

knowledge. If they are in the flourishing stage they can be quelled in the manner described before. If they are in the enjoyment stage they get destroyed only by enjoying and experiencing their fruits and not otherwise though one might have performed crores of meritorious deeds. If the seed or the flourishing seedlings are destroyed what remains must be experienced and wiped off. If one regularly performs worship of gods, makes gifts to brahmins and performs sufficient penance, the enjoyment becomes bearable. Hence those who wish for happiness must refrain from committing sins.

## CHAPTER THIRTEEN

### *(Description of Good Conduct)*

*The sages said :—*

1. Kindly tell us the mode of good conduct whereby the sensible man quickly attains higher worlds. Please tell us about virtue and evil that cause attainment of heaven or hell.

*Sūta said :—*

2. A brahmin endowed with strict adherence to good conduct is perfectly wise. A brahmin learned in Vedas and of good conduct is called a Vipra. A brahmin endowed with only one of these two is a mere Dvija.

3. A brahmin following some of the prescribed rules of conduct and with a smattering of the Vedas is a Kṣatriya brahmin, at best a royal servant. Very careless in following the rules of conduct the brahmin is really a Vaiśya brahmin. One engaged in agriculture and trading activities is also likewise.

4. A brahmin ploughing the field himself is a Śūdra brahmin. One of envious and spiteful temperament is a degraded Dvija.

5. A Kṣatriya who rules over a kingdom is a “King”;