

1. The father pays a debt in his son, and gains immortality, when he beholds the face of a son living who was born to him.

2. The pleasure which a father has in his son, exceeds the enjoyment of all other beings, be they on the earth, or in the fire, or in the water.

3. Fathers always overcame great difficulties through a son. (In him) the Self is born out of Self. The son is like a well-provisioned boat, which carries him over.

4. "What is the use of living unwashed,<sup>1</sup> wearing the goatskin,<sup>2</sup> and beard?<sup>3</sup> What is the use of performing austerities?<sup>4</sup> You should wish for a son, O Brahmans!" Thus people talk of them<sup>5</sup> (who forego the married life on account of religious devotion).

5. Food preserves life, clothes protect from cold, gold (golden ornaments) gives beauty, marriages produce wealth in cattle;<sup>6</sup> the wife is the friend, the daughter object of compassion, but the son shines as his light in the highest heaven.

6. The husband enters the wife (in the shape of seed), and when the seed is changed to an embryo, he makes her mother, from whom after having become regenerated, in her, he is born in the tenth month.

7. His wife is only then a real wife (*jâyâ* from *jan* to be born) when he is born in her again. The

<sup>1</sup> Here the *Grihastha* is meant.

<sup>2</sup> The *Brahmachâri* is alluded.

<sup>3</sup> The *Vanaprastha* or hermit is to be understood.

<sup>4</sup> The *Parivrâjaka*, or religious mendicant is meant.

<sup>5</sup> *Avadavadaḥ*, i. e. pronouncing a blame. Sây. takes the word in a different sense, "not deserving blame on account of being free from guilt." This explanation is artificial.

<sup>6</sup> At certain kinds of marriages the so-called *Arsha* (the Rishi marriage) a pair of cows was given as a dowry. See As'val. Grihy. Sûtr. 1, 6.