

### CHAPTER 69

(ANUSHASANIKA PARVA)— Continued

The gifts of earth. Vedic injunctions on the objects of gift

युधिष्ठिर उवाच

भूय एवं कुरुश्रेष्ठ दानानां विधिमुत्तमम्।

कथयस्व महाप्राज्ञ भूमिदानं विशेषतः॥१॥

Yudhishtira said

Do you, O foremost one of Kuru's family, describe to me once again the excellent ordinances about gifts, with especial reference, O you of great wisdom, to the gift of earth.

पृथिवीं क्षत्रियो दद्याद् ब्राह्मणायेष्टिकर्मिणे।

विधिवत् प्रतिगृहीयान्न त्वन्यो दातुमर्हति॥२॥

A Kshatriya should make gifts of earth to a pious Brahmana; such a Brahmana should accept the gift with due rites. None else, however save a Kshatriya can make gifts of Earth.

सर्ववर्णैस्तु यच्छक्यं प्रदातुं फलकाक्षिभिः।

वेदे वा यत् समाख्यातं तन्मे व्याख्यातुमर्हसि॥३॥

You should now tell me what those objects are that persons of all classes can freely give if actuated by the desire of acquiring merit. You should also tell me what has been said in the Vedas on this subject.

भीष्म उवाच

तुल्यानामानि देयानि त्रीणि तुल्यफलानि च।

सर्वकामफलानीह गावः पृथ्वी सरस्वती॥४॥

Bhishma said

There are three gifts that pass by the same name and that yield equal merits. Indeed, these three confer the fruition of every desire. The three objects whose gifts are of such a character are kine, earth, and knowledge.

यो ब्रूयाच्चापि शिष्याय धर्म्या ब्राह्मीं सरस्वतीम्।

पृथिवीगोप्रदानाभ्यां तुल्यं स फलमश्नुते॥५॥

That person, who tells his disciple words of good meaning drawn from the Vedas, acquires merit equal to that which is acquired by making gifts of earth and kine.

तथैव गाः प्रशंसन्ति न तु देयं ततः परम्।

संनिकृष्टफलास्ता हि लघ्वर्याश्च युधिष्ठिर॥६॥

Likewise are kine praised. There is no object of gift higher than they. Kine are supposed to confer merit forthwith. They are also, O Yudhishtira, such that a gift of them cannot but yield great merit.

मातरः सर्वभूतानां गावः सर्वसुखप्रदाः।

वृद्धिमाकाङ्क्षत नित्यं गावः कार्याः प्रदक्षिणाः॥७॥

Kine are the mothers of all creatures. They grant every sort of happiness. The person, who seeks his own prosperity, should always make gifts of kine.

संताड्या न तु पादेन गवां मध्ये न च ब्रजेत्।

मङ्गलायतनं देव्यस्तस्मात् पूज्याः सदैव हि॥८॥

No one should kick at kine or pass through the midst of kine. Kine are goddesses and homes of auspiciousness. Therefore they always deserve worship.

प्रचोदनं देवकृतं गवां कर्मसु वर्तताम्।

पूर्वमेवाक्षरं चान्यदभिधेयं ततः परम्॥९॥

Formerly, the deities, while tilling the earth whereon they celebrated a sacrifice, used the a god for striking the bullocks yoked to the plough. Hence, in cultivating earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad of the whip.

प्रचारे वा निवाते वा बुधो नोद्वेजयेत गाः।

वृषिता ह्यभिवीक्षन्त्यो नरं हन्युः सबाण्डवम्॥१०॥

When kine are grazing or lying down, no one should tease them in any way. When thirsty and they do not get water, kine, by merely looking at such a person, can destroy him with all his relatives and friends.

पितृसद्धानि सततं देवतायतनानि च।

पूयन्ते शकृता यासां पूतं किमधिकं ततः॥११॥

What creatures can be more sacred than kine when with the very dung of kine aitaras, whereon Shradddhas are performed in honour of the departed manes, of those whereon the deities are adored, are cleansed and sanctified.

घासमुष्टिं परगवे दद्यात् संवत्सरं तु यः।

अकृत्वा स्वयमाहारं व्रतं तत् सार्वकामिकम्॥१२॥

That man who, before eating himself, gives every day, for a year only a handful of grass to a cow belonging to another, is considered as practising a vow or observance which bestows the fruition of every desire.

स हि पुत्रान् यशोऽर्थं च श्रियं चाप्यधिगच्छति।

नाशयत्यशुभं चैव दुःस्वप्नं चाप्यपोहति॥१३॥

Such a person acquires children and fame and wealth and prosperity, and removes all evils and bad dreams.

युधिष्ठिर उवाच

देयाः किलक्षणा गावः काश्चापि परिवर्जयेत्।

कीदृशाय प्रदातव्या न देयाः कीदृशाय च॥१४॥

Yudhishtira said

What should be the marks of those kine that deserve to be given away? What are those kine that should be looked over in the matter of gifts? What should be the characters of those persons to whom should kine be given? Who, again, are those to whom kine should not be given?

भीष्म उवाच

असद्वृत्ताय पापाय लुब्धायानृतवादिने।

हव्यकव्यव्यपेताय न देया गौः कथंचन॥१५॥

Bhishma said

A cow should never be given to one who is not pious in conduct, or one that is sinful, or one that is covetous, or one who is a liar, or one who does not make offerings to the departed manes and celestials.

भिक्षवे बहुपुत्राय श्रोत्रियायाहिताग्नये।

दत्त्वां दशगवां दाता लोकानाप्नोत्यनुत्तमान्॥१६॥

A person, by making a gift of ten kine to a Brahmana learned in the Vedas, poor in earthly riches, possessed of many children, and owning a domestic fire, attains numerous regions of great happiness.

यश्चैव धर्मं कुरुते तस्य धर्मफलं च यत्।

सर्वस्यैवांशभाग् दाता तं निमित्तं प्रवृत्तयः॥१७॥

When a man performs any meritorious act, assisted by what he has got in gift from another, he acquires portion of that merit.

यश्चैवमुत्पादयते यश्चैनं त्रायते भयात्।

यश्चास्य कुरुते वृत्तिं सर्वं ते पितरस्त्रयः॥१८॥

He who procreates a person, he who rescues a person, and he who assigns the

means of livelihood to a person, are considered as the three fathers.

कल्मषं गुरुशुश्रूषा हन्ति मानो महद् यशः।

अपुत्रतां त्रयः पुत्रा आवृत्तिं दश धेनवः॥१९॥

Services dutifully done to the preceptor destroys sin. Pride destroys even great fame. The possession of three children removes the reproach of childlessness, and the possession of ten kine removes the reproach of poverty.

वेदान्तनिष्ठस्य बहुश्रुतस्य

प्रज्ञानतृप्तस्य जितेन्द्रियस्य।

शिष्टस्य दान्तस्य यतस्य चैव

भूतेषु नित्यं प्रियवादिनश्च॥२०॥

यः क्षुब्धयाद् वै न विकर्म कुर्या-

न्मृदुश्च शान्तो ह्यतिथिप्रियश्च।

वृत्तिं द्विजायातिसृजेत तस्मै

यस्तुल्यशीलश्च सपुत्रदारः॥२१॥

To one who is devoted to the Vedanta, who is gifted with great learning, who has been filled with wisdom, who has a complete mastery over his senses, who observes the restraints laid down in the scriptures, who has withdrawn himself from all worldly attachments, to him who says agreeable words to all creatures, to him who would never do an evil act even when actuated by hunger, to one who is mild or possessed of a peaceful disposition, to one that is hospitable to all guests, to such a Brahmana, should a man, possessed of similar conduct and having children and wives, assign the means of livelihood.

शुभे पात्रे ये गुणा गोप्रदाने

तावान् दोषो ब्राह्मणस्वापहारे।

सर्वावस्थं ब्राह्मणस्वापहारे

दाराश्चैषां दूरतो वर्जनीयाः॥२२॥

The merit of the gift of kine to a worthy person is exactly equal to the sin of robbing a Brahmana of what belongs to him. Under all circumstances anything belonging to a Brahmana should be avoided and his wives kept at a distance.