CHAPTER - III

THE CONTENTS OF THE VISNUSMRTI

It is well known that the dharmaśāstras and the smṛtis deal with varieties of topics. It may perhaps be assumed that the smṛtis consist of a catalogue of duties and responsibilities of one as an individual as well as member of the society one belongs. The Visnusmṛti, being one of the mūla smṛtis, is also not exceptions to the fundamental principles of the smṛti literature.

God Viṣṇu himself revealed the viṣṇusmṛti to Goddess Earth after she was lifted from the Nether region by the God himself in his Boar incarnation. The work consists of one hundred chapters. Chapter - I:

The legend of lifting of Goddess Earth by the celestial Boar (The Varāha incarnation of Viṣṇu) is described. (i) Description of Yajñavarāha, (ii) lifting of Goddess Earth, (iii) Goddess Earth approaches Kāśyapa, (iv) description of Goddess earth, (v) Reply of Kāśyapa, (vi) Goddess Earth praises Viṣṇu, (vii) God Viṣṇu starts instructions on dharma.
Chapter-II: Description of four castes and their respective duties. (1) Division of four castes, (ii) dharma of four castes. The first and the second chapters may perhaps be treated as Introduction to the work i.e. Visnusmrti.

Then starts the section litigation (technically known as Vyavahāra), from the third chapter.

Chapter – III: Duties of the king (rājadharma)-

1) appointment of officers to run the Government.

2) fiscal policy (taxation).

3) the prakṛtis of a country (rāṣṭra).

4) four expedients of the king (the principles of sāmadāna - bheda and danda,

6) the vyasanas-hunting, playing of dice etc.;

6) principle of investment and expenditure of wealth;

7) investment of lost property, if it is recovered;

8) appointment of purohita;

9) discharge of justice;

x) appointment of council of ministers (sabhyas);

xi) the king should be well acquainted with the śāstras;

xii) principles of land grant.

xiii) King should adopt measures for self-protection.

xiv) principles of punishment and the description of the features of rules of law (daṇḍa).
Chapter - IV: Discusses principles of weights and measures.

i) different kinds of coins and legal tender;

ii) among of cash to be paid as fines in the form of prathama, Madhyama and uttama sāhase.

Chapter - V: Punishments for various crimes.

i) Punishment for mahāpātaka and different modes of punishment, (ii) Punishment for maladministration and for making false document (forgery), (iii) punishment for giving poison, arson, theft, killing of women and children, (vi) punishment for stealing of food grains, gold etc. (v) punishment for encouraging theft and giving shelter to thieves and other notorious persons, (vi) Punishment for inflicting physical injury, (vii) Punishment for reviling i.e. injury by words (Vākparusya), (viii) Punishment for adultery, (ix) Duties of men and women, (x) Punishment for killing different kinds of animals and creatures both domestic and wild, (xi) Punishment for cutting trees and destroying forests etc., (xii) Punishment for stealing different kinds of animals, food-grains, gold, silver, cotton, milk and other kinds of wealth both cash and kinds, (xiii) Punishment for not honouring the honourables, (xiv) Punishment for eating and feeding prohibited food etc., (xv) Punishment for commission of crimes.
by groups, (xvi) Punishment for selling grains with wrong measures and for selling adulterated food, (xvii) Punishment for playing dice, lottery and bating etc., (xviii) Judicial principles to try criminal cases such as killing of animals, destroying crops, for non payment of wages to labourer, (xix) Punishment for divorce, (xx) Punishment for selling ownerless property, (xxi) Punishment for encroachment, tresspass and damaging places of worship, (xxii) Punishment for pseudo-physicians for maltreatment or wrong treatment of diseases, (xxiii) Punishment for non-repayment of loans, (xxiv) Punishment for false witnesses and bribery in official circles (xxv) Punishment for invalid and illegal mortgage, (xxvi) Exceptions to some forms of Punishment (xxvii) No punishment for killing ātātāyī and characteristics of an ātātāyī.

Chapter - VI: In this chapter the author discusses different rates of interest on loan, mode of security etc. (i) rates of interest on loan (ii) exceptions on interest in case of mortgage, (iii) limits of interest, (iv) duties and responsibilities of both lender and borrower, (v) procedure for lending and borrowing, (vi) repayment of loan should be made by the sons if the father is dead, (vii) surety.
Chapter - VII: Documents and its validity.

(i) three kinds of documents, (ii) invalid document or unauthorised document, (iii) procedure for determining the validity of a doubtful document.

Chapter - VIII: Witnesses and their qualifications.

(i) disqualifications of a witness, (ii) qualifications of a witness, (iii) necessity of witness, (iv) determinant features of a deceitful witness, (v) prāyaścitta for fraudulent witness, (vi) procedure for taking witness, (vii) procedure for determining the validity of witness in case of doubt or contradiction.

Chapter - IX: (i) General rules of ordeals, (ii) mode of making affidavit, (iii) application of ordeal according to status of the criminal.

Chapter - X: Ordeal by the balance (dhata-tula)

(i) quality of the balance, (ii) holder of balance, (iii) procedure for measurement by a balance.
Chapter - XI : Ordeal by Fire.

(i) preparation of agnimandala for ordeal,
(ii) procedure of fire ordeal,
(iii) recitation of incantation and charms.

Chapter - XII : Ordeal of water.

(i) qualities of water,
(ii) charms to be recited for ordeal of water.

Chapter - XIII : Ordeal of poison.

(i) qualities of poison to be administered,
(ii) quantity and mode of poison to be administered, (iii) incantations to be recited for poisonous ordeal.

Chapter - XIV : Ordeal of sacred water (kośa)

(i) procedure of administering the ordeal of kośa
(ii) observation of effects of kośa,
(iii) charms to be applied for ordeal of kośa.

Chapter - XV : Twelve kinds of sons and their shares in ancestral property.

(i) features of aurasa, khetraja, putrikāputra, paunarbhava, kānīna, gūdhaja, sahodha, dattaka, krīta, svayamātta, apaviddha, whose generator is not known (yatracvacanotpādita: śōḥs, (ii) inheritance - who will inherit the ancestral property, persons not fit for
inheritance, (iii) persons who will offer libations (pinda) to the manes, (iv) eulogy of a son.

Chapter - XVI : Sons born of mixed marriage.

(i) castes of offsprings according to obverse (anuloma) and reverse (pratiloma) marriage, (ii) names of sons born out of reverse (pratiloma) marriage, (iii) profession of such sons.

Chapter - XVII : Partition and devolution of property.

(i) Father divides the property among the children, (ii) partition of the property of grand father (paitamahadhana), (iii) share of sons born after partition, (iv) inheritor of property of a sonless person, (vi) partition of property technically known as stridhana, (vi) specialities of partition of paternal property.

Chapter - XVIII : Determination of share of property among the coperciners.

(i) devolution of property among the children born from the wife of the same castes and from the wife of the obverse order (anuloma), (ii) partition of property of an issueless person among the wives of different castes, (iii) property that cannot be devided.
The section on traditional usages and customs technically known as अचार from the chapter - XIX onwards.

1. Section on impurity and pollution (aśauca).

**Chapter - XIX**: Cremation of the dead.

(i) The dead body should be carried out by the sons.

(ii) time and form of navārāddha,

(iii) asthiṣaṃcayana should be performed on the fourth day, (iv) observances during impurity are discussed, (v) rituals to be performed at the end of impurity, (vi) eulogy of Brāhmaṇas.

**Chapter - XX**: Discussion on the four yugas, Manvantaras, Kalpas, Mahākalpa etc. Prohibition of grief (soka) at the death of relations.

(i) division of time in the form of day, night, month, years etc., (ii) division of yugas and kalpas, (iii) age of Brahman, (iv) no one can avoid the movement of time (Kālagati), (v) the anityatva of jīva is discussed here, and as such one should not lament for the death of one's relatives, (vi) one should offer śrāddha for the dead.

**Chapter - XXI**: Obsequeial ceremonies.

(i) procedure of performing ekoddīṣṭa. one should feed brāhmaṇas, who are sitting facing to the north after worshipping them with incense, garland, cloths and ornaments
at the expiry of impurity, pinda should be offered to one, (ii) procedure for performing sapindana. At the end of one year from the day of death, one should feed brahmaṇas with gods in the name of the dead, his father, grand father and great-grandfather. agnaukaraṇa, āvāhana and pādyā should be performed in this ceremony. Four pindas should be offered. The sapindikaraṇa of women also be performed. sapindikaraṇa may also be performed on the thirteenth day from the death.

Chapter - XXII : Time of impurity at the birth and death of relations,

(i) impurity continues for ten days for a brahmaṇa at the birth and death. The period of impurity for a kśatriya is twelve days, for a vaiśya is 15 days and for a śūdra is one month i.e., 30 days, (ii) determination of sapindya. sapindatā ceases after seven generations. The period of sapindatā varies in the opinion of various authorities, (iii) prohibition and inhibition during impurity, (iv) expiation (prāyaścitta) to be observed for eating in the house of a person who is impure, (v) impurity for miscarriage, (vi) impurity at the death of children and at the birth of stillborn baby, (vii) the patriarchal relatives of a married lady do not become impure at her death, (viii) discussion on aśauca saṅkara, (ix) impurity of sons of different kinds, (x) impurity at the death of preceptor etc.
(xi) exception to impurity in some cases—such as death caused by accident, by fire, lightning, war or fighting etc.,
(xii) no impurity at the death of one who commits suicide or who is defined or condemned (patita), (xiii) purificatory rites to be performed by persons who cuts the rope of the person who dies by hanging, who carries or touches the dead body and so on, (xiv) other purificatory rites, (xv) purity of women after mense, (xvi) three kinds of liquor—gauḍī, māḍhūrī and paistī and other varieties of liquor are discussed, (xvii) purity of food (annaśauca) is the most important of all purities and causes of purity.

Then starts the second section entitled section on purification (suddhiprakaraṇa) and purificatory rites to be performed for expiation from Chapter—XXIII.

Chapter—XXIII : Purification of articles (dravyasuddhi).

(i) severe or excessive impurity caused by wine, liquor, and other reasons, (ii) purification of articles—articles made of horn, tusk and bones are purified by abrading or scraping (takṣaṇa). Wooden and earthen vessels should be abandoned. (iii) purification of other articles is also discussed, (iii) purification of sacrificial utensils is
discussed, (iv) purification of touch (sparśa śuddhi), (v) purification of clothes, utensils made of brass and other metals. (vi) purification of edible articles, (vii) purification of roads and paths, tanks and wells (viii) things which are naturally purified, (ix) purification of house and books, (x) cow is always pure.

Chapter - XXIV: Description of marriageable girls, marriage of girls of different castes with men of different castes. The section of samskara starts from this chapter upto the 32nd.

(i) marriage of different castes and number of brides, (ii) marriage in obverse (anuloma) and reverse (pratiloma) order, (iii) prohibition of marriage in same gotra or lineage. Marriage is prohibited within seven degrees from father No. of Sūtra-41 and five degrees from mother.

(iv) disqualifications of a girl to be married, (v) eight kinds of marriage - brāhma, daiva, ārṣa, prājāpatya, gāndharva, āsura, rākṣasa and paisāca. The first four kinds are honoured by all and valid, gāndharva also is honourable for a kṣatriya. The last three are censured by all, (vi) who are eligible to give a girl in marriage? (vii) marriage of a girl before puberty is prescribed.
Chapter - XXV: Duties and responsibilities of married women.

(i) married women should live in harmony with her husband,
(ii) service to father and mother-in-laws,
     superiors, guests and deities,(iii)
     she should be of frugal habits,(iv)
(v) duties of a woman during the sojourn of her husband,
(v) duties of a widow.

Chapter - XXVI: Eligibility of women to perform religious duties with her husband.

(i) Among the wives of the same caste the eldest is eligible to perform religious ceremonies with her husband, (ii) if there are more than one wife of different castes, the wife of the same caste of her husband is eligible, if she is the youngest or junior, to perform religious duties, (iii) a twice born (dvija) is prohibited from performing religious duties with a wife of sudra caste.

Chapter - XXVII: Religious sacraments, such as garbhādhāna etc. and its varieties.

(i) niṣekakarma or garbhādhāna ceremony should be performed after the knowledge of conception, (ii) puṁsavāna should be performed before the movement of the foetus, specially from the 2nd month to the 4th months from conception. (iii) sīmantonnayana should be performed in the sixth or
eight month, (iv) jātakarma is to be performed as soon as the baby is born (before cutting the umbilical or naval cord), (v) naming ceremony nāmakaraṇa is to be performed after the expiry of impurity (aśauca), (vi) āditya dārsana or niṣkrāmaṇa should be performed in the fourth month (vii) Annaprāśana i.e. the ceremony of the first feeding is to be performed in the sixth month and cūḍākaraṇa (first cutting of hair) is to be performed in the third year. (viii) all these ceremonies of a girl should be performed without chanting any mantras. Only the marriage ceremony of a girl is to be performed with chanting of mantras. (ix) the upanayāna ceremony of a brahmin boy is to be performed at the age of eighth year, of a kṣatriya at the age of eleventh year and of a vaiśya at the age of twelve years. The sacred thread of the boys of different castes are made of different threads, (x) the time limit of performing this ceremony is the sixteenth year for a brahmin boy, twenty second year for a kṣatriya and twenty fourth year for a vaiśya. After this time limit the boys are treated as vṛātyas and they become impure.

Chapter - XXVIII : Duties and conduct of a brahmaçārī.

(i) He should live in the preceptor's house (Gurukula) and perform morning and evening twilight worships. He should study and do good to his preceptor. He should
live by begging alms. He should observe prohibition and inhibitions prescribed for a student (brahmacārī), (ii) Duties and observances to be performed with the preceptor (iii) He should study the vedas and the ancillary literatures called vedāṅga, (iv) Characteristics and qualities of a dvija, (v) He should perform the ceremonial bath, being permitted by the preceptor after the completion of his study. (vi) The expiatory rites to be performed by a brahmacāri if he fails to perform his duties.

Chapter - XXIX: Definitions of Ācārya, Upādhyāya etc., and greatness of teachers.

(i) Who performs the upanayana and teaches the vedas, he is called Ācārya. Upādhyāya takes fees and teaches the vedas without performing the upanayana. Who performs the sacrificial rites for others, being appointed, he is a rtvik.

(ii) Description of a good student is given and greatness of teacher is described.

Chapter - XXX: Upākarma, utsarga and list of holidays are discussed in this chapter.

(i) Śrāvāṇī karma is to be performed on the pūrṇimā tithi of the month of śrāvāṇa and the study of the veda should be started after performing this ceremony. It is called Upākarma. Vedic studies should continue for five and half
months till the utsarga ceremony is performed, (ii) prohibition of vedic studies - one should not study on the caturdaśī, aṣṭamī, pañcadasī i.e. pūrṇimā and amāvasyā and pratipat tithis.

Some other occasions are mentioned when study is prohibited, (iii) Duties of a student are also enumerated, (iv) One should not quarrel with his teacher, (v) Greatness of a teacher is enumerated.

Chapter - XXXI : Discussion on the greatness of teacher.

(i) Mother, father and teacher are most venerable (atigravaḥ). (ii) They should be pleased, (iii) Father resembles the gārhapatya fire, mother is daksināgni and the teacher is the āhavaniya fire.

(iv) One attains this region (manuṣyaloka) by worshipping one's mother, the middle region (devaloka) by worshipping one's father and the highest region (Brahma-loka) by worshipping one's teacher.

Chapter - XXXII : List of persons to be respected by one is enumerated in this chapter. The chapter may be named as gurudharmātidesāḥ.

(i) The king, ṛtvik, vedic scholar (śrotriya), performer of good deeds (adharma pratiśedhī), teacher (upādhyāya), paternal uncle, maternal grandfather, maternal uncle, father in-law, elder brother and other relatives (putra-duḥitrāva-
śurau)- these persons should be respected like teacher (ācārya).
The wives of these persons of the same castes should also be
respected. (ii) Wives of other persons,
though displeased, should be addressed as
sister (bhaginī), daughter (putrī), mother
(mātā). (iii) Young wives (yuvatī) of a teacher should not
be respected by touching her feet. (iv) Wealth (vitta),
friends (bandhu) age (vayaḥ), works, performances (karma),
and wisdom (vidyā) - all these five are places of respect.
The succeeding one is more important than the preceding one.

Chapter - XXXIII:

(i) Passion, anger, greed, are the natural enemies of men
(riputraya) specially of house holder (grhāśramiṇaḥ), (ii)
They are the main causes of crimes great sins (mahāpātaka),
worst type of sins (atipātaka), heinous
crimes (anupātaka) and minor sins (upapātaka) for not controlling the
triad of enemies. (iii) Other sins- sins leading to loss
of castes (jātibhraṁśakara), sins leading to mixture of
castes (saṅkarikaraṇa) such as killing of animals etc. and
sins leading to unworthiness (apātrīkara), sins causing
defilement (malāvaha or malini karaṇa) and miscellaneous
sins (prakīrṇaka) are the effects of the triad leading to
hell.
Chapter - XXXIV:

(i) Committing adultery with mother, daughter, daughter-in-law—all these are treated as worse type of crime (atipātakas), (ii) One committing these crimes must enter the fire as there is no other atonement of such crimes. This is the shortest chapter of the book.

Chapter - XXXV: The section on प्रायासित्ता starts from this chapter - XXXIII and continues upto chapter - 57. The svarūpa or features of great sins (mahāpātaka) are stated in this chapter.

(i) Killing of a brāhmaṇa (brahmahatyā), drinking of wine (surāpāna), stealing of gold belonging to a brāhmaṇa (Brāhmaṇa suvarṇa haraṇam), adultery with the wife of a teacher (gurudārāgamaṇa) — all these are treated as great sins (mahāpātaka). The persons connected with these crimes are also sinners. The performer (karta), the instigator (prayojayitā), supporter (anumantā) and helper (anugrahaka) — all these persons are equally responsible for a crime, (ii) expiation (prāyascttta) can be done by performing asvamedha or visiting all the holy places (sarvatīrthāni) in the world.
Chapter - XXXVI:

(i) Killing of ksatriya or vaiśya, performing soma sacrifice, a woman in her courses, pregnant woman, woman born of atri gotra, woman whose gestation is not known and a fugitive (śaraṇāgata) are treated to be heinous crimes (anupātaka) and equal to that of killing a brāhmaṇa, (ii) False evidence (Kauṭāsāksya) and killing of friend or well wisher are equal to drinking of wine, (iii) carrying off the land of a Brāhmaṇa by force, stealing of deposits (nikśepa) are equal to that of stealing of gold, (iv) adultery with other women such as aunt, mother in-law and so on are equal to mahāpaṇaka, (v) The expiation is that of the mahāpaṇakas.

Chapter - XXXVII:

Minor sins (upapātakas) and atonement there of are discussed in this chapter.

(i) Telling lie for some benefit, slandering the king, maligning the superiors, reviling the vedas, quitting whatever is learnt, eating prohibited food, performing rites which are prohibited, taking prohibited gifts, selling prohibited goods, imparting instruction for re- muneration, drinking intoxicating drinks and such other deeds are minor sins (upapātaka), (ii) person committing
such crimes should perform cāndrayaṇa or perform the penance called parāka or perform the ritual called gosava to atone such crime.

Chapter - XXXVIII :

(i) Inflicting physical injury to a brāhmaṇa, smelling prohibited inebriating drink, adultery with animals are minor sins called jātibhraṃśakara leading to loss of caste, (ii) persons committing such crimes should perform the penance called sāntapana kṛṣchra for seven days or prājāpatya to atone such crimes.

Chapter - XXXIX :

(i) Infllicting injury to animal both domestic and wild is treated to be sins leading to mixture of castes (saṁkari-kaṇa). (ii) To expiate such crimes one should eat yāvaka for one month or perform the penance called kṛṣchra-tikṛṣchra, or perform prāyaścitta.

Chapter - XL : Sins leading to unworthiness (apātri-karaṇa).

(i) Taking money from unworthy person, business, usury or lending money upon interest, telling lie, service to śūdra or degraded or low-caste people are treated as apātri-karaṇa, (ii) One should perform the expiatory rites called taptakṛṣchra or sītakṛṣchra or mahāsāntapana.
Chapter - XLI: Sins causing defilement (malinī-karana or malavaha).

(i) Killing of birds of all kinds domestic, wild and aquatic and the creatures living in water such as fish etc. killing of other small living beings (krimi, kīta etc.) eating things similar to those of intoxicating drinks.

These are treated as malinīkaraṇa, (ii) Taptakṛcohra or kṛcohṛatikṛcohra or prāyaścitta should be performed to atone these sins.

Chapter - XLII: Miscellaneous sins (prakīrṇaka).

(i) Whatever sin is not enumerated in the former chapters is treated as prakīrṇaka. In other works on dharmasastra it is stated that riding on a cart of Ass or Camel, bathing nude, intercourse with woman (wife) in the day are prakīrṇakas. prāyaścitta or expiatory rites should be performed considering the gravity of the crime after consulting brāhmaṇas.

Chapter - XLIII: Enumeration of Hells.

(i) Twenty two varieties of hell (naraka) are enumerated in this chapter, (ii) sufferings in these hells (narakas) for different sins are also enumerated.
Chapter - XLIV: Rebirth of sinners among animals.

(1) The sinners after suffering the hells are reborn as animals, (ii) An atipātakī is born as trees, creepers etc. A mahāpātakī suffers the birth of an insect (krimi). An anupātakī suffers the birth of a bird and an upapātakī suffers the birth of aquatic animals. An encroacher is born as a creature living in holes (bileśaya), a stealer of paddy as rat or mouse, a stealer of bel-metal as swan, stealer of honey as hornfly and so on and so forth.

Chapter - XLV: Various diseases suffered by a sinner in his human birth.

(1) Atipātakī suffers from leprosy (of eighteen varieties), killer of a brāhmaṇa is afflicted by pulmonary disease (yaksma), stealer of paddy has deformed limbs and so on, (ii) One suffering from these diseases or deformities should perform expiatory rites (prāyāscitta) to get rid of these ailments as an effect of sins committed in earlier births.

Chapter - XLVI: Different varieties of penances are enumerated and discussed in this chapter.

(1) Penances are called krocchra as it is very painful to perform and requires austerity and bodily mortification. One should not take any food for three days (both day and
night), he should take bathes thrice daily for these three days and he should dip thrice for each bath and recite the mantras known as ahamarsana sukta. He should keep himself standing in the day and sitting at night. After performing the penance he should give a milched cow to brahmana as gift. This is called ahamarsana krochra. prajapata is that penance in which one should eat once in the day for three days and eat once in the evening for next three days and eat such food only as has been obtained without solicitation for next three days. Taptakrochra is that in which one should observe fast for twelve days. He should drink only warm water for three days, then warm ghee for next three days, warm milk for next three days and do not eat or drink anything for next three days.

Chapter - XLVII : Different varieties of candraayan are discussed.

(1) One should take the full or complete morsels of food in one meal. A morsel of food is equal to that of an egg of a hen. He should increased the number of morsels according to the increase of the phase of the moon and decrease according to the decrease of the luner phase. He should not eat anything on the amavasya day. This is called
yavamādhyā candra-yāna. This candra-yāna starts on the first
day of the white fortnight (suklapratipat) and ends on the
amāvasya day. The reverse of it is pipili-kāmadhyā candra-yāna.
In yavamādhyā candra-yāna pūrṇimā comes in the middle whereas
as in pipili-kā madhya candra-yāna the amāvasya comes in the
middle.

In yati-candra-yāna one should eat
eight morsels of food daily for
one month.

In sīsū candra-yāna one should eat four morsels of
food in the morning (within three muhūrtas from sunrise)
and four morsels of food in the evening (after sun set) for
one month.

Other varieties of candra-yāna are also discussed in
this chapter and the effects of this penance are also dis-
cussed.

Chapter - XLVIII : Yāvaka vrata (vow to live only on
barley) is discussed.

(1) One should cook a handful (prasṛti) of barley himself
and subsist on it. No portion of the food should be offered
on fire nor perform the balikarma
(bhūtayajña). One who wants wisdom
one should perform this vrata for
three nights, a sinner should perform for six nignts.
(ii) The charms (mantras to be recited at the time of eating the food (yāvaka) are also enumerated.

Chapter - XLIX: Vaiṣṇavavṛti (vow to please Viṣṇu) is discussed.

(i) One should observe fast on the eleventh day (ekādāsi) of the bright half (śukla pakṣa) of the month of Mārgasīrṣa and on the twelfth day (dvādāsi) God Vāsudeva should be worshipped with all the materials (upacāras) of worship. He should be offered flower, incense, lamp (dīpa), offerings of eatables (naivedya), oblations and one should feed brāhmaṇas. (ii) Different effects (pāla) are enumerated according to the length of time of the observance of this vow.

Chapter - L: Expiations for killing human beings and animals.

(i) Expiation for killing a brāhmaṇa. One should live in the forest in a hut made of leaves, take bath thrice a day and beg alms from village to village declaring his action (crime), he should lie (sleep) on grass.

This is called mahāvrata and this vow should be observed for twelve years.

Expiation of killing a king, killing a pregnant woman, woman in her courses and such other killing of human beings
are prescribed. The vow called govrata is discussed. Expiatory rites for killing animals (both domestic and wild), killing of birds of different kinds, cutting of trees and creepers are prescribed.

Chapter - LI : Expiatory rites for drinking spirituous liquor and eating prohibited food are prescribed.

(i) A drinker of spirituous liquor is disqualified to perform all religious performances including the daily worship. He should subsist on grain of corns for one year. All the twice born people must perform the upanayana (Punāḥ saṁskāra) after performing prāyaścitta if he eats garlic, onion, a small red variety of onion, flesh of domestic pig or domestic hen etc., (ii) One should perform expiatory rites for eating food from the people of certain castes or people of certain avocations, eating the flesh of certain kinds of birds. Eating of flesh of certain animals and birds are allowed. In general the eating of flesh or meat is condemned.

Chapter - LII : Expiation for stealing gold etc.

(i) Person who steals gold must divulge his sin before the king and offer him (king) a mace (musala) by which the king will hit him (stealer). If he dies he is sanctified if not he should observe the vow called mahāvrata for twelve years.
Chapter - LIII: Expiatory rites for defiling the bed of prohibited woman i.e. Atonement for forbidden sexual intercourse.

(i) Though it is a punishable crime to have illicit relations with women other than one's wife, yet the atonement for the sins arisen out of illicit relations with women prohibited by the scriptures is prescribed. One should observe the prajapatya vow in the procedure of Mahavrata in the forest for one year, wearing tattered cloths or bark-garment. The same atonement should also be observed if one commits the sin of having intercourse with other's wives. (ii) Different types of expiatory rites are prescribed for having illicit intercourse with females or any kind of human or animal.

Chapter - LIV: Expiatory rites for association with sinners.

(i) One should perform the expiatory rites for having association or connection with a sinner. He should observe the same vow as that of the sinner which is prescribed for the sin he has committed.

(ii) A brāhmaṇa should observe fast for three nights (both day and nights), if he drinks water of a well polluted by the drowning of a five nailed animal or extremely difiled by
other reasons. A kṣatriya for two days, a vaiśya for one
day fast is to be observed. A sūdra should eat at night
after observing fast for the day. After observing the vow,
the person of all castes should drink pañcagavya. One should
observe the vow of fasting for three days and nights after
mating with wives on the prohibited days. A person who
gives false witness should observe the vow prescribed for
the atonement of killing a brāhmaṇa. Atonement for other
sins also prescribed. Persons above the age of eighty, boys
below the age of sixteen, women and sick persons should obser­
ve half of the prescribed vows as enjoined for respective
sins.

Chapter - LV : Atonement for secret sins and discussion of
the greatness of gayatri hymn.

(i) Expiatory vows for clandestine or secret sins. Sins
may be of two types - private (clandestine) and public (known
by other people). The public sins are known by other people
or publicised at the time of its commission or afterwards.
The private or clandestine sins are
secret and known only by the person
alone who commits the sin. Expiatory
vows are prescribed for the atonement of clandestine sins.

(ii) A killer of a brāhmaṇa (in secret) should always bathe
in a river and perform prāṇāyāma sixteen times and eat food
technically known as havisya for one month and offer gift of a milch cow at the end of the vow.

A drinker of spirituous liquor should observe the above vow but he should recite the ahamarsana hymn instead of pranayama for the atonement of his sin.

The stealer of gold should perform the vow of reciting the Gayatri hymn one thousand times to expiate his sin.

The greatness of ahamarsana sukta is described.

(iii) All the twice born persons (dvijas) should perform pranayama (three breath exercises) to expiate sins.

(iv) The procedure of pranayama is discussed.

(v) The creation of vyahriti and pranava is also described.

The greatness and efficacy of the recitation of Gayatri is described.

Chapter-LVI : Enumeration of different vedic hymns to be employed in the purificatory and expiatory rites.

(i) The purificatory rites for the atonement of different sins arising out of the commission of clandestine sins are discussed in the former chapter. The scriptural formulae to be employed to expiate the clandestine sins are enumerated in this chapter. The vedic hymns, the employment of which in performing the japa and homa to expiate the sins are enumerated. The technical names of the Vedic hymns are enunciated here.

aghamsana- "rtam ca satyam etc." devakrtam- "devakrtasyainaso"
vayajanamasi etc. *vayajanamasi etc.*  śuddhavatī- "eto nvindram stavāma etc."

taratsamandīyam- "tarat samandī dēhavati etc."  kuśmāndī - "yaddevā dēvā heṭanam etc."  pāvamānī - "pāvamānī śvastya-
yanīḥ etc."  durgasāvitrī- "jātavedase sunavāma somam etc."

atisaṅgah - "purojītī vo andhasah ---- etc."  padaatome -

the four śāma hymns beginning with "aśtedādi" - etc. sung in

the ōk "dhartādivah pavate ---- etc."  sāmānī vyāhrtayān

the Vyāhṛti sāmans are the five

"bhūḥ etc."  bhārundānī - the

twenty one sāmans - "yatte kṛṣṇah śākuna ā tutoda pipīlaḥ

sarpaḥ etc." well known among the Rāṇāyanīyas.  candrasāma-

the ōk verses "atraḥa goramanvata" etc. sung in sāman.

puruṣavrate sāmānī - the ōk verses "saahasāśiraśā puruṣaḥ

and tripaṛūḍhva udait ------ etc." sung in sāmans.  abhiḥgam-

"āpo hi śthaḥ".... etc.  gosūktam "yadindrāham yathā tvamīśīyā

vasva ---- etc."  asvasūktam - This is the same ōk -

"yadindrā ham ---- etc." sung in sāmans, sāmānī candrasūkte

cā - "eto nvindram stavāma" and the gāyatrī "tat saviturvareṇyam

----- etc."  sātarudrīya - the eleven anuvākas well known

among the Taittirīyas "namaste rudra manyave ----- etc."

Atharvasīraḥ - "brahma devānāṃ prathamaḥ sambabhava ---- etc."

Trisuparnam - the three anuvākas well known in Taittirīyas

- "brahma metu mām, madhu metu mām --- etc."  Mahāvratam -

"somaṁrājānam ---- etc." sung in sāmans.  Nārāyanīyaṁ -

"ambhasya pāre bhuvanasya madhye ---- etc." from nārāyanopā-
nisat well known in the Taittirīyas. Purusāsūktam ca - the sixteen ṛk verses "sahasra śīrṣā ---- etc." The word 'ca' includes the Vāk sūkts - "brhaspate prathamam vāco agram ---- etc." and the madhu ṛk - "madhuvātā rātāyate ---- etc."
The sāmans known as Ālyadoha - "Mūrḍhānaṁ divo aratiṁ rāthivyāṁ ---- etc." The Rathantara sāma - "śūra no numah ---- etc." Agnivrata - "agnimūrḍhā dévaḥ kakut ---- etc." sung in sāmans. Vāmadevya sāma - "kaya naścitra ā bhuvat ---- etc." Brhatsāma- "tvāṃiddhi havāmahe ---- etc." These sāmans are to be sung to be purified from sins.

Chapter - LVII: Sinners who should be shunned.

(i) Sinners are of two varieties - (a) who repents for his sin and (b) the other who does not repent for the sin he has committed. (i) the sinners who does not repent for the commission of his crime or sin, such persons should be shunned by others. These sinners are - a Vrātya - either a man who has lost his caste through non-observance of the ten principal saṃskāras or a man of a particular low caste descended from a śūdra man and a kṣatriya, a patita (degraded person), one who is degraded for three generations either from his father or from his mother. (ii) The out-castes and degraded persons should neither be fed nor give any charity. The ill-effects of accepting gift or reward from persons who are degraded and from whom gift cannot be accepted.
(iii) Some things and articles such as wood, water, fruits, shelter, seat, flower and so on may be accepted as gift offered by degraded persons. (iv) A person is allowed to accept gift from a degraded person for the maintenance of his superiors (parents) and other dependants (wife, children and servant etc.)

Chapter - LVIII: The last part of the ācāra (established rule of conduct, ordinance, traditional or immemorial usage as the foundation of law) is discussed from the chapter 58. The subsection called ṛ∧hnika prakarana (daily observance or diurnal prayers and practices necessary for bodily and mental purification) is discussed.

(i) Three kinds of wealth - pure, impure and mixed belongs to a householder. The pure wealth is that which is earned or acquired by a person through his profession as prescribed by the scriptures. The wealth which is acquired through the profession of others (as the profession of ksatriya followed by a brāhmaṇa, by following the profession of vaiśya by ksatriya) is treated as mixed. The wealth acquired by following the profession of a lower class of people separated by one intermediate class inferior to him (as the profession of vaiśya followed by a brāhmaṇa) is called impure. (ii) The wealth and property inherited by a person from his ancestors, presented by friends and
relatives, gift received at nuptials from the in-laws is treated as pure.

The wealth received through bribery or corruption, śulka, by selling prohibited articles or commodities, received a reward for service or favour is treated as mixed (śabala).

The wealth received as helper (pārśvika), by playing dice, theft or by stealing, by begging, by fraud or deception is treated as impure.

Chapter - LIX: Duties and responsibilities of a house-holder.

Obligatory rites to be performed.

(i) The house-holder should perform the Pākayajñas (Offering oblations with cooked food) on the nuptial fire. The rituals are vaiśvadeva, sthālipāka, śravaṇākarma etc. He should perform agnihotra (i.e. offer oblation at the dawn and evening twilight). He should offer oblations to the gods. Kayānī (wooden mortar), Peṣaṇī (a grindstone), cullī (a fire-place), Udakumbha (water-jar), Upaskara (broom)- these are the five places in a house by which animal life may be accidentally destroyed (the fire-place, slab for grinding condiments, broom pestle and mortar and water-pot) and as a result a house-holder is supposed to commit sin. He should perform the five great sacrifices, namely, Brahmayajña daily
recitation of portions of the Veda and sacred books at the sandhya), Devayajña (sacrifice to the gods i.e. offering oblations to gods), pītryajña (obsequial rites or oblations made to ancestors), Bhūtayajña (the offering of food etc. to all created beings) and Narayajña or Nṛyajña (sacrifice or homage to be offered to men in the form of hospitality or honouring of guests) in order to expiate sins accrued from the above five places. (ii) The greatness of a house-holder is described.

Chapter - LX : Cleaning and purifying the body at dawn is discussed or rules of purification.

(i) Rules for attending call of nature, rules of direction in this regard. One should attend the call of nature facing towards the south at night and facing towards the north in day, dawn and evening twilight. Prohibited places for attending call of nature is also enumerated.

Chapter - LXi : Cleansing of teeth with twigs.

(i) Twigs (small branch) for cleaning the teeth should be of the length of twelve angulas and the size should be that of the little finger. It should be made into a brush. The twigs of the following trees should not be used for cleaning teeth - palāsa (butea frondosa), śleśmātaka (twig abounds with phlegm or mucus), ariṣṭa (having excessive foam, spumous),
Vibhītaka (Terminalia bellerica), Dhava (a kind of tree). Dhanvana (a kind of tree) Bandhūka or Bandnujīvaka (a plant with a red flower which opens at midday and withers away the next morning), Nirgundi (the plant Vitex Negundo), Sigrū (a kind of horse-radish) saubhāṇjana (the root and leaves and flowers are eaten). Tilva (a kind of plant), Tinduka (the sunflower). Kovidāra, Śaṁi (Saktuphalā), Pīlu (a group of palm tree) Pippala (śvaṭṭha tree), Inguda (tapasatarū—
the medicinal tree Terminalia Catappa), Guggulu (Puraḥ - a fragrant gum resin, used as a perfume and medicament), Pāribhadraka (Śakrapādana - a kind of plant), Amlīka (wood sorrel - a tamarind tree), Mocaka (a kind of plant) Śālamī (silk cotton tree - a lofty and thorny tree with red flowers), Śaṇa (a kind of hemp).

The twig used for cleaning teeth should not be sweet, sour, dry, perforated, foul smelling or fetid, slimy or lubricous, etc.

The twigs of the following tree should be taken for cleaning the teeth - vaṭa or Nyagrodha (the Indian fig-tree) Asana (the tree Terminalia tomentosa), arka (a kind of medicinal tree), Khadira (dantadhāvana - acacia catechu), Karāṇja (Prakīrya - a kind of medicinal plant), Badara (Karkandhu—
the jujube tree), Sarja (the sāl tree), Nimba (Picumanda -
the nimbatree), Arimeda (Vit-khadira - a fetid mimosa),
Apāmārga (śaikharika-the plant achyranthes aspera - employed very often in incantation, medicine etc.), Mālatī (a kind of creeper having fragrant flower), Kakubha (Arjuna-the tree terminalia arjuna), Bilva (Srīphala-the wood-apple tree commonly called Bel), the twigs of other trees having astringent, bitter, pungent taste may also be used for cleaning the teeth. The cleaning of teeth is also prohibited on certain days by the authorities on the scriptures.

Chapter - LXII: Rules for ācamana i.e. sipping water from palm of the hand (before religious ceremonies, before meals) for purification by using certain mantras.

(i) The roots of the fingers in the palm of the twice born are described as different sacred places.

The root of the little finger is the seat of Prajāpati, the root of the thumb is the seat of Brahmā (Brāhmaḥīrtha), the root of the fore-finger is the seat of the manes (Pīrtīrtha), the tips of the fingers are the seats of gods (daiva). (ii) The procedure of ācamana is described.

Chapter - LXIII: The means and procedure of earning wealth and property are discussed in this chapter as the wealth is necessary for a house-holder to perform his duties.

(i) The House-holder should approach the king or other rich person for his livelihood (the security or secure possession
of what has been acquired, the keeping of safe property, welfare, prosperity) or the acquisition and preservation of property. (ii) One should not travel alone, one should also not to be accompanied by an unrighteous or irreligious person. He should not be accompanied by a contemptible or low caste man or by an unfriendly person. He should not start his journey at dawn (early morning) or in the evening or in twilight or in midday. One should not travel by a road near water (such as river bank etc.) One should not move in great speed. One should not go by a cart pulled by sick animals (horse etc.) or animal with defective limb or weak. One should not travel in a cart pulled by cow. (iii) The duties of a traveller are enunciated. The traveller should not take his food without giving food and water to the carrier of cart. He should not take refuge in a catuspatha (crossway where four roads meet together) or under a tree or in a vacant house or at a place full of grass or in a cattle-pound or in a place abounds in hair, husk, skull or bones, ash or charcoal.

He should circumambulate an auspicious tree, offer obeisance to the deities on his way. (iv) He should see the following auspicious objects at the time of departure in a journey, agni (fire), brahmaṇa (a brahmin), gaṇika (a courtesan), Pūrṇakumbha (pot filled with water) ādārāk (mirror), chatra (umbrella), dhavaja and patākā (a flag with a banner),
śṛīvṛka (wood-apple tree), vardhamāna (śarāvaka - a kind of vessel), nandyāvarta (a palace or temple), fan, cāndra (a chowrie), horse, elephant, goat, cow with a calf, dādhi (curd), milk, honey, siddhārthaka (white mustard), vīnā (Indian lute), sandal paste, āyudha (weapon), ārdra-gomaya (fresh cow-dung), fruit, flower, succulent vegetable, goroçana (a bright yellow orpiment prepared from the bile of cattle used in painting and in marking the tilaka on the forehead), twigs of dūrva (a kind of sacred grass), turban, ornament, gems, gold, silver, cloth, seat, cart or carriage, fresh meat, bhṛṅgāra (a golden pitcher), fertile soil, tied animal (such as a bull), maiden, fresh fish etc.

(v) Inauspicious objects are also enunciated. One should not start one’s journey if one sees the following objects, matta (a drunkard), unmatta (insane, mad, furious, frantic), vyaṁga (deformed in limb or crippled), person who is vomiting or purging, person having bald head or who has shaved his head, jaṭila (person having twisted hair), a dwarf, a mendicant, oil, dry cow-dung, faggot, grass, leaf of palasā, ash and charcoal and so on.

(vi) He should salute a lute (vīnā), fresh vegetable, sandal, turban, ornament, maiden at the time of departure.

(vii) He should not leap over the shadow of the idols of deity, Brāhmaṇa, preceptor or teacher, reddish-brown cow,
initiated person. He should not leap over spittle (sputum), vomit (vānta), blood (ruḍhira), stool and urine, water after bath (snānavāri).

(viii) He should not move quickly in heavy shower. He should not cross a river without necessity nor with arms (swim) and without worshipping deity and ancestors on the bank. He should not stand on the declivity (kūla), he should neither look inside a well nor leap over.

(ix) He should give way to an oldman, porter(bhārī), king, a graduate (snātaka), a lady (woman), a patient (rogi), a bridegroom, a cart when he meets them in his way. But the preference to be given inorder a graduate, a king and so on.

Chapter - LXIV; Rules for ablution and offering of libations to divinities and ancestors are discussed in this chapter.

(i) Waters unfit for ablution. The householder should not bathe in tank belonged to others. If at all necessary he should take five lumps of earth and throwing them out of the tank and take bath. If it is well three pots of waters should be thrown out of the well and then bathe. He should not bathe if suffers from indigestion or if he is ill. He should not bathe without clothes (naked) or at night except at the time of eclipse. He should not bathe at dusk.
The time for bathing and prohibition of smearing head
and other limbs are enunciated. The merit of bathing in river,
tank and well is enumerated. He should recite the aghamarsana
hymn in water. He should also recite the mantra "tad viṣṇoḥ"
etc. and the drupadā and sāvitrī mantras and the anuvāka -
"yuñjate mana"- etc., and the puruṣasūkta hymn. After taking
bath, with his wet attire he should offer libations (tarpāṇa-
to gods and ancestors. He should sip water after wearing dry
cloths. He should offer flowers to viṣṇu with the puruṣasūkta
hymn (one flower for each verse totalling sixteen flowers).
He should offer libation of water to gods with the daiva tīrta
of his palm and to the manes with the pitṛtīrtha of his palm.
The order of preference of the persons to be offered libation
is enunciated. He should recite the Pavitra hymns, namely,
the Pāvamāni, sāvitrī and puruṣasūkta hymn.

A person becomes fit for performing divine and pitṛ-
karma and to recite purificatory hymns and to perform charity
(dāna) after his bath. Other effects of bath are also enun-
ciated.

Chapter - LXV : Daily worship of God Vāsudeva. The worship
of the supreme being God vāsudeva should be performed. Differ-
rent mantras are enunciated to offer
different materials such as pāḍya, arghya, ācamaniya snānīya, ornaments,
dhūpa, dīpa etc. Mantras for offering chowrie, fan, seat etc.
also enunciated.
Chapter - LXVI: Materials such as water, flower, incense, cloth, food etc. for worshipping Vāsudeva is described. (i) Prohibited water, ointments (anulepana), incense, cloths, ornaments, flowers, oil for lamp, food, meat etc. are enunciated.

(ii) The procedures to be observed (niyama) are also described.

Chapter - LXVII: The rituals to be performed after worshipping Vāsudeva are described. The performance of Vaiśvadeva and other ceremonies are described in this chapter.

(i) The procedure of performing vaiśvadeva homa, materials for oblation and deities are mentioned. The mantras to be chanted are also enumerated according to the katha śākhā.

(ii) The performance of bhūtayajña (the offering of food etc. to all created beings) is described.

The places and deities are also mentioned.

(iii) The performance of pitṛyajña, the persons to be offered rice balls are mentioned. It appears that the offering of rice ball (pīṇḍadāna) is preferable to feeding brāhmaṇa (brāhmaṇa-bhojana). Flowers, incense, lamp, other eatables should be offered alongwith rice balls.

(iv) The performance of manuṣyayajña i.e. offering of alms and food to a stranger or guest (atithi) is described. The guests should not be dishonoured. A guest is the most venerable to a householder.
(v) The characteristics of an atithi is also described. Other persons coming to the abode of a householder should be entertained. It is an obligatory duty of a householder to feed the maidens, ailing persons, ladies quick with a child, guests and servants and the couple should take their meals at last after feeding all persons. A householder who prepares food only for himself he eats only sins. 

(vi) The merits accrued from offering hospitality to guests are enumerated.

Chapter - LXVIII : Rules about time and manner of taking food are described.

(i) One should not eat or drink anything during solar and lunar eclipses. One should eat after taking bath after eclipse. 

(ii) Prohibition of eating for different reasons such as indigestion and at different times such as at midday and at midnight and in different postures are enunciated. Other prohibition and inhibition are also enumerated. Salt should not be added after cooking. Curd (dadhi) should not be eaten at night. One should not see the sun or moon or star at the time of eating. He should also not touch his head or recite veda while eating. He should not eat food with his wife or in open space, or seen by many persons. He should not eat
eat food in a vacant house, or in sacrificial places or in temple. He should not drink water with his palm. He should not eat excessive food. He should not eat food in afternoon or at the dawn or dusk. Other restrictions are also enumerated.

Chapter - LXIX: Prohibitions and inhibitions of mating with wife are enumerated in this chapter.

(i) The intercourse with wife is forbidden on the eighth (aṣṭamī), fourteenth (caturdaśī), and fifteenth (Paṇḍadasi-paurṇamāsī and amāvāsyā) day of a fortnight. He should not mate with wife on the day on which he performs śrāddha or eats in śrāddha or invited to a śrāddha or during the observance of vow or initiated for a vow. Forbidden places (such as place of worship, śmasāna, vacant house etc.) and times are also enumerated. The house-holder who desires long life should not cohabit with a woman who is deformed (hīnāṃgī) or having excess limbs (adhikāṃgī) or who is older to him in age, who is quick with a child or who is ill.

Chapter - LXX: Rules for sleeping is described in this chapter.

(i) The restrictions and prohibitions of time, place etc. with regard to sleep are described.

(ii) Persons should not sleep with wet feet. He should not sleep by placing his head towards the north or west directions.
should not sleep naked, or lie strait like a pillar or in an open space without cover. He should not sleep on a bed made of palāśā or pañcadāru (five kinds of trees) or trees broken by elephant or trees burnt by lightning. He should not also sleep on a broken bed or a bed burnt by fire or ghatāśikta tree. Restricted places for sleep are also enumerated.

Chapter - LXXI : The duties of snātaka or graduate are discussed in this chapter. General rules of conduct for a householder.

(i) Prohibitions and inhibitions are mentioned. A graduate (snātaka) should not dishonour anybody. He should not ridicule a deformed person or poor. He should not serve a person lower (either in caste or status) than him. He should not perform any duties against Veda. He should wear clothes befitting to his age, education, ancestry, wealth and property and place. Other restrictions are also mentioned. He should take a bamboo stick, a jar full of water, sacred thread (Upavīta) of cotton, should wear gold ear-rings. He should not look at the sun while rising or at the time of setting or midday. He should not also see his image in water. He should not look at his wife while she is eating or he should not look at any naked (not fully dressed) lady. He should
not also look at anybody who is easing himself. He should not look at the insane (unmatta) or intoxicated (matta) person. He should not leap over fire or heat his feet. He should not wash his feet in a vessel made of bell-metal. He should not write on ground. He should not cut grass or nail or hair with his teeth. He should avoid gambling, morning sunshine, and clothes, shoes, garland, sacred thread used by others. He should not teach a śūdra the vedas or any vow. He should not perform any religious duties despised by public (lokavidviṣṭa). Other restrictions are also mentioned.

He should observed the code of conduct (dharma, as enunciated in the śruti, smṛti and followed by the righteous (sādhu) persons. Such a person attains longivity, desires fulfilled, wealth and averts sin.

Chapter - LXXII : The codes of conduct common to all the four stages of life are described in this chapter.

(1) A man should control his mind and senses. He should live with dama and yama. Dama means the control of mental activities and yama means the controlling of sense organs. The merits and demerits of the controlling of mind and senses are enumerated.
Chapter - LXXIII: The procedure of śrāddha, its varieties and allied matters are discussed in this section called śrāddhaprakarana. This section starts from chapter 73 unto chapter 85. This section covers thirteen chapters. General rules for śrāddha are discussed in this chapter. The commentary vaijayantī states that offering of food to brāhmaṇas in the name of manes (ancestor) is śrāddha (śrāddham nāme pitru-ōdeseṇa brāhmaṇeḥbhya'nnadānam). The śrāddha is of three varieties - obligatory (nitya), special, accidental or occasional (naimittika) and optional (kāmya) or voluntary.

The duties to be performed on the previous day of śrāddha is stated. The performer of śārāddha should invite necessary No. of Sutra-32 brāhmaṇas on the day before the actual śrāddha.

The rituals to be performed on the śrāddha day are described. The number of brāhmaṇas to be worshipped in different śrāddhas are also discussed. The duties (itikarta-vyatā) to be performed in āmaśrāddha (without cooked food), Paśuśrāddha, amāvasyā śrāddha etc. are described along with the mantras to be recited. The mantras are generally quoted from the Kāthaka saṁhitā.

The procedure of performing śrāddha is described according to the kāthaka system. The direction of the
brahmanas seated is also enumerated. Other details are also described.

Chapter - LXXIV : The performance of āsṭakā śrāddha is discussed. Meat (māmsa), vegetables (śāka) and cakes (apūpa) are to be offered to mother, grand-mother and great-grand mother after offering to gods. The procedure of making furrow (kārṣū) and filling up with food and water is described. Curd, milk and meat are also to be offered.

Chapter - LXXV : Discussion on Manes to be worshipped (śrāddha devatā) is made in this chapter.

(i) When the śrāddha is to be performed during the life time of the father of a person, the śrāddha is to be offered to the father and his forefathers of the living person (father). If the father and grand father are alive then the father and fore-fathers (pitāmahāya pitṛpitāmaha prapitāmaha) of the grand-father should be worshipped. But if the father grand father and great grand-fathers are alive no necessity of performing śrāddha.

If the father is dead but grand father is alive then a person should offer rice ball (pīṇḍa) to his father and two fore-fathers after grand-father i.e. great grand father and
great-great grand-father (prapitāmaha and vṛddha-prapitāmaha). If the father and grand father (pita and pitāmaha) are dead but the great grand father (prapitāmaha) is alive then he should offer rice balls to his father and grandfather and to great grand father's father (pitr, pitāmaha and vṛddha prapitāmaha). If the father and greatgrand-father are alive (jīvat pitr-prapitā-mahakaḥ), then he should offer his grand father (pitāmaha) rice balls (piṇḍa) and to great grand father's father and his father (vṛddhaprapitāmahatatpitroh).

The same procedure be followed in offering rice balls (piṇḍa) to maternal grand father and his forefathers.

Chapter - LXVI

Constant or obligatory (nitya) śrāddhas and the times for their performance and sins accrued for non performance are discussed in this chapter. Three new-moon days (amṛtvāsyāstisrah), three eighth days of the dark half (aṣṭakāstisrah), one day after each eighth day (anvaṣṭakā) viz. three ninth day (navamī) and māghī (maghā yuktā trayodaśī) and the thirteenth day after the full moon (praṣṭhapadyūrdhvam) and vṛśhipāka (śarat—autumn) and yavapāka (vasanta—spring) are obligatory time for performing śrāddha (nityasṛāddha). Persons who do not perform śrāddha on all these days attains hell (naraka).
Chapter - LXXVII: The occasion for the performance of naimittika śrāddha and the proper time for performing each of them are discussed in this chapter, āditya saṃkrāmaṇa i.e. the movement of the sun from one zodiacal sign to the other, the two viṣuvaddays (tulā and meṣa saṃkrāntis), the two ayanas (makara and karkaṭa), the moment called vyātipāta, birth nakṣatra of oneself and abhyudaya (birth of sons and daughters etc.). The effects of performing śrāddha on these occasions are also stated.

Chapter - LXXVIII: The effects of Kāmyaśrāddhas are enumerated in this chapter. The specific effects accrued after performing śrāddha on different days of the week, twenty seven stars (nakṣatra) and fifteen lunar days (tithis) are detailed in this chapter. One gets health (ārogya) by performing śrāddha on each sunday (ādityavāsara). Different wishes are fulfilled by performing śrāddha on each day of the week. In the same way one gets his desires (such as heaven, offspring, success, wealth etc.) fulfilled by offering śrāddha on each of the nakṣatras of the month. Specific results (such as dwellings, beautiful wife, children etc.) are obtained by performing śrāddha on the specific tithis.

All desires are fulfilled by performing śrāddha on the amāvasyā tithi.

The śrāddha to the persons killed by any weapon, due to
accident such as falling from tree, hillock, electrocution etc. should be offered on the fourteenth day of the dark fortnight (i.e. kṛṣṇā caturdāśī).

Chapter - LXXIX : The upakaraṇas (materials necessary as well as prohibited) of śrāddha are discussed.

Proper water, substitute for sacred grass (kusa, cloths are discussed. Proper flower, proper oil for light, proper incense as well as prohibited flower, oil and incense are enumerated. No. of Sūtra-14

Different kinds of unguent are also prescribed.

Pots fit for śrāddha are enumerated. Silver pot is regarded to be preferable, pot made of rhino-horn, the white mustard seed, seasamum (tila) are regarded more auspicious in a śrāddha.

Prohibited eatables are enumerated, the performer and the guests of a śrāddha should avoid anger, they should not weep and should not be in haste.

Chapter - LXXX : Varieties of eatables both vegetarian and non-vegetarian are enumerated. Seasamum, vṛīhi, yava, śyāmāka are prescribed. No. of Sūtra-14

Different varieties of meat such as deer, goat, birds and fish are prescribed.
Chapter - LXXXI: General rules to be observed in a śrāddha.
Rules to be observed in eating in a śrāddha.

Food should not be placed on a stool. He should dispel evil spirit by scattering sesamum or mustard seed with mantras. Śrāddha should be performed in a covered place. The performer and enjoyer (bhokta) of a śrāddha should not look at a woman in her courses nor a dog nor domestic hen nor pigs. They should control their speech. One should not eat food in a śrāddha by covering his head or wearing footwear.

Chapter - LXXXII: Persons unfit to be fed in a śrāddha.

A brāhmaṇa should not be testified in daiva rituals but he is to be testified in paitṛka rituals.

A long list of persons unfit to be invited to a śrāddha is given. Among the persons are persons having less or excessive limbs, a physician, person who performs priesthood for many persons. Teachers who teach in lieu of fees etc.

Chapter - LXXXIII: Persons worthy to be invited and fed in a śrāddha.
The brāhmaṇas fit to be fed in a śrāddha are called paṅktipāvanas. The paṅktipāvanas are enumerated in fifteen sūtras.

Chapter - LXXXIV: Places unfit for śrāddha are enumerated.

Śrāddha should not be performed in mleccha region. Mleccha region is that where there is no division of four castes and the people do not follow the rules and duties of the four castes.

Chapter - LXXXV: Places fit for performing śrāddha are enumerated.

Śrāddha performed in Puṣkara leads to undecaying results. So also in Gayāsīrṣa, vata, amarkaṭaka parvata, on the banks of Narmadā and Yamunā, Ganges, Nīlaparvata, Prabhāsa, Vāraṇasī, etc. The ślokas 69–71 consist of Pitṛgathā.

Chapter - LXXXVI: The procedure of Vṛṣotsarga is discussed. The appropriate time for the performance of the ritual is discussed. The characteristics and qualities of the bull is described. The procedure of the ceremony in detail is discussed including the mantras to be recited. The effects of the ceremony is also described.
Chapter - LXXXVII: Now starts the section on charity (dana).
This section consists of seven chapters.
The offering of a skin of black antelope covered with sesamum and the merits of such charity is described in this chapter.

Chapter - LXXXVIII: The gift of cow is stated to be equal to that of the gift of the earth and the merits thereof are described in this chapter.

Chapter - LXXXIX: The bathing ceremony in the fullmoon day of the month of Kārtika is discussed in this chapter.

Chapter - XC: Gifts of heterogeneous objects are described in this chapter.

Gifts of salt on the fullmoon day of the month of mārgaśīrṣa and the merits of such gift is described. Vasu-deva pūjana should be performed in the month of pausu and oblations should be offered on fire with the recitation of vaishnava, sakra and bṛhaspatya mantras and gold with ghee should be given to three brāhmaṇas. Śrāddha should be performed in Māgha, bed and other materials of sleeping (śayyā) should be given to Brāhmaṇas in phālguna, coloured cloth full of pictures should be given in Caitra, Brāhmaṇas should be fed in vaśākha,
umbrella and footwear should be offered in jyeṣṭha. Food and drink are to be offered in the month of āsādha and jaladhenu is to be offered in śrāvana. Cow should be offered in bhādrapada and pot full of ghee should be offered in āśvina, white bull should be offered in Kārtika. Other things are to be offered on different days in different months of the year and the merits accrued from different offerings are also discussed in this chapter.

Chapter - XCI: Gift of well, tank, garden (park), temple etc. for public use.

The merits of digging well, tank, and offerings of water to the thirsty are described. The merits of planting trees, construction of embankment, renovation of temples and service rendered in a temple are described.

Chapter - XCII: Gifts of land, horse, cow, gold silver food, bed umbrella etc. and the merits thereof are discussed in this chapter.

Giving protection or assurance of safety is said to be the best of all gifts. The merits of gift of earth (bhūmidāna), cow, bedecked with jewels, horse, clothes, silver, metallic pot or vessel, ghee, honey, oil, medicinal herbs, salt, paddy, any kind of grain, food, sesamum, fuel, seat,
bed, footwear, umbrella, fan, chowrie, house etc. are described.

Chapter - XCIII: Persons fit to receive gifts. The merits accrued from making gifts to different persons.

The word "abrahmana" occurring in the first sutra does not mean a non-brahmin. The technical meanings of the words such as 'brähmanabruva', baiḍālavatika, bakavratika etc. are described.

Chapter - XCIV: Duties of Vānaprastha (forest-hermit) are discussed.

Appropriate time for entering the third stage of life i.e. vānaprastha (forest hermitage) is enumerated. The forest hermit should keep his wife under the care of his sons or she may accompany him to the forest. He is to worship the fire always, to observe brahmacarya and should not stop daily study of the vedas. He should observe other duties and life in Kapotavṛtti.

Chapter - XCV: Food, austerities and code of conduct of a forest hermit (vānaprasthadharmāḥ).

The vānaprastha (forest hermit) should mortify his body through austerities. He should observe the austerity called pañcatapah in summer.
lay in open place during rainy season and should remain with wet clothes during winter.

He should eat at night. He should also eat at the interval of one, two or three days. He should eat flower, fruit, vegetables (śāka), leaves, rice gruel or gruel of any corn. He should observe cāndrāyāṇa.

The austerity is eulogized.

Chapter - XCVI : The code of conduct of a sannyāsī, his life, duty etc. are discussed. Human anatomy is also discussed.

Appropriate time for taking sannyāsa. The householder being observing the duties of three stages (āśrama) of life should take sannyāsa after performing the prājapatya sacrifice and giving all his properties in the form of dakṣiṇā. He should beg for his livelihood. He should use pots made of earth or wood or guard. He should despise any honour and live in vacant house or under a tree. He should wear a small piece of cloth to cover the privities. He should observe certain code of conduct.

The anatomy of the human body is stated. The man at the beginning lives in the womb full of darkness and with excretions. He feels heat and cold in the womb and suffers great affliction at the time of coming out from the womb.
through the passage of the womb. Delusion in childhood and subordinate to the superiors. Studentship is troublesome. The youth (yauvāna) is also full of affliction leading to hell. There is no happiness in this world.

The body is the combination of seven elements (dhatu). These are - the serum or marrow of the flesh (vasā) blood (rudhira), flesh (māmsa), fat or lymph (meda) bone (asthi), marrow (majjā) and seed of animals (male and female) or sperm (sukra) and covered with skin, ill-smelling and seat of dirt or filth. Though accomplished with innumerable enjoyments yet transforming. It is perishable. Repository (receptacle) of desire, anger, greed or covetousness, infatuation or delusion, arrogance, jealousy. (The body is) the combination of earth in the form of flesh etc., water in the form of blood (and other fluids), light (in the form of eye etc.) air or wind (in the form of five vital breaths) and ether (in the form of ear, mouth etc.). Consists of bones artery (sīrā or vein, nerve (dhamanī), sinew or ligament or tendon (snāyu), full of fluid, consisting of six kinds of thin skin covering the blood, flesh etc. There are 360 bones in the body. These are divided in the following way - 64 are in the Jaw along with the teeth, 20 are the nails, 20 are stick like bones in the hands and feet, 60 are finger bones in hands and feet. Sixty are the knots (parvāṇi) of fingers. Two bones are there in the heels (pāṛṣṇyoh).
bones in the ankles (gulfeṣu). Four bones (two in each) in the elbows (from the elbow to the tip of the little finger-aratni). The shanks (from the ankle to the knee) of the two legs have four (two in each) bones. Two bones are in two knees (jānu) and two in the cheek (kapola or gaṇḍa). Two bones are in the thigh (one in each thigh-ūrū), and two in the shoulders. There are three bones - one temporal bone (akṣa), one in the palate and one in the hip (śrṇiphalaka), the generative organ (bhaga) has one bone. The backbone (Praṣṭhāsthī) consists of 25 bones. The neck (grīvē) contains 15 bones. The collar-bone and cartilages the breast bone (jatru) contain one bone. There is one bone at the chin (hanu or cibuka), and two bones are there at the root of the chins. There are six bones - two in each of the brows (lalāṭa or bhāla), eyes (aḍi) and between the eyes and temples (gaṇḍa). The nose has a hard bone called ghana. The part of the body below the armpit called Pārśvaka consists of 72 rib-bones known as arbuda and sthālaka (bones on the back). The chest contains 17 bones. Temporal bones (śmikhaka) are two in number and the skull-bones (kapāla) are four in the head. Thus the total number of bones go to 360.

The body consists of 700 arteries or blood-vessel (sirā), 900 senews or ligaments (snāyu) and 200 nerves (dhamani), 500 muscles (Peśī), 2900956 arteries (kṣudradhamani). There are 300000 pores (kūpa) of beard, hair and bristles,
107 vitals or tenderpart (marmā) in the body, 200 joints or articulations (sandhi), 6700054 points of hairs (romakoṭi). The navel (nābhi), virility or the generative faculty (ojāh) anus (guda), semen verile (sūkra), ovum (śoṇita) or male and female energy (śuṅkra-śoṇita), the temporal bones (śāmkhakau), the head (mūrdhā), the throat or neck (kaṇṭha), the heart or chest (hrdāya) are abodes or seats or receptacles (āyatana) of vital airs or life breaths (praṇa). The two arms (dāhu), the two shanks (jaṅghā), the middle of the body (madhya) and the head (sīrṣa) are six limbs or auxiliaries (āmgāni) of the body fat of the flesh or suet (vasā), flesh (vapā), the left lung (avahanana), the navel (nābhi), the right lung (kloma), the liver (yakṛt), the s neatly (plīhā), the small intestine or entrail (kṣudrāntra), the two kidneys (vrkkakau), the bladder (basti), the rectum i.e. the receptacle of excrement (yurīsādhanam), the stomach i.e. the receptacle of undigested food (āmasya), the heart (hrdāya), the big intestine (sthūlāntra), the anus (guda), the belly (udara), entrails (gudakọṣṭha), the pupils of the two eyes (kanīnike), the prominent part of the forehead above the eye, i.e. eye lashes (aṣikūte), the orifice of the ear (sāskulī), the ears (kaṇṇau), the lobe of the ears (kaṇṇapatra-kau), the cheeks (gandau), the eyebrows (bhruvau) the temporal bones i.e. temples (śāmkhau).

The gums of the upper and lower jaw (dantaveṣṭau), the upper and lower lips (oṣṭhau), the cavities of the loins
(kakundare), the groins i.e. thigh joints (vaṅkaṇānau), the scrotum i.e. the testicles (vrṣaṇānau), the kidneys (vrkkau), the breasts (of women), the uvula or soft palate (upajihvā), the buttocks (sphicau), the arms (bāhū), the shanks (jamghe), the thighs (ūrū), the fleshy part of the thighs and shanks (piṇḍike), the upper part of the palate (tālūdara), the tubelike apertures of the bladder (bastiśīrṣau), the cheeks (cibuka), the soft palate or uvula (galaśūndike) and the back or nape of the neck (avaṭu).

The sound, touch (tangibility), form or colour, savour (taste) and odour are the worldly or sensual objects or the pleasures of sense. The nose, eye, skin, tongue and ears are the organs of perception. The hands, feet, organ of excretion (pāyu), the organ of generation (upastha) and the tongue (organ of speech) are the organs of action. The mind, buddhi and soul (ātmā) and avyakta are beyond perception.

The body, o' earth, be known as the abode or as the field of the working of the soul and who knows this he is called the knower (kṣetrajña). Know me, o virtuous lady, to be the all knower (Kṣetrajña) of all the beings. A person desirous of emancipation should know both the individual and the all-knower (kṣetra-kṣetrajña).
Chapter - XCVII:

It is stated in the former chapter that one, desirous of final liberation, should know (realise) the ātmā (the supreme). The means of such realisation are discussed in this chapter. The mental exercise to be practised in endeavouring to bring to his thoughts the gross form of Eternal. We find here in this chapter a hint to the sāmkhya philosophy. The procedure of meditation is the mental exercise practised by one in endeavouring to bring before his thoughts the gross form of Eternal (nirālambana dhyāna). If it is not possible, the mental representation of the personal attributes viz. earth, water light, air, ether etc. are to be meditated. If that also not possible one should meditate the self within one's heart in the form of a lamp (dīpa). If that is also not possible one should meditate upon vāsudeva in a personified form. The meditation upon vāsudeva is praised.

Chapter - XCVIII:

Goddess Earth praises vāsudeva in this chapter. The Goddess Earth besought to be one of the five elements (mahā-bhūtas) and to get a place in the feet of vāsudeva as he holds the other four great elements viz. the ether (ākāśā) in the form of the conch, air or wind (vāyu) in the form of the discus or wheel (cakra) light (tejaḥ) in the form of the mace
(gadā) and water in the form of the lotus (ambhoruha). God vāsudeva favoured Earth by fulfilling her desire and she also eulogised with ninety six epithets (from sūtra 6 to 10).

Chapter - XCIX : Goddess Earth then praises Lakṣmī.

Earth praises Lakṣmī who is massaging the lotus-feet of Vāsudeva. She extolled the divine beauty of Lakṣmī. Earth perceives the identity of Lakṣmī and Vāsudeva as sakti and saktimat, still she enquired about the abode of Lakṣmī. Lakṣmī in reply states the places of her abode. She also states that she always resides by the side of Madhusūdana. Different places and articles are enumerated as the abode of Lakṣmī. At last Lakṣmī states that she resides inseparably with Madhusūdana i.e. Vāsudeva.

Chapter - C : The Merits of the study of the work is described.

This work is the best of all other dharmāsāstra works as it is stated by the God himself. The twice-born who holds this sacred book in his possession i.e. who knows this sāstra attains heaven. This sacred book is pure, auspicious, leading to happiness (svargya), bestower of longevity, knowledge, fame, wealth and fortune. This sacred book should be preserved and be heard in a śrāddha by persons who desire prosperity. I (i.e. God) give you O'Earth, this
mysterious knowledge. I have given you this knowledge for the benefit of the universe. The merits to be accrued in this world as well as after death by studying and knowing this sacred book are delineated by the supreme Being to the Goddess Earth.