छति ५

5. When the twelfth year is reached by the female child, if the guardian does not give her away in marriage, her forefathers drink, without interruption, during each succeeding month, whatever blood is passed in her courses.

मासिमासिरजस्तस्याः पिबन्ति पितरः स्वयम्  
माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च ६

6. The mother, and the father, and likewise the eldest brother, all these three relatives will go to hell, if before menstruation they neglect to marry the girl.

त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम्  
यस्तां समुद्ब्रहेत्कन्यां ब्राह्मणो मदमोहितः ७

7. If a Brahman, deluded by ignorance and pride, comes to marry a girl of the aforesaid kind, he does not

deserve to be spoken to ; food should never be partaken in company with him : that Brahman becomes the husband of a Shoodra girl.

असम्भाष्यो ह्यपाङ्गेयः सविप्रो वृषली पतिः  
यः करोत्येकरात्रेणवृषली सेवनं द्विजः ८

8. To remove the sin which a Brahman incurs by enjoying a Shoodra female for a single night, he must for three years subsist on alms, and daily recite sacred hymns.

सभैक्षभुग्जपन्नित्यं त्रिवर्षैर्विशुध्यति  
अस्तं गते यदा सूर्ये चण्डालं पतितं स्त्रियम् ९

9. Where after sunset, a Chandala or a degraded man, or a woman in her confinement, or a corpse, has been touched – if the question be, what is the method of purifying one's self?

सूतिकां स्पृशतश्चैव कथं शुद्धिर्विधीयते  
जातवेदः सुवर्णं च सोममार्गं विलोक्य च १०

10. By looking at the fire, likewise at gold, and at the path by which the moon traverses the sky, and by washing himself when Brahmans have given permission to him, the sinner is rendered free from sin.

ब्राह्मणानुमतश्चैव स्नानं कृत्वा विशुध्यति  
स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी ब्राह्मणी तथा ११

11. If two Brahman women, both being then in their monthly courses, should happen to touch each other's person, they must observe a fast till the courses cease ; both become pure when the third night is passed.

तावत्तिष्ठेन्निराहारा त्रिरात्रेणैवशुध्यति  
स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी क्षत्रिया तथा १२

12. If one of two women be of the Brahman caste, and the other belong to the Kshatriya tribe, – both being in their monthly courses then, and they should happen to touch each other's person, the first must observe one half of the Krichchhra penance, while the second only a fourth.

अर्धकृच्छ्रं चरेत्पूर्वा पादमेकमनन्तरा  
स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी वैश्यजा तथा १३

13. If one of two women be of the Brahman caste, and the other belong to the Vaisya tribe, – both being in their monthly courses then, and they should happen to touch each other's person, the first must observe three-fourths of the Krichchhra penance ; while the second only a fourth.

पादहीनं चरेत्पूर्वा पादमेकमनन्तरा  
स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी शूद्रजा तथा १४

14. If one of two women be of the Brahman caste, and the other belong to the Shoodra tribe, – both being in their monthly courses then, and if they happen to touch each other's person, – the first must observe a Krichchhra penance, while the second becomes pure by making a gift.

कृच्छ्रेण शुध्यते पूर्वा शूद्रा दानेन शुध्यति  
स्नाता रजस्वलाया तु चतुर्थेऽहनि शुध्यति १५

15. A woman in her monthly courses, is restored to purity after having washed herself, on the fourth day. When the courses actually cease, however, it is then that she should engage herself in the performance of the rites due to the manes and the gods.

कुर्याद्रजोनिवृत्तौ तु दैवपित्र्यादि कर्म च  
रोगेण यद्रजः स्त्रीणामन्वहं तु प्रवर्तते १६

16. When the menstrual fluid flows from day to day on account of a disease, it causes no impurity; that is, uncleanness by reason of disease alone.

नाशुचिः सा ततस्तेन तत्स्याद्वैकालिकं मतम्  
साध्वाचारा न तावत्स्याद्रजो यावत्प्रवर्तते १७

17. As long as the menstrual fluid continues to flow, so long the acts and doings of the woman cannot be clean. When the courses cease, the woman becomes fit to have intercourse with, and she may then employ herself in the household duties.

रजोनिवृत्तौ गम्या स्त्रीगृहकर्मणि चैव हि  
प्रथमेऽहनि चण्डाली द्वितीये ब्रह्मघातिनी १८

18. On the first day that the blood begins to flow, the woman is comparable to a female Chandala ; on the second, she is like a Brahmanicide ; on the third, she may be likened to a washerwoman. On the fourth day, \* however, she is entirely pure.

[ Madhava says that the comparisons imply this, - as great a sin will be incurred by having intercourse with her on those particular days, as would be incurred by having intercourse with the females is compared to.]

तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति  
आतुरे स्नानोत्पन्ने दशकृत्वो ह्यनातुरः १९

19. If it be necessary for a person not in health, to wash himself in order to expiate a sin, - a healthy person should wash himself for ten successive times, and every time he i.e., to touch the person diseased, whereby the latter will be rendered pure.

स्नात्वा स्नात्वा स्पृशेदेनं ततः शुध्येत्सातुरः  
उच्छिष्टोच्छिष्टसंस्पृष्टः शुना शूद्रेणवा द्विजः २०

20. While a Brahman has not washed himself after taking his meals, if he chanced to be touched by another yet unwashed after a meal, or by a dog, or by a Shoodra, he should fast for a single night, and then swallow the five articles derived from a cow, whereby purity is restored to- him.

उपोष्यरजनीमेकां पञ्चगव्येन शुध्यति  
अनुच्छिष्टेन शूद्रेणस्पर्शे स्नानं विधीयते २१

21. If himself unwashed, he is touched by a Shoodra, who, however, is not unwashed, – the purification is to wash himself. If an unwashed Shoodra touches an unwashed regenerate man, the latter must perform the prajapatya penance.

तेनोच्छिष्टेन संस्पृष्टः प्राजापत्यं समाचरेत्  
भस्मना शुध्यते कांस्यं सुरया यत्र लिप्यते २२

22. A bronze vessel may be rendered clean, by means of ashes being rubbed upon it, provided spirituous liquor does not besmear it. But having come in contact with any sort of spirituous liquor, it can be purified only by fire, and by its surface being scraped with a sharp instrument.

सुरा मात्रेणसंस्पृष्टं शुध्यतेऽग्न्युपलेखनैः  
गवाघ्रातानि कांस्यानि श्वकाकोपहतानि च २३

23. Bronze vessels smelt by a cow, or polluted by a dog or a crow, or if a Shoodra has made them unclean by eating off them, are rendered pure, when they have been ten times rubbed with ashes.

शुध्यन्ति दशभिः क्षारैः शूद्रोच्छिष्टानि यानि च  
गरदूषं पादशौचं च कृत्वा वै कांस्यभाजने २४

24. If on a vessel made of bronze, a gargle is cast, or water which has been used in washing the feet, – it should be buried in the earth for full six months, and at the end of that period it may be again taken out and put to use.

षणमासान्भुविनिःक्षिप्योद्धृत्यपुनराहरेत्  
आयसेष्वायसानां च सीसस्याग्नौ विशोधनम् २५



डन्तमसथि तथा भृङ्गं रूप्यं सौवर्णभाजनम्  
मणिपाषाणपात्राणीत्येतान्प्रक्षालयेज्जलैः २६

25 - 26. Iron vessels are purified, after iron has been rubbed upon them ; a lead vessel is purified by being melted in the fire. In the case of vessels made of ivory, bone, horn, silver, or gold, or of costly stones, or of conch; water should be "used for the purpose of washing them ; thereafter they should be rubbed with stone. This is the purification prescribed by law.

पाषाणे तु पुनर्घर्षः शुद्धिरेवमुदाहृता  
मृगमये दहनाच्छुद्धिर्धान्यानां मार्जनादपि २७

27. Earthen vessels, by being burnt, are rendered clean ; and paddy, when scoured, is rendered clean ; vessels made of bamboo, or bark, and rags, linen, cotton clothing, and woolen cloth, and the birch tree bark ;— these are purified by sprinkling water on them.

वेणुवल्कलचीराणां क्षौमकार्पासवाससाम्  
और्णनेत्रपटानां च प्रोक्षणाच्छुद्धिरिष्यते २८

28. Furniture made of munja grass, and likewise the winnowing fan, fruits, all sorts of leather and hide, and grass of various kinds, and wood, and ropes - all these are purified by sprinkling on them water.

मुञ्जोपस्करशूर्पाणां शणस्यफलचर्मणाम्  
तृणकाष्ठस्यरज्जुणामुदकाभ्युक्षणं मतम् २९

29. A painting brush, pillows, scarlet cloth, and such other things, after being dried in the sun, are to be sprinkled with water to render them pure.

तूलिकाद्युपधानानि रक्तवस्त्रादिकानि च  
शोषयित्वातपेनैवप्रोक्षणाच्छुद्धितामियुः ३०

30. Cats, flies, insects, moths, worms, and frogs, come in contact with both what is pure and what is the reverse

of pure; but their contact transmits no impurity. So Manu has said.

मार्जारमक्षिका कीटपतङ्गकृमिददुराः  
मेध्यामेध्यं स्पृशन्तोऽपि नोच्छिष्टं मनुरब्रवीत् ३१

31. Running water, while touching the ground, and particles of saliva, flying from each other's mouth, when a talk is held by two persons ; and oily substances, that may be left, after having been partaken of as food ; these are never unclean ; so it has been said by Manu.

महीं स्पृष्ट्वागतं तोयं याश्चाप्यन्योन्यविप्रुषः  
भुक्तोच्छिष्टं तथा स्नेहं नोच्छिष्टं मनुरब्रवीत् ३२

By pouring water to the ground, the half drunk water by other brahmanas become pure to be consumed as per Manu.

ताम्बूलेक्षु फले चैव भुक्तस्नेहानुलेपने  
मधुपर्के च सोमे च नोच्छिष्टं धर्मतो विदुः ३३

32. Betel and sugarcane, and likewise fruits, and oily substances which have been partaken of as food, and any unguent for perfuming the body, – these are never unclean on the occasion of offering a madhuparka, or on the occasion of a soma rite.

Madhuparka is a present made to an honored guest i.e madhu or honey being an essential part of it]

रथ्या कर्दमतोयानि नावः पन्थास्तृणानि च  
मारुतार्केण शुध्यन्ति पक्वेष्टकचितानि च ३४

33. Roads, mud, and water, and boats, and paths, and grass, are purified by the sun and the wind; and so are buildings made of burnt bricks.

अदुष्टा संतता धारा वातोद्धृताश्चरेणवः  
स्त्रियो वृद्धाश्च बालाश्च न दुष्यन्ति कदाचन ३५

34. A continuous stream is never unclean, nor dust which is carried by the breeze here and there ; and women, and aged persons, and infants too, are never unclean.

देशभङ्गे प्रवासे वा व्याधिषु व्यसनेष्वपि  
रक्षेदेवस्वदेहादि पश्चाद्धर्मं समाचरेत् ३६

35. During a civil commotion, or in exile, or when ill, or in misfortune, the first consideration is to preserve one's life ; practice of religion should at the time be postponed.

येन केन च धर्मेण मृदुना दारुणेन वा  
उद्धरेद्दीनमात्मानं समर्थो धर्ममाचरेत् ३७

36. By any kind of conduct, soft or cruel, one should deliver himself from a distressed state ; the practice of religious rites ought to be left for a period when he is equal to the task.

आपत्काले तु निस्तीर्णे शौचाचारं तु चिन्तयेत्  
शुद्धिं समुद्धरेत्पश्चात्स्वस्थो धर्मं समाचरेत् ३८

37. After the misfortune is over, one should think of purification and religious rites. Thereafter purity may be recovered by him. He ought to practice religion when his troubles are past.

इति पाराशरे धर्मशास्त्रे सप्तमोऽध्यायः

End of the seventh chapter.

अष्टमोऽध्यायः  
धर्माचरणवर्णनम्

EIGHTH CHAPTER.

EXPLANATION FOR PRACTISE OF DHARMA :

गवां बन्धनयोक्त्रेषु भवेन्मृत्युरकामतः  
अकामकृतपापस्यप्रायश्चित्तं कथं भवेत् १

1. Should cattle happen to die, while tied to a yoke, and without the owner's wish, - what should the expiation be for this involuntary sin ?

वेदवेदाङ्गविदुषां धर्मशास्त्रं विजानताम्  
स्वकर्मरतविप्राणां स्वकं पापं निवेदयेत् २

2. The sin should be confessed before a number of such Brahmans as have studied the veda and its branches, as are conversant with the Institutes of Law, and devoted to their duty.

सावित्र्याश्चापि गायत्र्याः संध्योपास्त्यग्निकार्ययोः  
अज्ञानात्कृषिकर्तारो ब्राह्मणानामधारकाः ३

3. Brahmans who know not the Gayatri relating to Savita, who are unacquainted with the Sandhya prayers, and with the sacrifice of fire, and who betake to tillage, - are Brahmans in name only.

अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम्  
सहस्रशः समेतानां परिषत्त्वं न विद्यते ४

4. Brahmans who know not the religious rites, nor the mantras, - who make their living solely on the merit of their caste, - though gathered by thousands, cannot constitute a council {parishad for expounding the law}.

यद्वदन्ति तमो मूढा मूर्खा धर्ममतद्विदः  
तत्पापं शतधा भूत्वा तद्वक्तृनधिगच्छति ५

5. Whatever is said by densely stupid and senseless people unacquainted with the law for the expiation of sin, - the same multiplies a hundred-fold into sin, and the expounders are affected by the multiplied sin.

अज्ञात्वा धर्मशास्त्राणि प्रायश्चित्तं ददाति यः  
प्रायश्चित्ती भवेत्पूतः किल्बिषं पर्षदि व्रजेत् ६

6. Where one, unacquainted with the Institutes of Law, prescribes an expiation for sin, the sinner is rendered pure – but the sin is transferred to the prescriber.

चत्वारो वा त्रयो वापि यं ब्रूयुर्वेदपारगाः  
सधर्मेति विज्ञेयो नेतरैस्तु सहस्रशः ७

7. If four or three Brahmans, whose knowledge of the Veda is thorough and complete, unite in expounding a rule of law, – the exposition is to be taken as the law to be followed ; – not what is declared by a thousand men of a different character.

प्रमाणमार्गं मार्गन्तो ये धर्मं प्रवदन्ति वै  
तेषामुद्विजते पापं सब्रूतगुणवादिनाम् ८

8. In expounding a rule of law, authorities should be sought, and consulted anew; sin is in terror from persons who do the same ; for law declared by them is essentially right.

यथाश्मनि सथितं तोयं मारुतार्केण शुध्यति  
एवं परिषदादेशान्नाशयेत्तस्य दुष्कृम् ९

9. As water deposited on a piece of stone is dried up by the sun and the wind; so sin generated by evil deeds comes to an end, when a council have declared what the atonement is.

नैव गच्छति कर्तारं नैव गच्छति पर्षदम्  
मारुतार्कादि सम्योगात्पापं नश्यति तोयवत् १०

10. The sin affects not the sinner ; n attacks not the council; it is destroyed, like water from contact with wind and solar heat.

चत्वारो वा त्रयो वापि वेदवन्तोऽग्निहोत्रिणः  
ब्राह्मणां समर्था ये परिषत्साभिधीयते ११

11. Four or three Brahmans, versed in the Veda, and daily worshipping the household fire, and endowed with capacity, are fit to form a council.

अनाहिताग्नयो येऽन्ये वेदवेदाङ्गपारगाः  
पञ्चत्रयो वा धर्मज्ञाः परिषत्सा प्रकीर्तिता १२

12. If the Brahmans be such as have not set up a sacred fire, but at the same time are thoroughly versed in the Veda and its branches, and are acquainted with what the law is, five, or three of such would form a council.

मुनीनामात्मविद्यानां द्विजानां यज्ञयाजिनाम्  
वेदव्रतेषु स्नातानामेकोऽपि परिषद्भवेत् १३

13. Of saints, possessing knowledge of the nature of the soul, Brahmans in caste, performing sacrificial rites, and who have bathed on completion of the religious ceremonies which the Veda prescribes, even one can form a council.

पञ्चपूर्वं मया प्रोक्तास्तेषां चासम्भवे त्रयः  
स्ववृत्तिपरितुष्टो ये परिषत्सा प्रकीर्तिता १४

14. I have first declared five to be the right number; but in the absence of five, three of such as are devoted to the occupation prescribed for their caste, would be fit to constitute a council.

अत ऊर्ध्वं तु ये विप्राः केवलं नामधारकाः  
परिषत्त्वं नतेष्वस्ति सहस्रगुणितेष्वपि १५

15. Besides these – whatever other Brahmans there may possibly be, who are the bearers of the Brahman name alone, – they, even though numbering thousands upon thousands, have not the qualification to form a council.

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः  
ब्राह्मणस्त्वनधीयानस्त्रयस्ते नामधारकाः १६

16. Like the figure of an elephant made of wood, or an antelope made with skin, is a Brahman who is not educated : the three merely bear the names.

ग्रामस्थानं यथा शून्यं यथा कूपस्तु निर्जलः  
यथा हुतमनग्रौ चामन्त्रो ब्राह्मणस्तथा १७

17. As is the site of a deserted village, or a waterless well, or an offering, made upon what is not fire, - so is a Brahman unacquainted with the mantras.

यथा षण्ढोऽफलः स्त्रीषु यथा गौरूषराफला  
यथा चाज्ञेऽफलं दानं तथा विप्रोऽनृचोऽफलः १८

18. As a eunuch, by uniting with women, can beget no issue ; as a barren soil cannot produce a crop ; as gift is fruitless, if made to an ignorant man; so is a Brahman unacquainted with the sacred words, good for nothing.

चित्रकर्मयथानेकैरङ्गैरुन्मील्यते शनैः  
ब्राह्मणयमपि तद्वद्धि संस्कारैर्मन्त्रपूर्वकैः १९

19. As by a gradual putting of tint after tint, a picture is developed into a life-like form; so, sacraments performed with recited hymns, bring out the inherent virtue of the Brahman.

प्रायश्चित्तं प्रयच्छन्ति ये द्विजा नामधारकाः  
ते द्विजा पापकर्माणाः समेता नरकं ययुः २०

20. If Brahmans, the mere bearers of a Brahman's name, presume to prescribe a penance for sin, - they are guilty of a sin, and are destined to go to hell.

ये पठन्ति द्विजा वेदं पञ्चयज्ञरताश्च ये  
त्रैलोक्यं तारयन्त्येते पञ्चेन्द्रियरतापि २१

21. The Brahmans who habitually study the Veda, and are constant in performing the five sacrificial rites, even though addicted to sensual pleasure, are able to deliver all the three worlds.

सम्प्रणीतः श्मशानेषु दीप्तोऽग्निः सर्वभक्षकः  
एवं च वेदविद्विप्रः सर्वभक्षोऽपि दैवतम् २२

22. Fire prepared on a cremating ground, can, when kindled, consume all ; similarly a Brahman, who knows the Veda, though eating everything, is yet like a god.

अमेध्यानि तु सर्वाणि प्रक्षिप्यन्ते यथोदके  
तथैव किल्बिषं सर्वं प्रक्षिपेच्च द्विजानले २३

23. It is into the water that people cast all impure things ; in the same way, the burden of all sins should be cast into the fire of a superior Brahman.

गायत्री रहितो विप्रः शूद्रादप्यशुचिर्भवेत्  
गारत्री ब्रह्मतत्त्वज्ञाः सम्पूज्यन्ते जनैर्द्विजाः २४

24. A Brahman, ignorant of the Gayatri h3^mn, is more unclean than even a Shoodra ; the Brahmans who know the nature and the sanctity of the Gayatri hymn, are honored and revered by all persons.

दुहशीलोऽपि द्विजः पूज्यो न तु शूद्रो जितेन्द्रियः  
कः परित्यज्यगां दुष्टां दुहेच्छीरवतीं खरीम् २५

25. Even a Brahman of a bad character deserves respect ; but not so a Shoodra, even though his passions may have been subdued by him. Who would quit a wicked cow, and try to milk a docile female ass?



धर्मशास्त्ररथारूढा वेदखड्गधरा द्विजाः  
क्रीडूथमपि यद्ब्रूयुः सधर्मः परमः स्मृतः २६

26. The institutes of law form the car on which the Brahman mounts ; the Veda is the sword which he wields ; whatsoever he says is to be taken as the highest rule of law,

चातुर्वेद्यो विकल्पी चाङ्गविद्धर्मपाठकः  
त्रयश्चाश्रमो मुख्याः पर्षदेषा दशावरा २७

27. One skilled in each of the four Vedas ; one who knows what a religious duty is and what is the expiation for its breach ; one who is competent to expound the law ; one versed in the branches of the Veda ; one who has studied the institutes of law ; and the three, who are in any of the higher stages of life – these ten persons are the best fitted to form a council.

राज्ञश्चानुमते सथित्वा प्रायश्चित्तं विनिर्दिशेत्  
स्वयमेव न कर्तव्यं कर्तव्या स्वल्पनिष्कृतिः २८

28. The penance should be prescribed with the approval of the king ; it should never be prescribed independently of the king ; but where the penance is trifling, it may be carried out (without such approval) .

ब्राह्मणांस्तानतिक्रम्यराजा कर्तुं यदिच्छति  
तत्पापं शतधा भूत्वा राजानमनुगच्छति २९

29. If the king intends to lay down the law, disregarding what the Brahmans say, – the sin is multiplied a hundred-fold, and, so increased, affects the king

प्रायश्चित्तं सदा दद्याद्देवतायतनाग्रतः  
आत्मकृच्छ्रं ततः कृत्वा जपेद्वै वेदमातरम् ३०

30. Expiations should be prescribed in front of a temple ; then the prescriber shall perform a Kricchra for himself, and then recite the Gayatri hymn, the mother of the Veda.

सशिखं वपनं कृत्वा त्रिसंध्यमवगाहनम्  
गवां मध्ये वसेद्रात्रौ दिवा गाश्चाप्यनुव्रजेत् ३१

31. The sinner must shave his head, including the coronal lock ; he must plunge in the water at sunrise, sunset, and noon ; he must pass a night in the midst of cows ; and in the daytime must follow the footsteps of cows.

उष्णे वर्षति शीते वा मारुते वाति वा भृशम्  
न कुर्वीतात्मनस्त्राणं गोरकृत्वा तु शक्तितः ३२

32. In heat, in rain, in cold, or when the wind is blowing hard, he must not seek to shelter for himself without procuring a shelter for the cow, so far as he is able.

आत्मनो यदि वान्येषां गृहे क्षेत्रे खलेऽथवा  
भक्षयन्तीं न कथयेत्पिबन्तं चैव वत्सकम् ३३

33. Whether it be in his own, or in any other person's house, or in a field, or on a threshing-floor, – if he spies a cow consuming corn, he must not give a warning to any ; nor must he warn the owner, if the calf be (stealthily) sucking the milk.

पिबन्तीषु पिबेत्तोयं संविशन्तीषु संविशेत्  
पतितां पङ्कमग्नां वा सर्वप्राणैः समुद्धरेत् ३४

34. The sinner should drink water when the cows would drink ; he should go to sleep when they are about to sleep ; if a cow gets a fall, and sticks in the mud, he should raise her with the exertion of his utmost strength.

ब्राह्मणार्थे गवार्थे वा यस्तु प्राणान्परित्यजेत्  
मुच्यते ब्रह्महत्याया गोप्ता गोब्रह्मणस्य च ३५

35. He who loses his life for a Brahman's sake, or on a cow's behalf, is freed from the sin of killing a Brahman ; so also is he who has saved the life of a Brahman or a cow.

गोधनस्यानुरूपेण प्राजापत्यं विनिर्दिशेत्  
प्राजापत्यं ततः कृच्छ्रं विभजेत्तच्चतुर्विधम् ३६

36. Having regard to the special feature of the sin, which may have been incurred by killing a cow, one should prescribe the Prajapatya penance. The two forms of expiation, Krichchhra and Prajapatya, may be divided into four grades.

एकाहमेकभक्ताशी एकाहं नक्तभोजनः  
अयाचिताश्येकमहरेकाहं मारुताशनः ३७

37. For the first day the rule should be to take only a single meal ; for the next day, to eat at night ; for the third day, to eat what, unasked, is given to him ; and on the fourth day, to live on air.

दिनद्वयं चैकभक्तो द्विदिनं चैकभोजनः  
दिनद्वयमयाचीस्याद्द्विदिनं मारुताशनः ३८

38. For two days, to have only a single meal a day ; for two days to eat only at night ; for two days, to eat, what, unasked, is given to him ; and for two days, to subsist on air.

त्रिदिनं चैकभक्ताशी त्रिदिनं नक्तभोजनः  
दिनत्रयमयाची स्यात्त्रिदिनं मारुताशनः ३९

39. For three days to have a single meal a day, for three days to eat only at night ; for three days to refrain from asking for food ; and for three days, to subsist on air.

चतुरहं चैकभक्ताशी चतुरहं नक्तभोजनः  
चतुर्दिनमयाची स्याच्चतुरहं मारुताशनः ४०

40. For four days to have a single meal (a day) ; for four days to eat solely at night, for four days to refrain from asking for food ; and for four days to subsist on air.

प्रायश्चित्ते ततचीर्णे कुर्याद्ब्राह्मणभोजनम्  
विप्राणां दक्षिणां दद्यात्पवित्राणि जपेद्द्विजः ४१

41. When the penance has been finished, Brahmans should have a feast given them ; and a gratuity too is to be given them ; and the Brahmans should inaudibly recite the purificatory sacred hymns.

ब्राह्मणान्भोजयित्वा तु गोघ्नः शुद्धो न संशयः ४२

42. The killer of a cow, who has feasted the members of the Brahman caste, will undoubtedly be free from sin.

इति पाराशरे धर्मशास्त्रेऽष्टमोऽध्यायः

End of the eighth chapter.

प्रायश्चित्ते ततचीर्णे कुर्याद्ब्राह्मणभोजनम्  
विप्राणां दक्षिणां दद्यात्पवित्राणि जपेद्द्विजः ४१  
ब्राह्मणान्भोजयित्वा तु गोघ्नः शुद्धो न संशयः ४२  
इति पाराशरे धर्मशास्त्रेऽष्टमोऽध्यायः

41. When the penance has been finished, Brahmans should have a feast given them ; and a gratuity too is to be given them ; and the Brahmans should inaudibly recite the purificatory sacred hymns.

42. The killer of a cow, who has feasted the members of the Brahman caste, will undoubtedly be free from sin.

End of the eighth chapter.

## नवमोऽध्यायः गोसेवोपदेशवर्णनम्

Ninth chapter

Service to cows:

गवां सम्प्रक्षणार्थाय न दुष्येद्रोधबन्धयोः  
तद्वधं तु नतं विद्यात्कामाकामकृतं तथा १

1. Where cows are confined, or are tied, simply with the object of protecting them from harm, no sin arises on the death of a cow, whether (the death be caused by) voluntary or involuntary action.

दण्डादूर्ध्वं यदन्येन प्रहाराद्यदि पातयेत्  
प्रायश्चित्तं तदा प्रोक्तं द्विगुणं गोवधे चरेत् २

2. If a cow is killed by striking it with an instrument larger than a stick, then the expiation for it should be twice of what has been detailed hereinbefore.

रोधबन्धनयोक्त्राणि घातश्चेति चतुर्विधम्  
एकपादं चरेद्रोधे द्वौ पादौ बन्धने चरेत् ३

3. On death from confinement, a quarter of the penance is to be performed ; on death from binding, two quarters ; on death from tying to a yoke, three quarters ; the entire penance, when hitting causes the death.

योत्रेषु पादहीनं स्याच्चरेत्सर्वं निपातने

गोवाटे वा गृहे वापि दुर्गे वाप्यसमस्थले ४

नदीष्वथसमुद्रेषु त्वन्येषु न नदी मुखे

दग्धदेशे मृता गावः स्तम्भनाद्रोधोच्यते ५

4 - 5. Death in a pasture, or in the house, or in places difficult of access, or in rugged and uneven spots, or in rivers, seas, and other like places, or at a river's mouth, or at a spot where the conflagration of a forest has taken place is denominated death by confinement.

योक्त्रदामकदारैश्च करुणाभरणभूषणैः

गृहे वापि वने वापि बद्धा स्याद्गन्धोर्मृता यदि ६

तदेवबन्धनं विद्यात्कामाकामकृतं च यत्

हले वा शकटे पङ्क्तौ पृष्ठे वा पीडितो नरैः ७

गोपतिर्मृत्युमाप्नोति योक्त्रो भवति तद्विधः

मत्तः प्रमत्तोन्मत्तश्चेतनो वाप्यचेतनः ८

कामाकामकृतक्रोधो दण्डैर्हन्यादथोपलैः

प्रहता वा मृता वापि तद्वि हेतुर्निपातने ९

6 - 9. Death occurring while a bull is tied to a yoke, or with a band round the belly or neck, or with an ornament of any kind, whether in a house or in a wood, would be death by binding, whether brought about willfully or not. If death should happen while the bull is attached to a plough,

or to a cart, or oppressively burdened by men on the back, then also it is said to be caused by a tie. If a person drunk, heedless, or mad, whether conscious or unconscious of his act, whether willfully or otherwise, excited with wrath, hits the cow with sticks or stones ; and the cow so hit happens to be killed, the death is said to be caused by hitting.

मूर्च्छितः पतितो वापि दण्डेनाभिहितः सतु  
उत्थितस्तु यदा गच्छेत्पञ्चसप्तदशैववा १०

10. A staff as thick as the thumb, and as long as an arm, and which has been recently broken from a tree, is fresh, and has the leaves yet upon it, is denominated a danda or \* stick. ^

ग्रासं वा यदि गृह्णीयात्तोयं वापि पिबेद्यदि  
पूर्वं व्याध्युपसृष्टश्चेत्प्रायश्चित्तं न विद्यते ११  
पिण्डस्थे पादमेकं तु द्वौ पादौ गर्भसम्मिते  
पादोनं व्रतमुद्दिष्टं हत्वा गर्भमचेतनम् १२

11 - 12. If a bull, hit with a stick, falls down, or faints ; then gets up, and walks some five or seven or ten steps ; or eats a mouthful ; or drinks a little water ; and then dies, there is no sin, and no expiation is needed ; provided the bull had been previously afflicted with some disease.

पादेऽङ्गरोमवपनं द्विपादे श्मश्रुणोऽपि च  
त्रिपादे तु शिखा वर्जं सशिखं तु निपातने १३

13. If the foetus of a cow is destroyed, while it is in an amorphous state, a quarter penance is prescribed for the sin; when it has attained some distinct form, then the penance should be two quarters ; by destroying a foetus which has not yet developed its consciousness, the sinner must perform three quarters.

[Madhava says that there are four states of the foetus in the womb, - viz., amorphous, morphous, unconscious, and conscious ; in the amorphous, or panda condition, the foetus is but a bubble.]

पादे वस्त्रयुगं चैव द्विपादे कांस्यभाजनम्  
त्रिपादे गोवृषं दद्याच्चतुर्थे गोद्वयं स्मृतम् १४

14. In a quarter penance, the rule is to shave the hair all over the limbs ; in two quarters, the beard likewise ; in three quarters, the shaving is to be of all hair, except the coronal lock; but on killing after birth, the shaving includes the coronal lock too.

निष्पन्न सर्वगात्रस्तु दृश्यते वा सचेतनः  
अङ्गप्रत्यङ्गसम्पूर्णो द्विगुणं गोव्रतं चरेत् १५

15. In a quarter penance, the gift to be made is a pair of clothes; in two quarters, a vessel made of bronze; in three quarters, a bull ; and in the full, a couple of cattle is the gift prescribed.

पाषाणेनाथदण्डेन गावो येनाभिघातिताः  
शृङ्गभङ्गे चरेत्पादं द्वौ पादौ नेत्रघातने १६

16. If all the members of the foetus are complete, or if it be observed to have consciousness, or fully developed in its limbs, large and small – then the sinner must perform twice the penance for killing a cow.

पाषाणेनाथदण्डेन गावो येनाभिघातिताः

शृङ्गभङ्गे चरेत्पादं द्वौ पादौ नेत्रघातने १७

लाङ्गुले पादकृच्छ्रं तु द्वौ पादावसथिभञ्जने  
त्रिपादं चैव कर्णे तु चरेत्सर्वं निपातने १८

17 – 18. If a person has hit a cow with a piece of stone or with a stick, – he must perform a quarter penance on breaking a horn; and two quarters on fracturing a bone; on



injury to an ear, three quarters ; but the penance should be full, when death is caused.

शृङ्गभङ्गेऽसथि भङ्गे चकटि भङ्गे तथैव च  
यदि जीवति षणमासान्प्रायश्चित्तं न विद्यते १९

19. On breaking a horn, a bone, or the spine about the waist, if the animal lives during the next six months, - there is no penance prescribed by law.

[Madhava says that, in case the animal survives six months, the penance prescribed for causing death need not be performed ; but the penance for the particular injury must yet be performed.]

व्रणभङ्गे च कर्तव्यः स्नेहाभ्यङ्गस्तु पाणिना  
यवसञ्चोपहर्तव्यो यावद्दृढबलो भवेत् २०

20. On causing a fracture or a wound, the sinner with his hand must apply some oily substance to the injured part ; fodder also must be given to it, till it is restored to full strength,

यावत्सम्पूर्णसर्वाङ्गस्तावत्तं पोषयेन्नरः  
गोरूपं ब्राह्मणस्याग्रे नमस्कृत्वा विसर्जयेत् २१

21. The man must nurse it, till its entire body is rendered whole ; and then, in a Brahman's presence, he is to make obeisance to it, and bid it farewell.

यद्यसम्पूर्णसर्गाङ्गो हीनदेहो भवेत्तदा  
गोघातकस्यतस्यार्थं प्रायश्चित्तं विनिर्दिशेत् २२

22. If the entire body is not rendered whole again, if the body remains injured still, - then half the penance for killing a cow is to be prescribed for the sinful man.

काष्ठलोष्टकपाषाणैः शस्त्रेणैवोद्धतो बलात्  
व्यापादयति यो गां तु तस्यशुद्धिं विनिर्दिशेत् २३

23. If cattle are bound or confined, with a view to protect them at night, and if pain is caused, by reason of loading or unloading the beasts, there is no sin.

चरेत्सांतपनं काष्ठे प्राजापत्यं तु लोष्टके  
तप्तकृच्छ्रं तु पाषाणे सस्त्रे चैवातिकृच्छ्रकम् २४

24. If a bull happens to be unduly burnt, on the occasion of cauterizing an injured part ; or if a bull is loaded beyond his strength ; and if he be sent, so loaded, to cross a river, or travel over hills, – the following penances are prescribed by law :

पञ्चसंतपने गावः प्राजापत्ये तथा त्रयः  
तप्तकृच्छ्रे भवन्त्यष्टावतिकृच्छ्रे त्रयोदश २५

25. On an excessive burn, a quarter of the penance ; two quarters, in case of an excessive load ; on boring the nose of the bullock, and putting a rope through the bore, three quarters ; on causing death, the entire penance.

प्रमापणे प्राणभृतां दद्यात्तत्प्रतिरूपकम्  
तस्यानुरूपं मूल्यं वा दद्यादित्यब्रवीन्मनुः २६

26. If a reckless person, using force, causes death to a cow, with a clod, a piece of wood, or a piece of stone, – the following is the penance to be prescribed for him.

अन्यत्राङ्गनलक्ष्मभ्यां वाहने मोचने तथा  
सायं संगोपनार्थं च न दुष्येद्रोधबन्धयोः २७

27. In case of death being caused by a piece of wood, the penance santapana is prescribed by law ; in case of a clod, the prajapatya penance ; in case of a piece of stone, the tapta krichchhra ; in a case of death being caused by a cutting instrument, atikrichchhra is the penance.

अतिदाहेऽतिवाहे च नासिका भेदने तथा  
नदी पर्वतसंचारे प्रायश्चित्तं विनिर्दिशेत् २८

28. Five cattle are the gratuity in the santapana penance ; in the Prajapatya, three cows are prescribed; it is

eight cows, in the Taptakrichra penance ; thirteen cows in the Atikrichchhra.

अतिदाहे चरेत्पादं द्वौ पादौ वाहने चरेत्  
नासिक्ये पदहीनं तु चरेत्सर्वं निपातने २६

29. ^ On killing an animal, gift of a similar animal should be made ; or some price equivalent thereto : this is in conformity to what Manu has said.

दहानात्तु विपद्यतेऽनड्वान्योक्त्रयन्त्रितः  
उक्तं पराशरेणैवह्येकपादं यथा विधि ३०

30. If by reason of an excessive burn, a bull should die, while tied with the harness ropes, the penance is a single quarter, duly performed : so Parasara has said.

रोधनं बन्धनं चैव भारः प्रहरणं तथा  
दुग्प्रिरणयोक्त्रं च निमित्तानि वधस्यषट् ३१

31. There are six causes by which death may be caused ; confinement ; bonds ; loading ; hitting ; sending to difficult grounds ; and harnessing.

बन्धपाशसुगुप्ताङ्गो म्रियते यदि गोपशः  
भवने तस्यपापी स्यात्प्रायश्चित्तार्धमर्हति ३२

32. If, while the body of the beast is carefully bound with various bonds, the animal happens to die in the house, the sinner is bound to perform half the penance prescribed for killing a cow.

न नारि केलैर्न च शाण्वालैः न वापि मौञ्जैर्न च वल्कशृङ्खलैः  
एतैस्तु गावो न निबन्धनीया बद्ध्वापि तिष्ठेत्परशुं गृहीत्वा ३३

33. The ropes for binding cows must not be made of cocoanut fibre, nor of flax or hemp, nor of hair, nor of munja grass, nor of the bark of a tree, nor of iron chain ;

should they be unavoidably bound with any such material, the owner should be ready with an axe, (to sever the bonds,) should any emergency arise.

कुशैः काशैश्च बध्नीयाद्गोपशुं दक्षिणामुखम्  
पाशलग्नान्निदग्धासु प्रायश्चित्तं न विद्यते ३४

34. The ropes for binding (cattle) should be made of the fibres of the husk or the kusa grass ; and while so fastened, the beast should have its face turned to the south ; should the beast be burnt while fastened with such ropes, there is no liability to any penance ade for a religious purpose.

यदि तत्रभवेत्काष्ठं प्रायश्चित्तं कथं भवेत्  
जपित्वा पावनीं देवीं मुच्यते तत्रकिल्बिषात् ३५

35. If, however, there be a piece of wood connected with the ropes of the above character, the question arises, what form of penance is prescribed by law ? In such a case, one should recite the Gayatri hymn, the goddess that purifies sins, and thereby free himself from the sin.

प्रेरयन्कूपवापीषु वृक्षच्छेदेषु पातयन्  
गवाशनेषु विक्रीणंस्ततः प्राप्नोति गोवधम् ३६

36. If the owner sends his cattle to graze near wells and tanks, to grounds where trees are being felled, or if he sells them to persons who eat beef, - then he is affected with the sin of killing a cow, if death is caused to cattle thus dealt with.

आराधितस्तु यः कश्चिद्भिन्नकक्षो यदा भवेत्  
श्रवणं हृदयं भिन्नं मग्नो वा कूपसंकटे ३७

कूपादुत्क्रमणे चैव भग्नो वा ग्रीवपादयोः  
सैवम्रियते तत्रत्रीन्यादांस्तु समाचरेत् ३८

37 - 38. On the occasion of worshipping a bull, should

the bull, while being driven to run, (as a part of the ceremony of worship), have his side broken ; or get his ear or heart broken or injured, by reason of falling into a well ; or, while getting out of the well, get his neck or legs injured or broken ; and the animal expire in that state ; - in such a case, three quarters of the penance should be observed.

कूपखाटे तटाबन्धे नदी बन्धे प्रपासु च  
पानीयेषु विपन्नानां प्रायश्चित्तं न विद्यते ३९

39. If a cow dies, having, in order to drink water, entered a very deep well, or dies on an embankment by a river, or on a dyke across a river, or at artificial reservoirs for watering cattle, - then the owner is liable to no expiation.

कूपखाते तटा खाते दीर्घखाते तथैव च  
अन्येषु धर्मखातेषु प्रायश्चित्तं न विद्यते ४०

40. No expiation is necessary for the death of a cow in a well, or an embankment, or an elongated or a small tank, - or in other excavations made for a religious purpose.

वेश्मद्वारे निवासेषु यो नरः खातमिच्छति  
स्वकार्यगृहखतेषु प्रायश्चित्तं विनिर्दिशेत् ४१

41. But if any one should make an excavation just at the door of a house, or at places where the cows usually dwell, or within the house for his own purposes, (the object not being to win any religious merit,) - he is liable to an expiation, if a cow should expire by falling into it.

निशिवन्धनिरुद्धेषु सर्पव्याघ्रहतेषु च  
अग्निविद्युद्विपन्नानां प्रायश्चित्तं न विद्यते ४२

42. If cows, while confined or tied at night, are killed by tigers or by snakes, or are burnt to death, or killed by lightning, - there is no liability to expiate the sin.

ग्रामघाते शरौघेणवेश्मभङ्गान्निपातने

अतिवृष्टि हतानां च प्रायश्चित्तं न विद्यते ४३

43. If a village is attacked with flights of arrows, – in consequence whereof cows are killed, or if a house tumbles down and thereby kills cows, – or if they are killed on account of excessive rain, – there is no liability to expiate the sin.

संग्रामे प्रहतानां च ये दग्धा वेश्मकेषु च  
दावाग्नि ग्रामघातेषु प्रायश्चित्तं न विद्याते ४४

44. For death of cows caused in course of warfare, or a conflagration, or the assault of a hostile force, – there is no necessity for a penance.

यन्त्रिता गौश्चिकित्सार्थं मूढगर्भविमोचने  
यत्ने कृते विपद्येतप्रायश्चित्तं न विद्व्यते ४५

45. In a case of difficult parturition, if the cow has to be fastened for drawing the foetus out, and the animal expires in spite of every care, there is no liability to perform a penance.

व्यापन्नानां बहूनां च बन्धने रोधनेऽपि वा  
भिषन्मिथ्योपचारे च प्रायश्चित्तं विनिर्दिशेत् ४६

46. In binding or in confining cows, if a large number dies, by reason of an error on the cattle doctor's part, penance should be directed in such a case.

गोवृषाणां विपत्तौ च यावन्तः प्रेक्षका जनाः  
अनिवारयतां तेषां सर्वेषां पातकं भवेत् ४७

47. When spectators keep aloof, and refrain from giving help to cows or bulls in distress they are affected by sin.

एको हतो यैर्बहुभिः समेतैर्न ज्ञायते यस्यहतोऽभिघातात्  
दिव्येन तेषामुपलभ्यहन्ता निवर्तनीयो नृपसन्नियुक्तैः ४

48. When a single cow is killed by many in concert,  
and it is not known whose stroke has actually caused the  
death – then the officers of the king are to subject them all to  
some form of ordeal, to find out the person who really killed  
the cow.

एका चेद्बहुभिः काचिद्दैवाद्ब्रयापादिता यदि  
पादं पादं तु हत्यायाश्चरेयुस्ते पृथक्पृथक् ४६

49. If a single cow has been put to death by many  
persons through a mere accident ; they must each separately  
perform a quarter of the penance for killing a cow.

हते तु रुधिरं दृश्यं व्याधि ग्रस्तः कृशो भवेत्  
लाला भवति दष्टेष्वेवमन्वेषणं भवेत् ५०

50. By seeing the blood, it is inferred that a cow has  
been killed ; leanness shows that disease has been the cause  
of death ; saliva about the teeth betokens the fact that  
the bite of some animal must have caused the death : thus  
is ascertained the fact of natural or violent death. Injuries  
other than death are inferred by facts like this, – that the  
animal is averse to take its food ; or is unable to proceed  
on the way.

ग्रासार्थं चोदितो वाप्यध्वानं नैवगच्छति  
मनुना चैवमेकेन सर्वशास्त्राणि जानता ५१

51. Manu, versed in all the branches of learning, has  
prescribed a general penance for killing a cow, where the  
special features of the sin cannot be known. He directs  
that a person killing a cow is to observe the lunar fast.

प्रायश्चित्तं तु तेनोक्तं गोघ्नश्चान्द्रायणं चरेत्  
केशानां रक्षणार्थाय द्विगुणं व्रतमाचरेत् ५२

52. If a sinner desires to retain his hair, then he must perform a double penance ; a double fee is essential for a double penance.

द्विगुणे व्रतादिष्टे द्विगुणा दक्षिणा भवेत्  
राजा वा राजपुत्रो वा ब्राह्मणो वा बहुश्रुतः ५३

53. If the defaulter be a king, or the son of a king, or a learned Brahman, - the penance to prescribe in their case is, that they may dispense with the shaving of the hair.

अकृत्वा वपनं तस्यप्रायश्चित्तं विनिर्दिशेत्  
सर्वान्केशान्समुद्धृत्यछेदयेदङ्गुलद्वयम् ५४

54. For women and virgins, the shaving of the head is taken as accomplished when the entire mass of hair is raised and the top is clipped to the extent of two fingers' breadth.

एवं नारी कुमारीणां शिरसो मुण्डनं स्मृतम्  
न स्त्रियाः केशवपनं न दूरे शयनाशनम् ५५

55. As regards a woman, there is no shaving of the head ; nor sitting or sleeping at a distance from home ; nor must a woman spend the night on the grazing ground ; nor in the day-time follow the steps of a cow.

न च गोष्ठे वसेद्रात्रौ न दिवा गानुव्रजेत्  
नदीषु संगमे चैवारण्येषु विशेषतः ५६

A woman must not rest in the cow pen in night, follow cows in daytime, joining of rivers and in forests.



न स्त्रीणामजिनं वासो व्रतमेवसमाचरेत्  
त्रिसंध्यं स्नानमित्युक्तं सुराणामर्चनं तथा ५७

56. Specially must a woman refrain from following the cows, where, to do so would take her to rivers, and confluences, and likewise to forest tracts. Women must not wear a garment of skin. Thus is penance performed in their case :

बन्धुमध्ये व्रतं तासां कृच्छ्रचान्द्रायणादिकम्  
गृहेषु सततं तिष्ठेच्छुचिर्नियममाचरेत् ५८

57. They should wash at sunrise, sunset, and noon ; should also perform the worship of gods ; the penance, whether a Krichchhra or a Chandrayana, is performed by them, while living in the midst of friends. They are to stay in the house, and to perform the penance in a pure spirit.

इहयो गोवधं कृत्वा प्रछादयितुमिच्छति  
सयाति नरकं घोरं कालसूत्रमसंशयम् ५९

58. In this world, if a person, who has been guilty of the sin of killing a cow, makes an attempt to conceal the fact, undoubtedly he goes to the frightful hell Kalasutra.

विमुक्तो नरकात्तस्मान्मर्त्यलोके प्रजायते  
क्लीबो दुःखी च कुष्ठी च सप्तजन्मानि वै नरः ६०

59. Released from that hell, he is born again in the mortal world, a feeble and impotent man, leprous and wretched, for seven successive existences.

तस्मात्तर्पकाशयेत्पापं स्वधर्मं सततं चरेत्  
स्त्रीबालभृत्यगोविप्रेष्वतिकोपं विवर्जयेत् ६१

60. Therefore sin should ever be disclosed; and the prescribed penance should always be performed. One should forswear immoderate wrath towards a woman, a child, a cow or a Brahman.

# इति पाराशरे धर्मशास्त्रे नवमोऽध्यायः

End of the ninth Chapter.

## दशमोऽध्यायः

### अगम्यागमनप्रायश्चित्तवर्णनम्

चातुर्वर्ण्येषु सर्वेषु हितां वक्ष्यामि निष्कृतिम्  
अगम्या गमने चैव शुद्ध्यै चान्द्रायणं चरेत् १

1. Now I shall describe the penances while are salutary for all the castes. For sexual intercourse with a prohibited relation, the penance meet is Chan dray an a.

एकैकं हासयेद्भासं कृष्णे शुल्के च वर्धयेत्  
अमावास्यां न भुञ्जीतह्येषचान्द्रायणो विधिः २

2. In the dark half of the month, one must take off from his daily food, mouthful by mouthful on each successive day ; it should begin in the light half of the month ; on the new moon day, there is an absolute fast ; this is the rule for the Chan dray an a penance.

कुक्कुटाण्डा प्रमाणं तु ग्रासं वै परिकल्पयेत्  
अन्याथा भावदोषेण न धर्मो न च शुद्ध्यति ३

3. Each mouthful is to be made as big as a hen's egg ; otherwise, the sinful man would be wanting in good faith, and win no religious merit ; so he would not obtain freedom from the sin.

प्रायश्चित्तं ततश्चीर्णे कुर्याद्ब्रह्मणभोजनम्  
गोद्वयं वस्त्रयुग्मं च दद्याद्विप्रेषु दक्षिणाम् ४

4. Having performed the penance, a feast should be given to Brahmans ; a pair of clothes, and a couple of cattle, form the fee for the Brahmans,

चण्डालीं वा श्वपाकीं वा ह्यभिगच्छति यो द्विजः  
त्रिरात्रम्पवासित्वा विप्राणामनुशासनम् ५

5. Should a regenerate man commit adultery with a woman of the Chandala or Svapaka caste, he should, by order of Brahmans, fast for three successive nights.

सशिखं पवनं कृत्वा प्राजापत्यद्वयं चरेत्  
गोद्वयं दक्षिणां दद्याच्छुद्धिं पाराशरोऽब्रवीत् ६

6. And Parasara has declared, that the fee to be given is a couple of cows, whereby freedom from the sin is obtained. Should a Kshatriya or a Vaishya, cohabit with a woman of the Chandala caste,

क्षत्रियो वाथवैश्यो वा चण्डालीं गच्छतो यदि  
प्राजापत्यद्वयं कुर्याद्दद्याद्गोमिथुन द्वयम् ७

7. He is to perform a double Prajapatya, and to pay a fee of two couples of cattle, each couple to include a female and a male.

श्वपाकीं वाथचण्डालीं शूद्रो वा यदि गच्छति  
प्राजापत्यं चरेत्कृच्छ्रं चतुर्गोमिथुनं ददेत् ८

8. If a Shoodra commits an act of guilt with a woman of the Chandala or Svapaka caste, he must perform the prajapatya penance, and give a fee of four couples of cattle, each couple to include a female and a male ;

मातरं यदि गच्छेत्तु भगिनीं स्वसुतां तथा  
एतास्तु मोहितो गत्वा त्रीणि कृच्छ्राणि संचरेत् ६

9. If a person, bereft of all sense, cohabits with his mother, or sister, or self-begotten daughter, he must perform a three-fold Krichchhra penance ; a three-fold Chandrayana should also be performed ; he must, likewise, cut off his male organ.

चान्द्रायणत्रयं कुर्याच्छिनच्छेदेन शुध्यति  
मातृष्वसृगमे चैवमात्ममेधनिकर्तनम् १०

10. On cohabitation with a mother's sister, it is requisite to cut off the male organ ; but if it has been done unwittingly, the sinner must perform a double Chandrayana. He must give ten couples of cattle, each couple to consist of a female and a male, as fee : this is the expiation as declared by Parasara.

अज्ञानेन तु यो गच्छेत्कुर्याच्चान्द्रायणद्वयाम्  
दशगोमिथुनं दद्याच्छुद्धिं पारशरोऽब्रवीत् ११

11. On sexual union with a father's wife, or a near relative of the mother, or a brother's daughter, or the preceptor's wife, a son's wife, or the wife of a brother, or the wife of a brother of the mother, or any woman of the same gotra, a three-fold Prajapatya is the expiation prescribed ; a couple of cattle is the fee to be given. Thus the sinner undoubtedly gets rid of his sin.

पितृदारान्समारुह्यमातुराप्तां तु भ्रातृजाम्  
गुरुपात्नीं स्नुषां चैव भ्रातृभार्यां तथैवच १२

12. On carnal intercourse with a beast, or a prostitute and the like, or with a female buffalo, or with a female camel, or with a she monkey, or with a sow, or a female ass, one should perform the Prajapatya penance.

मातुलानीं सगोत्रां च प्राजापत्यत्रयं चरेत्  
गोद्वयं दक्षिणां दद्याच्छुध्यते नात्रसंशयः १३

13. On carnal intercourse with a cow, the sin is removed by three nights' fast; a cow should be presented to a Brahman as fee. On carnal connection with a female buffalo, a female camel or an ass, the sin is removed by one night's fast.

पशुवेष्यादि गमने महिष्युष्ट्री कपीस्तथा  
खरीं च सूकरीं गत्वा प्राजापत्यव्रतं चरेत् १४

14. On the occasion of a civil commotion, or in a war, during a famine, or an epidemic, or when people are being carried away as captives of war, or when there is a panic (in the land), one should always look after his wife.

गोगामी च त्रिरात्रेणगामेकां ब्राह्मणे ददन्  
महिष्युष्ट्री खरी गामी त्वहो रात्रेणशुध्यति १५

15. If a woman has associated with persons of the Chandale caste, - then a meeting of not less than ten Brahmans should be assembled, and she should proclaim her sin before them.

डामरे समरे वापि दुर्भिन्ने वा जनक्षये  
बन्दिग्राहे भयार्ता वा सदा स्वस्त्रीं निरीक्षयेत् १६

16. A well should be made, deep enough to sink as far as the neck, and full of cow-dung and water and mud ; the woman should fast and stay within the well ; and should come out at the end of an entire day and night.

चण्डालैः सहसम्पर्कं या नारी कुरुते ततः  
विप्रान्दशवरान्कृत्वा स्वकं दोषं प्रकाशयेत् १७

17. She is to shave her head, including even the coronal hair; she is to eat unripe barley mixed with water; she is to fast for three successive nights, and stay in water for a single night.

आकराठसम्मि ते कूपे गोमयोदककर्दमे  
तत्रसथित्वा निराहारा त्वहो रात्रेणनिष्क्रमेत् १८

18. She must prepare a decoction with either the root, or leaves, or flower or fruit, of the creeping plant called the Sankhapushpi, mixed with gold and the five articles derived from a cow ; and she is to drink this decoction ; then she must live on one meal a day, until she is in menstruation.

सशिखं वपनं कृत्वा भुञ्जीयाद्यावकौदनम्  
त्रिरात्रमुपवासित्वा त्वेकरात्रं जले वसेत् १९

19. So long as she performs the penance, she is to dwell outside the house ; after the penance has been fully performed, she should give a feast to Brahmans. For fee she should give a couple of cattle. This is the purification declared by Manu, the self-existent's son.

शंखपुष्पी लतामूलं पत्रं वा कुसुमं फलम्  
सुवर्णं पञ्चगव्यंच क्वाथयित्वा पिबेज्जलम् २०

20. For a woman of any one of the four castes, if she is guilty of a sexual union with a Chandala, the purification is a Chandrayana. As the earth is, so is a woman ; she therefore should not be regarded as wholly unclean.

एकभक्तं चरेत्पश्चाद्यावत्पुष्पवती भवेत्  
व्रतं चरति तद्यावत्तावत्संवसते बहिः २१

21. If a woman is enjoyed by force, or by putting her in terror, or after she has been taken as a prisoner of war ; she is to perform the Shantapana penance : the sin is thus removed, as Parasara has said.

प्रायश्चित्ते ततश्चीर्णे कुर्याद्ब्राह्मणभोजानम्  
गोद्वयं दक्षिणां दद्यच्छुद्धिं पाराशरोऽब्रवीत् २२

22. If against her will, a woman has been once enjoyed by a wicked man ; she becomes pure by a Prajiipatya, and by the flow of blood during her monthly courses.

चातुर्वर्ण्यस्यनारीणां कृच्छ्रं चान्द्रायणं व्रतम्  
यथा भूमिस्तथा नारी तस्मात्तां न तु दूषयेत् २३

23. If a person's wife drinks spirituous liquor, half his body becomes polluted by sin ; there can be no expiation for him, half whose body has become polluted by sin. But he should perform a Krichchra-sdntapana, while all along reciting the Gayatri hymn.

बन्दिग्राहेणया भुक्ता हत्वा बद्ध्वा बलाद्भयात्  
कृत्वा सांतपनं कृच्छ्रं शुध्येत्पाराशरोऽब्रवीत् २४

24. A Krichchhra-santapana consists in eating cow-dung, cow's urine, milk, curd, ghee, and water in which kusa grass has been dipped, and likewise a fast for a single night.

सकृद्भुक्ता तु या नारी नेच्छन्ती पापकर्मभिः  
प्राजापत्येन शुध्येतर्तु प्रस्रवणेन च २५

25. If a woman becomes pregnant by her paramour, at a time when her husband is dead, or is missing; – she being a wicked and a degraded woman, should be carried to the territory of a different king, and be abandoned there.

पतत्यर्धं शरीरस्ययस्यभार्यासुरां पिबेत्  
पतितार्धशरीरस्यनिष्कृतिर्न विधीयते २६

26. If a Brahman woman, goes away with a paramour, she should be regarded as totally lost ; there can be no farther intercourse with her.

गायत्रीं जपमानस्तु कृच्छ्रं सांतपनं चरेत्  
गायत्रीं गोमयं क्षीरं दधिसर्पिः कुशोदकम् २७

27. If a woman, from passion, or senselessness, abandons her relatives, her husband and sons, and goes away, she is lost, so far as her future life is concerned ; - altogether lost, so far as her relations are concerned.

एकरात्रोपवासश्च कृच्छ्रं सांतपनं स्मृतम्  
जारेण जनयेद्गर्भं मृतेऽव्यक्ते गते पतौ २८

28. If a woman is struck with a stick or the like on account of some mischievous or senseless act, and she gets incensed and goes away, and if it be her first offence, - there is no objection to her coming back again.

तां त्यजेदपरे राष्ट्रे पतितां पापकारिणीम्  
ब्राह्मणी तु यदा गच्छेत्परपुंसा समन्विता २९

29. If she comes back within ten days, there is no liability to perform a penance. For ten days, a woman should not be given up as lost. But on information that she has committed the act of sin, she should be given up within ten days.

सा तु नष्टा विनिर्दिष्टा न तस्यागमनं पुनः  
कामान्मोहात्तु या गच्छेत्त्यक्त्वा बन्धून्सुतान्पतिम् ३०

30. The husband must perform a Krichchhra penance; and the relatives, half a Krichchhra, And those who have associated with them in drinking or eating, are purified by fasting a day and night.

सा तु नष्टा परे लोके मानुषेषु विशेषतः  
मदमोहगता नारी क्रोधाद्दण्डादिताडिता ३१

31. If a Brahman female goes away, although not accompanied by a paramour, still her relatives must give her up, for fear that she may have had, after her departure from the house, sexual intercourse with a hundred men.

अद्वितीया गता चैव पुनरागमनं भवेत्



दशमे तु दिने प्राप्ते प्रायश्चित्तं न विद्यते ३२

32. To whatever house a polluted Brahman woman goes in company of a paramour, - whether her husband's, or father's, or mother's or paramour's house, - the house itself becomes impure by reason of her presence.

दशाहं न त्यजेन्नारीं त्यजेन्नष्टश्रुतां तथा  
भर्ता चैव चरेत्कृच्छ्रं कृच्छार्धं चैव बान्धवाः ३३

तेषां भुक्त्वा च पीत्वा चाहो रात्रेण शुध्यति  
ब्राह्मणी तु यदा गच्छेत्परपुंसा विवर्जिता ३४

गत्वा पुंसां शतं याति जयेयुस्तां तु गोत्रिणः  
पुंसो यदि गृहे गच्छेत्तदशुद्धं गृहं भवेत् ३५

पतिमातृगृहं यच्च जारस्यैव तु तद्गृहम्  
उल्लिख्य तद्गृहं पश्चात्पञ्चगव्येन सेचयेत् ३६

33. That house should be scraped, and then wetted with the five articles derived from a cow ; all the earthen vessels should be thrown away; and the clothing and the wood should be purified.

त्यजेच्च मृगमयं पात्रं वस्त्रं काष्ठं च शोधयेत्  
सम्भारान्पञ्चगव्येन सर्वान्गोबालैश्च फलोद्भवान् ३७  
ताम्राणि पञ्चगव्येन कांस्यानि दशभस्मभिः  
प्रायश्चित्तं चरेद्विप्रो ब्राह्मणैरुपपादितम् ३८

34. All furniture should be purified in the prescribed

form ; vessels made with shells of fruit are to be rubbed with the hair of the cow ; copper vessels should be purified with the five articles derived from a cow, and those of white copper by ten times rubbing them with ashes.

गोद्वयं दक्षिणां दद्यात्प्राजापत्यद्वयं चरेत्  
इतरेषामहो रात्रं पञ्चगव्यं च शोधनम् ३६

35. A Brahman should perform the penance propounded by other Brahmans ; he should give a fee of a couple of cattle ; and should perform a double Prajapatya. For the others, the purification is a fast for a day and night, and swallowing the five articles derived from a cow.

उपवासैर्व्रतैः पुण्यैः स्नानसंध्यार्च नादिभिः  
जपहोमदया दानैः शुध्यन्ते ब्राह्मणादयः ४०

36. Brahmans and others are purified by fasts, rites, ablutions, daily prayers and worship of gods ; by recitation of sacred hymns, burnt-offerings, by acts of humanity and charity.

आकाशं वायुरग्निश्च मेध्यं भूमिगतं जलम्  
न प्रदुष्यन्ति दर्भाश्च यज्ञेषु चमसा यथा ४१

37. The ether, the wind, and the fire, are ever pure ; and so is water lying on the ground. The hue a grass, like sacrificial vessels, are not unclean, so long as the rites are being performed.

इति पाराशरे धर्मशास्त्रे दशमोऽध्यायः

End of the tenth Chapter.

एकादशोऽध्यायः  
अभक्ष्यभक्षणप्रायश्चित्तवर्णनम्

अमेध्यरेतो गोमांसं चण्डालान्नमथापि वा  
यदि भुक्तं तु विप्रेणकृच्छ्रं चान्द्रायणं चरेत् १

1. If a Brahman has partaken of any impure food, or has swallowed virile seed, or beef, or a Chandala's food, he should perform a Krichchhra-chandrayana.

तथैवक्षत्रियो वैश्योऽप्यर्धं चान्द्रायणं चरेत्  
शूद्रोऽप्येवं यदा भुङ्क्ते प्राजापत्यं समाचरेत् २

2. If it be a Kshatriya or a Vaishya, he should perform half a Chandrayana. If a Shoodra has committed a sin of the above character, he should perform a Prajapatya.

पञ्चगव्यं पिबेच्छूद्रो ब्रह्मकूर्चं पिबेद्द्विजः  
एकद्वित्रिचतुर्गा वा दद्याद्विप्राद्यनुक्रमात् ३

3. A Shoodra should swallow the five articles derived from a cow ; a regenerate man should drink Brahmakoorccha. The fee to be given is one, two, three or four cows, in the order of castes, - beginning with the Brahman.

[Brahmakoorchha will be explained by the author a little further on. Verses 27 to 36.]

शूद्रान्नं सूतकान्नं चाभोज्यस्यान्नमेव च  
शङ्कितं प्रतिषिद्धान्नं पूर्वोच्छिष्टं तथैव च ४

यदि भुक्तं तु विप्रेणाज्ञानादापदापि वा  
ज्ञात्वा समाचरेत्कृच्छ्रं ब्रह्मकूर्चं तु पावनम् ५

4 – 5. If a Brahman has partaken of a S'lidra's food, or the food of a person unclean on account of an impurity of birth, or of a person who is unfit to be associated with in the matter of food, or any food suspected to be unclean, or any prohibited food, or the leavings of what another has eaten, and if this be done either with or without knowledge, or on account of being in a condition of distress; – the Brahman, when he knows, should perform a Kricchra ; and .part of the purificatory process is to drink Brahma-kirsch.

बालैर्न कुलमाजरैरन्नमुच्छिष्टं यदा  
तिलदर्भोदकैः प्रोक्ष्यशुध्यते नात्रसंशयः ६

6. If any food has been polluted by being first touched with the mouth of children, or by mongooses or cats, – it will become pure on being besprinkled with water in which sesamum and the kusa grass have been dipped.

एकपङ्क्त्युपविष्टानां विप्राणां सहभोजने  
यद्येकोऽपि त्यजेत्पात्रं शेषमन्नं न भोजयेत् ७

7. When a number of Brahmans have sat down ^together, in a single row, to eat their food, and of them, even when one has left his plate, the others should not be made to eat their respective food.

मोहाद्भुञ्जीतयस्तत्रपङ्क्तावुच्छिष्टभोजने  
प्रायश्चित्तं चरेद्विप्रः कृच्छ्रं सांतपनं तथा ८

8. If a Brahman, from ignorance, should partake of the food, after it has become unclean, by the rising of one out of a row, – then he should perform the Krichchhra penance, and likewise the Santapana,

पीयूषं श्वेतलशुनं वृन्ताकफलगृञ्जने  
पलाण्डुवृक्षनिर्यासदेवस्वकवकानि च ९

उष्ट्रीक्षीरमविक्षीरमज्ञानाद्भुञ्जते द्विजः  
त्रिरात्रमुपवासेन पञ्चगव्येन शुध्यति १०

9 - 10. If a regenerate man, without knowledge, partakes of the milk of a cow that has recently calved, or if he eats the white garlic, or the egg-fruit, or the red garlic, or onion, or a juicy exudation from a tree, or the property of a god, or mushrooms, or the milk of a female camel or a female antelope ; - ^|y fasting three nights, and eating the five articles derived from a cow, he becomes pure.

मण्डूकं भक्षयित्वा तु मूषिकामांसमेव च  
ज्ञात्वा विप्रस्त्वहो रात्रं यावकान्नेन शुध्यति ११

11. After knowingly eating the meat of a frog, or of a mouse, a Brahman will become pure by taking unripe barley as food.

क्षत्रियश्चापि वैश्यश्च क्रियावन्तौ शुचिव्रतौ  
तद्गृहे तु द्विजैर्भोज्यं हव्यकव्येषु नित्यशः १२

12. A Kshatriya, or a Vaishya leading a religious life, and duly engaged in the ceremonies prescribed for his caste, - should on all occasions partake of food in his house, whenever a ceremony for the gods or for departed ancestors takes place in his house.

घृतं तैलं तथा क्षीरं भक्ष्यं स्नेहेन पाचितम्  
गत्वा नदी तटे विप्रो भुञ्जीयाच्छूद्रभोजनम् १३

13. When a Shoodra gives a feast, a Brahman may eat ghee or milk or sesamum oil or any food cooked in some oily substance, - provided he goes to the bank of a river to eat it.

मद्यमांसरतं नित्यं नीचकर्मप्रवर्तकम्  
तं शूद्रं वर्जयेद्विप्रः श्वपाकमिव दूरतः १४

14. If a Shoodra be addicted to flesh meat and spirituous drinks, and constantly engaged in low occupations – he, like a member of the 8'vajpdha caste, should be shunned by a Brahman from afar.

द्विजशुश्रूषणरतान्मद्यमांसविवर्जितान्  
स्वकर्मणि रतान्नित्यं नतान्शूद्रान्त्यजेद्द्विजः १५

15. A Brahman should never shun such S'lidras as are employed in the service of regenerate men, abstinent of spirit and flesh meat, and duly employed in their own occupation.

अज्ञानाद्भुञ्जते विप्राः सूतके मृतकेऽपि वा  
प्रायश्चित्तं कथं तेषां वर्णे वर्णे विनिर्दिशेत् १६

गायव्यष्टसहस्रेणशुद्धिः स्याच्छूद्रसूतके  
वैश्ये पञ्चसहस्रेण त्रिसहस्रेणक्षत्रिये १७

16 – 17. If a Brahman unwittingly partakes of food belonging "to one who is unclean on account of impurity caused by birth or death, – what should be the expiation^ having reference to each particular caste? In case of a S'lidra's food, unclean on account of impurity by birth, – the purification is the recitation of the Gayatri hymn for eight thousand times ; – in case of a Vaishya, five thousand times ; – in case of a Kshatriya, three thousand times.

ब्राह्मणस्ययदा भुङ्क्ते द्वे सहस्रे तु दापयेत्  
अथवा वामदैव्येन साम्नैवैकेन शुध्यति १८

18. If the food of a Brahman be partaken, then the recitation should be two thousand times. Or purity may be attained by reciting the hymn of the Somaveda, which is known under the name of the Rishi Vamadeva.

शुष्कान्नं गोरसं स्नेहं शूद्रवेशमनागतम्  
पक्वं विप्रगृहे भुक्तं भोज्यं तन्मनुरब्रवीत् १९

19. If dry food or milk, or any oily substance, be brought from a S'lidra's house and cooked in a Brahman's house, – that may be taken as food : – So Manu has said.

आपत्कालेषु विप्रेणभुक्तं शूद्रगृहे यदि  
मनस्तापेन शुध्येतद्रुपदां वा जपेच्छतम् २०

20. If at a time of distress, a Brahman has eaten in a Shoodra's house, he becomes pure by repentance; – or he should one hundred times recite the verse of the Veda named the Drupada.

दासनापितगो पालकुलमित्रार्धसीरिणः  
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् २१

21. Among the Shoodras, these are the sub-castes whose food it is allowable to partake ; – viz., a Dasa, a Gondola (cow-herd), a Napita (barber), a Kulamitra, an Ardhashareerin ; and also one who delivers himself up.

22. A person begotten by a Brahman upon a Shoodra female, is a Dasa if he has not received the sacrament ; he becomes a Napita on receiving the sacrament.

23. A son begotten by a Kshatriya on a Shoodra female, is known" by the name of Gopala ; Banishments undoubtedly may partake of his food.

24. A person begotten by a Brahman on a Vaishya female, on receiving the sacrament is known by the name of Ardhika ; Brahmins may no doubt partake of his food.

शूद्रकन्या समुत्पन्ने ब्राह्मणेन तु संस्कृतः  
संस्कारात्तु भवेद्दासः असंस्कारात्तु नापितः २२

क्षत्रियाच्छूद्रकन्यायां समुत्पन्नस्तु यः सुतः  
सगोपालेति ज्ञेयो भोज्यो विप्रैर्नसंशयः २३

वैश्यकन्या समुत्पन्नो ब्राह्मणेन तु संस्कृतः  
साह्यार्धिकेति ज्ञेयो भोज्यो विप्रैर्न संशयः २४

भाण्डस्थितमभोज्येषु जलं दधिघृतं पयः  
अकामतस्तु यो भुङ्क्ते प्रायश्चित्तं कथं भवेत् २५

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वोपसर्पति  
ब्रह्मकूर्चोपवासेन याज्यवर्णस्यनिष्कृतिः २६

25 - 26. If among castes, whose food it is not allowable to partake, - water, or curd, or ghee, or milk contained in any vessel belonging to them, be unwittingly partaken by one - what should be the purification ? If a Brahman, or a Kshatriya, or a Vaisya, or a Shoodra comes to have an answer to the above question, - (then this is the answer). A fast and Brahma kricchra are the purifications for a member of any of the four castes.

शूद्राणां नोपवासः स्याच्छूद्रो दानेन शुध्यति  
ब्रह्मकूर्चमहो रात्रं श्वपाकमपि शोधयेत् २७

27. But there is no fast prescribed for a Shoodra. He becomes pure by making a gift. Brdhmakurchcha together with a whole day's fast would purify even a Svapaka.

गोमूत्रं गोमयं क्षीरं दधिसर्पिः कुशोदकम्  
निर्दिष्टं पञ्चगव्यं तु पवित्रं पापशोधनम् २८

28. Urine of the cow, cow-dung, milk, curd, and ghee, these five are the five articles derived from a cow. They, and water in which the kusa grass has been dipped, - are themselves pure, and therefore purify the sin.



गोमूत्रं कृष्णवर्णायाः श्वेतायाश्चैव गोमयम्  
 पयश्च ताम्रवर्णाया रक्ताया गृह्यते दधि २९  
 कपिलायाघृतं ग्राह्यं सर्वं कापिलमेववा  
 मूत्रमेकपलं दद्यादगुष्ठार्धं तु गोमयम् ३०  
 क्षीरं सप्तपलं दद्याद्दधित्रिपलमुच्यते  
 घृतमेकपलं दद्यात्पलमेकं कुशोदकम् ३१

29 - 31. Urine of a black cow ought to be taken; dung  
 of a white cow ; milk of a copper-coloured cow ; and curd  
 from the milk of a blood-coloured one ; the ghee from the  
 milk of a tawny cow ; or all the five may be taken from a  
 tawny cow. One pala of urine should be taken ; cow-dung  
 as high as half the thumb; seven of milk, and three  
 palas of curd ; one pala of ghee ; and one pala of water in  
 which kusa grass has been dipped.

गायत्र्यादायगोमूत्रं गन्धद्वारेति गोमयम्  
 आप्यायस्वेतिचक्षीरं दधिक्रावणस्तथा दधि ३२

32. The cow's urine should be gathered, with the reci-  
 tation of the Gayatri verse ; the cow-dung, with the verse be-  
 ginning with the word ' gandhadvaram ; ' the verse for taking  
 milk begins with ' Aappayasva.' That for curd begins with  
 \* dadhikravno.'

तेजोऽसि शुक्रमित्याज्यं देवस्यत्वा कुशोदकम्  
 पञ्चगव्यमृचा पूतं स्थापयेदग्निसन्निधौ ३३

33. The verse to be recited when ghee is taken begins  
 with the words, ^ 8'ulcramasi ; ' that for the water with  
 the kusa grass dipped in it begins with the words ' devasya  
 tva.' The five articles derived from a cow, so sanctified by  
 the recitation of the rig-veda verses, are to be placed near  
 the fire.

आपो हि ष्ठेति चालोडयमानस्तोकेति मन्त्रयेत्  
सप्तावरास्तु ये दर्भाच्छिन्नाग्राः शुकत्विषः ३४

34. The mixture should be agitated with the verse  
' Apohishta, &c. ' ; then it should be again sanctified with  
the verse, \* Maanastokay' Not less than seven kusa grasses,  
with their thin ends uncut and intact, and which possess a  
fresh, shining colour like that of a parrot, should be used  
in taking up the mixture, and it should be thus made an  
offering of upon the fire.

एतैरुद्धृत्यहोतव्यं पञ्चगव्यं यथा विधि  
इरावतीदं विष्णुर्मानस्तोकेति शंवती ३५

35. The verses to be recited at the time of offering on  
the fire are those beginning respectively with the words, -  
\*17'dvaU;' ^ Idan vishmi ^ Manastoke ; ^ and also the verse  
which has the word \* sedum \* in it. What remains after the  
offerings on the fire should be drunk by the Brahman.

एताभिश्चैव होतव्यं हुतशेषं पिबेद्द्वजः  
आलोडयप्रणवेनैवनिर्मन्थ्यप्रणवेन तु ३६

36. When being drunk, it should be agitated with the  
recitation of the word \* om called the "pranava " ; it should  
be churned, and taken up and drunk, each act being accom-  
panied by the recitation of that word.

उद्धृत्यप्रणवेनैवपिबेच्च प्रणवेन तु  
यत्त्वसथिगतं पापं देहे तिष्ठति देहिनाम् ३७

37. Whatever sin there may lie in the body of embodied  
beings, lurking in the skin or in the bones, - is wholly burnt  
by the ' Brahmakoorchcha ; ' as fuel is burnt by kindled fire.  
For, it is pure in all the three worlds, and gods themselves  
are within it.

ब्रह्मकूर्चो दहेत्सर्वं प्रदीप्ताग्निरिवेन्धनम्  
पवित्रं त्रिषु लोकेषु देवताभिरधिष्ठितम् ३८

38. The god Varuna is in the urine of the cow ; the  
god of sacrificial fire in the cow-dung ; the god of wind  
in the curd ; the moon in the milk ; and the sun in the  
ghee.

वरुणश्चैव गोमूत्रे गोमये हव्यवाहनः  
दध्निवायुः समुद्दिष्टः सोमः क्षीरे घृते रविः ३९

39. When drinking, should any water issue from the  
mouth and drop into the vessel ; that should be considered  
as not fit to be drunk ; one must perform the Chandrayana  
penance for it.

पिबतः पतितं तोयं भाजने मुखनिहसृतम्  
अपेयं तद्विजानीयात्पीत्वा चान्द्रायणं चरेत् ४०

कूपे च पतितं दृष्ट्वा श्वसृगालौ च मर्कटम्  
असथिचर्मादिपतितं पीत्वामेध्यापो द्विजः ४१

नारं तु कुणपं काकं विड्वराहखरोष्ट्रकम्  
गावयं सौप्रतीकं च मायूरं खाड्गकं तथा ४२

वैय्याघ्रमार्त्तं सैहं वा कूपे यदि निमज्जति  
तटाकस्याथदुष्टस्यपीतं स्यादुदकं यदि ४३

प्रायश्चित्तं भवेत्पुंसः क्रमेणैतेन सर्वशः

विप्रः शुध्येत्त्रिरात्रेण क्षत्रियस्तु दिनद्वयात् ४४

40 - 44. If a Brahman sees that the carcass of a dog, a jackal, or a monkey has fallen into a well; or that a bone, skin, or the like has fallen; and if he has drunk of the polluted water; or if he sees a corpse has fallen; or the carcass of a crow, or an ordure-eating hog, an ass, a camel, a gavaya, an elephant, a peacock, a rhinoceros, a tiger, a bear, or a lion; and if the dead body sinks into the well; and if water of a tank so polluted be drunk; the expiation will be for all the castes, in accordance with the following order. A Brahman becomes pure by three nights' fast; a Kshatriya by two days' fast; a Vaisya by one day's fast; and a Shoodra by fasting for a night.

एकाहेन तु वैश्यस्तु शूद्रो नक्तेन शुध्यति

परपाकनिवृत्तस्य परपाकरतस्य च ४५

45. If food of one who never cooks for the Visvedevas, or of one who habitually eats in another man's house, or of one who never cooks for giving food to others, be partaken by a Brahman, - he should perform the Chandrayana penance.

अपचस्य च भुक्त्वान्नं द्विजश्चान्द्रायणं चरेत्

अपचस्य च यद्दानं दातुश्चास्य कुतः फलम् ४६

46. If gifts are made by one who never cooks to give food to others, - they are fruitless, so far as the giver is concerned. Both he who gives and he who takes are destined to go to hell.

दाताप्रतिग्रहीता च तौ द्वौ निरयगामिनौ

गृहीत्वाग्निं समारोप्यपञ्च यज्ञान्न निर्वपेत् ४७

47. He,, who having accepted and set up the household fire, does not perform the five sacrifices, - the saints declare him to be ' a person averse to cook for the sake of others.'

परपाकनिवृत्तोऽसौ मुनिभिः परिकीर्तितः  
पञ्चयज्ञान्स्वयं कृत्वा परान्नेनोपजीवति ४८

48. He, who every day raises in the morning, and, having himself performed the five sacrifices, subsists upon another's food, - he is the ' person who eats in another's house.'

सततं प्रातरुत्थायपरपाकरतस्तु सः  
गृहस्थधर्मा यो विप्रो ददाति परिवर्जितः ४९

49. He, who being in the householder stage of life, is totally devoid of all acts of gift, is declared by saints acquainted with law, as ' a person who never cooks for others.'

ऋषिभिर्धर्मतत्त्वज्ञैरपचः परिकीर्तितः  
युगे युगे तु धर्मास्तेषु तेषु च ये द्विजाः ५०

50. Different are the rules for each cyclical age ; the Brahmans who observe the religious rules prescribed for the particular age, are not deserving of any censure ; for as the age is, so must the Brahmans be.

तेषां निन्दा न कर्तव्या युगरूपा हि ते द्विजाः  
हुं कारं ब्राह्मणस्योक्त्वा त्वं कारं च गरीयसः ५१

51. If ' hum ' (an exclamation of disrespect) be addressed to a Brahman ; or if a superior be addressed with ' thee and thou ; ' one should bathe, and fast for the rest of the day ; should bow down, and beg pardon.

स्नात्वा तिष्ठन्नहः शेषमभिवाद्यप्रसादयेत्  
ताडयित्वा तृणेनापि कण्ठे बद्ध्वापि वाससा ५२

52. If one strikes a Brahman even with a wisp of grass, or drags him with a piece of cloth thrown round his neck ; or wins even a lawsuit against him ; he should bow down and beg pardon.

विवादेनापि निर्जित्यप्रणिपत्यप्रसादयेत्  
अवगूर्यत्वहो रात्रं त्रिरात्रं क्षितिपातने ५३

53. For belabouring with a stick, the expiation is to fast an entire day ; for knocking a Brahman down, three nights' fast ; if blood is drawn, the penance is atikricchra ; in case of inward bleeding, the Krichchhra is the penance.

अतिकृच्छ्रं च रुधिरे कृच्छ्रोऽभ्यन्तरशोणिते  
न वाहमतिकृच्छ्री स्यात्पाणिपूरान्न भोजनः ५४

54. One performing the Atikrichchhra penance is to subsist for nine days on as much food as may fill the palms of his hands ; and there ought to be a fast for three nights. This is called the Atikrichchhra penance.

त्रिरात्रमुपवासी स्यादतिकृच्छ्रः सोच्यते  
सर्वेषामेवपापानां संकरे समुपस्थिते ५५

55. When there takes place an intermixture of all the sins, the repetition of the Gayatri verse, ten thousand times, is the highest form of a purification.

[The word 'intermixture,' 'sankara' in the original, seems to mean the commission of more than one sin by one person at the same time.]

दशसाहस्रमभ्यस्ता गायत्री शोधनं परम् ५६

Doing 10,000 times gayathri japa will pure.

इति पाराशरे धर्मशास्त्रे एकादशोऽध्यायः

End of the eleventh Chapter.

द्वादशोऽध्यायः

तत्रादौ--पुनः संस्कारादिप्रायश्चित्तवर्णनम्

दुःस्वप्नं यदि पश्येत्तु वान्ते तु क्षुरकर्मणि  
मैथुने प्रेतधूमे च स्नानमेवविधीयते १

1. After dreaming a bad dream, or vomiting, or shaving, or sexual intercourse, or contact with smoke from a funeral pile, the purification is to wash oneself.

अज्ञानात्प्राश्यविण्मूत्रं सुरा संस्पृष्टमेव च  
पुनः संस्कारमर्हन्ति त्रयोवर्णा द्विजातयः २

2. For swallowing unwittingly ordure or urine, or any food that has had a contact with spirituous liquor, the three regenerate castes must again undergo the sacramental rites.

अजिनं मेखला दण्डो भैक्षचर्या व्रतानि च  
निवर्तन्ते द्विजातीनां पुनः संस्कारकर्मणि ३

3. In the second performance of the sacramental rites, the bearing of a skin garment, the string for the waist, the stick, and the ceremony of begging alms - are dispensed with.

विण्मूत्रभोजी शुध्यं प्राजापत्यं समाचरेत्  
पञ्चगव्यं च कुर्वीतस्नात्वा पीत्वा शुचिर्भवेत् ४

4. With a view to purification, If he having swallowed ordure or urine, one should perform a Prajapatya ; should prepare and drink the five articles derived from a cow ; and should bathe : these render him pure.

जलाग्निपतने चैव प्रव्रज्यानाशकेषु च  
प्रत्यावसितवर्णानां कथं शुद्धिर्विधीयते ५

5. What should be the expiation of the offender (Pratyavasita) who tries to kill himself by falling into water, or fire, or by falling from a precipice, or by undertaking a journey for a suicidal purpose?

प्राजपत्यद्वयेनैवतीर्थाभिगनमेन च  
वृषैकादशदानेन वर्णाः शुध्यन्ति ते त्रयः ६

6. The three (inferior) castes are rendered pure by a double Prajapatya, by a pilgrimage to holy places, and by a gift of ten cows accompanied by a bull.

ब्राह्मणस्यप्रवक्ष्यामि वनं गत्वा चतुष्पथे  
सशिखं वपनं कृत्वा प्राजापत्यद्वयं चरेत् ७  
गोद्वयं दक्षिणां दद्याच्छुद्धिं स्वायम्भुवोऽब्रवीत्  
मुच्यते तेन पापेन ब्राह्मणत्वं च गच्छति ८

7 - 8. I shall now relate the expiation for a Brahman. He must go to a forest, and, at a spot where four roads meet, just shave his head, including the coronal lock, and then perform a double prajapatya. He is to give a fee of two cows. This is the purification prescribed by Parasol. He is thereby freed from that sin, and is restored to his Brahman caste.

स्नानानि पञ्चपुन्यानि कीर्तितानि मनीषिभिः  
आग्नेयं वारुणं ब्राह्मं वायव्यं दिव्यमेव च ९

9. The learned have declared five kinds of bathing to purificatory : the Agneya or fiery bathing, the Varuna or the watery bathing, the Brahma or Vedic bathing, the VAYavya or windy bathing, and the Divya or the celestial bathing.



आग्नेयं भस्मना स्नानमवगाह्यतु वारुणम्  
आपो हि ष्ठेति च ब्राह्मं वायव्यं गोरजः स्मृतम् १०  
यत्तु सातपवर्षेणतत्स्नानं दिव्यमुच्यते  
तत्रस्नात्वा तु गङ्गायां स्नातो भवति मानवः ११

. 10 - 11. The Agneya bathing consists in bathing with ashes ; the Varuna is plunging into the water ; the Brahma consists in reciting the verse ' apohishta, &c. ;' the Vayavya is bathing with the dust raised by the hoof of a cow ; but the celestial bathing takes place when one is drenched with, rain-water, the rain coming down while the sun is shining. This kind of bathing is of equal efficacy with the bathing in the river Ganga.

स्नातुं यान्तं द्विजं सर्वे देवाः पितृगणैः सह  
वायुभूतास्तु गच्छन्ति तृषार्ताः सलिलार्थिनः १२  
निराशास्ते निवर्तन्ते वस्त्रनिष्पीडने कृते  
तस्मान्नपीडयेद्वस्त्रमकृत्वा पितृतर्पणम् १३

12 - 13. When a Brahman is going to bathe, all the gods, together with all the groups of the Pitrus, assume an airy form, and follow him, being thirsty, and desirous to have a drink of water. If the wet garment is wrung, they return, their hopes being unfulfilled; therefore, one should not wring his wet garment before offering libations of water to the Pitrus.

रोमकूपेऽववस्थाप्ययस्ति लैर्तर्पयेत्पितृन्  
पितरस्तर्पितास्तेन रुधिरेणमलेन च १४

14. If, while offering libations of water to the Pitrus, one should place the sesamum seed in contact with the pores ^ at the root of the hair on the body, and should offer libations with the seeds so placed, he should thereby be offering

libations of blood. and impurities to the Pitrus,

अवधुनोति यः केशान्सनात्वा यस्तूत्सृजेन्मलं  
आचामेद्वा जलस्थेऽपि सबाह्यः पितृदैवतैः १५

15. If, after bathing, a Brahman shakes his dripping hair, or performs Achamana or (sipping water from the palm of his hand,) while yet he is in water, – he is not acceptable to the Pitrus and the gods.

शिरः प्रावृत्यकण्ठं वा मुक्तकच्छशिखोऽपि वा  
विना यज्ञोपवीतेनाचान्तोऽप्यशुचिर्भवेत् १६

16. If, while performing the rite of Achamana, he has his Lead or throat wrapped with cloth, or the posterior hem of Lies under-garment is not tucked up, or his coronal lock is not tied, or if he is without his sacred thread, he remains impure, in spite of the ceremony of Achamana.

जले स्थलस्थो नाचामेज्जलस्थश्च बहिः स्थले  
उभे स्पृष्ट्वा समाचान्तोभयत्रशुचिर्भवेत् १७

17. When he has come out of the water, he should not perform Achamana in such a way that the drops may fall upon the water ; nor should he do so while in the water, in such a way as to let the drops of water fall upon the land ; he should perform it while touching both water and land; thereby he becomes pure on the land and in the water.

स्नात्वा पीत्वा क्षुते सुप्ते भुक्त्वा रथ्योपसर्पणे  
आचान्तः पुनराचामेद्वासो विपरिधाय च १८

18. One should perform Achamana, after bathing, drinking, sneezing, eating, travelling on the road, and changing his garment, although he may have performed it once before.

क्षुते निष्ठीवनेए चैव दन्तोच्छिष्टे तथानृते  
पतितानां च सम्भाषे दक्षिणं श्रवणं स्पृशेत् १९

19. After sneezing, spitting, touching the teeth, or telling a\* lie, or holding conversation with sinful men, one should touch his right ear.

प्रभासादीनि तीर्थानि गङ्गाद्याः सरितस्तथा  
विप्रस्यदक्षिणे कर्णे सन्तीति मनुरब्रवीत् २०

20. Fire, water, the gods, the moon, the sun, and the wind, all dwell in the right ear of a Brahman.

अग्निरापश्च वेदाश्च सोमसूर्यानिलास्तथा  
सर्वैवतु विप्रस्यश्रोते तिष्ठन्ति दक्षिणे २१

21. Bathing in the daytime, while being purified by the rays of the sun, is the approved form of bathing. Bathing at night is not approved unless when the Rahu is visible in the heavens.

[Z e., when an eclipse of the moon takes place.]

भास्करस्यकरैः पूतं दिवा स्नानं प्रशस्याते  
अप्रशस्तं निशिस्नानं राहोरन्यत्रदर्शनात् २२

22. Bathing, making of gifts, austerities, and burnt-offerings, may be made at night when an eclipse is seen. Night otherwise is impure ; therefore night is to be shunned in performing rites.

स्नानं दानं जपो होमः कर्तव्यो राहुदर्शने  
अन्यदा त्वशुची रात्रिस्तस्मात्तां परिवर्जयेत् २३

23. The Mouths, the Vases, the radars, the Amity's, and other deities, all disappear with the moon. Therefore, gifts are not proper at night.

मरुतो वसवो रुद्रादित्याश्चैव देवताः  
सर्वे सोमे प्रलीयन्ते तस्माद्दानं तु तद्गृहे २४

24. At the ceremony on the threshing-floor, at marriage, when the sun passes over from one Zodiacal sign to another, and during an eclipse, gifts are allowable in the night time ; but not allowable in any other case.

खलयज्ञे विवाहे च संक्रान्तौ ग्रहणे तथा  
शर्वर्या दानमस्त्येवनान्यत्रैवविधीयते २५

25. Making of gift at night is approved, if a son has been born, or at a sacrifice, or on the occasion of an obsequial rite, or when an eclipse is visible ; but not approved in any other case.

पुत्रजन्मजि यज्ञे च तथा चात्ययकर्मणि  
राहोश्च दर्शने दानं प्रशस्तं नान्यदा निशि २६

26. The two praharas or watches in the middle of the night are called Mechanistic. During the pradosha, or the first watch of the night one may perform bathing, as in the day-time.

[Pradosha seems to be the first prahara after sunset.]

महा निशा तु विज्ञेया मध्यस्थं प्रहरद्वयम्  
प्रदोषपश्चिमौ यामौ दिनवत्स्नानमाचरेत् २७

27. A tree on a burning-ground, a funeral pile, pus, a Chandala, and a seller of the Soma plant ; having touched any of these, - a Brahman should plunge into water with his clothing on.

चैत्यवृक्षश्चितिर्यूपश्चण्डालः सोमविक्रयी  
एतांस्तु ब्राह्मणः स्पृष्ट्वा सवासाजलमाविशेत् २८

28. Before the gathering of bones, one, having wept, should perform the ceremony of bathing. For a Brahman, (the gathering bones) should be performed within the tenth day Achamana should be performed after it :

असथिसंचयनात्पूर्वं रुदित्वा स्नानमाचरेत्  
अन्तर्दशाहे विप्रस्यह्यूर्ध्वमाचमनं भवेत् २९

29. When the sun or the moon is seized by rahu, [I. e., when a solar or a lunar eclipse takes place], all water becomes as pure as the water of the Ganga, so far as bathing and giving, and other religious rites are concerned.

सर्वं गङ्गा समं तोयं राहुग्रस्ते दिवा करे  
सोमग्रहे तथैवोक्तं स्नानदानादि कर्मसु ३०

30. Bathing performed with the kusa grass is purificatory ; a Brahman should makes Achamana with the kusa grass ; water taken up with the kusa grass is as holy as a drink of the Soma juice

कुशैः पूतं तु यत्स्नानं कुशेनोपस्पृशेद्द्विजः  
कुशेन चोद्धृतं तोयं सोमपानसमं भवेत् ३१

31. Those who do not cherish the household fire, who are devoid of the daily conjunctive adorations, and who do not study the Veda, - they all are declared as S'lidras.

अग्निकार्यात्परिभ्रष्टाः संध्योपासनवर्जिताः  
वेदं चैवानधीयानास्सर्वे ते वृषलाः स्मृताः ३२

32. Therefore, for fear of being turned into a Shoodra,

every Endeavour should be made, particularly by a Brahman, to study at least a portion of the Veda, (every day) in case he is unable to study the whole.

तस्माद्ब्रह्मलभीतेन ब्राह्मणेन विशेषतः  
अध्येतव्योऽप्येकदेशो यदि सर्वं न शक्यते ३३

33. A Brahman subsisting, upon a S'lidra's food, though he be engaged in constant study, in making burnt- offerings, and in reciting sacred verses, is not destined for an upward course.

शूद्रान्न रसपुष्टस्याप्यधीयानस्यनित्यशः  
जपतो जुह्वतो वापि गतिरूर्ध्वा न विद्यते ३४

34. To eat a Shoodra's food, to associate with him, to sit in the same place with, him, and receive knowledge by his instruction, would cause degradation even to one who resembles the kindled fire.

शूद्रान्नं शूद्रसम्पर्कः शूद्रेणतु सहासनम्  
शूद्राज्ज्ञानागमश्चैव ज्वलन्तमपि पातयेत् ३५

35. A Brahman who gets his food habitually cooked by a Shoodra woman, or has got a Shoodra woman for the matron of his house, is shunned by the pitrus and the gods, and goes to the hell called Battrava.

यः शूद्र्या पाचयेन्नित्यं शूद्री च गृहमेधिनी  
वर्जितः पितृदेवेभ्यो रौरवं याति सद्विजः ३६

36. If a Brahman fattens himself with the food of a Shoodra polluted by the impurity of birth or death, I do not know what (vile) animals he will be born (in subsequent lives).

मृतसूतकपुष्टाङ्गोद्विजः शूद्रान्न भोजनः  
अहं तन्न विजानामि कां कां योनिं गमिष्यति ३७

37. Twelve times he will be born as a vulture ; ten times as a hog ; seven times as a dog ; this is what Manu has

said.

गृध्रो द्वादशजन्मानि दशजन्मानि सूकरः  
श्वयोनौ सप्तजन्मा स्यादित्येवं मनुरब्रवीत् ३८

38. To gain a fee, if a Brahman performs burnt-offerings, as an officiating priest, on a S'lidra's behalf; ^le Brahman becomes a Shoodra, and the Shoodra a Brahman. ^

दक्षिणार्थं तु यो विप्रः शूद्रस्यजुहुयाद्धविः  
ब्राह्मणस्तु भवेच्छूद्रः शूद्रस्तु ब्राह्मणो भवेत् ३९

39. If a Brahman sits down, having taken a vow of silence, - he should not speak ; if, while eating, he utters words, then he should cease to eat that food.

मौनव्रतं समाश्रित्यासीनो न वदेद्द्विजः  
भुञ्जानो हि वदेद्यस्तु तदन्नं परिवर्जयेत् ४०

40. When his meal is but half finished, if he drinks water in that vessel, (which contains the food ?) - he thereby destroys all the virtuous works that he has done for the satisfaction of the gods and the Pitrus ; he likewise destroys his own soul.

अर्धे भुक्ते तु यो विप्रः तस्मिन्पात्रे जलं पिबेत्  
हतं दैवं च पित्र्यं चात्मानं चोपघातयेत् ४१

41. While Brahmans are eating together, if one out of them leaves his plate before the others have finished their meal, he is a dunce ; he is the worst of sinners ; he is declared to be the killer of a Brahman.

भुञ्जानेषु तु विप्रेषु योऽग्रे पात्रं विमुञ्चति  
समूढः सच पापिष्ठो ब्रह्मघ्नः सखलूच्यते ४२

42. While the vessels for food still remain in their presence, if the Brahmans utter the word of 'farewell,\* ('svasti' in the original), the gods in that case have not their hunger appeased ; and the 'pitrus are disappointed.

[Madhava says that before the vessels of food are washed, the ceremony 'svastivachana' should not take place. This ceremony consists in the utterance of a certain Vedic verse in which the word ' svasti ' repeatedly occurs. It is preparatory to giving the fee to the Brahman and bidding him farewell ; ' svasti ' means ' well-being. ']

भाजनेषु च तिष्ठत्सु स्वस्ति कुर्वन्ति ये द्विजाः  
न देवास्तृप्तिमायान्ति निराशाः पितरस्तथा ४३

43. One should never take his meal, except after bathing, reciting the sacred verses, and making burnt-offerings on the fire ; nor should one eat off the reverse side of a leaf ; nor at night, without a light.

अस्नात्वा नैवभुञ्जीताजप्त्वाग्निमहूय च  
पर्णपृष्ठे न भुञ्जीतरात्रौ दीपं विना तथा ४४

44. The householder, who is kind, devoted to reflecting on virtue and for the good of those whom he has to support, and strictly impartial is the most sensible.

गृहस्थस्तु दया युक्तो धर्ममेवानुचिन्तयेत्  
पोष्यवर्गार्थसिद्धयर्थं न्यायवर्ती सुबुद्धिमान् ४५

45. With wealth acquired by righteous means, one should support himself. He who makes his living by unrighteous means, is unworthy to perform duty.



न्यायोपार्जितवित्तेन कर्तव्यं ह्यात्मरक्षणम्  
अन्यायेन तु यो जीवेत्सर्वकर्मबहिष्कृतः ४६

46. A person who preserves his sacred fire, a tawny cow, a person engaged in offering a sacrifice, a king, a religious mendicant, and the great ocean, – the very sight of these purifies one ; therefore one should constantly obtain a sight of them.

अग्निचित्कपिला सत्री राजा भिक्षुर्महोदधिः  
दृष्टमात्राः पुनन्त्येते तस्मात्पश्येत्तु नित्यशः ४७

47. One should keep in his house the following things : the wood for striking out a sacrificial fire, a black cat, sandal-wood, a precious stone, ghee, sesamum seed, a black skin, and a goat.

गवां शतं सैकवृषं यत्रतिष्ठत्ययन्त्रितम्  
तत्क्षेत्रं दशगणितं गोचर्मपरिकीर्तितम् ४८

48. A piece of land, upon which may stand, without being closely tied, a hundred cows, and a single bull – ten times the area of such a field -is called a gocharma (cow's hide) of land.

अरणिं कृष्णामार्जारं चन्दनं सुमणिं घृतम्  
तिलान्कृष्णाजिनं छागं गृहे चैतानि रक्षयेत् ४९

49. By making a gift of a gocharma quantity of land, a person is freed from all sins, such as the killing of a Brahman, and like other sins, which he may have committed, by word of mouth, or in thought, or in deed.

ब्रह्महत्यादिभिर्मर्त्यो मनो वाक्कायकर्मजैः  
एतद्गोचर्मदानेन मुच्यते सर्वकिल्बिषैः ५०

50. If a gift is made to a person who has a family to support, to an indigent person specially to one learned in the Veda, - that gift becomes a source of good.

कुटुम्बिने दरिद्रायश्रोत्रियायविशेषतः  
यद्दानं दीयते तस्मै तद्दानं शुभकारकम् ५१

51. A person who wrongfully appropriates land can never be pure, although he may excavate tanks, wells, reservoirs and the like, and perform a hundred Vajapeya and other sacrifices, or may present a crore of cows.

वापी कूपतडागाद्यैर्वाजपेयशतैर्मुखैः  
गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ५२

52. If a woman is in menstruation within eighteen days from the last time she was, simple bathing will purify her ; if after that period, the saint Ushanas has declared that the rule of three nights must be observed.

अष्टादशदिनादर्वाक्सनानमेवरजस्वला  
अत ऊर्ध्वं त्रिरात्रं स्यादुशना मुनिरब्रवीत् ५३

53. A person becomes impure by approaching a Handclap, a woman in confinement, a woman in menstruation, or a degraded sinner, within the distance of a yoke, or two yokes, or three yokes, or four yokes, in the reverse order.

[A yoke is a particular measure of length. ' In the reverse order,' I. ^., the rule of one yoke's length applies to a degraded sinner and ^o on.]

युगं युगद्वयं चैव त्रियुगं च चतुर्युगम्  
चाण्डालसूतिकोदक्या पतितानामधः क्रमात् ५४

54. If a Brahman comes nearer than the aforesaid lengths, he should bathe with his clothing on; if, unwittingly he comes in contact (with any of them), he should bathe, and then look at the sun.

ततः समिधिमात्रेणसचैलं स्नानमाचरेत्  
स्नात्वावलोकयेत्सूर्यमज्ञानात्स्पृशते यदि ५५

55. When his hands exist, if a Brahman, wanting in knowledge, drinks water with his mouth plunged into it [like a beast], he surely shall be born as a dog (in his next birth).

विद्यमानेषु हस्तेषु ब्राह्मणो ज्ञानदुर्बलः  
तोयं पिबति वक्त्रेणश्वयोनौ जायते ध्रुवम् ५६

यस्तु क्रुद्धः पुमान्ब्रूयाज्जायायास्त्वगम्यताम्  
पुनरिच्छति चेदेनां विप्रमध्ये तु श्रावयेत् ५७

56 - 57. If a man, being angry, calls his wife by the name of a relation with whom sexual intercourse is prohibited by law, and if he again desires to treat her as a wife ; then he must proclaim his sins in a meeting of Brahmans ; he must there say, - ' I have done so, while I was fatigued, or angry, or senseless, or hungry, or thirsty, or terrified.' If a Brahman has failed to fulfill a promise of making a gift, or a vow of performing a religious rite ; - the expiation is three days' fast.

श्रान्तः क्रुद्धस्तमोऽन्धो वा क्षुत्पिपासा भयार्दितः  
दानं पुण्यमकृत्वा तु प्रायश्चित्तं दिनत्रयम् ५८

58. ^ He should, at a confluence of great rivers, bathe three times, at dawn, noon, and sunset. After completing the expiation, he should give away a cow, and feast ten Brahmans.

उपस्पृशेत्त्रिषवणं महानद्युपसंगमे  
चीर्णान्ते चैव गां दद्याद्ब्राह्मणान्भोजयेद्दश ५६

59. If a Brahman eats the food of a wicked Brahman addicted to forbidden deeds, he must observe one day's fast, ; .

दुराचारस्यविप्रस्यनिषिद्धाचरणस्य च  
अन्नं भुक्त्वा द्विजः कुर्याद्दिनमेकमभोजनम् ६०

60,. Within the same day, he may become pure, if he would eat the food of a Brahman who leads a religious life, and is versed in the Veda and its branches.

सदाचारस्यविप्रस्यतथा वेदान्तवेदिनः  
भुक्त्वान्नं मुच्यते पापादहोरात्रान्तरान्नरः ६१

61. If a person dies in contact with impurities from the I upper part of the body or the lower part of the body, or I if he dies while not in direct contact with the surface of the ground, or if he dies while he was affected with some ring purity on account of a relative's birth or death, his line,.. should perform three Krichchhras,

[ ' To die not in direct\* contact with the surface of the ground ' J is the translation of the ' antariksha mrita ' in the original. It \ literally means ' dying in the air ' vr ' in a vacant space.' An instance ^ is when a person dies, while lying down on a bedstead.] I

ऊर्ध्वोच्छिष्टमधो उच्छिष्टमन्तरिक्षमृतौ तथा  
कृच्छ्रत्रयं प्रकुर्वीताशौचमरणे तथा ६२

62. A Kricchhra consists in reciting the Gayatri verse/ ten thousand times ; or reciting the Pranayama two hundred times ; or bathing twelve times in a holy place, without^ drying the head after each bath ; or in making a pilgrimage to a distance of two 'yojanas' (eight kroschas).

कृच्छ्रं देव्ययुतं चैव प्राणायामशतद्वयम्  
पुण्यतीर्थेऽनार्द्रशिरः स्नानं द्वादशसंख्यया ६३

63. If a householder willingly causes the discharge of his virile seed otherwise than in sexual intercourse, he should recite the Gayathri verse one thousand times, and should perform three Pranayamas.

द्वियोजने तीर्थयात्रा कृच्छ्रमेकं प्रकल्पितम्  
गृहस्थः कामतः कुर्याद्वितः स्वलनः भुवि ६४

64. A Brahman, versed in the four Vedas, should in a proper form, propound, by way of expiation for killing a Brahman, a visit to the dyke on the sea (constructed by sethu near Cape Comorian) .

सहस्रं तु जपेद्देव्याः प्राणायामैस्त्रिभिः सह  
चतुर्विद्योपपन्नस्तु विधिवद्ब्रह्मघातके ६५

65. The sinner, staying at the spot where the dyke was made, must live by begging from the four castes ; must shun persons of wicked deeds; and must not use an umbrella, nor wear shoes.

समुद्रसेतु गमनं प्रायश्चित्तं विनिर्दिशेत्  
सेतुबन्धपथे भिक्षां चातुर्वण्यात्समाचरेत् ६६

66. He is to proclaim himself thus : - " I am a sinner ; I have committed a heinous sin ; I have killed a Brahman ; I am standing at the door of the house, with the expectation of getting some alms."

वर्जयित्वा विकर्मस्थान्छत्रोपानद्विवर्जितः  
अहं दुष्कृतकर्मा वै महापातककारकः ६७

67. He should likewise dwell in the midst of cows, with-

in villages or cities ; or in places of hermitage, or of pilgrimage ; or near the sources of rivers.

गृहद्वारेषु तिष्ठामि भिक्षार्थी ब्रह्मघातकः  
गोकुलेषु वसेच्चैव ग्रामेषु नगरेषु वा ६८  
तपो वनेषु तीर्थेषु नदीप्रस्त्रवणेषु वा  
एतेषु ख्यापयन्नेनः पुण्यं गत्वा तु सागरम् ६९

68 – 69. At these, he is to proclaim his sin. By visiting the holy sea, extended over a breadth of ten yojanas, and over a length of one hundred yojanas, and piled up with the dyke constructed by the monkey Nala at the command of Ramachandra, and by looking at the dyke, one is freed from the sin of killing a Brahman.

दशयोजनविस्तीर्णं शतयोजनमायतम्  
रामचन्द्रसमादिष्टनलसंचयसंचितम् ७०

70. His soul being purified by a sight of the sea, he should plunge into the sea. Or if he be a king, ruling a territory, he should perform a horse-sacrifice.

सेतुं दृष्ट्वा समुद्रस्यब्रह्महत्यां व्यपोहति  
सेतुं दृष्ट्वा विशुद्धात्मा त्ववगाहेतसागरम् ७१

71 . Coming back, he reaches his house for dwelling there, with his sons and his servants, where he is to give a feast to the Brahman s, and he is to give a fee of one hundred cows to such Brahman s as are proficient in the four Vedas.

यजेतवाश्वमेधेन राजा तु पृथिवीपतिः  
पुनः प्रत्यागते वेश्मवासार्थमुपसर्पति ७२

72. The killer of a Brahman is freed from his sin, if the

Brahmans are prepared to give him a solution.

[This seems to imply, that if the Brahmans are satisfied that his expiation has been properly performed, and express an opinion to that effect, the sinner is freed from the sin.]

सपुत्रः सहभृत्यैश्च कुर्याद्ब्राह्मणभोजनम्  
गाश्चैवैकशतं दद्याच्चतुर्विध्येषु दक्षिणाम् ७३

73. The visit to the Setubandha has been declared to be the form of expiation proper for a person whose residence is to the north of the Vindhya hill. This is the opinion of Parasara.

ब्राह्मणानां प्रसादेन ब्रह्महा तु विमुच्यते  
सवनस्थां स्त्रियं हत्वा ब्रह्महत्या व्रतं चरेत् ७४

74. For killing a woman, engaged in performing a religious sacrifice, the same expiation, which is prescribed for killing a Brahman, must be undergone.

मद्यपश्च द्विजः कुर्यान्नदीं गत्वा समुद्रगाम्  
चान्द्रायणे ततश्चीरे कुर्याद्ब्राह्मणभोजनम् ७५

75. A Brahman who has drunk wine must go to a river that falls into the sea; he must perform a Chandrayana, which being finished, he is to give a feast to the Brahmans, and by way of a fee, he is to give a cow and a bull to the Brahmans.

अनडुत्सहितां गां च दद्याद्विप्रेषु दक्षिणाम्  
सुरापानं सकृत्कृत्वाग्निवर्णं सुरां पिबेत् ७६

76. If a Brahman has drunk wine only once, he must drink flaming hot spirituous liquor ; thereby he will purify himself, both as regards this world, and as regards the other world.

सपावयेदथात्मानमिहलोके परत्र च  
अपहत्यसुवर्णं तु ब्राह्मणस्यततः स्वयम् ७७

77. If gold belonging to a Brahman be stolen by one, he is to take a pestle in his hand, and of his- own accord to come before the king, in order that the king may kill him.

गच्छेन्मुसलमादायराजाभ्याशं वधायतु  
ततः शुद्धिमवाप्नोति राज्ञासौ मुक्तैव च ७८

78. If he is let off by the king, or if he is killed, - in either case, he is freed from the sin. If the theft has been willingly committed, it is then that he is fit to be killed

कामतस्तु कृतं यत्स्यान्नान्यथा वधमर्हति  
आसनाच्छयनाद्यानात्सम्भाषात्सहभोजनात् ७९

79. As a drop of oil spreads over the water, - so is sin transmitted from one person to another, by reason of sitting, sleeping, travelling, talking, and eating together with a sinner.

संक्रामन्ति हि पापानि तैलबिन्दुरिवाम्भसि  
चान्द्रायणं यावकं तु तुलापुरुषैव च ८०

80. The chandrayana penance, the eating of unripe barley, the form of making a gift, called the Tulapurusha, [I, e., making a gift of such a quantity of any substance as is equal in weight to a male human being], and the act of walking behind cows, - these put an end to all kinds of sin.

गवां चैवानुगमनं सर्वपापप्रणाशनम्  
एतत्पराशरं शास्त्रं श्लोकानां शतपञ्चकम् ८१

81. This compilation of the ordinances of law, consisting of five hundred and ninety-two slokas, is the work of Parasara.



द्विनवत्यासमायुक्तं धर्मशास्त्रस्यसंग्रहः  
यथाध्ययन कर्माणि धर्मशास्त्रमिदं तथा ८२

82. In accordance with the rules for studying (similar works), these institutes of law should be carefully studied, without fail, by a person who desires to go to heaven.

अध्येतव्यं प्रयत्नेन नियतं स्वर्गगामिना ८३

Must be read sincerely who wish to attain Swarga!

इति पाराशरे धर्मशास्त्रे द्वादशोऽध्यायः  
समाप्ता चेयं पराशरसंहिता

End of the Twelfth Chapter.

END OF PARASHARA SMRITHI

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