

are a thousand extraneous bodies each of which is to be passed by each mantra slowly and the Jīva must be unified with the Supreme. This is the principle on which the Japa is based. This Japa for the sake of the extraneous bodies is for two thousand times with the Śikhāṣṭaka.

44. This is the tradition regarding the Japas. Repetition for a thousand times accords Brahmahood and that for a hundred times accords the region of Indra.

45. Repetition for less number of times may guard the soul to a certain extent and bring about rebirth in the family of a brahmin. After the worship of the sun, the brahmin shall practise thus every day.

46. A brahmin who has completed one million two hundred thousand repetitions becomes a full-fledged brahmin. A brahmin who has not completed at least a hundred thousand repetitions of Gāyatrī is not authorised in Vedic rites.

47. Till he completes his seventieth year he shall follow these rules. Afterwards he can take to renunciation. After renunciation he shall repeat the Praṇava twelve thousand times in the morning every day.

48. Omissions and deficiencies of one day must be made good the next day. If the omission is continued for a month, the atonement is repetition for one hundred and fifty thousand times.

49. If the omission extends beyond this, he shall take the order of Sanyāsa afresh. Then only can the defect be fully effaced. Otherwise he is sure to fall into Raurava, the terrible hell.

50. Only the person who has a cherished desire shall endeavour for virtue and wealth and not others. A brahmin shall seek salvation and practise the ways of realising Brahman for ever.

51. From virtue wealth is derived and from wealth enjoyment. Vairāgya (non-attachment) is the outcome of enjoyment. That is to say, when one fully enjoys the pleasures by means of wealth acquired by virtuous means one comes to the stage of Vairāgya (Detached State).

52-53. If the enjoyment is through the wealth acquired by other means, the result is the increase of passion alone.