

अध्यायः १०१ / Chapter 101

याज्ञवल्क्य उवाच

श्रीकामः शान्तिकामो वा ग्रहदृष्ट्यभिचारवान्॥

ग्रहयज्ञं समं कुर्व्यर्साद्ग्रहाश्रैते बुधैः स्मृताः॥ १॥

Yajñavalkya said :—It is incumbent on a person, cast under the malignant influences of hostile planets, to celebrate a religious sacrifice for their propitiation, which is called a Graha-yajña, and which a man, in quest of earthly prosperity and peace in life, shall do well to perform.

सूर्यः सोमो मंगलश्च बुधश्चैव बृहस्पतिः॥

शुक्रः शनैश्चरो राहुः केतुर्ग्रहगणाः स्मृताः॥ २॥

ताम्रकात्स्फाटिकाद्रक्तचन्दनात्स्वर्णकाद्रुधौ ॥

रजतादयसः सीसात्कांस्याद्द्वर्णात्रिबोधत॥ ३॥

The learned have designated the plantes as the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn and the Nodes, both ascending and descending (Rāhu and Ketu); and their respective malignant influences contain the wearing of copper, Indian bell metal, crystal, red sandalwood, gold, silver, iron, lead and Indian bell metal, by persons struck with them, on their bodies.

रक्तः शुक्लस्तथा रक्तः पीतः पीतः सितोसितः॥

कृष्णः कृष्णः क्रमाद्द्वर्णा द्रव्याणि मुनयस्ततः॥ ४॥

Now hear me, O holy sages, describe the respective colours of the aforesaid planets. The Sun is red; the Moon is white, the Mars, red; the Mercury and the Jupiter, yellowish; and the Venus, white; all the rest being black.

स्थापयेद्ग्रहवर्णानि होमार्थं प्रलिखेत्यटे॥

स्नापयेद्भोग्गोमयेच्चैव ग्रहद्रव्यैर्विधानतः॥

सुवर्णानि प्रदेयानि वासांसि कुसुमानि च॥ ५॥

गन्धाश्च बलयश्चैव धूपो देयश्चगुगुलुः॥

कर्त्तव्यास्तत्र मन्त्रैश्च चखः प्रतिदेवतम्॥ ६॥

A person struck by the malignant influence of any of the planets, should be bathed with water containing bits of the metal, specifically held sacred to it, and libations of clarified butter surcharged with its particles should be likewise cast in the sacrificial fire in honour of its tutelary god. Offerings of gold, cloth and flowers,

should be made to the antagonistic planet, and the worship should be conducted with flowers, perfumes, edibles and burning incense-sticks made of aromatic gum resin.

आकृष्णेना इमदेवा अग्निर्मूर्द्धादिवःककुत्॥

उद्बुध्यस्वेति जुहुयादेभिरेव यथाक्रमम्॥ ७॥

The tutelary gods of the planets, as well as their subordinates, should be worshipped by reciting the Mantras respectively held sacred to them. The R̥k running as "Ākṛṣṇa Rājasa", should be chanted during the worship of the Sun-God, the one beginning with "Imaṁ Deva", etc., should be recited in worshipping the Moon-God. The Mars should be invoked by reciting the Vedic verse, running as "Agnnirmūrddhā," etc., while the Mercury should be addressed with the one beginning with "Udbudhyāsva," etc.

बृहस्पतेपरिदीयेति सर्वे अन्नात्पवरिस्सुतम्॥

शन्नोदेवी कयानश्च केतुंक्रणवन्निति क्रमात्॥ ८॥

The R̥k running as "Bṛaspati, etc., shall be chanted in the occasion of a worship of the Jupiter, and the Mantra of "Anyāt," etc., on that of the worship of the Venus. The Saturn should be invoked by reciting the R̥k running as "Śannodevī," etc., while the Nodes should be respectively addressed with the verse running as "Kayāyana" etc., and "Kraṇvana" etc.

अर्कः पलाशः खदिरस्त्वपामार्गोऽथ पिप्लः॥

औदुम्बरः शमी दूर्वा कुशाश्च समिधः क्रमात्॥ ९॥

होतव्या मधुसर्पिर्भ्यां दध्ना चैव समन्वितः॥

गुडौदनं पायसं च हविष्यं क्षीरषाष्टिकम्॥ १०॥

दध्योदनं हविः पूषान्मांसं चित्रान्नमेव च॥

दद्याद्ग्रहक्रमादेतान् ग्रहेभ्यो भाजनं ततः॥ ११॥

The twigs of such sacrificial trees or plants such as the Arka, the Pālśa, the Khadira, the Apāmārga, the Pippalla, the Oudumbbara, the Śamī, and Dūrvā and Kuśa blades, soaked with curd, honey and clarified butter, should be respectively cast in the sacrificial fire, in Home ceremonies celebrated for the propitiation of the planets, such as the Sun etc., "Treacle and boiled rice, Pāyasa, Haviṣyannam (sun dried rice cooked with any sacred vegetables and

soaked with butter), boiled rice mixed with milk condensed and sweetened by boiling, curd with boiled rice, clarified butter, cakes, cooked meat and Vicitrannam (some thing like our modern Pilaos) should be respectively dedicated as offerings to the planets beginning with the Sun.

धेनुः शङ्खस्तथानङ्गान्वहेम वासो हयस्तथा॥

कृष्णा गौरायसं छाग एता वै दक्षिणाः क्रमात्॥

ग्रहाः पूज्याः सदा यस्माद्ग्राज्यादि प्राप्यते फलम्॥ १२॥

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तग्रह शान्तिनिरूपणं नामैकोत्तरशततमोऽध्यायः॥ १०१॥

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वानप्रस्थाश्रमं वक्ष्ये तच्छृण्वन्तु महर्षण्ये॥

पुत्रेषु भार्या निःक्षिप्य वनं गच्छेत्सहैव वा॥ १॥

Yajñavalkya said :—Hear me, O you holy sages, enumerate the duties of a householder, entering the life of a hermit at the close of his wordly career (Vānaprastha Dharma).

Having left his wife in the charge of his son, or in her company a householder, retired from the affairs of the world, shall enter the forest, and live the life of a forest-dwelling hermit (Vānaprastha).

वानप्रस्थो ब्रह्मचारी साग्निः सोपासनः क्षमी॥

अफालकृष्टेनाग्नीश्रं पितृदेवातिथींस्तथा॥ २॥

भृत्यांस्तु तर्पयेच्छ्मश्रुजाटलोमभृदात्वान्॥

दान्त्रिषवर्णस्नायी निवृत्तश्च प्रतिग्रहात्॥ ३॥

स्वाध्यायश्चानशीलः सर्वभूतहित रतः(तिः)॥

अहो मासस्य मध्ये वा कुर्याद्द्विर्थापरिग्रहम्॥ ४॥

कृतं त्येजदाश्वयुजे युञ्जेत्कालं व्रतादिना॥

पक्षे मासे थवाशनीयाद्दन्तोलूखलिको भवेत्॥ ५॥

Putting his senses under perfect control, and banishing all procreative desires from his mind, he shall be a custodian of the sacred fire, revere the Brāhmaṇas who shall belong to his own cult of nre worship, be hospitable to his guests, and

A cow, a conch-shell, an ox, gold a cloth, a horse, a black cow, iron and a goat, are the Dakṣiṇās (honourarium), which should be paid to the Brāhmaṇas officiating at the ceremonies respectively celebrated for the propitiation of the Sun, the Moon, the Mars, the Mercury the Jupiter, the Venus, the Saturn and the Nodes. Even a king may derive many benefits from worshipping the planets.

propitiate his departede Manes, with the celebration of Pitṛyajña. Self-controlled he shall not attend to the embellishment of his own person, wear long hairs, and please or endear himself to his own servants. Accepting neither gifts nor charities, he shall refrain from pursuing all sorts of worldly pursuits, and live contented and happy in perfect mastery over his own self.

चान्द्रायणी स्वेपद्भूमौ कर्म कुर्यात्फलादिना॥

ग्रीष्मे पंचाग्निमध्यस्थो वर्षासु स्थण्डिलेशयः॥ ६॥

Once only in a day or a month, he shall bestir himself about procuring the necessaries of life, and pass his time in meditation and goodly thoughts, wishing and doing good to all.

He shall sleep on the bare ground, and all his acts shall be shaped to the fruition of one grand desire, viz., the expansion of his spiritual self.

आर्द्रवासस्तु हेमन्ते योगाभ्यासाहिनं नयेत्॥

यः कण्टकैर्वितुदति चन्दनैर्यश्च लिम्पति॥

अक्रुद्धः परितुष्टश्च समस्तस्य च तस्य च॥ ७॥

Never angry, and ever contented, he shall practise Yoga amidst the fires (with blazing logs of wood on four sides and the Sun over head) in summer, in an open plain during the rains, and in wet clothes in winter.

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमां शाख्ये आचारकाण्डे याज्ञवल्क्योक्तवानप्रस्थधर्मनिरूपणं नाम द्व्युत्तरशततमोऽध्यायः॥ १०२॥

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भिक्षोर्धर्मं प्रवक्ष्यामि तं निबोधत सत्तमाः॥
 वनाद्गृहाद्वा कृत्वेष्टिं सर्ववेदसदक्षिणाम्॥ १॥
 प्राजापत्यन्तदन्तेऽपि अग्निमारोप्य चात्मनि॥
 सर्वभूतहितः शान्तस्त्रिदण्डी सकमंडलुः॥ २॥

Yājñavalkya said :—Hear me, O you, the foremost of beings, narrate the duties of a Bhikṣu (mendicant friar). Having returned from the forest and performed the religious sacrifice, known as the Sarva-Veda Dakṣiṇā, he shall celebrate a Prajāpātya Vratam. Then humble, self controlled, and doing good to all, he shall abstract the divine energy from the sacrificial fire and assimilate it in his own self.

सर्वारामं परिव्रज्य भिक्षार्थी ग्राममाश्रयेत्॥
 अप्रमत्तश्चरैर्द्वैक्ष्यं सायाह्ने नाभिलक्षितः॥ ३॥

Now he shall be considered fit to reside in village, living on alms voluntarily offered. Otherwise he shall stir abroad in the evening

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांखाये आचारकांडे याज्ञवल्क्योक्तवानप्रस्थसत्रयासधर्मनिरूपणं नाम
 त्र्युत्तरशततमोऽध्यायः॥ १०३॥

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नरकत्यातकोद्भूतात्क्षयात्पापस्य कमणः॥
 ब्रह्महा श्वा खरोष्ठः स्याद्धेको यकः सुराप्यपि॥ १॥

Yājñavalkya said :—The soul of a sinner, after enduring the pangs of hell, is necessitated to revert to the lower plain of animal existence, and to incarnate in succession therein till the final extinction of the effects of his prior sinful acts. The killer of a Brāhmaṇa, after passing through the bodies of a dog, an ass and a camel, in succession, shall again work up its way to the plane of human life, and shall be born deaf and dumb in his first incarnation therein.

स्वर्णचोरः कृमिः कीटः तृणादिर्गुरुतल्पगः॥
 क्षयरोगी श्यावदन्तः कुनख शिपिविष्टकः॥ २॥

A stealer of gold, shall take birth as a worm or an insect in his next existence. A person

without any of the paraphernalia of begging, characterise a common mendicant, and live contented on what will be obtained in a single stroll.

रोहिते भिक्षुकैर्ग्रामे यात्रामात्र मलोलुपः॥
 भवेत्परमहंसो वा एकदंडी यमादितः॥ ४॥

He shall carry his bowl of gourd (Kamaṇḍalu) and his Tridaṇḍa staff with him. He shall beg for the barest necessities of life, and not out of any motive for gain. By practising self-control and regulation of breath, etc., a Bhikṣu may attain the elevation of a Paramhansa, and ultimately emancipate his self at the completion of his Yoga.

सिद्धयोगस्त्यजन्देहममृत्वमिहाप्नुयात् ॥
 दाताऽतिथिप्रियो ज्ञानी गृही श्राद्धेऽपि मुच्यते॥ ५॥

By practising Yoga and moderation in diet, a Bhikṣu may acquire an elevated status after death. Even a householder may emancipate his self by dint of wisdom, hospitalitu and charity.

defiling the bed of his own preceptor or superior, shall vegetate as a blade of grass in his next incarnation.

ब्रह्महत्याक्रमात्स्युश्च तत्सर्वं वा शिशोर्भवेत्॥
 अन्नहर्ता मयावी स्यान्मूको वागपहारकः॥ ३॥

A killer of a Brāhmaṇa will be afflicted with an attack of phtysis in his next life, a goldstealer will have black teeth, and one seducing the wife of one's own preceptor, will have an attack of whitlow in his next birth.

धान्यहार्यतिरिक्तांगः पिशुनः पूतिनासिकः॥
 तैलाहारी तैलपायी पूतिवक्त्रस्तु सूचकः॥ ४॥

ब्रह्मस्वं कन्यकां क्रीत्वा वने रक्षो भवेद्दृषः॥
 रत्नहृद्दीनजातः स्यात्पत्रशाकहरः शिखी॥ ५॥

गुच्छं चुचुन्दरी हत्वा धान्यहन्मूषको भवेत्॥
 फलं कपिः पशूहत्वा त्वजा काकः पयस्तथा॥ ६॥

A person who kills a Brahmin, shall be born as a child in a forest, who is a thief of gold, shall be born as a blind man, and one who kills a Brahmin's wife, shall be born as a monkey. One who kills a Brahmin's wife, shall be born as a monkey. One who kills a Brahmin's wife, shall be born as a monkey.

मांसं गृध्रः पटं श्वित्री चीरी लवणहारकः॥
 यथाकर्म फलं प्राप्य तिर्यक्त्वं कालपर्ययात्॥ ७॥
 जायन्ते लक्षणभ्रष्टा दरिद्राः पुरुषाधमाः॥
 ततो निष्कलुषीभूता कुले महति योगिनः॥ ८॥
 जायन्ते लक्षणोपेता धनधान्यसमन्विताः॥ ९॥

He who steals food-grain in this life, will be deprived of food in his next, while he who breaks the music at a duet, will be born dumb in his next existence. A grain stealer is born with

॥ इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे याज्ञवल्क्योक्तकर्मविपाकिनरूपणं नाम
 चतुरुत्तशततमोऽध्यायः॥ १०४॥

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विहितस्यानुष्ठानान्निन्दितस्य च सेवनात्॥
 अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति॥ १॥

Yājñavalkya said :—For commission of heinous and infamous acts, and omission of doing what is good and commendable, a person is sure to be condemned to the torments of hell. An unbridled gratification of the senses paves one's way to the gates of hell.

तस्माद्यत्नेन कर्त्तव्यं प्रायश्चित्तं विशुद्ध्ये॥
 एवमस्यान्तरात्मा च लोकश्चैव प्रसीदति॥ २॥

Hence rites of expiation should be performed both for the cleansing of the spirit and the body. A performance of any expiatory rite restores the lost good name of its performer in society, and brings on that secret joy in the mind which is the true criterion of a reclaimed spirit.

लोकः प्रसीदेदात्मैव प्रायश्चित्तैरघक्षयः॥
 प्रायश्चित्तमकुर्वाणाः पश्चात्तापविवर्जिताः॥ ३॥
 नरकान्यान्ति पापा वै महारौरवरौरवान्॥
 तामिस्रं लोहशंकुं च पूतिगन्धसमाकुलम्॥ ४॥
 हंसाभं लोहितोदं च सञ्जीवननदीपथम्॥
 महानिलयकाकोलमन्धतामिस्रवापनम्॥ ५॥
 अवीचिं कुम्भीपाकं च यान्ति पापा ह्यपुण्यतः॥

A non-repenting sinner, or the one not atoning for past iniquities with the performance of a proper expiatory rite, is sure to be doomed to the pangs of any of the different confmes of

an additional limb, and is tormented with a foetid smell in his nostrils, and a crooked nature, whicc cannot bear the good fortune of others. An oil stealer will be born as an insect known as oil worm is his next life, or as a mean, malicious person with fetour in his mouth. Those who have auspicious marks on their persons, will be rich and happy, while the opposite may be predicted of those possessed of contrary features.

hell, which are respectively known as Mahā-Rouravam, Tāmīram. Hansavanam, Lohitodakam, Sañjivana, Nadīpatham, Mahā-Nīyayam, Kākolam, Andha Tāmīram, Avicī and Kumbhīpākam, the doors of which are guarded by iron bolts and which are full of foetid exhalation.

ब्रह्महा मद्यपः स्तेयी संयोगी गुरुतल्पगः॥ ६॥
 गुरुनिन्दा वेदनिन्दा ब्रह्महत्यासमे ह्युभे॥

A wine-drinker, or an assaulter of the sacred person of a Brāhmaṇa, or a gold-stealer, or a person defiling the bed of, or culminating, his own spiritual preceptor, as well as the one who speaks lightly or the Vedas, commits the same sin, both as regards extent and atrocity, as the killer of a Brāhmaṇa.

निषन्दाक्षणं जिह्वाक्रियाचरणमेव च॥ ७॥
 रजस्वलामुखास्वादः सुरापारसमानि तु॥
 अश्वरत्नादिहरणं सुवर्णस्तेयसम्मितम्॥ ८॥

By eating a food prohibited in the Śāstras, by doing any thing low and deiveitful, by kissing the lips of a woman in her menses, one commits the same sin as that which originates from the use of wine. The sin, which is attached to the stealing of a horse, is identical in all respects with what is committed by a theft of gold.

सखिभार्याकुमारीषु सवयोनिष्वन्त्यजासु च॥
 सगोत्रासु तथा स्त्रीषु गुरुतल्पसमं स्मृतम्॥ ९॥

पितुः स्वसारं मातुश्च मातुलानीं स्नुषामपि॥
 मातुः सपत्नीं भगिनीमाचार्य्यतनयां तथा॥ १०॥
 आचार्य्यपत्नीं स्वसुतां गच्छसतु गरुतल्पगः॥
 छित्त्वा लिङ्गं वधस्तस्य सकामायाः स्त्रियास्तथा॥ ११॥

By going unto the wife of a friend, or on a virgin daughter of one's own lines, or unto a girl of lowcaste, or unto a woman of one's own consanguinity, or unto a sister of one's own father or mother, or unto the wife of one's own maternal uncle, or by visiting the bed of one's own sister, or by living with a sister or a co-wife of one's own mother, or with the daughter or wife of one's own preceptor, one commits the same sin which is attached to the defilement of the bed of a preceptor. The male offending party should be balled by cutting off his gunitals, as well as his female accomplice, if found to be a willing party to the incest under the circumstanec.

गोवधो ब्रात्यतास्तेयमृणानां च परिक्रिया॥
 अनाहिताग्निताऽपण्यविक्रयः परिवेदनम्॥ १२॥
 भृत्याचाध्ययनादानं भृतकाध्यापनन्तथा॥
 पारदार्य्यं पारिवित्त्यं वार्द्ध्यं लवणक्रिया॥ १३॥

The following sinful acts, viz., cow-killing, robbing of a Brāhmaṇa, non-repayment of one's debts, and non-discharge of one's monetary obligations, non-keeping of the sacred fire by a Brāhmaṇa, or his engaging in any sort of trade or merchandise, 'marriage by a younger brother in the unmarried state of his elder, tutelage under one's own servant, or acceptance of any gift from him, going unto another man's wife, negotiation of the marriage of a younger brother before that of his elder, creating a breach among friends and relations for money, tuition for pecuniary considerations, sale of salt.

सच्छूद्रविट्क्षत्रबन्धोर्निन्दितार्थोपजीविता॥
 नास्तिक्यं व्रतलोपश्च शूल्यं गोश्रैवविक्रयः॥ १४॥
 पितृमातृसुहृत्त्यागस्तडागारामविक्रयः॥
 कन्यायादूषणं चैव परिविन्दकयाजनम्॥ १५॥
 कन्याप्रदानं तस्यैव कौटिल्यं व्रतलोपनम्॥
 आत्मनोऽर्थं क्रियारम्भो मद्यपस्त्रीनिषेवणम्॥ १६॥

स्वाध्यायाग्निसुतत्यागो बान्धवत्याग एव च॥
 असच्छास्त्रभिमानं भार्य्यात्मपरिविक्रयः॥ १७॥
 उपपापानि चोक्तानि प्रायश्चित्तं पिबोधत॥
 शिरःकपालध्वजवान् भिक्षाशी कर्म वेदयन्॥ १८॥

And murdering of a Kṣatriya, Vaiṣya or a regenerated Sūdra, infamous livelihood, misappropriation by a man of any property held in trust, breaking of a vow, selling of meat roasted on a gird iron, or of a cow, abandoning by one of one's own parents, selling of tanks, gardens, etc., dedicated to the use of the community, giving of one's daughter in marriage with a Parivinda (a younger brother marrying in the unmarried state of his elder), officiating as a priest in a religious ceremony celebrated by a person charged with the preceding guilt, selling by one of the ornaments of one's own daughter given her by her husband or friends) following of a crooked path in life, an attempt at defiling a religious vow or a penance of another, undertaking of any act for one's sole and exclusive benefit, drinking of any spirituous liquor, seduction of another man's wife, renunciation of the study of the holy Vedas, desertion of one's sons and relations, abandonment of the sacred fire, perusal of immoral literature, and selling of one's sons and wives, are included within the category of Upapātakas (minor moral delinquencies).

Now hear me describe the mode of performing the proper expiatory rites for the atonement of sins, enumerated before.

ब्रह्महा द्वादश समा मिसभुक् शुद्धिमाप्नुयात्॥
 लोमभ्यः स्वहेति च वा लोमप्रभृति वै तनुम्॥ १९॥
 मज्जान्तां जुहुयाद्वापि स्वस्वमन्त्रैर्यथाक्रमम्॥
 शुद्धिः स्याद्ब्राह्मणत्राणत्कृत्वैवं शुद्धिरेव च॥ २०॥

The killer of a Brhmana shall live on a spare diet, taking only as much food as is absolutely necessary for bare subsistence and roam about for a continuous period of twelve years, bearing a human skull on his head, and thereby making a contrite confession of his grave and unmitigated sin to the world at large. Paying no heed to the embellishment of his person and