CHAPTER THIRTY

1. O Creator God, speed our sacrifice onward, and urge the sacrificer forward to the prosperity. May the shining maintainer of the earth, the purifier of thoughts, purify our thinking and the Lord of speech make our tongue sweet. (1)

2. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)

3. Remove from us, O divine creator, all the ills and evils and bestow upon us what is good and beneficial. (1)

4. We invoke the source of light, the divine Creator, bestower of a wonderful home full of wealth and wisdom. (1)

5. (He deputes) the intellectual persons (*brāhmaṇa*) to intellectual pursuits. (1) The nobles *(rājanya)* to defence and administration. (2) The producers of wealth *(vaiśya)* to sustenance of people. (3) The labourer *(śūdra)* to hard work. (4) The thief to darkness. (5) The slaughterer of heroes to hellish tortures. (6) The impotent to evil tendencies. (7) The swordsman to attack. (8) A harlot to sexual pleasure. (9) A minstrel *(māgadha)* to excessive abusing. (10)

6. A charioteer to dancing. (1) A street-singer to singing. (2) A court officer to dispense justice. (3) A dreadful man to violence. (4) A chatterer to pastime. (5) A joker to laughter. (6) A woman-lover to pleasure. (7) A damsel's son to erotic acting. (8) A chariot-maker to dexterity. (9) A carpenter to patience. (10)

7. A potter to baking. (1) A blacksmith to wonderful inventions. (2) A jeweller to beauty. (3) A gardener to decoration. (4) An arrow-maker to arrow making. (5) A bow-maker to weapons. (6) A bow-string-maker to string. (7) A rope-maker to binding. (8) A hunter to killing. (9) A dog-leader with dogs to finishing. (10)

8. To work on rivers a fisherman. (1) To boats a boatman's son. (2) To a male tiger a dare-devil. (3) To singers and dancing women an outcaste. (4) To experimentation a demented person. (5) To snake-charmers and spirit-callers a juggler. (6) To dice-playing a gambler. (7) To industrious work a non-gambler. (8) To those who eat the flesh of dead a bamboo-splitter woman. (9) To tormentors a woman working with thorns. (10)

9. To illegitimate connections a paramour. (1) To cohabitation an illicit lover. (2) To sexual mania the unmarried elder brother of a married younger brother. (3) To misery the married younger brother of an unmarried elder brother. (4) To misfortune the husband of a married younger sister (of an unmarried sister). (5) To neglect a lady who embroiders. (6) To rendezvous a woman dealing in love-charms. (7) To rouse sexual instinct a by-sitter. (8) To acceptance an obstinate person. (9) To strength a briber. (10)

10. (One should find) a hunchback for creating disturbances. (1) A dwarf for amusement. (2) A blear-eyed man for door-keeping. (3) A blind man for sleeping. (4) A deaf man for unrighteous actions. (5) A physician for cleaning. (6) For observation an astronomer. (7) An inquisitive student for thorough education. (8) A cross-examiner for thorough inquiry. (9) A judge of issues for dispensing justice. (10)

11. (One should seek) for elegant movement an elephant-keeper. (1) For speed a horse-keeper. (2) For nourishment a cowherd. (3) For manly vigour a shephered. (4) For lustre a goatherd. (5) For plenty of food a farmer. (6) For beer a wine-maker. (7) For weal a house-keeper. (8) For happy living a wealthy man. (9) For supervision a faithful assistant. (10)

12. (One should seek) for fire a wood-fetcher. (1) For light a fire-kindler. (2) For sun's abode a sprinkler of water. (3) For superb pleasure a meal-server. (4) For the world of enlightenment an artist. (5) For the world of men a distributor. (6) For all the people a liberal giver. (7) For painful murder an inciter of strife. (8) For cleanliness a washer-women. (9) For delight a female dyer. (10)

13. (One should seek) for assault a man with a thief's heart. (1) For animosity that may lead to murder a slanderer. (2) For discrimination a door-keeper. (3) For finding out secrets an attendent of the door-keeper. (4) For strength a follower. (5) For dignity a running footman. (6) For affection a sweet speaker. (7) For safety a horseman. (8) For worldly happiness an appropriate distributor. (9) For pleasure a meal-server. (10).

14. (One should seek) for enthusiasm an iron-smelter. (1) For anger an impurity-remover. (2) For welding a welder. (3) For grief an assailant. (4) For weal a deliverer. (5) For high and low uneven surface, a tripod. (6) For handsome body a worshipping person. (7) For virtue a woman collyrium-maker (8) For calamity (misery) a female scabbard-maker. (9) For discipline a childless woman. (10)

15. (One should seek) for twins a twin-bearing mother. (1) For a perseverer a woman prone to miscarriage. (2) For the first year of a five year cycle (Saṃvatsara) a wayward fickle woman. (3) For the second year (Parivatsara) a woman, who does not bear any child. (4) For the third year (Idāvatsara) a woman, who is very sexy. (5) For the fourth year (Idvatsara) a woman with much menstruation. (6) For the fifth year (Vatsara) a worn out woman. (7) For a year in general a grey-haired woman. (8) For tanners a hide-dresser. (9) For makers of leather-articles a currier. (10)

16. (One should seek) for lakes a fisherman *(dhīvara)*. (1) For standing waters (near river or sea) a fisher (*dāśa*). (2) For ponds a son of a tribal (*niṣāda*). (3) For reed-beds a fish-seller (*śauṣkala*). (4) For the yonder bank of the river a deer-hunter (*mārgāra*). (5) For this bank of the river a boatman (*kaivarta*). (6) For fords a barrage-maker (*ānda*). (7) For unpredictable waters a skilled fisher (*maināla*). (8) For catching sounds a tribal (*bhilla*) who wears tree-leaves for clothes. (9) For caverns a hunter (*kirāta*). (10) For hills a rock-blaster (*jambhaka*). (11) For high mountains a beardless hillman *(kiṃpuruṣa)*. (12)

17. (One should seek) for obnoxious jobs a scavanger. (1) For colour a goldsmith. (2) For weighing balance a merchant. (3) For finding faults an unpleasant man. (4) For all the beings a procurer of comforts. (5) For prosperity an alert man. (6) For poverty a sleepy person. (7) For mischief a gossiper. (8) For defamation a shameless person. (9) For extreme violence a mincer. (10)

18. (One should send) for winning a dice-game a gambler. (1) For inspection of finished work a fault-finder. (2) For a game of three players a referee. (3) For a game of two persons an umpire. (4) For a game of many persons a judge. (5) For death, a person who molests cows. (6) For killing, a person who slaughters cows. (7) For hunger (till death), a person who goes on begging from a person who cuts a cow to pieces. (8) For evil actions a master-quack. (9) For murder a murderer's son. (10)

19. (One should seek) for fulfilment of promise a truthful man (*ṛta* = truth). (1) For announcing a shouter. (2) For reaching a conclusion a talkative person. (3) For avoiding a conclusion a mute person. (4) For loud noise a drummer. (5) For festivity a lute-player. (6) For war-call a buglar. (7) For sending a signal from one place to the other a conch-blower. (8) For forest a forest-ranger. (9) For a big forest a forest-conservator. (10)

20. (One should seek) a harlot for pastime. (1) A jester for laughter. (2) A tribal woman for fish. (3) A village headman, (4) a mathematician (5) and an announcer, these for grandeur. (6) A lute-player, (7) a drum-player, (8) and a flutist, these for folk dance. (9) A cymbal-musician for pleasure. (10)

21. For fire (one should select) a fat man. (1) For earth a cripple. (2) For wind a *cāṇḍāla* (disposer of dead bodies). (3) For mid-air a pole-dancer. (4) For the sky a bald-head. (5) For the sun a golden-eyed person. (6) For the stars a person with spotted skin. (7) For moon a person suffering from leucoderma. (8) For day a fair-skinned brown-eyed man. (9) For night a dark skinned brown-eyed man. (10)

22. Then one finds eight types of malformed persons; some unusually tall, some unusually small, some unusually fat, some unusually lean and thin, some unusually white, some unusually black, some unusually hairless and some having hairs on bodies. They are neither the *brāhmaṇas* (intellectuals) nor the *śudrās* (labourers); they are creatures of the Lord. Similarly, a bully, a harlot, a gambler, and an eunuch is neither a *brāhmaṇa* nor a *śūdra;* all of them are creatures of the Lord. (1)