

The Project Gutenberg EBook of The Siksha-Patri of the Swami-Narayana Sect
by Professor Monier Williams (Trans.)

Copyright laws are changing all over the world. Be sure to check the
copyright laws for your country before downloading or redistributing
this or any other Project Gutenberg eBook.

This header should be the first thing seen when viewing this Project
Gutenberg file. Please do not remove it. Do not change or edit the
header without written permission.

Please read the "legal small print," and other information about the
eBook and Project Gutenberg at the bottom of this file. Included is
important information about your specific rights and restrictions in
how the file may be used. You can also find out about how to make a
donation to Project Gutenberg, and how to get involved.

Welcome To The World of Free Plain Vanilla Electronic Texts

eBooks Readable By Both Humans and By Computers, Since 1971

*****These eBooks Were Prepared By Thousands of Volunteers!*****

Title: The Siksha-Patri of the Swami-Narayana Sect

Author: Professor Monier Williams (Trans.)

Release Date: January, 2005 [EBook #7261]
[Yes, we are more than one year ahead of schedule]
[This file was first posted on April 2, 2003]

Edition: 10

Language: English

Character set encoding: ISO-Latin-1

*** START OF THE PROJECT GUTENBERG EBOOK THE SIKSHA-PATRI ***

Originally scanned at sacred-texts.com by John B. Hare,
this eBook was produced by Chetan Jain at BharatLiterature.

The ikshâPatrî of the Svâni-Nâya.na Sect

JOURNAL

OF

THE ROYAL ASIATIC SOCIETY.

[New Series, Volume XIV]

[London, Tribner and Company]

[1882]

{Scanned and edited by Christopher M. Weimer, May 2002.
Circumflexes represent macrons in this file, and ç represents c
with an acute marking. Also, the name Brahma (not Param Brahma)
is spelled with a breve over the final a, which is not
represented.}

ART. XXIV.--__Sansk.rit Text of the ikshâPatrî of the Svâni-
Nâya.na Sect__. Edited by Professor Monier Williams, C.I.E.,
D.C.L.

[THE text of the ikshâPatrî of the modern Vaish.nava Sect,
called Svâni-Nâya.na, was lithographed in Samvat 1928 (A.D.
1872) by order of the Heads of the Sect. It has a Gujarâi
Commentary by Nityânda-muni. So far as I know, this is the
only version of the text that has yet appeared. It was given to
me by the Wartâ Mahâja on the occasion of my first visit to
Wartâ in 1875. It is full of mistakes, and in preparing the
following edition of the text I have taken as my guide the far
more accurate manuscript and Sansk.rit commentary written by
Pa.n.dit atânda-muni, and given to me by the Mahâja on the
same occasion.]

TRANSLATION OF THE FOREGOING IKSH'-PATR.

BY PROFESSOR MONIER WILLIAMS.

[In making the following translation I have been careful to study
the Sansk.rit commentary called Artha-dîpikâ written for me in

clear beautiful characters by Pa.n.dit atânda-muni (one of the disciples of Svâmi-Nâya.na), by order of the Wartâ Mahââ, after one of the formal visits to the Wartâ Temple, which were kindly arranged for me by Mr. Frederick Sheppard, C.S., late Collector of Kaira, and now Commissioner. The translation is the first ever made by any European scholar, though it is right I should mention that I have consulted a fairly accurate version (not always perfect either in its renderings or its English) written by She.th Bhogilâ Prâjivandâ, of the Bombay Education Society's Institution, Ahmedabad, and given in Mr. H. C. Briggs' work, "The Cities of Gujarâsh.tra." I have also received assistance from my friend Pa.n.dit Shyâmajî K.rish.na-varmâ of Balliol College, Oxford.]

1. I meditate in my heart on that K.rish.na on whose left side is seated Râthâ on whose breast reclines rî (Lakshmi), and who enjoyed sport (with them) in V.rindâ/ana.
2. I, Sahajânda.h Svâmi (afterwards called Svâmi-Nâya.na), living at V.rittâaya, write this Letter of instructions (or Book of directions) to all my followers scattered throughout various countries.
3. Let the two youths named Ayodhyâprasâda and Raghu-vîra, the sons of my two brothers, Râma-pratâpa and Ighârâna, who were the children of Dharma (or Hari-prasâda);
4. And let those Naish.thika Brahmaçâis (that is to say, those Brahmans who continue Brahma-çâis or celibates all their lives), the chief among whom is Mukundânda, and those G.rihasthas (householders), such as Mayâma-Bha.t.ta, and other of my followers;
5. And let those women, whether wives or widows, who have become my disciples, and the whole number of holy men (Sâthus), such as Muktânda and others;
6. Let all these (persons) constantly give heed to my prayers for their perpetual continuance in their own proper duties--(my prayers) offered up with repetition of the name K.rish.na (Nâya.na), and in accordance with the sacred scriptures. (Literally--Let my benedictory words which keep them in their own duties be always read by all these persons accompanied by repetition of the name of K.rish.na, and approved by the âstras.)
7. Let this Letter of directions, which has important objects (to be hereafter enumerated), and which promotes the welfare of all living beings, be studied with perfect concentration of mind by all these (persons).
8. Those (virtuous) persons who conform to the good usages

enjoined by the sacred âstras will always enjoy great happiness both in this world and in that which is to come.

9. But those evil-minded persons who wilfully transgress such (good usages) will certainly suffer great misery in this world as well as in the next.

10. Therefore let all of you who are my disciples always remain careful and well-contented in the observance of this (Book of directions).

11. Let no followers of mine ever intentionally kill any living thing whatever--not even a louse, flea, or the most minute insect.

12. The killing of any animal such as a goat, etc., for the purpose of sacrificing to the Gods and Pitris, must not be practised; because it is declared, that abstinence from injury to others is the highest of all duties.

13. The killing of any human being in any way, at any place, for any object, (even) for the sake of acquiring a wife, wealth, or political supremacy, is wholly prohibited.

14. Suicide at a sacred place of pilgrimage, or from passion, either by hanging, or by poison in consequence of the commission of a criminal act [Footnote: A father sometimes kills himself because a criminal act has been committed by a member of his family], is prohibited.

15. Flesh meat should never be eaten, not even that which remains of a sacrifice. Spirituous liquor of any kind should never be drunk, not even that presented to the Gods.

16. If an unlawful act has been committed anywhere by one's self or any other person, no member either of one's own or any other person's body should be on that account mutilated with a weapon of any kind through anger.

17. All theft is prohibited, even that which is committed under pretence of contributing to religious purposes; nor must such things as wood and flowers that have an owner ever be abstracted without his permission.

18. Let no male or female followers of mine ever commit adultery. Let them shun gaming and similar vices, and abstain from all intoxicating liquors and substances such as hemp, etc.

19. Nowhere--except in Jagannâha-purî--let a man accept water or food which has been cooked by one from whom food is not to be taken (i.e. from a person of low caste), even though that food may have formed the Prasâda [Footnote: By Prasâda is meant the remains of food presented as an offering to a god. Here the

word must be either prasâfi or prasâdi, from prasâdin] of K.rish.na (that is, the remains of what has been presented as an offering to K.rish.na).

20. No calumnious language must be used against any one for the sake of promoting one's own interests. No abusive words must ever be spoken.

21. Never use nor listen to profane language against the Gods, sacred places, Brâhmans, holy women, Sâdhus and the Vedas.

22. The remains of the offering to that Goddess to whom flesh and liquor are offered and in whose presence the killing of goats, etc., takes place, are not to be eaten.

23. If you happen on the road to see before you a temple of iva or any other God, having first made a salutation, respectfully enter inside to view the image.

24. Let no one abandon the duties of the class and order to which he belongs, nor practise the religious duties of others; nor have anything to do with those propounded by heretical teachers.

25. The narrative of the exploits of the Lord K.rish.na should not be heard from the mouth of any person whose words lead one to fall from his worship or from duty.

26. Never tell a truth which is likely to cause serious injury to yourself or to any one else. Avoid associating with ungrateful persons. Never accept a bribe from any person whatever.

27. Never associate with thieves, wicked or vicious persons, heretics, people who are in love, and people who are engaged in dishonest occupations.

28. Never associate with those who, through eager desire to obtain a wife, wealth or some sensual gratification, practise sinful acts under pretext of devotion to religion or to sacred knowledge.

29. Never pay attention to those books in which K.rish.na and his incarnations are impugned by controversial arguments.

30. No unstrained water or milk should be drunk, nor should water containing minute insects be used for such purposes as bathing, etc.

31. Never take medicine which is mixed with spirituous liquor or flesh meat; or which has been prescribed by a physician whose character is unknown.

32. Never allow bodily excretions or evacuations or saliva to fall in places prohibited by the āstras or by public custom.
33. Never enter or leave (a house) by a side entrance (or private door); never take up your residence at a place belonging to another person, without asking the owner's permission.
34. Males ought not to listen to (discourses on) religious knowledge, or to tales (about the exploits of heroes) from the mouths of women, [Footnote: This is in strict unison with the present Hindŭ practice of keeping women ignorant. That women in ancient times were not only educated, but sometimes erudite and celebrated as religious teachers, is proved by the example of Maitreyī, Gāgī and others] nor ought they to carry on controversial discussions with females; nor with a king or his officials.
35. Never speak disrespectfully of religious preceptors, of superiors, of those who have gained renown in the world, of learned men, and of those that carry arms.
36. Never do any act rashly; nor be slow in a religious duty. Impart to others the knowledge you may receive, and daily associate with holy men.
37. Do not go empty-handed to pay a visit to a religious preceptor, a god or a king. Never betray a trust or violate confidence. Never praise yourself with your own lips.
38. The clothing of my followers should not be of such an improper kind that, when put on, the limbs are exposed to view.
39. The worship of K.rish.na must not be performed without attending to religious duties. Adoration of K.rish.na should not be abandoned through fear of the reproaches of ignorant people.
40. On religious festivals and on ordinary days, the males and females that go to K.rish.na's temple should keep separate and not touch each other.
41. Those twice-born persons who have received initiation into the worship of K.rish.na from a duly qualified religious teacher should always wear on their necks two rosaries made of Tulsī wood (one for Rāḥā and another for K.rish.na), and should make an upright mark on their foreheads.
42. This mark should be made with Gopī-ḡandana (___i.e.___ white earth from Dvāikā), or with sandal which is left from that employed in the worship of Hari (K.rish.na), and mixed with saffron.
43. Within this (erect mark) there ought to be made a round (v.ritta) mark with the materials (or earth) used for the

Pu.n.dra, or with saffron which has served for the Prasâda of Râdhâand K.rish.na (that is, with a portion left from that employed in their worship).

44. Those pure ßdras who are worshippers of K.rish.na, while practising their own peculiar duties, should, like the twice-born, use a rosary and a vertical mark on the forehead.

45. By those (ßdra) worshippers who are different from the pure ßdras two rosaries made of sandal wood, etc., are to be worn on the throat, and only a round mark is to be made on the forehead.

46. Those twice-born of my followers, who have inherited from their forefathers the custom of using a rosary of Rudrâksha berries (sacred to iva), and the three horizontal (aiva) marks, should not discontinue that practice.

47. Nââya.na and iva should be equally regarded as manifestations of one and the same Universal Spirit, since both have been declared in the Vedas to be forms of Brahma.
[Footnote: This precept furnishes an interesting proof of the tolerant character of Vaish.navism, and of its harmony with the pantheism of the Vedânta.]

48. In times of slight distress my adherents shall not chiefly (or by preference) follow the laws which are laid down by the âstras for times of (excessive) distress.

49. Every day let every man awake before sunrise, and after calling on the name of K.rish.na, proceed to the rites of bodily purification.

50. Having seated himself in some place apart, let him cleanse his teeth, and then, having bathed with pure water, put on two well-washed garments (an under and an upper).

51. Then having seated himself on a clean and single (asa.mkîr.na) seat placed on ground purified (with cow-dung, etc.), let a man sip water with his face either to the east or north.

52. My male followers should then make the vertical mark with the round spot in it on their foreheads, and wives should only make a circular mark with red powder (of saffron).

53. A widow is prohibited from making either a vertical or round mark on her forehead. In the next place all my followers ought to engage in the mental worship of K.rish.na.

54. After engaging in mental worship, let them bow down before the pictures of Râdhâand K.rish.na, and repeat the eight-syllabled prayer to K.rish.na (that is--the formula meaning 'K.rish.na is my refuge') as many times as possible. After that

they may apply themselves to their secular affairs.

55. All my ordinary disciples should perform the preceding rules; but those who like Ambarīsha have dedicated their whole souls (to the Deity) should be most particular in performing the duties ending with mental worship in the order enumerated (in the preceding six verses as well as the following):--

56. (Such devoted persons) should also then worship an image made of either stone or metal, and the black stone called ā-grāma (representing Vish.nu), with the (sixteen) offerings (of sandal, etc.), such as are procurable, and the eight-syllabled mantra of K.rish.na should be repeated (manu = mantra).

57. Next (in order to the performance of brahma-yaj"na) the hymn celebrating the praises of K.rish.na should be recited according to ability, and those that have not studied Sansk.rit should at least repeat his name.

58. All who have devoted themselves (in this way) to the worship of K.rish.na, should next present an offering (of cooked food) to him, and then they should eat the remains of the offering (prāṅdikam). They should at all times be full of joy.

59. Since they are called the passionless (nirgu.na) worshippers of the passionless K.rish.na, therefore, in consequence of that, all their acts are also (called) passionless (nirgu.na).

60. By these devoted (worshippers) indeed no water should be drunk, nor should any leaves, roots or fruits anywhere be eaten which have not been presented to K.rish.na.

61. All those who from old age or some grievous calamity are unable (to perform worship) should make over the (image or ala-grāma stone) of K.rish.na to the charge of some other devotee (able to carry on the proper services), and should themselves act to the best of their ability.

62. An image (or ā-grāma) of K.rish.na, given by a religious leader (___āya___), or consecrated by him, should be worshipped, but to other images it is sufficient to make obeisance.

63. Every day all my followers should go to the temple of God in the evening, and there loudly repeat the names of the lord of Rādhikā

64. The story of his exploits should be related as well as heard with the greatest reverence, and on festivals hymns in praise of K.rish.na should be sung accompanied by musical instruments.

65. In this manner all my followers should every day perform religious duties. Moreover, they should study works both in Sansk.rit and in the popular dialects, according to their mental

abilities.

66. Whatever individual is appointed to any office, he should be so appointed with strict regard to his qualifications, after due consideration, and never in any other way.

67. Let every one always provide his own servants with food and clothing in the most suitable manner, and according to his own pecuniary means.

68. In conversation every person should be addressed conformably to his character (or qualities), and suitably to time and place, and not in any other manner.

69. By all well-conducted persons due deference must be shown to a religious guide, a king, an elder, an ascetic, a learned man, and one that practises austerities, by rising from the seat and so forth.

70. No man should sit down on the ground in the presence of a religious preceptor, a god, or king, or in a (solemn) assembly, in such a (disrespectful) attitude as to make one foot rest on the thigh, or with a cloth tied round the (waist and) knees.

71. A controversial discussion should never be carried on with a religious teacher (ācārya). He is to be honoured with gifts of food, money, clothes, and with all other things according to ability.

72. When any of my disciples hear of his arrival, they should immediately show their respect by advancing to meet him, and when he departs, they should accompany him as far as the confines of the village.

73. If an act, attended with large recompense, be opposed to religious duty, that act ought not to be committed; for religious duty (when performed) confers all desired objects.

74. An unrighteous act that may have been committed by great persons in former times must never be held (worthy of imitation); but their virtuous conduct only is to be imitated.

75. Let not the secrets of any one be ever anywhere divulged, the neglect (vyatikrama) of proper respect (for those deserving of reverence) should never be made, (as if all were to be looked at) with an equal eye (of esteem).

76. All my disciples should practise special religious observances during the four special months (beginning with 'shâdha). But those who are sickly need only practise the same in the one month of râ/a.na only.

77. Reading and listening to the exploits of Vish.nu, singing

his praises, solemn worship, repetition of his mantra ("Great K.rish.na is my refuge"), recitation of the hymn of praise (___i.e.___ of the thousand names of Vish.nu), reverential circumambulations (from left to right with the right side towards the object adored),

78. Prostration with the eight members (of the body) these are considered the best religious observances; any one of these ought to be performed with special devotion.

79. The fasts of all the eleventh days (of the waxing and waning moon) should be carefully observed; also of the birthdays of K.rish.na; and of the night of iva (___ iva-râri___) with rejoicings during the day.

80. On a fast-day sleeping by day should most carefully be avoided, since by such sleep the merit of fasting is lost to men, quite as much as by sexual intercourse.

81. Whatever appointed order of religious fasts and festivals (vrata and utsava) was enjoined by rî Vi.th.thale a (Vi.th.thala-natha), who was the son of rî Vallabhâya, the most eminent of Vaish.navas.

82. Having conformed to that order, all religious fasts and festivals should be observed accordingly; and the form of worshipping K.rish.na directed by him (Vi.th.thale a) should be adopted.

83. A pilgrimage to the Tîrthas, or holy places, of which Dvâikâ(K.rish.na's city in Gujarâ) is the chief, should be performed according to rule. Love and Charity should be shown towards the poor by all, according to ability.

84. Vish.nu, iva, Ga.na-pati (Ga.ne a), Pâvatî, and the Sun, these five deities should be honoured with worship by my followers. [Footnote: It is evident from this verse, as from verse 47, that although Vaish.navas give preferential worship to Vish.nu, they are really Pantheists in the sense of honouring other deities, as manifestations of the Supreme Being. It may be observed that although five deities are here mentioned, Ga.napati and Pâvatî are connected with iva, as the Sun is with Vish.nu.]

85. When at any place a calamity is caused by a demon or by any similar cause, the charm called Nâya.na should be recited or the mantra of Hanumân should be muttered, but not the mantra of any inferior god less esteemed.

86. On the occurrence of eclipses of the sun and moon, all my followers should immediately suspend their other business, and, having purified themselves, should make repetition of the (eight-syllabled) mantra of K.rish.na.

87. When the eclipse has passed off, they should bathe with their clothes on, and those who are householders should distribute gifts according to their ability. Other persons (who have no worldly means) should engage in the worship of the supreme Lord (Vish.nu).

88. Those followers of mine who belong to the four classes should observe, in conformity with the âstras, the rules in regard to the contraction of impurity through births and deaths, according to the degree of kinship.

89. Brâhmans should possess tranquillity of mind, self-restraint, forbearance, contentment and similar virtues. Kshatriyas (or the soldier caste) should be remarkable for bravery, fortitude, and the like qualities.

90. Vai yas (or the agricultural and commercial caste) should occupy themselves in mercantile pursuits, money-lending, and the like. ßdras (or the servile class) should be employed in serving the twice-born, etc.

91. The twice-born should perform at the proper seasons, and according to their means--each according to his own domestic rules--the twelve purificatory rites [Footnote: Of these only six are now generally performed, viz.:--1, the birth-ceremony, or touching the tongue of a new-born infant with clarified butter, etc.; 2, the name-giving ceremony on the tenth day; 3, tonsure; 4, induction into the privileges of the twice-born, by investiture with the sacred thread; 5, solemn return home from the house of a preceptor after completing the prescribed course of study; 6, marriage. See __Indian Wisdom__, p. 246.] (sanskâa), the (six) daily duties [Footnote: The six daily duties (called Nitya-karman), according to Parâara, are:--1, bathing; 2, morning and evening prayer (sandhyâ); 3, repetition of sacred texts; 4, offerings to fire (homa); 5, worship of ancestors; 6, worship of the gods. The six daily acts enjoined by Manu are different. See __Indian Wisdom__, p. 244.], and the raddha offerings to the spirits of departed ancestors.

92. If intentionally or unintentionally any sin, great or small, be committed, the proper penance must be performed according to ability.

93. The Vedas, the Vedânta-sâstras of Vyasa, the Bhâjavata-purâna and the thousand names of Vish.nu in the Mahâbhâata,

94. The Bhagavad-gîtâand the precepts of Vidura, the Vâsudeva-mâhâmya from the Vaish.nava-kha.n.da of the Skanda-Purâna,

95. And the Sm.riti of Yâ"navalkya, which is one of the Dharma-âstras, these eight sacred books are approved by me as authorities. [Footnote: I commend this list to the attention of those European scholars who wish to be guided by Indian

authorities in determining the real "sacred books" of India.]

96. All my twice-born disciples who wish good to themselves should recite these sacred books and hear them recited.

97. In deciding questions of ancient usage (âra), or practice, or penance, the code of Yâ"navalkya, with its commentary the Mitâksharâ should be taken (as the best authority).

98. The tenth and fifth books of the Bhâjavata Purâna are to be regarded as having the preeminence over all the other sacred books for the understanding of the glory of K.rish.na.

99. The tenth and fifth books of the Bhâjavata Purâna and the code of Yâ"navalkya are respectively my Bhakti- âtra (manual of faith), Yoga- âtra (manual of devotion), and Dharma- âtra (manual of law).

100. As a treatise on the soul, the commentary on the Bhagavad-Gîtâas well as that on the âraka-Sâtras of Vyâsa, made by Râmânujâya, commends itself to my approval.

101. Whatever precepts in these sacred books have for their subject the excessive exaltation of K.rish.na and of Justice (V.risha), of faith and of indifference to the world--

102. Such precepts should be regarded as taking precedence over all others. Their essential doctrine is that devotion to K.rish.na should be joined with the performance of duty.

103. Duty (__dharma__) is that good practice which is enjoined both by the Veda (ruti) and by the law (Sm.riti) founded on the Veda. Devotion (__bhakti__) is intense love for K.rish.na, accompanied with a due sense of his glory.

104. Indifference to worldly objects means absence of satisfaction in any object except K.rish.na. True knowledge consists in discriminating rightly between the nature of the personal soul (jiva), of the external world (Mâyâ), and of the Supreme Being (a).

105. The personal soul dwells in the heart. It is as subtle as an atom; it is all thought; it has the faculty of knowledge; it is ascertained to be constantly pervading the whole body (__i.e.__ the three corporeal envelopes kâa.na, sâkshma, and sthâla) by its power of perception; it is characterized by indivisibility and the like.

106. The external world (Mâyâ) is identical with the energizing power of K.rish.na. It is composed of the three Gu.nas; it is darkness; it is to be understood as the cause of the soul's having such ideas in regard to the body, and the things relating to the body, as are conveyed by the expressions I, mine, and the

like.

107. He who abides in the living personal soul in the character of an internal monitor, as the personal soul dwells in the heart, he is to be considered as the Self-existent Supreme Being, the Rewarder of all actions.

108. That Being, known by various names--such as the glorious K.rish.na, Param Brahma, Bhagavân, Purushottama.h--the cause of all manifestations, is to be adored by us as our one chosen deity.

109. He, together with Râthâ should be regarded as the Supreme Lord, under the name of RâthâK.rish.na. With Rukmi.nî and Ramâ he is known as Lakshmî-Nââya.na.

110. When joined with Arjuna, he is known by the name of Nara-Nââya.na; when associated with Bala-bhadra (= Bala-râna), or any other divine personage, he is called RamâK.rish.na and so on.

111. Those devoted (female companions of the god) Râthâand his other (consorts) are in some places represented at his side. In other places (their images do not appear, because) they are supposed to be one with his body and he with theirs.

112. On no account let it be supposed that difference in forms makes any difference in the identity of the deity. For the two-armed K.rish.na may exhibit himself with four arms (or eight, or a thousand, or any number of arms).

113. Towards him alone ought all faith and worship (bhakti) to be directed by every human being on earth in every possible manner. Nothing else, except such (faith), is able to procure salvation.

114. The best result of the virtues of those who possess good qualities is faith in K.rish.na and association with holy men; without these, even persons who know (the âstras) go downwards (towards a lower state).

115. Meditation should be directed towards K.rish.na, his incarnations and their images, but not towards living men, nor (inferior) gods, etc., nor devotees, nor (even) those who (merely) have knowledge of Brahma.

116. Having perceived, by abstract meditation, that the Spirit or Self is distinct from its three bodies (viz. the gross, subtle and causal bodies), and that it is a portion of the one Spirit of the Universe (Brahma), every man ought to worship K.rish.na by means of that (self) at all times.

117. The tenth book of the Bhâgavata-Purâna should be listened

to reverentially, and learned men should read it daily or (if frequent reading is impossible, at least) once a year.

118. The repetition (of the Bhâgavata), as well as of the thousand names of Vish.nu, etc., should be performed as far as possible in a pure place (such as the precincts of a temple); for (such repetition) causes the accomplishment of desired objects.

119. On the occurrence of any disaster caused by the elements (such as a flood or fire), or when any human calamity or sickness takes place, a man should be wholly occupied in striving to preserve himself and other people and in nothing else.

120. Religious usages, business transactions and penances, should be adapted to country, time, age, property, rank and ability.

121. The (philosophical) doctrine approved by me is the Vi ish.tâdvaita (of Rânâuja) [Footnote: This verse proves that in their philosophical ideas the Svâmi-Nâya.na sect are followers of the Rânâuja sect. Compare verse 100.], and the desired heavenly abode is Goloka. There to worship K.rish.na, and be united with him as the Supreme Soul of the Universe, is to be considered salvation (Mukti).

122. These that have been specified are the general duties, applicable to all my followers, whether male or female. Now I am about to enumerate the special duties.

123. The two sons of my elder and younger brothers (viz. Ayodhyâprasâda and Raghu-vîra) ought never to impart instruction to any women except their nearest relations.

124. They ought never to touch or converse with any women in any place whatever. Cruelty should never be shown towards any person. A deposit belonging to another should never be taken charge of.

125. In business matters no one should stand security for any other person. In passing through a time of distress it is right to ask for alms, but debts should not be contracted.

126. One should not sell corn bestowed by one's own disciples; having given away old corn, new corn is to be bought. That is not called a sale.

127. On the fourth day of the light-half of the month Bhâdra, the worship of Ga.ne a should be performed, and on the fourteenth of the dark-half of 'vina, Hanumân should be worshipped.

128. Those two sons (of my brothers, viz. Ayodhyâprasâda and Raghu-vîra), who have been appointed as spiritual guides to guard the religious interests of my followers, should initiate all

desirous of obtaining salvation (in the use of the mantra of K.rish.na).

129. They should cause each of their disciples to continue steadfast in his own appointed duty. Honour should be paid to holy men, and the sacred Āstras should be reverently repeated.

130. Worship of Lakshmi-Nāya.na, and other forms of K.rish.na that have been set up and consecrated by me in the great temples, should be performed with the proper ceremonies.

131. Any one who may come to the temple of K.rish.na to ask for a gift of food (cooked or uncooked) should be received with respect, and food given to him according to ability.

132. Having established a school for giving instruction, some learned Brāman should be appointed over it. True knowledge should be promoted throughout the world, for that is an act of great merit.

133. The two wives of these (sons of my brothers), with the permission of their respective husbands, should initiate females only (eva) in the Mantra of K.rish.na.

134. They should never touch or speak to other males than their nearest relations; nor should they ever show their faces to them.

135. My male followers who are householders should never touch widows unless they are their own near relatives.

136. They should not remain alone in any private place with a youthful mother, sister or daughter, except in a time of distress. Nor should a wife be given away (to another man).

137. No attachment should on any account be formed with a woman who in any transactions has been brought into connexion with the king of the country.

138. When a guest has arrived at a house, he should be honoured by those (who live in it) with food and other things according to ability. Offerings to the Gods and the Pit.ris (at the Devatâ tarpa.na and Pit.ri-tarpa.na and rātdha ceremonies) should be made according to right usage and according to one's means.

139. It is the duty of my disciples, as long as they live and according to their ability, to honour with faithful attention their father, mother, spiritual preceptor, and any one affected with sickness.

140. Every person should, according to his ability, carry on some occupation suitable to his caste and religious order. Those that live by agriculture should not allow a bull to be gelded.

141. Provisions and money should be laid by according to circumstances and time; and those that keep cattle should store up as much hay as these animals may need for their consumption.

142. If a man can himself attend to the proper feeding of cows and other animals with hay and water, then only he may keep them, otherwise he must not do so.

143. No business in regard to giving or receiving land or property should ever be transacted even with a son or friend, without a written deed attested by witnesses.

144. When any pecuniary transactions connected with giving away a girl in marriage have to be transacted for one's self or another person, the money to be delivered over should not be settled by verbal agreement, but only by a written contract attested by witnesses.

145. A man's expenditure ought always to be in proportion to his income. Otherwise it is certain that great misery will arise.

146. Every day one should take note of one's income and expenditure in the regular business of life, and write them down with one's own hand.

147. My followers should assign a tithe of the grain, money, etc., acquired by their own occupation or exertions, to K.rish.na, and the poor should give a twentieth part.

148. The due performance of fasts, of which the eleventh-day fasts are the principal, should be effected according to the āstras and one's ability; for this will lead to the attainment of desired objects.

149. Every year in the month rāva.na one should perform, or cause others to perform, cheerfully the worship of iva with the leaves of the Bilva-tree, etc.

150. Neither money, nor utensils, nor ornaments, nor clothes should be borrowed for use (on festive occasions) from one's own spiritual preceptor, or from the temple of K.rish.na.

151. While going to do homage to great K.rish.na, to a spiritual preceptor, or to a holy man, food should not be accepted from others on the road, or at the places of pilgrimage; for such food takes away religious merit.

152. The full amount of promised wages should be paid to a workman. Payment of a debt is never to be kept secret. Let no one have any dealings with wicked men.

153. If through great distress caused by a famine, by enemies, or by (the oppression of) a king, any danger of destruction

arises anywhere to character, wealth or life,

154. The wise among my followers should at once quit even their own native country, and having gone to another, let them reside there happily.

155. Wealthy householders should perform those sacrifices in honour of Vishnu which entail no killing of animals. Brāhmins and holy men (Sâdhus) should be fed on festival days at sacred places of pilgrimage.

156. They should observe the great festivals in honour of the Deity in the temples, and should distribute various gifts among Brāhmins who are deserving objects (of generosity).

157. Kings who are my followers should govern all their subjects in accordance with the law (laid down in the Dharma- śāstras), and should protect them as if they were their children, and should establish the observance of proper duties throughout the whole land.

158. They should be well acquainted with the circumstances of their kingdom; as, for example, with the seven Angas (viz. the duties of the sovereign, minister, ally, treasury, territory, fortresses and army); the four Upâyas (viz. conciliation, sowing dissension, bribing, and punishing); the six Gu.nas (viz. peace, war, marching, sitting encamped, dividing the forces, having recourse to an ally for protection); and the places of resort to which spies should be sent. They should also make themselves acquainted with the men who are skilled in legal procedure, and with all the court functionaries, observing by the right signs whether any ought to be punished or not. [Footnote: With reference to this verse compare Manu's directions to Kings (Books vii. and viii.), and the precepts in the Vîgraha chapter of the Hitopade a.]

159. Wives should honour their husbands as if they were gods, and never offend them with improper language, though they be diseased, indigent, or imbecile. [Footnote: Compare Manu, v. 154.]

160. No communication, even though arising naturally (sâhajika), should be held with any other man who may be possessed of beauty, youth and good qualities.

161. A chaste woman should not allow her navel, thighs, or breasts to be seen by males; nor should she remain without an upper garment (anuttariyâ), nor should she look at (the antics of) buffoons, nor associate with an immodest woman.

162. A wife while her husband is absent in a foreign country should wear neither ornaments nor fine clothes; she ought not to frequent other people's houses, and should abstain from laughing and talking with other women.

163. Widows should serve the God K.rish.na with minds intent on him as their only husband; they should live under the control of their father, or other male members of the family, and never in independence.

164. They must never at any time touch any men except their nearest relations, and when young they should never without necessity engage in conversation with youthful men.

165. If an infant male-child touch them, no blame attaches to them, any more than from contact with a dumb animal; nor if they are compelled from necessity to talk with or touch an old man.

166. Instruction in any science should not be received by them from any man except from their nearest relations. They should frequently emaciate their bodies by vows and fasts.

167. They should never give away to others the money which is required for their own support. That only must be given away which they have in excess.

168. They should eat only one meal a day, and should sleep on the ground; they should never look at (animals) engaged in sexual acts.

169. They must never wear the dress of a married woman, nor of a female ascetic, nor of a mendicant, nor any unbecoming attire.

170. They should neither associate with nor touch a woman who has been guilty of procuring abortion; nor should they either converse about, or hear stories of the loves of the male sex.

171. Except in times of distress widows who are young should never remain alone in secret places along with men, even with their own relatives, if youthful.

172. They should never join in the frolics practised at the Holî festival, nor should they put on ornaments or finely woven clothes composed of cotton or metal threads.

173. Neither wives nor widows ought ever to bathe without wearing clothes. No woman should ever conceal the first appearance of her monthly periods.

174. A woman at that season should not for an interval of three days touch any human being, clothes, etc.; nor ought she to do so till she has bathed on the fourth day.

175. Those of my followers who have taken the vow of Naish.thika Brahmaçâis (that is, of perpetual celibacy and chastity) must not knowingly either touch or converse with or look at women.

176. They should never talk or listen to conversations about women, and they should not perform their ablutions or other religious rites at places where women pass backwards and forwards.

177. They should never knowingly touch or look at even the pictures or wooden images of women, unless they be the representations of goddesses.

178. They should neither draw any likeness of a woman, nor touch her clothes. They must never knowingly look even at animals engaged in sexual acts.

179. They should neither touch nor look at a male dressed up as a woman; nor should they sing the praises of the Deity with a view to being heard by women.

180. They should pay no attention to the command of even their spiritual preceptor if likely to lead them to a breach of their vow of chastity. They should continue steadfast, contented, and humble-minded.

181. When a woman insists on forcing herself near them, they should immediately try to keep her off by expostulating with her, and (if she still approaches) by reproaching her.

182. In cases where their own lives, or those of women, are in jeopardy, they may be allowed contact or conversation with women, such contact being necessary for the saving of life.

183. They should not anoint their lips with oil. They should not carry weapons. They should not dress themselves in unbecoming costume. They should subdue the sense of taste.

184. If in the house of any Brâhman the meals are cooked and served up by a woman, they should not go there to ask for food, but should ask for it at some other house.

185. They should constantly repeat the Vedas and âstras, and serve their spiritual preceptor. They must shun the society of women, and of men who are fond of women.

186. He who is by birth a Brâhman should on no account drink water from a leathern vessel; nor should he ever eat garlic, onions, etc.

187. Nor must he eat food without having first performed his ablutions, the Sandhyâservice, repetition of the Gâyatri, the worship of Vish.nu, and the Vai vadeva ceremony. [Footnote: This ceremony, which partly consists in throwing portions of food into the fire, before dinner, as an offering to all the deities, will be fully described in my new work on "Religious Thought and Life in India," to be published by Mr. Murray.]

188. All who are Sâdhus are bound, just like those who have made a vow of perpetual celibacy, to avoid associating with women, or with men who are fond of women, and should subdue their (six) internal enemies (lust, anger, avarice, infatuation, pride, and envy).

189. They should subjugate all the senses, more especially the sense of taste; they should neither lay by a store of property themselves, nor make others do so for them.

190. They must not take charge of any one's deposit, they should never relax their firmness, nor allow a woman to enter their abodes at any time. [Footnote: We may notice that there is no little repetition in this Book of instructions, especially in enforcing the duty of keeping clear of all feminine seductions.]

191. Except at a time of distress, they should never go anywhere by night without a companion, nor should they travel to any place singly.

192. They should not use a costly variegated cloth, or one dyed with kusumbha, or dyed in any other way; or any expensive cloth, though freely presented to them by another.

193. They should not go to the houses of householders unless for the purpose of asking alms, or for being present at an assembly. They should not spend time uselessly without devoting any of it to the worship of the Deity.

194. To the abode of a householder in which only males are employed for serving up the cooked food, and where no woman is to be seen--

195. To the house of such a householder only should my Sâdhus resort for participation in a meal, otherwise they should ask for uncooked food, and prepare it themselves.

196. All my holiest sages should conduct themselves in the same manner as Bharata, son of .Rishabha, the idiot Brâhman (Ja.da-vipra), did in ancient times. [Footnote: The story is told in Vish.nu-purâna, ii. 13. He feigned idiocy, that he might not be troubled with worldly society and might so give his undivided attention to devotional exercises.]

197. Those holy men (Sâdhus) who are Brahmaçârîs should diligently abstain from eating or using betel-leaves, opium, tobacco (tamâa), etc.

198. They should never accept a meal given on the performance of the Sa__n__skâa ceremonies, beginning with that of conception; [Footnote: See note to verse 91.] nor on performing the râdha ceremony at death, nor at that performed on the 12th day after

decease.

199. They should never sleep during the day, unless afflicted with sickness, etc. They should never gossip about local matters, nor intentionally listen to such gossip.

200. They should not lie down on a bedstead except when suffering from illness or other affliction, and should be guileless and straightforward in their behaviour towards other Sâthus.

201. They should patiently bear abusive language, or even blows from evil-minded persons, and wish good to (them in return).

202. They should not undertake the work of a go-between or informer, or spy; they should never show selfishness or partiality towards their relations.

203. Thus I have specified in a summary manner the general duties of all. Those who desire more particular instructions must refer to the sacred books handed down by tradition.

204. Having myself extracted the essence of an the sacred âstrâ, I have written this Directory, which leads men to the attainment of desired objects.

205. Hence it is incumbent on my followers, having their minds well controlled, to conduct themselves in conformity with its precepts, and not according to their own wills.

206. Those males and females of my disciples who will act according to these directions shall certainly obtain the four great objects of human desires (viz. __Dharma__, religious merit; __Artha__, wealth; __Kâna__, pleasure; and __Moksha__, final beatitude).

207. Those who will not act according to these (directions) shall be considered by my male and female followers as excluded from communion with my sect.

208. My followers should daily read this Book of directions, and those who do not know how to read should listen to others reading it.

209. But in the absence of a reader (vaktrabhâve), worship should be paid to it every day, and it should be honoured with the greatest reverence as my word and my representative.

210. This Directory should only be given to those persons who are endowed with a nature of the divine type; never to a man possessing a nature of the demoniacal type. [Footnote: The Purânas divide all men into two classes: those whose nature is divine, and those whose nature is demoniacal.]

211. This Book of directions, bringing welfare (to all who study it), was completed on the first day of the season of spring in the year 1882 of the era of Vikramâditya. (= A.D. 1826).

212. May K.rish.na, the remover of the sufferings of his worshippers, the maintainer of devotion, accompanied with the performance of proper duties, the bestower of the desires of the heart, grant us blessings of all kinds!

End of the Project Gutenberg EBook of The Siksha-Patri of the Swami-Narayana Sect, by Professor Monier Williams (Trans.)

*** END OF THE PROJECT GUTENBERG EBOOK THE SIKSHA-PATRI ***

This file should be named 8skpt10.txt or 8skpt10.zip
Corrected EDITIONS of our eBooks get a new NUMBER, 8skpt11.txt
VERSIONS based on separate sources get new LETTER, 8skpt10a.txt

Originally scanned at sacred-texts.com by John B. Hare,
this eBook was produced by Chetan Jain at BharatLiterature.

Project Gutenberg eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the US unless a copyright notice is included. Thus, we usually do not keep eBooks in compliance with any particular paper edition.

We are now trying to release all our eBooks one year in advance of the official release dates, leaving time for better editing. Please be encouraged to tell us about any error or corrections, even years after the official publication date.

Please note neither this listing nor its contents are final til midnight of the last day of the month of any such announcement. The official release date of all Project Gutenberg eBooks is at Midnight, Central Time, of the last day of the stated month. A preliminary version may often be posted for suggestion, comment and editing by those who wish to do so.

Most people start at our Web sites at:
<http://gutenberg.net> or
<http://promo.net/pg>

These Web sites include award-winning information about Project Gutenberg, including how to donate, how to help produce our new eBooks, and how to subscribe to our email newsletter (free!).

Those of you who want to download any eBook before announcement can get to them as follows, and just download by date. This is also a good way to get them instantly upon announcement, as the indexes our cataloguers produce obviously take a while after an announcement goes out in the Project Gutenberg Newsletter.

<http://www.ibiblio.org/gutenberg/etext03> or
<ftp://ftp.ibiblio.org/pub/docs/books/gutenberg/etext03>

Or /etext02, 01, 00, 99, 98, 97, 96, 95, 94, 93, 92, 91 or 90

Just search by the first five letters of the filename you want, as it appears in our Newsletters.

Information about Project Gutenberg (one page)

We produce about two million dollars for each hour we work. The time it takes us, a rather conservative estimate, is fifty hours to get any eBook selected, entered, proofread, edited, copyright searched and analyzed, the copyright letters written, etc. Our projected audience is one hundred million readers. If the value per text is nominally estimated at one dollar then we produce \$2 million dollars per hour in 2002 as we release over 100 new text files per month: 1240 more eBooks in 2001 for a total of 4000+ We are already on our way to trying for 2000 more eBooks in 2002 If they reach just 1-2% of the world's population then the total will reach over half a trillion eBooks given away by year's end.

The Goal of Project Gutenberg is to Give Away 1 Trillion eBooks! This is ten thousand titles each to one hundred million readers, which is only about 4% of the present number of computer users.

Here is the briefest record of our progress (* means estimated):

eBooks Year Month

1	1971	July
10	1991	January
100	1994	January
1000	1997	August
1500	1998	October
2000	1999	December
2500	2000	December
3000	2001	November
4000	2001	October/November
6000	2002	December*
9000	2003	November*
10000	2004	January*

The Project Gutenberg Literary Archive Foundation has been created to secure a future for Project Gutenberg into the next millennium.

We need your donations more than ever!

As of February, 2002, contributions are being solicited from people and organizations in: Alabama, Alaska, Arkansas, Connecticut, Delaware, District of Columbia, Florida, Georgia, Hawaii, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

We have filed in all 50 states now, but these are the only ones that have responded.

As the requirements for other states are met, additions to this list will be made and fund raising will begin in the additional states. Please feel free to ask to check the status of your state.

In answer to various questions we have received on this:

We are constantly working on finishing the paperwork to legally request donations in all 50 states. If your state is not listed and you would like to know if we have added it since the list you have, just ask.

While we cannot solicit donations from people in states where we are not yet registered, we know of no prohibition against accepting donations from donors in these states who approach us with an offer to donate.

International donations are accepted, but we don't know ANYTHING about how to make them tax-deductible, or even if they CAN be made deductible, and don't have the staff to handle it even if there are ways.

Donations by check or money order may be sent to:

Project Gutenberg Literary Archive Foundation
PMB 113
1739 University Ave.
Oxford, MS 38655-4109

Contact us if you want to arrange for a wire transfer or payment method other than by check or money order.

The Project Gutenberg Literary Archive Foundation has been approved by the US Internal Revenue Service as a 501(c)(3) organization with EIN [Employee Identification Number] 64-622154. Donations are tax-deductible to the maximum extent permitted by law. As fund-raising requirements for other states are met, additions to this list will be made and fund-raising will begin in the additional states.

We need your donations more than ever!

You can get up to date donation information online at:

<http://www.gutenberg.net/donation.html>

If you can't reach Project Gutenberg,
you can always email directly to:

Michael S. Hart <hart@pobox.com>

Prof. Hart will answer or forward your message.

We would prefer to send you information by email.

****The Legal Small Print****

(Three Pages)

*****START**THE SMALL PRINT!**FOR PUBLIC DOMAIN EBOOKS**START*****

Why is this "Small Print!" statement here? You know: lawyers. They tell us you might sue us if there is something wrong with your copy of this eBook, even if you got it for free from someone other than us, and even if what's wrong is not our fault. So, among other things, this "Small Print!" statement disclaims most of our liability to you. It also tells you how you may distribute copies of this eBook if you want to.

***BEFORE!* YOU USE OR READ THIS EBOOK**

By using or reading any part of this PROJECT GUTENBERG-tm eBook, you indicate that you understand, agree to and accept this "Small Print!" statement. If you do not, you can receive a refund of the money (if any) you paid for this eBook by sending a request within 30 days of receiving it to the person you got it from. If you received this eBook on a physical medium (such as a disk), you must return it with your request.

ABOUT PROJECT GUTENBERG-TM EBOOKS

This PROJECT GUTENBERG-tm eBook, like most PROJECT GUTENBERG-tm eBooks, is a "public domain" work distributed by Professor Michael S. Hart through the Project Gutenberg Association (the "Project"). Among other things, this means that no one owns a United States copyright on or for this work, so the Project (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth below, apply if you wish to copy and distribute this eBook under the "PROJECT GUTENBERG" trademark.

Please do not use the "PROJECT GUTENBERG" trademark to market any commercial products without permission.

To create these eBooks, the Project expends considerable efforts to identify, transcribe and proofread public domain works. Despite these efforts, the Project's eBooks and any medium they may be on may contain "Defects". Among other things, Defects may take the form of incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other eBook medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

LIMITED WARRANTY; DISCLAIMER OF DAMAGES

But for the "Right of Replacement or Refund" described below, [1] Michael Hart and the Foundation (and any other party you may receive this eBook from as a PROJECT GUTENBERG-tm eBook) disclaims all liability to you for damages, costs and expenses, including legal fees, and [2] YOU HAVE NO REMEDIES FOR NEGLIGENCE OR UNDER STRICT LIABILITY, OR FOR BREACH OF WARRANTY OR CONTRACT, INCLUDING BUT NOT LIMITED TO INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES, EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGES.

If you discover a Defect in this eBook within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending an explanatory note within that time to the person you received it from. If you received it on a physical medium, you must return it with your note, and such person may choose to alternatively give you a replacement copy. If you received it electronically, such person may choose to alternatively give you a second opportunity to receive it electronically.

THIS EBOOK IS OTHERWISE PROVIDED TO YOU "AS-IS". NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, ARE MADE TO YOU AS TO THE EBOOK OR ANY MEDIUM IT MAY BE ON, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE.

Some states do not allow disclaimers of implied warranties or the exclusion or limitation of consequential damages, so the above disclaimers and exclusions may not apply to you, and you may have other legal rights.

INDEMNITY

You will indemnify and hold Michael Hart, the Foundation, and its trustees and agents, and any volunteers associated with the production and distribution of Project Gutenberg-tm texts harmless, from all liability, cost and expense, including legal fees, that arise directly or indirectly from any of the following that you do or cause: [1] distribution of this eBook,

[2] alteration, modification, or addition to the eBook,
or [3] any Defect.

DISTRIBUTION UNDER "PROJECT GUTENBERG-tm"

You may distribute copies of this eBook electronically, or by disk, book or any other medium if you either delete this "Small Print!" and all other references to Project Gutenberg, or:

[1] Only give exact copies of it. Among other things, this requires that you do not remove, alter or modify the eBook or this "small print!" statement. You may however, if you wish, distribute this eBook in machine readable binary, compressed, mark-up, or proprietary form, including any form resulting from conversion by word processing or hypertext software, but only so long as *EITHER*:

[*] The eBook, when displayed, is clearly readable, and does *not* contain characters other than those intended by the author of the work, although tilde (~), asterisk (*) and underline (_) characters may be used to convey punctuation intended by the author, and additional characters may be used to indicate hypertext links; OR

[*] The eBook may be readily converted by the reader at no expense into plain ASCII, EBCDIC or equivalent form by the program that displays the eBook (as is the case, for instance, with most word processors); OR

[*] You provide, or agree to also provide on request at no additional cost, fee or expense, a copy of the eBook in its original plain ASCII form (or in EBCDIC or other equivalent proprietary form).

[2] Honor the eBook refund and replacement provisions of this "Small Print!" statement.

[3] Pay a trademark license fee to the Foundation of 20% of the gross profits you derive calculated using the method you already use to calculate your applicable taxes. If you don't derive profits, no royalty is due. Royalties are payable to "Project Gutenberg Literary Archive Foundation" the 60 days following each date you prepare (or were legally required to prepare) your annual (or equivalent periodic) tax return. Please contact us beforehand to let us know your plans and to work out the details.

WHAT IF YOU *WANT* TO SEND MONEY EVEN IF YOU DON'T HAVE TO?

Project Gutenberg is dedicated to increasing the number of public domain and licensed works that can be freely distributed

in machine readable form.

The Project gratefully accepts contributions of money, time, public domain materials, or royalty free copyright licenses.

Money should be paid to the:

"Project Gutenberg Literary Archive Foundation."

If you are interested in contributing scanning equipment or software or other items, please contact Michael Hart at:

hart@pobox.com

[Portions of this eBook's header and trailer may be reprinted only when distributed free of all fees. Copyright (C) 2001, 2002 by Michael S. Hart. Project Gutenberg is a TradeMark and may not be used in any sales of Project Gutenberg eBooks or other materials be they hardware or software or any other related product without express permission.]

*END THE SMALL PRINT! FOR PUBLIC DOMAIN EBOOKS*Ver.02/11/02*END*

ive calculated