

grain) with ghee to the moon on the day of the full moon, and warns against cutting a tree or chewing a tooth-brush on the day of the new moon, lest the *Moon*, P., and D. should be offended. *Çrī* said that D. and P. fly away from that house in which vessels, etc., lie scattered, and in which women are beaten. *Anigiras* said that the offspring of that man increases who every night for a full year stands under a *karaijaka* tree with a lamp and the roots of the *Suvarcala* plant. *Gārgya* recommended, for example, that one should always repeat the names of the *Pushkara* lakes; while the merit of even 100 sacrifices is exhausted, the merit resulting from the performance of the duties that he has mentioned becomes inexhaustible; a woman during her season or one whose mother is a leper must not assist at sacred rites, or D. will not eat the libations and P. not become gratified for thirteen years; at a *çrāddha* one should also recite the *Bhārata*. *Dhaumya* warned against broken utensils (which mean *Kali* himself), broken bedsteads (which mean loss of wealth), and trees in the house (under whose roots snakes and scorpions find shelter); when a cock or a dog is in sight, the gods do not eat the offerings made to them. *Jamadagni* said that a man whose heart is not pure is sure to go to hell, even if he performs a horse-sacrifice or 100 *Vājapeyas*; by giving only a *prastha* of powdered barley with a pure heart to a brahman, a very poor brahman attained to *Brahmaloka* (XIII, 127). *Vāyu* said that he who, during the four months of the rainy season, offers sesames and water, etc., acquires all the merit resulting from 100 sacrifices in which animals are offered up to the gods. When a *Çūdra* ignites the sacred fires, or women are allowed to assist at rites, one is reborn as a *Çūdra*, and P. and D. are never gratified with him; as an expiation, one should for three days pour into the sacred fire libations of the urine of the cow mixed with cow-dung, milk, and ghee; after a year the gods once more accept the offerings of such a man, and P. become gratified (XIII, 128). *Lomaça* warned against cohabiting with the wives of other people or a barren woman, and against appropriating what belongs to a brahman, or D. and P. will refuse one's offerings, etc. On the 12th lunar day and the day of full moon, one should every month make gifts of ghee and *akshata* to brahmans; thereby *Soma* and the Ocean increases, and *Indra* confers one-fourth of the merit of a horse-sacrifice, and *Soma* grants the fruition of one's wishes. He who, during this *Kaliyuga*, at dawn, in white robes, makes gifts of a vessel of sesame seeds to brahmans, and of water with sesame seeds and honey to P., and who gives lamps and *kr̥çara*, acquires, according to the ordinance of *Indra*, the merit of giving cows and land (which merit is eternal) and of an *Agnishtoma*. This is the ancient ordinance of R., applauded by P. and D. in heaven and *Pitrloka* (XIII, 129). *Bhīshma* said: R., P., and D. then asked *Arundhati* (equal to [her husband] *Vasishtha*; not in C.) about the mysteries of *dharma* [not in C.]. *Arundhati* said that *dharma* should never be communicated to him who is bereft of faith, full of pride, guilty of having slain a brahman, or who violates the bed of his preceptor. She recommended hospitality as better than giving hundreds of thousands of cows in *Pushkara*, etc.; he who at dawn sprinkles a cow's horns with *kuça*-grass, and causes the water to drip down upon his own head, acquires the merit of bathing in all the *tirthas* of the three worlds (resorted to by Si. and Cā.). D. and P. applauded her. *Brahmán* granted her that her penances would continually increase. *Yama* related the sayings of *Citrugupta*: On days

of the full moon and the new moon one's acts are conveyed to the Sun; when a mortal goes into *Pretaloka* (the regions of the dead), *Vibhāvasu* (the Sun) bears witness to all his acts; especially in *Jyeshtha-Pushkara* one should give a *kapilā* cow to a learned brahman, on *Kaumudī* [the day of full moon in the month of *Kārttika*]; such a man is considered to have given 100 cows with a bull, a gift which is productive of eternal merit. They that are of little understanding become afflicted with hunger and thirst in the regions of the dead, burning in pain, and there is no escape for them (they who make gifts of water, on the other hand, drink of a large river full of excellent water), and have to enter into a thick darkness (but *Soma*, *Sūrya*, and *Agni* always give light to him who has given lamps in this world, and he blazes forth like a second *Sūrya*). One should also give a pair of sandals to a deserving brahman, and an umbrella (thereby comfortable shade is obtained in the next world). *Sūrya's* hair stood on end; applauding the sayings of *Citrugupta*, he said to D. and P. that these five should always be avoided: the slayer of a brahman, the slayer of a cow, he who is addicted to sexual intercourse with other people's wives, he who is bereft of faith, and he who derives his living from the misbehaviour of his wife; such persons suffer (*pacyante*) in hell like worms eating pus and blood, and are avoided by P., D., *Snātakas*, etc. (XIII, 130). Asked by D., P., and R., the *Pramathas* said that men who are rendered impure by sexual intercourse without having previously purified themselves (*ucchishṭāḥ*), men who insult their superiors, who eat different kinds of meat, and sleep at the foot of a tree, he who keeps flesh under his pillow while lying down to sleep, who places the head where his feet should be placed (in lying down or sleeping), and who throws phlegm, etc., into the water: "these men deserve to be slain and eaten up by us." Means of protection against them are: *Gorocanā*, [the root of] *vacā* [so B.], ghee with *akshata*, abstaining from meat, ever-burning fire, the skin or teeth of a wolf, a hill-tortoise, [the sacrificial] smoke, a cat, a tawny or black goat; those articles are destructive of Rā. (XIII, 131). *Brahmán* caused D. together with *Indra* and P. to let the elephant *Reṇuka* in *Rasātala* go and question the *Diggajas* (the elephants who sustain the earth) about the mysteries of *dharma*. Asked by *Reṇuka*, the *Diggajas* recommended a *çrāddha*, with gifts of treacle and rice, on the 8th day of the dark fortnight of *Kārttika*, under the conjunction of the moon with *Açleshā*, uttering certain *mantras* (mentioning "*Baladeva* and other *Nāgas*," and "*Nārāyaṇa* when he raised the submerged earth"), and making *bali* offerings of blue cloth and fragrant unguents upon an anthill strewn with *gajendra* flowers at sunset. Thereby those beings in the nether regions that bear the weight of the upper regions become pleased, and the *Diggajas* do not feel the weight of upholding the earth. By observing this rule for a whole year, and fasting, the four castes acquire great merit; it is equal to hospitality for 100 years to all the elephants in the three worlds. D., P., and R. applauded *Reṇuka* (XIII, 132). *Çiva* recommended to give food to cows every day for a month, contenting oneself with one meal a day; he who gives food to cows even for a single day, receives one-fourth of the merit of all his meritorious acts; cows uphold the three worlds with D., As., and men; *Çiva* had praised them in the *Kṛta* age; at the solicitation of *Brahmán* a bull stands in his banner, and he always sports with cows; only believers should be instructed in these mysteries (XIII, 133). *Skanda* recommended to smear one's body for three days with earth from the horns of a dark-coloured bull,