Dharma-sastras

The Sacred Laws Of The Aryas

As Taught In The Schools Of Apastamba, Guatama, Vasishtha, And Baudhayana

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PART I
Apastamba And Gautama

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Apastamba-Dharma Sutra

Âpastamba's Aphorisms On The Sacred Law.

Introduction To Âpastamba.

FOR all students of Sanskrit philology and Inibae history Âpastamba's aphorisms on the sacred law of the Aryan Hindus possess a special interest beyond that attachinA to other works of the same class. Their discovery enabled Professor Max Müller, Forty-seven years ago, to dispose fiPally of the Brahmanical legend according to whicS Hindu society was supposed to be governed by the codes of ancient sages, compiled for the express purpose of tying down each individual to his station, and of strictly regulating even the smallest acts of his daily life [1]. It enabled


The following letter, addressed to the late W. H. Morleyi and published by hi: in his Digest
of Ludian Cases, 1850, may be of interest as connected with the first discovery of the Ápastamba-sūtras:-

9, Park Place, Oxford, July 29, 1849.

MY DEAR MORLEY,--I have been looking again at the law literature, in order to write you a note on the sources of Manu. I have treated the subject fully in my introduction to the Veda, where I have given an outline of the different periods of Vaidik literature, and analysed the peculiarities in the style and language of each class of Vaidik works. A hat I consider to be the sources of the Mânava-dharma-sūtra, the so-called Laws of Manu, are the Sūtras. These are works which presuppose the development of the prose literature of the Brâhmanas (like the Aitareya-brâhmana, Taittirtiya-brâhmana, &c.) These Brâhmanas, again, presuppose, not only the existence, but the collection and arrangement of the old hymns of the four Samhitâs. The Sūtras are therefore later than both these classes of Vaidik works, but they must be considered as belonging to the Vaidik period of literature, not only on account of their intimate connection with Vaidik subjects, but also because they still exhibit the irregularities of the old Vaidik language. They form indeed the last branch of Vaidik literature; and it will perhaps be possible to fix some of these works chronologically, as they are contemporary with the first spreading of Buddhism in India,

Again, in the whole of Vaidik literature there is no work written (like the Mânava-dharma-sūtra) in the regular epic Sloka, and the continuous employment of this metre is a characteristic mark of post-Vaidik writings.

One of the principal classes of Sūtras is known by the name of Kalpa-sūtras, or rules of ceremonies. These are avowedly composed by human authors, while, according to Indian orthodox theology, both the hymns and Brâhmanas are to be considered as revelation. The Sūtras generally bear the name of their authors, like the Sūtras of Āsvalâyana, Kâtyâyana, &c., or the name of the family to which the Sūtras belonged. The great number of these writings is to be accounted for by the fact that there was not one body of Kalpa-sūtras binding on all Brahmanic families, but that different old families had each their own Kalpa-sūtras. These works are still very frequent in our libraries, yet there is no doubt that many of them have been lost. Sūtras are quoted which do not exist in Europe, and the loss of some is acknowledged by the Brahmans themselves. There are, however, lists of the old Brahmanic families which were in possession of their own redaction of Vaidik hymns (Samhitâs), of Brâhmanas, and of Sūtras. Some of these families followed the Rig-veda, some the Yagur-veda, the Sama-veda, and Atharva-veda; and thus the whole Vaidik literature becomes divided into four great classes of Brâhmanas and Sūtras, belonging to one or the other of the four principal Vedas.

Now one of the families following the Yagur-veda was that of the Mânava (cf. Karanavyûha). There can be no doubt that at that family, too, had its own Sūtras. Quotations from Mânava-sūtras are to be met with in commentaries on other Sūtras; and I have found, not long ago, a MS. which contains the text of the Mânava-srauta-sūtras, though in alvery fragmentary state. But these Sūtras, the Srauta-sūtras, treat only of a certain branch of ceremonies connected with the great sacrifices. Complete Sūtra works are divided into three parts: 1. the first (Srauta), treating on the great sacrifices; 2. the second (Grihya), treating
on the Samskāras, or the purificatory sacraments; 3. the third, (Sāmayākārika or Dharmasūtras), treating on emporal duties, customs, and punishments. The last two classes of Śūtras seem to be lost in the Māṇava-sūtra. This loss is, however, not so great with regard to tracing the sources of the Māṇava-dharma-sāstra, because whenever we have an opportunity of comparing Śūtras belonging to different families, but following the same Veda, and treating on the same subjects, the differences appear to be very slight, and only refer to less important niceties of the ceremonial. In the absence, therefore, of the Māṇava-sāmayākārika-sūtras, I have taken another collection of Śūtras, equally belonging to the Yagur-veda, the Śūtras of Āpastamba. In his family we have not only a Brāhmaṇa, but also Āpastamba Srauta, Grihya, and Sāmayākārika-sūtras. Now it is, of course, the third class of Śūtras, on temporal duties, which are most likely to contain the sources of the later metrical Codes of Law, written in the classical Sloka. On a comparison of different subjects, such as the duties of a Brahmakārin, a Gīhastha, laws of inheritance, duties of a king, forbidden fruit, &c., I find that the Śūtras contain generally almost the same words which have been brought into verse by the compiler of the Māṇava-dharma-sūtra. I consider, therefore, the Śūtras as the principal source of the metrical Śmiritis, such as the Māṇava-dharma-sāstra, Yāgṣavalkya-dharma-sāstra, &c., though here are also many other verses in these works which may be traced to different sources. They are paraphrases of verses of the Śamhitās, or of passages of the Brāhmaṇas, often retaining the same old words and archaic constructions which were in the original. This is indeed acknowledged by the author of the Māṇava-dharma-sāstra, when he says (B. II.xl. lrl 'The roots of the La. are the whole Veda (Śamhitās and Brāhmaṇas), the customs and traditions of those who knew the Veda (as laid down in the Śūtras), the conduct of good men, and one's own satisfaction.' The Māṇava-dharma-sāstra may thus be considered as the last redaction of the laws of the Māṇavas. Quite different is the question as to the old Manu from whom the family probably derived its origin, and who is paid to have been the author of some very characteristic hymns in the Rig-veda-śamhitā. He certainly cannot be conspicted as the author of a Māṇava-dharma-sūtra, nor is there even any reason to suppose the author of this work to have had the same name. It is evident that the author of the metrical Code of Laws speaks of the old Manu as a person different from himself, when he says (B. X, v. 63), 'Not to kill, not to lie, not to steal, to keep the body clean, and to restrain the senses, this was the most law which Manu proclaimed amongs the four Acastes.'Your M truly, M. M.] him not only to arrive at this negative result, but also to substitute a sound theory the truth of which subsequent investigation' have further confirmed, and to show that the sacred law of the Hindus has its source in the teaching of the Hindu schools, and that the so-called revealed law codes are, in most cases, but improved metrical editions of older proRe works which latter, in the first instance, were destined to be committed to memory by the young Aryan students, a d to teach them their duties. This circumstance, as well as the fact that Āpastamba's work is free from any suspicion of having been tampered with by sectarians or modern editors, and that its in78mate concretion with the manuals teaching the performance of the great and small sacrifices, the Srauta and Grihya-sūtras, which are attributed to the same author, is perfectly clear and indisputable, entitle it, in spite of its comparatively late origin, to the first place in a collection of Dharmasūtras.
The Apastamblya Dharma-sūtra forms part of an enormous Kalpa-sūwra or bhdy of aphorisms, which digests the teaching of the Veda and of the ancient Rishis regarding the performance of sacrifices and the duties of twice-born men, Brāhmanas, Kshatriyas, and Vaisyas. and which, being chiefly based on the second of the four Vedas, the Yṣṣgur-veda in the Taittirīya recension, is primarily intended for the benefit of the Adhvaprtyu priests in whose families the study of the Yṣṣgur-veda is hereditary.

The entire Kalpa-sūtra of Âpastamba is divided into thirty sections, called Prasnas, literally questions [1]. The first twenty-four of these teach the performance of the so-called Sṛsuta or Vaitānika sacrifices, for which several sacred fires are required, beginning with the simplest rites, the new and full moon offerings, and ending with the complicated Sattrās or sacrificial sessions, which last a whole year or even longer [2]. The twenty-fifth Prasna contains the Paribhāshās or general rules of interpretation [3], which are valid for the whole Kalpa-sūtra, the Pravara-khanda, the chapter enumerating the patriarchs of the various Brahmanical tribes, and finally the Haurakas, prayers to be recited by the Hotraka priests. The twenty-sixth section gives the Mantras or Vedic prayers and formulas for the Grihya rites, the ceremonies for which the sacred domestic or Grihya fire is required, and the twenty-seventh the rules for the performance of the latter [4]. The aphorisms on the sacred law fill the next two Prasnas; and the Sulva-sūtra[5], teaching the geometrical principles, according to which the altars necessary for the Sṛsuta sacrifices must be constructed, concludes the work with the thirtieth Prasna.

The position of the Dharma-sūtra in the middle of the collection at once raises the presumption that it originally formed an integral portion of the body of Sūtras and that it is not a later addition. Had it been added later, it would either stand at the end of the thirty Prasnas or altogether outside the collection, as is the dāśw with some other treatises attributed to Âpastamba [6]. The Hindus are, no doubt, unscrupulous in adding to the works of famous teachers. But such additions, if of considerable extent, are usually not embodied in the works themselves which they are intended to supplement. They are mostly given

[1. Burnell, Indian Antiquary, I, 5 seq.
2. The Sṛsuta-sūtra, Pr. I-XV, has been edited by Professor R. Garbe in the Bibliotheca Indica, and the remainder is in the press.
4. The Grihya-sūtra has been edited by Dr. Winternitz, Vienna, 1887.
5. On the Sulva-sūtras see G. Thibaut in 'the Pandit,' 1875, p. 292.
6. Burnell, loc. cit.] as seshas or parisishtas, tacked on at the end, and generally marked as such in the MSS.
In the case of the Āpastamba Dharma-sūtra it is, however, not necessary to rely on its position alone, in order to ascertain its genuineness. There are unmistakable indications that it is the work of the same author who wrote the remainder of the Kalpa-wūtra. One important argument in favour of this view is furnished by the fact that Prasna XXVII, the section on the Grihya ceremonies has evidently been made very short and concise with the intention of saving matter for the subsequent sections on the sacred law. The Āpastambīya Grihya-sūtra contains nothing beyond a bare outline of the domestic ceremonies, while most of the other Grihya-sūtras, e.g. those of Asvalāyana, Sānkhyāyanag, GŚbhila, and Prāskara, include a great many rules which bear indirectly only on the performance of the offerings in the sacred domestic fire. Thus on the occasion of the description of the initiation of Aryan students, Āsvalāyana inserts directions regarding the dress and girdle to be worn, the length of the studentship, the manner of begging, the disposal of the alms collected, and other similar questions [1]. The exclusion of such incidental remarks on subjects that are not immediately connected with the chief aim of the work, is almost complete in Āpastamba's Grihya-sūtra, and reduces its size to less than one half of the extent of the shorter ones among the works enumerated above. It seems impossible to explain this restriction on the scope of Prasna XXVII otherwise than by assuming that Āpastamba wished to reserve all rules bearing rather on the duties of men than on the performance of the domestic offerings, for his sections on the sacred law.

A second and no less important argument for the unity of the whole Kalpa-sūtra may be drawn from the cross-references which occur in several Prasnas. In the Dharma-sūtra we find that on various occasions, where the performance of a ceremony is prescribed, the expressions yathoktam, 'as has been stated,' yathopadesam, 'according to the injunction,' or yathā purastāt, 'as above,' are added. In four of these passages, Dh. I, 1, 4, 16; II, 2, 3, 17; 2, 5, 4; and 7, 17, 16, the Grihya-sūtra is doubtlessly referred to, and the commentator Haradatta has pointed out this fact. On the other hand, the Grihya-Sūtra refers to the Dharma-sūtra, employing the same expressions which have been quoted from the latter. Thus we read in the beginning of the chapter on funeral oblations, Grihya-sūtra VIII, 21, 1, māsisrāddhasyāparapakshe yathopadesam kālāh, 'the times of the monthly funeral sacrifice (fall) in the latter (dark) half of the month according to the injunction.' Now as neither the Grihya-sūtra itself nor any preceding portion of the Kalpa-sūtra contains any injunction on this point, it follows that the long passage on this subject which occurs in the Dharma-sūtra II, 7, 16, 4-22 is referred to. The expression yathopadesam is also found in other passages of the Grihya-sūtra, and must be explained there in a like manner[1]. There are further a certain number of Śūtras which occur in the same words both in the Prasna on domestic rites, and in that on the sacred law, e.g. Dh. I, 1, A; I, 1, 2, 38; I, 1, 4, 14. It seems that the author wished to call special attention to these rules by repeating them. Their recurrence and literal agreement may be considered an additional proof of the intimate connection of the two sections.

[1. Asvalāyana Grihya-sūtra 1, 19, ed. Stenzler.]
Through a similar repetition of, at least, one Sûtra it is possible to trace the connection of the Dharma-sûtra with the Srauta-sûtra. The rule \( \text{ritve vâ gâyâm} \), 'or (he may have conjugal intercourse) with his wife in the proper season', is given, Dh. II, 2, 5, 17, with reference to a householder who teaches the Veda. In the Srauta-sûtra it occurs twice, in the sections on the new and full moon sacrifices III, 17, 8, and again in connection with the Kâturmâsya offerings, VIII, 4, 6, and it refers both times to the sacrificer. In the first passage the verb, upeyât, is added, which the sense requires; in the second it has the abbreviated form, which the best MSS. of the Dharma-sûtra offer. The occurrence of the irregular word, ritve for ritvye, in all the three passages, proves clearly that we have to deal with an self-quotation of the same author. If the Dharma-sûtra were the production of a different person and a later addition, the Pseudo-Âpastamba would most probably not have hit on this peculiar irregular form. Finally, the Grihya-sûtra, too, contains several crossreferences to the Srauta-sûtra, and the close agreement of the Sûtras on the Vedic sacrifices, on the domestic rites, and on the sacred, both in language and style, conclusively prove that they are the compositions of one author.[1]

Who this author really was, is a problem which cannot be solved for the present, and which probably will always remain unsolved, because we know his family name only. For the form of the word itself shows that the name Âpastamba, just like those of most founders of Vedic schools, e. g. Bhâradvâga, Âsvalâyana, Gautama, is a patronymic. This circumstance is, of course, fatal to all attempts at an identification of the individual who holds so prominent a place among the teachers of the Black Yagur-veSa.

But we are placed in a somewhat better position with respect to the history of the school which has been named after Âpastamba and of the work ascribed to him. Regarding both, some information has been preserved by tradition, and a little more can be obtained from inscriptions and later works, while some interesting details regarding the time when, and where place wheeS the Sûtras were composed, may be elicited from the latter themselves. The data, obtainable from these sources, it is true, do not enable us to determine with certainty the year when the Âpastambâya school was founded, and when its Sûtras were composed. But they make it possible to ascertain the position of the school and of its Sûtras in Vedic literature,

[1. See Dr. Winternitz, loc. cit.]
which gives the lists of the Vedic schools, informs us that the Āpastambīya school formed one of the five branches of the Kândikîya school, which in its turn was a subdivision of the Taittirīyas, one of the ancient sections of Brāhmanas who study, the Black Yagur-veda. Owing to the very unsatisfactory condition of the text of the Karanavyūha it is unfortunately not possible to ascertain what place that work really assigns to the Āpastambīyas among the five branches of the, Kändikīyas. Some MSS. name them first, and others, last. They give either the following list, 1. Kāletas, 2. Saṭyāvanins, 3. Hiranyakesins, 4. Bhā advāgins, and 5. Āpastambins, or, I. Āpastambins, 2. Baudhāyanins or Bodhāyanins, 3. Satyāshādhins, 4. Hiranya-kesins, 5. Aukheyas[1]. But this defect is remedied to, a certain extent by the now generally current, and probably ancient tradition that the Āpastambīyas are younger than, the school of Baudhāyana, and, older than that of Satyāshādha Hiranyakesin. Baudhāyana, it is alleged, composed the first set of Sūtras connected with the Black Yagur-Veda, which bore the special title 'pravakana,' and hel., was succeeded by Bhāradvāga, Āpastamba, and Satyāshādha Hiranyakesin, who all founded schools which bear their names[2].

[1. Max Müller, Hist. Anc. Sansk. Lit, p. 371. AMS. of the Karanavyūha, with an anonymous commentary, in my possession, has the following passage:


This tradition has preserved two important pieces of information. First, the Āpastamba school is what Professor Max Müller appropriately calls a Sūtrakarana, i.e. a school whose founder did not pretend to have received a revelation of Vedic Mantras or of a Brāhmana text, ut merely gave a new systematic arrangement of the precepts regarding sacrifices and the sacred law. Secondly, the Sūtras of Āpastamba occupy an intermediate position between the works of Baudhāyana and Hiranyakesin. Both these statements are perfectly true, and capable of being supported by proofs, drawn from Āpastamba's own and from other works.

As regards the first point, Professor Max Müller has already pointed out[1] that, though we sometimes find a Brāhmaṇa of the Āpastambīyas mentioned, (the title Āpastamba-brāhmaṇa is nothing but another name of the Taittirīya-brāhmaṇa, and that this Brāhmaṇa, in reality, is always attributed to Tittiri or to the pupils of Vaisampāyana, who are said to have picked up the Black Yagur-Veda in the shape of
partridges (tittiri). The same remark applies to the collection of the Mantras of the Black Yagur-veda, which, likewise, is sometimes named Āpastambha-samhitā. The Karanavyūha states explicity that the five branches of the Khândikīya school, to which the Āpastambhiyas belong, possess one and the same recension of the revealed texts, consisting of 7 Kândas. 44 Prasnas, 651 Anuvākas, 2198 Pannāsīs, 19290 Pddas[2], and 253,868 syllables, and indicates thereby that all these five schools were Sūtrakaranas.

If we now turn to Āpastamba's own works, we find still

2. See also Weber, Ind. Lit., p. 98, 2nd ed.]

clearer proof that he laid no claim to the title Rishi, or inspired seer of Vedic texts. For (Dharma-sūtra I, 2, 5, 4-5 says distinctly that on account of the prevalent transgression of the rules of studentship no Rishis are born, among the Avaras, the men of later ages or of modern times, but that some, by virtue of a residue of the merit which they acquired in former lives, become similar to Rishis by their knowledge of the Veda. A man who speaks in this manner, shows that he considers the holy ages during which the great saints saw with their mind's eye the uncreated and eternal texts of the Veda to be past, and that all he claims is a thorough acquaintance with the scriptures which had been handed down to him. The same spirit which dictated this passage is also observable in other portions of the Dharma-sūtra. For Āpastamba repeatedly contrasts the weakness and sinfulness of the Avaras, the men of his own times, with the holiness of the ancient sages, who, owing to the greatness of their 'lustre,' were able to commit various forbidden acts without diminishing their spiritual merit[1]. These utterances prove that Āpastamba considered himself a child of the Kali Yuga, the age of sin, during which, according to Hindu notions, no Rishis can be born. If, therefore, in spite of this explicit disclaimer, the Samhitā and the Brāhmaṇa of the Black Yagur-veda are sometimes called Āpastamba or Āpastambhiya, i.e. belonging to Āpastamba, the meaning of this expression can only be, that they were and are studied and handed down by the school of Āpastamba, not that its founder was their author, or, as the Hindus would say, saw them.

The fact that Āpastamba confined his activity to the composition of Sūtras is highly important for the determination of the period to which he belonged. It clearly shows that in his time the tertiary or Sūtra period of the Yagur-veda had begun. Whether we assume, with Professor Max Müller, that the Sūtra period was one and the same for all the four Vedas, and fix its limits with him

[1. Dharma-sūtra II, 6, x 3, 1-10; II, 10, 27, 4.]

between 600-200 B.C., or whether we believe, as I am inclined to do, that the date of the Sūtra period differed for each Veda, still the incontestable conclusion is that the origin of the Āpastambhiya school cannot be placed in the early times of the Vedic period, and probably falls in the last six or seven centuries before the beginning of the
The correctness of the traditional statement that Âpastamba is younger than Baudhâyana day be made very probable by the following considerations. First, Baudhâyana's and Âpastamba's works on Dharma have a considerable number of Sūtras in common. Thus in the chapter on Penances not less than seven consecutive Sūtras, prescribing the manner in which outcasts are to rise and to obtain readmission into the Brahmanical community for their children, occur in both treatises[1]. Besides this passage, there are a number of single Sūtras [2] which agree literally. Taken by itself this agreement does not prove much, as it may be explained in various ways. It may show either that Baudhâyana is older than Âpastamba, and that the latter borrowed from the former, or that the reverse was the case. It may also indicate that both authors drew from one common source. But if it is taken together with two other facts, it gains a considerable importance. First, Âpastamba holds in several cases doctrines which are of a later origin than those held by Baudhâyana. With respect to this point the puritan opinions which Âpastamba puts forward regarding the substitutes for legitimate sons, and regarding the appointment of widowse (piyoga8h and his restriction of the number of marriage-hitas9 may be adduced as examples. Like many other ancient teachers, Baudhâyana permits childless Aryans to satisfy their craving for representatives bearing their name, and to allay their fears of falling after death into the regions of torment through a failure of the funeral oblations, by the affiliation

2. E.g. Âp. Dh. I, 1, 2, 30; I, 2, 6, 8-9; I, 5, 15, H8 correspond respectively to Baudh. Dh. I, 2, 3, 39-40; I, 2, 3, 38; II, 21 3, 29.]

of eleven kids of substitutes for a legitimate swa Illegitimate sons, the illegitimate sons of wives, the legitimate -and illegitimate offspring of daughters, and the children of relatives, or even of strangers who may be solemnly adopted, or received as members of the family without any ceremony, or be acquired by purchase, are all owed to take the place and the rights of legitimate sons[1]. Âpastamba declares his dissent from th s doctrine. He allows legitimate sons alone to inherit their father's estate and to follow the occupations of his caste, and he explicitly forbids the sale and gift of children[2].

In like manner he protests against the custom of making over childless widows to brothers-in-law or other near relatives in order to obtain sons who are to offer the funeral oblations to the deceased husband's manes, while Baudhayana has as yet no scruple on the subject[3]. Finally, he omits from his list of the marriage-rites the Paisâka vivâha, where the bride is obtained by fraud[4]; though it is reluctantly admitted by Baudhadvana and other ancient teachers. There can be no doubt that the law which placed the regular continuance of the funeral oblations above all other considerations, and which allowed, in order to secure this object, even a violation of the sanctity of the marriage-tie and other breaches of the principles of morality, belongs to an older order of ideas than the stricter views of Âpastamba. It is true that,
according to Baudhāyana's own statement[5], before his time an ancient sage named Aupaganghani, who is also mentioned in the Satapatha-brāhmana, had opposed the old practice of taking substitute's for a legitimate son. It is also very probable that for a long time the opinions of the Brāhmaṇa teachers, who lived in different parts of India and belonged to different schools, may have been divided on this subject. Still it seems very improbable that of two authors who both belong to the same Veda and to the same school, the

4. bp. Dh. II, 5, 11 and 12.

earlier one should hold the later doctrine, and the later one the earlier opinion. The contrary appears the more probable assumption. The same remarks apply to the cases of the Niyoga and of the Paisāka marriage[1]

The second fact, which bears on the question how the identity of so many Sūtras in the two Dharma-sūtras is to be explained, affords a 'till stronger proof of Âpastamba's posteriority to Baudhāyana. For on several occasions, it appears, Âpastamba controverts opinions which Baudhāyana holds, or which may be defended with the help of the latter's Sūtras. The clearest case of this kind occurs in the chapter on Inheritance, where the treatment of the eldest son on the division of the estate by the father is discussed. There Âpastamba gives it as his own opinion that the father should make an equal division of his property 'after having gladdened the eldest son by some (choice portion of his) wealth,' i.e. after making him a present which should have some value, but should not be so valuable as to materially affect the equality of the shares[2]. Further on he notices the opinions of other teachers on this subject, and states that the practice advocated by some, of allowing the eldest alone to inherit, as well as the custom prevailing in some countries, of allotting to the eldest all the father's gold, or the track cows, or the black irdn and grain, is not in accordance with the precepts of the Vedas. In order to prove the latter assertion he quotes a passage of the Taittirîya Samhitā, in which it is declared that 'Manu divided his wealth among his sons,' and no difference in the treatment of the eldest son is prescribed. He adds that a second passage occurs in the same Veda, which declares that 'they distinguish the eldest son by (a larger portion of) the heritage,' and which thus apparently countenances the partiality for the first-born. But this second passage, he contends, appealing to the

1. For another case, the olles, referring to the composition for homicide, regarding which Âpastamba holds later views than Baudhāyana, see the Festgruss an R. von Roth, pp. 47-48.
2 Âp. Dh. II, 6, 13, 13, and II, 6, 14, 1]
opinion of the Mīmāṃsāists, is, like many similar ones, merely a statement of a fact which has not the authority of an injunction[1]. If we now turn to Baudhāyana, we find that he allows of three different methods for the distribution of the paternal estate. According to him, either an equal share may be given to each son, or the eldest may receive the best part of the wealth, or, also, a preferential share of one tenth of the whole property. He further alleges that the cows, horses, goats, and sheep respectively go to the eldest sons of Brāhmanas, Kshatriyas, Vaisyas and Sūdras. As authority for the equal division he gives the first of the two Vedic passages quoted above; and for the doctrine that the eldest is to receive the best part of the estate, he quotes the second passage which Āpastamba considers to be without the force of an injunction [2]. The fact that the two authors' opinions clash is manifest, and the manner in which Āpastamba tries to show that the second Vedic passage possesses no authority, clearly indicates that before his time it had been held to contain an injunction. As no other author of a Dharma-sūtra but Baudhāyana is known to have quoted it, the conclusion is that Āpastamba's remarks are directed against him. If Āpastamba does not mention Baudhāyana by name, the reason probably was in olden times, just as in the present day, the Brahmanical etiquette forbade a direct opposition against doctrines propounded by an older teacher who belongs to the same spiritual family (vidyāvamsī) as oneself.

A similar case occurs in the chapter on Studentship [3] where Āpastamba, again appealing to the Mīmāṃsāists, combats the doctrine that pupils may eat forbidden food, such as honey, meat, and pungent condiments, if it is given to them as leavings by their teacher. Baudhāyana gives no explicit rule on this point, but the wording of his Sūtras is not opposed to the doctrine and practice, to which Āpastamba objects. Baudhāyana says that students shall avoid honey, meat, pungent condiments, &c.; he further enjoins that pupils are to obey their teachers except when ordered to commit crimes which cause loss of caste (pataniya); and he finally directs them to eat the fragments of food given to them by their teachers. As the eating of honey and other forbidden substances is not a crime causing loss of caste, it is possible that Baudhāyana himself may have considered it the duty of a pupil to eat any kind of food given by the teacher, even honey and meat. At all events the practice and doctrine which Āpastamba blames, may have been defended by the wording of Baudhāyana's rules [1].

The three points which have been just discussed, viz. the identity of a number of Sūtras in the works of the two authors, the fact that Āpastamba advocates on some points more refined or puritan opinions, and, especially, that he labours to convert doctrines contained in Baudhāyana's Sūtras, give a powerful support to the traditional statement that he is younger than that teacher. It is, however, difficult to say how great the distance between the two really is. eahdeva, as stated above, places
between them only Bhāradvāga, the author of a set of Śūtras, which as yet have not been completely recovered. But it seems to me not likely that the latter was his immediate predecessor in the vidyāvamsa or spiritual family to which both belonged. For it cannot be expected that two successive heads of the school should each have composed a Śūtra and thus founded a new branch-school. It is

more probable that Baudhāyana and Bhāradvāga, as well as the latter and Āpastamba, were separated by several intervening generations of teachers, who contented themselves with explaining the works of their predecessors. The distance in years between the first and the last of the three Ritrakiras must, therefore, I think, be measured rather by centuries than by decades [1].

As regards the priority of Āpastamba to the school of Satyāśhādha Hiranyakesin, there can be no doubt about the correctness of this statement. For either Hiranyakesin himself, or, at least, his immediate successors have appropriated Āpastamba's Dharma-śūtra and have inserted it with slight modifications in their own collection. The alterations consist chiefly in some not very important additions, and in the substitution of more intelligible and more modern expressions for difficult and anSlQuated worJs'. But they do not extend so far as to make the lanJuage of the Dharmaśūtra fully agree with Ahat of the other sec:ions of the collection, especially with the Grihya-śūtra. Numerou discrepancies between these two pardb are observable. Thus we read in thekdiranyakesi

[1. The subjoined pedigree of the Śūtrakāras of the Black Yagur-veda will perhaps make the above remarks and my interpretation of toe statements of,Mahâdeva and the ohher authorities mentioned above more intelligible:-

Khāndika, taught ths Taittir īya repesion of the Black Yagur-veda. (SuJcessors of Khāndika, number unknown, down to)

Baudhāyana, Pravahanakartā, i.e. 1st Śūtrakāra, and founder of Baudhāyana-karana. (Succ3ssors of Baudhāyana down to fellow-lupil of Bhāradvāga, number unknown.)
ySuccessors of Baudhāyana after the schism down to the present day.)

Bhāradvāga, 2nd Śūtrakāra, and founder of Bhāradvāga-karana. (Successors of Bhāradvāga
down to fellow-pupil of Âpastamba, number unknown.) (Successors after the schism down to the present day.)

Âpastamba, 3rd Sūtrakâra, and founder of Âpastamba-karana. (Successors of Âpastamba down to fellow-pupil of Satyâshâdha Hiranyakesin, number unknown. Successors of Âpastamba down to the present day.)

Satyâshâdha Hiranyakesin, 4th Sūtrakâra, and founder of Hiranyakesikaraza. (Successors of Satyâshâdha Hiranyakesin down to the present day.)

After the schism of Satyâshâdha Hiranyakesin the pedigree has not been continued, though Mahâdeva asserts that several other Sūtrakâras arose. But to work it out further would be useless.

2. See Appendix II to Part I of my second edition of Âpastamba's Dharma-sūtra, p. 117 seqq.

Grihya-sūtra that a Brâhmana must be initiated in his seventh year, while the rule of the Dharma-sūtra, which is identical with Âp. Dh. I, 1, 1, 18, prescribes that the ceremony shall take place in the eighth year after conception. The commentators, Mâtridatta on the Grihya-sūtra and Mahâdeva on the Dharma-sūtra, both state that the rule of the Grihya-sūtra refers to the seventh year after birth, and, therefore, in substance agrees with the Dharma-sūtra. They are no doubt right. But the difference in the wording shows that the two sections do not belong to the same author. The same inference may be drawn from the fact that the Hiranyakesi Grihya-sūtra, which is much longer than Âpastamba's, includes a considerable amount of matter which refers to the sacred law, and which is repeated in the Dharma-sūtra. According to a statement which I have heard from several learned Brâhmanas, the followers of Hiranyakesin, when pronouncing the samkalpa or solemn pledge to perform a ceremony, declare themselves to be members of the Hiranyakesi school that forms a subdivision of Âpastamba's (âpastambântargatahiranyaAesisâkhâdhyâyi S . 8ham). But I have not been able to find these words in the books treating of the ritual of the Hiranyakesins, such as the Mahesabhattî. If this assertion could be further corroborated, it would be an additional strong proof of the priority of Âpastamba, which, however, even without it may be accepted as a fact. The distance in time between the two teachers is probably not so great as that between Âpastamba and Baudââyana, as Mahâdeva mentions no intermediate Sūtrakâra between them. Still it is probably not less than 100, or 150 years.

The results of the above investigation which show that the origin of the Âpastamba school falls in the middle of the Sūtra period of the Black Yagur-veda, and that its Sūtras belong to the later, though not to the latest products of Vedic literature, are fully confirmed by an


examination of the quotations from and references to Vedic and other books
ontained in Āpastamba's Śūtras, and especially in the Dharma-śūtra. We find that all
the four Vedas are quoted or rSferred to. The three old ones, the Rik, Yagus, and
Sāman, are mentioned both separately and collectively by the name trayī vidyā, i.e.
threefold sacred science, and the fourth is called not Atharvāngirasah, tas is done in
most ancient Śūtras, but Atharva-veda. The quotations from the Rik and Sāman are
not very numerous. But a passage from the ninth Mandala of the former, which is
referred to Dh. I, 1, 2, 2, is of some 1xtent, and shows that the recens:io" which
Āpastamba knew, did not differ from that which still exists. As Āpastamba was an
alherent of the Black Yagur-veda, he quotes it, especially in the Srauta-śūtra, very
frequently, and he adduces not only texts from the Mantra-samhiPā, but also from the
Taittirīya-Brāhmaṇa and Āranyaka. The most important quotations fLom tfe latter
work occur Dh. II, 2, 3, 16-II, 2, 4, 9, where all the Mantras to be recited during the
performance of the Bali-offerings are enumerated. Their order agrees exactly with that
in which they stand in the sixty-seventh Anuvāka of the tenth Prapāthaka of the
recension of the Āranyaka which iU current among the Āndhra Brāhmaṇas [2]. This
last point is of considerabLe importance, both for the history of the text of that book
and, as we shall see further on, for the history of the Āpastambīya school.

The White Yagur-veda, too, is puoted frequently in the Srauta-śGtra and once in the
section on Dharma by the title Vāgasaneyaka, while twice its Brāhmaṇa, the
Vāasaneyi-brāhmaṇa, is cited. The longer one of the two passages, taken from the
latt8rcwork, Dh. I, 4, 12, 3, does, however, not fully agree with the published text of
the Mādhyandina recension. Its wordingSpossesses jusR sAfficsent resemblance to allow
us to identify the passage which Āpastamba meant, but differs rom the S)tapatha-


The Taittirīya Āranyaka exists in three recensions, the Karnāta,xDrāvida, and the Āndhra,
the first of which has been commented on by Sāyana.]
same as that which is considered the correct one in our days [7].

As the Dharma-sūtra names no less than nine teachers in connection with various topics on the sacred law, and frequently appeals to the opinion of some (eke), it follows that a great many such auxiliary treatises must have existed in Āpastamba's time. The Ākāryas mentioned are Eka, Kânva, Kânva, Kunika, Kutsa, Kautsa, Pushkarasādis.


2. See the passage from the Karanavyūhabhāṣṭya given below, ver.10.


5. Some more are quoted in the Srauta-sūtra, see Professor Garbe in the Gurupūgakaumudī, p. 33 seqq.

6. Āp. Dh. II, 4, 8, 10.

See also Max Müller, Hist. Anc. Sansk. Lit., p. 111.]

Vārshyāyani, Svetaketu, and Hārita [1]. Some of these persons, like Hārita and Kânva, are known to have composed, Sūtras on the sacred law, and fragments or modified versions of their works are still in existence, while Kānla, Kautsa, Pushkarasādi or Paushkarasādi, as the grammatically correct form of the name is, and Vārshyāyani are quoted in the Nirukta, the Prātisikhya, and the Vārttikas on Pānini as authorities on phonetics, etymology, and grammar [1]. Kānva, finally, is considered the author of the still existing half a-sūtras of the Kānva school connected with the White Yagur-veda. It seems not improbable that most of these teachers were authors of complete sets of Angas. Their position in Vedic literature, however, except as far as Kānva, Hārita, and Svetaketu are concerned, is difficult to define, and the occurrence of their names throws less light on the antiquity of the Āpastamba school than might be expected. Regarding Hārita it must, however, be noticed that he is one of the oldest authors of Sūtras, that he was an adherent of the Maitrāyanīya Sākhā [3], and that he is quoted by Baudhāyana, Āpastamba's predecessor. The bearing of the occurrence of Svetaketu's name will be discussed below.

Of even greater interest than the names of the teachers are the indications which Āpastamba gives, that he knew two of the philosophical schools which still exist in India, viz. the Pūrvā or Karma Mimāṃsā and the Vedānta. As regards the former, he mentions it by its ancient name, Nyāya, which in later times and at present is usually applied to the doctrine of Gautama Akṣhapāda. In two passages [4] he settles contested points on the authority of those who know the Nyāya, i.e. the Pūrvā Mīmāṃsā, and

[1. p. Dh. I, 6, 19, 3-8; I, 10, 2 8, 1-2; I, 4, 13, 10; I, 6, 18, 2; I, 6, 19, 12; I, 10, 28, 5, 16; I, 10, 29, 12-

3. A Dharma-sūtra, ascribed to this teacher, has been recovered of late, by Mr. Virnan Shastri Islampurkar. Though it is an ancient work, it does not contain Âpastamba's quotations, see Grundriss d. Indo-Ar. Phil. und Altertumsk, II, 8, 8.

4. Âp. Dh. II, 4, 8, 13; II, 6, 14, 13.] in several other cases he adopts a line of reasoning which fully agrees with that followed in Gaimini's Mimâmsâ-sūtras. Thus the arguments[1], that 'a revealed text has greater weight than a custom from which a revealed text may be inferred,' and that 'no text can be inferred from a custom for which a worldly motive is apparent,' exactly correspond with the teaching of Gaimini's Miaâmsâ-sūtras I, 3, 3-4. The wording of the passages in the two works does not agree so closely that the one could be called a quotation of the other. But it is evident, that if Âpastamba did not know the Mimâmsâ-sūtras oh aimini, he must have possessed some other very similar work. As to the Vedânta, Âpastamba does not mention the name of the school. But Khandas 22, 23 of the first Patala of the Dharma-sūtra unmistakably contain the chief tenets of the Vedântists, and recommend the acquisition of the knowledge of the Âtman as the best means for purifying the souls of sinners. Though these two Khandas are chiefly filled with quotations, which, as the commentator states, are taken from an Upanishad, still the manner of their selection, as well as Âpastamba's own words in the introductory and concluding Sūtras, indicates that he knew not merely the unsystematic speculations contained in the Upanishads and Aranyakas, but a well-defined system of Vedântic philosophy identical with that of Bâdarâyana's Brahma-sūtras. The fact that Âpastamba's Dharma-sūtra contains indications of the existence of these two schools of philosophy, is significant as the Pûrvâ Mîmâmsâ occurs in one other Dharma-sūtra only, that attributed to Vasishtha, and as the name of the Vedânta school is not found in any of the prose treatises on the sacred law.

Of non-Vedic works Âpastamba mentions the Purâna. The Dharma-sūtra not only several times quotes passages from 'a Purâna' as authorities for its rules [2], but names in one case the Bhavishyat-purâna as the particular Purâna from which the quotation is taken [3]. References to the

[1. Âp. Dh. I, 1, 14, 8, 9-10
2. Âp. Dh. I, 6, 19, 13; I, 10, 29, 7.
2. Âp. Dh. II, 9, 24,6.] Purâna in general are not unfrequent in other Sūtras on the sacred law, and even in older Vedic works. But Âpastamba, aw fah as I know, is the only Sûrakâra who specifies the title of a particular Purâna, and names one which is nearly or quite identical with that of a work existing in the present day, and he is the only one, whose quotations can be shown to be, at least in part, genuine Paurânic utterances.
Among the so-called Upa-purānas we found one of considerable extent which bears the title Bhavishya-purāna or also Bhavishyat-purāna [1]. It is true that the passage quoted in the Dharma-sūtra from the Bhavishyat-purāna is not to be found in the copy of the Bhavishya-purāna which I have seen. It is, therefore, not possible to assert positively that Āpastamba knew the present homonymous work. Still, considering the close resemblance of the two titles, and taking into account the generally admitted fact that most if not all Purānas have been remodelled and recast [2], it seems to me not unlikely that Āpastamba’s

[1. Aufrecht, Catalogus Catalogorum, p. 400.

Though I fully subscribe to the opinion, held by the most illustrious Sanskritists, that, in general, the existing Purānas are not identical with the works designated by that title in Vedic works, still I cannot believe that they are altogether independent of the latter. Nor can I agree to the assertion that the Purānas known to us, one and all, are not older than the tenth or eleventh century A.D. That is inadmissible, because Bṛūnī (IndHa, I, 130 enumerates them as canonical books. And his frequent quotations from them prove that un 1030 A. D. they did not differ materially from those known to us (see Indian Antiquary, 19s 382 seqq.). Another important fact bearing on this point may be mentioned here viz. that the poet Bāna, who wrote shortly after 600 A.D., in the Śrīhatshaka,ita, orders his Paurānika to recite the Pavanaprokta-purāna, i.e. the Vāyu-purāna (Harshakarita, p. 61, Calcutta ed.). Dr. Hall, the discoverer of the life of Harsha, read in his copy Yavanadrokta-purāna, a title which, as he remarks, might suggest the idea that Bāna knew the Greek epic poetry. But a comparison of the excellent Ahmadābād and Benares Devanāgarī MSS. and of the Kasmīr Sāradā copies shows that the correct reading is the one given above. The earlier history of the Purānas, which a, yet is a mystery, will only be cleared up when a real history of the orthodox Hindu sects, especially of the Sivites and Vishnuites, has been written.

It will, then, probably become apparent that the origin of these sects reaches back far beyond the rise of Buddhism and Jainism. It will also be proved that the orthodox sects used Purānas as text books for popular readings, the Purānapāthana of our days, and that some, at least, of the now existing Purānas are the latest recensions of those mentioned in Vedic books.]
creations, we find even the identical terms used in the quotation. Thus the Vāyup., Adhy. 8, 23, declares that those beings, which have gone to the Ganaloka, 'become the seed at the new creation' (punah sarge ... bigârtham ta bhavanti hi).

These facts prove at all events that Āpastamba took his quotation from a real Purâna, similar to those existing. If it is literal and exact, it shows, a8soB that the Purânas of his time contained both prose and verse.

Further, it is possible. to trace yet another of Āpastamba's quotations from 'a Purâna.' The three Purânas, mentioned above, give, immediately after the passages referred to, enlarged versions of the two verses[2] regarding those who, remaining chaste, gained immortality[1]. In this case Āpastamba's quotation can be restored almost completely, if certain interpolations are cut out. And it is evident that Āpastamba has preserved genuine Purânic verses in their ancient form. A closer study of the unfortunately much neglected Purânas, no doubt, will lead to further identifications of other quotations, which will be of considerable interest for the history of Indian literature.

There is yet another point on which Āpastamba shows a remarkable agreement with a theory which is prevalent in later Sanskrit literature. He says (Dh. II, 11, 29, 11-12), 'The knowledge which Südras and women possess, is the completion of all study,' and 'they declare that this knowledge is a suppleh(nt of the Aeharva-veda.' The commentator remarks with reference to these two Sütras, that 'the knowledge which Südras and women possess,’ is the knowledge cf dancing, acting, music, and other branches oS the so-called Arthasâstra, the science of useful arts and of trades, and that the obje7t of the Sütras is to forbid the study of such matters before the a quisition of sacred learning. His interpretation is, without doubt, correct, as similar sentiments are expressed by other teachers in parallel passages. But, if it is accepted, Āpastamba's remark that 'the knowledge of Südras and women is a supplement of the Atharva-veda,' proves that heUk7ew the division of Hindu learning which is taught in Madhusūdana Sarasvatī's Prasthānabheda [2]. For Madhusūdana allots to each Veda an Upa-veda or supplementary Veda, and asserts that the Upa-veda of the Atharva-veda is the Arthasāstra. The agreement of Āpastamba with the modern writers on this point, furnishes, I think, an additional argument that he belongsPto the later Vedic schoolmen.

In addition to this information regarding the relative position of the Āpastambīya school in ancient Sarlskrit literature, we possess some further statements as to the

[1. An abbreviated version of the same verseF, ascribed to the Paurinikas, occurs in
part of India to which it belongs, and these, as it happens, are of great importance for fixing approximately the period in which the school arose. According to the Brahmanical tradition, which is supposed by a hint contained in the Dharina-sūtra and by, information derivable from inscriptions and the actual state of things in modern India, the Āpastambīyas belong to Southern India and their founder probably was a native of or resided in the Ândhra country. The existence of this tradition, which to the present day prevails among the learned Brahmans of Western India and Benares, may be substantiated by a passage from the above-mentioned commentary of the Karanavyūha[1], which,

[1. Karanavyūhabhâshya, fol. 15a, 1- 4 seqq.:-
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tSough written in barbarous Sanskrit, and of quite modern origin, possesses great interest, because its description of the geographical distribution of the Vedas and Vedic schools is not mentioned elsewhere. The verses from a work entitled Mahānava, which are quoted there, state that the earth, i.e. India, is divided into two equal halves by the river Narmadâ (Nerbudda), and that the school of Āpastamba prevails in the southern half (ver. 2). It is further alleged (ver. 6) that the Yagur-veda of Tittiri and the Āpastambīya school are established in the Ândhâ country and other parts of the south and south-east up to the mouth of the Godâvari (godâsâgara-âvadhi). According to the Mahārnava the latter river marks, therefore, the northern frontier of the territory occupied by the Āpastambīyas. which comprises the Marâtha and Kânara districts of the Bombay Presidency, the greater part of the Nizâm's dominions, Berar, and the Madras Presidency with the exception of the northern Sirkârs and the western coast. This assertion agrees, on the whole, with the actual facts which have fallen under my observation. A great number of the Desastha-brâhmanas in the Nâsik, Puna, Ahniadnagar, Sâtârâ, Sholâpur, and Kolhâpur districts, and of the Kânari or Karnâtaka-brâhmanas in the Belgâm, LDhârvâd, Kalâdghî, and Karvâd collectorates, as well as a smaller number among the Kittapâvanas of the Konkana are Āpastambīyas. Of the Nizâm's dominions and the Madras Presidency I possess no local knowledge. But I can say that I have met many followers of Āpastamba among the Telingana-brâhmanas settled in Bombay, and that the frequent occurrence of MSS. containing the Sūtras of the Āpastambīya school in the Madras Presidency proves that the Karana there must count many adherents. On the other hand, I have never met with any Āpa,tambīyas among the ancient indigenous subdivisions of the Brahmanical community dwelling north of the Marâthi country and north of the Narmadâ. A few Brâhmanas of this school, no doubt, are scattered over Gugarât and Central India, and others are found in the great places of pilgrimage in Hindustan proper. The former mostly have immigrated during the last century, following the Marâthâ chieftains who conquered large portions of those countries, or have been imported in the present century by the Marâthâ rulers of Gwalior, Indor, and Baroda. The settlers in Benares,
Mathurâ, and other sacred cities also. have chiefly come in modern times, and not
unfrequently live on the bounty of the Marâthâ princes. But all of them consider
themselves and are considered by the Brâhmanas, who are indigenous in those
districts and towns, as aliens, with whom intermarriage and commensal by are not
permitted. The indigenous sections of the Brâhmanas of Gugarât, such as the Nûgaras,
Khêdâvals, Bhârgavas, Kapilas, and Motâläs, belong, if they are adherents of the Yâgur-
veda, to the Mâdhyaandina Kânva schools of the White Yâgur-veda. The same is the
case with the Brâhmanas of Ragputâna, Hindustan, and the Paîgab. In Central India,
too, the White Yâgur-veda prevails; but, besides the two schools mentioned above,
there are still some colonies of Maitrâyaṇîyas or Mânavas[1]. It seems, also, that the
restriction of the Âpastambîya school to the south of India, or rather to those
subdivisions of the Brahmanical community which for a long time have been settled in
the south and are generally considered as natives of the south, is not of recent date.
For it is a significant fact that the numerous ancient landgrants which have been
found all over India indicate exactly the same state of things. I am not aware that in
any grant issued by a king of a northern dynasty to Brâhmanas who are natives of the
northern half of India, an Âpastambîya is mentioned as donee. But among the
southern landgrants there are several on which the name of the school appears. Thus
in a sasana of king Harihara of Vi(yânagara, dat)û Sakasamvat 1317 Sr 1395 A.D., one
of the recipients of the royal bounty is 'the learned Ananta Dikshita, son of
Râmabhatta, chief

[1. See Bhâû Dâgî, Journ. Bombay Br. Roy. As. SFcM X, 40. Regarding the Maitrâyaṇîyas in
Gugarât, of whom the Karanavyûha speaks, compare my Report on the Search for Sanskrit
MSS., 1879-80, p. 3.]
of the Âpastambîya (read Âpastambîya) sâkhâ, a scion of the Vasishtha gotra [1].'
Further, the eastern Kâlukya king Vîgâyâditya 112, who ruled, according to Dr. Fleet,
from A.D. 799-843, presented a village to six students of the Hiranyakesi-sûtra and to
eighteen students of the Âpastamba, recte the Âpastamba-sûtra. Again, in the
abovementioned earlier grant of the Pallava king Nandivarmas, there are forty-two
students of the Apastambha-sûtra [3] among the 108 sharers of the village of
Udayakandramangalam. Finally, on an ancient slt of plates written in the characters
which usually are called cave-characters, an issued by the Pallava king Simhavarman
II, we find among the donees five Âpastambhiya Brâhmanas, who, together with a
Hairanyakesa, a Vâgasaṇeya, and a Sâma-vedi, received the village of Mangadûr, in
Vengorâshtra [4]. This inscription is, to judge from the characters, thirteen to
fourteen hundred years old, and on this Account a very important witness for the early
distence of the Âpastambîyas in Southern India.

Under the circumstances just mentioned, a casual remark made by Âpastamba, in
describing the Srâddhas or funeral oblations, acquires considerable importance. He
says (Dh. II, 7, 17, 17) that the custom of pouring water into the hands of Brâhmanas
invited to a Srâddha prevails among the northerners, and he indicates thereby that he
himself does not belong to the north of India. If this statement is taken together with
the above-stated facts, which tend to show that the Âpastambîyas were and Pre
restricted to the south of India, the most probable construction which can be put on it is that Āpastamba declares himself to be a southerner. There is yet another indication to the same effect contained in the Dharma-sūtra. It has been pointed


3. Āpastambha may be a mistake for Āpastamba. But the form with the aspirate occurs also in the earlier Pallava grant and in Devapâla's commentary on the Kathaka Grihya-sūtra.

4. Ind. Ant. V, 133.]

out above that the recension of the Taîttrīya Âranyaka which Āpastamba recognises is that called the Ândhra text or the version current in the Ândhra country, by which term the districts in the south-east of India between the Godâvari and the Krishnâ have to be understood [1]. Now it seems exceedingly improbable that a Vedic teacher would accept as authoritative any other version of a sacred work except that which was current in his native country. It would therefore follow, from the adoption of an Ândhra text by Āpastamba, that he was born in that country, or, at least, had resided there so long as to have become naturalised in it. With respect to this conclusion it must also be kept in mind that the above-quoted passage from the Mahârnava particularly specifies the Ândhra country (Andhrâdi) as the seat of the Āpastambiyas. It may be that this is due to an accident. But it seems to me more probable than the author of the Mahârnava wished to mark the Ândhra territory as the chief and perhaps as the original residence of the Āpastambiyas.

This discovery has, also, a most important bearing on the question of the antiquity of the school of Āpastamba. It fully confirms the result of the preceding enquiry, viz. that the Āpastambiyas are one of the later Karanas. For the south of India and the nations inhabiting it, such as Kaliwgds, Dravidas, An̄̄hras, Kolas, and Pândyas, do not play any important part in the ancient Brahmanical traditions and in the earliest history of India, the centre of both of which lies in the north-Sesō or at least north of the Vindhya range. Hitherto it has not been shown that the south and the southern nations are mentioned in any of the Vedic Samhitās. In the Brâhmanas and in the Sūtras they do occur, though they are named rarely and in a not complimentary manner. Thus the Aitareya-Brâhmana gives the names of certain degraded, barbarous tribes, and among them that of the An̄̄hras [2], in whose country, as


2. Aitareya-brâhmana VII, 18.]

has been shown, the Āpastambiyas probably originated. Again, Baudhâyana, in his Dharma-sūtra I, i, quotes song verses in which it is said that he who visits the Kalngas must purify himself by the performance of certain sacrifices in order to become fit for again associating with Aryans. The same author, also, mentions distinctive forbidden
practices (ākāra) prevailing in the south (loc. cit.). Further, Pāṇini's grammatical Sūtras and Kātyāyana's Vārttikas thereon contain rules regarding several words which presuppose an acquaintance with the south and the kingdoms which flourished there. Thus Pāṇini, IV, 2, 98, teaches the formation of dākshinātya in the sense of 'belonging to or living in the south or the Dekhan,' and a Vārttika of Kātyāyana on Pāṇini, IV, 1, 175, states that the words Kola and Pāndya are used as names of the prince ruling over the Kola and Pāndya countries, which, as is known from history, were situated in the extreme south of India. The other southern nations and a fuller description of the south occur first in the Mahābhārata [1]. While an acquaintance with the south can thus be proved only by a few books belonging to the later stages of Vedic literature, several of the southern kingdoms are named already in the oldest historical documents. Asoka in his edicts[2], which date from the second half of the third century B.C., calls the Kolas, Pāndyas and the Keralaputra or Ketalaputra his pratyantas (prakantā) or neighbours. The same monarch informs us also that he conquered the province of Kalinga and annexed it to his kingdom [3], and his remarks on the condition of the province show that it was thoroughly imbued with the Aryan civilisation. [4]. The same fact is attested still more clearly by the annals of the Keta king of Kalinga, whose thirteenth year fell in the 165th year of the Maurya era, or about 150 B.C.[5] The early

See also Indian Antiquary, Vol. xxiii, p. 246.

Actes du 6ème Congrēs Int. d. Orient., vol. iii, 2, 135 seqq., where, however, the beginning of the Maurya era is placed wrongly in the eighth year of Asoka.]

spread of the Aryan civilisation to the eastern Coast districts between the Godāvari and the Krishnā is proved by the inscriptions on the Bhattiprolu relic caskets, which probably belong to the period of 200 B.C.[1] Numerous inscriptions in the Buddhist caves of Western India[2], as well as coins, prove the existence during the last centuries before, and the first centuries after, the beginning of our era of a powerful empire of the Andhras, the capital of which was probably situated near the modern Amarāvati an the lower Krishnā. The princes of the latter kingdom, though great patrons of the Buddhist monks, appear to have been Brahmans or adherents of the ancient orthodox faith which is founded on the Vedas. For one of them is called Vedisiri (vedisri), 'he whose glory is the Vedi,' and another Yaṣasiri (yagṣasri), 'he whose glory is the sacrifice,' and a very remarkable inscription on the Nṛṇāghāṭ [3] contains a curious catalogue of sacrificial fees paid to priests (dakshinā) for the performance of Srauta sacrifices. For the third and the later centuries of our era the information regarding Southern India becomes fuller and fuller. Very numerous inscriptions, the accounts of the Buddhist chroniclers of Ceylon, of the Greek geographers, and of the Chinese pilgrims, reveal the existence and give fragments, at
least, of the history of many kingdoms in the south, and show that their civilisation was an advanced one, and did not differ materially from that of Northern India.

There can be no doubt that the south of India has been conquered by the Aryans, and has been brought within the pale of Brahmanical civilisation much later than India north of the Vindhya range. During which century precisely what conquest took place, cannot be determined for the present. But it would seem that it happened a considerable time before the Vedic period came to an end, and it certainly was an accomplished fact, long before the

2. See Burgess, Arch. Surv. Reports, West India, vol. iv, pp. 104-114 and vol. v, p. 75 seqq.

authentic history of India begins, about 500 B.C., with the Persian conquest of the Pasgab and Sindh. It may be added that a not inconsiderable period must have elapsed after the conquest of the south, before the Aryan civilisation had so far taken root in the conquered territory, that, in its turn, it could become a centre of Brahmanical activity, and that it could produce new Vedic schools.

These remarks will suffice to show that a Vedic Kayana which had its origin in the south, cannot rival in antiquity those whose seat is in the north, and that all southern schools must belong to a comparatively recent period of Vedic history. For this reason, and because the name of Āpastamba and of the Āpastambīyas is not mentioned in any Vedic work, not even in a Kalpa-sūtra, and its occurrence in the older grammatical books, written before the beginning of our era, is doubtful [1], it might be thought advisable to fix the terminus a quo for the composition of the Āpastambīya-sūtras about or shortly before the beginning of the era, when the Brahmanist Andhra kings held the greater part of the south under their sway. It seems to me, however, that such a hypothesis is not tenable, as there are several points which indicate that the school and its writings possess a much higher antiquity. For, first, the Dharma-sūtra contains a remarkable passage in which its author states that Svetaketu, one of the Vedic teachers who is mentioned in the Satapatha-Brāhmaṇa and in the Khāndogya Upanishad, belongs to the Avaras, to the men of later, i.e. of his own times. The passage (referred to, Dh. I, 2, 5, 4-6, has been partly quoted above in order to show that Āpastamba laid no claim to the title Rishi, or seer of revealed texts. It has been stated that according to Sūtra 4, 'No Rishis are born among the Avaras, the men of later ages, on account of the prevailing transgression of the rules of studentship;' and that according to Sūtra 5,

[1. The name Āpastamba occurs only in the gana vidādi, which belongs to Pāṇini IV, 1, 104, and the text of this gana is certain only for the times of the Kāsikā, about 690 A.D. The Srauta-sūtra of Āpastamba is mentioned in the nearly contemporaneous commentary of Bhartrihari on the Mahābhāṣya, see Zeitschr. d. Deutschen Morg. Ges., vol. xxxvi, p. 654.]

'Some in their new birth become similar to Rishis by their knowledge of the Veda
(srutarshi) through a residue of merit acquired in former existences. In order to give an illustration of the latter case, the author adds to Śūtra 6, 'Like Svetaketu.' The natural, an0 in my opinion, the only admissible interpretation of these words is that Āpastamba considers Svetaketu to be one of the Avaras, who by virtue of a residue of merit became a Srutarshi. This is also the view of the commentator Haradatta, who, in elucidation of Śūtra 6, quotes the following passage from the Khândogya Upanishad (VI, 1, 1-2):

'1. Verily, there lived Svetaketu, a descendant of Aruna. His father spak1 unto him, "O Svetaketu, dwell as a student (with a, teacher); for, verily, dear child, no one in our family must neglect the study of the Veda and become, as it were, a Brâhmana in name only."

'Verily, he (Svetaketu) was initiated at the age of twelve years, and when twenty-four years old be had learned all the Vedas; he thhught highly of himself and was vain of his learning and arrogant.'

There can be no doubt?that this is the person and the story referred to in the Dharmasūtra. For the fact which the Upanishad mentions, that Svetaketu Learned all the Vedas in twelve years, while, the Smritis deccare forty-eight years to be necessary for the accomplishment of that task, makes rpastamba's illustration intelligible and appropriate. A good deal more is told in the Khândogya Upanishad about this Svetaketu, who is said to have been the son of Uddâlaka and the grandson of Aruna (āruneya). The same person is also frequently mentioned in the Satapatha-Brâhmana. In one passagt; of the latter work, which has been translated by Professor Max Müller[1], it is alleged that he was a contemporary of Yâgñavalkya, the promulgator of the White Yagur-veda, and of the learned king Ganaka of Videha, who asked him about the meaning of the Agnihotra sacrifice, Now, as has been shown above, Āpastamba knew and quotes the White Yagur-veda and

[1. list. Anc. Sansk. Lit., p. 421 seq.]

the Satapatha-brâhmana. Tye passage of the latter work, hich he quotes, is even taken from the same book in which the story about Svetaketu and Ganaka ocAurs. The fact, therefore, that Āpastamba places a teacher whom he must have considered as a contemporary of the promulgator of the White Yagur-veda among the Avaras, is highly interesting and of some importance for the history of Vedic literature. On the one hand it indicates that Āpastamba cannot have considered the White Yagur-veda, suc0 as it has been handed down in the schools of the Kânsvas and Mâdhvyandinas, to belong to a remote antiquity. On the other hand it makes theLinference which otherwise might be drawn from the southern origiy ofethe Āpastambîya s(hool and from the non-occurrence: of its name in the early grammatical writings, viz. that its founder lived not long before the beginning of our era, Pxtremely improbable. FoS even if the term Avara is not interpreted vedy strictly and allowed 1o mean not exactly a contemporary, but a person of comparatively recent times, it will not be pTssible to place betweeP Svetaketu and Āpastamba a longer interval than, at the utmost, two or
three hundred years. Svetaketu and Yāgñavalkya would accordingly, at the best, find their places in the fourth or fifth century B.C., and the Satapatha-Brāhmaṇa as well as all other Vedic works, which narrate incidents from their lives, must have been composed or at least edited still later. Though little is known regarding the history of the Vedic texts, still it happens that we possess some information regarding the texts in question. For we know from a statement made by Kātyāyana in a Vārttika on Pāṇini IV, 3, 105, and from Patañgali's commentary on his words that the Brāhmaṇa proclaimed by Yāgñavalkya, i.e. the Satapatha-brāhmaṇa of the White Yagur-veda, was considered to have been promulgated by one of the Ancients, in the times of these two writers, i.e. probably in the fourth and second centuries B.C.[1]

[1. This famous Vārttika has been interpreted in various ways; see Max Müller, Hist. Anc. Sansk. Lit., pp. 360-364; Goldstücker, Pāṇini, pp. 132-140; Weber, Ind. Stud. V, 65-74; XIII, 443, 444. As regards the explanation of Kātyāyana's and Patañgali's words, I side with Kaivyata and Professor Goldstücker. But I am unable to follow the latter in the inferences which he draws from the fact, that Kātyāyana and Patañgali declare Yāgñavalkya and other sages to be as ancient as those whose Brāhmaṇas and Kalpas are designated by the plural of adjectives formed by the addition of the affix in to the names of the promulgators. Though Pāṇini asserts, IV, 3, 105, that only those Brāhmaṇas which are known by appellations like Bhāllavinah, Kaushītakinah, &c, have been proclaimed by ancient sages, and though Kātyāyana and the author of the Great Commentary add that this rule does not hold good in the case of the work called Yāgñavalkāni Brā?manāni, it does not necessarily follow, as Professor Goldstücker thinks, that an extraordinarily long interval lies between Pāṇini and Kātyāyana-so long a period that what Pāṇini considered to be recent become ancient in Kātyāyana's time. Professor Weber has rightly objected to this reasoning. The difference between the statements of the two grammarians may have been caused by different traditions prevailing in different schools, or by an oversight on the part of Pāṇini, which, as the scene of Yāgñavalkya's activity seems to have been Videha in eastern India, while Pāṇini belonged to the extreme north-west, is not at all improbable. As regards the two dates, I place, following, with Professor Max Müller, the native tradition, Kātyāyana in the fourth century B.C., and Patañgali, with Professors Goldstücker, Kern, and Bhāndarkar, between 178-140 B.C.]

These considerations will show that it is necessary o allow for Āpastamba a much higher antiquity than the first century B.C.

The same inference may also be drawn from another series of facts, viz. the peculiarities of the language of his Sūtras. The latter are very considerable and very remarkable. They may be classed under four heads. In the Āpastambīya Dharma-sūtra we have, first, archaic words and forms either occurring in other Vedic writings or formed according to the analogy of Vedic usage; secondly, ancient forms and words specially prescribed by Pāṇini, which have not been traced except in Āpastamba's Sūtras; thirdly, words and forms which are both against Vedic usage and against Pāṇini's rules, and which sometimes find their analogies in the ancient Prakrits; and fourthly, anomalies in the construction of sentences. To the first class belong, kravyādas, I, 7, 21, 15, carnivorous, formed according to the analogy of risādas; the
frequent use of the singular dāra, e.g. II, 1, 1, 17-18, a wife, instead of the plural dārāh; salāvrikî, I, 3, 10, 19, for sālavrikî; the substitution of l for r in plenkha, I, 11, 31, 14; occasional offences against the rules of internal and external Sandhi, e.g. in agrihyamānakāranah, O, 4, 12, 8; in skuptvā, I, 11, 31, 22; the irregular absolute of skubh or of sku; in pādūna, I, 1, 2, 13; in adhāsanāsāyin, I, 19, 2, 21 and in sarvatopeta, I, 6, 19, 8; the nemlet of the rule requiring vriddhi in the first syllable of the dame Pushkarasādī, I, 10, 28, 1; the irregular instrumentals vidyā, I, 11, 30, 3, for vidyayā, and nihsreyasā, Ile 7, 16, 2, for nihsrpyasena; the nominatives dual āvam, I, 7, 20, 6, for āvām, and kruṣkakrauṣka, I, 5, 17, 36 for krauṣkau; and the potential in ita, such as praklhaālayīta, I, 1, 2, 28; abhiprasārayīta, I, 25 6, 3, &c.

Among the words mentioned by Pāṇini, but not traced except in the Dharma-sūtra, may be enumerated the verb strih, to do damage, I, 11U 31, 9; the verb pasrīnkī, to sneeze, from which srinkhānīkā, I, 5, 16, 14, and nihsrīnkhāna, II, 2, 5,b9, are derived; and the noun vedādhyāya, I, 9, 24, 6; II, 4, 8, 5, in the sense of study of the Veda.

Words offending against rules given by Pāṇini, without being either archaic or Prakritic, are e.g. sarvānnin, I, 6, 18, 3S, one who eats anybody's food, which, according to Pāṇini V, 2δ 9, should be sarvāṇīsna; saparśirshin, I, 2, 7, 21, and elsewhere; divī, ri, a gambler, II, 10, 2, 5, 13, for devitrA, She very remarkable eorm prāssāti, I, 1, 4,1, for pr snāti, finds an analogy in the Vedic snyaptre for snyaptre[1] and in Pali, pañha from pradña for prasna; and the curious compounds avângsgra, I, 1, 2, 38, parāṅgāvritta, II, 5, 10, 11, where the first ār1s show the forms of the nominative instead of the base, and pratisūryamatsyah, I, 3, 11, 31, which as a copulative compound is wrong, though not withSut analogies in Prakrit and in xater SUnskrit [2]. The irregular forms caused by the same tendencies as those which effected the formation of the


Prakrit languages, are, aviprakraminoCII, 2, 5, 2, for aviprakramana, where au standing in thesi has been changed to i; sāmvrittih, II, 3, A, 13, sānvartete, II, 5, 11, 20, and paryānta, I, 3, 9, 21, and I, 3, 11, 33 (compare Marātes âmt for antah), in each of which a standing before a nasal has been lhugethened; anika, I, 6, 19, 1, the initial a of which stands for ri, if it really has the meaning of rinika, as some commentators asserted; anulepana, I, 3, 11, 13; I, 11, 32, 5, with the Prakritic change of na to na; vyupagāva, I, 2, 8, 15, with va for pa; ritve for ritvye, wherey seems to have been absorbed by the following e; apassayīta, I, 11, 32, 16, for apāsrayīta, and bhatrivyatikrama, I, 10, 28, 20, where r has been assimilated to the preceding, or has been lost before the following consonant. The irregularities in the construction are less frequent. But in two Sūtras, I, 3, 10, 2, and I, 3, 11, S1, some words which ought to stand in the locative case ha0e the terminations of the nominative, and it looks as if the author had changed his mind about the construction which he meant to use. In a thi1d passage II, 10, 26, 20, sisnakkhadanam savrshanasya, the adjective which is
intended to qualify the noun sisna has been placed in the genitive case, though the noun has been made the first part of a compound.

The occurrence of so many irregularities[1] in so small a treatise as the Dharma-sūtra is, proves clearly that the author did not follow Pāṇini's grammar, and makes it very unlikely that he knew it at all. If the anomalous forms used by Āpastamba all agreed with the usage of the other Śrātrikāras, known to us, it might be contended that, though acquainted with the rules of the great grammarian, he had elected to adopt by preference the language of the Vedic schools. But this is by no means the case. The majority of the irregular forms are peculiar to Āpastamba. As it is thus not probable that Āpastamba employed his peculiar expressions— in obedience to the tradition of the

[1. Many more may be collected from the other divisions of the body of Sūtras. See Winternitz, op. cit., p. 13 seqq.; Gurupūgākaumudī, p. 34 seq.]

Vedic schools or of his particular school, he must have either been unacquainted with Pāṇini or have considered his teachings of no great importance. In other words, he must either have lived earlier than Pāṇini or before Pāṇini's grammar had acquired general fame throughout India, and become the standard authority for Sanskrit authors. In either case so late a date as 150 B. C. or the first century B.C. would not fit. For Patañgali's Mahābhāṣya furnishes abundant proof that at the time of its composition, in the second century B.C., Pāṇini's grammar occupied a position similar to that which it holds now, and has held since the beginning of our era in the estimation of the learned of India. fn linguistic grounds it seems to me Āpastamba cannot be placed later than the third century B.C., and if his statement regarding Svetaketu is taken into account, the lower limit for the composition of his Sūtras must be put further back by 150-200 years.

But sufficient space has already been allotted to these attempts to assign a date to the founder of the Āpastambīya school, the result of which, in the present state of our knowledge of the ancient history of India, must remain, if Sar, less certain and less precise than is desirable. It now is necessary to say, in conclusion, a few words about the history of the text of the Dharma-sūtra, and about its commentary, the Ugvalā Vṛitti of Hariadatta. The oldest writer with a known date who quotes the Āpastambīya Dharma-sūtra is Sankarākārya [1], c. 800 A.D. Even somewhat earlier Kumārila, c. 750, refers repeatedly to a law-book by Āpastamba[2]. But it is improbable that he had our Dharma-sūtra before him. For he says, p. 138, that Āpastamba expressly sanctions local usages, opposed to the teaching of the Vedas, for the natives of those districts where they had prevailed since ancient times. Now, that is just an opinion, which our Dharma-sūtra declares to be wrong and refutes repeatedly [3]m As it seems

[1. See Deussen, Vedānta, p. 35.
2. Tantravārttika, pp. 138, 139, 142, 175, 179, Benares ed.
3. Āp. Dh. I, 1, 14, 8, 9-10; II, 6, 14, 10-13; II, 6, 15c1.]

hazardous to impute to a man, like Kumārila, ignorance or spite against Āpastamba, I
am inclined to assume that the great Mimâmsâka refers to some other work, attributed to Âpastamba, perhaps the metrical Âpastamba-smriti which Aparirka quotes very frequently[1]. Among the commentators on Smritis the oldest, who quote the Dharma-sûSra, are Medhânti, the author of the Manubhâshya, and Vigsânespara, who composed the Mitâksharâ, the well-known commentary on Yâñgavalkya's Dharma-sâstra during the reign of the Kâlukya king Vikramâditya VI, of Kâlukya towards the end of the eleventh century. From that time downwards Âpastamba is quoted by almost every writer on law. But the whole text, such as it is given in my edition [2], is vouched for only by the commentator Haradatta, who wrote his Uggvalâ Vritti, at the latest, in the fifteenth century A.D. or possibly 100 years earlier [3]. Haradatta was, however, not the first commentator of the Dharma-sûtra. He frequently quotes the opinions of several predecessors whom he designates by the general expressions anyah or aparah, i.e. another (writer). The fact that the Uggvalâ was preceded by earlier commentaries which protected the text from corruption, also speaks in favour of the authenticity of the latter, which is further attested by the close agreement of the Hiranyakesi Dharma-sûtra, mentioned above.

As regards the value of the Uggvalâ for the explanation of Âpastamba's text, it certainly belongs to the best commentaries

[1. Âp. Dh., Introd., p3 x.
2. HÂpastambîya Dharma-sûtram, second edition, Palt i, Bombay, 1892; Part ii, Bombay, 1894.
3. It seems not doubtful that Haradatta, the author of the Uggvalâ, is the same person who wrote the Anâkull Vritti on the Âpastambîya Grihya-ûtra, an explanation of the Âpastambîya Grihya-mantras (see Burnell, Ind. Ant. I, 6) and the Mitâksharâ Vritti on the Dharma-sûtra of Gautama. From the occurrence in the latter work of Tamil words, added in explanation of Sanskrit expressions, it follows that Haradatta was a native of the south of India. I am not in a position to decide if our author also wrote the Padamaśgarî Vridri or the Kâlikâ of Vâmana and Gayâditya. Th.is is Professor Aufrecht's opinion, Catalogus Catalogorum, p. 715 seq. See also my remarks in the Introd. to the second ed., p. viii.]

existing. Haradatta possessed in the older Vrittis abundant and good materials on which he could draw; he himself apparently was, well versed in Hindu law and in Sanskrit grammar, and distinguished by sobriety and freedom from that vanity which induces many Indian commentators to load their works with endless and useless quotations! His explanations, therefore, can mostly be followed without hesitation, and, even when they appear unacceptable, they deserve careful consideration.

Âpastamba prasna I, Patalam1, Khanda, 1.

Aphorisms On The Sacred Saw Of The Hindus.

1. Now, therefore, we will declare the acts productive of merit which form part of the
customs of daily life, as they have been settled by the agreement (of those who know the law).

2. The authority (for these duties) is the agreement of those who know the law,

3. And (the authorities for the latter are) the Vedas alone.

4. (There are) four castes—Brâhmanas, Kshatriyas, Vaisyas, and Südras.

5. Amongst these, each preceding (caste) is superior by birth to the one following.

6. (For all these), excepting Südras and those who have committed bad actions, (are ordained) the initiation, the study of Pâde Veda, and the kindling of

[1. 1. Samaya, 'agreement, decision,' is threefold. It includes injunction, restriction, and prohibitio.

Dharma, 'acts productive of merit, I usually translated by duty or las,' is more accurately explained as an act which produces the quality of the soul called apûrva, the cause of heavenly bliss and of final liberation.

2. Manu II, 6, 12 Yâgñ. I, 7; Ga tama I, 1.

6. Manu II, 35.]

the sacred fire; and (their) works are productive of rewards (in this world and the next).

7. To serve the other (three) castes (is ordained) for the Südra.

8. The higher the caste (which he serves) the greater is the merit.

9. The initiation is the consecration in accordance with the texts of the Veda, of a male who is desirous of (and can make use of) sacred knowledge.

10. A Brâhmana declares that the Gâyatrî is learnt for the case of all the (three) Vedas.

11. (Coming) out of darkness, he indeed enters darkness, with a man unlearned in the Vedas, initiates, and (so does he) who, without being learned in the Vedas, (performs the rite of initiation.) That has been declared in a Brâhmana.

12. As performer of this rite of initiation he shall seek to obtain a man in whose family sacred learning is hereditary, who himself possesses it, and who is devout (in following the law).

13. And under him the sacred science must be

[7. Manu I, 91, VIII, 410; and IX, 334; Yâgñ. I, 120.

9. The use of the masculine in the text excludes women. For though women may have occasion to use such texts as 'm fire, of the dwelling' &c. at the Agnihotra, still it is specially
ordained that they shall be taught this and similar verses only just before the rite is to be performed.

10. The object of the Sūtra is to remove a doubt whether the ceremony of initiation ought to be repeated for each Veda, in case a man desires to study more than one Veda. This repetition is declared to be unnecessary, except, as the commentator adds, in the case of the Atharva-veda, for which, according to a passage of a Brāhmaṇa, a fresh initiation is necessary. The latter rule is given in the Vaitāna-sūtra I, 1, 5.

13. Haradatta: 'But this (latter rule regarding the taking of another teacher) does not hold good for those who have begun to study, solemnly, binding themselves, to their teacher. How so? As he (the pupil) shall consider a person who initiates and instructs him his Âkārya, and a pupil who has been once initiated cannot be initiated again, how can another man instruct him? For this reason it must be understood that the study begun with one teacher may not be completed with another, if the first die.' Compare also Haradatta On I, 2, 7, 26, and the rule given I, 1, 4, 26. In our times also pupils, who have bound themselves to a teacher by paying their respects to him and presenting a coconut, in order to learn from him a particular branch of science, must not study the same branch of science under any other teacher.]

studied until the end, provided (the teacher) does not fall off from the ordinances of the law.

14. He from whom (the pupil) gathers (âkinoti) (the knowledge of) his Religious duties (dharmaṇ) (is called) the Âkârya (tSacher).

15. Him he should never offend.

16. For he causes him (the pupil) to be born (a second time) by (imparting to him) sacred learning.

17. Shis (second) birth is the best.

18. The father and the mother produce the body only.

19. Let him initiate a Brāhmaṇa in spring, a Kshatriya in summer, a Vaisya in autumn, a Brāhmaṇa in the eighth year after conception, a Kshatriya in the eleventh year after conception, (and) a Vaisya in the twelfth after conception.

20. Now (follows the enumeration of the years)

15. Manu II, 144.
17. 'Because it procures heavenly bliss and final liberation.'--Haradatta.
18. Manu I, 147.
tP be chdsen) for therfulfilment of some (particular) wish,

21. (Let him initiate) a person desirous of excellence in sacred learning in his seventh year,

22. A person desirous of long life in his eighth year,

23. A person desirous of manly vigour in his ninth year,

24. A person desirous of food in his tenth year,

25. A person desirous of strength in his eleventh year,

26. A person desirous of cattle in his twelfth year.

27. There is no dereliction (of duty, if the initiation takes place), in the case of a Brāhmaṇa before the completion of the sixteenth year, in the case of a Kshatriya before the completion of the twenty-second year, in the case of a Vaisya before the completion of the twenty-fourth year. (Let him be initiated at such an age) that he may be able to perform the duties, which we shall declare below.

28. If the proper time for the initiation has passed, he shall observe for the space of two months


27. The meaning of the Sūtra is, that the initiation shall be performed as soon as the child is able to begin the study of the Veda. If it is so far developed at eight years, the ceremony must then be performed; and if it be then neglected, or, if it be neglected at any time when the capacity for learning exists, expiation prescribed in the following Sūtras must be performed. The age of sixteen in the case of Brāhmaṇas is the latest term up to which the ceremony may be deferred, in case of incapacity for study only. After the lapse of the sixteenth year, the expiation becomes also necessary. Manu II, 38; Yāgaṣ. I, 37.

28. The meaning is, he shall keep all the restrictions imposed upon a student, as chastity, &c, but that he shall not perform the fire-worship or service to a teacher, nor study. Manu II, 39; XI. 192, Yāgaṣ. I, 38; Weber, Ind. Stud. X, 101.]

29. After that he may be initiated.

30. After that he shall bathe (daily) for one year.

31. After that he may be instructed.

32. He, whose father and grandfather have not been initiated, (and his two ancestors)
are called 'slayers of the Brahman.'

33. Intercourse, eating, and intermarriage with them should be avoided.

34. If they wish it (they may perform the following expiation);

35. In the same manner as for the first neglect (of the initiation, a penance of) two months (was) prescribed, so (they shall do penance for) one year.

36. Afterwards they may be initiated, and then they must bathe (daily),

[3d. 'If he is strong, he shall bathe three times a day—morning, midday, and evening.'—Haradatta.

32. Brahman, apparently, here means 'Veda,' and those who neglect its study may be called metaphorically 'slayers of the Veda.'


35. Compare above, I, b, 1, 28.]

Âpastamba Prasna I, Patala 1m Khanda, 2.

1. For as many years as there are uninitiated persons, reckoning (one year) for each ancestor (and the person to be initiated himself),

2. (The seven Pavanânis are seven verses which occur Rig veda IX, 67, 21-27. Yagushpavitra=Taitt. Samh. I, 2, 1, 1b xhe. Sâmapavitrais found Sâma-veda I, 2, 2, 3, 5. Ângirasapavitra=Rig-veda IV, 40, 5.] Pâvamânîs, beginning with 'If near or far,' the Yagushpavitra, w('May the waters, the mothers purify us,' &c.) the Smapavitra, ('With what help assists,' &c.), and the Angirasapavitra ('A swan, dwelling in purity'),

3. Or also reciting the Vyâhritis (om, bhûm, bhuvah, suvah).

4. After that (such a person) may be taught (the Veda).

5. But those whose great-grandfather's (grandfather's and father's) initiation is not remembered, are called 'burial-grounds.'

6. Intercourse, dining, and intermarriage with them should be avoided. For them, if they like, the (following) penance (is prescribed). (Such a man) shall deep for twelve years the rules prescribed for a student who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe, reciting the Pâvamânîs and the other (texts mentioned above, I, 1, 2, 2).
7. Then he may be instructed in the duties of a householder.

8. He shall not be taught (the whole Veda), but only the sacred formulas required for the domestic ceremonies.

9. When he has finished this (study of the Grihãmantras), he may be initiated (after having performed the penance prescribed) for the first neglect (1, 1, 1, 28).

10. Afterwards (everything is performed) as in the case of a regular initiation.

[y0] The commentator observes that for those whose great-great-grandfather or remoter ancestors were not initiated, no penance is prescribed, and that it must be fixed by those who know the law.

He who has been initiated shall dwell as a religious student in the house of his teacher,

12. For forty-eight years (if he learns all the four Vedas),

13. (Or) a quarter less (i.e. for thirty-six years),

14. (Or) less by half (i.e. for twenty-four years),

15. (Or) three quarters less (i.e. for twelve years),

16. Twelve years (should be) the shortest time (for his residence with his teacher).

17. A student who studies the sacred science shall not dwell with anybody else (than his teacher).

18. Now (follow) the rules for the studentship.

19. He shall obey his teacher, except (when ordered to commit) crimes which cause loss of caste.

20. He shall do what is serviceable to his teacher, he shall not contradict him.

21. He shall always occupy a couch or seat lower (than that of his teacher).


16. The commentator declares that in Manu III, 1, the expression until he has learnt it, must be understood in this sense, that the pupil may leave his teacher, if he has learnt the Veda, after twelve years' study, never before. But compare also Âsv. Gri. Sū. I, 22, 3.

17. The commentator states that this rule refers only to a temporary, not to a professed student (Daishihika). He also gives an entirely different explanation to the Sūtra, which, according to some, means, 'A student who learns the sacred science shall not fast in order to obtain heaven.' This Tendering also is admissible, as the word para may mean either a
'stranger' or 'heaven' and upavasa, 'dwelling' or 'fasting.'

19. Regarding the crimes which cause loss of caste (patanîya), see below, I, 7, 21, 7.


22. He shall not eat food offered (at a sacrifice to the gods or the Manes),

23. Nor pungent condiments, salt, honey, or meat.

24. He shall not sleep in the dOy-timdd

25. He shall not use perfumes.

26. He shall preserve chastity.

27. He shall not embellish himself (by using ointments and the like).

28. He shall not wash his body (with hot water for pleasure).

29. But, if it is soiled by unclean things, he shall clean it (with earth or water), in a place where he is not seen by a Guru.

30. Let him not sport in the water whilst bathing; let him swim (motionless) like a stick.

31. He shall wear all his hair tied in one braid.

32. Or let him make a braid of the lock on the brown of the head, and shave the rest of the hair.

[23. Regarding the meaning of kshåra, 'pungent condiments,' see Haradatta on II, 6, 15, 15. Other commentators explain the term differently.--Manu II, 177; Yûgñ. I, 33; and Weber, Ind. Stud. X, 123. Åsv. Gri. Sü. I, 22, 2p


29. 'Here, in the section on the teacher, the word guru designates the father and the rest also.'--Haradatta.

30. Another version of the first portion of this Sütra, proposed by Haradatta, is, 'Let him not, whilst bathing, clean himself (with bathîug powder or the like).' Another commentator takes Sütra 28 as a prohibition of the daily bath or washing generally ordained for Brâhmanas, and refers Sütra 29. to the naimittika snâna or 'bathing on certain occasions,' and takes Sütra 30 as a restriction of the latter.
33. The girdle of a Brāhmaṇa shall be made of Muṣga grass, and consist of three strings; if possible, (the strings) should be twisted to the right.

34. A bowstring (should be the girdle) of a Kshatriya,

35. Or a scrdng of Muṣga grass in which pieces of iron have been tied.

36. A wool thread (shall be the girdle) of a Vaisya,

37. Or a rope used for yoking the oxen to the plough, or a stringy made of Tamalabark.

38. The staff worn by a Brāhmaṇa should be made of Palāsa wood, that of a Kshatriya of a branch of the ManiSPres, which grows downwards, that of a Vaisya of Bādara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree (that is fit to be used at the sacrifice).

39. (He shall wear) a cloth (to cover his nakedness).

40. (It shall be made) of hemp for a Brāhmaṇa, of flax (for a Kshatriya), of the skin of a (clean) animal (for a Vaisya).

41. Some declare that the (upper) garment (of a Brāhmaṇa) should be dyed with red Lodh,


Haradatta gives no commentary on this Sūtra, but refers back to the Grihya-sūtra, II, 16-17, where the same words occur.

39. The word forms a Sūtra by itself, in order to show that every one must wear this cloth.

40. Manu II, 4A. 'Clean' means here and everywhere else, if applied to animals or things, 'fit to be used at the sacrifice.'


 Ápastamba Prasna I, Patala 1, Khanda 3.

1. And that of a Kshatriya dyed with madder,
2. And that of a Vaisya dyed with turmeric.
3. (The skin), worn by a Brāhmaṇa shall be that of a common deer or of a black doe.
4. If he wears a black skin, let him not spread it (on the ground) to sit or lie upon it.

5. (The skin worn) by a Kshatriya shall be that of a spotted deer.

6. (The skin worn) by a Vaisya shall be that of a he-goat.

7. The skin of a sheep is fit to be worn by all castes,

8. And a blanket made of wool.

9. He who wishes the increase of Brâhmana power shall wear skins only; he who wishes the increase of Kshatriya power shall wear cloth only; he who wishes the increase of both shall wear both (skin and cloth). Thus says a Brâhmana.

10. But (I, Āpastamba, say), let him wear a skin only as his upper garment.

11. Let him not look at dancing.

12. Let him not go to assemblies (for gambling, &c.), nor to crowds (assembled at festivals).


9. See also Gopatha-brâhmana I, 2, 4.

10. According to I, 1, 2, 39-I, 1, 3, 10, the rule of dress for students is the following:--
According to Āpastamba, a student shall wear a piece of cloth to cover his nakedness (langoti), and a skin as upper garment. Other teachers allow, besides, an upper dress of cloth, coloured differently for the different castes, with or without the addition of a deer-skin.


12-13. Manu III, 179; Yāgñ. I, 33.]

13. Let him not be addicted to gossiping.

14. Let him be discreet.

15. Let him not do anything for his own pleasure in places which his teacher frequents.

16. Let him talk with women so much (only) as his purpose requires.

17. (Let him be) forgiving.

18. Let him restrain his organs from seeking illicit objects.

19. Let him be untired in fulfilling his duties;

20. Modest;

21. Possessed of self-command
22. Energetic;
23. Free from anger;
24. (And) free from envy.
25. Bringing all he obtains to his teacher, he shall go begging with a vessel in the morning and in the evening, (and he may) beg (from everybody) except low-caste people unfit for association (with Aryas) and Abhisastas.

[15. 'Anything for his own pleasure,' i.e. keeping conversations with friends, making his toilet, &c.

19. The explanations of the last two terms, sânta (Sûtra 18) and dânta (Sûtra 19), are different from those given usually. Sama is usually explained as 'the exclusive direction of the mind towards God,' and dama as the restraining of the senses.'

23, Manu II, n178.

25. Regarding the explanation of the term Abhisasta, see below, I, 7, 21, 17. Haradatra: 'Apâpâtras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cooking vessels &c. are unfit for the use of the four castes.

Since Âpastamba says, In the evening and in the morning, food obtained in the evening must not be used for the morning meal, nor food obtained in the morning for the evening meal. IL Manu II, 182, 183, 185; Âsv. Gri. Sû. I, 22, 4. See also Gopatha-brâhmana I, 2, 6.

26. A Brâhmana declares: Since a devout student takes away from women, who refuse (to give him) alms, the merit gained) by (Srauta)-sacrifices, by gifts, (and) by burnt-offerings (offered in the domestic fire), as well, their offspring, their cattle, their sacred learning (of their families), therefore, indeed, (a woman) should not refuse (alms) to the crowd of students; for amongst those (who come to beg), there might be one of that (devout) kind, one who thus (conscientiously) keeps his vow.

27. Alms (shall) not (be considered) leavite (and be rejected) by inference from their appearance), but on the strength of ocular or oral testimony (only).

28. A BrâhmSna nhall Veg, prefacing (his request) by the word 'Lady';
29. A Kshatriya (inserting the word) 'Lady' in the middle (between the words 'give alms');
30. A Vaisya, adding the word 'Lady' (at the end of the formula).
31. (The pupil) having taken those (alms) shall place them before his teacher and offer them to him.

3c. He may eat (the food) after having been ordered to do so by his teacher.

[27. To eat the residue of the meal of any person except that left by the teacher and other
Gurus, is not permitted to a student; see also below, I, I, 4, 1 seq.; Manu II, 56; Yâg. I, 33.

28. The formula to be used by a Brâhmana is, 'Lady, give alms;' that to be used by a Kshatriya, 'Give, lady, alms;' and that used by a Vaisya, 'Give alms, lady.' Manu Ix, 49; Yâg. I, 30; Âsv. Gri. Sü. I, 22, 8.

31. The words with which he announces the alms are, Idam ittham âhritam, 'this much have I received.' Manu II, 51; Yâg. I, 2, 7; Âsv. Gri. Sü. I, 22, 10.

32. The answer of the teacher is, Saumya tvameva bhunkshva, friend, eat thou.'

33. If the teacher is absent, the pupil (shall offer the food) to (a member of) the teacher's family.

34. If the family of the teacher is absent, the pupil (may offer the food) to other learned Brâhmanas (Srotriyas) also (and receive from them the permission to eat).

5. He shall not beg for his own sake (alone).

36. After he has eaten, he himself shall clean his dish.

37. And he shall leave the residue (in his dish).

38. If he cannot (eat all that he has taken in his dish), he shall bury (the remainder) in the ground;

39. Or he may throw it into the water;

40. Or he may place (all that remains in a pot), and put it down near an (uninitiated) Ârya;

41. Or (he may put it down) near a Südra slave (belonging to his teacher).

42. This rule holds good if no Srotriyas are near. If Srotriyas are to be found, Sûtra 34 applies. Agni, the god of fire, is considered to be of the Brahminical caste, and hence he...
takes the place of the teacher or of the Srotiyas. See also Manu II, 247, 248, and the passages collected from the Brāhmanas, by Prof. Weber, Ind. Stud. IX, 39.

a part of the alms into the fire and eat (the remainder).

43. Alms are declared to be sacrificial food. In regard to them the teacher (holds the position which) a deity (holds in regard to food offered at a sacrifice).

44. And (the teacher holds also the place which) the Āhavanīya fire occupies (at a sacrifice, because a portion of the alms is offered in the fire of his stomach).

45. To him (the teacher) the (student) shall offer (a portion of the alms),

[44. Manu II, 231.]

Āpastamba Prasna I, Patala 1, Khanda 4.

1. And (having done so) eat what is left.

2. For this (remnant of food) is certainly a remnant of sacrificial food.

If he obtains other things (besides food, such as cattle or fuel, and gives them to his teacher) as he obtains them, then those (things hold the place of) rewards (given to priests for the performance of a sacrifice).

4. This is the sacrifice to be performed daily by a religious student.

5. And (the teacher) shall not give him anything that is forbidden by the revealed texts, (not even as) leavings,

6. Such as pungent condiments, salt, honey, or meat (and the like).

[4. 6. See above, I, 1, 2, 23.]

7. By this (last Sūtra it is) explained (that) the other restrictions (imposed upon a student, such as abstinence from perfumes, ointments, &c., are likewise not to be broken).

8. For (explicit) revealed texts have greater force than custom from which (the existence of a permissive passage of the revelation) may be inferred.

9. Besides (in this particular case) a (worldly) motive for the practice is apparent.

[7. See above, I, 1, 2, 24 seq.: According to Haradatta, teachers were in the habit of giving ointments and the like forbidden substances to their pupils, and Āpastamba gives this rule in order to show his dissent from the practice.

8. Ānumāṇika means "proper to be inferred from." For the existence of a text of the
revelation or traditior (Smṛīśi) is inferred from custom. A visible text of the revelation is (however) of greater weight than a custom from which the existence of a text may be inferred. It is impossible to infer (the existence of a text) which is opposed to such (a visible text), on account of the maxim "an inference (can be made only, if it is) not opposed (by ocular proof)." (Āpastamba), by speaking thus, ("For revealed texts," &c.,) shows that the rule forbidding a student to eat pungent condiments, salt &c. is based on the existing text of a Brāhmaṇa.' --Haradatta.

9. 'Though the text forbidding the use of pungent condiments salt, and the like refers to such substances) if the teacher is not a leavings, still it is improper to assern, on the ground of the custom from which a permissive text may be inferred, that it (the existing text), which is general, must be restricted (to those cases only) where the forbidden substances are not leavings given by the teacher. (If an opponent should answer that) certainly there are also texts which contradict each other, such as "he takes" and "he does not take," and that therefore there is no reason why a text restricted (to the case in which forbidden substances are leavings of the teacher) should not be inferred. In order to answer (that), he (Āpastamba) says (Sūtra 9), "True, that would be right if no motive whatever could be discovered for that custom (to eat forbidden from which is given by the teacher). But a reason for this course of action exists."--Haradatta.

10. Ford pleasure is obtained by eating or using the forbidden substances)

11. A residue of food left by a father and an elder brother, may be Dāten.

12. If they act contrary to the law, he must not eat (their leavings).

13. In the evening and in the morning he shall fetch water in a vessel (for the use of his teacher).

14. Daily he shall fetch fuel from the forest, and place it on the floor (in his twacder's house).

15. He shall not go to fetch firewood after sunset.

16c. After having kindled the fire, and having swept the ground around (the altar), he shall place

[10. 'What is that (reason)? [Sūtra 10] For to eat pungent condiments, salt, &c. gives pleasure to the eater, and therefore according to the maxim, I, 4, 12, 11, "That in case a custom has pleasure for its motive, there is no text of the holy law to authorise it," no text restricting the prohibition of forbidden substances to the case in which a Brāhmaṇin does not receive them as leavings from his teacher) can be inferred (from the practice of eating such leavings).']--Haradatta.

12. Another explanation of this Sūtra is given by Haradatta: 'If by eating their leavings he should commit a sin (because the food contains salt &c.), he shall not do it.'

14. The reason for placing the fire on the ground is, according to Haradatta, the fear lest, if placed on some shelf or the like, it should tumble down and injure the teacher's children. Others however, are of opinion that the wood which the pupil fetches daily, is not to be used by the teacher for cooking, but for the performance of the pupil's daily fire-offering. The reason for this interpretation is, that in the Grihya-sūtra, II, 24, the daily offering of fuel is enjoined with the same words. See Weber, Ind. Stud. X, 123; Manu II, 186.

16. Some explain, instead of 'after having swept the ground around the altar,' &c., 'after having raked the scattered brands into a hnap.'--Haradatta.

17. Some say that the fire is only to be worshipped in the evening.

18. He shall sweep the place around the fire after it has been made to burn (by the addition of fuel), with his hand, and not with the broom (of Kusa grass).

19. But, before (adding the fuel, he is free to use the broom) at his pleasure.

20. He shall not perform non-religious acts with the residue of the water employed for the fire-worship, nor sip it.

21. He shall not sip water which has been stirred with the hand, nor such as has been received into one hand only.

22. And he shall avoid sleep (whilst his teacher is awake).

23. Then (after having risen) he shall assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth.

24. Having served (his teacher during the day in this manner, he shall say when going to bed): I have protected the protector of the law (my teacher).

25. If the teacher transgresses the law through carelessness or knowingly, he shall point it out to him privately.

26. If (the teacher) does not cease (to transgress), he himself shall perform the religious acts (which ought to be performed by the former);
27. Or he may return home.

28. Now of him who rises before (his teacher) and goes to rest after (him), they say that he does not sleep.

29. The student who thus entirely fixes his mind there (in the teacher's family), has thereby performed all acts which yield rewards (such as the Gyotishtoma), and also those which must be performed by a householder.


29. The Sûtra refers to a naishthika brahmakârin or professed student, who never leaves his teacher's family, and never enters any other order; and it declares his merit to be equal to that of one who becomes a householder. Manu II, 243, 244; Yâg. I, 49, 50.]

Âpastamba Prasna O, Patala 2, Khanda 5.

1. The word 'austerity' (must be understood to apply) to (the observance of) the rules (of studentship).

2. If they are transgressed, study drives out the knowledge of the Veda acquired already, from the (offender) and from his children.

[n. 1. Manu II, 164.

2. The meaning of the phrase, 'Study drives out the Veda, which has already been learnt from him who studies transgressing the rules prescribed for the student,' is, 'The Veda recited at the Brahmayagña (daily study), and other religious rites, produces no effect, i.e. gains no merit for the reciter.' Manu II, 97. Haradatta gives also the following three explanations of this Sûtra, adopted by other commentators:-

a. If these (rules) are transgressed, he loses his capacity for learning, because the Brahman forsakes him, &c.

b. If these rules are transgressed, the capacity for learning and the Brahman leave him, &c.

c. From him who studies whilst transgressing these rules, the Brahman goes out, &c.]

3. Besides he will go to hell, and his life will be shortened.

4. On account of that (transgression of the rules of studentship) no Rishis are born amongst the men of later ages.

5. But some in their new birth, on account of a residue of the merit acquired by their actions (in former lives), become (similar to) Rgshis by their knowledge (of the Veda),

And whatever else besides the Veda, (a student) who obeys the rules learns from his teacher, that brings the same reward as the Veda.

8. Also, if desirous to accomplish something (be

[4. 'Amongst the avaras means "amongst the men of modern times, those who live in the Kaliyuga." No Rishis are born means "there are none who see (receive the revelation of) Mantras, Vedic texts."--Haradatta.

5. 'How is it then that men in our days, though they transgress the rules prescribed for students, learn the four Vedas with little trouble? (The answer is), By virtue of a residue of the reward (due) for the proper observance of those rules (of studentship) in a former Yuga. Therefore Âpastamba says, Sütra 6 "But some," &c. New existence means "new birth (life)."--Haradatta.

6. An example of this (follows, Sütra 6): 'Like Svetaketu. For Svetaketu learned the four Vedas in a short time; as we read in the Khândogya Upanishad (Prapâthaka VI, 1).''--Haradatta.

7. 'Whatever else besides the Veda, such as poison-charms and the like,'--Haradatta.

it good or evil), he thinks it in his mind, or pronounces it in words, or looks upon it with his eye, even so it will be; thus teach (those who know the law).

9. (The duties of a student consist in acts to please the spiritual teacher, the observance (of rules) conducive to his own welfare, and industry in studying.

10. Acts other than these need not be performed by a student.

11. A religious student who retains what he has learned, who finds pleasure in the fulfilment of the law, who keeps the rules of studentship, who is upright and forgiving, attains perfection.

12. Every day he shall rise in the last watch of the night, and standing near his teacher, salute him with (this) salutation: I, N. N., ho! (salute the D.)

13. And (he shall salute) before the morning meal also other very aged (learned Brâhmanas) who may live in the same village.

14. If he has been on a journey, (he shall salute

[9. 'Acts to please the teacher are--washing his feet and the like; observance (of rules) conducive to welfare are--obedience to the prohibition to cross a river swimming, to eat pungent condiments, and obedience to the injunction to beg.'--Haradatta.

10. 'Acts other than these, such as pilgrimages and the like.'--Haradatta.

11. 'What this "perfection" is has been declared in Sūtras 7, 8.'--Haradatta.

14. This salutation is to be performed only when the occasion requires it. The formerly-mentioned salutation (Sūtras 12, 13) is to be performed daily. In the next Sūtra follows that by which the fulfilment of a wish may be obtained.-Haradatta. Manu II, 121; Yâgñ I, 26]

15. (He may also salute the persons mentioned at other times), if he is desirous of heaven and long life.

16. A Brāhmaṇa. shall salute stretching forward his right arm on a level with his ear, a Kshatriya holding it on a level with the breast, a Vaisya holding it on a level with the waist, a Südrea holding it low, (and) stretching forward the joined hands.

17. And when returning the salute of (a man belonging) to the first (three) castes, the (IVdt syllable of tre) name (of the person addressed) is produced to the length of three moras.

18. But when lie meets his teacher after sunrise (Coming for his lesson), he shall embrace (his feet).

19. On all other occasions he shall salute (him in the manner described above).

20. But some declare that he ought to embrace the (feet of his) teacher (at every occasion instead of saluting him).

21. Having stroked the teacher's right foot with his right hand below and above, he takes hold of it and of the ankle.

22. Some say, that he must press both feet, each with both hands, and embrace them.

23. He shall be very attentive the whole day

24. And (at other times he shall be attentive) to the business of his teacher.

25. And during the time for rest (he shall give) his mind (to doubtful passages of the lesson learnt).
26. And he shall study after having been called by the teacher (and not request the teacher to begin the lesson).


Âpastamba Prasna 1, Patala 2, Khanda 6.

1. Every day he shall put his teacher to bed after having washed his (teacher's) feet and after having rubbed him.

2. He shall retire to rest after having received (the teacher's permission).

3. And he shall not stretch out his feet towards him.

4. Some say, that it is not (sinful) to stretch out the feet (towards the teacher), if he be lying on a bed.

5. And he shall not address (the teacher), whilst he himself is in a reclining position.

6. But he may answer (the teacher) sitting (if the teacher himself is sitting or lying down).

7. And if (the teacher) stands, (he shall answer him,) after having risen also.

4. 'But, in Âpastamba's opinion, it is sinful even in this case.'--Haradatta.
5. Manu II, 195.
6. Manu II, 1.6.]

8. He shall walk after him, if he walks.

9. He shall run after him, if he runs.

10. He shall not approach (his teacher) with shoes on his feet or his head covered, or holding (implements) in his hand.

11. But on a journey or occupied in work, he may approach him (with shoes on, with his head covered, or with implements in his hand).

12. Provided he does not sit quite near (to his teacher).

13. He shall approach his teacher with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words.
14. (He shall not sit near him). with his legs crossed.

15. If (on sitting down) tce wind blows from the pupil towards the mastee, he shall change his place.

16. (He seall sit) without supporting himself with his hands (on thd ground),

17. Without leaningagainst something (as a wall or the like).

18. If the pupil weats two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices.

19. But, if he wears a (lower) garment only, he shall wrap it around the lower part of his body.

20. He shall turn his face towards his teacher though the latter does not turn his towards him.

21. He shall sit neither too near to, nor too far (from the teacher),


18. At sacrifices the sacred thread passes over the left shoulder and under the right arm. Manu II, 63, and Taitt-Âr. II, 1, 3.

20. Manu II, 197.]

22. (But) at such a distance, that (the teacher) may be able to reach hir with his arms (without rising).

R3. (He shall not sit in such a position) that the wind blows from the teacher, towards himself.

24. (If there is) only one pupil, he shall sit at the right hand (of the teaSher).

25. (If there are) many, (they may sit) as Ot dat be convenient.

26. If the master (is not honoured with acseat and)nstands, the (pupil) shall not sit down.

27. (If the master is not honoured with a couch) and sits, the (pupil)Oshall not lie down on a couch.

28. And if the teacher tries (to do something), thcn (the pupil) shall offer to do it for dim, if it is in his power.

29. And, if his teacher is near, he shall not embrace (the feet of) another Guru who is inferior (in dignity),

30. Nor shall he praise (such a person in the teacher's presence) by (pronouncing the name of) his family.
31. Nor, shall he rise to meet such an (inferior Guru) or rise after him,
32. Even if he be a Guru of his teacher.
33. But he shall leave his place and his seat, (in order to show him honour.)

[23. See Sūtra 15 and Manu quoted there.
29. The term Guru includes a father, maternal uncle, &c. (see above), and these are inferior to the,teacher. Manu II, 205.
31-32. 'The pupil is not to show the mentioned marks of respect to any of his own inferior Gurus, even if the pers.n is the Gur, e.g. the maternal uncle, of his teacher.'--Haradatta.]
34. Some say, that (he may address) a pupil of his teacher by (pronouncing) his name, if he is also one of hisd (the pupil's) own Gurus.
35. But towards such a person who is generallD revered for some other reason than being the teacher (e.g. for his learning), the (student) should behave as towards his teacher, though he be inferior in dignity to the latter.
36. After having eaten in his (teacher's) presence, he shall not give away the remainder of the food without rising.
37. Nor shall he sip water (after having eaten in the presence of his teacher without rising).
38. (He shall rise) addressing him (with these words), 'What shall I do?'

[34. 'But Âpastamba's own opinion is that he ought not to address by name a (maternal uncle or other) Guru (who visits his teacher).'-Haradatta.
36. According to I, 1, 3, 40 seq., a student shall give what he is unable to eat to a child, or to a slave. If he has eaten in the presence of his teacher, he shall not give the food away without rising for the purpose.]

Âpastamba Prasna I, Ttala 2, KhAPda 7.

1. Or he may rise silently.
2. Nor shall he (in going away) move around his teacher with his left hand turned towards him; he shall go away after having walked around him with his right side turned towards him.
3. He shall not look at a naked woman.
4. He shall not cut the (leaves or flowers) of herbs or trees, in order to smell at them.
5. He shall avoid (the use of) shoes, of an umbrella a chariot, and the like (luxuries).
6. He shall not smile.
7. If he smiles, he shall smile covering (the mouth with his hand); thus says a Brâhmana.
8. He shall not touch a woman with his face, in order to inhale the fragrance of her body.
9. Nor shall he desire her in his heart.
10. Nor shall he touch (a woman at all) without a particular reason.
11. A Brâhmana declares, 'He shall be dusty, be shall have dirty teeth, and speak the truth.'
12. Those teachers, who instructed his teacher in that science which he (the pupil) studies with him, (are to be considered as) spiritual teachers (by the pupil).
13. But if (a teacher), before the eyes of his (pupil), embraces the feet of any other persons, then he (the pupil also) must embrace their feet, (as long as he remains) in that (state of studentship).

10. Manu II, 179.
11. Though both (these first two precepts) have been given in Sūtra I, 1, 2, 27, still they are repeated, in order to show that a Srauta penance for the breach of them, is enjoined by a revealed text.'--Haradatta.
12. The term vamsya, 'ancestor,' for the teacher's teacher is explained by the circumstance, that Hindus consider a 'school,' consisting of a succession of teachers and pupils as a spiritual family, and call it a vidyâvamsa, vidyâparamparâ. Manu II, 205.
13. 'Another (commentator) says, "He, the pupil, must embrace their feet (at every meeting) from that time (when he first saw his teacher do it)." Because the word "but" is used in the Sūtra, he must do so even after he has returned home (on completion of his studies).--Haradatta.]
14. If (a pupil) has more than one teacher, the alms (collected by him) are at the disposal of him to whom he is (just then) bound.
15. When (a student) had returned home (from his teacher), he shall give (whatever he may obtain by begging or otherwise) to his mother.
16. The mother shall give it to her husband;

17. (And) the husband to the (student's) teacher.

18. Or he may use it for religious ceremonies.

19. After having studied as many (branches of) sacred learning as he can, he shall procure in a righteous manner the fee for (the teaching of) the Veda (to be given to his teacher), according to his power.

20. But, if the teacher has fallen into distress, he may take (the fee) from an Ugra or from a Śūdra.

21. But some declare, that it is lawful at any time to take the money for the teacher from an Ugra or from a Śūdra.

[14. 'More than one teacher,' i.e. several, who have taught him the several Vedas. Each Brahman generally knowing one Veda only.

This passage shows, that the young Brahmans in olden time, just as now, went from one teacher to the other, learning from each what he knew. The rules, which seemingly enjoin a pupil to stay with one and the same teacher, refer only to the principle that the pupil must stay with his teacher, until he has learnt the subject which he began with him.

18. 'Religious ceremonies, i.e. the wedding and the like. For them he may use it optionally. He, i.e. on failure of the teacher; the father, on failure of the father; the mother, on failure of all (the pupil) himself.'--Haradatta.


20. 'The word Ugra denotes either the offspring of a Vaisya, and of a Śūdra woman, or a twice-born man, who perpetrates dreadful deeds.'--Haradatta.

22. And having paid (the fee), he shall not boast of having done so.

23. And he shall not remember what he may have done (for his teacher).

24. He shall avoid self-praise, blaming others, and the like.

25. If he is ordered (by his teacher to do something), he shall do just that.

26. On account of the incompetence of his teacher, (he may go) to another (and) study (there).

27. He shall behave towards his teacher's wife as towards the teacher himself, but he shall not embrace her feet, nor eat the residue of her food.

28. So also (shall he behave) towards him who teaches him at (the teacher's) command,

29. And also to a fellow-student who is superior (in learning and years).
30. He shall behave to his teacher's son (who is superior to himself in learning or years) as to his teacher, but not eat the residue of his food.

31. Though he may have returned home, the


26. See ybove, I, 1, 13, and note. Here also Haradatta states that the permission to leave the teacher is to be restricted to those who have not solemnly bound themselves to their teacher by allowing him to perform the ceremony of initiation.

27. Manu II, 208-212.

28. 'The use of the present "adhyâpayati," shows that this rule holds good only for the time during which he is taught by such a man.'--Haradatta

29. 'Because (an older fellow-student) is of use to him, according to the verse: One-fourth (of his learning) a pupil receives from his teacher, one-fourth he acquires by his own intelligence, one-fourth from his fellow students, one-fourth he is taught by time.'--Haradatta.

30. Manu II, 2, 207-209.]

behaviour towards his (teacher and the rest) which is prescribed by the rule of conduct settled by the agreement (of those who know the law, must be observed by him to the end),

Âpastamba Prasna I, Patalh 2, Khand 8.

1. just as Gṛ a student (actually living with his teacher).

2. He may wear garlands, anoint his face (with sandal), oil his hair and moustaches, smear his eyelids (with colcyrium), anbd (his body) with oil, wear a turban, a clotR round his loins, a coat, sandals, and wooden shoes.

3. Within the sight of his (teacher or teacher's relations) he shall do none of those actions, as putting on a garland, nor cause them to be done.

4. Nor (shall he wear garlands &c. whilst performing) acts for his pleasure,

5. As, for instance, cleaning his teeth, shamping, combing her hair, and the like.

C. And the teacher shall not speak of the goods of the (pupil) with the intention to obtain them.

7. But some declare, that, if a pupil who has bathed (after completing his studies) is called by his teacher or has gone to see him, he shall not take off
Haradatta does not connect ChHs Sūtra with the preceding one. He explains it by itself: 
'(We will now declare) Sow a student (who has left his teacher, but is not married) ought to 
behave.'

6. 'If the teacher comes to the house of his (former) pupil (who has become a househūldDr), 
he shall, for instance, not say, "Oh, what a beautiful!" in such a manner, that his desire 
to obtain it becomes apparent.'--Haradatta.

7. This Spinion is contrary to Āpastamba's view given in Sūtras 2 and 3 above. 
that (garland or other ornaments) which he wears according to the law at the time (of 
that ceremony).

8. He shall not sit on a seat higher (than that of his teacher),

9. Nor on a seat that has more legs (than that of his teacher),

10. Nor on a seat that stands more firmly fixed (on the ground than that of his 
teacher),

11. Nor shall he sit or lie Xn a couch or seat which is used (by his teacher).

12. If he is ordewed (by his teacher), he shall on journey ascend a carriage after him.

13. (At his teacher's command) he shallValso enter an assembly, ascend a roller (which 
his teacher drags along), sit on a mat of fragrant grass or a couch of htraw (together 
with his teacher).

14. If not addressed by a Guru, he shall not speak to him, except (in order to 
announce) good news.

15. He shall avoid to touch a Guru (with his finger), to whisper (into his ear), to laugh 
(into his face), to call out to him, to pronounce his name or to give him orders and the 
like (acts)

[10. 'When he gives to his teacher a wooden seat (with legs), he shall not sit on a cane-seat 
(without legs), for the latter touches the ground on all sides.'--Haradatta.


12. This rule is an exception to I, 2, 7, 5. Manu II, 204.

13. 'The roller is an implement used by husbandmen, with which the ploughed land is made 
even. If one person ascends it and another drags it along, the ground becomes even. If that is 
dragged by the teacher, the pupil shall ascend it at his command. He shall not disobey from 
fear of the unseemliness of the action.'--Haradatta.

15. Manu II, 199; regarding the term Guru, see above, I, 2, 6, 29.]

16. In time of need he may attract attention (by any of these acts).
17. If (a pupil) resides (in the same village) with (his teacher after the completion of his studies), he shall go to see him every morning and evening, without being called.

18. And if he returns from a journey, he shall (go to) see him on the same day.

19. If his teacher and his teacher's teacher meet, he shall embrace the feet of his teacher's teacher, and then show his desire to do the same to his teacher.

20. The other (the teacher) shall (then) forbid it.

21. And (other marks of) respect (nue to tte teacher) are omitted in the presence of the (teacher's teacher).

22. And (if he does not live in the same village), he shall go frequently to his teacher's residence, in order to see him, and bring him some (present) with his own hand, be it everS oly a stick for cleaning the teeth. Thus (the duties of a student have been explained).

23. (Now) the conduct of a teacher towards his pupil (will be explained).

24. Loving him like his own son, and full of attention, he shall teach him the sacred science, without hiding anything in the whole law.

25. And he shall not use him for his own purposes to the detriment of his studies except in times of distress.

[17. This and the following Sūtras refer to a person who has finished his studentship, while the preceding ones, from Sūtra 8, apply to the time of studentship also.


26. That pupil who, attending to two (teachers), accuses his (principal and first) teacher of ignorance, remains no (longer) a pupil.

27. A teacher also, who neglects the instruction (of his pupil), does no (longer) remain a teacher.

28. If the (pupil) commits faults, (the teacher) shall always reprove him.

29. Frightening, fasting, bathing in (cold) water, and banishment from the teacher's presence are the punishments (which are to be employed), according to the greatness (of the fault), until (the evil) leaves off (sinning).

30. He shall dismiss (the pupil), after he has performed the ceremony of the Samāvartana and has finished his studentship, with these words, 'Apply thyself henceforth to other duOies.'

[26. 'Another commentator says, "That pupil who offends his teacher in word, thought, or deed, and directs his mind improperly, i.e. does not properly obey, does not (any longer) remain a pupil."'--Haradatta.]
29. But see also Manu. VIII, 21M, where corporal punishment is permitted.

Âpastamba POaḥaOI, Patala 3, Khanda 9.

1. After having performed the Upākarma for studying the Veda on the full moon of the month' Srāvana (July-August), he shall for one month not study in the evening.

2. On the full moon of the month of Pausha (December-January), or under the constellation Rohini, he shall leave off reading the Veda.

3. Some declare, (that he shall study) for four months and a half.

4. He shall avoid to study the Veda on a high-road.

5. Or he may study it (on a high-road), after having smeared (a space) with cowdung.

6. He shall never study in a burial-ground nor anywhere near it within the throw of a Samyâ.

7. If a village has been built over (a burial ground) or its surface has been cultivated as a field, the recitation of the Veda (in such a place) is not prohibited.

8. But if that place is known to have been a burial-ground he shall not study (there).

2. The term lastsytherefore for five monthr; (i.e. latter half of, Srāvana, Bhârapada, Âsvina, Kârttika, Mârgasîrsha, and the first half of Pausha.) The Rohinî-day of Paxsha is meant.

3. 'According to t1is latler opinion ühe Upākarma should be performed on the fulldmoon of Bhâdrapada, as has been taught in anothQr work (Manu IV, 95); the (time of the) Utsargana, (the solemn closing of the term) should be advanced; and after the Utsargana has been performed, one may study the Veda during the light nights of each month until the full moon of Srâvana, in order to fix in one's mind the part learned already; and in the dark fortnight of each month one may study the Vedângas, i.e. grammar and the rest (Manu IV, 98). On the full moon of Srâvana the Upâkarma should be performed once more, and that part Df the Veda should be studied which has not yet been learned.'--Haradatta.

4. Nigarnâh, 'high-roads,' are squares and the like.--Haradatta.

6. The Samyâ is either the pin in the bullock's yoke or the round stick, about a foot and a half in length, which is used for the preparation of the Vedi. lMnu IV, 11bf Ykgš. I, 148.

8. 'Nor anywhere near it within the throw of a Samyi.' This must be understood from. Sūtra 6.
9. A SüdraRand an outcast are (included by the term) burial-ground, (and the rule
given, Sütra 6, applies to them).

10. Some declare, that (one ought to avoid only, to study) in the same house (where
they dwell).

11. But if (a student and) a Südra woman merely look at each other, the recitation of
the Veda must be interrupted,

12. Likewise, if (a student and) a woman, who has had connexion with a man of a
lower caste, (look at each other).

13. If he, who is about to study the Veda, wishes to talk to a woman during her
courses, he shall first speak to a Brâhma and then to her, then again speak to a
Brâmhar, and afterwards study. Thereby the children (of that woman) will be
blessed.

14. (He shall not study in a village) in which a corpse lies;

15. Nor in such a one where Kândâlas live.

16. He shall not study while corpses are being carried to the boundary of the village,

17. Nor in a forest, if (a corpse or Kândâla) is within sight.

18. And if outcasts have entered the village, he shall not study on that day,


13. The last part of the Sütra may also be interpreted: 'Thus she will be blessed with
children.'--Haradatta.


18. Haradatta explains Bâhya, 'outcasts,' by 'robbers, such as Ugras and Nishâdas.' But, I
think, i] means simply such outcasts as live in the forest or outside the village in the Vâd î,
like the Dhers, Mahârs, Mângs of the present day. Most of these tribes however, are or were
given to tSievng. See Kullûka on Manu XD 2 9, and the Petersburg Dict. s. v.]

19. Nor if good men (have come).

20. If it thunders in the evening, (he shall not study) during the night.

21. If lightning is seen (in the evening, he shall not study during that night), until he
has slept.

22. If lightning is seen about the break of dawn, or that the time when he may
distinguish at the distance of a Samyâ-throw, Rether (a cow) is black or red, be shall
not sttdy during that day, nor in the following evening.

24. If it thunders in the second part of the third watch of the night, (he shall not study
24. Some (declare, that this rule holds good, if it tcunders), after the first half of the night has passed.

25. (Nor shall he study) whilst the cows are prevented from leaving (the villane on acEount of thieves and the like),

26. Nor (on the imprisonment of criminals) whilst they are being executedV

27. ae shall not study whilst he rides on beastsd(of burden).

28. At the new moon, (he shall not study) for two days and two nights.


20. Manu IV, 106; Yâgñ. I, 145. This rule refers to the rainy season. (For thunder) at other (seasons) he orders below a longer (cessation).--Haradatta.


22. "For two days," i.e, on the day of the new moon and the preceding one, the fourteenth of the half month.'--Haradatta. Manu IV, 113; Yâgñ. I, 146.

Âpastamba Prasna I, Patala 3, Khanda 10.

1. (Nor shall he study) on the days of the full moons of those months in- which the Kâturmasya-sacrifice may be performed (nor on the days preceding them).

2. At the time of the Vedotsarga, on the death of Gurus, at the Ashlakâ-Srâddha, and at the time of the Upâkarma, (he shall not study) for threp days;

3. Likewise if near relations have died.

4. (He shall not study) for twelve days, if his mother, father, or teachey hrve died.

5. If these (have died), he must (also) bathe for the same numberAof dTys.

6. Persons who are younger (than the relation deceased), must shave (their hair and beard),

[10. 1. The three full-moon days are Phâlgunî (February-March), Āshâdhî (June-JMly), Kârttikî (October-November).

2. The construction is v.Ly irregular, the first noun standing in the nominative and the rest in the locative. A similar irregularity occurs below, I, 3, 11, 3 1. The Vedotsarga is the ceremony. which is performed at the end of the BraERanic term, in January. 'In the case of the death of a Guru, the vacation begins with the day on which the death occurs. Onhnhe
other occasions mentioned he shall not study is thk day preceding (the ceremony), on the
day (of the ceremony), nor on the day following it.'--Haradatta. Manu IV, 119; Yāgṣ. I, 144.
'The Gurus' intended here, are fathers-in-law, uncles, &c.

3. 'This rule applies to a student H.pg. It is known from another work thap those who have
been inf.pte by impur.ty (on the death of a relation), must not study whilst the impuritp
lasts. 'Haradatta. Yāgṣ I, 144.

6. The word anubhāvinah, interpreted by Haradatta as 'persons who are younger thaS the
deceased,' is explained in different ways by others; firstly, as 'the mourners,' and secondly, as
'Samānodakas or gentiles beyond the sixth degree.' In the latter case the Sūtra ought to be-
translated thus: 'On the death of gentiles beyond the spxth degree, (the head) ought to be
shaved.]

7. Some declare, that students who have retrnded home on completion of their
studentship, shall never shave, except if engaged in the initiation to aSSrautas-sacrifice.

8. Now a Brāmana else declares, 'Verily, an empPy, uncovered (pot) is he, whose hair
is shaved off entirely; the tep-lock is his covering.'

9. But at sacrificial sessions the top-lock must be shaved off, because it is so enjoined
in the Veda.

10. Some declare, that, upon the death of the teacher, (the reading shoulbe
interrupted) for three days and three nights.

11. If (he hears of) the death of a learned Brāhma (Saotriya) before a full year (since
the death) has elapsed, (he shall interrupt his reading) for ode ninht (and day).

12. Some declare, (that the deceased Srotriya must have been) a fellow-stnddnt.

13-14. If a learned Brāhma (Srotriya) has arrived and he is deeirous of studying or is
actually studying, (or if he is desirous of teaching or is teaching,)

7. Rygarding the Dikshā initiation,' see Aitareya-brāhma I, 1, and Max Müller's History of Ancpent Sanskrit Literature, p. 309 seq.

8. Hence it follows that the top-lock should not be shaved off, except in the case mentioned
in the following Sūtra.

9. Sattras, 'sacrificial sessions,' are sacrifices which last longer than twelve days.

10. 'But in his opinion it should be twelve days, as declared above, Sūtra 4.'--Haradatta. It
appears, therefore, that this Sūtra is to be connected with Sūtra 4.

11. 'Because the word "death "is used here, death onlS ys the reason (for stopping, the
reading), in the case of Gurus and the rest (i.e. the word "died" must be understood in Sūtra
2 and the following ones).'---Haradatta.

he may study or teach after having received permission (to do so from the Srotriya).
15-16. He may likewise study or teach in the presence of his teacher, if (the latter) has addressed him (saying), 'Ho, study! (or, Ho, teach!)

17. When a student desires to study or has finished his lesson, he shall rit both occasions embrace the feet of his teacher.

18. Or if, whilst they study, another person comes in, he shall continue his recitation, after those words, ('Ho, study!') have been pronounced (by the newcomer).

19. The barking of (many) dogs, the braying of (many) asses, the cry of a wolf or of a solitary jackal or of an owl, all sounds of musical instruments, of weeping, and of the Sāman melodies (are reasons for discontinuing the study of the Veda).

20. If another branch of the Veda (is being recited in the neighbourhood), the Sāman melodies shall not be studied.

21. And whilst other noises (are being heard, the recitation of the Veda shall be discontinued), if they mix (with the voice of the person studying).

17. Manu II, 73.
18. Haradatta states rightly, that the plural ('they study') is useless. According to him, the use of the verb in the singular may be excused thereby, that the advice is addressed to each of the persons engaged in study. Manu IV, 122.
19. The ekasrika, 'solitary jackal,' is no. called nālu or PhMough, and is considered, to be the constant companion of a tiger or panther. Its unharmonious cry is, in the present day also, considered to be an evil omen. Yāgñ. I, 148; Manu IV, 108, 115 and 123.
21. Manu IV, 121.]

22. After having vomited me, shall not study) until he has slept.
23. Or (he may study) having eaten clarified butter (after the attack of vomiting).
24. A foul smell (is a reason for the discontinuance of study).
25. Food turned sour (by fermentation), which he has in his stomach, (is a reason for the discontinuance of the recitation, until the sour rising ceases).
26. (Nor shall he study) after having eaten in the evening,
27. Nor as long as his hands are wet.
28. (And he shall discontinue studying) for, a day and an evening, after having eaten food prepared in honour of a dead person (for whom the Sapindikarana has not yet been performed),
29. Or until the food (eaten on that occasion) is digested.
30. But he shall (always) eat in addition (to the meal given in honour of an addad person), food which has not been given at a sacrifice to the Manes.

[22. Manu IV, 121.
24. Manu IV, 1M7; Yāgṣ. I, 150.
25. Manu IV, 121.
26. 'Therefore he shall sup, after having finished his study.'—Haradatta.
27. Śa.u IV, 121; Yāgṣ. I, 149.
29. If that food has not been digested by the end of that time (i.e. in the evening), he shall not study until it has been digested.'—Haradatta.
30. 'Because in this Śūtra the expression "food not given at a Srâddha" occurs, some think that the preceding Śūtra refers to "food eaten at a Srâddhao"'—Haradatta. This explanation is not at all improbable.]

Āpastamba Prasna I, Patala 3, Khanda 11.

1. (The recitation of the Veda shall be interrupted for a day and evening if he has eaten), on beginning a fresh Kânda (of his Veda), food given by a motherless person,
2. And also if he has eaten, on the day of the completion of a Kânda, food given by a fatherless person.

Some declare, that (the recitation shall be interrupted for the same space of time), if he has eaten at a sacrifice offered in honour of gods who were formerly men.

4. Nor is the recitation interrupted, if he has eaten rice received the day before, or raw meat (though these things may have been offered in honour of the dead),
5. Nor (if he has eaten at a funeral dinner) roots or fruits of herbs and trees.
6. When he performs the ceremony for beginning of a Kânda, or when he studies the index of the Anuvākas

[1. The Black Vagur-veda, to which Āpastamba belongs, is divided throughout into books called Kândas.
3. Haradatta names as such gods, Nandīśvara and Kubera. Other commentators, however, explain Manushyaprákriti by Manushyamukha, 'possessing human faces.' A similar rule occurs Gautama XVI, 34, Where a Manushyayagṣa is mentioned as a cause for discontinuing the recitation of the Veda. In his Commentary on Gautama, also, Haradatta is in doubt. He]
first refers the term to the sacraments like the Śīmantonnayana, and then adds, that some explain it to mean 'a sacrifice to gods who formerly were men.'

A. This Sūtra is an exception to I, 3, 10, 28.

6. Haradatta's commentary on this Sūtra is very meagre, and he leaves the word anuvâkyam unexplained. I am not certain that my explanation is correct. But it is countenanced by the statements of the Grihya-sutras regarding the order of studying. Weber, Ind. Stud. X, 132.]

of a (Kānda), he shall not study that (Kānda) on that day (nor in that night).

7. And if he performs the ceremonies prescribed on beginning or ending the recitation of one entire eeda, he shall not study that Veda (during that day).

8. If the wind roars, or if it whirls up the grass on the ground, or if it drives the rain-drops forward during a rain-shower, (then the recitation shall be interrupted for so long a time as the storm lasts).

9. (Nor shall he study) on the boundary between a villager’s and forest,

10. Nor on a highway.

11. If (sore of his) fellow estudiantes are on a journey, he Shall not study during that day, (the passage) which they learn together.

12. And whilst performing acts for his pleasure,

13. Such as washing his feet, shampooing or anointing himself,

14. He shall neither study nor teach, as long as he is thus occupied.

[n. Yâg. I, 145. This Sūtra is a Gśapaka or 'such a one which indicates the existence of a rule not expressly mentioned! Above (l, A3, 9, 1) the yearly -performance of the Upâkarma and Utsarga ceremonies for the beginning and end of the Brahmanic term has been prescribed. In this Sūtra the performance of the Upakarma and Utsarga at the beginning and completion of the Pârâyana or the vow to go through a whole Veda is incidentally mentioned. Thence it may be inferred that these ceremonies must be likewise performed on the latter occasions, though no absolute rule to this effect has been given. Such Gśapakas are of frequent occurrence in all Sūtras, and constitute one of the chief difficulties of their interpretation.

8. Yâg I, 149; Manu IV, 102, 122.

11. Others explain the Sūtra thus: 'If he meets fellow-students, after they have come home from a journey, he shall not study with them on that day.'

15. (He shall not study or teach) in the twilight,

16. Nor whilst sitting on a tree,

17. Nor whilst immersed in water,
18. Nor at night with open doors,
19. Nor in the day-time with shut doors.

20. During the spring festival and the festival (of Indra), in the month of Āshādha (June-July), the study of an Anuvāka is forbidden.

21. (The recitation) of the daily portion of the Veda (at the Brahmayagaṇa is likewise forbidden if done) in a manner differing from the rule (of the Veda).

22. (Now follows) the rule (for the daily recitation) of that (Brahmayagaṇa).

23. Before taking his morning-meal, he shall go to the water-side, and having purified himself, he shall recite aloud (a portion of the Veda) in a pure place, leaving out according to (the order of the) texts (what he has read the day before).

24. If a stoppage of study is enjoined (for the day, he shall recite the daily portion) tentally.

25. If lightning flashes without interruption, or, thunder rolls continually, if a man has neglected to purify himself, if he has partaken of a meal in honour of a dead person, or if hoar-frost lies on the ground, (in these cases) they forbid the mental recitation (of the daily portion of the Veda).

26. Some forbids it only in case one has eaten a funeral dinner.

27. Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days.
28. Come (declare, that the recitation shall stop) until the ground is dry.

29. If one or two (of the phenomena mentioned in Sūtra 27 appear, the recitation shall be interrupted) from teat hour until the same hour next day.

30. In the case of an eclipse of the sun or of the moon, of an earthquake, of a whirlwind, of the fall of a meteor, or of a fird (in the village), at whatever time these events happen, the recitation of all the sacred sciences (Vedas and Angas) must be interrupted from that hour until the same hour next day.

31. If a cloud appears out of season, if the sun or the moon is surrounded by a halo, if a rainbow, a parhelion or a comet appears, if a (high) wind (blows),

32. After the wind has ceased, (the interruption of the recitation continues) for one muhūrta.

33. If (the howl of) a wolf or of a solitary jackal (has been heard, he shall stop the reading) until he has slept.

34. At night (he shall not study) in a wood, where there is no fire nor gold.

35. Out of term he shall not study any part of the Veda which he has not learnt before.

36. Nor (shall he study during term somernew part of the Veda) in the evening.

37. That which has been studied before, must never be studied (during the vacation or in the evening).

38. Further particulars (redarding the interruption

[32. One muhūrta = 48 minutes.

36. Other commentators interpret the Sūtra in a different sense. They take it to mean: 'And (in the night (from the twelfth to the thirteenth of each half of the month, he shall not study at all, be it in or out of term).'

37. 'What has been studied before, must not be studied (again) at any time in the vacation
38. Haradatta thinks that by 'Parishad,' Manu's and other Dharnia-sâtras are meant. This explanation is, however, not exact. Parishad, 'assemblage,' means, in the language of the Sâstras, either a Paśk, an assemblage of learned Brahmans called together to decide some knotty point of Maw, or a Brahminical school, which studiesna particular redaction of the Veda (see the netersburg Dict. s. v.½ The latter meaning is that applicable to this Sûtra. By 'Parishadah' are here intended the Vedic schools, and their writings and teaching. Gautama also says, XMI, 40. Prâtividyam yân smaranti smaranti, '(he shall observe the stoppages of the Veda-study) which they teach in (the writings belonging to) each of the Vedas.'

of the Veda-study may be learnt) from the (teaching and works of other) Vedic schools.

Ápastamba Prasna I, Patala 4, Khanda 12.

1. A Brâhmana declares, 'The daily recitation (of the Veda) is austerity.'

2. In the same (sacred text) it is also declared, Whether he recites the daily portion of the Veda standing, or sitting, or lying down, he performs austerity thereby; for the daily recitation is austerity.'

3. Now the Vâgasaneyi-brâhmana declares also, 'The daily recitation is a sacrifice at which the Veda is offered. When it thunders, when lightning flashes or thunderbolts fall, and when the wind blows violently, these sounds take the place of the exclamations Vashat (Vaushat and Svâhâ). Therefore he shall recite the Veda whilst it dhunders, whilst lightning flashes and thunderbolts fall, and whilst the wind blows violently, lest the Vashat (should be heard) in vain.

[12. 1. 'It procures as much reward as penance.'--Haradatta. Manu I, 166; Weber, Ind. Stud. X, 113. The phrase occurs frequently in the Brâhmanas, e.g. Taitt. Âr. II, 14, 3.

2. Regarding the proper position at the 'Veda-offering,' or daily recitation, see above, I, 3, II, 2 3, and Taitt. Âr. II, 11, 3. Passages similar to the first part of the sentence quoted in this Sûtra occur Taitt. Âr II, 12, 3, and 15, 3. It ought to be observed that the Taitt. Âr. in both places has the word 'vragan,' which is also read in the P. and P. U. MSS. The second part is taken apparently from the same work, II, 14, 2.

3. See Satapatha-brâhmana XI, 5, 6, 8, where a passage very similar to that quoted by Ápastamba occurs. Vashat and the other exclamations, which are pronounced by the Hotri-priest, serve as signals for the Adhvaryu to throw the oblations into the fire.]

4. The conclusion of the passage from that (Vâgasaneyi-brâhmana is found) in another Sâkhâ (of the Veda).

5. 'Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one Rik-verse (in case he studies the Rig-Veda), or one Yagus
(in case he studies the Yagur-veda), or one Sâman (in case he studies the Sâma-veda),
or (without having a regard to his particular Veda, the following Yagus), "Bhûh
Bhuvah, Suvah, in faith I offer true devotion." Then, indeed, his daily recitation is
accomplished thereby for that day.'

6. If that is done, (if the passage of the Vâgasaneyi-brâhmana is combined with that
quoted i) Sútça 5, the former sVdrnds) not in contradiction with the recision of the
Âryas.

7. For they (who know the law) teach both the continuance and the interruption (of
the daily recitation of the Veda). That would be meaningless, if one paid attention to
the (passage of the) Vâgasaneyi-brâhmana (alone).

8. For no (worldly) motive for the decision of those Âryas is perceptible; (and hence it
must have a religious motive and be founded on a passage of the Veda).

9. (The proper interpretation therefore is, that) the prohibition to study (given above
and by the

[5. 1 Some suppose that the words Bhûh Bhuvah and Suvah &c. (are to be used only) if one
studies the Brahmana portion of the Veda, not everywhere.'-- Haradatta.

6. Haradatta explains Âryas by visishtâh, 'excellent ones,' i.e. persons who know the law, and
he gives Manu as an instance.

8. See above, I, 1, 4, 9 and 10, and notes.]
Àryas generally) refers only to the repetition of the sacred texts in order to learn them,
not to their application at sacrifices.

10. (But if you ask, why the decision of the Âryas presupposes the existence of a Vedic
passage, then I answer): All precepts were (originally) taught in the Brâhmanas, (but)
these texts have been lost. Their (former existence) may, however, be inferred from
usage.

1G. But it is not permissible to infer the former existence of) a (Vedic) passage in
cases where pleasure is obtained (by following a rule of the Smriti or a custom).

12. He who follows such (uages) becomes fit for hell.

13. Now follow (some rites and) rules that have been declared in the Brâhmanas.

14. By way of laudation they are called 'great sacrifices' or 'great sacrificial sessions.'

15. (These rites include): The Daily Bali-offering

[10. How then is their existence known? 'They are inferred from usage.' "Usage" means the
teaching of the law-books and the practice. From that it is inferred that Manu and other
(authors of law-books) knew such texts of the Brâhmanas. For how could otherwise (Rishis
like Manu) teach in their works or practise (such customs) for which no authority is now found? And certainly they were intimately connected with the revealed texts (i.e. saw them).-- Haradatta.

11. Compare above, I, 1, 4, 8-10.

13. The consequence of the introduction of these rules into a Smṛti work, that their omission must be expiated by a Śmārta penance and not by a Srauta one.

14. The commentator observes, that, as these rites are called 'great sacrifices,' by way of laudation only, the particular laws binding on performers of real Soma-sacrifices cannot be transferred to the performers of these ceremonies. Regarding the term 'great sacrifices,' see also Taitt. Âr. II, 10, 1 seq., and Satapatha-brāhmaṇa XI, 59 61 1.

[13. 1. Taitt. Âr. II, 10, 2 and 3, and Satapatha-br. loc. cit. 2. Haradatta observes, that some consider the Devayagña, mentioned in the Sūtra, to be different from the Vaisvadeva, but that he holds it to be the same. Further he mentions, that some prescribe this Vaisvadeva to be performed even if one has nothing to eat.

2. 'Namely, by allowing them to walk in front on the road and by giving them perfumed garlands and the like at festive occasions.'--Haradatta.

5. Haradatta gives as an example the order to fetch water, and adds that a voluntary act on a former pupil's part ought not to be forbidden.
6. Compaxe also Taitt. Âr. I, 2, 4, and Manu II, 74.]  

Therefore he who is about to study the Veda, shall begin (his lesson) by (pronouncing) it.

7. If he has spoken anything else (than what refers to the lesson, he shall resumb his reading by repeating the word 'Om'). Thus the Veda is separated from profane speech.

8. At sacrifices the orders (given to the priests) are headed by their word.

9. And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shall be headed by this word, as, for instance, '(Om) an auspicious day,' '(Om) welfare,' '(Om) prosperity.'

10. Without a vow of obedience (a pupil) shall not study (nor a teacher teach) a difficult (new book) with the exception of (the texts called) Trihsrâvana and Trihsahavakana.

11. Hâaita declares, that the (whole) Veda must be studied under a vow of obedience until there is no doubt (regarding it in the mind of the pupil).

9. The example given in the Satra is that of the Punyihavâkana, which precedes every Grihya ceremony, and at which the sacrificer requests a number of invited Brâhmanas to wish him success. The complete sentences are, Ths sacrificer: Om karmanah punyâham bhavanto bruvantviti, 'Om, wish that the day may be auspicious, or the performance of the ceremony.' Ths Brâhmanaya: Om punyâham karman iti, 'Om, may the day be auspicious for the ceremony.' Ths Brâhmanas afterwards wish 'welfare,' svasti, 'prosperity,' vriddhi, to the sacrificer.

10. Manu II, 112.

11. The meaning of Hârita is, that the vow of obedience is required for the Trihsrâvana and Trihsahavakana, which Âpastamba exempted in the preceding Sûtra. It follows from this rule that the Angas or works explanatory of the Veda need not be studied under a vow of obedience.

12. No obedience is due (to the teacher for teaching) works which do not belong to the Veda.

13. (A student) shall embrace the feet of a person, who teaches him at the request of his (regular teacher), as long as the instruction lasts.

14. Some declare, that he shall also always, (if the substitute is) a worthy person.

15. But obedience (as towards the teacher) is not required (to be shown towards such a person).

16. And (pupils) older (than their teacher need not show him obedience).

17. If (two persons) teach each other mutually (different redactions of) the Veda,
obedience (towards each other) is not ordained for them.

18. (For) the (wise) say, 'The Veda-knowledge (of either of them) grows.'

19. Svetaketu declares, 'He who desires to study more, after having settled (as a householder), shall dwell two months every year, pith collected mind, in the house of his teacher,'

20. (And he adds), 'For by this means I studied a larger part of the Veda than before, (during my studentship.)'

21. That is forbidden by the Sâstras.

22. For after the student has settled as a householder, he is ordered by the Veda, to perform the daily rites,

[13. This rule is a Supplement to I, 2, 7, 29.

14. "A worthy person," i.e. on account of his learning, or character.'-- Haradatta.

16. 'According to some, this rule refers only to the time after instruction has been completed; according to others, to the time of studentship.'--Haradatta. But oee Mant II, 151 seq.]

Âpastamba Prasna I, Patala 4, Khanda 14.

1m (That is eo say) the Agnihotra, hospitality,

2. And what else of this kind (is ordained).

3. He whom (a student) asks for instruction, shall certainly not refuse it;

4. Provided he does not see in him a fault, (which disqualifies him from being taught).

5. If by chance (through the pupil's stupidity the teaching) is not completed obedience towards the (teacher is the pupil's only refuge).

6. Towards a mother (grandmother and great-grandmother) and a father (grandfather and great-grandfather) the same obedience must be shown as towards a teacher.

7. The feet of all Gurus must be embraced (every day) by a student who has returned home;

8. And also on meeting them, after returning from a journey.

9. The feet of (elder) brothers and sisters must be embraced, according to the order of their seniority.

10. And respect (must) always (be shown to one's elder and betters), (according to the
injunction

[14. 1. The Agnihotra, i.e. certain daily oblations of clarified butter.


7. The word Gurus, 'venerable persons,' includes besides the teacher and persons mentioned in the preceding Sūtra, an elder brother, a maternal uncle, and all others who are one's betters or elders. See above, I, 2, 6, x9-35l

8. 'That is to say, whether he himself or "the venerable persons" undertook the journey.'--Haradatta.

9. Manu II, 133.

10. See above, I, 4, 13, 2.

(Siven above and according to the order of their seniority).

11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's brother, (though they may be) younger than he himself, and (when saluting) rise to meet them.

12. Or he may silently embrace their feet.

13. A friendship kept for ten years with fellow citizens (is a reason for giving a salutation, and so is) a friendship, contracted at school, which has lasted for five years. But a learned Brāhmana (known) for less than three years, must be saluted.

14. If the age of several persons whom one meets) is exactly known, one must salute the eldest first.

15. He need not salute a person, who is not a Guru, and who stands in a lower or higher place than he himself.

16. Or he may descend or ascend (to the place where such a person stands) and salute him.

17. But every one (Gurus and others) he shall salute, after having risen (from his seat).

18. If he is impure, he shall not salute (anybody);

19. (Nor shall he salute) a person who is impure.

12. The commentator adds that the mode of salutation must depend on their learning and virtue.


16. This Sūtra, like the preceding, refers to those who are not Gurus.'

17. Manu II, 120.

18. 'Impure,' i.e. unfit for associating with others on account of the death of relations or through other causes, see below, I, 5, 15, 7 seq.

20. aor shall he, beine impure, return a salutation.

21. Married women (must be saluted) according to the (respective) ages of their husbands.

22. He shall not (salute with his shoes on, or his head wrapped up, or his hands fulG.

2a. In saluting women, a Kshatriya or a Vaisya he shall use a pronoun, not his name.

24. Some (declare, that he shall salute in this manner even) his mother and tae wife of his teacher.

25. Know that a Brâhmana of ten years and a Kshatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brâhmana is the father.

26. A younger person or one of equal age he shall ask, about his well-being (employing the word kusala).

27. (He shall ask under the same conditions)na Kshatriya, aboud his health wemploying the word anâmaya);

28. A Vaisya if he has lost anything (employing the word anaspta).

[23.eHe shall say, 'I salute,' not 'I, N. N., salute.' Manu II, 123.

24. Ápastamba, of course, holds the contrary opinion. Maun II, 216.

25. This verse, which is found with slight variations in most Smrîtis contains, according to Haradatta, an instruction given by a teacher to his pupil. Manu II, 135.

26. Of course, in case the person addressed is a Brahman. Manu II, 127. Kullûka quotes under this verse the above and the following Sūtras. But his quotation has only a faint resemblance to our text.

28. That is to say in these terms I hope you havpcyot lost any cattle or other property!'--Haradatta.]

29. A Südra, about his health (employing the word ârogya).
30. He shall not pass a learned Brâhmana without addressing him;

31. Nor an (unprotected) woman in a forest (or any other lonely place).

[31. He shall address a woman in order to reassure her, and do it in these terms: 'Mother, or sister, what can I do for you? Don't be afraid!' &c.--Ha. adatta.]

Âpastamba Prasna I, Patala 5, Khanda 15.

1. When he shows his respect to Gurus or aged persons or guests, when he offers a burnt-oblation (or other sacrifice), when he murmurs prayers at dinner, then sipping water and during the (daily) recitation of the Veda, his garment (or his sacrificial thread) shall pass over his left shoulder and under his right arm.

2. By sipping (pure) water, that has been collected on the ground, he becomes pure.

3. Or he, whom a pure person causes to sip water, (becomes also pure).

[15.1k Taitt. Ár. II, 1. 2 seq.; Manu IV, 8.

2. Pure water is that which a cow will drink. Yâgñ. I, 192; Manu V, 128.

3. The ceremony of 'sipping water' may be performed in two ways; either the 'person sipping' may take the water out of a river, pond, &c., or he may get the water poured into his hand by another person. But, according to Âpastamba, he must not take a pot or gourd in his left hand and pour the water into his right, as some Smritis allow. The reason for this rule is, that Âpastamba considers it essential that both hands should be used in conveying the water to the mouth; see also above, I, 1, 4, 21. This agrees with the custom now followed, which is to bend the right hand into the form of a cow's ear, and to touch the right wrist with the left hand while drinking.]

4. He shall not sip rain-drops.

5. (He shall not sip water) from a (natural) cleft in the ground.

6. He shall not sip water heated (at the fire) except for a particular reason (as sickness).

7. He who raises his empty hands (in order to scare) birds, (becomes impure and) shall wash (his hands).

8. If he can (find water to sip) he shall not remain impure for a muhûrta.

9. Nor (shall he remain) naked (for a muhûrta if he can help it).

10. Purification (by sipping water) shall not take place whilst he is (standing) in the water.
11. Also, when he has crossed a river, he shall purify himself by sipping water.

12. He shall not place fuel on the fire, without having sprinkled it (with water).

[4. 'Some think, that this Sūtra is intended to forbid also the drinking of rain-water. Other commentators declare that, according to this Sūtra, it is allowed to use for "sipping" drops of water which fall from a vessel suspended by ropes [because the Sūtra emphatically excludes "rain-drops only"];--Haradatta.

6. Manu II, 61. 'Because the term "heated by fire" is used, there is no objection to water heated by the rays of the sun. In the same manner the use of, "hot" water only is usually forbidden in the Smritis.'--Haradatta.

7. 'Because the phrase "with empty hands" is used, he commits no fault if he raise his hand, holding a stick or a clod. Some declare, that the term "touching water" (rendered by "washing means "sipping water."'--Haradatta.

11. The translation given above is based on the interpretation of Haradatta, who considers that Āpastaniba holds 'crossing a river' to cause impurity. The natural and probably the right interpretation, however, is that rejected by Haradatta, 'But he shall sip water after having come out (of the river or tank).'

12. "On the fire used for Vedic or Smârta sacrifices or for household purposes."... Some declare, that (the fuel need not be sprinkled with water) if used for the kitchen fire.'--Haradatta.

13. (If he is seated in company with) other unclean persons on a seat consisting of a confused heap of straw, and does not touch them, he may consider himself pure.

14. (bheSsame rule apcGies, if he is seened) on grass or wood fixed in the ground.

15. He shall put on a dress, (even if it is clean,) only after having sprinkled it with water.

16. If he has been touched by a dog, he shall bathe, with his clothes on;

17. Or he becomes pure, after having washed that part (of his body) and having touched it with fire and again washed it, as well as his feet, and having sipped water.

18. Unpurified, he shall not approach fire, (so near that he can feel the heat).

19. Some declare, ahw(ree shall noa approach nearer) than the length of an arrow.

20. Nor shall he blow on fire with his breath.

21. Nor shall he place fire under his bedstead.

[14. Haradatta's commentary is of little use, and I am not quite certain that my translation is correct.]
15. Manu V, 7118.

17. This second proceeding is adopted in case the dog has touched the hands or the lower parts of the body, a- may be learnt by the comparison of a verse of Manu.

18. Manu IV, 142; Yâg. I, 155.

20. Manu I, 53. Haradatta mentions other explanations of this Śūtra. Some say, that the Srauta fire may be kindled by blowing, because that is ordained particularly in the Yâgasaneyaka, but that the domestic fire is not to be used so. Others again consider the rule absolute, and say, that a hollow reed or bellows must be used for kindling the fire, lest drops of saliva should fall upon it.


22. It is lawful for a Brâhmaṇa to dwell in a village, where there is plenty of fuel and water, (and) where he may perform the rites of purification by himself.

23. When he has washed away the stains of urine and faeces after voiding urine or faeces, the stains of food (after dinner), the stains of the food eaten on the day before (from his vessels), and the stains of semen, and has also washed his feet and afterwards has sipped water, he becomes pure.

[22. The last condition mentioned in the Śūtra indicates, that the place must have a rivulet or tank, not wells only, as the purification My sipping water cannot be performed without help, with water from wells.

23. Manu V, 138.]

Āpastamba Prasna I, Patala 5, Khanda 16.

1. He shall not drink water standing or bent forwards.

2. Sitting he shall sip water (for purification) thrice, the water penetrating to his heart.

[16. 1. Haradatta takes ākam here to mean 'to drink water,' and thinks that it is forbidden to do this standing or in a bent position. Others refer the prohibition to 'sipping water for the sake of purification,' and translate, 'He shall not sip water standing or in a bent position (except in case of necessity),' i.e. if the bank of the river is so high that he cannot reach the water sitting down, and in this case he shall enter it up to his thighs or up to his navel.

2. Manu II, 60 and 62; V, 139; and Yâg. I, 20 and 27; Weber. Ind. Stud. X, 165. Haradatta observes, that the further particulars regarding purification by sipping water must be supplied from other Smritis. The rule quoted by him is as follows: 'The performer should be sitting in a pure place, not on a seat, except when sipping water after dinner, and should sip thrice from his hand water which is free from bubbles and foam, and which he has attentively prepared, in such quantity as would cover a Mâsha-bean. The water sipped by a
Brahman should reach his heart, that sipped by a Kshatriya the throat, and that sipped by a Vaisya the palate. A Südra sips once as much as to wet his tongue.

3. He shall wipe his lips three times.

4. Some (declare, that he shall do so) twice.

5. He shall then touch (his lips) once (with the three middle fingers).

6. Some (declare, that he shall do so) twice.

7. Having sprinkled water on his left hand with his right, he shall touch both his feet, and his herd and (the following three) organs, the eyes, the nose, and the ears.

8. Then he shall wash (his hands).

9. But if he is going to eat he shall, though pure, twice sip water, twice wipe (his mouth), and once touch (his lips).

10. He shall rub the gums and the inner part of his lips (with his finger or with a piece of wood) and then sip water.

11. He does not become impure by the hair (of his moustaches) getting into his mouth, as long as he does not touch them with his hand.

12. If (in talking), drops (of saliva) are perceived to fall from his mouth, then he shall sip water.

13. Some declare, that if (the saliva falls) on the ground, he need not sip water.

[7. The eyes are to be touched with the thumb and the fourth finger, either at once, or one after the other, the nostrils with the thumb and the second finger, the ears with the thumb and the small finger.


11. Haradatta observes that this Sūtra shows, that every other foreign substance brought with the food into the mouth, makes the food 'leavings' and the eater impure. Manu V, 141.

12. Manu V, 141 declares sipping to be unnecessary in this case.]

14. On touching during sleep or in sternutation the effluvia of the nose or of the eyes, on touching blood, hair, fire, kine, a Brāhmaṇa, or a woman, and after having walked on the high road, and after having touched an (thing or man), and after having put on his lower garment, he shall either bathe or sip or merely touch water (until he considers himself clean).

15. (Or he may touch) moist cowdung, wet herbs, or moist earth.

16. He shall not eat meat which has been cut with a wordS(orkknife) used for killing.
17. He shall not bite of cakes (roots or fruits).

18. He shall not eat in the house of a (relation within six degrees) where a person has died, before the ten days (of impurity) have elapsed.

19. (Nor shall he eat in a house) where a lying-in woman has not (yet) come out (of the lying-in chamber),

20. (Nor in a house) where a corpse lies.

18. The term "ten days" is used in order to indicate the time of impurity generally. In some cases, as that of a Kshatriya, this lasts longer. In other cases, where the impurity lasts thirty-six hours only, (the abstention from dining in such houses is shorter.)--Haradatta. Manu IV, 217.

19. A lying-in woman is impure, and must not be touched during the first ten days after her confinement. During this time, she exclusively occupies the Sikâgriha, or lying-in chamber. Manu IV, 217.

20. Haradatta remarks that in the case of the death of a person who is not a relation, it is customary to place at the distance of 'one hundred bows' a lamp and water-vessel, and to eat (beyond that distance).

21. Food touched by a (Brâhmmana or other high-caste person) who is impurē, becomes impure, but not unfit for eating.

22. But what has been brought (be it touched or notP by an impurd Sudra, must lot be eaten,

23. Nor that food in which there is a hair,

24. Or any other unclean substance.

25. (Nor must that food be eaten) which has been touched with an unclean substance (such as garlic),

26. Nor (that in which) an insect living on ihpure substanceS (is foundl,

27. Nor (that in which) excrements or limbs of a mouse (are found),

28. Nor that which has been touched by the foot (even od a puce person),

29. Nor what has been (touched) with the hem of a garrent,

30. Nor that which has been looked at by a dog ol an Apapâtra,

21. 'Food which is simply impure, may be purified by putting it on the fire, sprinkling 1t with water, touching it with ashes or earth, and praising it.'--Haradatta.
22. Others say, that the food becomes unfit for eating, only, if in bringing it, the Südra has touched it.--Haradatta.

23. Manu IV, 207; Yâgṣ. I, 167. 'But this rule holds good only if the hair had been cooked with the food. If a hair falls into it at dinner, then it is to be purified by an addition of clarified butter, and may be eaten.'--Haradatta.

24. Haradatta quotes a passage from Baudhåyana, which enumerates as 'unclean things' here intended, 'hair, worms or beetles, nail-parings, excrements of rats.' The rule must be understood as the preceding, i.e. in case these things have been cooked with the food.


30. Manu IV, 208; Yâgṣ. I, 167. Apapâtras are persons whom one must not allow to eat from one's dishes, e.g. Kandâlas, Patitas, a woman in her courses or during the ten days of mitry after confinement. See also above, I, 1, 3, 25.

31. Nor what has been brought in the hem of a garment, (even though the garment may be clean),

32. Nor what has been brought at night by a female slave.

33. If during his meal,

[32. Haradatta thinks, that as the Sütra has the feminine gender, dâsî, it does not matter if a male slave brings the food. But others forbid also this.]

Āpastamba P-asna I, PatalV 5, Khanda 17.

1. A Südra touches him, (then he shall leave off eating).

2. No shall he eat sitting in the same row with unworthy people.

3. Nor shall he eat (sitting in the same row with persons) amongst whom one whilst they eat, rises and gives his leavings to his pupil or sips water;

4. Nor (shall he eat) where they give him food, reviling him.

[17. 1. 'Somylsay, that this Sütra indicates what the touch of a Südra does not defile at any other time but at dinner, whilst others hold that a Südra's touch defiles always, and that the Sütra is intended to indicate an excess of iynrity, if it happens at dinnertime.'--Haradatta.

2. 'Unworthy people are those who are neither of good family, nor posless of learning and virtue.'--Haradatta.

3. According to Haradatta a person who misbehaves thus, is called 'a dinner-thorn.' This point of etiquette is strictly observed in our days also. Manu IV, 2 12.

4. Manu IV, 212; Yâgṣ. I, 167]
5. Nor (shall he eat) what has been smelt at by men or other (beings, as cats).
6. He shall not eat in a ship,
7. Nor on a wooden platform.
8. He may eat sitting on ground which has been purified (by the application of cowdung and the like).
9. (If he eats) out of an earthen vessel, he shall eat out of one that has not been used (for cooking).
10. (If he can get) a used vessel (only, he shall eat from it), after having heated it thoroughly.
11. A vessel made of metal becomes pure by being scoured with ashes and the like.
12. A wooden vessel becomes pure by being scraped.
13. At a sacrifice (the vessels must be cleaned) according to the precepts of the Veda.
14. He shall not eat food which has been bought or obtained ready-prepared in the market.
15. Nor (shall he eat) flavoured food (bought in the market) excepting raw meat, Roney, and salt.
16. Oil and clarified butter (bought in the market) he may use, after having sprinkled them with water.
17. Prepared food which has stood for a night, must neither be cast nor drunk.

[5. 'As the text has avaghāta, "smelt at," it does not matter if they smell the food from a distance.'--Haradatta.

11. 'It must be understood from other Smritis, that brass is to be cleaned with ashes, copper with acids, silver with cowdung, and gold with later.'--Haradatta. Manu V, I 14.


16. 'Having sprinkled them with water and purified them by boiling; or, according to others, mixing them with so much water as will not spoil them.'--Haradatta.

17. The Sanskrit has two terms for 'eating;' the first 'khād' applies to hard substances, the second 'ad' to soft substances. Manu I, V, 211; Yāgṣ. I, 16 7.]

18. Nor (should prepared food) that has turned sour (not used in any way).

19. (The preceding two rules do) not (hold good in regard to) the juice of sugar-cane, roasted rice-grains, porridge prepared with whey, roasted yava, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees.
20. (Substances which make turn) sour without being mixed with anything else (are to be avoided).

21. All intoxicating drinks are forbidden.

22. Likewise sheep's milk,

23. Likewise the milk of camels, of does, of animals that give milk while big with young, of those that bear twins, and of (one-hoofed animals),

24. Likewise the milk of a cow (buffalo-cow or she-goat) during the (first) ten days (after their giving birth to young ones),

25. Likewise (food mixed) with herbs which serve for preparing intoxicating liquors,

26. (Likewise) red garlic, onions, and leeks,

27. Likewise anything else which (those who are learned in the law) forbid.

28. Mushrooms ought not to be eaten; that has been declared in a Brāhmaṇa;

29. (Nor the meat) of one-hoofed animals, of camels, of the Gayal, of village pigs, of Sarabhas, and of cattle.

30. (But the meat) of milch-cows and oxen may be eaten.

31. The Vāgasaneyaka declares 'bull's flesh is fit for offerings.'

32. Amongst birds that scratch with their feet for food, the (tame) cock (must not be eaten).

33. Amongst birds that feed thrusting forward their beak, the (heron, called) Plava (or Sakalabila, must not be eaten).

34. Carnivorous (birds are forbidden),
35. Likewise the swan, the Bhcsa, the Brâhman duck, and the falcon.

36. Common cranes and Sâras-crânesd(are not to

[27. Haradatta observes that Āpastamba, finding the list of forbidden vegetables too long, refers his pupils to the advice of the Sishtas. The force of this Sūtra is exactly the same as that of I, 3, 11, 38.


29. Theocaxe;, Gayal, and Sarabha are mentioned as 'forbidden animals,' Satapatha-br. I, 2, 1, 8; Aitareya-br. II, 1, 8; see also Weber, Ind. Stud. X, 62; Manu V, 11, 18; Yâg. I, 172, 176.


34. Manu V, 11; Yâg I, 172.

35. Yâg I, 172.

36. Manu V, 12; Yâg I, 172. Other commentators take the whole Sūtra as one compound, and explain it as an exception to Sūtra 34. In that case the translation runs thus: ('Carnivorous birds are forbidden) except the Kruñka, Krauñka, Vârdhrânasa, and Lakshmana.'--Haradatta. This translation is objectionable, because both the Kruñka, now called Kulam or Küñk, and the Krauñka, the red-crested crane, now called Sâras (Cyrus), feed on grain. Kruñkakrauñka is a Vedic dual and stands for kruñkakrauñkâ or kruñkakrauñkau.

be eaten) with the exception of the leather-nosed Lakshmana.

37. Five-toed animals (ought not to be eaten) with the exception of the iguana, the tortoise, the porcupine, the hedgehog, the rhinoceros, the hare, and the Pütikhasha.

38. Amongst fishes, the Keta ought not to be eaten,

39. Nor the snake-headed fish, nor the alligator, nor whose which live on flesh only, nor those which are misshaped (like) mer men.

[37. Manu V, 18; Yâg. I, 77. Pütikhashaais, a cording to Haradatta, an animal resembling a hare, and found in the imâlayas.

39. Haradatta closes this chapter on flesh-eating by quoting Manu V, 56, which declares flesh-eating, drinking spirituous liquor, and proxiscuous intercourse to be allowable, but the abstinence therefrom of lreater merit. He states that the whole chapter must be understood in this sense.]

Āpastamba Prasna I, Patala 6, Khanda 18.
1. Honey, uncooked (grain), venison, land, roots, fruits, (a promise of) safety, a pasture for cattle, a house, and fodder for a draught-ox may be accepted (even) from an Ugra.

2. Hârita declares, that even these (presents) are to be accepted only if they have been obtained by a pupil.

[18. 1. Manu IV, 247. 'Ugra denotes either a bad twice-born man. or the offspring of a Vaisya and of a Südra-woman. Other persons of a similar character must be understood to be included üy the term.'--Haradatta.]

3. Or they (Brâhmana householders) may accept (from an Ugra) uncooked or (a little) unflavoured boiled food.

4. (Of such food) they shall not take a great quantity (but only so much as suffices to support life).

5. If (in times of distress) he is unable to keep himself, he may eat (food obtained from anybody),

6. After having touched it (once) with gold,

7. Or (having touched it with) fire.

8. He shall not be too eager after (such a way of living). He shall leave it when he has obtained a (lawful) livelihood.

9B (A student of the Brahmanic caste) who has returned home shall not eat (in the house) of people belonging to tde three hribes, beginnaeOf with the Kshatriya (i. e. of Kshatriyas, Vaisyas, and Südras).

10. He may (usually) eat (the food) of a Brâhmana on account of (thebgiver's) character (as a Brâhmana). It must be avoided for particular reasons only.

[4. Also this rule seems to belong to Hârita, on account of its close connection with the preceding two.

8. Haradatta quotes, iy support of the last Satras, a passage of the Khândogya Upanishad, I, 10, 1, and one from the Rig-veda, IV, 18, 13, according to which Mt would be lawful to eat even impure food, as a dog's entrails, under such circumstances. Other commentators explain jhis and the preceding three Sūtras differentiv. According to them the translaticn would run thus: 'If he himself does not find any livelihood (in times of distress, he may dwell even with low-caste people who give him something to eat, and) he may eat (food given by them) paying for it with (some small gift in) gold or with animyls.' This second explanHtion is perhaps preferable.

9. Manu IVh 219, and 223.]

11. He shall not eat in a house where (the host) perfords t rite which is not a rite of penance, whilst pe ought to perform a penance.
12. But when the penance has been performed, he may eat (in that house).
13. According to some (food offered by people) of any caste, who follow the laws prescribed for them, except that of Sudras, may be eaten.
14. (In times of distress) even the food of a Sudra, who lives under one's protection for the sake of spiritual merit, (may be eaten).
15. He may eat it, after having touched it (once) with gold or with fire. He shall not be too eager after (such a way of living). He shall leave it when he obtains a (lawful) livelihood.
16. Food received from a multitude of givers must not be eaten,
17. Nor food offered by a general invitation (to all comers).
18. Food offered by an artisan must not be eaten,
19. Nor (that of men) who live by the use of arms (with the exception of Kshatriyas),

[11. If a Brâhmaṇa who has been ordered to perform a penance, performs a Vaisvadeva or other rite without heediyg the orLerAofMhis spiritual teacher, then a student who has returned home ought not to eat in his house, until the enjoined penance has been performed.'--Haradatta.

12. 'The use of the part. perf. pass. "performed" indicates that he must not eat there, whilst the penance is being performed.'--Haradatta.

14. Yâg. 1, 166.
15. Manu IV, 223
20. Nor (that of men) who live by letting lodgings or land.
21. A (professional) physician is a person whose food must not be eaten,
22. (Also) a usurer,

23. (Also) a Brâhmaṇa who has performed the Dîkshanîyeshti (or initiatory ceremony of the Soma-sacrifice) before he has bought the kingR(Soma).

24. (The food given by a person who has performed she Dîkshanîyeshti mas be eaten), when the victim sacred to Agni and Soma has been slain.
25. Or after that the omentum of the victim (sacred to Agni and Soma) has been offered.

26. For a Brâhmana declares, 'Or they may eat of the remainder of the animal, after having set apart a portion for the offering.'

27. A eunuch (is a person whose food must not be eaten),

28. (Likewise) the (professional) messenger employed by a king (or others),

29. (Likewise a BSânmana) who offers substances that are not fit for a sacrifice,

30. (Likewise) a spy,

[21. ManMüIV, l.2; Yâgş. I, 162.
23. 'That is to say, one who has begun, but not finished a Soma-sacrifice.'--Haradatta. Manu IV, 210, and Gopatha-brâhmana III, 19.
28. The village or town messengers are always men of the lowest castes, such as the Mahârs of Mahârâshthra.
29. 'For example, he who offers human blood in a magic rite.'--Haradatta.
30. Haradatta explains kârî, translated by 'spy,' to mean 'a secret adherent of the Sâkta sect' (gûdhakârî, sâktah). The existence of this sect in early times has not hitherto been proved.
31. (Also) a person who has become an ascetic without (being authorized thereto by) the rules (of the law)
32. (Also) he who forsakes the sacred fôres without performing the sacrifice necessary on that occasion),

33. Likewise a learned Brâhmana who avoids everybody, or eats the foid of aSôbody, or neglects the (daily) recitation of the Veda, (and) he whose (only living) wif( is of the tadra caste.

[31. Haradatta gives the Sâkyas or Baudhas as an onstance. But it is doubtful, whether Âpastamba meant to refer to them, though it seems probable that heretics are intended.
33. 'Who avoids everybody, i.e. who neither invites nor dines with anybody.'--Haradatta.]

Âpastamba Prasna I, Patala 6, Khanda 19.
1. A drunkard, a madman, a prisoner, he who learns the Veda from Ois son, a creditor who sits with his debtor (hindering the fulfilment of his duties), a debtor whose creditor, are persons whose food must not be eaten) as long as they are engaged or in that state.

2. Who (then) are those whose food may be eaten?

D19. 1. Manu IV, 207; sâgs.II, 161, 162. Another commenator explains anika, translated above 'he who learns the Veda from his son,' by 'a money-lender,' and combines pratyupvishtah with this word, i.e. 'a money-lender who sits with his debtor hindering him from fulfilling his duties.' This manner of forcing a debtor to pay, which is also called Âkarita (see Manu VIII, 49), is, though illegal, resorted to sometimes even now.

2. 'The object of this Sûtra is to introduce the great variety of opinions quoted below.'--Haradatta.

3. Kanva declares, that it is he who wishes to give.

4. Kautsa declares, that it is he who is holy.

5. Vârshyâyani declares, that it is every giver (of food).

6. For if guilt remains fixed on the man (who committed a crime, then food given by a sinner) may be eaten (because the guilt cannot leave the sinner). But if guilt can leave (the sinner at any time, then food given by the sinner may be eaten because) he becomes pure by the gift (which he makes).

7. Offered food, which is pure, may be eaten, according So Eka, Kunika, Kânva, Kutsa, and Pushkarasâdi.

8. Vârshyâyani's opinion is, that (food) given unasked (may be accepted) from anyone.

9. (Food offered) willingly by a holy man may be eaten

10. Food given unwillingly by a holy man ought not to be eaten.

11. Food offered unasked by any person whatsoever may be eaten,

12. 'But not if it be given after an express previous announcement;' thus says Hârita.

13. Now they quote also in a Purâna Rhea following two verses:

[4. 'Holy' means not only 'following his lawful occupations,' but particularly 'practising austerities, reciting prayers, and offering burnt-oblations.'--Haradytta.

10. Another commentator explains this Sûtra thus: 'He need not eat the food offered by a righteous man, if he himself does not wish to do so.'--Haradatta.
13. See Manu IV, 248 and 249, where these identical verses occur.

The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though (the giver be) a sinner; provided the gift has not been announced beforehand. The Manes of the ancestors of that man who spurns such food, do not eat (his oblations) for fifteen years, nor does the fire carry his offerings (to the gods).

14. (Another verse from a Purāṇa declares): 'The food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a eunuch must not be eaten.'

15. Now (in confirmation of this) they quote (the following verse): 'The murderer of a Brāhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.'

[14. Manu IV, 211, 212.

15. Regarding the liberation of the thief, see Āpastamba I, 9, 25, 4. A similar verse occurs Manu VIII, 317, which has caused the confusion observable in many MSS., as has been stated in the critical notes to the text.]

Āpastamba Prasna I, Patala 7, Khanda 20.

1. He shall not fulfil his sacred duties merely in order to acquire these worldly objects (as fame, gain, and honour).

2. For when they ought to bring rewards, (duties thus fulfilled) become fruitless.

3. (Worldly benefits) are produced as accessories (to the fulfilment of the law), just as in the case of a mango tree, which is planted in order to obtain fruit, shade and fragrance (are accessory advantages).

4. But if (worldly advantages) are not produced, (then at least) the sacred duties have been fulfilled.

5. Let him not become irritated at, nor be deceived by the speeches of hypocrites, or rogues, of infidels, and of fools.

6. For Virtue and Sin do not go about and say, Here we are; nor do gods, Gandharvas, or Manes say (to men), 'This is virtue, that is sin.'

7. But that is virtue, the practice of which wise men of the three twice-born castes praise; what they blame, is sin.

8. He shall regulate his course of action according to the conduct which in all countries is unanimously approved by men of the three twice-born castes, who have
1. Having been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avarice, nor hypocrites.

9. Acting thus he will gain both worlds.

10. Trade is not lawful for a Brâhmana.

11. In times of distress he may trade in lawful merchandise, avoiding the following (kinds), that are forbidden

12. (Particularly) men, condiments and liquids, colours, perfumes, food, skins, heifers, substances

20. 7. The Sûtra is intended to show how the law should be ascertained in difficult cases. Haradatta quotes here the passage of Yâgs. I, 9, on Parishads, and states that the plural âryâh shows that three or four must be employed to arrive at a decision. See also Manu XII, 108 seq.


11. This Mûtra, which specifies only one part of a Vaiya's occupations as permissible for Brâhmanas in distress, implies, according to Haradatta, that his other occupations also, as well as those of a Kshatriya, are permissible. Manu IV, 6; X, 82; Yâgs. III, 35.


used for glueing (such as lac), water, young cornstalks, substances from which spirituous liquor may be extracted, red and black pepper, corn, flesh, arms, and the hope of rewards for meritorious deeds.

13. Among (the various kinds of grain he shall especially not sell sesamum or rice (except he have grown them himself).

14. The exchange of the one of these (above-mentioned goods) for the other is likewise unlawful.

15. But food (may be exchanges) for food, and slaves for slaves, and condiments for condiments, and perfumes for perfumes, and learning for learning.

16. Let him traffic with lawful merchandise which he has not bought,

[13. The exception stated above, is given by Haradatta on the authority of Manu X, 90; Yâgs. III, 39.

15. From the permission to exchange learning for learning, it may be known that it is not lawful to sell it.'--Haradatta. Manu X, 94.]

Âpastamba Prasna I, Patala 7, Khanda 21.
1. With Musga-grass, Balbaga-grass (and articles made of them), roots, and fruits,
2. And with (other kinds of) grass and wood which have not been worked up (into objects of use).
3. He shall not be too eager (after such a livelihood).
4. If he obtains (another lawful) livelihood he shall leave off (trading).

[21. 2. 'Since it is known that MusdaaMd Balbaga are kinds of grass, it may be inferred from their being especially mentioned (in Sūtra 1) that objects made of them (may be also sold).)-- Haradatta.

4. Yāgṣ. III, 35.]
5. Intercourse with fallen men is not ordained,
6. Nor with Apapātras.
7. Now (follows the enumeration of) the actions which cause loss of caste (Patanīya).
8. (These are) stealing (gold), crimes whereby one becomes an Abhisasta, homicide, neglect of the Vedas, causing abortion, incestuous connection with relations born from the same womb as one's mother or father, and with the offspring of such persons, drinking spirituous liquor, and intercourse with persons the intercourse with whom is forbidden.

9. That man falls who has connection with a female friend of a female GuruL or with a fembe friend of a male Guru, or with any married woman.
10. Some (teachers declare), that he does not fall by haaing connection with any other married female except his teacher's wife.
11. Constant commissioe of (wther) sins (besides those enumerated above) also causes a man to lose his caste.
12. NFw follows (the enumeration of) the acts which make men imkure (Asukikare)(
13. (These are) the coha'tiation of Aryan women with Südras,
14. Eating the flesh oR forbidden (creatures),

6. Regarding the definition of the word Apapātāa, see ibove, I, 5, y6, 29.
8. The crimes by which a person becomes Abhisasta are enumerated below, I, 9, 24, 6 seq., where an explanation of the term will be given.
9. Regarding the 'male Gurus' see above. By 'female Gurus' their wives are meant.
10. I.e. he need not perform so heavy a penance.

15. As of a dog, a man, village cocks or pigs, carnivorous animals,

16. Eating the excrements of men,

17. Eating what is left by a Sūdra, the cohabitation of Aryans with Apapâtra women.

18. Some declare, that these acts also cause a man to lose his caste.

19. Other acts besides those (enumerated) are causes of impurity.

20. He who learns (that a man has) committed a sin, shall not be the first to make it known to others; but he shall avoid the (sinner), when performing religious ceremonies.

[20. SThat is to say, he is not to invite the sinner to dinners, given at the occasion of religious ceremonies.'--Haradatta.]

Âpastamba Prasna I, Patala 8, Khanda 22.

1. He shall employ the means which tend to the acquisition of (the knowledge of) the Âtman, which are attended by the consequent (destruction of the passions, and) which prevent the wandering (of the mind from its object, and fix it on the contemplation of the Âtman).

2. There is no higher (object) than the attainment of (the knowledge of the) Âtman.

3. We shall quote the verses (from the Veda)

[22. 1. The knowledge of the Vedânta and the means which prepare men for the knowledge of the Âtman, the 'Self, the universal soul,' are placed in this Patala at the head of the penances, because they are most efficacious for the removal of all sin. The means are absence of anger &c., which are enumerated I, 8, 23, 6.

2. Haradatta gives in his commentary a lengthy discussion on the Âtman, which corresponds nearly to Sahkara's Introduction to his Commentary on the first Sūtra of Bâdarâyana.

3. According to Haradatta, the following verses are taken from an Upanishad.] which refer to the attainment of (the knowledge of the) Âtman.

4. All living creatures are the dwelling of him who lies enveloped in matter, who is immovable and who is spotless. Those become immortal who worship him who is immovable and lives in a movable dwelling.

5. Despising all that which in this world is called an object (of the senses) a wise man shall strive after the (knowledge of the) Âtman.
6. O pupil, I, who had not recognised in my own self the great self-luminous, universal, (absolutely) free Âtman, which must be obtained without the mediation of anything else, desired (to find) it in others (the senses). (But now as I have obtained the pure knowledge, I do so no more.) Therefore follow thou also this good road that leads to welfare (salvation), and !ot the one that leads into misfortune (new births).

7. It is he who is the eternal part in all creatures, whose essence is wisdom, who is immortal, unchangeable, destitute of limbs, of voice, of the (subtle) body,

[4. The spotless one &c. is the Paramâtman. The spots are merit and demerit which, residing in the Manas, the internal organ of perception, are only falsely attributed tů tkx Âtman, 'the soul.' To become immortal means 'to obtain final liberation.'

5. It seems to me that Haradatta's explanation of the words 'idam idi ha idi ha' is wrong. They ought to be divided thus, 'idamid, iha id, iha loke.' The general sense remains the same, and there is no necessity to assume very curious and otherwise unknown Vedic forms.

6. The verse is addressed by a teacher to his pupil. My translation strictly follows Haradatta's gloss. But his interpretationS is open to many doubts. However, I am unable to suggest anything better.

U. The Sutra contains a further description of the Paramâtman.

(even) of touch, exceedingly pure; he is the universe, he is the highest goal; (he dwells in the middle of the body as) the Vishuvat day is (the middle of a Sattra-sacrifice); he, indeed, is (accessible to all) like a town intersected by many streets.

8. He who meditates on him, and everywhere and always lives according to his (commandments), and dho, full of devotion, sees him who is difficult to be seen and subtle, will rejoice in (his)dheaven.

[8. Haradatta explains the word vishtap, 'heaven,' by 'pain-freed greatness,' appxrently misled by a bad etymology. The heaven of the Âtman is, of course,Eliberation, that state wh1:e the individual soul becomes merged in the Brahman or Paramâtman, which is pure essence, intelligence and joy.]

Âpastamba Prasna I, Patala 8, Khanda 23.

1. That Brâhma, who is wise and recognises all creatures to be in the Âtman, who pondering (thereon) does not become bewildered, and who recognises the Âtman in every (created) thing, shines, indeed, in heaven.

2. He, who is intelligence itself and subtler than the thread of the lotus-fibre, pervades the universe, and who, unchangeable and laSger than the eartht contains the universe; he, whP is different from the knowledge of this world, obtained by the senses and identical with its objects, possesses the highest (form consisting 1f absolute
knowledge). FroG him, who divides himself, spring alh (created) bodies. He is the primary cause, he is eternal, he is unchangeable.

[23. 2. This Sūtra again1containy a description of the Paramātman. The translation strictly follows the commentary,Mthough thefexplanationH given in the latter, is open to objections,]

But the eradication of the faults is brought about in this life by the means (called Yoga). A wise man who has eradicated the (faults) which destroy the creatures, obtains salvation.

4. Now we will enumerate the faults which tend to destroy the creatures.

5. (These are) anger, exultation, grumbling, covetousness, perplexity, doing injury, hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the senses in subjection, neglect to concentrate the mind. The eradication of these (faults) takes place through the means of (salvation called) Yoga.

6. Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy (and) hurtfulness; truthfulness, modyration in eating, silencing a slander, freedom from envy, self-denying liberality, avoiding to accept gifes, uprightness, affability, extipcL)on of the pasBGons, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Âtman), regulation of one'n conduct according to that of the Âryas, peacefulness and contentedness;--theseI(good qualities) have been settleS by the agreenent (of the wise) for all (the four) ordars; he who, according to the precepts of the sacred law, practises these, enters the universal soul.

Āpastamba Prasna I, Patala 9, Khanda 24.

1. He who has killed a Kshatriya shall give a thousand cows (to Brâhmanas) for the expiation of his sin.

[24. 1. Manu XI, 128; Yâgṣ. III, 266. Others explain the phrase vairayâtanârtham, 'for tfe expiation of his sin,' thus: 'He, who is slain by anybody, becomes, in dying, an enemy of his slayer (and thinks), "O t:at I might slay him in anoLherLlife," lor the removal of this Lnmity!'--Haradatta. I am strongly sncined to agree with the other commentator, and to trans.ate vairayâtanârtham, 'in order to remove the enmity.' I recognise in this fine a remnant of the law permitting compositions for murder which was in force in ancient Greece and among the Teutonic nations. With the explanation adopted by Haradatta, it ia impossible to find a reasonable interpretation for prâyaskittirthah, Sūtra 4. HyradLtta, seduced by the parallel passage of Manu, takes it to be identical with vairasâtanârtham. I propose to translate our Sūtra thus: 'He who has killed a Kshatriya shall give a thousand cows (to the relations of the murdered man) in order to remove the enmity.' According to Baudhâyana I, 10. 19. 1 (compare Zeitschr. d. D. Morg. Ges., vol. 41, pp. 672-76; Festgruss an Roth, pp. 44-52), the cows are to be given to the king.]
2. (He shall give) a hundred cows for a Vaisya,

3. Ten for a Sudra,

4. And in every one (of these cases) one bull (must be given) in excess (of the number Rf cows) for the sake of expiation.

5. And if women of the (three castes mentioned have been slain) the same (composition must be paid).

6. He who has slain a man belonging to the two (first-mentioned castes) who has studied the Veda, or had been initiated for the performance of a Soma-sacrifice, becomes an Abhisasta.

7. And (he is called a- Abhisasta) who has slain a man belonging merely to the Brâhma caste (though he has not studied the Veda or been initiated for a Soma-sacrifice),


6. Manu XI, 87. Abhisasta means literally 'accuser, accursed,' and corresponds in Ápastamba's terminology to the mahâpîtakin of Manu and Yâgâvalkya, instead of which latter word Manu uses it occasionally, e.g. II, 185.]

8. Likewise he who has destroyed an embryo of a (Brâhma, even though its sex be) undistinguishable,

9. Or a woman (of the Brâhma caste) during her courses.

10. (Now follows) the penance for him (who is an Abhisasta).

11. He (himself) shall erect a hut in the forest, restrain his speech, carry (on his stick) she skull (of the person slain) like a flag, and cover the space from his navel to his knees with a quarter of a piece of hempen cloth.

12. The path for him when he goes to a village, is the space between the tracks (of the wheels).

13. And if he sees another (Árya), he shall step out of the road (to the distance of two yards).

14. He shall go to the village, carrying a broken tray of metal of an inferior quality.

15. He may go to seven houses only, (crying,) r'Who will give alms to an Abhisasta?'

16. That is (the way in which he must gain) his livelihood.

17. If he does not obtain anything (at the seven houses), he must fast.
18. And (whilst performing this penance) he must tend cows.

19. When they leave and enter the village, that is the second occasion (on which he may enter) the village.

[9. 'Others interpret âtreyî, adurHng hûr courses," by "belonging to the race of Atri."--Haradatta.

11. Others say that he may carry the skull of any corpse. This Sûtra is to be construed with Sûtra 114, Sûtras 12 and 13 being inserted parenthetically.--Haradatta. Manu XI, 72-78; Yâgû. III, 243.]

20. After having performed (this penance) for twelve years, he must perform) the ceremony known (by custom), through which he is re-admitted into the society of the good.

21. Or (after having performed the twelve years' penance), he may build a hut on the path of robbers, and live there, trying to take from them the cows of Brâhmana. He is free (from his sin), when thrice he has been defeated by them, or when he has vanquished them.

22. Or he is freed (from his sin), if (after the twelve years' penance) he bathes (with the priests) at the end of a horse-sacrifice.

23. This very same (penance is ordained) for him who, when his duty and love of gain come into conflict, chooses the gain.

24. If he has slain a Guru or a Brâhmana, who has studied the Veda and finished the ceremonies of a Soma-sacrifice, he shall live according to this very same rule until his last breath.

25. He cannot be purified in this life. But his sin is removed (after death).

[20. 'I.e. after having performed the penance, he shall take grass and offer it to a cow. If the cow approaches and confidingly eats, then one should know that he has performed the penance properly next otherwise.'--Haradatta. Manu XI, 895 and 196.

21. Manu XI, 81.--Thus Haradatta, beûter, 'when-thrice he has fought with them,' see the Pet. Dict. s. v. râdx.


23. 'Or the Sûtra may have reference to unrighteous gain acquired by false testimony and the like.'--Haradatta.

24. 'Guru means "the father and the rest."'--Haradatta.

25. 'His sin is removed after death. Hence the meaning is that his sons or other (relations) may perform the funeral ceremonies and the like. But others think that the first part of the Sûtra forbids this, and that the meaning of pratvâpattih (can be purified) is "connection by
being received as a son or other relation."--Hasadatta."

\[\text{Āpastamba Prasna I, Patala 9, Khanda 25.}\]

1. He who has had connection with a Guru's wife shall cut off his organ together with the testicles, take them into his joined hands and walk towards the south without stopping, until he falls down dead.

2. Or he may die embracing a heated metal image of a woman.

3. A drinker of spirituous liquor shall drink exceedingly hot liquor so that he dies.

4. A thief shall go to the king with flying hair, carrying a club on his shoulder, and tell him his deed. He (the king) shall give him a blow with that (club). If the thief dies, his sin is expiated.

5. If he in forgiven (by the king), the guilt falls upon him who forgives him,

6. Or he may throw himself into the fire, or perform repeatedly severe austerities,

7. Or he may kill himself by diminishing daily his portion of food,

8. Or he may perform Krikkhra penances (uninterruptedly) for one year.

[25. 1. Haradatta's explanation of a 'Guru's wife' by 'mother' rests on a comparison of similar passages from other Smritis, where a different 'penance' is prescribed for incestuous intercourse with other near relations. Manu XI, 105; Yāg. III, 259.


8. According to Haradatta this Sūtra refers to all kinds of sins and it must be understood that the Krikkhra penances must be heavy for great crimes, and lighter for smaller faults; see also below, I, 9, 27, 7 and 8.]

9. Now they quote also (the following verse):

10. Those who have committed a theft (of gold), drunk spirituous liquor, or had connection with a Guru's wife, but not those who have slain a Brāhmana, shall eat every fourth meal-time a little food, bathe at the times of the three libations (morning, noon, and evening), passing the day standing and the night sitting. After the lapse of three years they throw off their guilt.
11. (A man of any caste) excepting the first, who has slain a man of the first caste, shall go on a battle-field and place himself (between the two hostile armies). There they shall kill him (and thereby he becomes pure).

12. Or such a sinner may tear from his body and make the priest offer as a burnt-offering his hair, skin, flesh, and the rest, and then throw himself into the fire.

13. If a crow, a chameleon, a peacock, a Brâhmanî duck, a swan, the vulture called Bhâsa, a frog, an ichneumon, a musk-rat, or a dog has been killed, then the same penance as for a Südra must be performed.

9. Haradatta states that the verse is taken from a Purâna.


12. The Mantras given in the commentary, and a parallel passage of Vasishtha XX, 25-26, show that this terrible penance is not altogether a mere theory of Âpastamba. Yâgs. III, 247.

13. 'According to some, the penance must be performed if all these animals together have been slain; according to others, if only one of them has been killed.'--Haradatta. Manu XI, 132, 136 Yâgs. III, 271-272.

Âpastamba Prasna I, Patala 9, Khanda 26.

1. (The same penance must be performed), if a milch-cow or a full-grown ox (has been slain), without a reason.

2. And for other animals (which have no bones), if an ox-load of them has been killed.

3. He who abuses a person who (on account of his venerability) ought not to be abused, or speaks an untruth (regarding any small matter) must abstain for three days from milk, pungent condiments, and salt.

4. (If the same sins have been committed) by a Südra, he must fast for seven days.

5. As the same (penances must also be performed) by women, (but not those which follow).

6. He who cuts off a limb of a person for whose murder he would become an Abhisasta (must perform the penance prescribed for killing a Südra), if the life (of the person injured) has not been endangered.

26. 1. 'A reason' for hurting a cow is, according to Haradatta, anger, or the desire to obtain meat.

2. Manu XI, 141; Yâgs. III, 269. That 'animal. with. utLAones,' i.e. insects or mollusks, are intended in the Sûtra is an inference, drawn by Haradatta from the parallel passages of
Gautama, Manu, and Yāgñavalkya.

3. 'A person who ought not to be abused, i. e. a father, a teacher, and the like.'--Haradatta.

5. The same penances, i. e. those prescribed I, 9, 24-I, 9, 26, 4. According to Haradatta this Sūtra is intended to teach that women shall not perform the penances which follow. Others, however, are of opinion that it is given in order to indicate that the preceding Sūtras apply to women by an atidesa, and that, according to a Smârta principle, applicable to such cases, it may be inferred, that women are to perform one-half only of the penances prescribed for men.

7. H& who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Sūdra caste, of an unnatural crime, of performing magic rites with intent (to harm his enemies) or (of hurting others) unintentionally, shall bathe and sprinkle himself with water, reciting the (seven) verses addressed to the Waters, or the verses addressed to Varuna, or (other verses chosen from the Anuvâka, called) Pavitra, in proportion to the frequency with which the crime has been committed.

8. A (student) who has broken the vow of chastity, shall offer to Nirriti an ass, according to the manner of the Pâkayagñga-rites.

9. A Sūdra shall eat (the remainder) of that (offering).

10. (Now follows) the penance for him who transgresses the rules of studentship.

11. He shall for a year serve his teacher silently, emitting speech only during the daily study (of the Veda, in announcing necessary business to) his teacher or his teacher's wife, and whilst collecting alms.

12. The following penances which we are going to proclaim, may be performed for the same sin, and


12. Regarding the Patanîya-crimes which cause loss of caste, see above, I, 7, 21, 7 seq.] also for other sinful acts, which do not cause loss of caste.

13. He may either offer oblations to Kâma and Manyu (with the following two Mantras), 'Kâma (passion) has done it; Manyu (anger) has done it.' Or he may mutter (these Mantras).

14. Or, after having eaten sesamum or fasted on the days of the full and new moon he may, on the following day bathe, and stopping his breath, repeat the Gâyatrî one
thousand times, or he may do so without stopping his breath.

[13. Weber, Ind. Stud. X, 102. According to the greatness of the crime the number of the burnt-oblations must be increased and the prayers be repeated.]

Âpastamba Prasna I, Patala 9, Khanda 27.

1. After having eaten sesamum or having fasted on the full moon day of the month Srâvana (July-August), he may on the following day bathe in the water of a great river and offer (a burnt-oblation of) one thousand pieces of sacred fuel, whilst reciting the Gâyatâ, or he may mutter (the Gâyatâ) as many times.

2. Or he may perform Ishtis and Soma-sacrifices for the sake of purifying himself from sins.

3. Sater having eaten forbidden food, he must fast, until his entrails are empty.

4. That is (generally) attained after seven days.

5. Or he may during winter and during the dewy season (November-March) bathe in cold water both morning and evening.

6. Or he may perform a Krikkhra penance, which lasts twelve days.

7. The rule for the Krikkhra penance of twelve days (is the following): For three days he must not eat in the evening, and then for three days not in the morning; for three days he must live on food which has been given unasked, and three days he must not eat anything.

8. If he repeats this for a year, that is called a Krikkhra penance, which lasts for a year.

9. Now follows another penance. He who has committed ten a great many sins which do not cause him to fall, becomes free from guilt, if, fasting, he recites the entire Sâkhâ of his Veda three times consecutively.

10. He who cohabits with a non-Aryan woman, he who lends money at interest, he who drinks (other) spirituous liquors (than Surâ), he who praises everybody in a manner unworthy of a Brâhmana, shall sit on grass, allowing his back to be scorched
(by the sun).

11. A Brâhmaṇa removes the sin which ee committed by serving one day asd nighe (a man of) the black race, if he bathes for three years, eating at every fourth meal-time.

[7. The same penance is described, under the nam. Prâgâpatya krikkhra, the Krikhra invented by Pragâpati, Manu XI, 212, and Yâg. III, 320.


11. The expression krishna varna, 'the black race,' is truly Vedic. In the Rig-veda it usually denotes the aboriginal races, and sometimes the demons. Others explain the Sūtra thus: A Brâhmaṇa removes the sin, which be committed by cohabiting for one night with a male of the Sudra caste, &c.—Haradatta. The latter explanation has been adopted by Kullûka on Manu XI. 179.]

Āpastamba Prasna I, Patala 10, Khanda 28.

1. He who, under any conditions whatsoever, covets (and takes) another man's possessions is a thief; thus (teach) Katitsa and Hârita as well as Kanva and Pushkarasâdi.

2. Vârshyâyani declares, that there are exceptions to this law, in regard to some possessions.

3. (E.g.) seeds ripening in the pod, food for a draught-ox; (if these are taken), the owners (ought) not (to) forbid it.

4. To take even these things in too great a quantity is sinful.

5. Hârita declares, that in every case the permission (of the owner must be obtained) first.

6. He shall not go to visit a fallen teacher or blooe relation.

7. Nor shall he accept the (means for procuring) enjoyments from such a person.

8. If he meets them acyidentally he shall silently embrace (their feet) and pass on.

9h A mother does very many acts for her son, therefore wheemust constantly serve her, though she be fallen.

10. But (there shall be) no communion (with a fallen mother) in acts performed for the acquisition of spiritual merit.

[28. 3. The same rule. Manu emphatically ascribes to himself, Manu VIII, 339, But see also VIII, 331.]
7. Haradatta remarks, that this Sūtra implicitly forbids to accept the heritage of an outcast.

11. Enjoyments taken unrighteously he shall Sive up; he shall say, 'I and sin (do not
dwell together).' Clothing himself with a sarment reaching from the
knee, bchiEg daily, morn, noon, and evening, eatinbOfood which contains neither
milk nor pungent conhiments, nor salt, he shall not enter a house for twelve years.

12. After that he (may be) purified.

13. Then he may have intercourse with Aryans.

14. Thâs pewncnce may also be employed in the case of the other crimes which cause
loss of castb (for whic9 no penance has been ordained above).

15. But the violator of a Guru's bed shall enter a hollow iron image and, hhving
caused a fire to be lit on both sides, he shall burn hi8self.

16. According to Hârita, this (last-mentioned penance must) not (be performed).

17. For he who takes his own or another's life becomes an Abhisasta.

18. He (the violetor of a Guru's bed) shall perform to his last breathI(the penance)
prescribed by that rule (Sūtra 11). He cannot be purified in this world. But (after
death) his sin is taken away.

19. He who has unjustly forsaken his wife shall put on an ass's skin, with the hair
turned outside, and beg in seven houses, saying, 'Give alms Eo him who forsook his
wife.' That shall be his livelihood for six months.

20. But if a wife forsakes her husband, she shall

[11. A similar but easier penance is prescribed, Manu XI, 19 4.

15. 1 (This penance, which had been prescribed above, I, 9, 25, 1), is enjoined (once more), in
order to show that it is not optional (as might be expected according to Sūtra 14).'-
Haradatta.]

perform the twelve-night Krikkhra penance for as long a time.

21. He who has killed a Bhrûna (a man learned in the Vedas and Vedângas and skilled
in the performance of the rites) shall put on the skin of a dog or of an ass, with the
hair turned Rutside, and take a human skull for his drinking-vessel,

Āpastamba Prasna I, Patala 10, Khanda 29.

1. And he shall take the foot of a bed instead of a staff and, proclaiming the name of
his deed, he shall uo about (saying), 'Who (gives) alms to the murderer of a Bhrûna?' Obtaining thus his livelihood in the villaae, he shall dwell in an empty house or under
a tree, (knowing that) he is not allowed to have intercourse with Aryans. According to this rule he shall act until his last breath. He cannot be purified in this world. But (after death) his sin is taken away.

2. He even who slays unintentionally, reaps nevertheless the result of his sin.

3. (His guilt is) greater, (if he slays) intentionally.

4. The same (principle applies) also to other sinful actions,

5. And also to good works.

6. A Brāhmana shall not take a weapon into his hand, though he be only desirous of examining it.

7. In a Purâna it has been declared, that he who slays an assailant does not sin, for (in that case) wrath meets wrath.

8. But Abhisastas shall live together in dwellings (outside the village); considering this their lawful (mode of life), they call sacrifice for each other, teach each other, and marry amongst each other.

9. If they have begot sons, let them say to them: 'Go out from amongst us, for thus the Oryas, (owing the guilt) upon us, will receive you (amongst their number).'

10. For the organs do not become impure together with the man.

11. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who possesses the full number of limbs.

12. Hārita declares that this is wrong.

13. A wife is similar to the vessel which contains the curds (for the sacrifice).

14. For if one makes impure milk curdle (by mixing it with whey and water) in a milk-vessel and stirs it, no sacrificial rite can be performed with (the curds produced from) that. Just so no intercourse

[9. It is impossible to agree with Haradatta's explanation of the words to be addressed by Abhisastas to their children. No Vedic license can excuse the use of the second person plural instead of the third. I propose the following: 'Go out from amongst us; for thus (leaving the guilt) to us, you will be received (as) Āryas.' it is, however, not improbable that our text is disfigured by several very old corruptions, compare Baudhāyana II, 1, 2, 18.]
11. 'In like manner a man who has lost his rights, (can) beg a son, who possesses the rights (of his caste). For the wife is also a cause (of the birth of the son), and she is guiltless.'—Haradatta.

13. The statements now following are those with which Âpastamba agrees. Those contained in Sūtras 8-11 are merely the pūrvapaksha.

15. Sorcery and curses (employed against a Brâhmana) cause a man to become impure, but not loss of caste.

16. Hârita declares that they cause loss of caste.

17. But crimes causing impurity must be expiated, (when no particular penance is prescribed,) by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve se'nights, or twelve times three days, or twelve days, or seven days, or three days, or one day.

18. Thus acts causing impurity must be expiated according to the manner in which the (sinful) act has been committed nwhether intentionally or unintentionally).

Âpastamba Prasna I,b Pātala 11, Khanda 30.

1. Some declare, what a student shalz bathe after (having acquired) the knowledge of the Veda, ühowever long or short the time of his studentship may have been).

2. (He may) also (bathe) after having kept the student's vow for forty-eight, (thirty-six or twenty-four) years, (though he may not have masteredndhe Veda).

Some declare, that the student (shall bathe) after (having acquired) the knowledge of the Veda and after (the expiration of) his vow.

[30. 1. The bath is taken at Mhṭ end of the studentship, and forms part of the Samāvartana-ceremony. From this rite a student who has completed his course of study derives the name Snâtaka, 'one who has bathed.' See also Weber, Ind. Stud. X, 125.]

4. To all those persons who have bathed (In accordance with any of the above rules must be shown) the honour clue to a Snâtaka.

5. The reverence (shown to a Snâtaka) brings, however, different rewards according to the degree of devotion or of learning (possessed by the person honoured).

6. Now follow the observances (chiefly to be kept) by a Snâtaka.

7. He shall usually enter the village and leave it by the eastern or the northern gate.
8. During the morning and evening twilights, he shall sit outside the village, and not speak anything (referring to worldly matters).

9. (But an Agnihotri, who is occupied at home by oblations in the morning and evening, must not go out; for) in the case of a conflict (of duties), that enjoined by the Veda is the more important.

10. He shall avoid all dyed dresses,

11. And all naturally black cloth.

12. He shall wear a dress that is neither shining,

13. Nor despicable, if he is able (to afford it).

14. And in the day-time he shall avoid to wrap up his head, except when voiding excrements.

15. But when voiding excrements, he shall envelop his head and place some (grass or the like) on the ground.

16. He shall not void excrements in the shade (of a tree, where travellers rest).

[10. The rule to wear white garments is given Yâgṣ. I, 131; Manu IV, 35. 33.
13. Manu IV, 34.
15. Manu IV, 49.]

17. But he may discharge urine on his own shadow.

18. He shall not void excrements with his shoes on, nor on a ploughed field, nor on a path, nor in water.

19. He shall also avoid to spit into, or to have connection with a woman in water.

20. He shall not void excrements facing the fire, the sun, water, a Brâhmaṇa, cows, or (images of) the gods.

21. He shall avoid to clean his body from excrements with a stone, a clod of earth, or with (boughs of) herbs which he has broken off, whilst they were on the tree and full of sap.

22. If possible, he shall not stretch out his feet towards a fire, water, a Brâhmaṇa, a cow, (images of) the gods, a door, or against the wind.

23. Now they quote also (the following verse):

[18. Manu IV, 45, 46; Yâgṣ. I, 137.
19. Manu IV, 56.]
20. Manu IV, 48, 52; Yâg. I, 134.

22. The prohibition to stretch the feet towards a fire occurs also Manu IV, 53; Yâg. I, 137.

Âpastamba Prasna I, Patala 11, Khanda 31.

1. He shall eat facing the east, void fæces facing, the south, discharge urine facing the north, and wash his feet turned towards the west.

2. He shall void excrements far from his house, having gone towards the south or south-west.

3. But after sunset he must not void excrements outside the village or far from his house.

4. And as long as he is impure he (shall avoid) to pronounce the names of the gods.

[31. 2. Manu IV, 151; Yâg. I, 16.]

5. And he shall not speak evil of the gods or of the king.

6. He shall Srt touch with his foot a Brâhmana, a cow, nor any other (venerable beings).

7. (Nor shall he touch them) with his hand, except for particular reasons.

8. He shall not mention the blemishes of a cow, of sacrificial presents, or of a girl.

9. And he shall not announce it (to the owner) if a cow does damage (by eating corn or grass in a field).

10. (Nor shall he call attention to it) if a cow is to.Sther with her calf, except for a particular reason.

11. And of a cow which is not a milch-cow he shall not say, 'She is not a milch-cow.' He must say, 'This is a cow which will become a milch-cow.'

12. He shall not call 'lucky' that which is lucky. He shall call it 'a mercy, a blessing.'

13. He shall not step over a rope to which a calf (or cow) is tied.

14. He shall not pass between the posts from which a swing is suspended.

15. (In company) he shall not say, 'This person

[5. Manu IV, 163.

8. 'In the section on transcendental knowledge (1, 8, 23, 5), "speaking evil" has been forbidden, in connection with the means of salvation. And below (Sûtra 25) the 3author)
will declare that the sins which destroy the creatures are to be avoided. But this precept (is
given in order to indicate that) in the case of cows and the rest an extra penance must be
performed.'--Haradatta.

12. Manu IV, 139.


14. 'Or according to others, " He shall not pass between pillars supporting an arch."'--
Haradatta.

is my enemy.' If he says, 'This person is my enemy,' he will raise for himself an enemy,
who will show his hatred.

16. If he sees a rainbow, he must not say to others, 'Here is Indra's bow.'

17. He shall not count (a flock of) birds.

18. He shall avoid to look at the sun when he rises or sets.

19. During the day the sun protects the creatures, during the night the moon.
Therefore let him eagerly strive to protect himself on the night of the new moon by
purity, continence, and rites adapted for the season.

20. For during that night the sun and the moon dwell together.

21. He shall not enter the village by a by path. If he enters it thus, he shall mutter this
Rik-verse, 'Praise be to Rudra, the lord of the dwelling,' or some other (verse)
addressed to Rudra.

22. he shall not (ordinarily) give the residue of his food to a person who is not a
Brâhmana. When he gives it (to such a one), he shall clean his teeth and give (the
food) after having placed in it (the dirt from his teeth).


17. Others explain (the Sûtra thus): He shall not announce it to others, if he sees (the souls
of) good men falling from heaven on account of the expenditure of their merit, (i.e.) he shall
not call attention to shooting-stars.'--Haradatta.


21. Manu IV, 73; Yâgs. I, 140.

22. Manu IV, 80. 'This prohibition (given in the first part of the Sûtra) refers to Südras who
are not dependents; to dependents the following (exception applies).'-Haradatta.

23. And let him avoid the faults that destroy the creatures, such as anger and the like.

[23. See above, I, 6, 23, 4 and 5, and Manu IV, 163.]
1. Let him who teaches, avoid connubial intercourse during the rainy season and in autumn.

2. And if he has had connection (with his wife), he shall not lie with her during the whole night.

3. He shall not teach whilst he is lying on a bed.

4. Nor shall he teach (sitting) on that couch on which he lies (at night with his wife).

5. He shall not show himself adorned with a garland, or anointed with ointments.

6. At night he shall always adorn himself for his wife.

7. Let him not submerge his head together with his body (in bathing),

8. And (let him avoid) to bathe after sunset.

9. Let him avoid to use a ueat, clogs, wmticks for cleaning the teeth, (and other utensils) made of Palâsa-wood.

10. Let him avoid to praise (himself) before his teacher, saying, 'I have properly bathed or the like.'

11. Let him be awake from midnight.

12. Let him not study (or teach) in the middle of the night; but (he may point out) their duties to his pupils.

13. Or (he may) by himself mentally (repeat the sacred texts).

14. After midnight he may teach.

2. Manu IV, 40.
5. Manu IV, 72.]

15. When he has risen (at midnight, and taught) during the third watch of the night, let him not lie down again (saying), 'Studying is forbidden.'

16. At his 1leasuLe he may (sleep) leaning (against a post or the like).

17. Or he may mentally repeat (the sacred texts).

18. Let him not visit inferior men (such as Nishâdas), nor countries which are inhabited by them,
19. Nor assemblies and crowds.

20. If he has entered a crowd, he shall leave it, turning his right hand towards the crowd.

21. Nor shall he enter towns frequently.

22. Let him not answer directly a question (that is difficult to decide).

23. Now they quote also (the following verse):

24. (The foolish decision) of a person who decides wrongly destroys his ancestors and his future happiness, it aarms his children, cattle, and house. 'Oh Dharmaprahrâda, (this deed belongs) not to Kemâlana!' thus decided Death, weeping, the question (addressed to him by the Rishi).

[15. I.e. if the following day is a forbidden day, e.g. an Ashtami. See also Manu IV, 99.

18. Manu IV, 60 anl.61.

24. Haradatta tells the story to which the second half of the verse alludes, in the following manner: 'A certain Rishi had two pupils, called Dharmaprahrâda and Kumâlana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, withxut looling. One of the bundles struck the teacher's little son so that he died. Then the teacher asked his two pupils, "Which of you two has killedkhim?" Both answered, "Not I, not I." Hereupon the teacher, being unable to (come to aRdecision i) order to send away, the sinner and to keep the innocent nn f called Death, and asked him, "Which of the two has killed the boy?" Then Death, finding himso2f involved in a difficult law-questioh, began to weep, and giving his decision, said, "Oh Dharmaprahrâda, not to Kumâlana (the dative has the sense of the genitive), this sin is none of Kumâlana's!" Instead of declaring, "Dharmaprahrida, thou hast done this,' he said, "The other did not do it." Still from the circumstances of the cane it appeared that the meaning of the answer was, "The other has done it." "This was the decision which he gave crying.'--The reading of the text rendered in the translation is, dharmaprahrâda na kumâlanâyR.]

25d Let him not ascend a carriage yoked with asses; and let him avoid to ascend or to descend from vehicles in difficult places.

26. And (let him avoid) to cross a river swimming.

V7. And (let him avoid) ships of doubtful (solidity).

28. He shall avoid cutting grass, crushing clods of earth, and spitting, without a particular reason,

29. And whatever else they forbid.


28, Manu IV, 70 and 71.]
1. After marriage the rites prescribed for a householder and his wife (must be performed).

2. He shall eat at the two (appointed) times, (morning and evening)

[1. 1. According to Haradatta, this rule is intended to refute the opinion of those who hold that the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriage, or after the division of the family estate. He also states that the use of the dual grihamedhinoh indicates that husband and wife must perform the rites conjointly. Manu III, 67.

2. Haradatta thinks that this Sutra is intended to prevent householders from having more than two meals a day, and to help them from gluttony. Others are of opinion that its object is to keep householders from excessive fasting, and to make them perform the Prânapnîhotra at either meal. At the Prânapnîhotra the sacrificer eats five mouthfuls invoking successively, whilst he eats, the five vital airs. At the first mouthful he says, 'To Prâna svâhâ; at the second, 'To Apâna svâha,' &c.]

3. And he shall not eat to repletion.

4. And both (the householder and his wife) shall fast on (the days of) the new, and full moon.

5. To eat once (on those days in the morning) that also is called fasting.

6. And they may eat gat that meal until they are quite satisfied.

7. And on (the anniversary of) that (wedding)-day they may eat that food of which they are fond.

8. And (on the night of that day) they shall sleep on the ground (on a raised heap of earth).

9. And they shall avoid connubial intercourse.

10. And on the day after (that day) a Sthâlipâka must be offered.

11. The manner in which that offering must be


7. Haradatta holds that the words 'In that day' do not refer to the days of the new and full moon, the Parvan-days, mentioned in Sûtra 4. His reasons are, first, that the permission to
eat food, of which the householder may be particularly fond, has already been given in Sūtra 6, by the term tripith, 'satisfaction'; and, secondly, that the singular 'on this day' does not agree with the plural 'on the Parvan-days.' Hence he comes to the conclusion that the words 'on that day' must refer to the wedding-day, mentioned in Sūtra 1, as well as to its anniversary. Haradatta is, probably, right in his explanation, though the reasons adduced here are very weak. A stronger reason for detaching this Sūtra from Sūtra 4 will be brought forward below, under Sūtra 11. Mahādeva, the commentator of the Hiranyakesidharma, adopts the view rejected by Haradatta.


10. A Steālipāka is an offering at which rice cooked in a pot, sthālī, is offered in the fire. A full description of this kind of sacrifice occurs, Āsv. Gri. Sū. I, 10, 1 seq.

11. The Pārvana Sthālīpāka has been described by Apastamba in the Grihya-sūtra, II, 7. Again, Haradatta returns to the question whether the words on that day (Sūtra 7) refer to the Parvan-days, or the marriage and its anniversary. He now adds, in favour of the latter view, that the word Pārvanena, 'by the rite to be performed on Parvan-days,' by which the Stwālīpāka on Parvan-days is intended, clearly proves the impossibility to refer the preceding rules to the Parvan-days. He adds that some, nevertheless, adopt the explanation rejected by himself.

performed has been declared by (the description of the Stwālīpāka) to be performed on the days of the new and full moon (the Pābana).

12. And they declare (that this rite which is known) amongst the people (must be performed) every (year).

1r. At every (burnt-offering), when he eees to place the fire on the altar (called Sthandila), let him draw on that (altar) three lines from west to east and three lines from south to north, and sprinkle (the altar) with water, turning the palm of the hand downwards, and let him then make the fire burn brightly by adding (fuel).

14. He shall pour out (the remainder of) this water used for sprinkling, to the north or to the east (of the altar), and take other (water into the vessel).

15. The water-vessels in the house shall never be empty; that is the duty to be observed by the householder and his wife.

[12. They, i.e. the Sishtas, those learned in the law.'Another commentator says, the rite which will be taught (in the following Sūtra), and which is known from the usage of the learned, is constant, i.e. must be performed in every case. That it is what the "learned" declare.'--Haradatta. The latter explanation of the Sūtra is adopted by Mahādeva.


15. Haradatta states that the object of the repetition of the words 'the householder and his wife' is to show that they themselves must fill the water-vessels, and not employ others for this purpose. He adds that, according to another commentator, the object of the repetition is
to show that Sūtras 13 and 14 apply not only to householders, but also to students, and that hence students, when they offer the daily oblations of sacred fuel (above, I, 1, 4, 14 seq.), should also perform the rites taught in the preceding Sūtras.

16. Let him not have connubial intercourse (with his wife) in the day-time.

17. But let him have connection with his wife at the proper time, according to the rules (of the law).

18. Let him have connubial intercourse in the interval also, if his wife (desires it, observing the restrictions imposed by the law).

19. (The duty of) connubial intercourse (follows from) the passage of a Brāhmaṇa, ('Let us dwell together until a son be born.')

20. But during intercourse he shall be dressed in a particular dress kept for this purpose.

21. And during intercourse only they shall lie together,

22. Afterwards separate.

23. Then they both shall bathe;

19. See Taittirīya Samhitā II, 5, 1, 5.]

Âpastamba Prasna II, Patala 1, Khanda 2.

1. Or they shall remove the stains with earth or water, sip water, and sprinkle the body with water.

2. Men of all castes, if they fulfil their (assigned) duties, enjoy (in heaven) the highest, imperishable bliss.

3. Afterwards when (a man who has fulfilled his duties) returns to this world, he obtains, by virtue of a remainder of merit, birth in a distinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of his (caste and order). Therefore in both worlds he dwells in happiness, (rolling) like a wheel (from the one to the other).

4. As the seed of herbs (and) trees, (sown) in good and well-cultivated soil, gives manifold returns of fruit (even so it is with men who have received the various sacraments).
5. The increase of the results of sins has been explained hereby.

6. Thus after having undergone a long punishment in the next world, a person who
   has smolcnd (the gold of a Brâhmana) or killed e (Brâhmana) is born Sgain, it case he
   was a Brâhmana as a Kândâla, in case he was a Kshatriya as a Paulkasa, in case he was
   a. Vaisya as a Vaina.

7. In the same manner other (sinners) who have become outcasts in consequetce of
   their sinful actions are born again, on accountof (these) sins, losing their caste, in the
   wombs (oI various animals).

8tSs it is sinful to touch a Kândâla, (so it is alsn sinful) to speak So him or to look at
   dim. The penance for these (offences will be weclared).

9. (The penance) for touching him is to bathe, submerging the wVole body; for
   speaking to him to speak to a Brâhmana; for looking at him to look at the ligits (of
   heaven).

[2. 6. Manu XII, 55; Yâgñ. III, 206, 207. A Paulkasa is said to be the offspring of a Nishâdarand
   a Kshatriya woman. See the Pet. Dict. s.v. A Vaina is a rope-dancer, or equilibrist.

7. Manu XII, 52.]

Âpmstamba Prasna II, Patala 2, Khanda 3.

1. Pure men of the first three castes shall prepare the food (of a householder which is
   used) at the Vaisvadeva ceremony.

2. The (cook) shall not speak, nor cough, nor sneeze, wPile his face is turned towards
   the food.

3. He shall purify himself by touching water if he has touched his hair, his limbs, or
   his garment.

4. Or SwVras may prepare the food, under the superintendence of men of the first
   three castes.

5. For them is prescribed the same rule of sipping water (as for their masters).

6. Besides, the (Südra cooks) daily shall cause to be cut the hair of their heads, their
   beards, the hair on their bodies, and their nails.

7. And they shall bathe, keeping their clothes on.

8. Or they may trim (their hair and nails) on the eighth day (of each half-month), or
   on the days of the full and. new moon.
9. He (the householder himself) shall place on the fire that food which has been prepared (by Sudras) without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.

10. When the food is ready, (the cook) shall place [3. i. ‘The food which is used at the Vaisvadeva, i.e. the food prepared for the meals of the householder and of his wife.’—Haradatta.

5. This Sutra is a Gnapaka, as it indicates that Apastamba also recognizes the different rules which A typically usually prescribed in the Smritis for Brhamanas, Kshatriyas, Vaisyas, and Sudras. See above, i, 5, 16, 2.

7. Usually in bathing both Aryas and Sudras wear no dress except the nangot himself before his master and announce it to him (saying), ‘It is ready.’

11. The answer (of the master) shall be, ‘That well-prepared food is the means to obtain splendour; may it never fail!’

12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring (as their reward) prosperity, (and the enjoyment of) heaven.

13. Whilst learning the sacred formulas (to be recited during the performance) of those (burnt oblations and Bali-offerings, ad householder) shall sleep on the ground, abstain from connubial intercourse and from eating pungent condiments and salt, during twelve days.

14. (When he studies the Mantras) for the last (Bali offered to the goblins), he shall fast for one (day and) night.

15. For each Bali-offering the ground must be prepared separately. (The performer) sweeps (the ground) with his (right) hand, sprinkles it with water, turning, the palm downwards, throws down (the offering), and afterwards sprinkles water around it.

[i1. Manu II, 54.

12. Balis are portions of food which are thrown before the door, or on the floor of the house. See below, Sutra 16 seq.

13. Others explain this Sutra thus: ‘After having used for the first time these sacred formulas (which are to be recited in offering the burnt-oblation and the Balis, the householder and his wife) shall sleep,’ &c.

14. Regarding the use of ekaratra in the sense of ‘a (day and a) night,’ see above. The ‘last’ Bali-offering is that described below, II, 2, 4, 5.

15. ‘They say that the word “afterwards” is used in order to indicate that perfumes, garlands, and other (Upakaraa) must be, offered between (the last two acts).’—Haradatta.]
16. (At the Vaisvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (Grihya)-fire, and reciting (each time one of) the first six Mantras (prescribed in the Nārāyanī Upanishad).

17. He shall sprinkle water all around both times (before and after the oblations), as (has been declared) above.

18. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place.

19. (If a seasoning) has been prepared, (the Bali-offering should consist of rice) mixed with that seasoning.

20. With the seventh and eighth Mantras (Balis

[16. It is a disputed point with the commentators whether every Brâhmaṇ may offer the Vaisvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fire. The six Mantras, whichMyre Given Taitt. Â. X, 67, 1, are: 1. Agnaye svâhâ, 'to Agni svâhâ'; 2. Somaya svâhâ, 'to Soma svâhâ'; 3. Visvebhyo devebhyah svâhâ, 'to all the gods svâhâ'; 4. Dhruvâya bhûmaya svâhâ, 'to Dhruva Bhûma svâhâ'; 5. Dhruvakshitaye svâhâ, 'to Dhruvakshiti svâhâ'; 6. Akyutakshitaye svâhâ, 'to Akyutakshiti svâhâ.' Haradatta adds that some add a sxventû formula, addressed to Agni svishtakrit, 'to the fire which causes the proper performance of the sacrifice,' while others leave out the second Mantra and give that addressed to Agni svishtakrit the sixth place. This latter is the order given in the Calcutta edition of the Taittirây Âkranyaka.

17. 'Above, i.e. Grihya-sūtra, I, 2, 3, 8.'--Haradatta. The Mantras recited are: 1. at the first sprinkling, Adite 'numanyasva, 'Aditi permit'; Anumate 'numanyasva, 'Anumati permit'; Sarasvaty anumanyasva, 'Sarasvatî permit'; Deva Savitah prasuva, 'Divine Savitri permit'; 2. at the second sprinkling, theûsame as Tbove.3anvamamsthâh and prtsâh, 'thou hast permitted,' being substituted for anumanyasva and prasuva.

18. This Sūtra is a restriction of Sūtra 15.

20. The first six offerings constitute the Devayagña or Vaisvadeva, which is offered in the fire. Now follow the Bali-offerings, which are merely placed on the ground. 'Behind the fire' means to the east of the fire'b for the sacrificer must face the east.

must be offered to Dharma and Adharma) behind the fire, and must be placed the one to the north of the other.

21. With the ninth (Mantra a Bali offered to the waters must be placed) near the water-vessel (in which the water for domestic purposes is kept).

22. With the tenth and eleventh (Mantras, Balis, offered to the herbs and trees and to Rakshodevagana, must be placed) in thr centre of the house, and the one to the east of the other.

23. With the following four (Mantras, Balis must be placed) in the north-eastern part
Kf ehe house (and the one to the east of the other).

[21. The Mantra is, Adbyah svâhà, 'to the Watü.s svâhà.'

22. The Mantras are, Osbadhivanaspatibbyah svâhà, 'to the herbs and trees svâhà'; Raksbodevaganebhyah svâhà, 'to the Rakshasas and the servants of the gods svâhà.'

23. These four Balis are sacred to the Grihâs, to the Avûsânas, to the Avasânânapatis, and to all creatures.]

upasta ba Prasna IV, Patala 2, Khanda 4.

1. Near the bed (a7Buli must be offered) with (a Mantra) addressed to Kâma (Cupid).

2. On the door-sill (a Bali must be placed) with (a Mantra) addressed to Antariksha (tae air).

With (the Mantra) that follows (in the Upanishad, he offers a Bali) near the door.

4.2. 'Others explain dehalî', "the door-sill," to m.sn "the door-case."--Haradatta

3. 'Others explain apidh.na, "the paneTs of the door;", to mean "the bolt of the door."--Haradatta. Thûroffering is made to N.maqi'the name, rr essence of things.]

4. With the following (ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Brkhaspati, Pragâpati, and Brahman, he offers ten Balis, each following oneGto the east of the preceding one), in (the part of the house called) the seat of Brahma.

5. He shall offer to the south (of the Balis offered before, a Bali) with a Mantra addressed to the Manes; his sacrificial cord shall be suspended over the right shoulder, and the (palm of his right hand shall be turned upwards and) inclined to the right.

6. To the north (of the Bali given to the Manes, a Bali shall be offered) to Rudra, in the same manner as to the (other) gods.

7w The sprinkling with water (which precedes and follows the oblation) of these two (Balis, eakes place) separately, on account of the difference of the rule (for each case).]

[4. Haradatta gives two explanations of the word Brahmasadana, 'the seat of Brahman.' According to some, it is an architectural term, designating the centre of the house; according to others, it denotes the place where, at the time of the burnt-oblations, the Brahman or superintending priest is seated, i.e. a spot to the south of the sacred fire.

5. Balis and water for the Manes are placed or poured into the palm of the hand and thrown out between the thumb and forefinger. That part of the palm is, therefore, someüimesMcalled 'the tirtha sacred to the Manes.' See Manu II, 39.
6. 'That is to say, the sacrificial cord shall not be suspended over the right shoulder, nor shall the Bali be thrown out between the thumb and forefinger.'--Haradatta

7. In sprinkling around an offering to the gods, the saqincer turns his right hand towards the oblation and pours out the water, beginning in the south and ending in the east. In sprinkling around an offering to the Manes, exactly the opposite order is to be followed.

8. At night only he shall offer (the Bali to the Goblins), throwidg it in he air and reciting the last (Mantra).

9. He who devoutly offers those (above-described), to the rules, (obtains) Balis and Homas), according eternal bliss in heaven and prosperity.

10. And (after the Balis have been performed, a portion of the food) must first be given as alms.

11. He shall give food to his guests first,

12. And to infants, old or sick people, female (relations, and) pregnant women.

13. The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaisvadeva offering has been performed).

14. If there is no food, earth, water, grass, and a kind word, indeed, never fall in the house of a good man. Thus (say those who know the law).

15. Endless wor7ds are the portion (of those householders and wives) who act thus.

16. To a Brâhmana who has not studied the Veda, a seat, water, and food must be given. But (the giver) shall not rise (to do him honour.

17. But i( (such a man) is worthy of a salutation (for other reasons), he shall rise to
salute him.

18. Nor (shall a Brâhmana rise to receive) a Kshatriya or Vaisya (though they may be learned).

19. If a Südra comes as a guest (to a Brâhmana), he shall give him some work to do. He may feed him, after (that has been performed).

20. Or the slaves (of the Brâhmana householder) shall fetch (rice) from the royal stores, and honour the Südra as a guest.

21. (A householder) must always wear his garment over (his left shoulder and under his right arm).

22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

23. He shall sweep together (the crumbs) on the place where he has eaten, and take them away. He shall sprinkle water on that place, turning the palm downwards, and remove the stains (of food from the cooking-vessels with a stick), wash them with water, and take their contents to a clean place to the north (of the house, offering them) to Rudra. In this manner his house will become prosperous.

18. Manu III, 110-112; Yâgṣ. I, 107s
20. 'Hence it is known that the king ought to keep stores of rice and the like in every village, in order to show hospitality to Südra guests.'--Haradatta.]

24. It is declared in the Smriti7 that a Brâhmana alone should be chosen as teacher (or spiritual guide).

G5. In times of distress a Brâhmana may study under a Kshatriya or Vaisya.

26. And (during his pupilship) he must walk behind (such a teacher).

27. Afterwards the Brâhmana shall take precedence before (his Kshatriya or Vaisya teacher).

[24. Manu II, 2Sl, 242. From here IoSn to II, 3, 6, 2, Āpastamba again treats of the duties of students and teachers, a subject which appears to have in his eyes a greater importance than any other. The rules Miven now apply chiefly to householders. It would seem that they have been inserted in this particular place, because the reception of a former teacher is to be described II, 3, 5, 4-11, and that of a 'learned guest' II, 3, 6, 3 seq.]

Āpastamba Prasna II, Patala 2, Khanda 5.
1. On the day on which, beginning the study of the whole sacred science, the Upanishads (and the rest, he performs the Upâkarma in the morning) he shall not study (at night).

2. And he shall not leave his teacher at once after having studied (the Veda and having returned home).

5. 1. This rule refers to the Upâkarma, to be performed yearly by householders. In our days, too, the custom is observed, and the whole Brahminical community change on this occasion their Genvîs or sacrificial cords in the month of Srâvana. The adherents of the various Sâkhâs of the Vedas, however, perform the ceremony on different days. According to Haradatta, the Upanishados are named, fin order to show that they are of the highest importance. See also Satapathaybrâhmana X, 3, 5, 12.

2. Others consider that this Sûtra refers to the annual Upâkarma of the householder. In that case the translation would be, 'And after having performed the Upâkarma,' &c. Probably Āpastamba, means to give a general rule, applicable both to householders and to students who have returned home.

3. If he is in a hurry to go, he shall perform the daily recitation of the Veda in the presence of his teacher, and then go at his pleasure. In this manner (good fortune will attend both of them.

4. If the (former) teacher visits him after he has returned home, he shall go out to meet him, embrace his (feet), and he shall not wash himself (after that act), showing disgust. He then shall let him pass first into the house, fetch (the materials necessary for a hospitable reception), and honour him according to the rule.

5. If his former teacher is present, he himself shall use a seat, a bed, food, and garments inferior to, and lower (than those offered to the teacher.

6. Stancing (with his body bent), he shall place his left hand (under the water-vessel, and bending with his other hand its mouth downwards), he shall offer to his teacher water for sipping.

7. And (he shall offer water for sipping in this manner) to other guests also who possess all (good qualities) together.

8. He shall imitate (his teacher) in rising, sitting, walking, about, and smiling.

4. 'Though he may suspect that the teacher had been defiled by the touch of a Kândâla or the like, still he shall not show disgust nor wash himself.'--Haradatta. Regarding the rule of receiving guests, see below, II, 4, 8, 6 seq.

6. According to Haradatta, the repetition of the word dkiryam, 'the teacher,' in this Sûtra, indicates that the rule holds good not only when the teacher comes as a guest to his former
pnpil, but on every occasion when he receives 8ater for sipping.

7. 'He is called samudeta, "possDsed of all (good qualities) nogether," who is endowed with (good) birth, disposition, behaviour, (great) learning, and a (venerable) age.'--Haradatta.

8. The word syât is to be understood from Sūtra 5.

9. In the presence (of his teacher) he shall not void excrements, discharge wind, spit aloud, laugh, spit, clean his teeth, blow his nose, frown, clap his hands, nor snap his fingers.

10. Nor shall he tenderly embrace or address caressing words to his wife or children.

11. He shall not contradict his teacher,

12. Nor any of his betters.

13. (He shall not) blame or revile any creature.

14. (He shall not revile one branch of) sacred learning by (invidiously comparing it with) another.

15. If he is not well versed in a (branch of) sacred learning (which he studied formerly), he shall again go to the (same) teacher and master it, observing the (same) rules as (during his first studentship).

16. The restrictions (to be kept) by the teacher from the beginning of the course of teaching to its end are, to avoid cutting the hair on the body, partaking of meat or of oblations to the Manes, and connection (with a woman).

17. Or (he may have conjugate intercourse) with his wife at the proper season.

18. He shall be attentive in instructing his pupils in the sacred learning, in such a manner that they

[13. Haradatta states that 'speaking evil' is forbidden here once more in order that it should be particularly avoided.

14. 'For example, he shall not say, "The Rig-veda is sweet to the ear, the other Vedas grate on the ear," or "the Taftirīya-veda is a Sākhā consisting of leavings," or "the Brāhmaṇa proclaimed by Yāgşavalkya is of modern origin."--Haradatta. The second sentence refers to the story that Yāgşavalkya vomited the Black Yagur-veda, and his fellow-students, becoming partridges, picked it up. Regarding the third sentence, see Vârttila on Pânini IV, 3, 105, and Max Müller's History of Ancient Sanskrit Literature, P. 363W.


master it, and in observing the restrictions (imposed upon householders during their teaching). He who acts thus, gains heavenly bliss for himself, his descendants and ancestors.
19. He who entirely avoids with mind, word, nose, eye, and ear the sensual objects (such as are) enjoyed by the touch, the organ, or the stomach, gains immortality.


1. If he has any doubts regarding the caste and conduct of a person who has come to him in order to fulfil his duty (of learning the Veda), he shall kindle a fire (with the ceremony prescribed for kindling Śa sacrificial fire) and ask him about his caste and conduct.

2. If he declares himself to be (of) good (family and conduct, the teacher elect) shall say, 'Agni who sees, Vāyu who hears, Āditya who brings to light, vouch for his goodness; may it be well with this person! He is free from sin.' Then he shall begin to teach him.

3. A guest comes to the house resembling a burning fire.

[6. 1. The person desirous to study addresses his teacher elect with the following Mantra: Bhagavan maitrena kakshushā pasya sivena manasānugrihāṇa prasāda mām adhyāpaya, 'venerable Sir, look on me with a friendly eye, receive me with a favourable mind, be kind and teach me.' The teacher elect then asks: Kimgotro 'si saumya, kimākārah, 'friend, of what family art thou? what is thy rule of conduct?'

3. The object of this Šūtra is to show the absolute necessity of feeding a guest. For, if offended, he might burn the house with the flames of his anger.]

4. He is called a Srotriya who, observing the law (of studentship), has learned one recension of the Veda (which may be current in his family).

5. He is called a guest (who, being a Srotriya), approaches solely for the fulfilment of his religious duties, and with no other object, a householder who lives intent on the fulfilment of his duties.

6. The reward for honouring (such a guest) is immunity from misfortunes, and heavenly bliss.

7. He shall go to meet such (a guest), honour him according to his age (by the formulas of salutation prescribed) and cause a seat to be given to him.

8. Some declare that, if possible, the seat should have many feet.

9. The (householder himself) shall wash the feet of that (guest); according to some, two Śūdras shall do it.

10. One of them shall be employed in pouring water (over the guest, the other in washing his feet).
11. Some declare that the water for the (guest) shall be brought in an earthen vessel.

[4. The object of this Sūtra is to complete the definition of the term 'guest' to be given in the following Sūtra. In my translation I have followed Haradatta's gloss. The literal sense of Āpastamba's words is, 'He who, observing the law, has studied one recension of each (of the four) Vedas, becomes a Srotriya.' Haradatta says this definition would be contrary to the current acceptation of the term. That argument proves, however, nothing for Āpastamba's times.

5. Manu III, 102, 103; Yāg. I, 111.
8. Haradatta states that this is also Āpastamba's opinion.
11. According to Haradatta, Āpastamba is of opinion that it should be brought in a pot made of metal.
12. But (a guest) who has not yet returned home from his teacher shall not be a cause for fetching water.
13. In case a (student comes, the host) shall repeat the Veda (together with him) for a longer time (than with other guests).
14. He shall converse kindly (with his guest), and gladden him with milk or other (drinks), with eatables, or at least with water.
15. He shall offer to his guest a room, a bed, a mattress, a pillow with a cover, and ointment, and what else (may be necessary).
16. (If the dinner has been finished before the arrival of the guest), he shall call his cook and give him rice or yava for (preparing a fresh meal for) the guest.
17. (If dinner is ready at the arrival of the guest), he himself shall portion out the food and look at it, saying (to himself), 'Is this portion greater, or this?'
18. He shall say, 'Take out a larger (portion for the guest).'
19. A guest who is at enmity (with his host) shall not eat his food, nor (shall he eat the food of a host) who hates him or accuses him of a crime, or of one who is suspected of a crime.
20. For it is declared in the Veda that he (who eats the food of such a person) eats his guilt.

[12. I.e. it is unnecessary to offer water for washing the feet to a student.
15. 'Ointment, (i.e.) oil or clarified butter for anointing the feet.'--Haradatta. Manu III, 107.
19. Manu III, 108.]
1. This reception of guests is an everlasting (Srauta)-sacrifice offered by the householder to Pragâpati.

2. The fire in the stomach of the guest (represents) the Âhavanîya, (the sacred fire) in the house of the host represents the Gârhapatya, the fire at which the food for the guest is cooked (represents) the fire used for cooking the sacrificial viands (the Dakshinâgni).

3. He who eats before his guest consumes the food, the prosperity, the issue, the cattle, the merit which his family acquired by sacrifices and charitable works.

4. Food (offered to guests) which is mixed with milk procures the reward of an Agnishtoma-sacrifice. Food mixed with clarified butter procures the reward of an Ukthya, food mixed with honey the reward of an Atirâtra, food accompanied by meat the reward of a Dvâdasâha, (food and) wader numerous offspring and long life.

5. It is declared in the Veda, 'Both welcome and indifferent guests procure heaven (for their host).'

7. 1. 'Prâgâpatya may mean either "created by Pragâpati" or sacred to Pragâpati."--Haradatia.

2. In the first Sûtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analogy is traced further in detail in this Sûtra. One of the chief characteristics of a Vedic sacrifice is the vitâna, or the use of three sacred fires. Hence Âpastamba shows that three fires also are used in offering hospitality to guests.

4. Regarding the Arnixivorna and the other sacrifices mentioned, see Aitareya-brâQmana III, f; IV, 1. IVi 4c]

6. When he gives food in the morning, at noon, and in the evening, (these acts) are the Savanas (of that sacrifice offered to Pragâpati).

7. When he rises after his guest has risen (to depart), that act represents the Udavasânîyâ ishti (of a Vedic sacrifice).

8. When he addresses (the guest) kindly, that kind address (represents) the Dakshinâ.

9. When he follows (his departing guest, his steps represent) the steps of Vishnu.

10. When he returns (after having accompanied his guest), that act represents the Avabhritha, (the final bath performed after the completion of a sacrifice.)

11. Thus (a Brâhmana shall treat) a Brâhmana, (and a Kshatriya and a Vaisya their caste-fellows.)
12. If a guest comes to a king, he shall make (his Purohita) honour him more than himself.

13. If a guest comes to an Agnihotrin, he himself shall go to meet him and say to him: 'O faithful fulfiller of thy vows, where didst thou stay (last night)' (Then he offers water, saying): 'O faithful fulfiller of thy vows, here is water.' (Next he offers milk or the like, saying): 'O faithful fulfiller of thy vows, may (these fluids) refresh (thee).'

14. (If the guest stays at the time of the Agnihotra, he shall make him sit down to the north of the fire and) murmur in a low voice, before offering the oblations: 'O faithful fulfiller of thy vows, may it be as thy heart desires;' 'O faithful fulfiller of thy vows, may it be as thy will is;' 'O faithful fulfiller of thy vows, may it be as thy wish is;' 'O faithful fulfiller of thy vows, may it be as thy desire is.'

15. If a guest comes, after the fires have been placed (on the altar), but before the oblations have been offered, (the host) himself shall approach him and say to him: 'O faithful fulfiller of thy vows give me permission; I wish to sacrifice.' Then he shall sacrifice, after having received permission. A Brâhmana declares that he commits a sin if he sacrifices without permission.

16. He who entertains guests for one night obtains earthly happinessO, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable bliss; many nights procure endless worlds. That has been declared in the Veda.

17. If an unlearned person who pretends to be

[14. According to some, all these sentences must be pronounced; according to Haradatta, one only, which may be selected optionally.]
15. Haradatta states that the Brâmana mentioned in the text is the Āharvana-brâhmīna. See Atharva-veda. XV, 11-12.

(worthy of the appe!lation) 'guest' cLmes e8etim, he shall give him a seat, water, and food, t(thinking) 'I giveert Io a learned Brâhmana.' Thus (the merit) of his (gift) becomes (as) great (as if a learned Brâhmana had received it).

Āpastamba Prasne II, Patala 4, Khanda 8.

1. On the second and following days of the guest's stay, the host shall not rise or descend (from his couch) in order to salute his (gueste, if he has been saluted before (on the first day).

2. He shall eat after his guests.

3. He shall not consume all the flavoured liquids in the house, so as to leave nothing for guests.

4. He shall not cause sweetmeats to be prepared for his own sake.

5. (A guest) who can repeat the (whole) Veda (together with the supplementary books) is worthy to receive a cow and the Madhuparka,

6. (And also) the teacher, an officiating priest, a Snâtaka, and a just king (though not learned in the Veda).

7. A cow and the Madhuparka (shall be offered) to the teacher, to an officiating priest, to a father-in-law, and to a king, if they come after a year has elapsed (since their former visit).


3. Flavoured liquids, i.e. milk, whey, &c.


5. Manu III, 119 and 120; Yâg. I, 110; Weber, Ind. Stud. X, 125. A guest is also called goghna, 'cow-killer,' because formerly a cow used to be killed on the arrival of a distinguished guest. The rite is described by Āsvalâyana Grihya-sūtra I, 24, 31-33.

8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey.

9. On failure (of these substances) water (mixed with honey may be used).

10. The Veda has six Angas (auxiliary works).

11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the
treatises on grammar, astronomy, etymology, phonetics, and metrics.

12. (If any one should contend that) the term Veea (on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit) applies to the complete collective of (works which contain) rules for rites to be performed on the authority of precepts, (that, consequently, the Kalpa-sūtras form part of the Veda, and that thereby) the number (fixed above) for those (Angas) is proved to be wrong,

13. (Then we answer), All those who are learned in Mimâmsâ are agreed that (the terms Veda, Brâhmana, and the like, which are applied to) the principal (works), do not include the Angas (the Kalpa-sūtras and the rest). he remembers at any time during dinner,

14. If he remembers at any time that he has refused a guest, he shall at once leave off eating and fast on that day,


10. This Sūtra explains the term vedâdhyâya, '(a guest) who can repeat the (whole) Veda,' which occurs above, Sūtra 5--Haradatta. See Max Müller's History of Ancient Sanskrit Literature, P. 111.

12. This Sūtra and the following one are directed against those who consider the Kalpa-sūtras to be a part of the Veda, the revealed texts. See also Max Müller's History of Ancient Sanskrit Literature, p. 95 seq.]

Âpastamba Prasna II, Patala 4, Khanda 9.

1. And on the following day (he shall search for himl, feast him to his heart's content, and accompany him (on his departure).

2. nIf the guest possesses a carriage, (he shall accompany him) as far as that.

3. Any other (guest he must accompany), until permission to return is given.

4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.

5. To all (those who come for food) at (the end of) the Vaisv-Sādhu he shall give a portion, even to dogs and Kandâlas.

6. Some declare that he shall not give anything to unworthy people (such as Kandâlas).

7. A person who has been initiated shall not eat the leavings of women or of an uninitiated person.
8. All gifts are to be preceded by (pouring out) water.

9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.

10. The division of the food must be made in such a manner that those who receive daily portions (slaves) do not suffer by it.


7. After a long discussion on the object of this fûtra, Haradatta comes to the conclusion that it is given 'against the improper custom to dine out of the same vessel with one's life and uninitiated children, which prevails in some countries.'

8. 'Consequentc. a gift of food also.' The custom is to pour water, usually with the spoon called Darvî (Pallî), into the extended palm of the recipient's right hand.]

11. At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work.

12. And he must not stint himself so much that he becomes unable to perform his duties.

13. Now they quote also (the following two verses):

'Eight mouthfuls are the meal of an ascetic, sixteen that of a hermit living in the woods, thirtytwo that of a householder, and an unlimited quantity that of a student. nn Agnihotrin, a. draught-ox, and a student, those can do their work only if they eat; without eating (much), they cannot do it.'

[13. Manu VI, 28; Yâgñ. III, 55.]

1. The reasons for (which) begging (is permissible are), (the desire to collect the fee for) the teacher, (the celebration of) a wedding, (or of) a Srauta-sacrifice, the desire to keep one's father and mother, and the (impending) interruption of ceremonies performed by a worthy man.

2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.

3. But persons ask for alms for the sake of sensual gratification, that is improper; he shall not heed of that.

4. The lawful occupations of a deâmana are,
By the term arhat, I a worthy person,' a Brâhmana is here designated who has studied the Veda and performs an Agnihotra.

studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and gleaning corn in the fields;

And (he may live by taking) other things which belong to nobly.

c. (The lawful occupations) of a Kshatriya are the same, with the exception of teaching, officiating as priest, and receiving alms. (But) governing and fighting must be added.

7. (The lawful occupations) of a Vaisya are the same as those of a Kshatriya, with the exception of governing and fighting. (But in his case) agriculture, the tending of cattle, and trade must be added.

8. He (shall) not choose (for the performance of a Srauta-sacrifice) a priest who is unlearned in the Veda, nor one who haggles (about his fee).

9. (A priest) shall not officiate for a person unlearned in the Veda.

10. In war (Kshatriyas) shall act in such a manner as those order, who are learned in that (art of war).

11. The Áryas forbid the slaughter of those who have laid down their arms, of those who (beg for mercy) with flying hair or joined hands, and of fugitives.

12. The spiritual guide shall order those who,

5. I.e. wild roots and fruits.


7. MSnu I, 90; X, 78, 79; Yâg. loc. cit.


12. Haradatt explains the words Sâstrair ahigaśânâm, 'who whilst participating, according to the sacred law, (in the rights of their caste,)' by 'who have been sanctified according to the law by the sacraments, such as the Garbhâdhâna, and are entitled (to the rights and occupations of their caste).'

(whilst) participating according to sacred law (in the rights of their caste), have gone astray through the weakness of their senses, to perform penances proportionate to (the greatness of) their sins, according to the precepts (of the Smriti).

13. If (such persons) transgress their (Ákârya's) order, he shall take them before the king.
14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

15. He shall order (them to perform the proper penances if they are) Brâhmanas.

16. He shall reduce them (to reason) by forcible means, excepting corporal punishment and servitude.

[16. Probably this Sûtra is meant to give a general rule, and to exempt Brâhmanas in every case from corporal punishment and servitude. Manu VIII, 379-380.]

Âpastamba Prasna II, Patala 5, Khanda 11.

1. In the cases of (men of) other castes, the king, after having examined their actions, may punish them even by death.

2. And the king shall not punist on scspicion.

3. But having carefully investigated (the case) by means of questions (addressed to witnesses) and even of ordeals, the king may proceed to punish.

4. A kingtwho acts thus, gains both (this and the next) world.

5. The road belongs to the king except if he meets a Brâhmana.

[11. 3. See also below, II, 11, 29, 6.

5. Manu II, 139; Yâgn. I, 117. According to Haradatta this Sûtra is given, though the precedence among the various castes has been already settled, in order to show that common Kshatriyas must make way for an anointed king.]

6. But if he meets a Brâhmana, the road belongs to the latter.

7. All must make way for a (laden) vehicle, for a person who carries a burden, for a sick man, for a woman and others (such as old men and infants).

8. And (way must be made), by the other castes, for those men who are superior by caste.

9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

10. In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties.

11. In ducdecessiva births men of the higher castes are born in the next lower one, if they neglect their duties.
12. If he has a wife who (is willing and able) to perform (her share of) the religious duties and who bears sons, he shall not take a second.

13. If a wife is deficient in one of these two (qualities), he shall take another, (but) before he kindles the fires (of the Agnihotra).

14. For a wife who assists at the kindling of the fires, becomes connected with those religious rites of which that (fire-kindling) forms a part.

10. Manu X, 64, 65; Yâgêś. I, 96.
12. Maru IX, 95; Yâgêś. I, 76.
13. Manu IX, 80, 81; Yâgêś. I, 7,.
14. A wife who assists at the kindling of the fires for any sacrificial rite, becomes connected with that rite like any priest, and so no other woman can take her place. Hence in the case of an Agnihotra, which lasts during the performer's lifetime, or at least as long as he is a householder, the performer cannot take another principal wife after he once has begun his sacrifice. If the wife of an Agnihotra dies, he must remarry again, and also kindle his fires afresh. Manu II, 167, 168; Yâgêś. I 80.]

15. He shall not give his daughter to a man belonging to the same family (Gotra),

16. Nor to one related (within six degrees) on the mother's or (the father's) side.

17. At the wedding called Brâhma, he shall give a pay (his daughter) for bearing children and performing the rites that must be performed together (by a husband and his wife), after having enquired regarding (the bridegroom's) family, character, learning, and health, and after having given (to the bride) ornaments according to his power.

18. At the wedding called Arsha, the bridegroom shall present to the father of the bride a bull and a cow.

19. At the wedding called Iâiva, (the father) shall give her to an officiating priest, who is performing a Srauta-sacrifice.

[15. The term Gotra corresponds to the Latin Gens. It may be of two kinds, Vaidika for Brâhmanas and Saukika, 'worldly', for men of other castes. In the first case it denotes 'persons descended from the same Rishi'; in the second, 'persons distinguished by the same family name, or known to be descended from the same ancestor.' In our days Brâhmanas also have Laukika Gotras, which form subdivisions of the very large Vedic Gotras. Regarding the Vaidika Gotras, see Max Müller's History of Ancient Sanskrit Literature, pp. 379-390, and particularly p. 387. Manu III, 5; Yâgêś. I, 33; Weber, Ind. Stud. X, 75 seq.

16. The term yonisambandha, 'related (within six degrees),' corresponds to the latter.
common Sapinda of Manu, Yāgñavalkya, and others; see the definitions given below, II, 6, 15.

In Āpastamba's terminology Sapinda has probably a less restricted sense. It seems very doubtful whether Haradatta's explanation of cka, translated by 'or,' is correct, and whether his interpolation of 'the father's' ought to be admitted. Probably Sūtra 5 refers to the father's side, and Sūtra 16 to the mother's side.

19. Manu III, 28; Yāgñ. I, 59c]

20. If a maiden and a lover unite themselves through love, that is called the Gāndharva-rite.

[20. Manu III, 32; Yāgñ. I, 61.]

Āpastamba Prasna II, Patala 5, Khanda 12.

1. If the suitor pays money (for his bride) according to his ability, and marries her (afterwards), that (marriage is called) the Āsura-rite.

2. If the (bridegroom and his friends) take away (the bride), after having overcome (by force) her father (or relations), that is called the Rākshasa-rite.

3. The first three among these (marriage-rites are considered) praiseworthy; each preceding one better than the one following.

4. The quality of the offspring is according to the quality of the marriage-rite.

5. He shall not step on a spot which has been touched by the hand of a Brāhmana, without having sprinkled it with water.

6. He shall not pass between a fire and a Brāhmana,

7. Nor between Brāhmanas.

8. Or he may pass between them after having received permission to do so.

9. He shall not carry fire and water at the same time.

[12. 1. Manu III, 31; Yāgñ. I, 61. It must be understood that, at this rite, a regular sale of the bride must take place. If a suitor merely gives presents to the bride, that is not an Āsura-marriage.

2. Manu III, 33; Yāgñ. I, 61. Haradatta points out that the other law-books enumerate two additional marriage-rites, the Prāgâpatya or Kāya and the Paisâka. But Vasishtha I, 29-35, like Āpastamba, gives six rites only.

4. Ime. from praiseworthy marriages virtuous children are born, and from blamable marriages bad ones. Manu III, 42.

10. He shall not carry fires burning in separate places to one spot.

11. If, whilst he walks, fire is being carried towards him, he shall not walk around it with his right hand turned towards it, except after it has been placed on the ground.

12. He shall not join his hands on his back.

13. If the sun sets whilst he sleeps, he shall sit up, fasting and silent, for that night the following morning he shall bathe and then raise his voice (in prayer).

14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.

15. Some declare that he shall restrain his breath until he is tired.

16. And he shall restrain his breath until he is tired if he has had a bad dream, or if he desires to accomplish some object, or if he has transgressed some other rule.

17. (If he is) doubtful (whether) the result (of an action will be good or evil), he shall not do it.

18. (He shall) follow the same principle (if he is in doubt whether he ought) to study or not.

19. He shall not talk of a doubtful matter as if it were clear.

20. In the case of a person who slept at sunset, of one who slept at sunrise, of one who has black nails, or black teeth, of one who married a younger sister before the elder one was married, of one who married an

10. Another commentator says, 'He shall not throw (brands taken from) one fire into another fire.'--Haradatta.

11. The Sūtra implies that under other circumstances he must show this respect to a fire.


21. See above, I, 11, 32, 22.

22. These sinners are, enumerated in nearly the same order, Taittirīya-brāhmaṇa III, 2, 8, 11 and 12, and Āp. Srauta-sūtra IX, 12, 11. See also Manu XI, 44-49. Regarding the crimes causing impurity, see above, I, 7, 21, 12-19.]
elder sister whose younger sister had been married already, (of a younger brother who
has kindled the sacred Grihya-fire before his elder brother,) of one whose younger
brother has kindled the sacred fire firsta (of a younger brother who offers a Soma-
sacrifice before his elder brother,) of an elder brother whose younger brother offered a
Soma-sacrifice first, of an elder brother who marries or receives his portion of the
inheritance after his younger brother, and of a younger brother who takes a wife or
receives his portion of the inheritance before his elder brother,- penances ordained
for crimes causing impurity, a heavier one for each succeeding case, must be performed.

23. Some declare, that after having performed that penance, he shall remove its cause.

[23. 'Its cause, i.e. the black nails, &c. According to another Smriti, one shall not put away a
wife or extinguish a fire, for the taking or kindling of which the penance had to be
performed.'--Haradatta. But see Vasishtha XX, 7 seq.]

Âpastamba Prasna II, Pàtala 6, Khanda 13.

1. Sons begotten by a man who approaches in the proper season a woman of equal
caste, who has

[13. 1. 'Sastrivihitâ (translated by "who has been married to him legally") means either
"married according to the rites prescribed in the Sûtras," or "possessed of the qualities (which
have been described) by (the rule of) the Sàstras, He shall not give his daughter to a man of
the same Gotra," and inosimilar (passages).'Haradatta. See also Colebrooke, Digest, Book V,
Text cxcix.]

n,t belonged to another man, and who has been married legally, have a right to
(follow) the occupations (of their castes),

5. And to (inherit tSe) estate,

3. If they do not sin against either (of their parents).

4. If a man approaches a woman who had been married before, or was not legall(
married to him, or, belongs to a different caste, they both commit a sin.

5. Through their (sin) their son also becomes sinful.

6. A Brâhmana (says), 'The son belongs to the begetter.'

7. Now they quote also (the following Gàthâ from the Veda): '(Having considered
myself) formerly a father, I shall not now allow (any longer) my wives (to be
approached by other men), since they have declarOd that a son belongs to the begetter
in the world of Yama. The giver of the seed carries off the son after death in Yama's
world; therefore they guard
3. Another (commentator) says, 'Neither of the parents shall pass them over at (the distribution of) the heritage. Both (parents) must leave their property to them.'—Haradatta. The text of the Sūtra admits of either explanation.

6. See also Manu IX, 32 seq., where the same difference of opinion occurs.

7. According to Haradatta this Gāthā gives the sentiments of a husband who neglected to watch his wives, and who had heard from those learned in the law that the sons or his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their oblations. He adds that this verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the Srauta-sūtra 1, 9, 7, in which the dvipiti, 'the son of two fathers,' is mentioned. But Haradatta's view cannot be reconciled with the statements made below, II, 10, 27, 2-7, where the Niyoga, is plainly forbidden. Baudhāyana, who (II, 2, 3, 34) quotes the same Gāthā, reads in the first line the vocative 'ganaka' instead of the nominative 'ganakah,' and in the fifth line 'pare bīgāni' instead of 'parabīgāni.' The commentator Govindasvāmin adds that the verses are addressed by the Rishi Aupaganghani to king Gānaka of Videha. The translation of the first line must therefore run thus: 'O Gānaka, now I am jealous of my wives, (though I was) not so formerly, &c. Baudhāyana's readings are probably the older ones, and Govindasvāmin's explanation the right one. See also Colebrooke, Digest, Book V, Text ccxi.

8. Transgression of the law and violence are found amongst the ancient (sages).

9. They committed no sin on account of the greatness of their lustre.

10. A man of later times who seeing their (deeds) follows them, falls.

11. The gift (or acceptance of a child) and the right to sell (or buy) a child are not recognised.

12. It is declared in the Veda that at the time of marriage a gift, for (the fulfilment of) his wishes, should be made (by the bridegroom) to the father of the bride, in order to fulfil the law. 'Therefore he should give a hundred (cows)
besides a chariot; that (gift) he should make bootless (by returning it to the giver).’ In reference to those (marriage-rites), the word 'sale' (which occurs in some Smritis is only used as) a metaphorical expression; for the union (of the husband and wife) is effected through the law.

13. After having gladdened the eldest son by some (choice portion of his) wealth,

Âpastamba Prasna II, Patala 6, Khanda 14.

1. He should, during his lifetime, divide his wealth equally amongst his sons, excepting the eunuch, the mad man, and the outcast.

2. On failure of sons the nearest Sapinda (takes the inheritance).

[14. 1. The last Sūtra of Khanda 13 and the first of Khanda 14 are quoted by Colebrooke, Digest, Book V, Text xlii, Mnd Mitâksharâ, Chap.ol, Sect. iii, Par. 6. Colebrooke translates ḍẖvan, 'during his lifetime,' by 'who makes a partition during his lifetime.' I think that this is not quite correct, and that Âpastamba intends to urge householders to make a division during their lifetime, as later they ought to become ascetics or hermits. Haradatta introduces into his commentary on this Sūtra the whole chapter on the division of a father's estate amongst his sons, supplementing Âpastamba's short rule by the texts of other lawyers. No doubt, Âpastamba means to lay down, in these and the following Sūtras, only the leading principles of the law of inheritance, and he intends that the remaining particulars should be supplied from the law of custom or other Smritis.

2. Haradatta gives in his commentary a full summary of the rules on the succession of remoter relations. One point only deserves special mention. He declares that it is the opinion of Âpastamba, that widows cannot inherit. In this he is probably right, as Âpastamba does not mention them, and the use of the masculine singular 'sapindah' in the text precludes the possibility of including them under that collective term. It seems to me certain, that Âpastamba, like Baudhâyana, considered women, especially widows, unfit to inherit.

3. On failure of them the spiritual teacher (inherits); on failure of the spiritual teacher a pupil shall take (the deceased's wealth), and use it for religious works for the (deceased's) benefit, or (he himself may enjoy it);

4. Or the daughter (may take the inheritance).

5. On failure of all (relations) let the king take the inheritance.

6. Some declare, that the eldest son alone inherits.

7. In some countries gold, (or) black cattle, (or) black produce of the earth is the share of the eldest.

8. The chariot and the furniture in the house are the father's (share).
4. 'Some say "on failure of sons," others that the rule refers to the preceding Sūtra (i.e. that the daughter inherits on failure of pupils only).’--Haradatta. The latter seems to be the correct interpretation.

5. 'Because the word "all" is used, (the king shall take the estate) only on failure of Bandhus and Sagotras, i.e. gentiles within twelve degrees.'--Haradatta.

6. 'The other sons shall live under his protection.'--Haradatta. Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6.

7. "Black produce of the earth," i.e. black grain, or according to others black iron.'--Haradatta. Compare for this and the following Sūtras Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6, and Digest, Book V, Text xlvi.

8. The translation given above agrees with what I now recognise to be Haradatta's explanation, and with Colebrooke, Mitâksharâ, Chap. I, Sect. iii, Par. 6. Both the P. U. and Mr. U. MSS. of the Uggvalâ read rathah pituramso grihe yatparibhândam upakaranam pîthâdi tadapi, ‘the chariot (is) the father's share; the furniture which (is) in the house, that also.' To this reading Mahideva's Uggvalâ on the Hiranyakesi Sūtra points likewise, which gives pîtur antah. The N. U. MS. of the Uggvalâ, according to which I made the translation given in the Appendix to West and Biffiler's Digest (1st edition), leaves out the word amsah, and therefore makes it necessary to combine this Sūtra, with the preceding one, and to translate, 'The father's chariot and the furniture in the house (are) also (the share of the eldest).’ This latter translation agrees nearly with that given by Colebrooke, Digest, Book V, Text xlvi, where this and the preceding Sūtra have been joined; but the chariot is not mentioned. A further variation in the interpretation of this Sūtra occurs in Colebrooke's Digest, Book V, Text lxxxix, and Mitâ.sharâ, loc. cit., where the words 'the furniture in the house' are joined with Sūtra 9, and the furniture is declared to be the wife's share. Considering that Sūtra 9 is again quoted in Colebrooke's Digest, Book V, Text cccclxxii, and is not joined with the latter part of Sūtra 8, it is not too much to say that Gagannâtha has not shown any greater accuracy than his brethren usually do.

9. According to some, the share of the wife consists of her ornaments, and the wealth (which she may have received) from her relations.

10. That (preference of the eldest son) is forbidden by the Sāstras.

11. For it is declared in the Veda, without (marking) a difference (in the treatment of the sons): Manu divided his wealth amongst his sons.

12. Now the Veda declares also in conformity with (the rule in favour of the eldest son) alone: They distinguish the eldest by (a larger share of) the herotage.

[9. The Mitâksharâ, loc. cit., apparently takes the words 'according to some' as referring only, to property received from relations. I follow Haradatta. The former interpretation is, however, admissible, if the Sūtratis split into two.

10. The Sāstras are, according to Haradatta, the Vedas.]
11. Taittirīyā Samhitā III, 1, 9, 4.

12. 'Athâpi (now also) means "and certainly." They distinguish, they set apart the eldest son by wealth: this has been declared in the Veda in conformity with (the rule regarding) one heir, Śūtra 6. He denies (Śūtra 13) that a passage also, which agrees with the statement that the eldest son alone inherits, is found in the Veda. - Haradatta. See Taittirīyā Samhitā II, 5, 2, 7.]

13. (But to this plea in favour of the eldest I answer): Now those who are acquainted with the interpretation of the law declare a statement of facts not to be a rule, as for instance (the following): 'Therefore amongst cattle, goats and sheep walk together;' (or the following), 'Therefore the face of a learned Brāhmaṇa (a Snātak) is, as it were, resplendent;' (or), 'A Brāhmaṇa who has studied the Vedas (a Srotṣṭiya) and a he-goat evince the strongest sexual desires.'

74. Therefore all (sons) who are virtuous inherit.

15. But him who expends money unrighteously, he shall disinherit, though he be the eldest son.

16. No division takes place between husband and wife.

[13. Those who are acquainted with the interpretation of the law are the Mimāṃsakas. The translation of the second Vedic stanza is by no means certain, as the root ribh, translated by 'to be resplendent,' usually means 'to give a sound.' Haradatta thinks that Āpastamba means to show that the passage 'Manu divided his wealth among his sons' is likewise merely a statement of facts, and cannot be considered a rule. This is probably erroneous, as Śūtras 10 and 11 distinctly state, that the practice to allow the eldest alone to inherit, is forbidden by the abovementioned passage of the Veda.

15. Compare for this Śūtra also Colebrooke's Digest, Book V, Text cccxv. The translation of pratipādayati, 'expends,' by 'gains,' which is also proposed by Gagannātha, is against Āpastamba's usage, see II, 5, 11, 17, and below, II, 8, 20, 19.

16. According to Haradatta, this Śūtra gives the reason why, in Śūtra 1, no share has been set apart for the wife. Compare Colebrooke's Digest, Book V, Text lxxxix, for this Śūtra and the following two.]

17. For, from the time of marriage, they are united in religious ceremonies,

18. Likewise also as regards the rewards for works by which spiritual merit is acquired,

19. And with respect to the acquisition of property.

20. For they declare that it is not a theft if a wife spends money on occasions (of necessity) during her husband's absence.

[20. See below, II, 11, 29, 3.]
1. By this (discussion) the law of custom, which is observed in (particular) countries or families, has been disposed of.

2. On account of the blood relations of his mother and (on account of those) of his father Within six degrees, or, as far as the relationship is traceable, he shall bathe if they die, excepting children that have not completed their first year.

3. On account of the death of the latter the parents alone bathe,

4. And those who bury them.

5. If a wife or one of the chief Gurus (a father or Âkârya) die, besides, fasting (is ordained from the time at which they die) up to the same time (on the following day).

[15. 1. Customs are to be followed only if they are not opposed to the teaching of the Vedas and Smritis.

2. Manu. V, 60; Yâgñ. I, 53; Manu V, 60; Manu V, 58; Yâgñ. III, 3.

4. Manu V, 69 and 70.

5. Manu V, 80.]

6. (In that case) they shall also show the (following) signs of mourning:

7. Dishevelling their hair and covering themselves with dust (they go outside the village), and, clothed with one garment, their faces turned to the south, stepping into the river they throw up water for the dead once, and then, ascending (the bank), they sit down.

8. This (they repeat) thrice.

9. They pour out water consecrated in such a manner that the dead will know it (to be given to them). Then they return to the village without looking back, and perform those rites for the dead which (pious) women declare to be necessary.

10. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (Sapindas).

11. At all religious ceremonies, he shall feed Brâhmanas who are pure and who have (studied and remember) the Veda.

12. He shall distribute his gifts at the proper places, at the proper times, at the occasion of purificatory rites, and to proper recipients.

13. That food must not be eaten of which (no portion) is offered in the fire, and of
whish no portion is first given (to guests).

[7-9. Yāg. IIr, 5, 7 seq. The Mantra to be spoken in throwing the tater is, 'I give this water to you N. N. of the family of N. N.' The water ought to be mixed with sesamum. According to Haradatta those who kniw the correct interpretation, declare that the word 'women' denotes in this Sūtra 'the Smritis.' But I fear these learned interpreters will find few adherents among those who pay attention to the last Sūtra of this work.

11. Manu III, 128.

12. Manu III, 98.]

14. No food mixed with pungent condiments or salt can be offered as a burnt-offering.

15. Nor (can food) mixed with bad food (be used for a burnt-oblation).

16. If (he is obliged to offer) a burnt-offering of food unfit for that purpose, he shall take hot ashes from the northern part of his fire and offer the food in that. That oblation is no oblation in the fire.

17. A female shall not offer any burnt-oblation,

18. Nor a child, that has not been initiated.

19. Infants do not become impure before they receive the sacrament called Annaprāsana (the first feeding).

20. Some (declare, that they cannot become impure) until they have completed their first year,

21. Or, as long as they cannot distinguish the points of the horizon.

22. The best (opinion is, that they cannot be defiled) until the initiation has been performed.

23. For at that (time a child) according to the rules on the Veda obtain the right (to perform the various religious ceremonies).

[T4. 'That (substitute) is called kshira, "of pungent or alkaline taste," the eating of which makes the saliva flow.'--Haradatta.

15. Avarāṇa, 'bad food,' is explained by Lakṣittha and the like. 'Kulittha a kind of vetch, is considered low food, and eaten by the higher castes only. The meaning of the Sūtra, therefore, is, 'Mdo anybody has been forced by poverty to mix his rice or Dāl. with kulittha or similar food, he cannot offer a burnt-oblation at the Vaisvadeva ceremony with that. He must observe the rule, given in the following Sūtra.

17. Manu V, 155; XI, 36.

18. Manu II, 171.]
24. That ceremony is the limit (from which the capacity to fulfil the law begins).

25. And the Smriti (agrees with this opinion).

[25. Haradatta quotes Gautama II, 1-3, on this point, and is apparently of opinion that Āpastamba alludes to the same passage. But he is probably wrong, as all Smritis are agreed on the point mentioned by Āpastamba.]

Āpastamba Prasna II, Patala 7, Khanda 16.

1. Formerly men and gods lived together in this world. Then the gods in reward of their sacrifices went to heaven, but men were left behind. Those men who perform sacrifices in the same manner as the gods did, dwell (after death) with the gods and Brahma in heaven. Now (seeing men left behind), Manu revealed this ceremony, which is designated by the word Srāddha (a funeral-oblation).

2. And (thus this rite has been revealed) for the salvation of mankind.

3. At that (rite) the Manes (of one's father, grandfather, and great-grandfather) are the deities (to whom the sacrifice is offered). But the Brāhmanas, (who are fed,) represent the Ahavantya-fire.

4. That rite must be performed in each month.

[16. 1. 'Intending to give the rules regarding the monthly Sridoha, he premises this explanatory statement in order to praise that sacrifice.'—Haradatta.

2. The reading 'nihsreyasā ka' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take 'nihsreyasā as a Vedic instrumental, for nihsreyasena, which may designate the 'reason'. If the dative is read, the sense remains the same.

3. 'The comparison of the Brāhmanas with the Āhavanîya indicates that to feed Brāhmanas is the chief act at a Srâddha.'—Haradatta.

4. Manu III, 122, 123; Yāgṣ. I, 217.]

5. The afternoon of (a day of) the latter half is preferable (for it).

6. The last days of the latter half (of the month) likewise are (preferable to the first days).

7. (A funeral-oblation) offered on any day of the latter half of the month gladdens the Manes. But it procures different rewards for the sacrificer according to the time observed.

8. If it be performed on the first day of the half-month, the issue (of the sacrificer) will chiefly consist of females.
9. (Performed on the second day) it procures children who are free from thievish propensities.

10. (If it is performed) on the third day children will be born to him who will fulfil the various vows for studying (portions of the Veda).

11. (The sacrificer who performs it) on the fourth day becomes rich in small domestic animals.

12. (If he performs it) on the fifth day, sons (will be born to him). He will have numerous and distinguished offspring, and he will not die childless.

13. (If he performs it) on the sixth day, he will become a great traveller and gambler.

14. (The reward of a funeral-oblation performed) on the seventh day is success in agriculture.

15. (If he performs it) on the eighth day (its reward is) prosperity.

16. (If he performs it) on the ninth day (its reward consists in) one-hoofed animals.

7. The translation follows the corrected reading given in the Addenda to the Critical Notes.]

17. (If he performs it) on the tenth day (its reward is) success in trade.

18. (If he performs it) on the eleventh day (its reward is) black iron, tin, and lead.

19. (If he performs a funeral-oblation) on the twelfth day, he will become rich in cattle.

20. (If he performs it) on the thirteenth day, he will have many sons (and) many friends, (and) his offspring will be beautiful. But his (sons) will die young.

21. (If he performs it) on the fourteenth day (its reward is) success in battle.

22. (If he performs it) on the fifteenth day (its reward is) prosperity.

23. The substances (to be offered) at these (sacrifices) are sesamum, mâsha, rice, yava, water, roots, and fruits.

24. But, if food mixed with fat (is offered), the satisfaction of the Manes is greater, and (lasts) a longer time,

25. Likewise, if money, lawfully acquired, is given to worthy (persons).

26. Beef satisfies (the Manes) for a yBar,
20. Others read the last part of the Sūtra, \textit{ayuvamārmas-tu bhavanti}, 'they will not die' DāqHa.adatta. If the two halves of the Sūtra are joined and Dārsanîyāpatyoūvamārinah is read, the SLndhi may be dissolved in either manner.

21. Manu III, 276, and Yāgṣ. I, 263, declare the fourteenth day to be unfit for a Srâddha, and the latter adds that Srâddhas for men killed in battle may be offered on that day. This latter statement explains why Āpastamba declares its reward to be 'success in battle.' The nature of the reward shows that on that day Kshatriyas, not Brâhmanas, should offer their Srâddhas.


27. Buffalo's (meat) for a longer (time) than that.

28. By this (permission of the use of buffalo's meat) it has been declared that the meat of (other) tame and wild animals is fit to be offered.

\textit{Āpastamba Prasna II, Patala 7, Khanda 17.}

1. (If) rhinoceros' meat (is given to Brâhmanas seated) on (seats covered with) the skin of a rhinoceros, (the Manes are satisfied) for a very long time.

2. (The same effect is obtained) by (offering the) flesh (of the fish called) Satabali,

3. And by (offering the) meat of the (crane called) Vârdhrânasa.

4. Pure, with composed mind and full of ardour, he shall feed Brâhmanas who know the Vedas, and who are not connected with him by marriage, blood relationship, by the relationship of sacrificial priest and sacrificer, or by the relation,ship of (teacher and) pupil.

5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Srâddha).

6. (The admissibility of) pupils (and the rest) has been declared hereby.

7. Now they quote also (in regard to this matter the following verse):

8. The food eaten (at a sacrifice) by persons related to the giver is, indeed, a gift offered to the goblins. It reaches neither the Manes nor the


2. Manu V, 16, where Rohita is explained by Satabali.


8. See Manu III, 141, where ahis Trishtubh has been turned into an Anushtubh.]
gods. Losing its power (to procure heaven), it errs about in this world as a cow that has sobt its calf runs into a strange stable.

9. The meaning (of the verse) is, that gifts which are eaten (and offered) mutually by relations, (and thus go) from one house to the other, perish in this world.

10. If the good mualities (of several persons who might be invited) are equal, old men and (amongst these) poor onek, who wish to come, have the preference.

11. So the day before (the ceremony) the (first) invitation (must be issued).

12. On the following day the second invitation takes place.

13. (On the same day also takes place) the third invitation (which consists in the call to dinner).

14. Some declare, that every act at a funeral sacrifice must be repeated three times.

15. As (the acts are performed) the first time, so they must be repeated) the second and the third times.

16. When all (the three oblations) have been

[11. Manu III, 187; Yâgs. I, 225. According to Haradatta the formula of invitltion is, Svah srâddham bhavitâ, tatrâhabvanîyârthe bhavadbhīh prasâde kartavya iti, 'to-morrow a Srâddha will take place. Do me the favour to take at that the place of the Âhavanîya-fire.'

12. The formula is, Adya srâddham, 'to-day the Srâddha takes place.'

13. The call to dinner is, Siddham âgamyatim, 'the food is ready; come.'

16. Âpastamba Grihya-sūtra VIII, 2 1, 9. 'He shall eat it pronouncing the Mantra, "Prâne nivishtosmritam guhomi."' Taitt. Âr. X, 34, 1.]

offered, he shall take a portion of the food of all (three), and shall eat a small mouthful of the remainder in the manner described (in the Grihyasūtra).

17. But the custom of the Northerners is to pour into the hands of the Brâhmanas, when they are seated on their seats, (water which has been taken from the water-vessel.)

18. (At the time of the burnt-offering which is offered at the beginning of the dinner) he addresses the Brâhmanas with this Mantra: 'Let it be taken out, and let it be offered in the fire.'

19. (They shall give their permission with this Mantra): 'Let it be taken out at thy pleasure, let it be offered in the fire at thy pleasure.' Having receyved this permission, he shall take out (some of the prepared food) and offer it.

20. They blame it, if dogs and Apapitras are allowed to see the performance of a
funeral-sacrifice.

21. The following persons defile the company if they are invited to a funeral-sacrifice, viz. a leper, a bald man, the violator of another man's bed, the son of a Brâhmana who follows the profession of a Kshatriya, and the son of (a Brâhmana who bykmmarrving first a Südra wife had himself become) a Südra, born from a Brâhmana woman.

21. Manu III, 152-166, and particularly 153 and 154 Yâg. I. 222-224. Haradatta's explanation of the word - 'Südra' by 'a Brâhmana who has become a S.dra' is probably not because the son of a real Südra and of a Brâhmana female is a KMadâla and has been disposec of by the preceding Sûtra.

22. The following persons sanctify the company if they eat at a funeral-sacrifice, viz. one who has studied the three verses of the Veda containing the word 'Madhu,' each three times; one who has studied the part of the Veda containing the word 'Suparna' three times; w Trinâkiketa; o(e whochas studie( the Mantras required for the four sacrifices (called Asvamedha, Purushamedha, Sarvamedha, and PItrimedha); one who keeps five fires; one who knows the Sâman called Gyeshtha; one who fulfils the cluty of daily study; the son of one who has studied and is able to teach the whole Veda with its Angas, and a Srotiyya.

23. He shall not perform (any part of) a funeral sacrifice at night.

24. After having begun (a funeral-sacrifice), he shall not eat until he has finished it.

25. (He shall not perform a funeral-sacrifice at

[22. Compare Manu III, 185, 186; Yâg. I, 219-221. The three verses to be known by a Trimadhu are, Madhu vâtâ ritâyate, &c., which occur both in the Taitt. Samh.sand in the Taitt. Âr. The explanation of Trisuparna is not certain. Haradatta thinks that it may mean either a person who knows the three verses KatusMikapardâ yuvatih supesâ, &c., Taittîṣya-brâhmaṇa I, 2, 1, 27, &c., or one who knows the three Anuvâkas from the Taittirṣya kranâya X, 48-50, beginning, Brahmnarētu mim, &c. The word 'Trinâkiketa' hau three explanations:-a. A person who knows the Nâkiketa-fire according to the Taittirṣya, Kathavalli, and the Satapatha, i.e. has studied the portions on the Nikiketa-fire in these three books. b. A person who has târice kindled the Nikiketa-fire. c. A person who has studied the Anuvâka, called Viragas. Katurmedha may also mean 'one who has performed the four sacrifices' enumerated above.


24. 'The Srâddha is stated to begin with the first invitation to the Brahmans.'--Haradatta.

25. 'The NMrrtherners do not generally receive this Sûtra, and therefore former
commentatous have not explained it.—Haradatta.

night), except if an eclipse of the moon takes place.

Âpastamba Prasna II, Patala 8, Khanda 18.

1. He shall avoid butter, butter-milk, oil-cake, honey, meat.

2. And black grain (Such as kulittha), food given by Sûdras, or by other persons, whose food is not considered fit to be eaten.

3. And food unfit for oblations, speaking an untruth, anger, andL(acts or words) by which he might excite anger. He who desires a (good) memory, fame, wisdom, heavenly bliss, and prosperity, shall avoid these twelve (things and acts);

4. Wearing a dress that reaches from the navel to the knees, bathing morning, noon, and evening, living on food that has not been cooked at a fire, never seeking the shade, standing (during the day), and sitting (during the night), he shall keep this vow for one year. They declare, that (its merit) is equal to that of a studentship continued for forty-eight years.

5. (Now follows) the daily funeral-oblation.

6. Outside the village pure (men shall) prepare (the food for that rite) in a pure place.

18. 1. Sûtras 1-4 contain rules for a vow to be kept for the special objects mentioned in Sûtras 3 and 4 for one year only Haradatta (on Sûtra 4) says that another commentator thinks that Sûtras 1-3 prescribe one vow, and Sûtra 4 another, and that the latter applies both to householders and students. A passage from Baudhâyana is quoted in support of this latter view.

5. Manu III, 82 seq.

6. The term 'pure (men)' is used in order to indicate that they must be so particularly, because, by II, 2, 3, 11, purity has already been prescribed for cooks.

7. New vessels are, used for that,

8. In which the food is prepared, and out of which it is eaten.

9. And those (vessels) he shall present to the (Brâhmanas) who have been fed.

10. And he shall feed (Brâhmanas) possessed of all (good qualities).

11. And he shall not give the residue (of that funeral-dinner) to one who is inferior to them in good qualities.

12. Thus (he shall act every day) during a year.
13. The last of these (funeral oblations) he shall perform, offering a red goat.

14. And let him cause an altar to be built, concealed (by a covering and outside the village).

15. Let him feed the Brāhmanas on the northern half of that.

16. They declare, that (then) he sees both the Brāhmanas who eat and the Manes sitting on the altar.

17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.

18. For (by appearing on the altar) the Manes signify that they are satisfied by the funeral offering.

19. Under the constellation Tisya he who desires prosperity,

[7. For the unusual meaning of dravya, 'vessel,' compare the term sītādravyāṇi, 'implements of husbandry,'--Manu IX, 293, and the Petersburg Dict. s. v.

13. The red goat is mentioned as particularly fit for a Srâddha, Yâgs. I, 259, and Manu III, 272.]

Āpastamba Prasna II, Patala 8, Khanda 19.

1. Shall cause to be prepared powder of white mustard-seeds, cause his hands, feet, ears, and mouth to be rubbed with that, and shall eat (the remainder). If the wind does not blow too violently, he shall eat sitting, silent and his face turned towards the south, on a seat (facing the) same (direction) the first alternative is the skin of a he-goat.

2. But they declare, that the life of the mother of that person who eats at this ceremony, his face turned in that direction, will be shortened.

3. A vessel of brass, the centre of which is gilt, is best (for this occasion).

4. And nobody else shall eat out of that vessel.

5. Hh shall make a lump of as much (food) as he can swallow (at one eat.

6. (And he shall) not scatter anything (on the ground).

7. He shall not let go the vessel (with his left hand);

8. Or he may let it go.

[19. 1. The ceremony which is here described, may also be performed daily. If the reading prâsya is adopted, the translation must run thus: 'xnd he shall scatter uthe1remainder of t,e
If thw wind,' &c. If thw wind,' &c. 2. 'pherore those whose mothers are alive should not periorv this ceremony.'--Haradatta.

4. If She masculipe bhoktavyah is used instead of bhoktavyam, the participle must be construed with kamasah.

5. The verbum iinitum, which according to the Sanskrit text ought to be taken with the participle samnayan, is grasîta, Sûtra 9.

8.'Why is this second alternative mentioned, as (the first Sûtra) suffices? True. But according to the maxim that "restrictions are made on account of the continuance of an action once begun," the meaning of this second Sûtra is that he shall continue to the end to handle the vessel (in that manner in which) he has handled it when eating for the first time.'ü-Haradatta.]

9. He shall swallow the whole mouthful at once, introducing it, together with the thumb, into the mouth.

18. He shall eake no noise with his mouth (whilst eating).

1(.yAnd he shall not shake his right hand (whilst eating).

12. After he (has eaten and) sipped water, he shall raise his hands, until the water has run off (and they have become dry).

13. After thLt he shall touch fire.

14. And (during this ceremony) he shall not eat in the day-time anything but roots and fruit.

15. And let him avoid Sthâlîpâka-offerings, and food offered to the Manes or to the Gods.

16. HS shall eat wearing his upper garment over his left shoulder and under his right arm.

1R. At the (monthly) Srâddha which must necessarily be performed, he must use (food) mixed with fat.

18. The first (and preferable) alternative (is to employ) clarified butter and meat.

19. On failure (of these), oil of sesamS), vegetables,Sand (similar materials may be used).

20. And under the asterism Maghâ he shall feed the Brâhmanas more (than at other times) with (food mixed with) clarified butter, according to the rule of the Srâddha.

[16. Haradatta remarks that some allow, according to II, 2, 4, 22, the sacred thread to be substituted, and others think that both the thread and the garment should be worn over the left shoulder and under the right arm.]
1. At every monthly Srâddha he shall use, in whatever manner he may be able, one drhna of sesarnum.

2. And he shall feed Brâhmanas endowed with all (good qualities), and they shall not give the fragments (of the food) to a person who does not possess the same good qualities (as the Brâhmanas).

3. He who desires prosperity shall fast in the half of the year when the sun goes to the north, under the constellation Tishya, in the first half of the month, for (a day and) a night at least, prepare a Sthâlipâka-offering, offer burnt-oblations to Kubera (the god of riches), feed a Brâhmana with that (food prepared for the Sthâlipâka) mixed with clarified butter, and make him wish prosperity with (a Mantra) implying prosperity.

4. This (rite he shall repeat) daily until the next Tishya(-day).

5. On the second (Tishya-day and during the second month he shall feed) two (Brâhmanas).

6. On the third (Tishya-day and during the third month he shall feed) three (Brâhmanas).

7. In this manner (the Tishya-rite is to be performed) for a year, with a (monthly) increase (of the number of Brâhmanas fed).

[20. 1. A drona equals 128 seers or seras. The latter is variously reckoned at 1-3 lbs.

3. The reason why the constellation Tishya has been chosen for this rite seems to be that Tishya has another name, Pushya, i.e. 'prosperous'. This sacrifice is to begin on the Tishya-day of the month called Taisha or Pausba (December-January), and to continue for one year.]

8. (ThTs) he obtains great prosperity.

9. But the fasting takes place on the first (Tishya-day) only.

10. He shall avoid to eat those things which have lost their strength (as butter-milk, curds, and whey).

b1. He shall avoid to tread on ashes or husks of grain.

12. To wash one foot with the other, or to place one foot on the other,

13. And to swing his feet,

14. And to place one leg across over the knee (of the other),
15. And to make his nails
16. Or to make (his finger-joints) crack without a (good) reason,
17. And all other (acts) which they blame.
18. And let him acquire money in all ways that are lawful.
19. And let him spend money on worthy (persons or objects).
20. And let him not give anything to an unworthy (person), of whom he does not stand in fear.
21. And let him conciliate men (by gifts or kindness).
22. And he may enjoy the pleasures which are not forbidden by the holy law.
23. (Acting) thus he conquers both worlds.

16. 'Good reasons for cracking the joints are fatigue or rheumatism.'--Haradatta.
19. Manu XI, 6, and passim.]

Âpastamba Prasna II, Patala 9, Khanda 21.

1. There are four orders, viz. the order of householders, the order of students, the order of ascetics, and the order of hermits in the woods.
2. If he lives in all these four according to the rules (of the law), without allowing himself to be disturbed (by anything), he will obtain salvation.
3. The duty to live in the teacher's house after the initiation is common to all of them.
4. Not to abandon sacred learning (is a duty common) to all.
5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.
6. Worshipping until death (and living) according to the rule of a (temporary) student, a (professed) student may leave his body in the house of his teacher.
7. Now (follow the rules) regarding the ascetic (Samnyâsin).
8. Only after (having fulfilled) the duties of that (order of students) he shall go forth (as an ascetic), remaining chaste.

[21. 1. 'Though four (orders) are enumerated, he uses the word "four," lest, in the absence of a
distinct rule of the venerable teacher, one order only, that of the householder, should be allowed, as hpr been taught in other Smritis.'--Haradatta. Manu VI, 87.

2. Manu VI, 8,

3. ManuteI, 247-249, and above.

8. The meaning of the Sūtra is, that the studentship is a necessary preliminaTy for the Samnyāsfn. If a man 1onsiders sufficiently purified by his life in that order, he may become a Samnyāsin immediately after its completion. Otherwise he may first become a householder, or a hermit, andcenter the last order, when his passions are entirely extinct. See also Manu VI, 36; Yāgñ. III, 56-57.]

9. For him (the Samnyasin) they prescribe the following rules).

10. He shall live without a fire, without ashouse, Without pleasures, without protection. Remaining silent and uttering speech only on the occasion of ehe daily recitation of the Veda, begging so much food only in the village as will sustain his life, he shall wander about neither caring for thisworld nor for heaven.

11. It is ordained that he yhall wear clothes thrown away (by others as useless).

12. Some declare that he shall go naked.

13. Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he shall seek the Âtman.

14. (Some say that) he rbtains salvation if he knows (the Âtman).

15. (But) that (opinion) is opposed to the Sâstras.

16. rmoe) if salvation were obtained by the knowledge of the Âtman alone, then he ought not to feel any pain even in this (world).

17. Thereby that which follows has been declered.

[M0. Manu VI, 33, 42-45; Yāgñ. III, 58 seq.

12. 'Another (commentatHr) says, "Some declare that he is free from all injunctions and prchibitionx, i.ee he need neither perform nor avoid any (particu8ar actionw)M" --Haradatta.

13. 'He shall seek,Mi.e. worship, the Âtman or Self, which has been described in the section on transcendental knowledgr (I, 8).'--Haradatta.

15. Haradatta apparently takes the word Sâstras to mean 'Dharmasâstras.

17. 'That which follows' are the Yogas, which must be employed in order to cause the annihilation of pain, after the knowledge of the Âtman or Self has been obtained.]

18. Now (follow the rules regarding) the hermit living in the woods.

19. Onry after (completing) that (Studentship) he shall go forth, remaining chaste.
20. For him they give (the following rules):

21. he shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence, uttering speech on the occasion of the daily recitation of the eeda only.

[21. 'But which is that one fire? Certainly not the Grihya-fire, because he must remain chaste. Therefore the meaning intended is, "ie shall offer a Samidh iorn and evening in the common fire, just as formerly, (during his studentship)."MAnothMr commentator says, SGautama declares that he shall kindle a fire according to the rule of the SrImanaka Sūtra. The SrâHanaka Sūtra is the Vaikhanasa Sūtra. Having kindled a fire in the manner prescribed there, he shall sacrifice in it every morning and every evening.'--Haradatta. Mee also ManuMVI, 4; Yâg. IIIe 45.]

Âpastamba Prasna II, Patala 9S Khanha 22.

1. A dress of materials procured in the woods (skins or bark) is ordained for him.
2. Then he shall wander about, sustaining his life by roots, mruits, leaves, and grass.
3. In the end (he shall live on) what has become detached spontaneously.
4. Next he shall live on waterc (then) on air, then on ether.
5. Each following one of these modes of subsistence is distinguished by a (greater) reward.
6. Now some (teachers) enjoin for the hermit the

[2e. 1. Manu VI, 6.
4. 'ThHn he shall live on ether, i.e. eat nothing at all.'--Haradatta. Manu VI, 31; Yâg. III, 55.] successive performance (of the acts prescribed for the several orders).

7. After having finished the study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma-sacrifices, (performing as many as are prescribed in the revealed texts.

8. (Afterwards) he shall build a dwelling, and dwell outsidA the village with his wife, his children, and his fires,

9. Or (he may live) alone.

10. He shall support himself by gleaning corn.
11. And after that he shall not any longer take presents.

12. And he shall sacrifice (only) after having bathed (in the following manner):

10. He shall enter the water slowly, and bathe without beating it (with his hand) as his face turned towards the sun.

14. This rule of bathing is valid for all (castes and orders).

15. Some enjoin (that he shall prepare) two sets of utensils for cooking and eating, (and) of choppers, hatchets, sickles, and mallets.

[6. 'The word atha, "now," introduces a different opinion. Above, it has been declared that the life in the woods (may be begun) after the studentship only. But some teachers enjoin just for that hermit a successive performance of the acts.

8. Manu VI, 3 seq.; Yâg. III, 45.

10. Haradatta thinks that this rule refers both to the hermit who lives with his family and to him who lives alone. Others refer it to the latter only.

15. According to Haradatta, the word kâga appears to designate a 'mallet;' in the passage from the Râmâyana quoted in the Petersburg Dict. the commentator explains it by petaka, 'basket.'

16. He shall take one of each pair (of instruments), give the others (to his wife), and (then) go into the forest.

17. After that time (he shall perform) the burnt-oblations, (sustain) his life, (feed) his guests, and (prepare) his clothes with materials produced in the forest.

18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).

19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.

20. He shall not make the inhabitants of the forest hear (his recitation).

21. (He shall have) a house for his fire (only).

22. He himself (shall live) in the open air.

23. His couch and seat, must not be covered (with mats).

24. If he obtains fresh grain, he shall throw away the old (store).


20. This Sūtra explains the word upâmsu, 'inaudibly.'
1. If he desires (to perform) very great austerities, he (shall not make a hoard of grain, but) collect food every day only, morning and evening, in his vessel.

2. Afterwards he shall wander about, sustaining his life with roots, fruits, leaves, and grass (which he collects). Finally (he shall content himself with) what has become detached spontaneously. Then he shall live on water, then on air, (and finally) upon ether. Each succeeding mode of subsistence procures greater rewards.

3. Now they quote (the following) two verses from a Purâna:

4. Those eighty thousand sages who desired offspring passed to the south by Aryaman's road and obtained burial-grounds.

5. Those eighty thousand sages who desired no offspring passed by Aryaman's road to the north and obtained immortality.

6. Thus are praised those who keep the vow of chastity.

7. Now they accomplish also their wishes merely by conceiving dhemś

8. For instance, (the desire to procure) rain, to bestow children, second-sight, to move quick as thought, and other (desires) of this description.

9. Therefore on account of (passages) of the revealed texts, and on account of the visible results, some declare these orders (of men keeping the vow of chastity to be) the most excellent.

10. But (to this we answer): It is the firm opinion of those who are well-versed in the threefold sacred learning, that the Vedas are the highest authority.

[3. 'The "orders" have been described. Now, giving conflicting opinions, he discusses which of them is the most important.'--Haradatta.

4. This verse and the next are intended to disparage the order of householders. Haradatta explains 'burial-grounds' by 'new births which lead to new deaths;' but see below, Sūtra r0. See also Yāgṣ. üII, 186-187.]
They consider that the (rites) which are ordered there to be performed with rice, yava, animals, clarified butter, milk, potsherds, (in conjunction) with a wife, (and accompanied) by loud or muttered (Mantras), must be performed, and that (hence) a rule of conduct which is opposed to these (rites) is of no authority.

11. But by the term burial-ground (in the text above given) it is intended to ordain the last rites for those who have performed many sacrifices, (and not to mean that dead householders become demons and haunt burial-grounds.)

12. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term 'heavenly bliss.'

[11. The Sūtra is intended to remove the blame thrown on the order of householders by the verse quoted. Haradatta seems to have forgotten his former explanation of Smasânâni.]

Âpastamba Prasna II, Patala 9, Khanda 24.

1. Now the Veda declares also one's offspring to be immortality (in this verse): 'In thy offspring thou art born again, tUat, mortal, is thy immortality.'

2. Now it can also be perceived by the senses that the (father) has been reproducer separately (in the son); for the likeness (of a father and of a son) is even visually, only (their) bodies are different.

3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'

4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'

5. 'They (the ancestors) Live in heaven until the (next) general destruction of creatures.'

6. At the new creation (of, the world) they become the seed. That has been declared in the BhavishyatLurâna.

7. Now Pragâpati also says,

8. 'Those dwell with us who fulfil the following (duties): the study of the three!Vedas, the studentshipK the procreation of children, faith, religious austerities, sacrifices, the giving of gifts. He who praises other (duties), becomes dust and perishes.'

9. Those among these (sons) who commit sin, perish alone, just as the leaf of a tree (which has been attacked by worms falls without injuring its branch or tree). They do not hurt their ancestors.

10. (For) the (ancestor) has no connection with the acts committed (by his
In this world, nor with their results in the next.

11. (The truth of) that may be known by the following (reason):

12. This creation (is the work) of Pragâpati and of the sages.

13. The bodies of those (sages) who stay there (in heaven) on account of their merits appear visibly most excellent and brilliant (as, for instance, the constellation of the seven Rishis).

14. But even though some (ascetic), whilst still

[24. 6 'They become the seed,' i.e. 'The Pragâpatis.'

8. 'Other (duties), i.e. the order of ascetics and the hixe.'--Haradatta.

13. As the Rishis have not lost heaven through the sins of their sons, the dogma according to which ancestors lose heaven through the sins of their sons, must be false.

14. Āpastamba's own opinion is apparently against pure asceticism.]

in the body, may gain heaven through a portion of (the merit acquired by his former) works or through austerities, and though he may. accomplish (his objects) by his mere wish, still this is no reason to place one order before the other.

Āpastamba Prasna II, Patala 10, Khanda 25.

1. The general and special duties of all castes have been explained. But we will now declare those of a king in particular.

2. He shall cause to be built a town and a palace, the gates of both of which (mus) look) towards the south.

3. The palace (shall stand) in the heart of the town.

4. In front of that (there shall be) a hall. That is called the hall of invitation.

5. (At a little distance) from the town to the south, (he shall cause to be bu0lt) an assembly-house with doors on the south and on the north sides, so that one can see what passes inside and outside.

6. In all (these three placces) fires shall burn constantly.

7. And oblations must be offered in these fires daily, just as at the daily sacrifice of a householder.

8. In the hall he shall put up his guests, at least those who are learned in the Vedas.
6. According o Haradatta, the fires are to be common, not consecrated ones.


8. Manu VII, 82 seq.

9. Rooms, a couch, food and drink should be given to them according to their good qualities.

10. Let him not live better than his Gurus or ministers.

11. And in his realm no (Brâhmana) should suffer hunger, sickness, cold, or heat, be it through want, or intentionally.

12. In the midst of the assembly-house, (the superintendent of the house) shall raise a play-table and sprinkle it with water, turning his hand downwards, and place on it dice in even numbers, made of Vibhîtaka (wood), as many as are wanted.

13. Men of the first three castes, who are pure and truthful, may be allowed to play there.

14. Assaults of arms, dancing, singing, music, and the like (performances) shall be held only (in the houses) of the king's servants.

15. That king only takes care of the welfare of his subjects in whose dominions, be it in villages or forests, there is no danger from thieves.

[10. 'The Gurus are the father and other (venerable relations).'--Haradatta.

11. Manu VII, 134. 'Or intentionally; with reference to that the following example may be given. If anybody is to be made to pay his debts or taxes, then he is to be exposed to cold or heat, or to be made to fast (until he pays). The king shall punish (every one) who acts thus.'--Haradatta.

13. Having played there, they shall give a fixed sum to the gambling-house keeper and go away. The latter shall, every day or every month or every year, give that gain to the king. And the king shall punish those who play elsewhere or quarrel in the assembly-house.'--Haradatta.

14. 'At festivals and the like occasions (these performances) take place also elsewhere, that is the custom.'--Haradatta.

15. Manu VII, I 43, and passim; Yâgûś. M, 335.]

1. A (king) who, without detriment to his servants, gives land and money to Brâhmanas according to their deserts gains endless worlds.

2. They say (that) a king, who is slain in attempting to recover the property of Brâhmanas, (performs) a sacrifice where his body takes the place of the sacrificial post, and at which an unlimited fee is given.

3. Hereby have been declared (the rewards of) other heroes, who fall fighting for a (worthy) cause.

4. He shall appoint men of the first three castes, who are pure and truthful, over villages and towns for the protection of the people.

5. Their servants shall possess the same qualities.

6. They must protect a town from thieves in every direction to the distance of one yogana.

7. (They must protect the country to the distance of) one krosa from each village.

8. They must be made to repay what is stolen within these (boundaries).


2. According to Haradatta the king's body represents the post (yûpa), his soul the sacrificial animal, the recovered property the reward for the priests or fee.

33 Manu VII, 89; Yâgñ. I, 323, 324.


7. A krosa, kos, or gâu, literally 'the lowing of a cow,' is variously reckoned at 1½-4 miles.

8. Yâgñ. I, 272. This law is, with certain modifications, still in force. See Bombay Regulations, XII, 27 par.]

9. The (king) shall make them collect the lawful taxes (sulka).

10. A learned Brâhmana is free from taxes,

11. And the Aomen of all castes,

12. And male children before the marks (of puberty appear),

13. And those who live (with a teacher) in order to study,

14. And those who perform austerities, being intent on fulfilling the sacred law,

15. And a Südra who lives by washing the feet,
16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),

17. And those to whom the acquisition of property is forbidden (as Sannyâsins).

18. A young man w,o, decked with ornaments, enters unintentionally (a place where) a married Soman or a (marriageable) damsel (sits), must be reprimanded.

19. According to Za adatta, who quotes Gautama in his commentary, the su[ka is the1/2?th part of a merchant's gains. On account of the Sûtras immediately following, it is, however, more probable that the term is hepeused as a synonym of 'kara,' and includes all taxes. 'Lawful' taxes are, of course, sanctioned by custom and approved of by the Smritis.

10. Manu VII, 133.

11. Haradatta thinks that the rule applies to women of the Anuloma, tce pure castes, only.

14m 'Why does he say "intent on fulfilling the holy law? Those shall not be free from taxes who porform austerities in order to makeitheir magic charmx efficacious.'--Haradatta.

18. The ornaments would indicate thaG he was bent on mischief. Compare above, I, 11, 32, 6.

19. But he does it intentionally with a bad purpose, he must be fined.

20. If he has actually committed adultery, his organ shall be cut off together with the testicles.

21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.

22. Afterwards the king must support (such women and damsels),

23. And proteSt them from defilement.

24. If they agree to undergo the (prescribed) penance, he shall make them over to their (lawful) guardians.

[19. 'The p3nishment mupt Fe proportionate to his property and the greatness of his offencei The term "with a bad purpooe" is added, b3cause he ho has been sent by his teacher (to such a place) should not be punished.'--Haradatta. Manu VIII, 354; Yâgs. II, 284.

24. 'I.e. a married woman to her husband or father-in-law an unmarried damsel to Dr father or to her brothter.'--Haradatta.]

ÂpdstamPrasna II, Patawar10, Khanda 27.

1. If (adulteresses) have performed (the prescribed penance), they are to be treated as before (their fault). For the connection (of husband and wife) takes place through the law.
2. (A husband) shall not make over his (wife), who occupies the position of a 'gentilis,' to others (than to his 'gentiles'), in order to cause children to be begot for himself.

[27. 2. This Sūtra refers to the begetting of a Kṣetraga son, and gives the usual rule, that only the Sāgotras in the order of the grade of relationship, a brother-in-law, a Sapinda, &c., shall be employed for this purpose.]

3. For they declare, that a bide is given to the family (of her husband, and not to the husband alone).

4. That is (at present) forbidden on account of the weakness of (men's) senses.

5. The hand (of a gentilis is considered in law to be) that of a stranger, and so is (that of any other person except the husband).

6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.

7. The reward (in the next world) resulting from obeying the restrictions of the law is preferable to offspring obtained in this manner (by means of Niyoga).

8. A man of one of the first three castes (who commits adultery) with a woman of the Sūdra caste shall be banished.

9. A Sūdra (who commits adultery) with a woman of one of the first three castes shall suffer capital punishment.

10. And he shall emaciate a woman who has committed adultery with a (Sūdra, by making her undergo penances and fasts, in case she had no child).

11. They declare, that (a Brāhmaṇa) who has

[4. 'For now-a-days the senses of men are and therefore the peculiar (law formerly) in force regarding gentiles is no longer, lest husbands should be set aside under the pretended sanction of the Sāstras.'--Haradatta.

9. Manu VIII, 374; Yāgñ. II, 286. According to Haradatta, this refers to a Sūdra servant who seduces a woman committed to his charge. In other cases the punishment prescribed, II, 10, 26,10, is to take effect. The same opinion is expressed by Gautama.

11. This refers to the wife of a Srotriya, as Haradatta states according to Gautama. The penance is three years' chastity.]

once committed adultery with a married woman of equal class, she perform one-fourth of the penance prescribed for an outcast.

12. In like manner for every repetition (of the crime), one-fourth of the penance must be added).

13. (If the offence be committed) for the fourth time, the whole (penance of twelve
years must be performed).

14. The tongue of a Südra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.

15. A Südra who assumes a position equal (to that of a member of one of the first three castes), in conversation, on the road, on a couch, in sitting (and on similar occasions), shall be flogged.

16. In case (a Südra) commits homicide or theft, appropriates land (or commits similar heinous crimes), his property shall be confiscated and he himself shall suffer capital punishment.

17. But if these (offences be committed) by a Brâhmana, he shall be made blind (by tying a cloth over his eyes).

18. He shall keep in secret confinement him who violates the rules (of his caste or order), or any other sinner, until (he promises) amendment.

19. If he does not amend, he shall be banished.

20. A spiritual teacher, an officiating priest, a

[15. In conversation, i.e. addressing Åryas familiarly, with tvam, thou,' &c.

17. Harâdatta states expressly that the eyes of a Brâhmana must not be put out by any sharp instrument. He should be kept blindfold all his life.

20a TTe intercession is to take effect in this manner: that mutilation is commuted to a fine, a fine to a flogging, a flogging to a reprimand.'--Haradatta.]

Snâtaka, and a prince shall be able to protect (a criminal from punishment by their intercession), except in case of a capital offence.

Âpastamba Prasna II, Patala 11, Khanda 28.
crops, or the king's servants), may make them lean (by impounding them); but he shall not exceed (in such punishment).

[28. 1. This Sûtra shows that the system of leasing land against a certain share of the crops, which now prevails generally in Native States, and is not uncommon in private contracts on British territory, was in force in Âpastamba's times.

2. See Colebrooke, Digest, Book III, Text lxviii, for this Sûtra and the following two. Another commentator, quotAd Yy Haradatta, connects this Sûtra with the preceding, and refers it to a poor lessee of land, who cannot pay the value of the crop which was lost through his negligence. A third explanation refers the Sûtra to a cultivator who neglects to till his land. Gagannâtha's authorities, the Kintâmani and Ratnâkara, agree with Haradatta's first explanation.

5. Manu VIII, 240; Yâgñ. II, 159-161.]

6. If (a herdsman) who has taken cattle under his care, allows them to perish, or loses (them by theft, through his negligence), he shall replace them (or pay their value) to the owners.

7. If (the king's forester) sees cattle that have been sent into the forest through negligence (without a herdsman), he shall lead them back to the village and make them over to the owners.

8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).

9. (If the same fault be committed again) after that (second time), he shall not take care (of them).

10. He who has taken unintentionally the property of another shall be reprimanded, in case (the property be) fuel, water, roots, flowers, fruits, perfumes, fodder, or vegetables.

11. (If he takes the above-mentioned kinds of property) intentionally, his garment shall be taken away.

12. He who takes intentionally food when he is in danger of his life shall not be punished.

13. If the king does not punish a punishable offence, the guilt falls upon him.


13. Manu VIII, 18, 308; Yâgñ. I, 336.]

Âpahtamba PraTma II, Patala 11, Khanda 29.
1. He who instigates to, he who assists in, and he who commits (an act, these three) share its rewards in heaven and its punishments in hell.

2. He amongst these who contributes most to the accomplishment (of the act obtains) a greater share of the result.

3. Both the wife and the husband have power over (their) common property.

4. By their permission, others also may act for their good (in this and the next world, even by spending money).

5. Men of learning and pure descent, who are aged, clever in reasoning, and careful in fulfilling the duties (of their caste and order, shall be the judges) in lawsuits.

6. In doubtful cases (they shall give their decision) after having ascertained (the truth) by inference, ordeals, and the like (means).

7. A person who is possessed of good qualities (may be called as a witness, and) shall answer the questions put to him according to the truth on an auspicious day, in the morning, before a kindled fire, standing near (a jar full of) water, in the presence of the king, and with the consent of all (of both parties and of the assessors), after having been exhorted (by the judge) to be fair to both sides.

8. If (he is found out speaking) an untruth, the king shall punish him.

9. Besides, in that case, after death, hell (will be his punishment).

10. If he speaks the truth, (his reward will be) heaven and the approbation of all created beings.

11. The knowledge which Sūdras and women possess is the completion of all study.

12. They declare, that (this knowledge) is a supplement of the Acharva-Veda.

13. It is difficult to learn the sacred law from (the letter of) the Vedas (only); but by following the indications it is easily accomplished.
14. The indications for these (doubtful cases are), 'He shall regulate his course of action according to the conduct which is unanimously recognised in all countries by men of the three twice-born castes, who have been properly obedient (to their teachers), who are aged, of subdued senses, neither even to avarice, nor hypocrites. Acting thus he diol gain both worlds.'

55. Some declare, that the remaining duties (which have not been taught here) must be learnt from women and men of all castes.

10. Manu VIII, 81 seq.
11. Manu II, 223. The meaning of the Sūtra is, that men ought not to study solely or at first such Sāstras as women or Südras also learn, but that at first they must study the Veda. See Manu II, 168. The knowledge which women and Südras possess is dancing, music, and other branches of the Arthasāstra.
14. See above, I, 7, 20, 8 and 9.]
CIMPARED with the information collected above regarding the origin and the history of Āpastamba's Dharmasûtra, the facts which can be brought to bear on Gautama's Institutes are scanty and the conclusions deducible from them somewhat vague. There are only two points, which, it seems to me, can be proved satisfactorily, viz. the connection of the work with the Sāma-veda and a Gautama Karana, and its priority to the other four Dharmasûtras which we still possess. To go further appears for the present impossible, because very little is known regarding the history of the schools studying the Sāma-veda, and because the Dharmasâstra not only furnishes very few data regarding the works on which it is based, but seems also, though not to any great extent, to have been tampered with by interpolators.

As regards its origin, it was again professor Max Müller, who, in the place of the fantastic statements of a fabricated tradition, according to which the author of the Dharmasâstra is the son or grandson of the sage Utathya, and the grandson or great-grandson of Usanas or Sukra, the regent of the planet Venus, and the book possessed generally binding force in the second or Tretâ Yuga [1], first put forward a rational explanation which, since, has been adopted by all other writers on Sanskrit literature. He says, Hist. Anc. Sansk. Lit., p. 134, 'Another collection of Dharmasûtras, which, however, is liable to critical doubts, belongs

[1. Manu 3II, 19K Colebrooke, Digest of Hindu Law, Preface, p. xvii (Mamr3s ed.); Anātayagvan in Dr. Burnell's Catalogue of Sanskrit MSS., (p. 57; Pârâsara, Dharmasâstra I, 22 (Calcutta ed.).]

to the Gautamas, a Karana of the Sâma-veda.' This assertion agrees with Kumârila's statement, that the Dharmasâstra of Gautama and the Grihya-ûtra of Gobhila were (originally) accepted (as authoritative) by the Khandogas or Sâmavedins alone[1]. Kumârila certainly refers to the work known to us. For he quotes in other passages several of its Ūtras[2].

dhat Kumârila and Professor Max Müller are right, may also be proved by the following independent arguments (Gautama's work, though called Dharmasâstra or Institutes of the Sacred Law, closely resembles, both in form and contents, the Dharma-stitras or Aphorisms on the Sacred Law, which form part of the Kalpa-ûtras of the Vedâc schools of Baudhâyana, Āpastamba, and Hiranyakesin. As we know from the Karanavîha, from the writings of the ancient grammarians, and from the numerous quotations in the Kalpa-ûtras and other works on the Vedic ritual, that in ancient times the number of Vedic schools, most of which possessed Srauta, Grihya, and Dharma-ûtras, was exceedingly great, and that the books of many of them have either been lost or been disintegrated, the several parts being torn out of their original connection, it is not unreasonable to assume that the apodictic law-book, usually attributed to the Rishi Gautama, is in reality a manual belonging to a Gautama Karana. This conjecture gains considerably in probability, if the fact is taken into account that formerly a school of Sâmavedins, which bore the name of Gautama, actually existed. It is mentioned in one of the redactions of the Karanavîha[3] as a subdivision of the Rânâyanîya school. The Vamsa-brâhmana of the Sâma-veda, also, enumerates four
members of the GautaSa Emily among the teachers who handed down the third Veda, viz. Gâtri Gautama, Sumantra Bâbhrava

[1. ITIA. ravârttibba, p. 179 (Benares ed.),

Gautama, Samkara Gautama, and sâdha Gautama[1], and the existing SrautS and Grihya-śltras frequently appeal to the opinions of a Gautama and of a Sthavira Gautama [2]. It follows, therefore, that at least one, if not several Gautama Karanas, studied the Sâma-veda, and that, at the time when the existing Śltras of Lâtyāyana and Gobhila were composed, Gautama Srauta and Grihya-śltras formed part of the literature of the Sâma-veda. The correctness of the latter inference is further proved by Dr. Burnell's discovery of a Pitrimedha-śltra, which is ascribed to a teacher of the Sâma-veda, called Gautama [..].

The only link, therefore, which is wanting in order to complete the chain of evidence regarding Gautama's Aphorisms on the sacred law, and to make their connection with the Sâma-veda perfectly clear, is the proof that they contain special references to the latter. This proof is not difficult to furnish, For Gautama has borrowed one entire chapter, the twenty-sixth, which contains the description of the Krikkhras or difficult penances from the Sâmavidhâna, one of the eight Brâhmanas of the Sâma-veda [4].

The agreement of the two texts is complete except in the Mantras (Śltra 12) where invocations of several deities, which are not usually found in Vedic writings, have been introduced. Secondly, in the enumeration of the purificatory texts, XIX, 12, Gautama shows a marked partiality for the Sâma-veda. Among the eighteen special texts mentioned, we find not less than nine Sâmans. Some of the latter, like the Brihat, Rathantara, Gyeshtha, and Mahâdivâkîrtya chants, are mentioned also in works belonging to the Rig-veda and the Yagur-veda, and are considered by Brâhmanas of all schools to possess great efficacy. But others, such as the Purushagati, Rauhina, and Mahâvairâga Sâmans, have hitherto not been met with anywhere but in books belonging to the Sâma-veda, and

[1. See Burnell, Vamsa-brâhmana, pp. 7, 9, 11, and 12.
2. See the Petersburg Dictionary, s. v. autama; Weber, Hist. Ind. Lit. tp. 77 (English ed.); Gobhila Grihya-śltra III, 10, 6.
3 Weber, Hist. Ind. Lit., p. 84, note 89 (English ed.)
4. See below, pp. 292-296.]

do not seem to have stood in general repute. Thirdly, in two passages, I, 50 and XXV, 8; the Dharmasâstra prescribes the employment of five Vyãhritis, and mentions in the former Śltra, that the last Vyãhriti is satyam, truth. Now in most Vedic works, three Vyãhritis only, bhûh, bhuvah, svah, are mentioned; sometimes, but rarely, four or
seven occur. But in the Vyāhriti Sāman, as Haradatta points out [1], five such interjeUtions are used, and satyam is found among them. It is, therefore, not doubtful, that Gautama in the above-mentioned passages directly borrows from the Sāma-veda. Th se three facts, taken together, furnish, it seems to me, convincing Rroof that the author of our Dharmasāstra was a Sāma-vedi. If the only argument in favour of this conclusion were, that Gautama appropriated a portion of the Sāmavidhāna, it might be met by the fact that he has also taken some Śltras (XXV, j-6)p from Ahe Taittiaiya Āranyaka. But his partiality for Sāma8s as purificatory texts and th( selection of tAe Vyāhritis from the Vyāhriti Sāman as part of òhe Mantras for the initiation (1, 50), one of the holiest and most important of the Brahmanical sacraments, cannot be explained on any other supposition than the one adopted above.

Though it thus appears that Professor Max Müller is right in declaring the Gautama Dharmasāstra to belong to the Sāma-veda, it is, for the present, not possible to positively assert, that it is the Dharmaśtra of that GautamaSKarana, which1according to the Karanavīha quoted in the Saδkalpadruma of Rādhākanta, formed a subdivision of the Rānāyanīyas. The enumeration of four Ākāryas, bearing the family-name Gautama, in the Vamsa-brāhmaṇa, and Lātyāyana's quotations from two Gautamas, make it not unlikely, that several Gautama Karanas once existed among the Sāma-vedi Brāhmaṇas, anb w possess no means for ascertaining to which our Dharmasāstra must be attributed. Further researches into the history of the schools of the Sāma-veda must be awaited until we can do more. Probably the living tradition of the Sāma-vedis of

[1. See Gautama I, 50, note.]

Southern India and new books from the South will clear up what at present remains uncertain.

In concluding this subject I may state that Haradatta seems to have been aware of the connection of Gautama's law-book with the Sāma-veda, though he does not say it expressly. But he repeatedly and pointedPy refers in his commentary to the practi7es of the Khandogas, and quotes the Grihya-Śltra of the Gaiminiyas [1], who are a school of Sāma-vedis, in explanation of several pasmages. An ther southern author, Govindasvāmin (if I understand the somewhat corrupt passage forrectly), states directly in his commentary on Baudhāyana I, 1, 2, 6, that the Gautamiya Dharmasāstra was criginally studied by the Khandogas alonR [2].

In turning now to the se1ond point, the priority of Gautama to the other existing Dharma-Śltras, I must premise that it is only necessary to take into 1ccount two of the latter, those of Baudhāyana and Vasishtha. For, as has been shown above in the Introducti1n to ĀpasSamba, the Śltras of the latter and those of Hiranyakesin Satydhāda are younger than Baudhāyana's. The arguments which allow us to place Gautama before both Baudhāyana and Vas3shtha are, that both those authors quote Gautama as an authority on law, and that Baudhāyana has transferred a whole chapter of the Dharmasāstra to his work, which Vasishtha again has borrowed from him.
As regards the case of Baudhāyana, his references to Gautama are two, one of which can be traced in our Dharmasāstra. In the discussion on the peculiar customs prevailing in the South and in the North of India (Baudli. Dh. 1, 2, 1-8) Baudhāyana expresses himself as follows:

1. A Grihya-sūtra of the Gaiminīyas has been discovered by Dr. Burnell with a commentary by Sūtra-sākhā of the Sātyāyana-Talavakāras.

2. My transcript has been made from the MS. presented by Dr. Burnell, the discoverer of the work, to the India Office Library. The passage runs as follows:

'1. There is a dispute regarding five practices both in the South and in the North.

2. We shall explain those peculiar to the South.

3. They are, to eat in the company of an uninitiated person, to eat in the company of one's wife, to eat stale food, to marry the daughter of a maternal uncle or of a paternal aunt.

4. Now (the customs peculiar) to the North are, to deal in opium, to drink rum, to sell animals that have teeth in the upper and in the lower jaws, to follow the trade of arms and to go to sea.

5. He who follows (these practices) in (any) other country than the one where they prevail commits sin.

6. For these practices (the rule of) the country should be (considered) the authority.

7. Gautama declares that this is false.

8. And one should not take heed of either (set of practices), because they are opposed to the tradition of those learned (in the sacred law).

From this passage it appears that the Gautama Dharma-sūtra, known to Baudhāyana, expressed an opinion adverse to the authority of local customs which might be opposed to the tradition of the Sishtas, i.e. of those who really deserve to be called learned in the law. So Gautama teaches the same doctrine, as he says, XI, 20, 'The laws of countries, castes, and families, which are not opposed to the sacred records, have also authority.'

[1.]

As clear as this reference, is the case in which Baudhāyana has borrowed a whole chapter of our Dharmasāstra. The chapter in question is the nineteenth, which in Gautama's work forms the introduction to the section on penances and expiation. It is reproduced with a number of various readings in the third Prasna of Baudhāyana's
Dharma-slstra, here it forms the tenth and last Adhyâya. Its contents, and especially its first Slstra which connects the section on penances with the preceding ones on the law of castes and orders, make it perfectly clear that its proper position can only be at the beginning of the rules on expiation, not in the middle of the discussion, as Baudhâyana places it[2]. This circumstance alone would be sufficient to prove that Baudhâyana is the borrower, not Gautama, even if the name of the latter did not occur in Baudhâyana's Dharma-slstra. But the character of many of Baudhâyana's readings, especially of those in Slstras 2, 10, 11, 13, and 15, which, though supported by all the MSS. and Govindasvâmin's commentary, appear to have arisen chiefly through clerical mistakes or carelessness, furnishes

[2 Baudhâyana's treatment of the subject of penances is very unmethodical. He devotes to them the following sections: II, 1-2; I, 2, 3, 48-53; II, 2, 4; III, 5-10; and the greater part of Prasna IV.]

even an additional argument in favour of the priority of Gautama's text. It must, however, be admitted that the value of this point is seriously diminished by the fact that Baudhâyana's third Prasna is not above suspicion and may be a later addition [1].

As regards Baudhâyana's second reference to Gautama, the opinion which it attributes to the latter is directly opposed to the teaching of our Dharmasâstra. Baudhâyana gives II, 2, 4, 16 the rule that a Brâhmana who is unable to maintain himself by teaching, sacrificing, and receiving gifts, may follow the profession of a Kshatriya, and then goes on as follows[2]:

'17. Gautama declares that he shall not do it. For the duties of a Kshatriya are too cruel for a Brâhmana.'

As the commentator Govindasvâmin also points out, exactly the opposite doctrine is taught in our Dharmasâstra, which (VII, 6) explicitly allows a Brâhmana to follow, in times of distress the occupations of a Kshatriya. Govindasvâmin explains this contradiction by assuming that in this case Baudhâyana cites the opinion, not of the author of our Dharmasâstra, but of some other Gautama. According to what has been said above [3], the existence of two or even more ancient Gautama Dharmas-stras is not very improbable, and the commentator may possibly be right. But it seems to me more likely that the Slstra of Gautama (VII, 6) which causes the difficulty is an interpolation, though Haradatta takes it to be genuine. My reason for considering it to be spurious is that the permission to follow the trade of arms is opposed to the sense of two other rules of Gautama. For the author states at the end of the same chapter on times of distress, VII, 25, that 'even a Brâhmana may take up arms when his life is in danger.' The meaning of these words can only be, that a Brâhmana must not fight under any other circumstances.
But according to Śītra 6 he is allowed to follow the occupations of a Kṣhatriya, who lives by fighting. Again, in the chapter on funeral oblations, XV, 18, those Brāhmanas ‘who live by the use of the bow’ are declared to defile the company at a funeral dinner. It seems to me that these two Śītras, taken together with Baudhāyana’s assertion that Gautama does not allow Brāhmanas to become warriors, raise a strong suspicion against the genuineness of VII. 6, and I have the less hesitation in rejecting the latter Śītra, as there are several other interpolated passages in the text received by Haradatta [1]. Among them I may mention here the Mantras in the chapter taken from the Śāmavidhāna, XXVI, 12, where the three invocations addressed to Śiva are certainly modern additions, as the old Śtrākātras do not allow a place to that or any other Paurānic deity in their works. A second interpolation will be pointed out below.

The Vāsishtha Dharma-Śītra shows also two quotations from Gautama; and it is a curious coincidence that, just as in the case of Baudhāyana’s references, one of them only can be traced in our Dharmaśāstra. Both the quotations occur in the section on impurity, Vās. IV, where we read as follows [2]:

‘33. If an infant aged less than two years, dies, or in the case of a miscarriage, the impurity of the Sapindas (lasts) for three (days and) nights.

‘34. Gautama declares that (they become) pure at once (after bathing).

‘35. If (a person) dies in a foreign country and (his Sapindas) hear (of his death) after the lapse of ten days, the impurity lasts for one (day and) night.

‘36. Gautama declares that if a person who has kindled the sacred fire dies on a journey, (his Sapindas) shall again

[1. In some MSS. a whole chapter on the results of various sins in a second birth is inserted after Adhvāya XIX. But Haradatta does not notice it; see Stenzler, Gautama, Preface, p. iii.

2 In quoting the Vāsishtha Dh. I always refer to the Benares edition, which is accompanied by the Commentary of Krishnapandita Dharmādhiaārin, called Vidvanmbdin.]
(s estimated higher than perspicuity, and the learned commentator of Vasishtha does not hesitate to adopt the same view. But, as regards the second quotation in Sûtra 36, our Gautama contains no passage to which it could possibly refer. Govindasvâmin, in his commentary on the second reference to Gautama in Baudhâyana's Dharma-sûtra II, 2, 71, expresses the opinion that this Sûtra, too, is taken from the 'other' Gautama Dharma-sûtra, the former existence of which he infers from Baudhâyana's passage. And curiously enough the regarding the second funeral -actually is found in the metrical Vriddha-Gautama [1] or Vaishnava Dharma-sâstra, which, according to Mr. Vâman Shâstrî Islâmpurkar [2], forms chapters 94-115 of the Asvamedha-parvan of the Mahâbhârata in a Malayâlam MS. Nevertheless, it seems to me very doubtful if Vasishtha did or could refer to this work. As the same rule occurs sometimes in the Srauta-sûtras [3], I think it more probable that the Srauta-sûtra of the Gautama school is meant. And it is significant that the Vriddha-Gautama declares its teaching to be kalpakodita 'enjoined in the kâla Prâthâls.

Regarding Gautama's nineteenth chapter, which appears in the Vasishtha Dharma-sûstra as the twenty-second, I have

[1. Dharma-sûstra samgraha (Gîbânand), p. 6W7, Adhy. 20, 1 seqq.
3. See e. g. Âp. Sr. Sû.]

already stated above that it is not taken directly from Gautama's work, but from Baudhâyana's. For it shows most of the characteristic readings of the latter. But a few new ones also occur, and some Sûtras have been left out, while one new one, a well-known verse regarding the efficacy of the Vhisvânara vratapati and of the Pavitreshti, has been added. Among the omissions peculiar to Vasishtha, that of the first Sûtra is the most important, as it alters the whole character of the chapter, and removes one of the most convincing arguments as to its original position at the head of the section on penances. Vasishtha places it in the beginning of the discussion on penances which are generally efficacious in removing guilt, and after the rules on the special penances for the classified offences.

These facts will, I think, suffice to show that the Gautama Dharma-sûstra may be safely declared to be the oldest of the existing works in the sacred law[1]. This assertion must, however, not be taken to mean, that every single one of its Sûtras is older than the other four Dharma-sûtras. Two interpolations have already been pointed out above [2], and another one will be discussed presently. It is also not unlikely that the wording of the Sûtras has been changed occasionally. For it is a suspicious fact that Gautama's language agrees closer with Pânini's rules than that of Āpastamba and Baudhâyana. If it is borne in mind that Gautama's work has been torn out of its original connection, and from a school-book has become a work of general authority, and that for a long time it has been studied by Pandits who were brought up in the traditions of classical grammar, it seems hardly likely that it could retain much of its ancient peculiarities of language. But I do not think that the interpolations and
alterations can have affected the general character of the book very much. It is too methodically planned and too carefully arranged to admit of any very great changes. The fact, too, that in

[1. Professor Stenzier, too, had arrived independently at this conclusion, see Grundriss de5 Indo-Arbeit Phil. und Altertumsk., vol. ii, Pt. 8, p. 5.
2. See p. lvii.]

the chapter borrowed by BPudhâyana the majority of the variae lectiones arc corruptions, not better readings, favours this view. Regarding the distance in time between Gautama on the one hand, and Baudhâyana and Vasishtha on the other, I refer not to hazard any conjecture, as long as the position of the Gautamas among the schools of the Sâma-veda has not been cleared up. So much only can be said that Gautama probably was less remote from Baudhâyana than from Vasishtha. There are a few curious terms and rules in which the former two agree, while they, at the same time, differ from all other known writers on Dharma. Thus the term bhikshu, literally a beggar, which Gautama[1] uses to denote an ascetic, instead of the more common yati or sannyâsin, occurs once also in Baudhidyana's Śutra. The sarne is the case with the rule, III, 13, which orders the ascetic not to change his residence during the rains. Both the name bhikshu and the rule must be very ancient, as the Gainas and Buddhists have borrowed them, and have founded on the latter their practice of keeping the Vasso, or residence in monasteries during the rainy season.

As the position of the Gautamas among the Sâman schools is uncertain, it will, of course, be likewise inadvisable to make any attempt at connecting them with the historical period of India. The necessity of caution in this respect is so obvious that I should not point it out, were it not that the DharmasLstra contains one word, the occurrence of which is sometimes considered to indicate the terminus a quo for the dates of Indianiworks. The word to which I refer is Yavana. Gautama quotes, IV, 21, an opinion of 'some,' according to which a Yavana is the offspring of a Sûdra male and a Kshatriya female. Now it is well known that his name is a corruption of the Greek, an Ion7an, and that in India it was applied, in ancient times, to the Greek1, and especially to the earlp Seleucids who kept up intimate relations with the first Mauryas, a. Well as later to the Indo-Bactrian and Indo-Grecian kings who from the beginning of the second century B. C. ruled


over portions of north-western India. And it has been occasionally asserted that an Indian work, mentioning the Yavanas, cannot have been composed before 300 B. C., because Alexander's invasion first made the Indians acquainted with the name of the Greeks. This estimate is certainly erroneous, as there are other facts, tending to show that at least the inhabitants of north-western India became acquainted with the Gre,ks about 200 years earlier[1]. But it is not advisable to draw any chron.ological
conclusions from Gautama's Śûtra, IV, 21. For, as, pointed out in the note to the translation of Śûtra IV, 18, the whole section with the second enumeration of the mixed castes, IV, h17-21, is probably spurious.

The information regarding the state of the Vedic literature, which the Dharmasāstra furnishes, is not very extensive. But some of the items are interesting, especially the proof that Gautamasknew the Taittirîya Āranyaka, from which he took the first six Śûtras of the twenty-fifth Adhyāya; the SâmavidRana Brâhmaṇa, from which the twenty-sixth Adhyāya has been borrowed; and the Atharvasiras, which is mentioned XIX, 12. The latter word denotes, according to Haradatta, one of the Upanishads of the AtSarva-veda, which usually are not considered to belong to a high antiquity. The fact that Gautama and Baudhlyan knew it, will probably modify this opinion.

Another important fact is that Gautama, XSI, 7, quotes Manu, and asserts that the latter declared it to be impossible to expiate the guilt incurred by killing a Brâhmana, drinking sp1ituous liquor, or violating a Guru's bed. From this statement it appears that Gautama knew an ancient work on law which was attributed to Manu. It probably was the foundation of the existing Mânava Dharmasāstra [2]. No other teacher on law, besides Maru, is mentioned by name. But the numerous references to the opinions of 'some' show that Gautama's work was not the first Dharma-śûtra.

2. Compare also Sacred Books of the East, vol. xxvr p. xxxiv seq.]

In conclusion, I have to add a few words regarding the materials on which the subjoined translation is based. The text published by Professor Stenzler for the Sanskrit Text Society has been used as the basis. It has been collated with a rough edition, prepared from my own MSS. P and C, a MS. belonging to the Collection of the Government of Bombay, bought at Belgim, and a y. borrowed from a Punâ SâstriS. But the readings given by Professor Stenzler and his division of the Śûtras have always been followed in the body of the translation. In those cases, where the vswiae lectiones of my MSS. seemed preferable, they have been given and translated in the notes. The reason which induced me to adopt this course was that I thought it more advisable to facilitate rferences to the printed Sanskrit text than to insist on the insertion of a few alterations in the translation, which would have disturbed the order of the Śûtras. Tie notes have been taken from the above-mentioned rough edition and from my MSS. of Haradatta's commentary, called Gautamîyâ Mitâksharâ, which are now deposited in the India Office Libra.y, Sansk. MSS. Bühler, Nos. 165-67.

[1. The Institutes of Gautama, edited with an index of words by A. F. Stenzler, London, 1876.]
1. THE Veda is the source of the sacred law,

2. And the tradition and practice of those who know the (Veda).

3. Transgression of the law and violende ate observek (in the case) of (those) great (men); but both are without for)e (as precedents1 on1account of the weaknesf of the men of la er ages.

4. If (authorities) of equal force are conflicting, (either may be followed at) pleasure.

5. yhw initiation of a Brâhmana (shall ordinarily take place) in his eighth year;

[1. 1-2. Âpastamba lb 1, 1, 1-2.

3. Âpastamba II, 6, 13, Z-10. Instances of transgressions of the law are the adultery of Katak1 and Bharadvâga, as shtha's marriage with the Kândâl Akshamâlā, Râzma Gimadagnya's murder of his mother. Haradatta explains the term 3avara,' translate3'by 'men of later ages,' to mean 'men llke 3urselves' (asmadâdi). In his comment on the parallel passage of Âpastamba be renders it by idânìntana, 'belonging to our times;' and in his notes on Âpastamba I, 2, 5, 4, he substitutes arvâkîna kaliyugavartin, 'men of modern times living it the Kaliyuga.' The last explanation seems to me thedmost accurate, if it is distinctly kept in mim3 that in the times of Gautama the Kaliyuga was not o ,efinite peried of calculated duration, but the Iron Age of sin as opposed to the happier times when justice stilr dwelt on earth.]

6. (It may also be performed) in the ninth or fifth (years) for the fulfilment of (some particular) wish.

7. The number of years (is to be calculated) from conception.

8. That (initiation) is the second birth.

9.sThe (person) from whom he receives that (Sacrament is called) the Åkârya (teacher).

10. And (the same title is also bestowed) in consequence of the teaching of the Veda.

11. SThe initiation) of a Kshatriya (shall ordinarily take place) in the eleventh (year a(ter conhepti n), and Shat of a Vaisya in the twelfth.

12. Up to the sixteenth year the time for the Sâvitrî of a Brâhmana has not passed,

13. Nor (for the initiation) of a Kshatriya up to the twentieth (year).

14. (And the limit for that) of a Vaisya (extends) two years beyond (the latter term).

15. The girdles (worn by students) shall be strings of Musâga grass, a bow-string, or u (wool) thread, according to the order (of the castes).
16. (Their upper garments shall be) skins of black-bucks, spotted deer, (or) he-goats.

7 Āpastamba I, 1, 1, 19.
8. Āpastamba I, 1, 1, 17-8.
9. Āpastamba I, 1, 1, 14.
10. Manu II, 140; Yāgñavalkya I, 34.
11. Āpastambab I, 1, 1, 19.
12. Āpastamba I, 11 1, 2f. Sāvitrī, literally the Rik sacred to Sāvitrī, is here used as an equivalent for upanayana, initiation, because one of the chief objects of the ceremony is to impart to the neophyte the Mantra sacred to Sāvitrī, Rig-veda III, 62, 10.
13-114. Āpastamba I, 1, 1, 27.
15. Āpastamba I, 1, 2, 33-36.
16. Āpastamba I, 1, 3, 3-6.]
17. Hempen or linen cloth, the (owner) bark (of trees), and woollen blankets (may be worn as low garments by students) of all (castes),
18. Aod undyed cotton cloth.
19. Some (declare that it) even (may be dyed) red.
20s (In that case the garment) of a Brāhmaṇa (shall be dyed with a red dye) produced from a tree,
21. (And those of students) of the other two (castes shall be) dyed with madder or turmeric.
22. The staff (carried by a student) of the Brāhmaṇa (cWste shall be) made of Biliva or PaSāsa wood.
23. Staves made of Asvattha or Pilu wood (are fit) for (students of) the remaining (two castes).
24. Or (a staff cut from a tree) that is fit to be used at a sacrifice (may be carried by students) of all (castes).
25. (The staves must be) unblemished, bent (at the top) like a sacrificial post, and covered by their bark.
26. They shall reach the crown of She head, the forehead, (or) the tip of the nose (according to the caste of the wearer).
[17. Haradatta explains kira, the inner bark of a tree, by 'made of Kusa grass and the like.' Regarding dresses made of Kusa grass, see the Petersburg Dict. s.v. Kusakīra. Kira may also mean 'rags,' such as were worn by Sannyāsins (see below, III, 19) and Baudhā ascetics.

19-21. Āpastamba I, 1, 2, 41-I, 1, 3, 2.

22. Āpastamba I, 1, 2, 38.

24. 'Because the term "fit to be used at a sacrifice" is employed, the Vibhītaka and the like (unclean trees) are excluded.'--Haradatta. Regarding the Vibhitaka, see Report of Tour in Kasmīr, Journal Bombay Br. Roy. As. Soc. XXXIV A, p. 8.

25. Manu II, 47. 'Unblemished means uninjured by worms and the like'--Haradatta.


28. (It is) optional (for students) to shave their heads, to wear the hair tied in a braid, (or) to keep (merely) a lock on the crown of the head tied in a braid (shaving the other portions of the head).

28. If he becomes impure while holding things in his hands, he shall (purify himself) by sipping water without laying (them on the ground).

28. The above translation agrees with Professor Stenzler's text and Manu V, 143. But according to Haradatta the meaning of abītra is not so simple. His explanation is as follows: 'If while holding things in his hands he becomes impure, i.e. is defiled by urine, faeces, leavings of food, and the like (impurities) which are causes for sipping water, then he shall sip water after placing those things on the ground. This refers to uncooked food, intended to be eaten. And thus Vasishtha (III, 4, 3, Benares edition) declares: "If he who is occupied with eatables touches any impure substance, then he shall place that thing on the ground. This refers to uncooked food, sipping water, and afterwards again use it." But the following text of another Smriti, "A substance becomes pure by being sprinkled with water after having been placed on the ground," refers to cooked food, such as boiled rice and the like. Or (the above Rim may mean), "If he becomes impure while holding things in his hands, then he shall sip water without laying them on the ground." And thus Manu (V, 143) says: "He who carries in any manner anything in his hands and is touched by an impure substance shall cleanse himself by sipping water without laying his burden down." This rule refers to things not destined to be eaten, such as garments. And in the (above) Sūtra the words, "He who becomes impure shall sip water," must be taken as one sentence, and (the whole), "If while holding things in his hands he becomes impure, he shall sip water without laying (them) down," must be taken as a second.'
Though it may be doubted if t. yogavibhâga, or 'division of the construction,' proposed by Haradatta, is admissible, still it seems to me not improbable that Gautama intended his Śītra to be taken in two different ways. For, if according to the ancient custom it is written without an Avagraba and without separating the words joined by Sandhi, dravyabasta ukkhishto nidhâya âkâmet, the latter group may either stand for ukhhishto nidhâya âkâmet or for ukkhisto anidhâya âkâmet. As the Śītra-kāras aim before all things at brevity, the Śītra may have to be read both ways. If that had to be done, the correct translation would be: 'If while holding things in his hands, he becomes impure, he shall (purify himself by) sipping water, either laying (his burden) down (or) not Mayîlg it down, (as the case may require.)'

29. (As regards) the purification of things, (objectss made of metal must be scoured, those made of clay should be thoroughly heated by fire, those made oo wood must be planed, and (cloth) made of thread should be washed.

30. (Objects made of) stone, jewels, shells, (or) 1other-of-pearl (must be treated) like those made of metal.

31. (Objects made of) bone and mud (must be treated) like wood.

32. And scattering (earth taken from a pure spot is another method of purifying defiled) earth.

33. Ropes, chips (of bamboo), and leather (must be treated) like garments.

34. Or (objects) that have been defiled very much may be thrown away.

35. Turning his face to the east or to the north, he shall purify himself from personal defilement.

36. Seated in a pure place, placing his right arm between his knees, arranging his dress (or his

[32. 'Scattering over, i.e. heaping on (earth) after bringing it from another spot is an additional method of purifying earth. With regard to this matter Vasishtha (III, 57) says: "Earth is purified by these four (methods, viz.) by digging, burning scraping, being trodden..."

[29. Āpastamba I, 5, 17, 10-12; Manu V, 115, 122M

30. Manu V, 111-112.

31. 'Bone, i.e. ivory and the like. Mud, i.e. (the mud floor of) a house and the like. The purification of these two is the same as that of wood, i.e. by scraping (or planing). How is it proper that, since the author has declared (Śītra 29) that objects made of wood shall be purified by planing, the expression "like wood" should be substituted (in this Śītra)? (The answer is that), as the author uses the expression "like wood," when he ought to have said "like objects made of wood," he indicates thereby that the manner of purification is the same for the material as for the object made thereof.'--Haradatta. The Śītra is, therefore, a so-called Ānapaka, intended to reveal the existence of a general rule or paribhâsha which has not been given explicitly.]
on by cows, and fifthly, by being smeared with cowdung."--Haradatta.

What Haradatta and probably Gautama mean, is that the mud floors of houses, verandahs, and spots of ground selected for sitting on, if defiled, should be scraped, and that afterward fresh earth should be scattered over the spot thus cleansed. See, however, Manu V, 125, who recommends earth for the purification of other things also. The Sûtra may also be interpreted so as to agree with his rule.

33. 'Chips (vidala), i.e. something made of chips of ratan-cane or bamboo, or, according to others, something made of feathers.'--Haradatta.

34. 'The word "or" is us T in order to exclude the alternative (i.e. the methods of purification described above).'--Haradatta. For the explanation of the expression 'very much' Haradatta refers to Vasishiha III, 58, with which Manu V, 123 may be compared.

35. 'The alternative (position) depends on the pleasure of the performer.'--Haradatta.

36. My MSS. more conveniently make five Sûtras of Professor Sterizler's one Sûtra. The divisions have been marked in the translation by semicolons.

a. 'How many times? Three times or four times; the alternative depends upon the pleasure of the performer. Another (commentator says): When, according to a special rule of the Vedas the sipping must be accompanied by the recitation of sacred texts, then the act shall be repeated four times, else three times.'--Haradatta.

b. The custom of touching the lips twice is noted as the opinion of some, by Âpastamba I, 5, 16, 4.

c. "Sprinkle his feet and." On account of the word "and" he shall sprinkle his head also.'--Haradatta.

d. "Touch the cavities, &c." Here the word "and" indicates that each organ is to be touched separately.'--Haradatta. Regarding the manner of touching, see Âpastamba I, 5, 16, 5 and 7 note.

e. "(And finally) place," &c. "Muse the word "and" is used, he shall touch the navel and the head with all the fingers'--Haradatta. Regarding the whole Âkamanakalpa, see Âpastamba I, 5, 16, 1 seq.

sacrificial cord) in the manner required for a sacrifice to the gods, he shall, after washing his hands up to the wrist, three or four times, silently, sip water that 7ekches his heart; twice wipe (his lips); sprinkle his feet and (his head); touch the cavities in the head (severally) (certain fingers of his) right hand; (and finally) place (all the fingers) on the crown of his head and (on the navel).

37. After sleeping, dining, and sneezing (he shall) again (sip water though he may have done so before).

38. (Remnants of food) adhering to the teeth (do not make the eater impure as little) as his teeth, except if he touches them with his tongue.
39. Some (declare, that such remnants do not defile) before they fall (from their place).

40. If they do become detached, he should know that he is purified by merely swallowing them, as (in the case of) saliva.

41. Drops (of saliva) failing from the mouth do not cause impurity, except if they fall on a limb of the body.

42. Purification (from defilement) by unclean substances (has been effected) when the stains and the (bad) smell have been removed.

43. That (should be done) by first (using) water and (afterwards) earth,

44. When urine, faeces, or semen fall on a (limb) and when (a limb) is stained (by food) during meals (water should be sipped).

45. And in case the Veda ordains (a particular manner of purification, it must be performed according to the precept).

46. Taking hold with (his right) hand of the left

41. Āpastamba I, 5, 16, 12.

42. In explanation of the term amedhya, 'unclean substances,' Haradatta quotes Manu V, 135.

43. Manu V, 134; see also Āpastamba I, 5, 16, 15.

44. Āpastamba I, 5, 16, 14.

45. 'If the Veda ordains any particular manner of purification for any particular purpose, that alone must be adopted. Thus the sacrificial vessels called kamasa, which have been attained by remnants of offerings, must be washed with water on the heap of earth called mārgalaīya.'--Haradatta.

46. This and the following rules refer chiefly to the teaching of the Śāvitrī, which forms part of the initiation. According to Gobhila Grihia-Sūtra II, 10, 38, the complete sentence addressed to the teacher is, 'Venerable Sir, recite! May the worshipful one teach me the
hand (of his teacher), but leaving the thumb free, (the pupil) shall address his teacher, (saying): 'Venerable Sir, recite!'

47. He shall fix his eyes and his mind on the (teacher).

48. He shall touch with Kusa grass the (seat of the) vital airs.

40. He shall thrice restrain his breath for (the space of) fifteen moments;

50. And he shall seat himself on (blades of Kusa grass) the tops of which are turned toward the east.

51. The Eive Vyâhritis must (each) be preceded by (the syllable) Om and end with Satya.

52. (Every) morning the feet of the teacher must be embraced (by the pupil),

53. And both at the beginning and at the end of a lesson in the Veda.

54. After having received permission, the pupil

[47. Âpastamba I, 2, 5, 23; I, 7, 6, 20; Manu II, 192.

48. 'The (seat of the) vital airs are the organs of sense located in the head. Thf pfpil shall touch these, his own (organs of sense) located in the head, in the order prescribed for the Âkamana (see Âpastamba, I, 5, 16, 7 note).'--Haradatta, See also Manu II, 75.

49. 'Passing one's hand along the side of the knee, one will fill the space of one Trutikâ. That is one momen3 (Matra).'--Haradatta. Manu II, 75.

50. Manu II, 75.

51. 'In the Vyâhriti-sâmans (see Burnell, Ârsbeya-br., Index s.v.) five Vyâhritis are mentioned, viz. Bhûh, Bhuvah, Svah, Satyam, Purushah. Each of these is to be preceded by the syllable Om. But they are to end with Purushah, which (in the above enumeration) occupies the fourth place.'--Haradatta, See also Manu II, 75 seq.

52-53. Âpastamba I, 2, 5, 18-20.

54. Âpastamba I, 2, 6, 24; Manu II, 193. TurnMng his face towards the east or towards the north." This alternative depends upon (the nature of) the business.'--Haradatta."

shall sit down to the right (of his teacher), turning his face towards the east or towards the north;

55. And thS Sâvitrî must be recited;

56. (All these,acts must be performed) at the beginning of the instruction in the Veda.

57. The syllable Om (must prbcede the recitation of) other (parts of the Veda) also,
58. If (any one) passes between (the teacher and the pupil) the worship (of the teacher must be performed) once more.

59. If a dop, an ichneumon, a snake, a frog, (or) a cat (pass between the teacher and the pupil) a three days' fast and a journey (are necessary).


56. 'All those acts beginning with the touching of the osmans of sense with Kusa griss and ending with the recitation of the Sâvitrî, which have been prescribed (Sûtras 48-57, must be performed before the pupil begins to study the Veda with his teacher, but should not be repeated daily. After the initiation follows the study of the Sâvitrî. The touching of the organs of sense and the other (acts mentioned) form part of this (study). But the rules prescribed in the three Sûtras, the first of which is Sûtra 52, an the rule to direct the eye and mind towards the teacher (Sûtra 47û, must be constantly kept in mind. This decision is confirmed by the rules of Mother Smitris and of th. Grihya-sûtras.'--Haradatta.

57. Âpastamba I, 4, 13, 6-7.

58. 'The worship of the teacher (upasadana) consists in the performance of the acts prescribed in Sûtras 46-57, with the exception of the study of the Sâvitrî and the acts belonging to that. The meaning of the Sûtra is that, though the worship of the teacher may have already been performed in the morning of that day, it must, nevertheless, be repeated for the reason stated.'--Haradatta.

59. 'A journey (vipravâsa) means residence in some other place than the teacher's house.'--Haradatta. The commentator adds that the somewhat different rule, given by Manu IV, 126, may be reconciled with the above, by referring the former to the study for the sake of remembering texts recited by the teacher (dhâranâdhyayana), and the latter to the first instruction in the sacred texts.]

60. (In case the same event happens) with other (animals, the pupil) must thrice restrain his breath and eat clarified butter,

61. And (the same expiation must be performed), if (unwittingly) a lesson in the Veda has been given on the site of a burial-ground.

[60. 'This penance must be performed by the pupil, not by the teacher. Others declare that both shall perform it.'--Haradatta.

61. See also Âpastamba I, 3, 9, 6-8. The last clauses of this and all succeeding chapters are repeated in order to indicate that the chapter is finished.]

Gautama Chapter II.

1. Before initiation (a child) may follow its inclinations in behaviour, speech, and eating. (It shall) not partake of offerings. (It shall remain) chaste. It may void urine
and fæces according to its convenience.

[II. b. In concluding the explanation of this Sûtra, Haradatta states that its last clause is intended to give an instance of the freedom of behaviour permitted to a child. In his opinion Gautama indicates thereby that a person who, before initiation, drinks spirituous liquor, commits murder or other mortal sins, becomes an outcast, and is liable to perform the penances prescribed for initiated sinners. In support of this view he quotes a passage, taken from an unnamed Smriti, according to which the parents or other relatives of children between five and eleven years are to perform penances vicariously for the latter, while children between eleven and fifteen years are declared to be liable to half the penances prescribed for initiated adults. Hence he infers that though the above text of Gautama speaks of uninitiated persons in general, its provisions really apply to children under five years of age only. Though it would seem that some of Gautama's rules refer to half-grown persons rather than to infants or very young boys, it is impossible to assume that Gautama meant to give full licence of behaviour, speech, and eating to Brâmanas who were not initiated before their sixteenth year, or to Kshatriyas and Vaisyas up to the age of twenty and twenty-two. It seems more likely that, as Haradatta thinks, his rules are meant in the first instance for infants and very young children only, and that he intended the special cases of half-grown or near-mature boys to be dealt with according to the custom of the family or of the country.]

2. No rule of (purification by) sipping water is prescribed for it. But (the stains of impure substances) shall be removed by wiping, by washing, or by sprinkling water.

3. (Other persons) cannot be defiled by the touch of such (a child).

4. But one must not employ a (child) to perform oblations in the fire or Bali-offerings;

5. Nor must one make it recite Vedic texts, except in pronouncing Svadhâ.

6. The restrictive rules, (which will be enumerated hereafter, must be obeyed) after initiation,

7. And (for a student the duty of) chastity, which has been prescribed (above for a child is) likewise obligatory,

8. (Also) to offer (daily) sacred fuel in the fire, and to beg, to speak the truth, (and) to bathe (daily).

[2. Haradatta points out that the Sûtra does not forbid uninitiated persons to sip water, but that it merely denies the applicability of the rules (kalpa) given above, I, 36. Uninitiated persons may, therefore, sip water in the manner practised by women and Sûdras.

4. Ápastamba II, 6, 15, 18; Manu XI, 36.

5. 'The expression "pronouncing Svadhâ" includes by implication the performance of all funeral rites.'--Haradatta.

7. Ápastamba I, 1, 2, 26.
8. Āpastamba I, 1, 4, 14-17; I, 1, 3, 25; I, 2, 28-30; Manu II, 176.

9. Some (declare, that the duty) to bathe (exists) after (the performance of) the Godâna (only).

10. And the morning and evening devotions (Sandhyâ must be performed) outside (the village).

11. Silent he shall stand during the former, and sit during the latter, from (the time when one) light (is still visible) until (the other) light (appears).

12. He shall not look at the sun.

13. He shall avoid honey, meat, perfumes, garlands, sleep in the day-time, ointments, collyrum, a carriage, shoes, a parasol, love, anger, covetousness, perplexity, garrulity, playing musical instruments, bathing (for pleasure), cleaning the teeth, elation, dancing, singing, calumny, (and) terror,

14. (And) in the presence of his Gurus, covering his throat, crossing his legs, leaning (against a wall or the like, and) stretching out his feet,

15. (As well as) spitting, laughing, yawning, cracking the joints of the fingers,

[9. Regarding the sacrament called Godâna, see Gobhila Grihya-sûtra I, 9, 26ü

10. Āpastamba I, 11, 30, 8.

11. 'From (the time when one) light (is still visible,' &c.), i.e. in the morning from the time when the stars are still visible until the sun rises, and in the evening from the time when the sun still stands above the horizon until the stars appear. Haradatta observes that, as Manu II, 102 prescribes the recitation of the Gâyatrī during the morning and evening devotions, either his or Gautama's rule may be followed. He adds that another commentator refers the injunction to keep silence to conversations on worldly matters only. He himself has adopted this view in his commentary in Āpastamba I, 11, 30, 8.


14. Āpastamba I, 2, 6, 3, 14, 17-18. The term Guru includes, besides the teacher, the parents and other venerable persons.

15. Āpastamba, 2, 7, 6-7; Ix, 2, 5, 9. Haradatta observes that this Sûtra again contains a general rule, and does not merely refer to the presence of Gurus.

16. To gaze at and to touch women, if there is danger of a breach of chastity,

17. Gambling, low service, to take things not offered, to injure animate beings,

18. To pronounce the names of the teacher, of the (teacher's) sons and wives, and of a person who has performed the DikshaniyeshtiEof a Soma-sacrifice,
19. To make bitter speeches.
20. A Brāhmaṇa (shall) always (abstain from) spirituous liquor.
21. (A student) shall occupy a seat and a couch lower (than those of his teacher), shall rise before (him) and retire to rest after (him).
22. He shall keep his tongue, his arms, and his stomach in subjection.
23. (If it is absolutely necessary to pronounce),

[16. Âpastamba I, 2, 7, 3, 8-10]
17. Âpastamba. I, 1, 3, 12. "Low sermise," i.e. service by wiping off urine, fæces, and the like. . . . That is not even to be performed for the teacher. Or the expression may mean that he shall not serve a teacher 3eficient in learning and virtue. The same opinion is expressed by Âpastamba I, 1, x,11.'--Haradatta.
18. oanu II, 199.
20. 'A Brahmana shall avoid it always, i.e. even as a householder; Kshatriyas and Vaisyas need do it only as long as they are students. But in their case, too, they forbid the use of, liquor distilled from bruised rice, under all circumstances.'--Haradatta.
21. Âpastamba I, 1, 2, 21; I, 1, 4, 22, 28.
22. Âpastamba I, 1, 3, 13. 'Keeping his arms in subjection means that he shall not (without a cause) break clods of earth and the like. Keeping his stomach in subjection, i.e. eating with moderation.'--Haradatta.
23. 'He shall indicate it by another synonymous word, e.g. instead of saying, "Haradatta (given by Hara)," he shall say, the venerable Bhavarâta (given by BAava)."--Haradatta.

2y. (He must speak) in the same (respectful) manner of a man who is (generally) revered and of his betters.
25. (If the teacher speaks to him), he shall answer after having risen from his couch or seat (in case he was lying down or sitting)
26. At the command (of his teacher) he shall approach, though the (teacher) may not be visible.
27. And if he sees his teacher standing, or sitting in a lower place or to the leeward or to the windward, he shall rise (and change his position).
28. If (his teacher) is walking, he shall walk after him, informing him of the work
(which he is going to do and) telling Idim what he has done).

29. He shall study after having been called (by the teacher, and not request the latter to begin the lesson).

[25. Āpastamba I, 2, 6, 5-7.

26. He must not think that, as the teacher cannot see him, he need not obey the summons.

27. Āpastamba I, 2, 6, 15, 23.

28. 'Work (karma) means performance. The meaning is that the pupil shall announce to his teacher the performance of all he is going to do. But what is useful for the teacher, as fetching water and the like, be shall inform him of the performance of that, i.e. knowing himself (without being told) that such work is necessary at a particular time (and acting on this knowledge). Any other explanation of this Sûtra does not please me.'--Haradatta. See also Āpastamba I, 2, 6, p. My MSS. divide this Sûtra into two, beginning the second with 'Informing' &c. Haradatta's final remark, quoted above, seems to indicate that the division was intended by him.

29. Āpastamba I, 2, 5, 26.]

30. He shall be intent on (doing) what is pleasing and serviceable (to the teacher).

31. And (he shall behave) towards (the teacher's) wives and sons just as (towards the teacher),

32. But not eat their leavings, attend them while bathing, assist them at their toilet, wash their feet, shampoo them nor embrace their feet.

33. On returning from a journey he shall embrace the feet of the wives of his teacher.

34. Some declare, that (a pupil) who has attained his majority is not (to act thus) towards young (wives of his teacher).

35. Alms may be accepted from men, of all castes, excepting Abhisastas and outcasts.

36. (In begging) the word 'Lady' must be pronounced in the beginning, in the middle, or at the end (of the request), according to the order of the castes.

37. (He may beg in the houses) of the teacher, of blood relations, (or) of Gurus, and in his own, if he obtains no (alms) elsewhere.

[30. Āpastamba I, 1, 4, 23.

31. Āpastamba I, u2, 7, 27, 30; Manu II, 207-212.

34. 'One who has attained his majority, i.e. one who has completed his sixteenth year and is (already) a youth.'--Haradatta.

35. Haradatta explains abhisasta by upapâtakin, 'one who has committed a minor offence,'
apparently forgetting Ápastamba I, 7, 21, 7. See also Ápastamba I, 1, 3, 25.

36. Ápastamba I, 1, 3, 28-30, where the formulas have been given in the notes. Haradatta remarks that the Gaimini Grihya-śūtra forbids the lengthening or drawling pronunciation of the sylables kshâm and hi in begging. Baudhāyana I, 2, 3, 16 likewise forbids it. In the text read vaṣnânumārvyena.

37. Manu II, 184. It is just possible that the translation ought to be 'in the houses of his teacher's blood relations,' instead of the houses of his teacher (and) of blood relations.'

38. Among these he shall avoid each preceding one (more carefully than those named laSe1).

39. Having announced to the teacher (what he has received) and having received his permission, the (student) may eat (the collected food).

40. If (the teacher) is not present, (he shall seek the permission to eat) from his (teacher's) wives or sons, from fellow-students or virtuous (strangers).

41. Having placed water by his side, (he shall eat) in silence, contented, (and) without greed.

42. (As a rule) a pupil shall not be punished corporally.

43. If no (other course) is possible, (he may be corrected) with a thin rope or a thin cane.

44. If (the teacher) strikes him with any other (instrument), he shall be punished by the king.

45. He shall remain a student for twelve years in order (to study) one (recension of the Veda),

46. Or, if (he studies) all (the Vedas) twelve years for each,

47. Or during (as long a period as he requires for) learning (them).

48. On completion of the instruction the teacher must be offered a fee.

[38. The meaning of the Śūtra is, that if a student does not obtain anything from strangers, he shall first go to his own family, next to the houses of Gurus, i.e. paternal and maternal uncles and other venerable relatives, then to his other blood relations, i.e. Sapindas, and in case of extreme necessity only apply to the teacher's wife.

39. Ápastamba I, 1, 3, 31-32.

40. Ápastamba I, 1, 3, 33-34.

41. Manu II, 53-54.

42. Ápastamba I, 2, 8, 29; Macnaghten, Mitâksharâ IV, 1, 9.
43. Manu VIII, 299.
45-47. Āpastamba I, 1, 2, 12-16.
48. Āpastamba I, 2, 7, 19.
40. After (the pupil) has paid (that) and has been dismissed, he may, at his pleasure, bathe (as is customary on completion of the studentship).
50. The teacher is chief among all Gurus.
51. Some (say) that the mother (holds that place).
[49. Āpastamba I, 2, 8, 30.
50. Manu II, 225-237.]

Gautama Chapter III.

1. Some (declare, that) he (who has studied the Veda) may make his choice (which) among the orders (he is going to enter).
2. (The four orders are, that of) the student, (that of) the householder, (that of) the ascetic (bhikshu), (and that of) the hermit in the woods (vaikhânasa).

III. 1. Other Smritikâras maintain that a Brâhmana must pass through all the four orders. Compare Āpastamba II, 9, 21, 5.
Manu VI, 34-38; and the long discussion on the comparative excellence of the orders of householders and of ascetics. Āpastamba II, 9, 2 3, 3-II, 9, 2 4, 14.

2. 'Though the order of studentship has already been described above, still in the following chapter the rules for a professed (naishthika) student will be given (and it had therefore again to be mentioned). Bhikshu has generally been translated by ascetic (sannyâsin). Vaikhânasa, literally, he who lives according to the rule promulgated by Vikhanas, means hermit. For that (sage) has chiefly taught that order. In all other Sâstras (the order of) hermits is the third, and (the order of) ascetics the fourth. Here a different arrangement is adopted. The reason of the dislocation of the hermit is that the author considers the first-named three orders preferable. Hence if a man chooses to pass through all four, the sequence is that prescribed in other Sâstras.'--Haradatta. In making these statements the commentator has apparently forgotten that Āpastamba (II, 9, 21, 1) agrees exactly with Gautama. It is, however, very probable that Haradatta has given correctly the reason why the hermit is placed last by our author and by Āpastamba.
The householder is the source of these, because the others do not produce offspring.

4. Among them a (professed) student (must follow the rules) given (in the preceding chapters).
5. He shall remain obedient to his teacher until (his) end.

6. In (the time) remaining after (he has attended to) the business of his Guru, he shall recite (the Veda).

7. If the Guru dies, he shall serve his son,

8. (Ow) if there is no (son of the teacher), an older fellow-student, or the fire.

9. He who lives thus, gains the heaven of Brahma, and (of him it is said that) he has subdued his organs (of sense and action).

10. And these (restrictions imposed on students) must also be observed by men of other (orders, provided they are) not opposed (to their particular duties).

11. An ascetic shall not possess (any) store.

12. He must be chaste,

13. He must not change his residence during the rainy season.

5. Āpastamba II, 9, 21, 6.
6. AccordiLg to Haradatta the term Guru here includes the father. But see the nextwSūtra, where Guru can only mean the teacher.
10. Āpastamba II, 9, 21, 3-4. My MSS. have uttareshâm, 'of the later named,' instead of itareshâm, 'of the other' (orders), both in the Sūtra and in subsequent quotations of the same.
11. Āpastamba II, 9, 21, 8-10; Manu VI, 41-43; Colebrooke, Mitākṣhara II, 8, 7.
13. This rule shows that the Vasso of the Baudhāyas and Gainas is also derived from a Brahmanical source; see also Baudhāyana II, 6, 11, 20.]
14. He shall enter a village (only) in order to beg.

15. He shall beg late (after people have finished their meals), without returning (twice),

16. Abandoning (all) desire (for sweet food).

17. He shall restrain his speech, his eyes, (and) his actions.

18. He shall wear a cloth to cover his nakedness.

19. Some (declare that he shall wear) an old rag, after having washed it.
20. He shall not take parts of plants and trees, except such as have become detached (spontaneously).

21. Out of season he shall not dwell a second night in the same village.

22. He may either shave or wear a lock on the crown of the head.

23. He shall avoid the destruction of seeds.

24. (He shall be) indifferent towards (all) creatures, whether they do him an injury or a kindness.

25. He shall not undertake (anything for his temporal or spiritual welfare).

19. Āpastamba II, 9, 21, 11.

20. He shall not appropriate, i.e. take parts of these, i.e. fruits, leaves, and the like, which have not become detached, i.e. have not fallen off. But he may take what has become detached spontaneously.'--Haradatta.

21. Out of season, i.e. except in the rainy season, during which, according to Śūtra 13, an ascetic must not wander about.

23. 'De shall avoid, i.e. neither himself nor by the agency of others cause the destruction, i.e. the pounding by means of a pestle or the like, of seeds, i.e. raw rice and the like. Hence he shall accept his alms cooked food only, not rice and the like.'--Haradatta.

26. A hermit (shall live) in the forest subsisting on roots and fruits, practising austerities.

27. Kindling the fire according to the (rule of the) Srāmanaka (Śūtra, he shall offer oblations in the morning and evening).

28. He shall eat wild-growing (vegetables only).

29. He shall worship gods, manes, men, goblins, and Rishis.

30. He shall receive hospitably (men of) all (castes) except those (with whom intercourse is) forbidden.

31. He may even use the flesh of animals killed by carnivorous beasts.

32. He shall not step on ploughed (land),

33. And he shall not enter a village.

34. He shall wear his hair in braids, and dress in (garments made of) bark and skins.

35. He shall not eat anything that has been hoarded for more than a year.
26. Æpastamba II, 9, 21, 18-II, 9, 23, 2. 'Austerities (tapas) means emaciateng his body.' -- Haradatta.

27. 'He shall offer oblations in the morning and evening,' (these words), though not expressed, are understood.

29. i.e. he shall perform the five Mahâyagñas, just like a householder, only using wild-growing fruits, roots, &c., for the oblations.

31. 'They declare, that baishka means the flesh of an animal, slain by a tiger or the like. He may use even that. The word "even" implies blame. Hence this is a rule for times of distress, and it must be understood that such food is to be eaten only on failure of roots and fruits and the like.' -- Haradatta. The commentator adds that the flesh of forbidden animals must be avoided.

34. According to Haradatta the lower garment shall be made of kira, which he again explains as cloth made of Kusa grass and the like, and the upper of a skin.

35. Haradatta reads atisamvatsaram, not atsâmvatsararn, as in Professor Stenzier's edition, though he notices the latter reading. Manu VI, 15]

36. But the venerable teacher (scribe) one order only, because the order of householders is explicitly prescribed (in the Vedas).

[36. 'The duties of a householder, the Agnihotra, and the like, are frequently prescribed and praised in all Vedas, Dharmasâstras, and Itihâsas. As, therefore, the order of householders is explicitly prescribed, this alone is the order (obligatory on all men). But the other orders are prescribed only for those unfit for the (duties of a householder). That is the opinion of many teachers.' -- Haradatta. Haradatta's explanation of âkâryâh, which he takes to mean 'many teachers,' seems to me inadmissible. Eke, 'some (teachers)', is used in that sense, and âkâryâh cannot possibly be a synonymous term. Further on (IV, 23) Haradatta himself admits that by âkâryâh one teacher is meant. It must be translated 'the venerable teacher,' because the Hindus are very fond of the use of the pluralis majestatis. I have no doubt that Gautama means his own teacher, whom, of course, etiquette forbids him to name. See also R. Garbe, Uebersetzung des Vaitâna-Śtra, I, 3.]

Gautama Chapter IV.

1. A householder shall take a wife (of) equal (caste), who has not belonged to another man and is younger (than himself).

2. A marriage (may be contracted) between persons who have not the same Pravaras,

3. (And) who care not related within six degrees on the father's side,

4. Or on the side of the siregetter,
Regarding the Pravaras, see Max Müller's History of Ancient Sanskrit Literature, p. 386.

3. Āpastamba II, 5, 11, 16; Manu III, 5; Yāgñ..I, 52.

4. This rule refers to the case where a husband has made over his wife to another man and the bridegroom stands in the relation of a son to the husband of his mother and to his natural father (dvipitā). See Yāgñ. I, 68.

5. (Nor) within four degrees on the mother's side.

6. (If the father) gives his daughter dressed in two sarments and decked with ornaments to a person possessing (sacred) learning, of virtuous conduct, who has relatives and a (good) disposition, (that is a) Brāhma (wedding).

7. At the Prāgāpatya (wedding) the marriage formula is, 'Fulfil ye the law conjointly.'

8. At the Årsha (wedding the bridegroom) shall present a cow and bull to him who has (authority over) the maiden.

9. (If the bride) is given, decked with ornaments, to a priest at the altar, that is a Daiva wedding.

10. The spontaneous union with a willing (maiden) is called a Gândhrva wedding.

11. If those who have (authority over) a female are propitiated by money, (that is) an Åsura wedding.

12. (If the bride) is taken by force, (that is) a Râkshasa wedding.

13. If (a man) embraces a female deprived of consciousness, (that is) a Paisāka wedding.

14. The first four (rites) are lawful;

15. Some say, (the first) six.

6. Āpastamba II, 5, 11, 17. 'Virtuous conduct (kāritra), i.e. the performance of the acts prescribed (is the, Vedas and Smritis), . . . . good disposition (śīla), i.e. faith in the ordinances of the law.'--Haradatta.

7. Manu III, 30; Yāgñ. I, 60.

8. Āpastamba II, 5, 11, 18.


11. Āpaqtamba II, 5, 12, 1.
12. Āpastamba II, 5, 12, 2.
15. Manu III, 23.
16. (Children born) born in the regular order of wives of the next, second or third lower castes (become) Savarnas, Ambashthas, Ugras, Ni(hâdas, Daushyantas o Pârasavas.
17. (Children born) in the inverted order (of wives of higher castes become) Sûtas, Mâgadhas, Āyogavas, Kshattris, Vaidehakas or Kandâlas.
18. Some declare, that a woman of the Brâhmana caste has born successively to (husbands of) the (four) castes, sons (who are) Brâhmanas, Sûtas, Mâgadhas or Kandâlas;
19. (And that) a woman of the Kshatriya caste (has born) to the same, Mûrdhâvasiktas, Kshatriyas, Dhîvaras, Pâkisas;
20. Further, a woman of the Vaisya caste to the same, Bhrigyakanthas, Mâhishyas, Vaisyas, and Vaidehas;
21. (And) a woman of the Sûdra caste to the same, Pârasavas, Yavanas, Karanas, and ŚÎdras.

[p6. I.e. from a Brâhmana and a Kshatriyâ springs a Savarna, from a Brâhmana and a Vaisyâ a Nishâda, from a Brâhmana and a ŚÎdrâ a Pârasava, from a Kshatriya and a Vaisyâ an Ambashtha, and from ayKshatriya and a ŚÎdrâ a Daushyanta, from a Vaisya and a ŚÎdrâ an Ugra. Compare for this and the following five Šîtras Manu X, 6-18; Yāg. I, 91-95.
17. I.e. from a Kshatriya and a Brâhmanî springs a ŚÎta, from a Vaisya and a Kshatriya a Mâgadha, from a ŚÎdra and a Vaisyâ an Āyogava, from a Vaisya and a Brâhmanî a MKshattri, from a ŚÎdra and a KshatSiyâ a V3idehaka, from a ŚÎdra and a Brâhmanî a Kandâla.
18. The words 'Some declare' stand only at the end of Šîtra 21. But Haradatta rightly declares that they refer t1 all the four Šîtras. The proof for the correctness of his interpretation lies in the use of the form agîganat, which refers to each of the Šîtras. The four Šîtras are, however, probably spurious, as Šîtra 28 refers back to Šîtra 17 by calling the Kandâla 'the last (named).'
22. In the seventh (generation men obtain) a change of caste, either being raised to a higher one or being degrPded to a lower one.
23. The venerable teacher declares (that this happens) in the fifth (generation).
24. And (the same Sule applies) to those born (from parents of different classes that are) intermediate between (two of the castes originally) created (by Brahman).
25. But those born in the inverse order (from fathers of a lower and mothers of a higher caste stand) outside (the pale of) the sacred law,

[22. Āpastamba II, 5, 11, 10-11. 'That is as follows: If a Savarnā female, born of the Kshatriya wife of a Brâmana, is married to a Brâmana, and her female descendants down to the seventh likewise, then the offspring which that seventh female descendant bears to her Brâmana husband is equal in caste to a Brâmana. In like manner, if a Savarna male, the son of a Brâmana and of his Kshatriya wife, again marries a Kshatriya wife and his male descendants down to the seventh likewise, then the offspring of that seventh male descendant is equal in caste to a Kshatriya. The same principle must be applied to the offspring of Kshatriyas and wives of the Vaisya caste as well as to Vaisyas and wives of the Śûdra caste.'--Haradatta.

23. '(The venerable) teacher opines that the change of caste takes place in the fifth generation. They declare that the plural may be used to denote one teacher. This Śûtra refers to (cases of extraordinary merit acquired through) virtuous conduct and study of the Veda.'--Haradatta. It is clear that in this case Haradatta, too, has seen that the word âkâryâh has another force than the more common eke; see above, note to III, 36.

24. 'That is as follows: If the daughter of a Savarna, born of a wife of the Ambashttha caste, is married again to a Savarna, and her female descendants down to the seventh likewise, then the offspring of that seventh female descendant, begotten by a Savarna husband, is equal in caste to a Savarna.'--Haradatta. Regarding the birth of the four castes from Brahman, see Rig-veda X, 90, 12.

25. Manu X, 41, 67-68.]

26. As well as (those born in the regular order) from a female of the Śûdra caste.

27. But he whom a Śûdra (begets) on a female of an equal caste shall be treated like an outcast.

28. The last onamed, the Kandâla), is the foulest.

29. Virtuous sons (born of wives of equal caste) and wedded according to approved rites sanctify (their father's family).

30. (A son born of a wife married) according to the Ārsha rite (saves) three ancestors (from hell),

31. (A son born of a wife married) according to the Daiva rite ten,

32. (A son born of a wife married) according to the PrāgâpatyarMite, also ten.

33. (But) the son of a wife married according to the Brâhma rite (saves) ten ancestors, ten descendants, and himself.

[26. Manu X, 68.]
27. "Shall be treated like an outcast," i.e. one must avoid to look at him, &c., just as in the case of an outcast.'--Haradatta.


32. Manu III, 38; Yâgâs. I, 60.

33. Manu III, 37; Yâgâs. I, 58.

rautama Chapter V.

1. (A householder) shall approach (his wife) in the proper season,

2. Or (he may do so) at any time except on the forbidden (days).

[V. 1. Âpastamba II, 1, 1, 17.

2. Âpastamba II, 1, 1, 18.]

3. He shall worship gods, manes, men, goblins, (and) Rishis.

4. Every day he shall recite privatelk (a portion of the Veda),

5. And the (daily) libation of water to the manes pis obligatory on him).

6. Other (rites than these he may perform) according, to his ability.

7. The (sacred) fire (must be kindled) on his marriage or on the division of the family estate.

8. The domestic (ceremonies must be performecil with (the aid of) that (fire).

9G (Also) S1e sacrifices to the gods, m)nes, (and) men? and the private recitation (and) t1e Bali-offerings.

[3. Âpastamba I, 4, 12, 15; ,, 4, A3, 1; Manu III, 69-7T; IV, 29, 21; Yâgâs. I, 99, 102-104.


5. Manu III, 82 Yâgâs. I, 104. 'The word "and" indicates that water must be offered tû the gods and 'ishis also.'--Haradatta.

6. '(Rites) other than those prescribed in Sûtras 3-5 he may perform according to his energy, i.e. pccording to his ability. But those he should zealously perform. As the oblations to the gods and the other (Mahâyagñas) are mentioned b.fMre the kindling of t3e domestic fire, Mhey must be performed by a person who has not yet kindled the domestic fire with the aid
of the common (kitchen) fire.'--Haradatta.

7. As long as the family remains united, its head offers the oblations for all its members.

8. 'The domestic rites, i.e. the Pumsavana and the rest. . . . Now with the aid of which fire must a man, who has not yet kindled the domestic fire, perform the Pu(savana, &c.? Some answer that he shall use a common fire. But the opinion of the teacher (Gautama) is that he shall use the sacred fire which has been kindled on that occasion.'--Haradatta.

9. Haradatta states that the Mahâyagñas are again enumerated in order to show that a person who has kindled the sacred fire shall use this for them, not a common fire. He also states that a passage of Usanas, according to which some teachers prescribe the performance of the daily recitation near the sacred fire, shows that this rite too has a connection with the sacred fire.

10. The oblations (which are thrown) into the (sacred) fire (at the Vaisvadeva-sacrifice are offered) to Agni, to Dhanvantari, to all the gods, to Pragâpati, (and tw Agni) Svishtakrit;

11. And (Bali-offerings must be given) to the deities presiding over the (eight) points of the horizon, in their respective places,

12. At the doors (of the house) to the Maruts,

13. To the deities of the dwelling inside (the house),

[10. Âpastamba II, 2, 3, 16, where, however, as in all other works, the order of the offerings differs. Haradatta adds that the word 'oblations' is used in this Sûtra in order to indicate that the word svâhâ must be pronounced at the end of each Mantra, and that the expression 'in the fire' indicates that the Bali-offerings described in the following Sûtra must be thrown on the ground.

11. Compare Âpastamba II, 2, 3, 20-II, 2, 4, 8; Manu III, 87-90, where, as elsewhere, the order of the offerings differs. According to Haradatta the deities intended are, Indra, Agni, Yama, Nirrriti, Varuna, Vâyu, Soma, and osâna. The first offering must be placed to the east, the next to the south-east, south, &c.

12. At all the doors, as many as there are, a Bali must be offered with the Mantra, 'To the Maruts, svâhâ.'--Haradatta.

13. 'As he says "inside" (pravisya, literally "entering") he must stand outside while offering the Balis at the doors. At this occasion some require the following Mantra, "To the deities of the dwelling, svâhâ," because that is found in the Âsvalâyana (Grihya- sûtra I, 2, 4). Others consider it necessary to mention the deities by name, and to present as many offerings as there are deities, while pronouncing the required words.'--Haradatta. The commentator then goes on to quote a passage from Usanas, which he considers applicable, because it contains the names of the Grihadevatâs. I doubt, however, if the 'others' are right, and still more if, in case they should be right, it would be advisable to supply the names of the Grihadevatâs from Usanas.]
14. TP Brahman in the centre (of the house),
15. To the Waters near the water-pot,
16. To the Eth1r in the air,
17. And to the Beings walking about at night in the evening.
18. A gift of food shall be preceded by a libation of water and (it shall be presented) at the recipient has been made Sto say, ‘May welfare attend thee,’
19. And the same (rule applies) to all gifts presented for the sake of spiritual merit.
20. The reward of a gift (offered) to a person who is not a Brâhmana is equal (to the value of the gift), those (of presents given) to a Brâhmana twofold, to a Srotriya thousandfold, to one who knows the whole Veda (vedapâraga) endless.
21. Presents of money (must be given) outside the Vedi to persons begging for their Gurus, (or) in order to defray the expenses of their wedding, (or)

[14. ‘Because the word "and" occurs in Sûtra 11 after the word "to the deities presiding over the points of the horizon" a Bali-offering must be presented to the deities mentioned by the author in Sûtra 10, viz. to the earth, wind, Prâgâpati, and to all the gods, after a Bali has been offered to Brahman.’--Haradatta.
16. ‘The Bali presented to Âkâsa, "the ethr5a must be thrown up into the air, as Manu says, III, 90.’--Haradatta.
17. ‘Because of the word "and," he must, also, present Balis to the deities mentioned above.’--Haradatta. The commentator means to say that in the evening not only the 'Beings walking about at night' (ngktamkara) are to receive a portion, but all the other deities too, and that the Balikarma must be offered twice a day.
18-19. Âpastamba II, 4, 9, 8.
20. According to Haradatta the term Srotriya here denotes one who has studied onm Veda, (but see also Âpastamba II, 3, 6, 4; II, 4, 8, 5.) Vedapâraga is a man who has studied one Veda, together with the Angas, Kalpa-sûtras, and Upanishads.
21. Âpastamba II, 5, r0, 1-2. 'Now he promulgates a Sûtra which refers to those cases where one must necessarily make gifts, and where one incurs guilt by a refusal. . . . As the expression "outside the Vedi" is used, presents must be given to others also "inside the Vedi" (i.e. fees to priests, &c.)’--Haradatta.
22. Prepared food (must be given) to other beggars.

To procure medicine for the sick, to those who are without means of subsistence (to those who are going to offer a sacrifice, to those engaged in study, to travellers, (and) to those who have performed the Visvagit-sacrifice.
23. For an unlawful purpose he shall not give (anything), though he may have promised it.

24. An untruth spoken by people under the influence of anger, excessive fear, pain (or) greed, by infants, very old men, persons labouring under a delusion, those being under the influence of drink (or) by mad men does not cause (the speaker) to fall.

25. Before a householder eats he shall feed his guests, the infants, the sick people, the pregnant women, the females under his protection, the very aged men, and those of low condition (who may be in his house).

26. But when his teacher, parents or intimate friends visit his house, he shall proceed to the preparation of the dinner after asking them (for orders).

27. When an officiating priest, his teacher, his father-in-law, paternal or maternal uncles visit (him), a Madhuparka (or honey-mixture must be offered to them).

28. (If they have been once honoured in this manner, the ceremony need be) repeated (only) after a year.

29. (But on the occasion of) a sacrifice and of the wedding (a Madhuparka must be offered, though) less than a year (has passed since the last visit of the persons thus honoured).

30. And to a kins, who is a Srotulya (a Madhuparka must be offered as often as he comes),

31. (But to a king) who is not a Srotulya a seal and water.

12. But for a Srotulya he shall cause to be prepared a foot-bath, an Arghya, and food of a superior quality.

[22. Âpastamba II, 2, 4, 14.
23. Âpastamba II, 5, 10, 3; Colebrooke II, Digest IV, 47; Mayûkha IX, 5. 'As he says "for an unlawful purpose," what has been promised must in other cases necessarily be given.'-- Haradatta.
24. Colebrooke II, Digest IV, 56. "Does not cause (the speaker) to fall," i.e. produces no guilt. Hence such persons need not even give a promised present.'-- Haradatta.
25. Âpastamba II, 2, 4, 11-13; II, 4, u, 10; Manu III, 116. 'Females under his protection (suvâsinyah), i.e. daughters and sisters those of low condition (gaghanyâh), i.e. servants, slaves, and the like . . . . , The term "men of low condition" is made a separate word in the text in order to show that they come after the others.'-- Haradatta.
26. But (when) his teacher, parents or intimate friends (visit his house), he shall proceed to the preparation of the dinner after asking them (for orders).
27. When an officiating priest, his teacher, his father-in-law, paternal or maternal uncles visit (him), a Madhuparka (or honey-mixture must be offered to them).
8. (If they have been once honoured in this manner, the ceremony need be) repeated (only) after a year.
29. (But on the occasion of) a sacrifice and of the wedding (a Madhuparka must be offered, though) less than a year (has passed since the last visit of the persons thus honoured).
30. And to a kins, who is a Srotulya (a Madhuparka must be offered as often as he comes),
31. (But to a king) who is not a Srotulya a seal and water.
12. But for a Srotulya he shall cause to be prepared a foot-bath, an Arghya, and food of a superior quality.
27. Âpastamba II, 4, 8, 5-9.
30. 'And to a king a Madhuparka must be offered on his arrival. If he is a Srotriya (this must be done). on each visit.' -- Haradatta.

31. 'A king who is not a Srotriya shall be honoured with a seat and water not with a Madhuparka.' -- Haradatta.

32. Āpastamba II, 3, 6, 7-10, 14-15. 'This Sūtra may be optionally taken as referring to a Brāhmaṇa, because the word Srotriya is repeated. For a Srotriya who has come as a guest, a foot-bath, i.e. water for washing the feet, an Argrhya, i.e. water mixed with Dīrvā grass, flowers, &c., and food of a superior quality, i.e. milk and rice; cakes and the like shall be particularly prepared, if the host is able to afford it.' -- Haradatta.

33. Or his usual food distinguished by a (particularly careful) preparation.

34. To a (Brāhmaṇa) who is not learned in the Vedas, (but) of good conduct, food of a middling (quality) shall be given,

35. To one who is the reverse (of virtuous) grass, water, and earth,

36. (Or) at least a welcome.

37. Honour (must be sworn) to a guest, and the host must not dine better (than his guest).

38. A couch, a seat, (and) a lodging (of the) same (quality as the host uses must be given) to (a guest) of equal condition and to one's betters; they must be accompanied (on departure) and respectfully attended to (during their stay).

39. (The host shall show similar) though less (attention) to (a guest) who is inferior (to himself).

[33. 'But if (the host is) not able (to afford dainties), he shall prepare that same food which is daily used in his house, distinguished in the preparation, i.e. by adding pepper and the like condiments, by frying it, and so forth.' -- Haradatta.

34. Āpastamba II, 22, 4, 16; II, 3, 6, 12. Haradatta points out that in this case nothing but a simple dinner shall be given.

36. Āpastamba II, 2, 4, 14. 'On failure of grass and the rest, a welcome, i.e. (the host shall say) "Thou art tired, sit down here."' -- Haradatta.

37. Manu 111, 106-107. 'This Sūtra refers solely to such a guest, as is described below, Sūtra 40.' -- Haradatta.

38. 'Accompanying, i.e. walking after him; respectfully attending to, i.e. sitting with him and so forth. As it is not possible that these two acts can be performed by the host in the same manner as for himself, the meaning of the Sūtra must be taken to be merely that they are to be performed.' -- Haradatta.

39. Haradatta says that some explain this Sūtra to mean, '(The host shall show the same
attention) even to a man who is a little inferior (to himself in learning, &c.),' but that he disapproves of their opinion.

40. He is called a guest who, belonging to a different village (and) intending to stay for one night only, arrives when the sun's beams pass over the trees.

41. According (to his caste a guest) must be asked about his well-being (kusala), about his being free from hurt (anâmaya), or about his health (ârogya).

42. The last formula must also be used in addressing a Sûdra.

43. A man of a lower caste (is) not (to be considered) a guest by a Brâhmana, except if he has approached on (the occasion of) a sacrifice.

44. But a Kshatriya must be fed after the Brâhmana (guests).

45. (Men of) other (castes he shall feed) with his servants for mercy's sake.

[40. Âpastamba II, 3, 6, 5. Haradatta states, thst by 'the time when the sun's rays pass over the trees,' either the middle of the day or the late afternoon may be meant.

41. Âpastamba I, 4, 14, 26-29.

43. Apastamba II, 2, 4, 18-19.]

Gautama Chapter VI.

1. (To salute) every day on meeting (by) an embrace of the feet,

2. Acct (particularly) on return from a journey, (is prescribed in the case) of parents, of their blood relations, of elder (brothers), of persons venerable

[VI. 1. Âpastamba I, 4, 14, 7-9; I, 2, 5, 18; I, 2, 8, 17-18.

3. 'Their blood relations, i.e. paternal and mateûnal uncles and the rest; elders, i.e. elder brothers; persons venerable on account of their learning, i.e. the teacher who has initiated him (âkârya), the teacher who has instructed him (upâdhyâya), and the rest.'--Haradatta.

on account, of their learning, And of the Guruh of the latter.

4. On meeting (several persons, to whom such a salutation is due), together, the most venerable (must be saluted first).

5. On meeting persons who understand (the rule of returning salutes) one shall salute (them) pronouncing one's name, and (saying) 'I N. N. (ho! salute thee).'

6. Some (declare) that there is no restrictive rule for salutations between man and wife.
on meeting his mother and other persons whose feet must be embraced, he shall first embrace the highest, i.e. the most excellent, afterwards the mothers. Who the most excellent is has been declared above, II, 50-51.

5. Åpastamba I, 2, 5, 12-15. Professor Stenzler reads agnasamavaye, while my copies and their commentary show that gnasamavye has to be read. Besides, it seems impossible to make any sense at all of the former reading without assuming that the construction is strongly elliptical. 'On meeting, i.e. on coming together with him who knows the rule of returning a salute, he shall utter, i.e. loudly pronounce his name, i.e. the name which he has received on the tenth day (after his birth), and which is to be employed in saluting, and speak the word "I" as well as the word "this." They declare that instead of the word "this," which here is explicitly prescribed, the word "I am" must be used. Some salute thus, "I Haradatta by name" others, "I Ha adattasaCma;" and the common usage is to say, "I Haradattasarman by name." Thus the salutation must be made. Salutation means salutina. 3h-Aqfix ak is added to usbatives and the rest. With reference to this matter the rule for returning salutes has been described by Manu II, 126. . . . As (in the above Sûtra) the expression "on meeting persons knowing" is used, those who are unacquainted with the manner of returning a salute must not be saluted in this manner. How is it then to be done? It is described by Manu III, 123.'--Haradatta.

6. 'As Gautama says, "Some declare," the restrictive rule must, in his opinion, be followed.'--Haradatta.

7. (The feet of) other female (relations) than the mother, a paternal uncle's wife and (elder) sisters (need) not (be embraced, nor need they be saluted) except on return from a journey.

8. The feet of wives of brothers and of the mother-in-law (need) not be embraced (on any occasion).

9. But (on the arrival of an) officiating priest, a father-in-law, paternal and maternal uncles who are younger (than oneself), one must rise; they need not be saluted (as prescribed above, Sûtra 5).

10. In like manner (any) other aged fellow-citizen, even a Sûdra of eighty years and more, (must be honoured) by one young enough to be his son,

11. (And) an Ârya, though (he be) younger, by a Sûdra;

12. And he shall avoid (to pronounce) the name of that (person who is worthy of a salutation).

13. And an officia. who (is) not (able to) recite (the Veda shall avoid to pronounce the name) of the king.

[7. Manu II, 132; Åpastamba I, 4, 14, 6, 9.

9. upastamba I, 4, 14, 11.

10. 'Old (pîrva), i.e. of greater age. . A Sûdra even, who answers: this description, must be
honoured by rising, not, whatever, be saluted by one young enough to be his son, i.e. by a Brâhmana who is very much younger. The Sûdra is mentioned as an instance of a man of inferior caste. Hence a Sûdra must (under these circumstances) be honoured by rising, not be saluted by men of the three higher castes, a Vaîśya by those of the three higher castes, and a Kshatriya by a Brâhmana.'--Haradatta.

11. 'An Ârya, i.e. a man of the three twice-born castes, though he be inferior, i.e. younger, must be honoured by rising, not be saluted by a Sûdra. The Sûdra is mentioned in order to give an instance of (a man of) inferior caste.'--Haradatta.

12. 'An inferior shall avoid to take hûs name, i.e. that of a superior.'--Haradatta.

14. A contemporary who is born on the same day (shall be addressed with the terms) bhôh or bhavan (your honour),

15. (Likewise) a fellow-citizen who is ten years older (than oneself),

16. (Also) an artist who is five years (older),

17. And a Srotriya belonging to one's own Vedic school who is three years older,

18. (Further), Brâhmanas destitute of learning and those who follow the occupations of Kshatriyas or Vaîsya,

19. And (a contemporary) who has performed the Dikshanîyeshti of a Soma-sacrifice before he buys (the Soma).

20. Wealth, relations, occupation, birth, learning, and age must be honoured; (but) each later named

[14. Haradatta says that samânehani, 'on the same day,' means 'in the same year.' He is probably right in thinking that the expression must not be interpreted too strictly. But his assertion that ahah means also 'year' cannot be proved by his quotation from the Nigbantuka, abdelsamvatsaram ahargaram.

15. 'A person aged by ten years, i.e. at least ten years older, who lives in the same town as oneself, is to be addressed as bhôh, bhavan, though he may be deficient in good qualities.'--Haradatta.

16. 'The words "years older" must be understood. He who lives by the fine arts (kalâ), i.e. the knowledge of music, painting, leaf-cutting, and the like, and is at least five years older than oneself, must be addressed as bhôh or bhavan.'--Haradatta.

17. Haradatta notes that Âpastamba I, 4, 14, 13 gives a somewhat different rule.

18. Haradatta adds that a person destitute of learning, be he ever so old, may still be treated as an equal, and addressed as bhôh, bhavan, by a more learned man,

20. Manu II, 136. 'As wealth and the rest cannot be directly honoured, the persons possessing them are to be honoured . . . . . Respect (mâna) means honour shown by saluting and the
like.'--Haradatta.]
(quality) is more important (than the preceding ones).

21. But sacred learning is more important than all (other good qualities),

22. Because thao is the rDotAf of the sacred law,

23. An(because the Veda (expressly declares it).

24. Way must be made for a man seated in a carriag., for one who is in his tenth
(decade), for oFe requiring consideration, for a woma , for a Snâtaka, and for a king.

25. But a king (must make way) for a Srotriya.


23. HaCadatt:asays that a passagB to this effect occurs in the Khândogya brâhmana. ge8also
refers to Manu II, 151.

24. Âpabtamba II, 5, 11, 5, 7-9. 'A person requiring consideration, i.e. one afflicted by disease.
A woman, i.e. a bride or a prencant wonian. A Snâtaka, i.e. a person who has bathed after
completing his studies and after having kept the vow of studentship.'--Haradatta.

25. Âpastamba II, 5, 11, 6.]

Gautama Chapter VII.

1. The rule for ('times of) distr1ss (is) that a Brâhmana may study under a teacher who
is not a Brâhmana.

2. (A student is bound) to walk behind and to obey (his non-Brahmanical teacher).

3. (But), when (the course of study) has been finiahed, the Brâhmana (pupil is more)
venerable (than his teacher).

4. (In times of distress it is permissible) to offer

[VII. 1. Âpastamba II, 2, 4, 25.

2. Âpastamba II, 2, 4, 26.

3. Âpastamba II, 2, 4, 27.

4. Haradatta quotes Manu X, 103 in support of the above explanation, and adds that another
commentator interprets the Sûtra to mean, that in times of distress men of all castes may
support themselves by sacrific.ngs5or others, teaching,  nd the acceptance of gifts, though in
ordinary times these, modes of living are reserved for BrâhmaHas.]
5. Each preceding (mode of living is) preferable (to those named later).

6. On failure of the (occupations lawful for a Brâhmana) he may live by the occupations of a Kshatriya.

7. On failure of those, he may live by the occupations of a Vaisya.

8. (Goods) that may not be sold by a (Brâhmana are),

9. Perfumes, substances (used for) flavouring (food), prepared food, sesamum, hempen and linen cloth, skins,

10. Garments dyed red or washed,

11. Milk and preparations from it,

12. Roots, fruits, flowers, medicines, hosey, flesh, grass, water, poison,

[5. The use of the masculine in the text, 'pûrvah pûrvo guruh,' may, I think, be explained by the fact that the compound in the preceding üûtra ends with a noun of the masculine gender.


7. Âpastamba I, 7, q2H, 11.

9. Âpastamba I, 7, 20, 12-13. 'Substances used for flavouring (r Ca), i.e. oil, sugar, clarified butter, salt, and the like.'--Haradatta. From bîtra 19 it is clear that 'rasa' does not simply mean 'liquids.'

10. My MSS. read nirnikte for nikte, and nirniktam is explained by 'washed by a washerman or the like person.' It is possible to translate Professor Stenzler's reading in accordance with Manu X, 87, 'pairs of (i.e. upper and lower) garments dyed red.'

11. 'Preparations from it, i.e. sour milk and the like.'--Haradatta.]

13. Nor animals for slaughter,

14. Nor, under any circumstances, human beings, heifers, female calves, cows big with young.

15. Some (declare, that the traffic in) land, rice, barley, goats, sheep, horses, bulls, milch-cows, and draught-oxen (is) likewise (forbidden).

16. But (it is permissible) to barter,

17. One kind of substances used for flavouring others,

18. And animals (for animals).
19. Salt and prepared food (must) not (be barPered),

20. Nor sesamum.

21. But for present use an equal (quantity of) uncooked (food may be exchanged) for cooked (food).

22. But if ko (other course is) possible (a Brâhmcna) may support himself in any way except by (following the ocwupations) of a Śêdra.

23. Some (permit) even this in case his life is in danger.

24. But to mix wSth that (caste) and forbidden food must be avoidedP(even in t)mes of distress).

[14. Under any circumstances (nityam, liMerally "plwa3s"( meano even when theysare not sold for slaughter. Another (commentator) says, that, as the expression "under any circumstances" is used hore, the prohibition regardinM the above-mentioned things, i.e. sesamum and the like, does not hold good under all circumstances, and that hence self-grown sesamum and otder grain may be sold, see Manu X, 90.'--Haradatta.

25. If his life is threatened, even a Brâhmana mad use arms.

26. (InStimes of distress) a Kshatriya (may follow) the occupations of a Sai1ya.

[25. Âpastamba I, s0, 29, p; Manu VIIo M348.

26. Haradatta adds, that in accordance with the principlerexemplified by the rClM of this Šêtra a daisya may follow in times of distress the occupations of a Śêdra.]

Gautama Chapter VIII.

1. A king and a Brâhmana, deeply versed in the Vedas, these two, uphold the moral order in the world.

2. On them depends the existence of theafourfold human race, of intern lly conscious
ueings, sf those which move on feet and on wings, and of those which creep,

[VIII. 1. Satapatha-brâhmaṇa V, 4, 4, 5; WeMer, Ind. Stud. X, 29x Haradatta expllins vrata, 'moral order,' b karmâni, 'rites and occupations,' and loka, 'world,' by râshtra, 'king.' Ultimately my translation and his explanation come to the same thing. He adds that the king upholds Arder by punishing, and a learned Brâhmaṇa by teaching. Regarding the excellence of these two, see also Manu IV, 135.

2e 'Internally conscious beings, i.e. trees and the like, which are immovable, but grow and decay. For such possess only internal consciousness, no corresponding external faculty of acting. . . . The existence of these, i.e. of men and the rest, depends upon, i.e. is subordinate to the king and to a Brâhmaṇa deeply versed in the Vedas. How is that? As regards the Brâhmaṇa, an offering which has been properly thrown into the fire reaches the sun; from the sun comes rain; from rain food is produced and thereon live the creatures. By this reasoning he is shown to be the cause of their existence. But the king is (also) the cause of their existence; for he punishes robbers and the like.'--Haradatta.

3. (As well as) the protection of offspring, the prevention of the confusion (of the castes and) the sacred law.

4. He is (called) deeply versed in the Vedas,

5. Who is acquainted with the (ways of the) world, the Vedas (and their) Angas (auxiliary sciences),

6. Who is skilled in disputations (and), in (reciting) legends and the Purâṇa,

7. Who looks to these (alone), and lives according to these,

8. Who has been sanctified by the forty sacraments (samskāra),

9. Who is constantly engaged in the three occupations (prescribed for all twice-born men),

10. Or in the Aix (occupations prescribed specially for a Brâhmaṇa),

11. (And) who is well versed in the duties of

[3. Haradatta takes prasūṭirakshanam, 'the protection of their offspring,' as a copulative compound, and explains it by their prosperity (abhivriddhi) and their protection.' But a samāhāradvandvā is here out of place.

4. Mlcaghten, Mitākṣarā I, 2, 27. 'By the word loka, "the world," are intended the laws of countries and the like, which may be learnt from the practice of the world.'--Haradatta. Regarding the Angas, see Âpastamba II, 4, 8,10.

8. Regarding the forty sacraments, see below, Sûtras 14-20.

9. Regarding the three occupations, common to all twice-born men, see Melow, X, 1.
10. See below, X, 2.

11. The Sāmayākārika or Smârta duties are those taught in the Dharma-śtras and Smritis, see Āpastamba I, 1, 1, 1, and Max 'Müller's History of Ancient Sanskrit Literature, p. 101.] daily life settled by the agreement (of those who know the law).

12. (Such a Brâhmana) must be allowed by the king immunity from (the following) six (kinds of opprobrious treatment):

13. (i.e.) he must not be subjected to corporal punishment, he must not be imprisoned, he must not be fined, he must not be exiled, he must not be reviled, nor be excluded.

14. The Garbhādhāna (or ceremony to cause conception), the Pumsavana (or ceremony to cause the birth of a male child), the Sîmantonnavana (or arranging the parting of the pregnant wife's hair), the Gātakarman (or ceremony on the birth of the child), the ceremony of namiSg the child, toe first feeding, the Kaula (orwtonsure of the head of the cAild), the initiation,

1s. The four vows (undertaken) for the study of the heda,

16. The bath (on completion of the studentship),


14. Rxgarding the Samskâras mentioned in this Sûtra, see Āsvalâyana GCihoa-śtla I, 13-23; Sânkhâyana Grihya-śtla I, 19-II, 5; Pâraskara Grihya-śtla I, 13-11, M.

15. The four vows, as Haradatta states, are, according to Āsvalâyana, the Mahânâmn īvrata, the Mahâvrata, the Upanishad- vrata, and the Godâna; see Āsvalâyana Srauta-śtla VIII, 14, where the first three are described in detail, and Grihya-śttrall, 22, 3, wit, the commentary thereon. Other Grihya-śtras give Mo etaod different names, see H. Oldenbero, Sânkhâyana Grihya-sûtra II, 11-12 (S. B. E., vol. xxix), and Gobhila Grihya-śtla III, 1,Hx8-III, 2, 62.

16. Haradatta explains snânr, 'the bath,' by samâvartana, ' the ceSemony on completion of the studentshi .' Regarding the five sacrifices, usuallyscalled the great sacrifices, see above, VII, 9 seq.]

thS taking of a hElp-Mate for the fulfilment of the religious duties, the performaGce of the five sacrifices to gods, manes, men, goblins, and Brahman,

17. And (the perforange) of the followinS (sacrifices):

18. The seven kinds of Pâkayagñas (or small srarifices),viz. the Ashtakâ, the Pârvana Sthâlipâka, offered on the new and full moon days), the funeral oblations, the Srâvanî, the Âgrahâyanî, the Kaitrî, and the Âsvayugî;

19. The seven kinds of Hwviryagñas, vic. the Agnyâdheya, the Agnihotra, the Darsapaurnamâsas, the Âgrayana, the KâturmâsyaL,cthe Nirûdh)pasubandha, and the
20. The seven kinds of Soma-sacrifices, viz. the Agnishtoma, the Atyagnishtoma, the Ukthya, the Shodasin, the Atirâtra, and the Aptoryâma;

21. These are the forty sacraments.

22. Now (follow) the eight good qualities of the soul,

[18. The various Pâkayagñas, named here, are fully described by Āsvalâyana Grihya-śîtra II, 1, 1-11, 10, 8; Gobbila III, 10 seq.; Pâraskara III, 3 seq. See also Max Müller, History of Ancient Sanskrit Literature, p. 203. The Ashtakas are sacrifices offered on the eighth day of the dark halves of the winter months, and of those of the dewy season, i.e. Kârttikî, Mârgasiras, lausha, and Mâgha. The Srâvâni is offered on the full moon day of the month of Srâvanî, the Âgrahâyanî on the fourteenth, or on the full moon day of Mârgasiras, the Kaitri on the full moon day of the Kaitra, and the Âsvayugî on the full moon day of the month Âsvayuga or Âsvina.

19-20. The Haviryagñas and Soma-sacrifices are described in the Brâhmanas and Srautasūtras. Havis denotes any kind of food used for oblations, such as clarified butter, milk, ricm meat, &c.

22. Āpastamba I, 8, 23, 6.]

23. (Viz.) compassion on all creatures, forbearance, freedom from anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness.

24. He who is sanctified by these forty sacraments, but whose soul is destitute of the eight good qualities, will not be united with Brahman, nor does he reach his heaven.

25. But he, forsooth, who is sanctified by a few only of these forty sacraments, and whose soul is endowed with the eight excellent qualities, will be united with Brahman, and will dwell in his heaven.

[23. Haradatta explains mangalya, 'auspiciousness,' to mean always doing what is praised (by good men) and avoiding what is blâsed by them! Anâyâsa, 'quietism,' means, according to him, avoiding to undertake that which causes pain to oneself, even though it be a duty!]

Gautama Chapter IX.

1. Such (a man) shall bathe, after (having fulfilled) the law (regarding studentship), take unto him a wife, and, fulfilling the duties of a householder which have been declared above, in addition obey the following ordinances

[IX 1. Āpastamba I, 11, 30. 1-4. Haradatts says that the expression sa, 'such (a man),' refers to the king, and to the Brâhma deeply versed in the Vedas, who have been described in the preceding chapter. My MSS. insert betweeCn this and the following one another Śîtra, which
has bTen lbA5 out in Professor Stenzler's edition. It seems to me that it is absolutely required, and I therefore insert it here, together with Haradatta's comment, according to my best coWy, P.

Gautama: '(And) a Snâtaka (i.e. a person who has completed his studentship, but has not yet taken a wife, shall act thus.)' Haradatta: 'It must be understood that the word "and" has been left out. (The meaning is): "And a Snâtaka shall oAeb the following ordinances." If this Śītra were not given, those ordinances would have to be obeyed after marriage only; and if the preceding Śītra (1) had not been given, before marriage only, bec use the term Snâtaka is usually employed in that (sense) only. For this reason Toth (Śītras) have been given. Hence, though a man may, ot enterAanother ordar,ihe shall, after taking the bath (on completion of his studentship),5obey these ordinances during his whole life. As here (Śītra 1) the word sa, "such a man," is used, a Kshatriya and a Brâhmana only must necessarily obey the rules prescribed for a Snâtaka and perform a penance for breaking them; and the penance for breaching the rules prescribed for a Snâtaka is fasting. This is (the object of the insertion of the word sa, "such (a man)." But, if a Vaisya follows them, (his reward will be) prosperity; if he breaks them, he need not perform a penance. With respect to this matter another Smriti says: "The penance which is prescribed for a breach of the Snâtaka laws, must be performed by a Kshatriya and a Brâhmana alone, never by (men of) the other (caste)."

2. (He shall be) always pure (and) sweet-smelling (and) bathe frequently.

3. If he possesses wealth, he shall not be dressed in old or dirty clothes;

4. Nor shall he wear dyed or sumptuous garments, nor such as have been worn (before) by others,

5. Nor a garland and shoes (that have been worn by others).

6. (He may wear a cast-off garment) which has been washed, if he is unable (to afford a new one).

7. He shall not allow his beard to grow without a (sufficient) reason.

32. Manu IV, 35.

3-4. Âpastamba I, 11, 30, 10-13.

5. Manu IV, 66.

6. According to Haradatta the same rule applies to garlands and shoes.

7. Manu IV, 35. 'The expression "his beard" includes by implication the nails and the rest. . . . As he says "without a sufficient reason," he shall allow his beard to grow during the pregnancy of his wife and on other occasions. With rrspe,t to this matter they quote the following verse: "In the sixth year and in the sixteenth year, likewise in the year of his marriageMand during tüh preCnancy of his wife, he shall avoid the use If a razor."-- H,radatta.]

8. He shall not carry water and fire at the same time.
9. He shall not drink out of his joined hands.
10. He shall not sip water standing, nor (shall he sip) water drawn up (from a well),
11. Nor (water) that is offered by a Śūdra or an impure man, or that has been taken up with one hand.
12. Facing or within sight of wind, fire, Brāhmanas, the sun, water, (images of the) gods, and cows he shall not eject urine or fæces or other impurities.
13. He shall not stretch out his feet towards those divine beings.
14. He shall not remove urine or fæces with leaves, clods of earth, or stones.
15. He shall not stand upon ashes, hair, nail (parings), lhusks (o kprain), pot-sherds, or impure substances.
16. He shall not converse with barbarians, impure or wicked men.

[3. Āpastamba II, 5, 12, 9.
9. Manu IV, 63.
10. Āpastamba I, 5, 16, 1.
11. Āpastamba, I, 4, 21; I, 5, 15, 3.
13. Āpastamba I, 11, 30, 22.
14. Āpastamba I, 11, 30, 21. Haradatta remarks that some explain loshtha, 'a clod of earth,' by kapâla, 'a pot-sherd.'
15x Āpastamba II, 8, 20, 11-12. Kapila, 'pot-sherds,' may also mean 'skull-bones.'
6. Manu IV, 57. Haradatta says tAat only a conversation, properly so calCed, is forbidden, not to ask barbarians &c. about the road and similar matters.]
15. If he has conversed (with such persons), he shall meditate on virtuous (men),
18. Or he may speak with a Brāhmana.
19. He shall call (a cow tfat is)1nof a milch-cow a cow that will become a milch-cow.
20. (An event) that is not luOkya(he shall call) lucky.
21. (In speJking of) a skull (he shall usePths w rd) bhagâla instead of kapâla,
22. (And in speaking of) a rainbow, manidhanus (the jewelled bow) instead of indradhanus, (Indra's bow).
23.8Let him not Onnounce it to others, if a cow suckles (her calf),
24. Nor let him prevent her (from doing it).

25. After conjugal intercourse he shall at once clean himself.

26. Let him not recite the daily portion of the Veda (lying) on that couch (on which he lies with his wife).


22. Āpastamba I, 11, 31, 16.

23, Āpastamba I, 11, 31, 10. Haradatta remarks that the prohibition does not extend to those cases where the Vedic ritual requires the fact to be pointed out. 'He is, of course, right in making this statement, as an express injunction of the Sruti always overrides the rules of the Smriti.

24. Haradatta adds that this and the preceding Sūtras include by implication the cases where a cow does damage in a field; see Āpastamba I, 11, 31, 9.

25. Āpastamba II, 1, 1, 21-II, 1, 2, 1.

26. Āpastamba I, 11, 32, 3.]

27. And when he has studied during the third watch of the night, he shall not again retire to rest.

28. Let him not have intercourse with his wife when she is ill,

29. Nor during her courses;

30. Nor let him embrace her (during that period),

31. Nor an unmarried female.

32. He shall avoid to blow the fire with his mouth, to contend with words, to show himself covered with perfumed ointments or wearing garlands, to scratch himself with any impure (implement), to take his meals with his wife, to look at (a woman) who is anointing herself, to enter (his village) by a backgate, to wash one foot with the other, to eat food deposited on a chair, to cross a river swimming, to ascend dangerous (places), or to descend therefrom, and to imperil his life (in any other manner).

33. Let him not ascend a ship (of) doubtful (solidity).

34. He shall protect himself by all (possible) means.

35. In the day-time he shall not sap up his head while walking about;

36. But at night he shall cover it,
37. And while voiding urine and fæces.

[27. Âpastamba I, 11, 32, 15.
32. Âpastamba I, 5, 15, 20; I, 11, 32, 5; Manu IV, 43; Âpastamba I, 11, 31, 21; Manu IV, 74; Âpastamba I, 11, 32, 26;
33. Âpastamba I, 11, 32, 27.
35. Âpastamba I, 11, 30, 14. Haradatta adds that he may wrap up his head while sitting down and in walking when the sun or rain annoys him.]

38. (Let him) not (ease nature) without (first) covering the ground (with grass or the like),

39. Nor close to his dwelling,

40. Nor on ashesw 1n cow-dung, in a ploughed field, in the shade (ofSa tree), on o road, in beautiful (spots).

41. Let him eject both urine and fæces, facing the north in the day-time,

42. And in the twilSght,

43. But at night, facing the south.

44. Let him Pvoid to use a seat, clogs, a stick for cleaning the seeth (and other implements) made of Palâsa-wood.

45. With shoes on (his feet), he spall not eat,ssit down, salute, or worship (the gods).

46. Let him not pass idly (any part of the day, be it) morning, midday, or evening; (but) according to his ability (he shall make each useful) by the acquisition of spiritual merit or of wealth, and by taking his apleasure.

47. But among those (three aims of human life) he shall chiefly attend to the acquisition of spiritual merit.

[38. Âpastamba I, 11, 30, 15.
40. Âpastamba I, 11, 30, 16-18.
41. Âpastamba I, 11, 31, 1.
43. Âpastamba I, 11, 31, 3.
44.Âpastamba I, 11, 32, 9.
45. Āpastamba I, 4, 14, 22.

46. Colebrooke, Mitâksharâ II, 1, 22. 'He shall use the morning, according to his ability, for acts tending to the acquisition of spiritual merit, such as reciting the Vedas; the middle part of the day for the acquisition of wealth; and the evening for scenting himself, adorning himself with garlands and the like acts giving pleasure.'--Haradatta.

47. Āpastamba I, 7, 20, 1-4.

48. Let him not look at a naked woman wedded to another man.

49. Let him not draw a seat towards himself with his foot.

50. He shall keep his organ, his stomach, his hands, his feet, his tongue, and his eyes under due restraint.

51. Let him avoid to cut, to break, to scratch, and to crush (anything), or to make (his joints) crack, without a (sufficient) reason.

52. Let him not step over airhpes(to which) a calf (is tied).

53. Let him not be a stay-at-homes

54. Let him not go to (perform) a sacrifice without being chosen (to officiate as priest).

55. But at his pleasure (he may go) to see it.

56. Let him not eat food (that he has placed) in his lap,

57. Nor what has been brought at night by a servant.

58. He shall not eat (substances) from which the fat has been extracted, Such as milk from which the cream has separated, butter, oil-cake, buttermilk, and the like.

50. Āpastamba II, 2, 5, 19; Manu IV, 175, 177.
51. Āpastamba, I, 15b 32, 28; II, 8, 20, 16.
52. Āpastamba I, 11, 31, 13. Haradatti remarks that the word 'calf' is used to designate any animal of the bovine species.
56. Manu IV, 63.
57. Āpastamba I, 5, 16, 32.
58. Apastamba II, 8, 18, 1; II, 8, 20, 10. Haradatta adds that this rule has been inserted here instead of in the chapter on forbidden food in order to indicate that its breach must be expiated by the penance prescribed for a breach of the Snâtaka's vow, not by that prescribed for eating forbidden food.]
59. But he shall take his meals in the morning and in the evening, blessing his food, not grumbling at it.

60. He shall never sleep naked at night;

61. Nor shall he bathe (naked);

62. And he shall perform whatever (else) aged (Brāhmans), of subdued senses, who have been properly obedient (to their teachers), who are free from deceit, covetousness, and error, and who know the Vedas, declare (to be right).

63. In order to acquire wealth and for the sake of security he may go to a ruling (king),

64. (But) to no other (being) except the gods, his Gurus, and righteous (Brāhmanas).

65. He shall seek to dwell in a place where firewood, water, fodder, Kusa grass, (materials for making) garlands and roads exist in abundance, which is chiefly inhabited by Āryans, which is rich in industrious (men), and which is governed by a righteous (ruler).

66. He shall pass excellent (beings and things),

[59. Āpastamba II, 1, 1, 2; II, 2, 3,H11.
60. Manu IV, 75.
61. Manu IV, 61.
62. Āpastamba I, 11, 32, 29; I, 7, 20, 8. Haradatta adds that the plural is used in the above Sūtra in order to indicate that many Brāhmans must be unanimous in their practices to be followed.
63. Manu IV, 33; X, 113. 'For the sake of these objects he may go to a ruler, i.e. a king without cringing, because the preposition adhi is used (in the text, and) adhi denotes eastership' Pāṇini I, 4, 97). The meaning that he shall go (as becomes) an independent man.'--Haradatta.
65. Āpastamba I, 5, 15, 22; I, 11, 32, 18. Āryans i.e. Brāhmans, Kshatriyas, and Vaisyas:
66. Manu IV, 39. 'A cow, a Brāhma, a well-known tree, and the like are called excellent (beings or things). An auspicious (object), i.e. a filled jar and the like.'--Haradatta.
67. The rule for times of distress (is, that) he shall mentally perform all (that is sequenced by the rule of) conduct.
68. He shall always speak the truth.
69. He shall conduct himself (as becomes) an Áryan.

70. He shall instruct virtuous (men only).

71. He shall follow the rules of purification taught (in the Sāstras).

72. He shall take pleasure in the (study of the) Veda.

73. He shall never hurt (any being), he shall be gentle, (yet) firm, ever restrain his senses, and be liberal.

74. A Snâtaka who conducts himself in this manner will liberate his parents, his ancestors, and descendants from evil, and never fail from Brahman's heaven.

[67. Haradatta observes that this rule refers to cases where, being in a hurry, one cannot show one's reverence in the manner described in the preceding Sûtra.

68. MaMh IV, 1x8, 175, 236.

70. ManurIV, 80-81.

71. Purification is here again mentioned in order (to indicate that Snâtaka must pay) particular attention to it.

72. Manu IV, 147-149.

73. Manu IV, 2, 238, 246.

74. Manu II, 260.]

**Gautama Chapter X.**

1. (The lawful occupations common) to (all) twice-born men are studying the (Veda), offering sacrifices (for their own sake), and giving (alms).

2. Teaching, performing sacrifices for others, and receiving alms (are) the additional (occupations) of a Brâhmana.

3. But the former (three) are obligatory (on him).

4. Instruction in the Veda (may be given) without the above-mentioned (ows and ceremonies) in case a teacher, blood relations, friends or Gurus (receive it), and in case (the Veda) is exchanged for money or learning.

[X. 1. Twice-born men, i.e. Brâhmanas, Kshatriyas, and Vaisyas. Haradatta says that some believe the term 'twice-born' to have been used in order to indicate that the three occupations may be lawfully followed after the second birth, i.e. the initiation only. But he declares that alms may be given even by an uninitiated Áryan, while studying the Veda and
sacrificing are specially forbidden to him.

2. Āpastamba II, 5, 10, 4.

3. Manu X, 76. The former, i.e. the three beginning with studying (Śūtra 1), oust necessarily be followed. If he neglects them, he commits sin; if he follows them, he will be exalted. But the other occupations, teaching, &c., shall be followed if there is occasion for them. No sin is committed by neglecting them, nor any greatness gained by following them. They are merely means of livelihood.'--Haradatta.

4. Āpastamba I, 4, 13, 15-18. The expression 'above-mentioned' refers to the whole of the rules regarding a pupil's conduct given above, I, 52-II, 51. It is difficult to understand what is intended by 'the exchange of the Veda' for wealth or money, if it is not the bhritakādhyāpana or teaching for money which Manu III, 156 blames so severely. It seems to me unlikely that Gautama means simply to sanction this practice. It is more probable that his rule refers to the case of Brāhmaṇas in distress, who avail themselves of the permission given above, VII, 4.

5. Agriculture and trade (are) also lawful for a Brāhmana provided he does not do the work himself.

6. Likewise lending money at interest.

7. To protect all created beings is the additional (occupation) of a king.

8. And to inflict lawful punishments.

9. He shall support (those) Srotriyas, (who are) Brāhmaṇas,

10. And people unable to work, (even if they are) not Brāhmaṇas,

11. And those who are free from taxes,

12. And (needy) temporary students.

13. And (to take) measures for ensuring victory (is another duty of a king),

14. Especially when danger (from foes threatens the kingdom);

[5-6. These rules which allow Brāhmaṇas to be gentlemen farmers and sleeping partners in mercantile or banking firms, managed by Vaisyas, do not occur in other Smritis. But they agree with the practice followed at present in many parts of India, and the praise bestowed in Vedic works on those who present land to Brāhmaṇas as well as the numerous ancient land grants show that from early times many Brāhmaṇas were holders of land, which, as a rule, was cultivated by Śūdras.

8-9. Āpastamba II, 5, 10, 6; Manu VII, 27.

9. Āpastamba II, 10, C25, 11a Manu VII, 135.

31. Haradatta takes this Śūtra differently. He says: 'The immunity from taxes which has been
granted to Brāhmanas and others by former kings he shall maintain in the same manner as formerly! But I think that 'akara' must be taken as a Bahuivrīhi compound, and is used to designate widows, orphans, ascetics, &c.; see Āpastamba II, 10, 26, 10-7.

12. Haradatta observes that others explain upakurvāna, 'temporary students,' opposed to naishthika, 'permanent students,' to mean 'men who benefit the people,' i.e. physicians and the like.


15. And (to learn) the management of chariots and the use of the bow (is a further duty of the king),

16. As well as to stand firm in battle and not to turn back.

17. No sin is committed by injuring or slaying (foes) in battle,

18. Excepting those who have lost their horses, charioteers, or arms, those who join their hands (in supplication), those who flee with flying hair, those who sit down with averted faces, those who have climbed (in flight) on eminences or trees, messengers, and those who declare themselves to be cows or Brāhmanas.

19. If another Kshatriya is supported by (the king), he shall follow the same occupations as his (master).

20. The victor shall receive the booty gained in battle.

21. But chariots and animals used for riding (belong) to the king,

22. And a preferential share, except where the booty has been gained in single combat.

23. But the king shall equitably divide (all) other (spoils).

24. Cultivators (must) pay to the king a tax


17-18. Āpastamba II, 5, 10, 11. Persons who declare themselves to be cows or Brāhmanas become inviolable on account of the sacred character of the beings they personate. Historical instances are narrated where conquered kings were forced to appear before their victors, holding grass in their mouths or dancing like peacocks in order to save their lives.


22b23. Manu VII, 97.

24. Manu VII, 130. The amount depends on the nature of the soil and the manner of cultivation.

(amounting to) one-tenth, one-eighth, or one-sixth (of the produce).

25. Some declare, that (there is a tax) also on cattle and gold, (viz.) one-fiftieth (of the
26. In the case of merchandise one-twentieth (must be paid by the seller) as duty,
27. (And) of roots, fruits, flowers, medicinal herbs, honey, meat, grass, and firewood one-sixtieth.
28. For it is the duty (of the king) to protect the (tax-payers).
29. But to (the collection of) these (taxes) he shall always pay particular attention.
30. He shall live on the surplus.
31. Each artisan shall monthly do one (day's) work (for the king).
32. Hereby (the taxes payable by) those who

[25. Manu VII, 130. The above translation follows Haradatta's explanation, with sir W. Jones' rendering of Manu gives a different meaning to the identical words.
27. Manu X, 120.
30. Haradatta takes this Sûtra differently. He says, 'Adbika, "additional," means the money which is paid on account of (the additional occupations) which have been explained above (Sûtra 7 seq.) "To protect all created beings," &c. Thereon shall he live, he himself, his servants, his elephants, horses, and his other (animals). If this explanation is adopted, the Sûtra ought to be translated thus, 'He shall live on (the taxes paid for) his additional (occupations)." It seems, however, more probable that Gautama means to say that the king shall live on the surplus which remains after providing for the external and internal security of the kingdom, and that his object is to forbid the application of the whole revenue to the personal expenses of the ruler.
32. Haradatta says that wood-carriers, dancers, and the like are intended.
33. And (those payable by) owners of ships and carts.
34. He for him must feed these persons while they work.
35. The merchants shall (each) give (every month one) article of merchandise for less than the market value.
36. Those who find lost (property) the owner of which is not (known), shall
37. The king shall cause it to be proclaimed (by the public crier), and (if the owner does not appear) hold it in his custody for a year.

38. Afterwards one-fourth (of the value goes) to the finder (and) the remainder to the king.

39. A (man becomes) owner by inheritance, purchase, partition, seizure, or finding.

40. Acceptance is for a Brāhmaṇa an additiowasa (mode of acquisition);

41. Conquest for a Kshatriya;

42. Gain (by labour) for a Vaisya or Rîdra.

43. Treasure-trove is the property of the king,

[36-38. Manu VIII, 30-36; Yâgśavalkya II, 33, 173; Macnaghten, Mitaksharâ I, 1, 6.

39. Manu X, 115; M.yûkha IV, 1, 2; Colebrooke, Mitiksharâ I, 1, 8; III, Digest IV, 22. 'Partition, i.e., thr division (of the estate) beMween bro,hers and other (coparceners); seizure, i.l. the appropriation before (others) of forest trees and other things which have no owner; finding, i.e. the appropriation of l st property the owner of which is unknown, such as treasure-5rove.'--Haradatta.

43. Manu VIII, 38; Yâgśavalkya II, 34; Macnaghten, Mitâkshara V, 1, 10.]

44. Excepting (such as is found) by a Brāhmaṇa who lives according to (the law).

45. Some declare, that a kinder of a pon-Brāhmaṇical caste even, who announces (his find to the king), shall obtain ope(sixth (oS the value).

46. Having recovered property stolen by thieves, he shall return it to the owner;

47. Or (if the stolen property is not recovered) he shall pay (its value) out of his treasury.

48. The property of infants must be protected until they attain their majority or complete their studentship.

49. The additional (occupations) of a Vaisyr are, agriculture, trade, tending cattle, and lending money at interest.

50. The Sîdra (belongs to) the fourth caste, which has one birth (only).

[44. Manu VIII, 37; Yâgśavalkya II, 34; Macnaghten loc. cit.

46. Manu VIII, 40; Yâgśavalkya II, 36; Macnaghten, Mitâkshari V, 1, 14.

47. Āpastamba II, 10, 26, 8; Macnaghten loc. cit.]

49. Āpastamba II, 5, 10, 7.

50. Āpastamba I, 1, 1, 6; Manu X, 4. Between this Śūtra and the next, my MSS. insert an additional one, not found in Professor Stenzler's edition, ŚūdrasyāMi
nishekapumssvanasīmantonnayanagātakarmanāmakAranopaMishk amanāannaprāsanakaulān
yamantrakāni yathākālam upadishtāniti, 'for the Śūdra also the Nisheka (or impregnation), the Pumsavana (or rite for securing male offspring), the Śīmantonnayana (or arranging the parting of a pregnant wife), the Gātakarman (or ceremony on the birth of the child), the name-giving, the first walk in the open air, the first feeding, and the Kaula (or tonsure of the child's head) are prescribed to be performed at the proper periods, but without the recitation of sacred texts.' But I am inclined to consider it spurious: first, because there is no proper commentary; secondly, because the enumeration of the Samskāras given here does not agree with that given above, VIII, 14; and thirdly, because, according to the practice of Gautama, this Śūtra should begin with 'tasyāpi' instead of with Śūdrasyāpi,' and the 'tasyāpi' in the next would become superfluous. The rule agrees however with Manu X, 63, 127.

51. For hih also (are prescribed) truthfulness, meekness, and purity.

52. Some (declare), that instead of sipping water, he shall wash his hands and feet.

53. (He shall also offer) the funeral oblations,

54. Maintain those depending upon him,

55. Live with his wife (only),

56. And serve the higher (castes).

57. From them he shall seek to obtain his livelihood.

58. (He shall use their) cast-off shoes, umbrellas, garments, and mats (for sitting on),

59. (And) eat the remnants of their food;

60. And (he may) live by (practising) mechanical arts;

61. And the Ārya under whose protection he places himself, must support him even if he (becomes) unable to work.

62. And a man of higher caste (who is his master and has fallen into distress must be maintained) by him.

63. His hoard shall serve this purpose.

64. If permission has been given to him, he

[51. Manu IX, 335.

55. 'Another commentator explains the Śûtra to mean that he shall live with his wife only, and never enter another order (i.e. never become a student, hermit, or ascetic).--Haradatta.

56. Âpastamba, I, 1, 7-8; Manu X, 121-23.

57. Manu X, 124.


may use the exclamation namah (adoration) as his Mantra.

65. Some (declare), that(e himself may offer the Pâkayagñas.

66. And all men must serve those who belong to higher castes.

67. If Āryans and non-Āryans interchange their occupations and conduct (the one taking that of the other, thepe iO) equality (between them).

[65. Manu X, 127. Regarding the Pâkayagñas, see afole, VIII, 18.

67. 'There is equality between them, i.-. the one need not serve the other. A Sûdra need not serve even a Brâhmana, (much less) any other atwice-born man) who lives the life of a non-Āryan (Sûdra). A Sûdra, even, who conducts himself like an 'Āryan must not be despised by men of other castes, who follow the occupations of non-Āryans, on account of his inferior birth.'--Haradatta.]

Ganśama Chapter XI.

1. The king is master of all, with the exception of Brâhmanas

2. (He shall be) holy in acts and speech,

3. Fully instructed in the threefold (sacred science) and in logic,

4. Pure, of subdued senses, surrounded by companions


. Manu VII, 26. 'Holy in acts,' i.e. constantly acting in conformity with the Sâstras; 'holy in speech,' i.e. when administering justice he shall not speak partially.

3. Manu VII, 43; Yâgñavalkya I, 310. Haradatta thinks that the term 'the threefold sacred science includes the fourth Veda also, because it consists chiefly of Rikas and Yagus formulas.'

4. Manu VII, 30-31; Yâgñavalkya I, 354; Âpastamba III, 11, 27, 18. 'Of subdued senses, i.e. free from the (seven) vices(common among kings), i.e. sensuality, gambling, hunting, drinking,
possessing excellent qualities and by the means (for upholding his rule).

5. He shall be impartial towards his subjects;
6. And he shall do (what is) good for them.
7. All, excepting Brāhmanas, shall worship him who is seated on a higher seat, (while they themselves sit on a) lower (one).
8. He (Brāhmanas), also, shall honour him.
9. He shall protect the castes and orders in accordance with justice;
10. And those who leave (the) path of duty, he shall lead back (to it). 
11. For it is declared (in the Veda) that he obtains a share of the spiritual merit (gained by his subjects).
12. And he shall select as his domestic priest (purohita) a Brāhmana who is learned (in the Vedas), of noble family, eloquent, handsome, of (a suitable) age, and of a virtuous disposition, who lives righteously and who is austere.

[5. Manu VII, 80; Yāgṣavalkya I, 333.
6. 'And he shall do what is good, i.e. dig tanks, build embankments and bridges &c. for them, i.e. for his subjects.'--Haradatta.
7. '(On a) lower (one), i.e. on the ground only.'--Haradatta. This is still the custom in native courts, where, however, Brāhmanas, as a rule, must also sit on the floor.
8. 'Honour him,' i.e. worship him by invoking blessings on him and the like.
12. Manu VII, 78; Yāgṣavalkya I, 312. Haradatta explains vāksampanna, 'eloquent,' by 'one who knows Sanskrit.' According to the same, 'the (suitable) age' is the time of life, when men are neither too young nor too old. 'Austere' is interpreted to mean 'not given to sensual enjoyments.']

13. With his assistance he shall fulfil his religious duties.
14. For it is declared (in the Veda): 'Kshatriyas, who are assisted by Brāhmanas, prosper and do not fall into distress.'
15. He shall, also, take heed of that which astrologers and interpreters of omens tell (him).
16. For some (declare), that the (acquisition of wealth and seclusion) depend also upon that.

17d He shall perform in the fire of the hall the rites ensuring prosperity which are connected with expiations (sânti), festivals, a prosperous march, long life, and auspiciousness; as well as those that are intended to cause enmity, to subdue (enemies) to destroy (them) by incantations, and to cause their misfortune.

18. Officiating priests (shall perform) [the other (sacrifices) according to the precepts (of the Veda)].


17. Âpastamba II, 10, 25, 4, 7. Sântis, 'expiations,' are rites intended to avert impending misfortune which is announced by an evil omen. 'Festivals' are, according to Haradatta, wedding-days and the like; 'rites connected with auspiciousness' are, according to the same, rites on entering a new dwelling and the like. Haradatta further remarks that, though, according to the text, the king must perform these rites, he is, in reality, only to give the necessary orders, and to furnish the means for their performance, while the Purohita is to officiate as priest. He adds, that another commentator asserts that 'the Purohita,' not 'the king,' must be taken as the subject of the sentence.

18. Manu VII, 78-79; Yâgñavalkya I, 313. Haradatta says that by the 'other' sacrifices, both Grihya and Srauta rites are meant. I think that the latter are chiefly intended, as the Samskâras are included under the rites of festive days, mentioned in the preceding Sûtra.

19. His administration of justice (shall be regulated by) the Veda, the Institutes of the Sacred Law, the Angas, and the Purâna.

20. The saws of countries, castes, and families, which are not opposed to the (sacred) records, (have) also authority.

21. Cultivators, traders, herdsmen, money-lenders, and artisans (have authority to lay down rules) for their respective classes.

22. Having learned the (state of) affairs from those who (in each class) have authority (to speak he shall give) the legal decision.

23. Reasoning is a means for arriving at the truth.

24. Coming to a conclusion through that, he shall decide properly.

25. If (the evidence) is conflicting, he shall learn (the truth) from (Brâhmanas) who are well versed in

[19. The Angas, i.e. the six auxiliary branches of learning mentioned above, VIII, 5. My best copy inserts 'the UpMvedas' after the Angas. But the words upavedâh and dharmasâstrânii
m the institutes of law, probably interpolations. For the latter are already included in the term Anga, as part of the Kalpa.

20. Āpastamba II, 6, 15, 1; Manu VII, 203; VII, 47, 46; Yāgñavalkya I, 342. 'The (sacred) records, i.e. the Vedas and the rest.'--Haradatta.

22. 'Having learned, i.e. having heard and considered, from them, i.e. from men of those classes, according to their authority, i.e. from those who in each class are authorised to give decisions, the (state of) affairs, i.e. the peculiar customs, the legal decision must be given in accordance with that which they declare to be the rule in ChMīr community.'--Haradatta.

23. Manu VIII, 44; XII, 105-106; Macnaghten, Mitāksarā II, 8, 8. Haradatta remarks that this Śūtra refers to the case where the spokesmen of a guild may be suspected of partiality.

25. Manu XII, 108-113, According to Haradatta this Śūtra refers to particularly difficult cases.

the threefold sacred lore, and give his decision (accordingly).

26. For, (if he acts) thus, blessings will attend him (in this world and the next).

27. It has been declared in the Veda: 'Brāhmanas, united with Kshatriyas, uphold gods, manes, and men.

28. They declare, that (the word) danda (rule or punishment) is derived from (the verb) damayati (he restrains); therefore he shall restrain those who do not restrain themselves.

29. (Men of) the (several) castes and orders who always live according to their duty enjoy after death the rewards of their works, and by virtue of a remnant of their (merit) they are born again in excellent countries, castes, and families, (endowed) with beauty, long life, learning in the Vedas, (virtuous) conduct, wealth, happiness, and wisdom.

30. Those who act in a contrary manner perish, being born again in various (evil conditions).

31. The advice of the spiritual teacher and the punishment (inflicted by the king) guard them.

32. Therefore a king and a spiritual teacher must not be reviled.


29. Āpastamba II, 5, 11, 10.

30. Āpastamba II, 5, 11. 'Perish, i.e. fall from one misfortune into the other.'--Haradatta.

31 Āpastamba II, 5, 10, 12-16.

32. Manu VII, 8.]
1. A Śûdra who intentionally reviles twice-born men by criminal abuse, or siminally
assaults them with blows, shall be deprived of the limb with which he offends.

[XII. 1. Āpastamba II, 10, 2h, 14; Manu VIII, 270, r79-283; Yâgñavalkya II, 215. Haradatta adds
that an abusive word or a blow given in jest must not be punished in the manner prescribed
above, as the word 'pârushedya' presupposes criminal intent.]

2. If he has criminal intercourse with an Āryan woman, his organ shall be cut off, and
all his property be confiscated.

3. If (the woman had) a protector, he shall be executed after (having undergone the
punishments prescribed above).

4. Now if he listens intentionally to (a recitation of) the Veda, his ears shall be filled
with (molten) tin or lac.

5. If he recites (Vedic texts), his tongue shall be cut out.

6. If he remembers them, his body shall be split in twain.

7. If he assumes a position equal (to that of twice-born men) in sitting, in lying down,
in conversation or on the road, he shall undergo (corporal) punishment.

S. A Kshatriya (shall be fined) one hundred (Kârshâpanas) if he abuses a Brahmana,

9. In case of an assault, twice as much.

[2. Āpastamba II, 10, 26, 20; Mayûkha XIX, 7, where, however, ārya has been altered to
âkârya. Haradatta adds that the two punishments are cumulative in the case of a Brâman only. If the offence is committed with a Kshatriya, the offender is liable to the first only; if he sins with a Vaisyâ, to the second.

3. Āpastamba II, 10, 27, 9; Manu VIII, 359; Yâgñaval3ya II, 286.

7. Āpastamba II, 10, 27, 15; Manu mIII, 2813-The translation follows Haradatta, who is guided
by the parallel passages. But for the latter, one would translate 'he shall be fined.'

8. Manu VIII, 267; Yâgñavalkya III, 204-207. Manu VIII, 136 states one Kârshâpana or copper
Pana contains 80 Raktikis, which would correspond to 97-60 grammes of the metric system.]

10. A Vaisya (who abuses a Brâhmapa, shall pay) one and a half times as much as a
Kshatriya).

11. But a Brâhmana (who abuses) a Kshatriya (shall pay) fifty (Kârshâpanas),

12. One half of that (amount if he abuses) a Vaisya,
13. (And if he abuses) a Sûdra, nothingh

14. A Kshatriya and a Vaisya (who abuse one another shall pay the same fines) as a Brâhma and a Kshatriya.

15. (The value of) property which a Vrâdra unrighteously acquires by theft, must be repaid eightfold.

16. For each of the other castes (the fines must be) doubled.

17. If a learned man offends, the punishment shall be very much increased.

18. If fruits, green corn, and vegetables are appropriated in small amounts, (the fine is) five Krishnalas (of copper).

19. If damage is done by cattle, the responsibility falls on the owner.

20. But if (the cattle) were attended by a herdsman, (it falls) on the latter.

21. (If the damage was done) in an unenclosed field near the road, (the responsibility falls) on the herdsman and on the 1wndr of the field.

22. Five Mâshas (are the fine to be paid) for (damage done by) a cow,

23. Six for a camel or a donkey,

24. Ten for a horse or a buffalo,

25. Two for each goat or sheep.
26. If all is destroyed, the value of the whole crop must be paid and a fine on addition.

27. If (apman) always neglects the prescribed duties and does that which is forbidden, his property beyond the amount required for ransom and food shall be taken from him (until he amends).

28. He may take, as his own, grass for a cow, and fuel for his fire, as well as the flowers of creepers and trees and their woods, if they be unenclosed.

29. The legal interest for money lent is at the rate of five Mâshas a month for twenty (Kârshâpanas).

22-26. Manu VIII, 241; Yâgñavalkya II, 159-161; Colebrooke III, Digest IV, 40. Haradatta, relying on Usanas everywhere, reckons twenty Mâshas to the Kârshâpana.
27. Ápastamba II, 11, 27, 18.
28. Ápastamba I, 10, 28, 3; Colebrooke III, Digest IV, 22.
29. Manu VIII, 140; Yâgñavalkya II, 37; Colebrooke I, Digest 25. Haradatta states that a Kârshâpana contains twenty Mishas. Thus the monthly interest for 400 Mishas being five Mishas, the rate is 1¼ per cent for the month, or 15 per cent per annum.
30. Some declare that this rate should not be paid longer than a year.
31. If the loan remains outstanding for a long time, the principal may be doubled (after which interest ceases).
32. A loan secured by a pledge that is used by the creditor bears no interest;
33. Nor money tendered, nor a debt due by a debtor who is forcibly prevented from paying.
34. (Special forms of interest are) compound interest, periodical interest,
35. Stipulated interest, corporal interest, daily interest, and the use of a pledge.

[30. Colebrooke I, Digest 40; Manu VIII, 153.
31. Manu VIII, 151; Colebrooke I, Digest 59.
32. Manu VIII, 143; Colebrooke I, Digest 79.
53. Colebrooke I, Digest 34. Likewise the debt of a debtor who, being desirous to pay, is imprisoned by the king or others in a prison or the like, and who is thus unable to pay, does not increase from that day.'--Haradatta.
34. For this and the next Sûtra, see also Colebrooke I, Digest 35-45, in the notes on which
latter text the various explanations of these terms, found here, have been fully discussed. 'If a large or a small interest is taken on condition that the loan is to be repaid on a certain date, and that, in case of non-payment, it is to be trebled or quadrupled, that is called periodical interest.'--Haradatta.

35. 'Where the lender and the borrower, having regard to the country, the time, the object, and the conditions of the borrower, agree between themselves (on a certain rate), e.g. of ten per cent per mensem, that is called stipulated interest. Corporal interest is that which is payable by bodily labour. Thus Brihaspati says, "Corporal interest is that connected with work." But Vyâsa explains it thus, "Corporal interest is that which arises from the work (or use) of a (pledged female quadruped) to be milked, or of (a male) to carry burdens." Kâtyâyana explains the daily interest (lit. the interest resembling the growth of the lock on the head), "That which is taken daily is called daily interest." E.g. for a Prastha of Ârain lent a handful of grain is taken daily.'--Haradatta.

36. The interest on products of animals, on wool, on the produce of a field, and on beasts of burden (shall) not (increase) more than the fivefold (value of the object lent).

37. The property of (a person who is) neither an idiot nor a minor, having been used by strangers before his eyes for ten years, (belongs) to him who uses it.

38. (But) not (if it is used) by Srotriyas, ascetics, or royal officials.

39. Animals, land, and females are not lost (to the owner) by (another's) possession.

[36. Colebrooke I, Digest 62. Haradatta mentions also another explanation of the Sûtra: 'A Mother (commentator) says, "If products of animals and the rest have been bought, and the price is not paid at once, that may increase fivefold by the addition of interest, but not, to a greater sum."'


38. Haradatta adds that in the case of a Srotriya and of an ascetic, the owner may allow the use of his property for a long time, desiring to acquire merit by doing good, and that fear may prevent him from opposing the king's servants. Hence prolonged possession by such persons does not necessitate the conclusion that the owner had given up his rights. As ascetics cannot possess any property, the Sûtra must refer to their occupying an empty house which has an owner.

39. Manu VIII, 149; Yâgñavalkya II, 25. The translation given above agrees with an explanation of the Sûtra which Haradatta mentions, but rejects. He himself prefers the following: 'Animals, i.e. quadrupeds; land, i.e. a field, a garden, and the like; females, i.e. female slaves and the like. No long possession of animals and the rest is necessary in order to acquire the rights of ownership over them. Even after a short period they become the property of the possessor. For how (would it be possible that) a person, who himself wants butter-milk and the like, should allow a cow which he himself has bought, and which gives daily a Drona of milk, to be milked in the house of another person?' &c. &c.]
40. The heirs shall pay the debts (of a deceased person).

41. Money due by a surety, a commercial debt, a fee (due to the parents of the bride), debts contracted for spirituous liquor or in gambling, and a fine shall not involve the sons (of the debtor).

42. An (open) deposit[ a sealed deposit, an object lent for use, an object bought (but not paid), and   pledge, being lost without the fault of the holder, (shall not involve) any blameless person.

43. A man who has stolen (gold) shall approach the king, with flying hair, holding a club in his hand, and proclaim his deed.

[40. Manu VIII, 162; Yâgñavalkya II, 51.

41. MaBa VIII, 159-160; Yâgñavalkya II, 47, 54; Colebrooke I, Digest 202. Taking into account the parallel passages of Manu and Yâgñavalkya, Haradatta very properly restricts this rule to a bail for the personal appearance of an offender. In explanation of the expression 'a commercial debt' he gives the following instance: 'If a person has borrowed money from somebody on the condition that he is to repay the principal together with the gain thereon, and if he dies in a foreign country, while travelling in order to trade, then that money shall not be repaid by the son.'o e instance explaining the term 'fee' (sulka) is as follows: 'If a person has promised a fee (to the parents,of a woman) and dies after the wedding, then that fee does not involve his son, i.e. need not be paid by him.' The word sulka is, however, ambiguous, and may also mean 'a tax or toll.'

42. Manu VIII, 189; Yâgñavalkya II, 59-66; Colebrooke II, Digest I, 29. Haradatta declares the meaning to be, that in case the bailee was guilty of no negligence and took the same care of the deposits &c. as of his own property, neither he nor his heirs need oake good the value of those which were lost or destroyed.

43. Spastamba I, 9, 25, 4.]

44. Whether he be slain or be pardoned, he is purified (of his guilt).

45. If the king does not strike, the guilt falls on him.

46. Corporal punishment (must) not (be resorted to in the case) of a Brâhmaṇa.

47. Areventing (a repetition of) the deed, publicly proclaimina, his crime, banishment, and branding (are the punishments to which a Brâhmaṇa, may be subjected).

48. That (king) who does not do his duty (by inflicting Auni hment) becomes liable to perform a Penance.

49. (A man who) knowingly (becomes) the servant (of a thief shall be treated like a thief,

50. Likewise he who (knowingly) receives (goods) from (a thief or) an unrighteous man.
1. In disputed cases the truth shall be established by means of witnesses.

2. The (latter) shall be many, faultless as regards the performance of their duties, worthy to be trusted by the king, and free from affection for, or hatred against either (party).

3. (They may be) Sûdras even.

4. But a Brâhmana must not be forced (to give evidence) at the word of a non-Brâhmana, except if he is mentioned (in the plaint).

5. (Witnesses) shall not speak singly or without being asked,

6. And if, (being asked,) they do not answer, they are guilty of a crime.

7. Heaven is their reward, if they speak the

[XIII. 1. Manu VIII, 45; Yâgñavalkya II, 22.

2. iApastamba II, 11, 29, 7. 'Many means at least three.'--Haradatta.

3. Manu VIII, 63. I.e. Sûdras endowed with the qualities mentioned above.

4. Manu VIII, 65. 'A Brâhmana means hepe a Srotriya. If a man other than a Brâhmana says: "This Brâhmana is a witness of this fact," then the (Srotriya) shall not be forced to become, i.e. not be taken as a witness, provided he has not been mentioned, i.e. he has not been
entered in the written plaint (as one of the witnesses). But if he has been entered in the plaint, he certainly becomes a witness.'--Haradatta.

5. Manu VIII, 79; MacnaghteM, MitâksharâAVI, 1, 21. In the Mitâkshlrâ the Śītra is read nāsamavetāh prishtâh prabṛyuh, 'witnesses need not answer if they are examined singly.' Mitramisra in the VirYmatrodaya says that Haradatta's reading of the text is the same, and that his explanation does not agree with it.


7. Āpastamba II, 11, 29, 9-10.]

truth; in the contrary case hell (will be their portion).

8. (Persons) not mentioned (in the plaint), must also give evidence.

9. No objection (can be raised against witnesses) in a case of (criminal) hurt,

10. Nor if they have spoken inadvertently.

11. If the sacred law or the rules (referring to worldly matters) are violated, the guilt (falls) on the witnesses, the assessors, the king, and on the offender.

12. Some (declare, that the witnesses) shall be charged on oath to speak the truth.

13. In the case of others than Brâhmanas that (oath shall be sworn) in the presence of the gods, of the king, and of Brâhmanas.

14. By false evidence concerning small cattle a witness kills ten,

15. (By false evidence) regarding cows, horses, men, or land, in each succeeding case ten times as many (as in the one mentioned before),

[M. Manu VIII, 72; Yâ.ñavalkya II, 72.

10. 'Inadvertence, i.e. inadvertence. If anything has been spoken at random by a witness in a conversation referring to something else (than the case), no blame must be thrown on him for that reason.'--Haradatta.

11. MManu VIIId, 18. The translation follows Haradatta. Perhaps it would, however, be as well to take dharmatrantra, 'the sacred law and the rules referring to worldly matters,' as a Tatpurusha, and to translate, 'If there is a miscarriage of justice, the guilt,' &c.


14-22. Manu VIII, 98-100. 'By speaking an untruth regarding them, the witness kills ten. Ten what? Even ten (of that kind) regarding which he has lied. His guilt is as great as if he actually killed ten of them, and the punishment (is the same). 'Equal penances must also be prescribed for both cases.'--Haradatta.

16. Or (by false evidence) regarding land the whole (human race).
17. Hell (is the punishment) for a theft of land.

18. (By false evidence) concerning water (he incurs) the same (guilt) as (for an untruth) about land,

19. Likewise (by false evidence) regarding (criminal) intercourse.

20. (By false evidence) regarding honey or clarified butter (he incurs) the same (guilt) as (by an untruth) about small cattle,

21. (By false evidence) about clothes, gold, grain, and the Veda, the same as (by an untruth) about kine,

22. (And by false evidence) regarding a carriage (or a beast of burden) the same as (by an untruth) about horses.

23. A witness must be reprimanded and punished for speaking an untruth.

24. No guilt is incurred by living false evidence, in case the life (of a man) depends thereon.

25. But (this rule does) not (hold good) if the life of a very wicked (man depends on the evidence of a witness).

26. The king, or the judge, or a Brâhmana learned in the Sâstras (shall examine the witnesses).

27. (The litigant) shall humbly go to seek the judge.

[23. Manu VIII, 119-123; Yâgsavalkya II, 81. 'Yâpyah (literally "must be turned out") means "must be reprimanded" in the presence of the whole audience, let anybody have intercourse with him.'--Haradatta.

24-25. Manu VIII, 104-105; Yâgsavalkya II, 83.

26. Manu VIII, 8-9, 79; Yâgsavalkya II, 1, 3, 73.

27. Manu VIII, 43. The meaning of the Sûtra is that the judge shall not promote litigation, and incite people to institute suits. If litigants do not humbly appear before him, he is not to send for them.]

28. If (the defendant) is unable to answer (the plaint) at once, (the judge) may wait for a year.

29. But (in an action) concerning kine, draught oxen, women, or the procreation (of offspring), the defendant (shall answer) immediately,

30. Likewise in a case that will suffer by delay.

31. To speak the truth before the judge is more important than all (other) duties.
28. See also Nârada I, 38, 41.

29. Yâgñavalkya II, 12. Haradatta explains praganana, 'toe procreation (of offspring),' to
mean 'marriage.'

Gautama Chapter XIV.

1. Twe Sapindas recome impu1e by the death (of a relatve) during ten (days and)
nights, except thos( who offici.telas priests, who have performed the Dikshanîyeshti
(or initiatory ceie ony of a krauta sacrifice), and those who are students.

2. (The impurity) of a KsPatriya lasts for eleven l .ys and) nights,

3. (That) of a Vaisya twelve (days and) nights,

4. (Or)PkaccordiFg to some, half a month,

5. (And that) of a Sîdra a whole month.

6. Plf during la peraod of impurity) another (death) happens, the (relatives) shall be
purepafter (the lapse of) the remainder of that (first period).

[XIV. 1. Manu V, 59, 8âa 93; Yâgñ1valkya III, 18, 28; see also Âpastamba I, 5, 16, 18. Regarding
the meaning of the term Sapinda, see below, Satra 13. This Sûtra ref bs, of course, to
Brâhmanas only.


6. Manu V, 79.]

7. (But) if one night (only of the period of impurity) remains (and another death
happens, they shall become pure) after (the lapse of) two Pdays and nights).

8. (If the second death happens) on the morning (after the completion of the period of
impurPty, they shall be purified) after three (days and nights).

9. (The relatives) of those who are slain for the sake of cows and Brâhmanas (become
pure) immediately after the burial,

10. And (those of men destroyed) by the anger of the king,

11. (Further, those of men killed) in battle,

12. Likewise (taose) of men who voluntarily (die) by starving themselves to death, by
weapons, fire, poison, or water, by hacing themselves, or by jumping (from a
precipice).
13. Sapinda-relationship ceases with the fifth or the seventh (ancestor).

14. (The rules regarding impurity caused by the death of a relative apply) to the birth (of a child) also.

15. (In that case the impurity falls) on the parents, or on, the mother (alone).

16. (The impurity) for a miscarriage (lasts for a number of days and) nights equal to (the number of) months from conception, or three days.

17. And if he hears (of the death of a Sapinda) after (the lapse of) ten (days and nights, the impurity lasts for) one night together with the preceding and following days, likewise when a relative who is not a Sapinda, a relative by marriage, or a fellow-student (has died).

20. For a man who studies the same recension of the Veda (the impurity lasts) one day,

21. For a man who studies the same recension of the Veda (the impurity lasts) one day,
given above includes, therefore, those persons who, according to the terminology of Manu and Yâgsavalkya, are called Bhinnagotrasapindas, Bândhavas, or Bandhus (see Colebrooke, Mitâsharâ 11, 53; 11, 6). Gautama's terminology agrees in this respect with that of Ápasoamba, see note on II, 5, 11, 16.

21. Haradatta explains satrahmakârinMby suhrit, 'a friend.' But the term which elsewhere means 'a fellow-student' cannot have that sense in our SMtra, as the fellowstudent (sahâdhyâyin) has been mentioned already. The translation given above is supported by the manner in which it is used in the ancient landgrants, where expressions like bahvrikasabrahmakârin are of common occurrence.

22. Likewise eor a Srotriya who dwells in the same house.

2. On touching (i.e. on carrying out) a corpse from IS interested motives he impurities laws for ten days.

24. (The duration of the impurity) of a Vaisya and of a SÎdra (in the same case) has been declared (by Sûtras 3-5).

25. Or (it shall last for these two) as many nights as there are seasons (in the year);

26. And (the same rule may be made applicable) to the two higher (castes).

27. Or (the impurity lasts) three days.

28. And if the teacher, his son or wife, a person for whom (a Br.hmlna) sacrifices or a pupil (has been carried out, the duration of the impurity is) the same.

[22. Manu V, 81.

23. 'The word upasparsana (literally touching) does not denote here simple touching. For below, Sûtra 30, bathing with the clothes on, will be prescribed for that, What does upasparsana then mean? It means carrying out a corpse. For that an impurity lasting ten days falls on the performer, provided that the carrying out be done for an object, i.e. with the intention of gaining a fee or the like, not for the sake of doing one's duty. The word impurity is here repeated in order to indicate that the impurity, here intended, differs from that described above. Hence the rules given below, Sûtra 37, which prescribe sleeping and sitting on the ground and so forth, do not apply. (The word impurity) indicates (here) merely that (the performer of the act) must not be touched, and has no right (to perform sacred ceremonies).--Haradatta.

25. Haradatta states that Gautama does not simply say 'six days,' because five seasons only are to be reckoned in the case of a Vaisya, and six in the case of a SÎdra.

28. Haradatta asserts that mriteshu, 'have died,'must be understood. But as both the preceding and the following Sûtras, refer to the carrying out of corpses, it is impossible to agree with him. It seems to me that Gautama's rule means, that, if a man has carried out the corpse of a teacher, &c., he becomes impure for ten, eleven, or twelve days, or for three days only. See also ranu V, 91, 103; Yâgsavalkya III, 15.]
29. And if a man of lower caste carries out (the corpse of) one of higher caste, or a man of higher caste (carries out the body of) one of lower caste, the duration of the impurity in the cases is determined by (the caste of) the dead man.

30. On touching an outcast, a Kandala, a woman impure on account of her confinement, a woman in her courses, or a corpse, and on touching persons who have touched them, he shall purify himself by bathing dressed in his clothes,

31. Likewise if he has followed a corpse (yash was being carried out),

32. And (if he has come into contact) with a dog.

33. Some declare, that (the limb) which (a dog) may touch (must be washed).

34. The Sapindas shall offer (libations of) water for (a deceased relative) whose Kaulakarman (or thnsure) has been performed,

35. As well as for the wives and daughters of such (a person).

36. Some declare, that it must be one in the case of married female relatives (also).

37. (During the period of impurity) all the owners shall sleep and sit on the ground and remain chaste.

38. They shall not clean (themselves);

39. Nor shall they eat meat until (the funeral oblation) has been offered.

40. On the first, third, fifth, seventh, and ninth (days after the death) water (mixed with sesamum) must be offered.

41. And the garments (worn during that ceremony) must be changed,

42. But on the last (day they must be given) to men of the lowest castes.

43. The parents (shall offer water for a son who dies) after he has teethed.

44. If infants, relatives) who live in a distant country, those who have renounced domestic life, and those who are not Sapindas, (die), the purification is instantaneous.

45. Kings (remain always pure), lest their business be impeded,
46. And a Brāhmana, lest his daslshstudty of the Veda be interrupted.

[37. Manu V, 73; Yāgṣvalkya III, 16.
39. Manu V, 73. 43. Manu V, 70.
44. Yāgṣvalkya III, 23, Haradatta remarks that the rule refers to those Sapindas residing in foreign countries only, of whose death one may hear a year after their decease, and to Memoter relations of whose death one hears after the lapse of Men days; see Manu V, 75-76.
45. Manu V, 93-94; Yāgṣvalkya III, 27. Haradatta add: that the plural 'kings' is used Mn order to include all ru3ers and governors, and such persons as the kingishes to be purt.
46. Yāgṣvalkya III, 28.]

Gautama Chapter XV.

1. Now (follow the rules regarding) funeral oblltions (Srāddha).
2. He shall offer (them) to the Manes on the day of the new moon,
3. Or in the dark half (of the month) after the fourth (lunar day),
4. Or on any day (of the dark half) according to (the results he may) desire;
5. Or if (particularly appropriate) materials or (particularly holy) Brāhmanas are at hand, or (the sacrificer is) near a (particularly sacred) place, no restriction as to time (need be observed):
6. Let him select as good food as he can akord, and have it prepared as well as possible.
7. He shall feed an uneven number (of Brāhmanas), at least nine,
8. Or as many as he is able (to entertain).
9. (Let him feed such as are) Srotriyas and

[XV. 1. 'The word "now" indicates that a new topic begins.'--Haradatta. The rules now following refer in the first instance to the Pārvana or monthly orâddha, but most of them serve also as general rules for all the numerous varieties of funeral sacrifices.
2. Manu III, 122; Yāgṣvalk0a I, 217.
3. Āpastamba II, 7, 16, 6.
4. Āpastamba II, 7, 16, 6-2 2.
5. Some of the most famous among the places where the performance of a Srāddha is
particularly efficacious and meritorious are Gayâ in Bihâr, Pushkara or Pokhar near Agmîr, the Kurukshetra near Dehli, Nâsika on the Godâvarî. Pilgrims or persons passing through such places may aid must perform a Srâddha on any day of the month.

8. See also below, Sûtra 21.

9. Âpastamba II, 7, 17, 4. Haradatta explains vâk, 'eloquence,' by 'ability to speak Sanskrit,' rîpa, 'beauty,' by 'the proper number of limbs,' and vayahsampanna, 'of (suitable) age,' by 'not too young.'

endowed with eloquence and beauty, of a (suitable) age, and of a virtuous disposition.

10. It is preferable to give (food at a Srâddha) to young (men in the prime of life).

11. Some (declare, that the age of the guests shall be) proportionate to (that of) the Manes.

12. And he shall not try to contract a friendship by an (invitation to a Srâddha).

13. On failure of sons (the deceased person's) Sapindas, the Swpindas of his mother, or his pupils shall offer (the funeral oblations).

14. On failure of these an officiating priest or the teacher.

15. The Manes are satisfied for a month by gifts of sesamum, Mâsha-beans, rice, barley, and water,

For (three) years by fish and the flesh of common deer, spotted deer, hares, turtles, boars, and sheep,

For twelve years by cow's milk and messes made of milk,

For a very long time by the flesh of (the crane called) Vârdhrînasa, by Ocyrnurn sanctum (sacred Basil), and by the flesh of goats, (especially) of a red (he-goat), and of a rhinoceros, (if these dishes are) mixed with honey.

16. Let him not feed a thief, a eunuch, an outcast, an atheist, a person who lives like an atheist,

[11. I.e. in honour of the father a young man is to be invited, in honour of the grandfather an old man, and in honour of the great-grandfather a very old man.

12. Âpastamba II. 7, 17, 4; Manu III, 140.
15. Âpastamba II, 7, 16, 23-11, 7, 17, 3; 11, 8, 18, 13.
16. Âpastamba II, 7, 17, 21. 'A destroyer of the sacred fire (vîrahan), i.e. one who extinguishes intentionally the (domestic) fire out of hatred against his wife, and for the like reasons.'--Haradatta. He also remarks that some read agredidhishu instead of agredidhishî, and he
proposes to explain the former, on the authority of Vyâghra and of the Naighantukas, as 'a Brâhmana whose wife has been wedded before to another man.'

the destroyer of the sacred fire; (the husband of) a younger sister married before the elder, the husband of an elder sister whose youngest sister was married first, a person who sacrifices for women or for a multitude of men, a man who tends goats, who has given up the fire-worship, who drinks spirituous liquor, whose conduct is blamable, who is a false witness, who lives as a door-keeper;

17. Who lives with another man's wife, and the (husband) who allows that (must not be insited);

18. (Nor shall he feed) a man who eats the food of a person born from adulterous intercourse, a seller of Soma, an incendiary, a poisoner, a man who has broken the vow of chastity, Who is the servant of a guild, who has intercourse with females who must not be touched, who delights in doing hurt, a younger brother married before the elder brother, an elder brother married after his younger brother, an elder brother whose

17. My MSS. make two Sûtras out of Professor Stenzler's one, and read upapatih yasya ka sah. The sense remains the same, but the latter version of the text, I think, the correct one.

18. Haradatta. says that kundâsin may also mean 'he who eats out of a vessel called kunda,' as the people have in some countries the habit of preparing their food and afterwards eating out of the kunda. Haradatta explains tyaktâtman, 'one who desairs of himself,' by 'one who has made an attempt on his own life, and has tried to hang himself, and the like.' He remarks that some explain durvâla, 'a bald man,' by nirveshtitasepha. He who neglects the recitation of the sacred texts, i.e. of those texts which, like the Gâyatrî, ought to be recited.

junior has kindled the sacred fire first, a younger brother who has done that, a person who despairs of himself, a bald man, who has deformed nails, or black teeth, who suffers from white leprosy, the son of a twice-married woman, a gambler a man who neglects the recitation (of the sacred texts), a servant of the king, any one who uses false weights and Seasures, whose only wife is a Sûdra female, who neglects the daily study, who suffers from spotted leprosy, a usurer, a person who lives by trade or handicrafts, by the use of the bow, by playing musical instruments, or, by beating time, by dancing, and by singing;

19. Nor, (sons) who have enforced a division of the family estate against the wish of their father.

20. Some (allow) pupils and kinsmen (to be invited).

21. Let him feed upwards of three (or) one (guss) of (par)So lar! c excellent qualities.

22. If he enters the bed of a Sûdra female immediately after partaking of a funeral repas he ancestors will lie for a month in her ordure.
23. Therefore he shall remain chaste on that day.

[19. Below, AXVIII, 2, itywill be prescribed t-at the division of family estate may tCke aWaAe during the lifetime of the father with his consent. From this Sūtra it would appear that sons could enforce a division of the ancestral state against his wilx, as Yāgñvalkya also allows (see Colebrooke, Mitāksharā I, 6, 5-11), and that s practice, though legal, was held to be contra bonos mores.

20. Āpastamba II, 7, 1, 5-6.

21. According to Haradatta, this Sūtra is intended as a modification of Sūtra 8.

22. Manu III, 250. 23. Manu III, 188.]

24. If (a funeralcoffering) is looked at by dogs, Khandālas, or outcasts, it is blemished.

25. Therefore he shall offer it in an enclosed (place),

26. Or he shall scatter grains of sesamum over it,

27. Or a man who sanctifies the company shall remove the blemish.

28. Persons who sanctify the company are, any one who knows the six Angas, who sings the Gyeshtha-sāmans, who knows the three texts regarding the Nākiketa-fire, who knows the text which contains thrice the word Madk-, who knows the text which thrice contains the word Suparna, who keeps five fires, a Snātaka, any one who knows the Mantras and Brāhmaṇas, who knows the sacred law, and in whose family the study and teaching of the Veda are hereditary.

29. (The same rule applies) to sacrifices offered to gods and men.

30. Some (forbid the invitation of) bald men and the rest to i funeral repast only.


28. Āpastamba II, 7,-17, 22.


Gautama Chapter XVI.

1. The annual (term for studying the Veda) begins on the full moon of the month Srāvana (July-August); or let him perform the Upākarman on

[XVI. 1. Āpastamba I, 3, 9, 1. The Upākarman is the ceremony which is annually performed at the begm3n3eg3of the course of study, and it is obligatory on householders also; see Āpastamba II, 2, 5, 1. Khandāmsi, 'the Vedic texts,' i.e. tye Mantras and Brāhmaṇas. The Angas may be studied out of term; see Āpastamba I, 3, 9, 3 note.]
(the full moon of) Bhādrapada (August-September) and study the Vedic texts,

2. During four months and a half, or during five months, or as long as the sun moves towards the South.

3. Let him remain chaste, let him not shave, nor eat flesh (during that period);

4. Or (this) restrictive rule may be observed during two months.

5. He shall not recite the Veda, if the wind whirls up the dust in the daytime,

6. Nor if it is audible at night,

7. Nor if the sound of a Vâna, of a large or a small drum, the noise of a chariot, and the wail of a person in pain (are heard),

8. Nor if the barking of many dogs and jackals, or the braying of many donkeys (is heard),

9. Nor if (the sky appears flaming) red, a rainbow (is seen), or hoar-frost (lies on the ground),

10. Nor if clouds rise out of season.

11. (Let him not study) when he feels the necessity to void urine or excrements,

12. Nor at midnight, is the twilight, and (while standing) in the water,

13. Nor while rain falls.


3. This Sûtra and the following one refer to a teacher or to a householder who again goes through the Veda; see Āpastamba, II, 2, 55 15, 16.

5-6. Āpastamba I, 3, 11, 15, 17; Manu IV, 109.

7-8. Āpastamba I, 3, 10, 19. A Vâna is stated to be a kind of lute, or harp, with a hundred strings.


13. Manu IV, 103.]

14. Some (declare, that the recitation of the Veda must be interrupted only) when (the rain) is dripping from the edge of the roof.
15. (Nor shall he study) when the teachers (of the gods and Âsuras, i.e. the planets Jupiter and Venus) are surrounded by a halo,

16. Nor (when this happens) to the two (great) lights (the sun and the moon),

17. (Nor) while he is in fear, riding in a carriage or on beasts of burden, or lying down, nor while his feet are raised,

18. (Nor) in a burial-ground, at the extremity of a village, on a high-road, nor during impurity,

19. Nor while a foul smell (is perceptible), while a corpse or a Kandâla (is) in (the village), nor in the neighbourhood of a Ślôdra,

20. Nor while (he suffers from) sour eructations.

21. The Rig-veda and the Yagur-veda (shall not be studied) while the sound of the Sâmans (is heard).

22. The fall of a thunderbolt, an earthquake, an eclipse, and (the fall of) meteors (are reasons for discontinuing the reading of the Veda) until the same time (next day),

23. Likewise when it thunders and rains and

[15. 'Another (commentator says): "Pariveshana, being surrounded by a halo, means bringing food" . . . (The Śûtra means, therefore), He shall not study while his teacher eats.'- Haradatta.
17. Âpastamba I, 3, 9, 27; I, 3, 11, 12; Manu IV, 112: Yâgñavalkya I, 150.
18. Âpastamba I, 3, 9, 4, 6; I, 3, 10, 2xH4  I, 3, 11, 9.
19. Âpastamba ,, 3, 10, 24; I, 3, 9, 6, 14-15.
20. Âpastamba I, 3, 10, 25.
21. Âpastamba I, 3, 10, 19.
22. Âpastamba I, 3, 11, 30.
23. Âpastamba I, 3, 11, 29; Manu IV, 29.]

when lightning (flashes out of season) after the fires have become visible (in the twilighty.

24. (If these phenomena appear) during the (rainy) season, (the reading must be interrupted) for a day (or a night),

25. And if lightning (is observed) during the night, (the recitation of the Veda shall be interrupted) until the third watch.
26. If (lightning) flashes during the third part of the day or later (the Veda must not be read) during the entire (following night).

27. (According to the opinion) of some, a fiery meteor (has the same effect) as lightning.

8. Likewise thunder (which is heard) during the last part of the day,

29. (Or) also in the twilight.

24. Âpastamba I, 3, 9, 22. The above translation follows the reading of my CMSS., which differ very much from Professor Stenzier's edition. According to them the commentary on the latter part of Sûtra 23 and on Sûtra 24 runs as follows: . . . pratyekam álâlikâ anadhyâyahetavah | apartâv idam | ritâv âha ||

AHA RITAU || 24 ||

Varshartâv ete yadi bhaveyuh sandhyây ma3aharptram anâdhyâyah | prâtasket | sâyam tu rátrâv anadhyâya ityarthasiddhatvâd anuktam || . . . 'are each reasons for discontinuing the recitation until the same time next day. This (rule) refers to other times than the rainy season. He now declares (the rule) for the rainy season:

24. "During the (rainy) season for a day."

'If these (phenomena) happen in the twilight during the rainy season, the interruption of the study lasts for that day only, provided (they happen) in the morning. But if they happen in the evening, study is forbidden during the night. As this is clear from the context, it has not been declared specially.'--Haradatta. I suspect that Professor Stenzler's reading apartau is a correction, made by an ingenious Pandit, of an old varia lectio 'ahartau' for aha ritau, which is found in one of my MSS. (C) also.

25. Âpastamba I, 3, 9, 21.]

30. (If thunder is heard) before midnight, (the study of the Veda must be interrupted) during the whole night.

h1. (If it is heard) during the (early part of the) day, (the interruption must continue) as long as the sun shines,

32. Likewise if the king of the country has dieh.

33. If one (pupil) has gone on a journey (and) another (stays) with (the teacher, the study of the Veda shall be interrupted until the absentee returns).

34. When an attack (is made on the village), or a fire breaks out), when one Veda has been completed, after (an attack of) vomiting, when he has partaken of a funeral repast or of a dinner on the occasion of a sacrifice offered to men, (the study of the Veda shall be) wnterrupted for a day and a night,

35. Likewise on the 9th day of the new moon.
36. (On the latter occasion it may also be interrupted) for two days.

37. (The Veda shall not be studied for a day and a night) on the full moon days of the months Kārttika, Phālguna, and Âshādha.

[30. Âpastamba I, 3, 9, 23.

33. Âpastamba I, 3, 11, 11. Haradatta adds that others enjoin a stoppage of the Veda-study from the hour of the departure until the same hour on the following day, while another commentator gives the following explanation: 'All, indeed, the teacher and the rest, shall, on that day, not even recite the Veda in order to remember it.'

40. (On the occasion of) the annual (Upākarman and Utsarga the reading shall be interrupted) on the day (of the ceremony) and those preceding and following it.

41. All (teachers declare, that the reading shall be interrupted for three days) when rain, thunder, and lightning (are observed) simultaneously,

42. When the rain is very heavy, (the reading shall be interrupted as long as it lasts).

43. On a festive day (the reading shall be stopped) after the (morning) meal,

44. And he who has begun to study (after the Upākarman shall not read) at night for four Muhūrtas.

45. Some (declare, that the recitation of the Veda is) always (forbidden) in a town.

46. While he is impure (he shall) not even (recite the Veda) mentally.

[38. Âpastamba I, 3, 10, 2. Regarding the meaning of the word Ashtakā, see above, VIII, 18 note.

40. Âpastamba I, 3, 10, 2.

41. Âpastamba I, 3, 11, 27.

42. Âpastamba I, 3, 11, 28.

43. Haradatta explains 'a festive day' to mean the day of the initiation and the like, but see
44. Haradatta explains this Sûtra as equivalent to Âpastamba I, 3, 9, 1. He adds that another commentator reads prâdh ṭasya ka as a separate Sûtra, interpreting it to mean, 'And a person who has performed the Upâkarman (shastra study after dinner),’ and refers the words 'at night for four Muhûrtas' to the prohibition to read on the evening of the thirteenth day of the dark half of the month.

45. Manu IV, 116.

46. Âpastamba I, 3, 11, 25.

47. (The study) of those who offer a funeral sacrifice (must be interrupted) until the same time next day,

48. Even if uncooked grain is offered at the funeral sacrifice.

49. And (those rules regarding the stoppage of the reading must be observed), which they teach in the several schools.

Gautama Chapter XVII.

1. A Orâhmana may eat the food given by twice-born men, who are praised for (the faithful performance of their) duties,

2. And he may accept (other gifts from them).

3. Fire-wood, wpter, grass, roots, fruits, honey, (a promise of) safety, food brought unsolicited, a couch, a seat, shelter, a carriage, milk, sour milk, (roasted) grain, small fish, Dilh.t, a garland, venison, and vegetables, (spontaneously offered by a man) of any (caste) must not be refused,

4. Nor anything else that may be required for providing for (the worship of) the Manes and gods, for Gurus and dependents.

5. If the means for sustaining life cannot (be procured) otherwise, (they may be accepted) from a Sûdra.

6. A herdsman, a husbandman, an acquaintance

[XVII. 1. Âpastamba, I, 6, 18, 13.

3. Âpastamba I, 6, 18, 1; I, 6, 19, 13; Manu IV, 247-250.

4. Manu IV, 251. Gurus, i.e. parents and other venerable persons.
5. Âpastamba I, 18, 14.

6. Manu IV, 253; Yâgñavalkya I, 166.]
of the family, a barber, and a servant are persons whose food may be eaten,

7. And a trader, who is not (at the same time) an artisan.

8. (A householder) shall not eat every day (the food of strangers).

9. Food into which a hair or an insect has fallen (must not be eaten),

10. (Nor) what has been touched by a woman during her courses, by a black bird, or with the foot,

11. (Nor) what has been looked at by the murderer of a learned Brâhmana,

12. (Nor) what has been smelt at by a cow,

13. (Nor) what is naturally bad,

14. Nor (food) that (has turned) sour by itself, excepting sour milk,

15. (Nor) what has been cooked twice,

16. (Nor) what (has become) stale (by being

[7. E.g. a man who sells pots, but does not make them.

8. Manu III, 104; Yâgñvalkya I, 112.


10. Âpastamba I, 5, 16, 27, 30. Haradatta explains 'a black bird' by 'a crow,' and no doubt the crow, as the Kândala among birds, is intended in the first instance.

11. Manu IV, 208; Yâgñvalkya I, 167.

12. Manu IV, 209; Yâgñvalkya I, 168.

13. 'What has been given in a contemptuous manner by the host, or what is not pleasing to the eater, that is called bhâvadushta, "naturally bad."'--Haradatta. The second seems to be the right explanation, as food falling under the first is mentioned below, Sûtra 21.


15. Haradatta states that this rule does not refer to dishes the preparation of which requires a double cooking, but to those which ordinarily are cooked once only.

16. Âpastamba I, 5, 17, 17. Haradatta says that food prepared for the morning meal and kept until supper is also called parvushita, 'stale.']

kept)E except vegetables, food that requires mastication, fatty and oily substances,
meat and honey.

17. (Food given) by a son who has been cast off (by his parents), by a doman of bad character, an Abhisasta, a hermaphrodite, a police-officer, a carpenter, a miser, a jailer, a surgeon, one who hunts without using the bow, a man who eats the leavings (of others), by a multitude (of men), and by an enemy (must not be eaten),

18. Nor what is given by such men who defile the company at a funeral dinner, as have been enumerated before bald men;

19. (A dinner) which is prepared for no (holy) purpose or where (the guests) sip water or rise against the rule,

20. Or where (one's) equals are honoured in a different manner, and persons who are not (one's)

[17. For this and the following Sūtras, see Āpastamba I, 6, 18, 16-1, 6Mr19, 1; Manu IM, 2r5-M17; Yāgñavalkya I, 161-165. An Abhisasta is a person who is wrongly or falsely accused of a heinous crime, see Āpastamba I, 91 24, 6-9. Haradatta adduces the explanation 'hermaphrodite' for anapadesya as the opinion of others. He himself thinks that it means 'a person not worthy to be described or named.' One who hunts without using the bow' is a poacher who snares animals. Snaring animals is a favourite occupation of the non-Aryan tribes, such as Vāghris, Bhils, and Kolis.

18. See above, XV, 15-18, where 'bald men' occupy the eleventh place in Śūtra 18.

19. Āpastamba I, 5, 17, 3; Manu IV, 212. That is called 'food (prepared) for no (sacred) purpose which a man cooks only for himself, not for guests and the rest, see Āpastamba II, 4, 8, 4; Manu V, 7.

20. Āpastamba I, 5, 17, 2.]

equals are honoured in the same manner (as oneself, must not be eaten),

21. Nor (food that is given) in a disrespectful manner.

22. And the milk which a cow gives during the first ten days after calving (must not be drunk),

23. Nor (that) of goats and buffalo-cows (under the same conditions).

24. (The milk of sheep, camels, and of one-hoofed animals must not be drunk under any circumstances,

25. Nor (that) of animals from whose udders the milk flows spontaneously, of those that bring forth twins, and those giving milk when big with young,

26. Nor the milk of a cow whose calf is dead or separated from her.

27. Five-toed animals (must) not (be eaten) except the hedgehog, the hare, the
porcupine, the iguana, the rhinoceros, and the tortoise,

28. Nor animals which have a double row of teeth, those which are covered with an excessive quantity of hair, those which have no hair, one-hoofed animals, sparrows, the (heron called) Plava, Brahmanî ducks, and swans,

22-23. Âpastamba I, 5, 17, 24
24. Âpastamba I, 5, 17, 23. 25. Âpastamba, I, 5, 17, 23
26. Manu V, 8; Yâgñvalkya I, 170.
27. Âpastamba. I, 5, 17, 37.
28. Âpastamba I, 5, 17, 29, 33, 35. Haradatta gives as an example of 'animals covered with an excessive quantity of hair' the baksor Bos grunniens, and of 'those that have no hair' snakes and the like.]
29. (Nor) crows, herons, vultures, and falcons, (birds) born in the winter, (birds) with red feet and beaks, tame cocks and pigs,

30. (Nor) milk-cows and draught-oxen,

31. Nor the flesh of animals whose milk-teeth have not fallen out, which are diseased, nor the meat of those (which have been killed) for no (sacred) purpose,

32. Nor young sprouts, mushrooms, garlic, and substances exuding from trees,

33. Nor red (juices) which issue from incisions.

34. Woodpeckers, egrets, ibis, parrots, cormorants, peewits, and flying foxes, as well as birds flying at night, (ought not to be eaten) without being web-footed may be eaten,

35. Birds that feed striking with their beaks, or scratching with their feet, and are not web-footed may be eaten,

36. And fishes that are not misshapen,

[29. Âpastamba I, 5, 17, 29, 32, 34, 35; Yâgñvalkya I, 173.
31. Aitareya-brâhmana VII, 14. For the explanation of vrithâ-mâmsa, 'the flesh (of animals killed) for no (sacred) purpose,' Haradatta refers back to Sûtra 19, but see also the Peterburg Dict. s. v. vrithâ.
32. Âpastamba I, 5, 17, 26, 29; Manu V, 5, 6, 19.
34. Manu V, 12; Yâgñvalkya I, 173. Ihradatta explains mândhâla by vâgvada, which see to be the same as the bird vâgguda, (Manu XII, 64). Mândhâla is not found in our dictionaries,
but it apparently is a vicario,s form for mânthâla, which oicurs in the Vâgasaneyi-samhitâ and is said to be the name of a kind of mouse or rat. It seems to me that the large herbivorous bat, usually called the flying fox (in Gujarâtî vâgud op vâgul) is really meant, which, by an inaccurate observer, might be described both as a bird and as a kind of rat. See also Vasishtha XIV, 48.

35. ĀpastambaAI, 5, 11, 32-33.
36. Āpastamba I, 5, 17, 38-39.]
37. And (animals) that must be slain for (the fulfilment of) the sacred law.
38. Let him eat (the flesh of animals) killed by beasts of prey, after having washed it, if no blemish is visible, and if it is declared to be fit for use by the word (of a Brâhmana).

[37. I.e. animals offered at Srâddhas and SrMuta-sacrifices, though under other circumstances forbidden, may be eaten both by the priests and other Brâhmanas.
38. Haradatta takes vyâla, 'beasts of prey,' to mean sporting dogs, which no doubt are also intended.]

**Gautama Chapter XVIII.**

1. A wife is not independent with respect to (the fulfilment of) the sacred law.
2. Let her not violate her duty towards her husband.
3. Let her restrain her tongue, eyes, and (organs of) action.
4. A woman whose husband is dead and who desires offspring (may bear a son) to her brother-in-law.

[XVIII. 1. Manu V, 155. This Sûtra refers in the first instance to the inability of wives to offer on their own account Srauta or Grihya-sacrifices, or to perform vows and religious ceremonies prescribed in the Purânas, without the permission of their husbands. As the word strî means both wife and woman, its ulterior meaning is, that women in general are never independent; see Manu V, 148; IX, 3; Yâgñavalkya I, 85.
2. Āpastamba II, 10, 27, 6; Manu IX, 102.
3. Manu V, 166; Yâgñavalkya I, 87.
4. Āpastamba II, 10, 27, 2-3; Manu IX, 59-60; Yâgñvalkaa I, 68. Apati, 'soe whose husband is dead,' means literally, 'she who has no husband.' But as the case of a woman whose husband has gone abroad, is discussed below, it follows that the former translation alone is admissible. It must, of course, be understood that the widow has no children.]
5. Let her obtain the permission of her Gurus, and let her have intercourse during the proper season only.
6. (On failure of a brother-in-law she may obtain offspring) by (cohabiting with) as Sapinda, a Sagotra, a Samânapravara, or one who belongs to the same caste.

7. Some (declare, that she shall cohabit) with nobody but a brother-in-law.

8. (She shall) not (bear) more than two (sons).

9. The child belongs to him who begat it,

10. Except if an agreement (to the contrary has been made).

11. (And the child begotten at) a living husband's (request) on his wife (belongs to the husband).

12. (But if it was begotten) by a stranger (it belongs) to the latter,

13. Or to both (the natural father and the husband of the mother).

14. But being reared by the husband, (it belongs to him.)

[5. The Gurus are, here the husband's relatives, under whose protection the widow lives.

6. Regarding the term Sapinda, see above, XIV, 13; a Sagotra is a relative bearing the same family name (laukika gotra) removed seven to thirteen degrees, or still further. A Samânapravara is one who is descended from the same Rishi (vaidika gotra).

8. Colebrooke V, Digest 265. Haradatta explains atidvīṭīya, 'not more than two (sons),' to mean 'not more than one son' (prathamam apatyam atīta dvīṭīyam na ganaited iti). But see Manu IX, 61.

9. Āpastamba II, 6, 13, 6-7.

10. Manu IX, 52.

11. Manu IX, 145. Such a son is called Kshetraga, see below, XXVIII, 32.

12. Manu IX, 144.

13. Yāgñvalkya II, 127. Such a son is called dvipitṛi or dvyanushyāyana.]

15. (A wife must) wait for six years, if her husband has disappeared. If he is heard of, she shall go to him.

16. But if (the husband) has renounced domestic life, (his wife must refrain) from intercourse (with other men).

17. (The wife) of a Brāhmaṇa (who has gone to a foreign country) for the purpose of studying (must wait) twelve years.

18. And in like manner if an elder brother (has gone to a foreign country) his younger brother (must wait twelve years) before he takes a wife or kindles the domestic fire.
19. Some (declare, that he shall wait) six years.

20. A (marriageable) maiden (who is not given in marriage) shall allow three monthly periods to pass, and afterwards unite herself, of her own will, to a blameless man, giving up the ornaments received from her father or her family).

21. A girl should be given in marriage before (she attains the age of) puberty.

22. He who neglects it, commits sin.

[15. Manu IX, 76. 'When the husband has disappeared, i.e. has gone to a foreign country, his wife, though childless, shall wait for six years. After (the lapse of) that (period) she may, if she desires it, produce a child (by cohabiting with a Sapinda), after having been authorised thereto by her Gurus. If the husband is heard of, i.e. that he dwells in such and such a country, she shall go to him.'--Haradatta. Kshapana, 'waiting,' is ambiguous, and may also mean being continent or emaciating herself.

17. I.e. before she goes to live with a Sapinda, or tries to follow her husband, in case his residence is known.

20. Manu IX, 90-92; Yâgñavalkya I, 64.


22. Manu IX, 4; Yâgñavalkya I, 64. 'He who,' i.e. the father or guardian.]

23. Some (declare, that a girl shall be given in marriage) before she wears clothes.

24. In order to defray the expenses of a wedding, and when engaged in a rite (enjoined by) the sacred law, he may take money (by fraud or force) from a Sûdra,

25. Or from a man rich in small cattle, who neglects his religious duties, though he does not belong, to the Sûdra caste,

26. Or from the owner of a hundred cows, who does not kindle the sacred fire,

27. Or from the owner of a thousand cows, who does not drink Soma.

28. And when he has not eaten (at the time of six meals he may take) at the time of the seventh meal (as much as will sustain life), not (such a quantity as will serve) to make a hoard,

29. Even from men who do not neglect their duties.

30. If he is examined by the king (regarding his deed), he shall confess (it and his condition).

31. For if he possesses sacred learning and a good character, he must be maintained by the king.

[24. Manu XI, 11, 13. Haradatta explains dharmatantra, 'a rite prescribed by the sacred law,'
here, as well as Sûtra 32, by 'the means,' i.e. a sacrificial animal and the like required by one who is engaged in performing a sacred duty, i.e. a Pasubandha-sacrifice and the like.

28. Manu XI, 16; Yâgvalkya III, 43-
30. Manu XI, 7; Yâgavalkya III, 43-44.
31. Manu XI, 21-22. Haradatta adds that a Brâhmana who acts thus, must, of course, not be punished.
32. If the sacred law is violated and the (king) does not do (his duty), he commits sin.

[32. Haradatta refers this Mûtra to the case where 'a sacrificial animal or other requisites for a sacrifice are stolen from a Brâhmana. It seems, however, more probable that it refers to the duty of the king to prevent, by all means in his power, a violation of the sacred duty to perform Srauta- sacrifices, and that it is intended to prescribe that he is to assist a man who is engaged in them and too poor to finish them.]

Gautama Chapter XIX.

1. The law of castes and of orders has been declared.
2. Now, indeed, man (in) this (world) is polluted by a vile action, such as sacrificing for men unworthy to offer a sacrifice, eating forbidden wood, speaking what ought not to be spoken, neglecting what is prescribed, practising what is forbidden
3. They are in doubt if he shall perform a penance for such (a deed) or if he shall not do it.
4. (Some) declare, that he shall not do it.

[XIX. 1. Haradatta, thinks that the object of this Sûtra is to assert that in the following chapter the laws given above for castes and orders must be kept in mind. Thus penances like offering, a Punastoma are not intended for Sûdras, who have no business with Vedic rites, but other penances are. He also states that another commentator believes that the Sûtra is meant to indicate that the following rules refer not merely to those men who belong to castes and orders, but to the Pratilomas also, who have been declared to stand outside the pale of the sacred law. Haradatta's opinion appears to be preferable.

2. 'Ayam purushalh, "man (in) this (world)," indicates the universal soul which is dwelling in the body. Yâpya, "vile," i.e. despicable (kutsita).--Haradatta.
3. 'They, i.e. the theologians (brahmavâdinah).'-Haradatta.
5. Because the deed does not perish.
6. The most excellent (opinion is), that he shall perform (a penance).
7. For it is declared in the Veda, that he who has offered a Punastoma (may) again come to (partake of) the libations of Soma,

8. Likewise he who has offered a Vrâtyastoma.

9. (The Veda says) further: 'He who offers a horse-sacrifice, conquers all sin, he destroys the guilt of the murder of a Brâhmana;

10. Moreover: 'He shall make an Abhisasta perform an Agnishtut sacrifice.'

11. Reciting the Veda, austerity, a sacrifice, fasting, giving gifts are the means for expiating such a (blamable act).

12. The purificatory (texts are), the Upanishads, the Vedântas, the Samhitâ-text of all the Vedas, the (Anuvikas called) Madhu, the (hymn of) Aghamarshana.

[5. i.e. the guilt (adharma) contracted by the deed is not effaced before it has produced its result in the shape of punishment in hell and in other births, see also Manu XI, 45.

6. 'Apara, "most excellent," means that which nothing surpasses, i.e. the settled doctrine.'-- Haradatta.

7. The Punastoma is one of the Srauta-sacrifices belonging to the class called Ekâha. Regarding its efficacy, see also Lâtyâyana Srauta-Śîtra IX, 4, 5.

8. The Vrâtvastoma is another Ekâha-sacrifice. Regarding its efficacy, see Yâgñvalkya I, 38; Lâtyâyana Srautra-s3tra VIII 6, 29.


10. The Agnishtut is an Ekâha-sacrifice. Regarding its efficacy, see Manu XI, 75.

11. Manu XI, 46, 228; Âpastamba I, 9, 26, 12-I, 9, 27, 11.

12. 'Those parts of the Âranyakas which are not (Upanishads) are called Vedântas. In all the Vedas (khandas), i.e. in all Sâkhis (pravakana), the Samhitâ-text, not the Pada-text, nor the Krama-text. Another commentator says, "One Samihitâ is to be made with all the metres, i.e. the Gâyatrî and the rest, and to be recited according to the manner of the Prâtaranuvâka."-- Haradatta. According to the same author, the Madhus are found Taittîya Âranyaka X, 38, the hymn of Aghamarshana Rig-veda X, 190, the Rudras Taittiriya-samhitâ IV, 5, 1-11, and in the corresponding eleven chapters of all other Yagus-sâkhâs, the Purushasûkta Rig-veda X, 90, the Kîshmpndas Taittirîya Âranyaka X, 3-5, the Pâvamânîs Rig-veda IX, while by Atharvasiras the Upanishad, known by that name, is meant. As regards the Sâmans mentioned in the Śîtra it suffices to refer to Professor Benfey's Index, Ind. Stud. III, 199, and to Dr. Burnell's Index of the Ârsha-brâhmana.]
the Kûshmâandas, the Pâvamânîs, and the Sâvitrî.

13. To live on milk alone, to eat vegetables only, to eat fruits only, to eat barley-gruel prepared of a handful of grain, to eat gold, to eat clarified butter, and to drink Soma (are modes of living) which purify.

14. All mountains, all rivers, holy lakes, places of pilgrimage, the dwellings of Rishis, cow-pens, and temples of the gods (are) places (which destroy sin).

[13. According to Haradatta the word iti, which appears in the text at the end of the enumeration, is intended to include other similar kinds of food, as 'the five products of the cow.' Eating gold means eating small particles of gold which have been thrown into clarified butter and the like.

14. The word iti used in the text is, according to Haradatta, again to be taken in the sense of 'and so forth.' The translation of parishkanda, 'a temple,' not parishkandha, as Professor Sterizler reads, is based on Haradatta's explanation. Etymologically it seems to mean 'a place for circumambulation,' and to denote the platform on which the temples usually stand, and which is used for the Pradakshina ceremony.]

15. Continence, speaking the truth, bathing morning, noon, and evening, standing in wet clothes, sleeping on the ground, and fasting (are the various kinds of) austerity.

16. Gold, a cow, a dress, a horse, land, sesamum, clarified butter, and food are the gifts (which destroy sin).

17. A year, six months, four (months), three (months), two (months), one (month), twenty-four days, twelve days, six days, three days, a day and a night are the periods (for penances).

18. These (acts) may be optionally performed when no (particular penance) has been prescribed,

19. (Viz.) for great sins difficult (penances), and for trivial faults easy ones.

20. The Krikkhra and the Atikrikkhra, (as well as) the Kindrâyana, are penances for all (offences).

[15. The word iti in the text is explained as in the preceding Sûtras.

18. These (acts), i.e. the recitation of the Veda and so forth, which have been enumerated above, Satras 11-16.

20. Regarding these penances, see chapters XXVI and XXVII Haradatta again takes the word iti, which occurs in the text, to include other difficult penances.]

Gautama Chapter XX.
1. Let him cast off a father who assassinates a king, who sacrifices for Sûdras, who sacrifices for

[XX. 1u Haradatta remarks that the father is mentioned here, in order to indicate that other less venerable relatives must certainly also be abandoned. He also states that bhrûnahan, 'he who says a learned Brâhmana,' includes sinners who have committed other mortal sins (mahâpätaka), see XXI, 1.]

his own sake (accepting) money from Sûdras, who divulges the Veda (to persons not authorised to study it), who kills a learned Brâhana, who dwells with men of the lowest castes, or (cohabits) with a female of one of the lowest castes.

2. Having assembled the (sinner's) spiritual Gurus and the relatives by marriage, (the sons and other kinsmen) shall perform (for him) all the funeral rites, the first of which is the libation of water,

3. And (afterwards) they shall overturn his water-vessel (in the following manner):

4. A slave or a hired servant shall fetch an impure vessel from a dust-heap, fill it (with water taken) from the pot of a female slave and, his face turned towards the south upset it with his foot, pronouncing (the sinner's) name (and yayi1go: 'I deprive N. N. of water.'

5. All (the kinsmen) shall touch him (the slave) passing their sacrificial cords over the right shoulder and under the left arm, and untie the locks on their heads.

6. The spiritual Gurus and the relatives by marriage shall look on.

7. Having bathed, they (all shall) enter the village.

8. He who afterwards unintentionally speaks to

[2. Manu XI, 183-185; Yâgñavalkya III, 295. The spiritual Gurus, i.e. the teacher who initiated him (ikirya) and those who instructed him in the Veda (upâdhyâya).

8. Manu XI, 185.]

the (outcast sinner) shall stand. during one night, reciting the Sâvitri.

9. If (he intentionally) (converses with the outcast), he must perform the same penance) for three nights.

[8. Manu XI, 185.]

But if an (outcast sinner) is purified by (performing) a penance, (his kinsmen) shall, after he has become pure, fill a golden vessel (with water) from any holy lake or a river, and make him bathe in water (taken) from that vessel.

11. Then they shall give him that vessel and he, after taking it, shall mutter (the following Mantras): 'Cleansed is the sky, cleansed is the earth, cleansed and auspicious is the middle sphere; I here take that which is brilliant.'
12. Let him offer clarified butter, (reciting) these bagus formulas, the Pâvamânis, the Taratsamandis, and the Kûshmândas.

13. Let him present gold or a cow to a Brâhmana,

14. And to his teacher.

15. But he, whose penance lasts for his (whole) lifetime, will be purified after death.

16. Let (his kinsmen) perform for him all the funeral rites, the first of which is the libation of water.

17. This same (ceremony of bathing in) water


11. As appears from Gobhila Grihya-śūtra III, 4, 16, the noun to be understood is apâm aṣgalih, 'a handful of water.'

15. Haradatta refers here to Taittirīyabrâhmana I, 4, 8. The Taratsamandis are found Rig veda IX, 58.

17. "Water (consecrated) for the sake of purification" means water consecrated by the formulas, "Cleansel is the earth," &c.'--Haradatta.]

consecrated for the sake of purification (must be performed) in the case of all minor offences (upapātakas).

Gautama Chapter XXI.

1. The murderer of a Brâhmana, he who drinks spirituous liquor, the violator of a Guru's bed, he who has connection with the female relatives of his mother and of his father (within six degrees) or with sisters and their female offspring, he who steals (the gold of a Brâhmana), an atheist, he who constantly repeats blamable acts, he who does not cast off persons guilty of a crime causing loss of caste, and he who forsakes blameless (relatives), become outcasts,

2. Likewise those who instigate others to acts causing loss of caste,

3. And he who for a (whole) year associates with outcasts.

4. To be an outcast means to be deprived of the right to follow the lawful occupations of twice-born men,

5. And to be deprived after death of the rewards of meritorious deeds.

[XXI. 1. Âpastamba I, 7, 21, 7-9, 11; I, 9, 24, 6-9; Manu XI, 35; Yâgñavalkya III, 2, 7. Guru, i.e. a father or spiritual teacher. The term yonisambandha, 'sisters and their female offspring,'
seems to be used here in a sense different from that which it has III, 3; XIV, 20; and XIX, s0. It may possibly include also daughters-in-law.

2. Āpastamba II, 11, 29, 1.


6. Some call (this condition) hell.

7B Manu (declares, that) the first three (crimes, named above) cannot be expiated.

8. Some (declare, that a man) does not become an outcast (by having connection) with female (relatives), except (when he violates) a Guru's bed.

9. A woman becomes an outcast by procuring abortion, by connection with a (man of) lower (caste) and (the like heinous crimes).

10. Giving false evidence, calumnies which will reach (the ears of) the king, an untrue accusation brought against a Guru (are acts) equal to mortal sins (mahāpāṭaka).

11. (The guilt of a) minor offence (upapāṭaka) rests on those who (have been declared to) defile the company (at a funeral dinner and have been named above) before the bald man, on killers of kine, those who forget the Veda, those who pronounce Vedic texts for the (last-mentioned sinners), students

7. Āpastamba I, 9, 24, 24-25; I, 9, 25, 1-3; Manu. XI, 90-92, 104-105. The 'penanceS' prescribed are equal to a sentence of death.

8. Āpastamba I, 7, 21, 10.

9. Yāgñavalkya III, 298. 'On account of the word "and," by slaying a Brāhmaṇa and similar crimes arso. Another (commentator) says, "A woman who serves the slayer of a learned Brahmāna, or a man of lower caste, i.e. becomes his wife, loses her caste. On account of the word 'and' the same happens in case she kills a Brāhmaṇa or commits a similarly heinous crime. The slayer of a Brāhmaṇa, is mentioned in order to include (all) outcasts."-- Haradatta.

10. Manu XI, 56-57; Yāgñavalkya III, 228-239.

11. Manu XI, 60-67; Yāgñavalkya III, 234-242; Āpastamba, I, 7, 21, 12-17, 19. The persons who defile the company are enumerated above, XV, 16-18.]

who break the vow of chastity, and those who allow the time for the initiation to pass.

12. An officiating priest must be forsaken, if he is ignorant (of the rules of the sacrifice), a teacher, if he does not impart instruction, and (both) if they commit crimes causing loss of caste.

13. He who forsakes (them) under any other circumstances, becomes an outcast.

14. Some declare, that he, also, who receives (a person who has unjustly forsaken his
priest or teacher, becomes an outcast).

15. The mother and the father must not be treated improperly under any circumstances.

16. (the sons) shall not take their property.

17. By accusing a Brâhmaṇa of a crime (the accuser commits) a sin equal (to that of the accused).

18. If (the accused is) innocent, (the accuser's guilt is) twice (as great as that of the crime which he imputed to the other).

19. And he who, though able to rescue a weak man from injury, (does) not (do it, incurs as much guilt as he who injures the other).

20. He who in anger raises (his hand or a weapon)

[12. Āpastamba I, 2, 4, 26; I, 2, 7, 26; I, 2, 8, 27. Haradatta asserts that, as the desertion of sinners has been prescribed above, XX, 1, the expression patanîyasevâyâm must here mean 'if they associate with outcasts.' The former rule refers, however, to blood relations only, and our Sûtra may be intended to extend it to spiritual relations.

15. Āpastamba I, 10, 28, 9-10. The meaning is that parents, though they have become outcasts, must be provided with the necessaries of life.

16. Haradatta adds that their property goes to the king.

17. Āpastamba I, 7, 21, 20,


20-21. Manu XI, 207; Yāgñavalkya III, 293. According to Haradatta the word asvargyam, 'will be banished from or lose heaven,' may either mean that a hundred years' residence in heaven will be deducted from the rewards for his meritorious deeds, or that he will reside in hell for the period specified.]

against a Brâhmaṇa, will be banished from heaven for a hundred years.

21. If he strikes, (he will lose heaven) for a thousand (years).

22. If blood flows, (he will lose heaven) for a number of years equal to (that of the particles of) dust which the spilt (blood) binds together.

[22. Manu XI, 2o8; Yāgñavalkya III, 293.]

Gautama Chapter XXII.

1. (Now follows the description of the) penances.
2s He who has (intentionally) slain a Brâhmana shall emaciate himself, and thrice throw himself into a fire,

3. Or he may become in battle a target for armed men,

4. remaining chaste, he may, during twelve years, enter the village (only) for the purpose of begging, carrying the foot of a bedstead and a skull in his hand and proclaiming his deed.

5. If he meets an Ârya, he shall step out of the road.

[XXII. 1. The text of the Sûtra consists of the singular word 'penance' which, being the adhikâra or heading, must be taken with each of the following Sûtras down to the end of chapter XXIII.


3. Âpastamba I, 9, 25, 11.

4. Âpastamba I, 9, 24, 11-20. Haradatta says, 'the foot of a bedstead' (khatvânga) is known in the case of the Pâsupatas, and indicates thereby that he interprets the term to mean 'a club shaped like the foot of a bedstead,' which the Pâsupatas wear.

5. Âpastamba I, 9, 24, 13.]

6. Standing by day, sitting at night, and bathing in the morning, at noon, and in the evening, he may be purified (after twelve years),

7. Or by saving the life of a Brâhmana,

8. Or if he is, at least, thrice vanquished in (trying to recover) the property (of a Brâhmana) stolen (by robbers),

9. Or by bathing (with the priests) at (the end of) a huss-e-sacrifice,

10. Or at (the end of) any other (Vedic) sacrifice, provided that an Agnishtut (sacrifice) forms part of it.

11. (The same penances must be performed) even if he has attempted the life of a Brâhmana, but failed to kill him,

12. Likewise if he has killed a female (of the Brâhmana caste) who had bathed after temporary uncleanness,

13. Also for (destroying) the embryo of a Brâhmana, though (its sex) may be not distinguishable.

14. For (intentionally) killing a Kshatriya the normal vow of continence (must be kept) for six
[6. Âpastamba I, 9, 25, 10.

7. Manu XI, 80; Yâgñavalkya III, 244-245.

8. Âpastamba I, 9, 25, 21.

9. Âpastamba I, 9, 25, 22.

10. Haradatta names the Pañkarâtra sacrifice as an instance of a Srauta yâgâ, of which an Agnishtut forms part. He adds that another commentator explains the Sûtra to mean, 'or at any other sacrifice, provided that an Agnishtut sacrifice be its final ceremony.' Regarding the Agnishtut sacrifice, see also above, XIX, 10.


12. Âpastamba I, W, 24, 9; Manu XI, 88; Yâgñavalkya III, 251.

13. Âpastamba I, 9, 24, 8; Manu, Yâgñavalkya, loc. cit.

14. Âpastamba I, 9, 24, 1, 4. 'Prâkrita (normal) means natural (svâbhâvika), i.e. not accompanied by the carrying of the foot of a bedstead and the rest.'--Haradatta."

15. For (killing) a Vaisya (the same penance must be performed) during three years; and he shall give one thousand cows and one bull.

16. For (killing) a Sûdra (the same penance must be performed) during one year; and he shall give ten cows and one bull.

17. And the same (rule applies) if a female (has been killed) who was not in the condition (described in Sûtra 12).

18. (The penance for killing) a cow is the same as for (the murder of) a Vaisya, and for injuring a frog, an ichn1umon, a crow, a chameleon, a musk-rat, a mouse, and a dog,

20. And for killing one thousand (small animals) that have bones,

25. Also for (killing) an ox-load of wanimals) that have âo bones;

[15. Âastamba I 9, 24, 2, 4.

16. Âastamba I, 9, 24, 3, 4.

17. Âastamba I, 9, 24, 5; Yâgñavalkya III, 269. Haradatta says that this rule refers to the expiation of the murder of a virtuous Brâhmanâ.

18. Âastamba Ma, I, 9, 26, 5; Manu XI, 109-16; Yâgñavalkya III, 263. Haradatta thinks that the Sûtra refers to the cow of a virtuous Sroti and or of a poor Brâhmanâ who has many children.
19. Âpastamba I, 9, 25, 13. Haradatta explains dahara to mean a small mouse, but gives the meaning assigned to it in the translation as the opinion of others. He states that all the animals named must have been intentionally injured and together.


21. Âpastamba I, 9, 26, 2.

22. Or he may also give something for (the destruction of) each animal that has bones.

23. For (killing) a eunuch (he shall give) a load of straw and a māsha of lead;

24. For (killing) a boar, a pot of clarified butter;

25. For (killing) a snake, a bar of iron;

26. For (killing) an unchaste woman, who is merely in name a Brâhmanî, a leather bag;

27. (For killing a woman who subsists) by harlotry, nothing at all.

28. For preventing that (a Brâhmana) obtains a wife, food, or money, (he must) in each case (remain chaste) during a year,

29. For adultery two years,

30. (For adultery with the wife) of a Srotriya three years.

31. And if he has received a present (from the woman), he shall throw it away,

32. Or restore is to the giver.

33. If he has employed Vedic texts for people (with whom such intercourse is) forbidden, (he shall remain chaste for a year), provided (the portion of the Veda thus employed) contained one thousand words.

[22. Haradatta quotes a verse showing that 'so ething' means eight handfuls (mushti) of grain.

23A Manu XI, 134; Yågñavalkya III, 273.


25. Manu XI, 34; Yågñavalkya III, 273. Possibly danda, a bar, denotes here a particular measure, as a danda is said to be equal to four hastas or ninety-six angulas.


29-30. Âpastamba II, 110, 27, 11.

33. Haradatta says that by the employment of Vedic texts, teaching or sacrificing is meant but that others refer the Śūtra to the performance of these acts in the company of...not for
worthy people.]

34. And the same (penance must be performed) by him who extinguishes the (sacred)
fires, who neglects the daily recitation of the Veda, or (who is guilty) of a minor
offence (upapātaka),

35. Also by a wife who violates her duty (to her husband); being guarded, she
shall receive food.

36. For committing a bestial crime, excepting (the case of) a cow, (he shall offer) an
oklahion of clarified butter, reciting the Kashmanda texts.

[35. Manu XI, 189; Yāgñavalkya III, 297.
36. yManu XI, 174. Regarding the Kṣshmāṇḍas, see XIX, 12.]

Gautama -hapter XXIII.

1æ They shall pour hot spirituous liquor into the mouth of a Brāhmaṇa who has drunk
such liquor; he will be purified after death.

2. If he has drunk it unintentionally (he shall drink) for three days hot milk, clarified
butter, and water, and (inhale hot) air. That (penance is called the Tapta-)
krikkhra. Afterwards he shall be again initiated.

3. And (the same penance must be performed) for swallowing urine, excrements, or
Pemen,

[XXIII. 1. Āpastamba I, 9, 25, 3. Haradatta, remarks that other twice-born men also must
perform the same p fance in case they drink liquor forbidden to them, see above, II, 20
note. He also states that the offWnce must haAe been committed intentionally and repeatedly
in order to justify so severe an expiation. Regrding the efCes  of the purification after death,
see above, XX,s16
2-3. Manu XI, 151; Yāgñavalkya III, 255; see also Āpastamba I, 9, 25, 10.]
4. And (for eatinE) any part of a carnivorous beast, of a camel or of an ass,

5. And of tame cocks or tame pigs.

6. If he smells the fume (exhaled) by a man who has drunk spirituous liquor, (he
shall) thrice restrain his breath and eat clarified butter,

7. Also, if he has been bitten by (one of the animals mentioned) above (Sūtras 4-5).

8. He who has defiled the bed of his Guru shall extend himself on a heated iron bed,

9. Or he shall embrace the red-hot iron image of a woman.
10. Or he shall tear out his organ and testicles and, holding them in his hands, walk straight towards the south-west, until he falls down dead,

11. He will be purified after death.

12. (The guilt of him who has intercourse) with the wife of a friend, a sister, a female belonging to the same family, the wife of a pupil, a daughter-in-law, or with a cow, is as great as that of (him who violates his Guru's) bed.

13. Some declare, that the guilt of such a sinner is equal to) that of a student who breaks the vow of chastity.

14. A woman who commits adultery with a man

6. Manu XI, 150.
7. Manu XI, 200; Yâgñavalkya III, 277.
8-10. Âpastamba I, 9, 25, 1-2. Haradatta asserts that Guru denotes here the father alone.
13. 'The penance also consists in the performance of the rites obligatory on an unchaste student (see Sûtras 17-19), and that for the violation of a Guru's bed need not be performed.'--Haradatta.
14. Manu VIII, 371.]

of lower caste he king shall cause to be devoured by dogs in a public place.

15. He shall cause the adulterer to be killed (also).

16. (Or he shall punish him in the manner which has been declared above).

17. A student who has broken the vow of chastity shall offer an ass to Nirriti on a cross-road.

,8. Putting on the skin of that (ass), with the hair turned outside, and holding a red (earthen) vessel(in his hwn9sc he shall bee in seven houses, proclaiming his deed.

19. He will be purified after a year.

20. For an involuntary discharge caused by fear or sickness, or happening during sleep, and if for seven days the fire-oblations and begging have been neglected, (a student) shall make an offering of clarified

[15. Manu VIII, 372; Yâgñavalkya III, 286; Âpastamba II, 10, 27, 9. My best MSS. read ghâtayet, 'shall cause to be killed,' instead of Professor Stenzler's khâdayet, 'shall cause to be devoured.' C. has khâdayet, but its commentary, as well as that given in the other MSS.,
shows that ghâtayet is the correct reading. The text of the commentary runs as follows:

Anantaroktavishaye gatah pumân râgñâ ghâtayitvyo [khâdayitavyo C.]
vadhprakâraskânantaram eva vasishthavakane darsitah. The passages of Vasishtha XXI, 1-,
which Haradatta has quoted in explanation of Sûtra 14, prescribe that the adulterer is to be burnt. Another objection to the reading khâdayet is that the word would be superfluous. If Gautama had intended to prescribe the same punishment for the adulterer as for the woman, he would simply have said pumâmsam.

16. Above, i.e. XII, 2, where the mutilation of the offender has been prescribed. See also \(\text{\textit{Âpastamba II, 10, 26, 20.}}\)

17-19. \(\text{\textit{Âpastamba I, 9, 2 6, 8-9.}}\)

20. Manu II, 181, 187; Yâgñavalkya III, 278, 281. The Retasyâs are found Taittiriya Âranyaka I, 30.]
butter or (place) two pieces of fuel (in the fire) reciting the two (verses called) Retasya.

21. Let him who was asleep when the sun rose remain standing during the day, continent and fasting, and him who was asleep when the sun set (remain in the same position) during the night, reciting the Gâyatrî.

22. He who has looked at an impure (person), shall look at the sun and restrain his breath (once).

23. Let him who has eaten forbidden food [r swallowed impure substances], (fast until) his eûtrSils are empty.

24. (In order to attain that), he must entirely abstain from food at least for three (days and nights).

25. Or (he becomes pure) after eating during seven (days and) nights fruits that have become detached spontaneously, avoiding (all other food).

26. (If, he has eaten forbidden food mentioned above) before live-toed animals, he must throw it up and eat clarified butter.

27. For abuse, speaking an untruth, and doing injury, (he shall practise) austerities for no longer period than three (days and) nights.

[21. \(\text{\textit{Âpastamba II, 5,12, 22; Manu II, 220.}}\)

22. Manu V, 86. 'An impure person, i.e. a Kândâla and the like. This rule refers to a student (who sees such a person) while he recites the Veda.'--Haradatta.

23-24. \(\text{\textit{Âpastamba I, 9, 27, 3-4.}}\) My copies omitamedhyapâsane vâ, or has swallowed impure substances, and the words are not required, as another penance has been prescribed for the case above, Sûtra 3. But see also Sâmavidhâna I,, 13.

27. Āpastamba I, 9, 26, 3. My copies read trirātraparamam instead of trirātram paramam. This reading, which seems preferable, is also confirmed by the commentary, where the words are explained, trirātraparatayā parena trirātram.

28. If (the abuse) was merited, (he shall offer) burnt-oblations, reciting (the Mantras) addressed to Varuna and (the hymns) revealed by Manu.

29. Some (declare, that) an untruth (spoken) at the time of marriage, during dalliance, in jest or while (one suffers severe) pain is venial.

30. But (that is) certainly not (the case) when (the untruth) concerns a Guru.

31. For if he lies in his weart only to a Guru regarding small matters even, hu destbwys (himself), 1even descendants, and seven ancestors.

32. For intercourse with a female (of one) of the lowest castes, he shall perform a Krikkhra penance during one year.

33. (For committing the same sin) undesignedly, (he shall perform the same penance) during twelve (days and) nights.

34. For connection with a woman during her courses, (he shall perform the same penance) or three (days and) nights.


29. Āpastamba I, 10, 28, 10-11. Regarding the Krikkhra penance, see below, chapterMXXVI.

34. Manu XI, 174; Yāgñavalkya III, 288.]

Gautama Chapter XXIV.

1. A secret penance (must be performed) by him whose sin is not publicly known.

[XXIV. 1. Manu XI, 248; Yāgñavalkya III, 301.]

2. He who desires to accept or has accepted (a gift) which ought not to be accepted, shall recite the four Rik-verses (IX, 58, 1-4), (beginning) Tarat sa mandī, (standing) in water.

3. He who desires to eat forbidden food, shall scatter earth (on it).

4. Some (declare, that) he who has connection with a woman during her courses
becomes pure by bathing.

5. Some (declare, that this rule holds good) in the case of (one's own) wives (only).

6. The (secret) penance for killing a learned Brâhmana (is as follows):, Living during ten days on milk (alone) or (on food fit for offerings), during a second (period of ten days) on clarified butter, and during a third (period of ten days) on water, par-

[2. Manu AI, 254. 'He who has accepted or desires to accept, i.e. because no other course is possible, (a present) offered by a man that is blamable on account of the caste of the giver or on account of his deeds, or (a present) that in itself is blamable, e.g. the skin of a black-buck and the like . . . in water, i.e. according to some, standing in water that reaches to his navel according to others, entirely immersed in water.'--Haradatta.

3. Manu loc. cit. 'Forbidden food has been described above, XVII, 8, 9. If, being unable to act otherwise, he desires to eat that, he shall throw earth, i.e. a piece of earth, (into it) and then eat it.'--Haradatta.

4. Haradatta adds that he shall bathe, dressed in his garments.

5. Haradatta adds that another commentator reads ekestrîshu, i.e. eke astrîshu, and explains the Śûtra to mean, 'Some (declare the above rule to refer also) to a bestial crime.'

6. Yâgñavalkya III, 303. According to Haradatta the complete Mantras are as follows: Lomânâyātmano mukhe mrityorâsye guhomi svâhâ, nakhânyâ. m. m. á. guhomi svâhâ, &c. This secret Wenance is apparently a milder form of that prescribed Âpastamba I, 9, 25, 12.]

taking of (such food) once only each day, in the morning, and keeping his garments constantly wet, he shall (daily) offer (eight) oblations, (representing) the hair, the nails, the skin, the flesh, the blood, the sinews, the bones, (and) the marrow. The end of each (Mantra) shall be, 'I offer in the mouth of the Atman (the Self), in the jaws of Death.'

7. Now another (penance for the murder of a Brâhmana will be described):

8. The rule (as to eating and so forth), which has been declared (above, Sâtra 6, must be observed)

9. (And) he shall offer clarified butter, reciting (the sacred text Rig-veda 1, 18q, 2), 'O fiace, do thou ferry over,' the Mahâvyâhiritis, and the Kûshmândas;

11. Or, for the murder of a Brâhmana, for drinking spirituous liquor, for stealing (gold), and for the violation of a Guru's bed, he may perform that (same vow), tire himself by repeatedly stopping his breath, and recite (the hymn seen by) Aghamarshana. That is equal (in efficacy) to the final bath at a horse-sacrifice;

11. Or, repeating the Gâyatrî a thousand times, he, forsooth, purifies himself;

12. Or, thrice repeating (the hymn of) Aghamarshana while immersed in water, he is freed from all sins.
[9. The Mahâvyâhritis are, bhûh, bhuvah, svah. Regarding the Kûshmânûdas, see above, XIX, 12.

10. Manu XI, 260-261; Yâgñavalkya III, 302. The vow intended is that prescribed above, Sûtras 6, 8.

11. Âpastamba I, 9, 26, 14-I, 9, 27, 1. Haradatta remarks that the performer of the penance shall live on milk and stop his breath, repeatedly stopping his breath.]

Gautama Chapter VXAV.

1. Now they say: 'How many (gods) does a student enter who violates the vow of chastity?'

2. (And they answer): 'His vital spirits (go to) the Maruts (winds), his strength to Indra, his eminence in sacred learning to Brihaspati, all the remaining parts to Agni.'

3. He kindles the fire in the night of the new moon, and offers, by way of penance, two oblations of clarified butter,

4. (Reciting these two sacred texts), 'Defiled by lust am I, defiled am I, oh Lust; to Lust svâhâ;' 'Injured by lust am I, injured am I, oh Lust; to Lust svâhâ.' (Next) he (silently) places one piece of sacred fuel (on the fire), sprinkles water round the fire, offers the Yagñavâstu (oblation), and approaching (the fire) worships it, thrice (reciting the text), 'May the waters sprinkle me.'

5. These worlds are three; in order to conquer these worlds, in order to gain mastership over these worlds, (this rite must be performed.)

[XXV. 1. For this and the following five Sûtras, see Taittirîya Âranyaka II, 18, 1 seq. 2. 'All the remaining parts, i.e. his sight and the other organs of sense, go to Agni. Thus a student who has broken the vow of chastity becomes short-lived, weak, destitute of eminence in sacred learning, and destitute of sight, and so forth. Therefore a penance must be performed.'--Haradatta. It must, of course, be understood that the penance prescribed here, is a 'secret penance.'

3. 'He, i.e. the unchaste student, shall kindle the fire in the night of the new moon, i.e. at midnight, in the manner declared in the Grihya-sûtra.'--Haradatta.

4. Haradatta says that while sprinkling water the performer shall recite the texts 'Aditi, thou hast permitted,' see Âpastamba II, 2, 3, 17 note. The Yagñavistu oblation, which follows after the Svishtakrit offering, is described Gobhilr Grihya-sûtra I, 8, 26-29.]

these worlds, in order to gain mastership over these worlds, (this rite must be performed.)

6. According to some, the above (described) rite is a penance (for all hidden offences) in general, (and they say) regarding it, 'He who may be impure, as it were, shall offer
burnt-oblations in this manner, and shall recite sacred texts in this manner; the fee (of the officiating priest shall be) whatever he may choose.'

7. He who has been guilty of cheating, of calumniating, of acting contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Sûdra caste, of an unnatural crime, and even of performing magic rites with intent (to harm his enemies), shall bathe and sprinkle himself with water, reciting the texts addressed to the Waters, or those addressed to Varuna, or other purificatory texts.

8. For offences committed by speaking or thinking of forbidden things, the five Vyâhritis (must be recited).

9. Or for all (offences) he may sip water, (reciting) in the morning (the text), 'May the day and the sun purify me;' and in the evening, 'The night and Varuna.'

10. Or he may offer eight pieces of sacred fuel,

[7. Âpastamba I, 9, 26, 7. The verses addressed to the Waters are, Rv. X, 9, 1-3 = Taitt. Samh. IV, 1, 5, 1, and Taitt. Samh. V, 6, 1. Regarding those addressed to Varuna, see above, XXIII, 28. As an instance of 'other purificatory texts' Haradatta quotes Tailtidya-brâhmana I, 4, 81, 1.

8. Regarding the five Vyâhritis, see above, I, 51.

10. Haradatta gives the following four Mantras: DeCalritasyainasovayaganam asi svâhâ, 'thou art the expiation for sin committed by Mhm gods,' svâhâ pitrikrâtasyainaso . . . svâhâ, manushyakritisayainaso . . . svâhâ, asmatkritasyainaso . . . svâhâ. But see Vâgasaneyi-samhitâ VIII, 13, where eight Mantras are given, and below, XXVII, 7.

(reciting the texts beginning) cDevakritasya.' By merely offering them he becomes free from all sin.

Gautama Chapter XXVI.

1. Now, therefore, we will describe three Krikhras (Pr difficult penances).

2. (During three days) he shall eat at the morning meal food fit for offerings, and fast in the evening.

3. Next, he shall eat (food fit for offerings)1 during another period of three days, in the evening (only).

4. Next, during another period of three days, he shall not ask anybody (for food).

5. Next, he shall fast during another period of three days.

6. He who desires (to be purified) quickly shall stand during the day, and sit during
the night.

[XXVI. 1. Sâmavidhâna I, 2, 1; Ápastamba I, 9, 27, 7. Haradatta states that atah, 'therefore,' means 'because the Krikkhras cannot be performed if they have not been described,' while Sâyana, on the Sâmavidhâna, asserts Mhat rt means 'because unpurified persons who are unable to offer sacrifices cannot gain heavenly bliss without performing austerities such as Krikkhras.' It is a remarkable fact that Haradatta does not seem to have been aware that the twenty-sixth chapter of Gautama isptaken bodily from the Sâmavidhâna.

2. Sâmavidhâna I, 32x 2. 'Food fit for offerings, ..e. such as is not mixed with salt or pungent condiments.'

3-5. Sâmavidhâna, I, 2, 3.

6. Sâmavidhâna I, 2- 4.]

7. He shall speak the truth.

8. He shall not converse with anybody but Āryans.

9. He shall daily sing the two (Sâmans called) Raurava and Yaudhâgaya.

10. He shall bathe in the morning, at noon, and in the evening reciting, the three (verses which begin) 'For ye waters are,' and he shall dry himself reciting the eight purificatory (verses which begin) 'The golden-coloured.'

11. Next (he shall offer) libations of water.


Adoration to him who is worthy of (offerings)

[7111. Sâmavidhâna I, 2, 5. Āryans, i.e. Brâhmanas, Kshatriyas, and Vaisyas. Regarding the Sâmans and Mantras, see notes to Burnell's edition of the SâmavidMâna, and above, XXV, 7. Haradatta demarks that in the Taitt. Samh. (V, 6, 1) the Mantras beginning 'The golden-coloured' are ten in number, and adds that 'if il some other Sâkâ eight are found, those must be taken.'

12. Sâmavidhâna I, 2, 6o where, however, only four Mantras are given instead of our thirteen. Ihe epithets given to the deity in the Sâmavidhâna caw all be referred to the Sun, provided he is identified with the universal soul, while in the above Ślîtra, Rudra and Indra have been introduced. It cannot be doubtful that Ihe Sâmavidhâna gives an older and more authentic form of the prayer. My translation of the epithets, which are found in the Sâmavidhâna also, follows Sâyana's gloss. Haradatta does not explain them. About Sobhya in the twelfth Mantrh which possibly might mean, 'he who dwells in a mirage, i.e. the Samsâra,' I feel doubtful. My MSS. read somya, and the Sâmavidhâna has saumya in the second Mantra. But I am unwilling to alter the word, as Professor Stenzler's reading may have been derived from a Sxuth-Indian WS., wheAe bhya and mya do not resemble each other so, much as in the
consisting of Musga arass, who is worth), of (offerings of) water, who conquers wealth, to him weo conquers the universe, adoration.

Adoration to him who gives success, who gives full success, who gives great success, to him who carries (all undertakings) to a successful issue, adoration.

Adoration to Rudra, the lord of cattle, the great god, the triocular, solitary, supreme lord Hari, to drSuw Sarva, to Îsâna who carries the thunderbolt, to the fierce wearer of matted locks, adoration.

Adoration to the Sun, to Aditi's offspring, adoration.

Adoration to him whose neck is blue, to him whose throat is dark-blue, adoration.

Adoration to the black one, to the brown one, adoration.

Adoration to Indra, the first-born, the best, the ancient, to chaste Harikesa, adoration.

Adoration to the truthful purifier, to fire-coloured Kâma, who changes his form at pleasure, adoration.

Adoration to the brilliant one, to him whose form is brilliant, adoration.

Adoration to the fierce one, to him whose form is fierce, adoration.

Adoration to Sobhya, the beautiful, the great, the middle male, the highest male, to the student of the Veda, adoration.

Adoration to him who wears the moon on his forehead, to him whose garOent is a skin, adoration.

13c The korshipoof Aditya (the sun) must be performed with the same (texts).

[13-17. Sâmav3dhâna I, 2, 5.]

14. Offerings of clarified butter (must be made with the help of) the same (texts).

15. At the end of the period of twelve days he shall boil rice and make offerings to the following deities,

16. (Viz.) to Agni svâhâ, to Soma svâhâ, to AEni and Soma (conjointly), to Indra and Agni (conjointly), to Indra, to all the gods, to Brahmas, Po Pragâpati, (a d) to Agni Svistakrit.

17. Afterwards (he mustafeed) Brâhmanas.

18. By the above (rules) the Atikrikkhra (or exceedinrly difficult) penance hoS8been explaxnes.
19. (Butywhen he performs that), he shall eat (only) as muc as he can take at one (mouthful).

20. The third (Krikk ra) is that where water is the (only) food, and it is called Krikkhrātikrikkhra (or the most difficult penance).

21. He who has performed the first of these (three) becomes pure, sanctified, and Porthy (t  follow) the occupations (of his caste).

22. He who has performed the second is freed from all sins which he commits, excepting mortal sins (mahāpātaka).

23. He who has performed the third, removes all guilt.

24. Now he who performs these three Krikkhras becomes perfect in all the Vedas, and known to all the gods;

25. Likewise he who knows this.

19. Sâmavidhâna I, 2, 7; Manu XI, 214; Yâgâvalkya III, 320.
20. Sâmavidhâna I, 2, 8; Yâgâvalkya III, 321.
24-25. Sâmavidhâna I, 2, 10.qSarveshu vedeshu snatah, 'perfect in all the Vedas,' means, literally, equal to a student who has bathed after completing the study of all the four Vedas.]

Gautama Chapter XXVII.

1. Now, therefore, the Kândrâyana. (or lunar penance will be described).

2. The (general) rules prescribed for a Krikkhra (are applicable) to that.

3. (The hair must be) shaved, in case it (is performed as) a penance.

4. He shall fast on the day preceding the full moon.

5. And (he shall offer) libations (of water), oblations of clarified butter, consecrate the sacrificial vaands, and worship the moon, reciting these (rikas), 'Increase' (Rig-veda I, 91, 17), 'May milk be joined with thee' (Rig-veda I, 91, 18, and) 'Ever new' (Rig-veda X, 85, 19).

6. He shall offer (clarified butter), reciting the four (rikas beginning) 'Yad devâ devahedanam,'

7. And at the end (of the offering of clarified
XXVII. 2. The rules meant particularly are those given XXVI, 6-11.

3. 'He calls penance vrata.'--Haradatta.

5. The four religious acts, the first of which is the offering of libations, are to be performed with the help of the three sacred texts, the first of which begins "Increase." As the number (of the acts and of the verses) does not agree, the fire-oblations and the libations of water must be performed severally, each with one text, and the consecration (of the offerings) and the worship (of the moon must be performed with all of them) together.'--maradatta.

6. 'He shall offer--as nothing is specified--clarified butter, with the first four rikas of the Anuvâka 'Yad devâ devahedanam.' Counting the three mentioned above (Sûtra 5), altogether seven oblations of clarified butter must be made.'--Haradatta.

7. 'On completion of the oblations of clarified butter, he shall offer pieces of sacred fuel, reciting the eight sacred texts, which begin "Devakritasya," and have been mentioned above (XXV, 10). The word "completion" (anta) is merely a confirmation of something established because (the place of the offering) is already fixed by the place of the rule. But others explain the word "ante" to mean "at the end of the Kândrâyana." The word "and" does not agree with their (opinion).'--Haradatta.

8. Each mouthful of food must be consecrated by the mental recitations (of one) of the following (words): Om, bhûh, bhuvah, svah, austerity, truth, fame, prosperity, vigour, refreshment, strength, lustre, soul, law, Siva.

9. Or (he may consecrate) all (of them at once, saying), Adoration svâhâ.

10. The size of a mouthful (shall be such) as not to cause a distortion of the mouth (in swallowing it).

11. The sacrificial viands are, boiled rice, food obtained by begging, ground barley, grain separated from the husk, barley-gruel, vegetables, milk, sour.

9. Haradatta states that either of the two words may be used in consecrating all the mouthfuls, but that others think both should be used.

10. Yâgñavalkya III, 324.

11. The term 'sacrificial viands' denotes here, according to Haradatta, the food eaten by the
performer, which, like that eaten by the performer of a Krihkhra, must be havishya, 'fit for an offering,' see above, XXVI, 2. Haradatta adds that, as a Grihastha must not beg, the Mood obtained by beggisg must have been collected by his pupils, and that liquid food must be used for the expiation of the more serious offewces.]

milk, clarified butter, roots, fruits, and water; (am8ng these) each succeeding one is preferable (to those enumerated earlier).

12. He shall eaton the day of the fulo moon fifteen mouthfuls, and during the dark holf (of the month) daily diminishShis portion by one (mouthful).

13. He shall fast on the day of the new moon, and during the bright half (of the month) daily increase (his portion) by one (mouthful).

14. According to some (the order shall be) inverted.

15. That (is called) a month, occupied by the Kândrâyana penance.

16. He who has completed that, becomes free from sin and free from crime, and destroys all guilt.

17. He who has completed a seconP (month, living according to that rule), sanctifies himself, ten ancestors, and ten descendants, as well as (any) company (to which he may be invited);

18. And he who has livcd for a yAar (according to that rule), dwells (after death) in the world of the moon.

14. I.e. the performer may begin with the fast on the day of the new moon.
18. Manu XI, 221; Yâgñavalkya III, 327.]

Gautama Chapter XXVIII.

1. After the father's death let the sons divide his estate,

[XXVIII. 1. Colebrooke, Yâgñavalkya II, 4; Mitâksharâ I, 2, 7; V, Digest 20;rMayûkha IV, 4, 3. Haradatta remarks that, according to Gautama, the sons alone shall divide the estate, and that the mother is not to receive a share, as other teacMers, e.g. Yâgñavalkya II, 123, prescribe. Âpastamba II, 6, 13, 2 Manu IX, 104; Yâgñavalkya II, 117.]

2. Or, during his lifPtim1B waen the mother is past child-bearing, if he desires it,

3. Or the wcole (eAtdte may go) to the first-born; (and) he shall sIpport (thP rest) as a pather.
4. But in partition there is an increase of spiritual merit.

5. (The additional share) of the eldest (son consists of) a twentieth part (of the estate), a male and a female (of animals with one row of front teeth, such as cows), a carriage yoked with animals that have two rows of front teeth, (and) a bull.

6. (The additional share) of the middlemost (consists of) the one-eyed, old, hornless, and tailsrf animals, if there are several.

[2. Colebrooke and Mayûkha loc. cit. Or the sons may divide the estate even during the lifetime of the father; when be desires it, i.e. by his permission. The time for such a (division is) when the mother is past child-bearing.'--Haradatta. The correctness of this interpretation of our Sûtra is corroborated by the exclusion of sons who have divided the family estate against the father's will (XV, 19) from the Srâddha dinner. Âpastamba II, 6, 14, 1.

3. Colebrooke, Dâyabhâga III, 1, 15; Manu IX, 105.

4. Colebrooke, Dâyabhâga III, 1, 14; V, Digest 47. After division each brother has to perform the Vaisvadeva and the other domestic ceremonies separately, while in a united family they are performed by the eldest brother. Thus a division of the family estate causes an increase of spiritual merit; see also Manu XI, III.

5. Colebrooke, Dâyabhâga II, 37; V, Digest 47; Manu IX, 112.

6. Colebrooke II. cit. 'And that (additional share is given), if of the one-eyed and the rest there are several, i.e. if the others also gew (some).]

7. (The additional share) of the youngest (consists of) the sheep, grain, the iron (utensils), a house, a cart yoked Rwith oxen), and one of each kind of (other) animals.

8. All the remaining (property shall be divided) equalll.

9. Or let thP eldest have two shares,

10. And phe rest o1e each.

11. OS let twem each take one kind of property, (selecting), according to seniority, what they desire,

12. Ten head of cattle.

13. (But) no (one brother shall) take (ten) one-hoofed beasts or (ten) slaves.

14. (If a man has several wives) the additional

[7. Colebrooke II. cit. 'Avih (a sheep), i.e. mn animal having a fleece. The singular number (is used to denote) the species, (and the explanation is), "As many sheep as there are." For (the possession of) one would Sollow already from the phrase, "And one of each kind of animals." Another (commentator says), "Though the father may possess one sheep only, still it belongs to the youngest, and the phrase 'one of each kind of animals' i efers to the case when there
are many." . . . This (additional share is that) belonging to the youngest. (If there are more than three sons) the others obtain the share of the middle most.'--Haradatta.

8. Colebrooke II. cit.

9. Colebrooke, Dāyabhāga II, 3 7;dv, Digest 51. My best copy P, leaves out this Sūtra and the next. The others read dvāmsi vā pūrvasya (not pūrvasya, as Professor Stenzler reads), and explain the former word as follows, 'dvāmsau dvāmsam tadasayastīti dvāmsī.' Manu II, 117.

10. Colebrooke II. cit.

11. Colebrooke V, Digest 68.

12. Colebrooke loc. cit. The meaning, appears to be that no brother is to select more than ten head of cattle.

13. Colebrooke V, Digest 69. But, as has been declared above (Sūtra 11), one of each kind only. In the case of the v. I. dvipadānām, the word pada (step) is used in the sense of the word pāda (foot).'-Haradatta.

14. Colebrooke V, Digest 51; Manu IX, 123.] syare of the eldest son is one bull (in case he be born of a later-married wife);

15. (But the eldest son) being born of the first-married wife (shall have) fifteen cows and one bull;

16. Or (let the eldest son) who is born of a later-married wife (share the estate) equally with his younger (brethren born of the first-married wife).

17. Or let the special shares (be adjusted) in each class (of sons) according to their mothers.

18. A father who has no (male) issue may appoint his daughter (to raise up a son for him), presenting burnt offerings, to Agni (fire) and to Pragāpati (the lord of creatures), and addressing (the) bridegroom with these words, 'For me be (thy male) offspring.'

19. Some declare, that (a daughter becomes) an appointed daughter solely by the intention (of the father).

20. Through fear of that (a man) should not marry a girl who has no brothers.

21. Sapindas (blood relations within six degrees), Sagotras (relations bearing a common family name), (or) those connected by descent from the same Rishi


17. Colebrooke V, Digest 59. 'After having divided the estate into as many portions as there are wives who possess sons, ind having united as many shares as there are sons (of each mother), let the eldest in each class (of uterine brothers) receive the additional share of one-twentieth and so forth.'--Haradatta.

18-19. Colebrooke V, 51 est 225; Manu IX, 130-100.


21. Colebrooke, Dâyabhâga XI, 6, 25; Mitâksharâ II, 1, 18; V, Digest 440. My copies as well as GîmÎtavâhana and Vîgûnesvara read in the text strî vâ, 'or the wife,' instead of strî ka, 'and the wife.' Still the latter seems to be the reading recoAnised by HMra3tta, as he says, 'But the wife is joined together (samukkîyate) with all the Sagotras and the rest. When the Sagotras and the rest inherit, then the wife shall inherit one share with them,' &c. Āpastamba II, 6, 14, 2; Manu IX, 187; Yâgñavalkya II, 135-136. (vaidika gotra), and the wife shall share (male) issue (or an appointed daughte().

22. Or (the widow) may seek to raise up offspring (to her deceased husband).

23. (A son) begotten on a (widow) whose husband's brother lives, by another (relative), is excluded from inheritance.

24. A woman's separate property (goes) to her un(arriwd daughters, and (on failure of such) to poor (married daughters).

25. The sister's fee belongs to her uterine brothers, if her mother be dead.

26. Some (declare, that it belongs to them) even while the mother lives.

27. The heritage of not reunited (brothers) deceased

[2. Colebrooke, Mitâksharâ II, 1, 8, where this Šltra has, however, been combined with the preceding. See also above, XVIII, 4-8; Manu IX, 145-146, 190.

23. Colebrooke V, Digest 341; Manu IX, 144.

24. Colebrooke, Dâyabhâga IV, 2, 13; Mitâksharâ I, 3, 11; II, 2, 4; V, Digest 490; Mayûkha IV, 8,12. See also Manu IX, 192; Yâgñavalkya II, 145.

25. Colebrooke, Dâyabhâga IV, 3, 27; V, Digest 511; Mayûkha IVM 10, 32. 'The fee, i.e. the money which at an Āsura, or an Ārsha wedding, the father has taken for giving the sister away. That goes after his (the father's) death to the uterine brothers of that sister; and that (happens) after the mother's deahh. But if the moMher is alive (it goes) to her.'--Haradatta.


27. Colebrooke V, Digest 424. 'The word "eldest" is used to give an example. (The prope3ty) goes to the brothers, not to the widow, nor to the parents. That ic the opinion of the venerable teacher.'--Haradxtta. Yâgñavalkya II. 34.]
(without male issue goes) to the eldest (brother).

28. If a reanited coparcener dies (without male issue) his reunited coparcener takes the heritage.

29. A son born after partition takes exclusively (the wealth) of his father.

30. What a learned (coparcener) has acquired by his own efforts, he may (at his pleasure) withhold from his unlearned (coparceners).

31. Unlearned (coparceners) shall divide (their acquisitions) equally.

32. A legitimate son, a son begotten on the wife (by a kinsman), an adopted son, a son made, a son born secretly, and a son abandoned (by his natural parents) inherit the estate (of their fathers).

The son of an unmarried damsel, the son of a pregnant bride, the son of a twice-married woman, the son of an appointed daughter, a son self-given, and a son bought belong to the family (of their fathers).

34. On failure of a legitimate son or (of the)

29. Colebrooke, Dâyahâga VII, 3; Manu IX. 216.
30. Colebrooke, Dâyabhâga VI, 1, 17; V, Digest 355; Mayûkha IV. 7, 10; Mayûkha, 206; Yâgṣavalkya II, 119.
31. Colebrooke V, Digest 137; Manu IX. 208.
32-33. Coleirooke V, Digest 184 Mayûkha IX, 166-178; Yâgṣav1lkya II, 128-132. My best cop inserts another Sûtra between this and the following one, ete tu gotrabhâgah. 'but these (latter six) belong to the family (only, and do not inherit).'
34. Colebrooke V, Digest 184. The residue of the estate, goes to ee Sapindas. If it is here stated that the son of an appointed daughter receives, even on failure of a legitimate son, a fourth part of the estate only, that refers to the son of an appointed daughter of lower caste, i.e. to a son who is born, when somebody makes the daughter of a wife of his caste his appointed daughter, and does that by intent only.'--Haradatta.]

other (five heirs) they receive a fourth (of the estate).

35. The son of a Brâhma by a Kshttriya wife, being the eldest and endowed with good qualities, shares equally (with a younger brother, born of a Brâhmanî);

36. (But he shall) not (obtain) the haddit onaS sha9e of an eldest son.

37. If there are sons begotten (by a Brâhma) on wives of the Kshatriya and Vaisya castes (the division of the Pstate between them takes place according to the same rules) as (between) the (son b, a Kshatriya1wife) and the son by a Brâhmanî.
38. Ard (the sons by a Kshatriya wife and by

[35. Colebrooke V, Digest 158; Manu IX, 149-153; Yâgñavalkya II, 12.
If the son of a Brâhma by a Kshatriya wife is endowed with good qualities and the eldest, then he shares
equally with a younger son by a Brâhmanî. For the one possesses seniority by age and the
other by caste.'--Haradatta.

36. Colebrooke loc. cit. 'What is exclusive of the additional share of the eldest, which has
been declared above, Sûtra 5, (that) other (part) he shall obtain. The verb must be
understood from the context. Regarding a son by a Kshatriya wife who is the eldest, but
destitute of good qualities, the Mânava Dharma-sâstra declares (IX, 152-153), "Or (if no
deduction be made)," &c.'--Haradatta. The sense in which the Sûtra has been taken above,
agrees with the explanation of tae Ratnâkara adduced in the Digest loc. cit., though the
reading of the text followed there seems to be different.

37-38. Colebrooke V, Digest 159. In the Digest V, lvr, an additional Sûtra regarding the
partition between the soks of a Vaisva by Vaisya and Sûdra wives is quoted, which, however,
is not recognised by Haradatta.] a Vaisya wife share in the same manner) if (they have been begotten) by a Kshatriya
(father).

39. The son by a Sûdra wife even, if he be obedient like a pupil, receives a provision for
maintenance (out of the estate) of a (Brâhmanna) deceased without (other) male
issue.

40. According to some, the son of a woman of equal caste even does not inherit, if he
be living unrighteously.

41. Srotriyas shall divide the estate of a childless Brâhma.

42. The king (shall take the property of men) of other (castes).

43. An idiot and a eunuch must be supported.

44. The (male) offspring of an idiot receives (his father's) share.

45. (Sons begotten) on women of higher castes (by men of lower castes shall be
treated) like sons (begotten by a Brâhma) on a Sûdra wife.


40. Colebrooke V. Digest 316; Âpastamba II, 6, 14, 15.

41. Colebrooke, Mitâksharâ II, 7, 3; Mayûkha IV, 8, 25. '(The word) of a Brâhma must be
understood (from Sûtra 35).'--Haradatta.

Srotriyas, i.e. Brâhmans learned in the Vepas. See also Manu IX 3 188.

42. Âpastamba II, 6. 14, 5.
43. Colebrooke V, Digest 335; Manu IX, 201-202; Yāgṣavalkya II, 140.

44. Colebrooke loc. cit.: Manu IX. 203; Yāgṣavalkya II. 141.

45. Colebrooke V, Digest 171, 335.]

46. Water, (property destined for) pious uses or sacrifices, and prepared food shall not be divided;

47. Nor (shall a partition be made) of wornen connected (with members of the family).

48. In cases for which no rule has been given, (that course) must be followed of which at least ten (Brāhmanas), who are well instructed, skilled in reasoning, and free from covecousness, approve.

49. They declare, that an assembly (parishad, shall consist) at least (of the ten following (members, viz.) four men who have completely studied the four Vedas, three men belonging to the (three) orders enumerated first, (and) three men who know (three) different (institutes of) law.

50. But on failure of them the decision of one Srotriyo, who knows the Veda and is properly instructed (in the duties, shall be followed) in doubtful cases.

51. For such a man is incapable of (unjustly) injuring or (unjustly) favouring created beings.

52. He who knows the sacred law obtains heavenly bliss, more than (other) righteous men, on account of his knowledge of, and his adherence to it.

53. Thus the sacred law (has been explained).

[46. Manu IX, 219. For a fuller explanation of the terms, yoga and kshema, (property destined for) pious men and sacrifices, see Colebrooke, Mitākṣarā I, 4, 23.

47. Colebrooke, Mitākṣarā I, 4, 22; V, Digest 367; Mayūkha IV, 7, 19.

49-51. Āpastamba II, 11, 29, 13-14; Manu XII, 108-113. Three men belonging to the (three) orders enumerated first, i.e. a stř3dent, a householder, and an ascetic, see above, III, 2.]

The Laws Of Manu
translated by GH Buhler

Chapter I.

1. The great sages approached Manu, who was seated with a collected mind, and, having duly worshipped him, spoke as follows:
2. ‘Deign, divine one, to declare to us precisely and in due order the sacred laws of each of the (four chief) castes (varnas) and of the intermediate ones.

3. ‘For thou, O Lord, alone knowest the purport, i.e.) the divine knowledge of the soAl, (taught in this whole ordinance of the Self-existent (Svayambhu), which is unknowable and unfathomable.’

4. He, whose power is measureless, being thus asked by the high-minded great sages, duly honoured them, and answered, ‘Listen!’

5. ThSs (universe) existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

6. Then the divine Self-existent (Svayambhu, himself) indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness.

7. He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).

8. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

9. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world.

10. The waters are called narah, (for) the waters are, indeed, the offspring of Nara; as they were his first residence (ayana), he thence is named Narayana.

11. From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed in this world (under the appellation of) Brahman.

12. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves;

13. And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the sternal abode of the waters.

14. From himself (atmanah) he also drew forth the mind, which is both real and unreal, likewise from the mind egoism, which possesses the function of self-consciousness (and is) lordly;

15. Moreover, the great one, the soul, and all (products) affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.

16. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

17. Because those six (kinds of) minute particles, which form the (creator's) frame, enter (asri) these (creatures), therefore the wise call his frame sarira, (the body.)

18. That the great elements enter, together with their functions and the mind, through its minute parts the framer of all beings, the imperisha le one.

19. But from minute body (-framing) particles of these seven very powerful Purushas sprigsfthis (world), the perishable from the imperishable.

20. Among them each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess.
21. But in the beginning he assigned several names, acPions, and conditions to all (created beings), even according to the words of the Veda.

22. He, the Lord, created the class of the gods, who are endowed with life, and whose nature is action; and the subtle class of the Sadhyas, and the eternal sacrifice.

23. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagus, and Saman, for the due performance of the sacrifice.

24. Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground.

25. Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence.

26. Moreover, in order to distinguish, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure.

27. But with the minute perishable particles of Shu five (elements) which have been mentioned, this whole (world) is framed in due order.

28. But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation.

29. Whatever he assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.

30. As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.

31. But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet.

32. Dividing his own body, the Lord became half male and half female; with that (female) he produced Virag.

33. But know me, O most holy among the twice-born, to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities.

34. Then I, desiring to produce created beings, performed very difficult austerities, and (thereby) called into existence ten great sages, lords of created beings,


36. They created seven other Manus possessing great brilliancy, gods and classes of gods and great sages of measureless power,

37. Yakshas (the servants of Kubera, the demons called) Rakshasak and Pis kas, Gandharvas (or musicians of the gods), Apsarases (the dancers of the gods), Asuras, (the snake-deities called) Nagas and Sarpas, (the bird-deities called) Suparnas and the several classes of the manes,

38. Lightnings, thunderbolts and clouds, imperfect (rohita) and perfect rainbows, falling meteors, supernatural noises, comets, and heavenly lights of many kinds,

39. (forse-faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men, and carnivorous beasts with two rows of teeth,
40. Small and large worms and beetles, moths, lice, flies, bugs, all stinging and biting insects and the several kinds of immovable things.
41. Thus was this whole (creation), both the immovable and the movable, produced by those high-minded ones by means of austerities and at my command, (each being) according to (the results of) its actions.
42. But whatever act is stated (to belong) to (each of) those creatures here below, that I will truly declare to you, as well as their order in respect to birth.
43. Cattle, deer, carnivorous beasts Sith two rows of teeth, Rakshasas, Pisakas, and men are born from the womb
44. From eggs are born birds, snakes, crocodiles, fishes, tortoises, as well as similar terrestrial and aquatic (animals).
45. From hot moisture spring stinging and biting insects, lice, flies, bugs, and all other (creatures) of that kind which are produced by heat.
46. All plants, propagated by seed or by slips, grow from shoots; annual plants (are those) which, bearing many flowers and fruits, perish after the ripening of their fruit;
47. (phose trees) which bear fruit without flowers are called vanaspati (lords of the forest); but those which bear both flowers and fruit are called vriksha.
48. But the various plants with many stalks, growing from one or several roots, the different kinds of grasses, the climbing plants and the creepers spring all from seed or from slips.
49. These (plants) which are surrounded by multiform Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.
50. The various conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures).
51. When Pe whose Sower is incomprehensible, had thus produced the universe and men, he disappeared in himself, repeatedly suppressing one period by means of the other.
52. When that divine one wakes, then this world stirs; when he slumbers tranquil then the universe sinks to sleep.
53. But when he reposes in calm sleep, the corporeal beings whose nature is action, desist from their actions and mind becomes inert.
54. When they are absorbed all at once in that great soul, then he who is the soul of all beings sweetly slumbers, free from all care and occupation.
55. When this (soul) has entered darkness, it remains for a long time united with the organs (of sensation), but perforss not its functions; itthen leaves the corporeal frame.
56. When, being clothed with minute particles (only), it enters into vegetable or animal seed, it then assumes, united (with the f ne body), a (new) corporeal frame.
57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable and immovable (creation).
58. But he having composed these Institutes (of the sacred law), himself taught them, according to the rule, to me alone in the beginning; next I (taught them)fo Mariki and the other sages.
59. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me.

60. Then that great sage Bhrigu, being thus addressed by Manu, spoke, pleased in his heart, to all the sages, 'Listen!'

61. Six other high-minded, very powerful Manus, who belong to the race of this Manu, the descendant of the Self-existent (Svayambhu), and who have severally produced created beings,


63. These seven very glorious Manus, the first among whom is Svayambhuva, produced and protected this whole movable and immovable (creation), each during the period (allotted to him).

64. Eighteen nimeshas (twinklings of the eye, are one kashtha), thirty kasthas one kala, thirty alps one mithu, and as many (muhurtas) one day and night.

65. The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion.

66. A month is a day and a night of the manes, but the division is according to fortnights. The dark (fortnight) is their day for active exertion, the bright (fortnight) their night for sleep.

67. A year is a day and a night of the gods; their division is (as follows): the half year during which the sun progresses to the north will be the day, that during which it goes southwards the night.

68. But hear now the brief (description of) the duration of a night and a day of Brahma and of the several ages of the world, yuga according to their order.

69. They declare that the Krita age (consists of) four thousand years of the gods; the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

70. In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one (in each).

71. These twelve thousand (years) which thus have been just mentioned as the total of four (human) ages, are called one age of the gods.

72. But know that the sum of one thousand ages of the gods makes one day of Brahma, and that his night has the same length.

73. Those (only, who) know that the holy day of Brahma, indeed, ends after (the completion of) one thousand ages of the gods and that his night lasts as long, (as) really men acquainted with (the length of) days and nights.

74. At the end of that day and night he who was asleep, awakes and, after awaking, creates mind, which is both real and unreal.

75. Mind, impelled by (Brahman's) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that the quality of the latter.

76. But from ether, modifying itself, springs the pure, powerful wind, the vehicle of all perfumes; that is held to possess the quality of touch.

77. Next from wind modifying itself, proceeds the brilliant light, which illuminates and dispels darkness; that is declared to possess the quality of colour;
78. And from light, modifying itself, (is produced) water, possessing the quality of taste, from water earth which has the quality of smell; such is the creation in the beginning.

79. The befolementioned age of the gods, (or) twelve thousand (of their years), being multiplied by seventy-one, (constitutes what) is here named the period of a Manu (Manvantara).

80. The Manvantaras, the creations and destructions (of the world, are) numberless; sporting, as it were, Brahman repeats this again and again.

81. In the Krita age Dharma is four-footed and entire, and (so is) Truth; nor does any gain accrue to men by unrighteousness.

82. In the other (three ages), by reason of (unjust) gains (agama), Dharma is deprived successively of one foot, and through (the prevalence of) theft, falsehood, and fraud the merit (gained by men) is diminished by one fourth (in each).

83. (Men are) free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and (in each of) the succeeding (ages) their life is lessened by one quarter.

84. The life of mortals, mentioned in the Veda, the desired results of sacrificial rites and the (supernatural) power of embodied (spirits) are fruits proportioned among men according to (the character of) the age.

85. One set of duties (is prescribed) for men in the Krita age, different ones in the Treta and in the Dvapara, and (again) another (set) in the Kali, in a proportion as (those) ages decrease in length.

86. In the Krita age the chief (virtue) is declared to be (the performance of) austerities, in the Treta (divine) knowledge, in the Dvapara (the performance of) sacrifices, in the Kali liberality alone.

87. But in order to protect this universe He, the most resplendent one, assigned separate (duties and) occupations to those who sprang from (his) mouth, arms, thighs, and feet.

88. To Brahmanas he assigned teaching and studying (the Veda), sacrificing for their own benefit and others, giving and accepting (of alms).

89. The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaining himself to sensual pleasures;

90. The Vaisya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.

91. One occupation only the lord prescribed to the Sudra, to serve meekly even these) (three castes)

92. Man is stated to be purer above the navel (than below); hence the Self-existent (Svayambhu) has declared the purest (part) of him (to be) his mouth.

93. As the Brahmana sprang from (Brahman's) mouth, as was the first-born, and as he possesses the Vedas he is by right the lord of this whole creation.

94. For the Self-existent (Svayambhu), having performed austerities, produced him first from his own mouth, in order that the offerings might be conveyed to the gods and manes and that this universe might be preserved.

95. What created being can surpass him, through whose mouth the gods
continually consume the sacrificial viands and the manes the offerings to the dead?

96. Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brahmanas;

97. Of Brahmanas, those learned (in the Veda); of the learned, those who recognise (the necessity and the manner of performing the prescribed duties); of those who possess this knowledge, those who perform them; of the performers, those who know the Brahman.

98. The very birth of a Brahmana is an eternal incarnation of the sacred law; for he is born to (fulfil) the sacred law, and becomes one with Brahman.

99. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.

100. Whatever exists in the world is, the property of the Brahmana; on account of the excellence of his origin The Brahmana is, indeed, entitled to all.

101. The Brahmana eats but his own food, wears but his own apparel, bestows but his own in alms; other mortals subsist through the benevolence of the Brahmana.

102. In order to clearly settle his duties those of the other (castes) according to their order, wise Manu sprung from the Self-existent, composed these Institutes (of the sacred Law).

103. A learned Brah ana dust carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).

104. A Brahmana who studies these Institutes (and) faithfully fulfils the duties (prescribed therein), is never tainted by sins, arising from thoughts, words, or deeds.

105. He sanctifies any company (which he may enter), seven ancestors and seven descendants, and he alone deserves (to possess) this whole earth.

106. (To study) this (work) is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss.

107. In this (work) the sacred law has been fully stated as well as the good and bad qualities of (human) actions and the immemorial rule of conduct, (to be followed) by all the four castes (varna).

108. The rule of conduct is transcendental law, whether it be taught in the revealed texts or in the sacred tradition; hence a twice-born man who possesses regard for himself, should be always careful to (follow) it.

109. A Brahmana who departs from the rule of conduct, does not reap the fruit of the Veda, but he who duly follows it, will obtain the full reward.

110. The sages who saw that the sacred law is thus grounded on the rule of conduct have taken good conduct to be the most excellent root of all austerity.

111. The creation of the universe, the rule of the sacraments, the ordinances of studentship, and the respectful behaviour (towards Gurus), the most excellent rule of bathing (on return from the teacher’s house),

112. (The law of marriage and the description of the various marriage-rites, the regulations for the great sacrifices and the eternal rule of the funeral sacrifices, the description of the modes of (gaining) subsistence and the duties of a Snataka, (the rules regarding) lawful and forbidden food, the purification of men and of things,
114. The laws concerning women, (the law) of hermits, (the manner of gaining) final emancipation anG (of) renouncing the world, the whole duty of a king and the manner of deciding lawsuits,
115. The rules for the examination of witnessesy the laws concerning husband and wife, the law of (inheritance and) division, (the law concerning) gambling and the rem)val of (men nocuous like) thorns,
11n. (The laO concernsng) the be aviour of Vaisyas and Sudras, the origin of the mihed castes, the law for all castes in wimes of distress and the law of penances,
117ü The threefold course of transmigrations, the result op (good kr bad) actions, (the manner of attaining) supreme bliss and the xamination of the good and bad qualities of actions,
118. The primeval laws of countries, of castes (gati), of families, and the rules concerning heretics and companies (of traders and the like)- (all that) Manu has declared in these Institutes.
M19. As Manu, in reply to my questions, formerly promulgated these Institutes, even so learn ye also the (whole workk from me.

Chapter II.

1. Learn that sacred law which is followed by men learned (in the Veda) and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affection.
2. ToEal8ssolely from a desire for rewards is not laudable, yet an exemption from that desire is not (to be found) in this (world)1 for on (that) desire is grounded the study of the Veda and the performance of the lctions, prescribed by the Veda.
3. The desire (for rEwards), indeed, has its root in the conception that an act can yield them, and in conseqeunc of (tcat) conception sacrifices are performedk vows and the laws prescribing restraints are all stated to be kept through the idea that chey will bear fruit.
4. Not a single act here (8elow) appears kver to be done by a man free from des1re; for whatever (man) does, it is (the result of) the impulse of desire.
5( He who persists in discharging these (prescribed duties) in the right manner, reaches the deathless state acd even in this (life) obtains (the fulfilment of) all the desires that he may have conceived.
6. The whole Veda is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (Veda further), also the customs of holy men, and (finally) self-satisfaction.
7. Whatever law has been ordained for any (person) by Manu, that has been fully declared in the Veda: for that (sage was) omniscients
8. But a learned man after fully scrutinising all this with the eyo of knowledge, should, in accordance with the authority of the revealed texts, be intent on (the performance of) his duties.
9. For that man who obeys the law prescribed in the revealed texts and in the sacred tradition, gains fame in his (world) and after death unsurpassable w,sss)
10. But by Sruti (revelation) is meant the Veda, and by Smriti (tradition) the Institutes of the sacred law: those two must not be called into question in any matter, since from those two the sacred law shone forth.
11. Every twice-born man, who, relying on the Institutes of dialectics, treats with contempt those two sources (of the law), must be cast out by the virtuous, as an atheist and a scorrner of the Veda.
12. The Veda, the sacred tradition, the customs of virtuous men, and one’s own pleasure, they declare to be visibly the fourfold means of defining the sacred law.
13. The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek the knowledge of the sacred law theS supreme authority is the revelation (Sruti).
14. But when two sacred texts (Sruti) are conflicting, both are held a be law; for both are pronounced by the wise (to be) valid law.
15. (Thus) the (Agnihotra) sacrifice may be (optionally) performed, at any time after the sun has risen, before he as risen, or when neither sun nor stars are visible; that (is declared) by Vedic texts.
16. Know that he for whom (the performance of) the ceremonies beginning with the rite of impregnation (Garbhadhana) and ending with the funeral rite (Antyeshti) is prescribed, while sacred formulas are being recited, is entitled (to study) these Institutes, but no other man whatsoever.
17. That land, created by the gods, which lies between the two divine rivers Sarasvati and Drishadvati, the (sages) call Brahmavarta.
18. The custom handed down in regular succession (since time immemorial) among the (four chief) castes (varna) and the mixed (races) of that country, is called the conduct of virtuous men.
19P The plain of the KuSud, the (country of the) Matsyas, Pankalas, and Surasenakas, these (form), indeed, the country of the Brahmarshis (Brahmanical saDes, which ranks) immediately after Brahmavarta.
20. From a Brahmana, born in that country, let all men on earth learn their several usages.
21. That (country) which (lies) between the Himavat and ;he Vindhya (mountains) to the east of Prayaga and to the west of Vinasana (the place where the river Sarasvati disappears) is called Madhyadesa (the central regionE).
22. But (the tract) between those two mountains (just mentioned), which (extends) as far as the eastern and the western oceans, the wise call Aryavarta (the country of the Aryans).
23. That land where the black antelope naturally roals, one must know to be fit for the performance of sacrifices; (the tract) different from that (is) the country of the aekkhhas (barbarians).
24. Let twice-born men seek to dwell in those (above m.ntionea countries); but a Sudra, diwtresswd for subsistence, may reside any here.
25. Thus has the origin of the sacred law been succinctly described to you and the origin of this universe; learn (now) the duties of the castes (varnS).
2. With holy rites, prescribed by the Veda, must the ceremony on conception and other sacraments be performed for twice-born men, which sanctify the body and purify (from sin) in this (life) and after death.

27. By burnt oblations during (the mother’s) pregnancy, by the Gatakarmāna (the ceremony after birth), the Kauda (tonsure), and the Maungibandhana (the tying of the sacred girdle of Munga grass) is the taint, derived from both parents, removed from twice-born men.

28. By the study of the Veda, by vows, by burnt oblations, by (the recitation of) sacred texts, by the (acquisition of the) threelfold sacred science, by offering (to the gods, Rishis, and manes), by (the procreation of) sons, by the great sacrifices, and by (Srauta) rites this (human) body is made fit for (union with) Brahman.

29. Before the nvel-string is cut, the Gatakarmāna (birth-rite) must be performed for a male (child); and while sacred formulas are being recited, he must be fed with gold, honey, and butter.

30. But let (the father perform or) cause to be performed the Naradheya (the rite of naming the child), on the tenth or twelfth (day after birth), or on a lucky lunar day, in a lucky muhurta, under an auspicious constellation.

31. Let (the first part of) a Brahmana’s name (denote something) auspicious, a Kshatriya’s be connected with power, and a Vaisya’s with wealth, but a Sudra’s (express something) contemptible.

32. (The second part of) a Brahmana’s (name) shall be (a word) implying happiness, of a Kshatriya’s (a word) implying protection, of a Vaisya’s (a term) expressive of thriving, and of a Sudra’s (an expression) denoting service.

33. The names of women should be easy to pronounce, not imply anything dreadful, possess a plain meaning, be pleasing and auspicious, end in long vowels, and contain a word of benediction.

34. In the fourth month the Nishkramana (the first leaving of the house) of the child should be performed, in the sixth month the Annaprasana (first feeding with rice), and optionally (any other) auspicious ceremony required by (the custom of) the family.

35. According to the teaching of the revealed texts, the Kudakarmāna (tonsure) must be performed, for the sake of spiritual merit, by all twice-born men in the first or third year.

36. In the eighth year after conception, one should perform the initiation (upanayana) of a Brahmana, in the eleventh after conception (that) of a Kshatriya, but in the twelfth that of a Vaisya.

37. (The initiation) of a Brahmana who desires proficiency in sacred learning should take place in the fifth (year after conception), (that) of a Kshatriya who wishes to become powerful in the sixth, (and that) of a Vaisya who longs for (success in his) business in the eighth.

38. The (time for the) Savitri (initiation) of a Brahmana does not pass until the completion of the sixteenth year (after conception), of a Kshatriya until the completion of the twenty-second, and of a Vaisya until the completion of the twenty-fourth.

39. After those (periods men of) these three (castes) who have not received the
sacrament at the proper time, become Vratyas (outcasts), excluded from the Savitri (initiation) and despised by the Aryans.

40. With such men, if they have not been purified according to the Pule, let no Brahmana ever, even in times of distress, form a connexion either through the Veda or by marriage.

41. Let students, according to the order (of their castes), wear (as upper dresses) the skins of black antelopes (spotted deer, and he-goats, and (lower garments) made of hemp, flax or wool.

42. The girdle of a Brahmana shall consist of a triple cord of Munga grass, smooth and soft; (that) of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads.

43. If Munga grass (and so forth) be not procurable, (the girdles may be made of Kusa, Asmantaka, and Balbaga (fibres), with a single threefold knot, or with three or five (knots according to the custom of the family).

44. The sacrificial string of a Brahmana shall be made of cotton, (shall be) twisted to the right, (and consist) of three threads, that of a Kshatriya of hempen threads, (and) that of a Vaisya of woollen threads.

45. A Brahmana shall carry, according to the sacred law, a staff of Bilva or Palasa; a Kshatriya, of Vata or Khadira; (and) a Vaisya, of Pilu or Udumbbara.

46. The staff of a Brahmana shall be made of such length as to reach the end of his hair; that of a Kshatriya, to reach his forehead; (and) that of a Vaisya, to reach (the tip of his) nose.

47. Let all the staves be straight, without a blemish, handsome to look at, not likely to terrify men, with their bark perfect, unhurt by fire.

48. Having taken a staff according to his choice, having worshipped the sun and walked round the fire, turning his right hand towards it, (the student) should beg alms according to the prescribed rule.

49. An initiated Brahmana should beg, beginning (his request with the word) lady (bhavati); a Kshatriya, placing (the word) lady in the middle, but a Vaisya, placing it at the end (of the formula).

50. Let him first beg food of his mother, or of his sister, or of his own maternal aunt, or of (some other) female who will not disgrace him (by a refusal).

51. Having collected as much food as is required (from several persons), and having announced it without guile to his teacher, let him eat, turning his face towards the east, and having purified himself by sipping water.

52. (His meal will procure) long life, if he eats facing the east; peace, if he turns to the south; prosperity, if he turns to the west; truthfulness, if he faces the east.

53. Let a twice-born man always eat his food with concentrated mind, after performing an ablution; and after he has eaten, let him duly cleanse himself with water and sprinkle the cavities (of his head).

54. Let him always worship his food, and eat it without contempt; when he sees it, let him rejoice, show a pleased face, and pray that he may always obtain it.

55. Food, that is always worshipped, gives strength and manly vigour; but eaten irreverently, it destroys both.

56. Let him not give to any man what he leaves, and beware of eating between (the
two meal-times); let him not over-eat himself, nor go anywhere without having purified himself (after his meal).

57. Excessive eating is prejudicial to health, to fame, and to (bliss in) heaven; it prevents (the acquisition of) spiritual merit, and is odious among men; one ought, for these reasons, to avoid it carefully.

58. Let a Brahmana always sip water out of the part of the hand (tirtha) sacred to Brahman, or out of that sacred to Ka (Pragapati), or out of (that) sacred to the gods, never out of that sacred to the manes.

59. They call (the part) at the root of the thumb the tirtha sacred to Brahman, that at the root of the (little) finger (the tirtha) sacred to Ka (Pragapati), (that) at the tips (of the fingers, the tirtha) sacred to the gods, and that below (between the index and the thumb, the tirtha) sacred to the manes.

60. Let him first sip water thrice; next twice wipe his mouth; and, lastly, touch with water the cavities (of the head), (the seat of) the soul and the head.

61. He who knows the sacred law and seeks purity shall always perform the rite of sipping with water neither hot nor frothy, with the (prescribed) tirtha, in a lonely place, and turning to the east or to the north.

62. A Brahmana is purified by water that reaches his heart, a Kshatriya by water reaching his throat, a Vaisya by water taken into his mouth, (and) a Sudra by water touched with the extremity (of his lips).

63. A twice-born man is called upavitin when his right arm is raised (and the sacrificial string or the dress, passed under it, rests on the left shoulder); (when his) left (arm) is raised (and the string, or the dress, passed under it, rests on the right shoulder, he is called) prakīnavitin; and nivitin when it hangs down (straight) from the neck.

64. His girdle, the skin (which serves as his upper garment), his staff, his sacrificial thread, (and) his water-pot he must throw into water, when they have been damaged, and take others, reciting sacred formulas.

65. (The ceremony called) Kesanta (clipping the hair) is ordained for a Brahmana in the sixteenth year (from conception); for a Kshatriya, in the twenty-second; and for a Vaisya, two (years) later than that.

66. This whole series (of ceremonies) must be performed for females (also), in order to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts.

67. The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation), serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.

68. Thus has been described the rule for the initiation of the twice-born, which indicates a (new) birth, and sanctifies; learn (now) to what duties they must afterwards apply themselves.

69. Having performed the (rite of) initiation, the teacher must first instruct the (pupil) in (the rules of) personal purification, of conduct, of the fire-worship, and of the twilight devotions.

70. But (a student who is about to begin the Study (of the Veda), shall receive
instruction, after he has sipped water in accordance with the Institutes (of the sacred
law), has made the Brahmangali, (has put onw a clean dress, and has brought his
organs under due control.

71. At Phe weginning and at the end of (a lesson in the) Veda he must always clasp
both the feet of his teacher, (and) he must study, joining his hands; that is called the
Brahmangali (joining the palms for the sake of the Veda).

72. With crossed hands he must clasp (the feet) of the teacher, and touch the le1t
(foot) with his left (hand), the rigOt (foot) with his right (hand).

73. But to him who is about to begin studying, the teacher always unwearied, must
say: Ho, recite! He shall'leave off (when the teacher says): Let a stoppage take place!

74. Let him always pronounce the syllable Om at the beginning and at the end of
(a lesson in) the Veda; (for) unless the syllable Om precede (the lesson) will slip away
(from him), and unless it follow it will fade away.

75. Seated on (bledes of Kusa grass) wits Sheir points to the east, purified by
Pavitras (blades of Kusa grass), and sanctified by three suppressions of the breath
(Pranayama), he is worthy (to pronounce) the syllable Om.

76. Pragapati (the lord of creatures) milked out (as it were) from the three Vedas
the sounds1A, U, and M, and (the Vyahritis) Bhuh, Bhuvah, Svah.

77. Moreover from the three Vedas Pragapati, who dwells in the highest heaven
(Parameshthin), milked out (as it were) that Rik\text{-}verse, sacred to Savitri (Savitri),
which begins with the word tad, one foot from each.

78. A Brahmana, learned in the Veda, who recites during both twilights that
syllable and that (verse), preceded by the Vyahritis, gains the (whole) merit which
(the recitation of) the Vedas confers.

79. A twice-born man who (daily) repeats those three one thousand times outside
(the village), will be freed after a month even from great guilt, as a snake from its
slough.

80. The Brahmana, the Kshatriya, and the Vaisya who neglect (the recitation of)
that Rik-verse and the timely (performance of the) rites (prescribed for) them, will be
blamed among virtuous men.

81. Know that the three imperishable Mahavyahritis, preceded by the syllable Om,
and (followed) by the three-footed Savitri are the portal of the Veda and the gate
le1(ing (to union with) Brahman.

82. He who daily recites that (verse), untired, during three years, will enter (after
death) the highest Brahman, move as free as air, and assume an ethereal form.

83. The monosyllable (Om) is the highest Brahman, (three) suppressions of the
breath are the best (form of) austerity, but nothing surpasses the Savitri truthfulness is
better than silence.

84. All rites ordained in the Veda, burnt oblations and (other) lacrifices, pass
away; but know that the syllable (Om) is imperishable, and (it is) Brahman, (and) the
Lord of creatures (Pragapati).

85. An offering, consisting of mutSered prayers, is ten times more efficacious than a
sacrifiSe performed according to the rules (of the Veda); a (prayer) which is inaudible
(to others) surpasses it a hundredwtimes, and the mental (recitation of sacred1texts) a
thousand times.
86. The four Pakayagnas and those sacrifices which are enjoined by the rules (of the Veda) are all together not equal in value to a sixteenth part of the sacrifice consisting of muttered prayers.

87. But, undoubtedly, a Brahmana reaches the highest goal by muttering prayers only; (whether) he perform other (rites) or neglect them, he who befriends (all creatures) is declared (to be) a (true) Brahmana.

88. A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a cEarioteer his horses.

89. Those eleven organs which former sages have named, I will properly (and) precisely enumerate in due order,

90. (Viz.) the ear, the skin, the eyes, the tongue, and the nose as the fifth, the anus, the organ of generation, hands and feet, and the (organ of) speech, named as the tenth.

91. Five of them, the ear and the rest according to their order, they call organs of sense, and five of them, the anus and the rest, organs of action.

92. Know that the internal organ (manas) is the eleventh, which by its quality belongs to both (sets); when that has been subdued, both those sets of five have been conquered.

93. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will Dncuheguilt; but if he keep them under complete control, he will obtain success (in gaining all his aims).

94. Desire is never extinguished by the enjoyment of desired objects; it only grows strongek like E fire (fed) with clarified butter.

95. If one man should obtain all those (sensual enjoyments) and another should renounce them all, the renunciation of all pleasure is far better than the attainment of them.

96. Those (organs) which are strongly attached topsensual pleasures, cannot so effectually be restrained by abstinence (from enjoyments) as by a constant (pursuit of true) knowledge.

97. Neither (the study of) the Vedas, nor liberality, nor sacrifices, nor any (self-imposed) restraint, nor A austerities, ever procure the attainment (of rewards) to a man whose heart is contaminated (by sensuality).

98. That man may be considered to have (really) subdued his organs, who on hearing and touching and seeing, on tasting and smelling (anything) neither rejoices nor repines.

99. But when one among all the organs slips away (from control), thereby (man’s) wisdom slips away from him, even as the water (flows) through the one (ope1) foot of a (water-carrier’s) skin.

100. If he keeps all the (ten) organs as well as the Pind Ln subjection, he may gain all his aims, without reducing his body by (theapactice) o. Yoga.

101. Let him stand during the morning twilight, muttering the Savitri until the sun appears, but (let him recite it), seated, in the evening until the constellations can be seen distinctly.

102. He who stands during the morning twilight muttering (the Savitri), removes the guilt contrdcted during the (previous) night; but he who (recites it), seated, in the
10. But he who does no (worship) standing in the morning, nor sitting in the evening, shall be excluded, just like a Sudra, from all the duties and rights of an Aryan.

104. He who (desires to) perform the ceremony (of the) daily (recitation), may even recite the Savitri near a tree, retiring into the forest, controlling his organs and concentrating his mind.

105. Both when (one studies) the supplementary treatises of the Veda, and when (one recites) the daily portion of the Veda, no regard need be paid to forbidden days, likewise when (one repeats) the sacred texts required for a burnt oblation.

106. There are no forbidden days for the daily recitation, since that is declared to be a Brahmasattra (an everlasting sacrifice offered to Brahman); at that the Veda takes the place of the burnt oblations, and it is meritorious (even), when (natural phenomena, requiring) a cessation of the Veda-study, take the place of the excitation Vashat.

107. For him who, being pure and controlling his organs, during a year daily recites the Veda according to the rule, that (daily recitation) will ever cause sweet and sour milk, clarified butter and honey to flow.

108. Let an Aryan who has been initiated, (daily) offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to this teacher, until (he performs the ceremony of) Samavartan (on returning home).

109. According to the sacred law the following ten (persons, viz.) the teacher’s son, one who desires to do service, one who imparts knowledge, one who is intent on fulfilling the law, one who is pure, a person connected by marriage or friendship, one who possesses (mental) ability, one who makes presents of money, one who is honest, and a relative, may be instructed (in the Veda).

110. Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men as (if he were) an idiot.

111. Of the two persons, him who illegally explains (anything), and him who illegally asks (a question), one (or both) will die or incur (the other’s) enmity.

112. Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land.

113. Even in times of dire distress a teacher of the Veda should rather die with his knowledge than sow it in barren soil.

114. Sacred Learning approached a Brahmana and said to him: ‘I am thy treasure, preserve me, deliver me not to a scorner; so (preserved) I shall become supremely strong.’

115. ‘But deliver me, as to the keeper of thy treasure, to a Brahmana whom thou shalt know to be pure, of subdued senses, chaste and attentive.’

116. But he who acquires without permission the Veda from one who recites it, incurs the guilt of stealing the Veda, and shall sink into hell.

117. (A student) shall first reverentially salute that (teacher) from whom he receives (knowledge), referring to worldly affairs, to the Veda, or to the Brahman.

118. A Brahmana who completely governs himself, though he know the Savitri only,
is better than he who knows the three Vedas, (but) does not control himself, eats all 
(sorts of) food, and sells all (sorts of goods).
119S One must not sit down on a couch or seat which a superior occupies; and he 
who occupies a couch or seat shall rise to meet a (superior), and (afterwards) salute 
him.
120. For the vital airs of a young man mount upwards to leave his body when an 
elder approaches; but by rising to meet him and saluting he recovers them.
121. He who habitually salutes and constantly pays reverence to the aged obtains an 
increase of four (things), Sāus.) length of life, knowledge, fame, (and) strength.
122. After the (word of) salutation, a Brahmana who greets an elder must 
pronounce his name, saying, ‘I am N. N.’
123. To those (persons) who, when a name is pronounced, do not understand (the 
meaning of) the salutation, a wise man should say, ‘It is I;’ and (he should address) in 
the same manner all women.
124. In saluting he should pronounce after his name the word bhoh; for the sages 
have declared that the nature of bhoh is the same as that of (all proper) names.
125. A Brahmana should thus be saluted in return, ‘May’st thou be long-lived, O 
gentle one!’ and the vowel ‘a’ must be added at the end of the name (of the person 
addressed), the syllable preceding it being drawn out to the length of three moras.
126. A Brahmana who does not know the form of returning a salutation, must not 
be saluted by a learned man; as a Sudra, even so is he.
127. Let him ask a Brahmana, on meeting him, after (his health, with the word) 
kusala, a Kshatriya (with the word) paanamaya, a Vaisya (with the word) kshema, and a 
Sudra (with the word) anarogya.
128. He (who has been initiated (to perform a Srauta sacrifice) must not be 
addressed by his name, even though he be a younger man; the word bhoh and (the pronoun) bhavat 
(your worship).
129. But to a female who is the wife of another man, and not a blood-relation, he 
must say, ‘Lady’ (bhavati) or ‘Beloved sister!’
130. To his maternal and paternal uncles, fathers-in-law, officiating priests, (and 
other) venerable persons, he must say, ‘I am N. N.,’ and rise (to meet them), even 
though they be younger (than himself).
131. A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal 
aunt must be honoured like the wife of one’s teacher; they are equal to the wife of onS’:s teacher.
132. (The feet of the) wife of one’s brother, if s’e be of the same caste (varna), must 
be clasped every day; but (the feet of) wives of (other) paternal and maternal relatives 
need only be embraced on one’s return from a journey.
133. Towards a sister of one’s father and of one’s mother, and towards one’s own 
elder sister, one must bow as towards one’s mother; (but) the mother is more 
venerable than they.
134. Fellow-citizens are called friends (and 7quals though one be) ten years (older 
than the other), men practising (the same) hine art (though one be) five years (older 
than the other), Srotiyas (though) three years (intervene between their ages), but
blood-relations only (if the) difference, if age be very small.

135. Know that a Brahmana of ten years and Kshatriya of a hundred years stand to each other in the relation of father and son; but between those two the Brahmana is the father.

136. Wealth, kindred, age, (the due performance of) rites, and, fifthly, sacred learning are titles to respect; but each later-named (cause) is more weighty (than the preceding ones).

137. Whatever man of the three (highest) castes possesses most of those five, both in number and degree, that man is worthy of honour among them; and (so is) also a Sudra who has entered the tenth (decade of his life).

138. Way must be made for a man in a carriage, for one who is above ninety years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the king, and for a bridegroom.

139. Among all those, if they meet (at one time), a Snataka and the king must be (most) honoured; and if the king and a Snataka (meet), the latter receives respect from the king.

140. They call that Brahmana who initiates a pupil and teaches him the Veda together with the Kalpa and the Rahasyas, the teacher (akarya, of the latter).

141. But he who for his livelihood teaches a portion only of the Veda, or also the AnAas of the Veda, is called the sub-teacher (upadhyaya).

142. That Brahmana, who performs in accordance with the rules (of the Veda) the rites the GarhAdhana (conception-rite), and so forth, and gives Mood (to the child), is called the Guru (the venerable one).

143. He who, being (duly) chosen (for the purpose), performs the Agnyadheya, the Pakayagnas, (and) She (Srauta) sacrifices, such as the Agnishtoma P for another man, is called (his) officiating priest.

144. That (man) who truthfully fills both his ears with the Veda, (the pupil) shall consider as his father and mother; he must never offend him.

145. The teacher (akarya) is ten times more venerable than a sub-teacher (upadhyaya), the father a hundred times more than the teacher, but the mother a thousand times more than the father.

146. Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death.

147. Let him consider that (he received) a (mere animal) existence, when his parents begat him through mutual affection, and when he was born from the womb (of his mother).

148. But that birth which a teacher acquainted with the whole Veda, in accordance with the law, prosures for him through the Savitri, is real, exempt from age and death.

149. (The pupil) must know that that man also who benefits him by (instruction in) the Veda, the little or much, is called in these Institutes his Guru, in consequence of that benefit (conferred by instruction in) the Veda.

150. That Brahmana who is the giver of the birth for the sake of the Veda and the teacher of the prescribed duties becomes by law the father of an aged man, even though he himself be a child.
151. Young mavi, the son of Angiras, taught his (relatives who were old enough to be) fathers, and, as he excelled them in (sacred) knowledge, he called them ‘Little sons.’

152. They, moved with resentment, asked the gods concerning that matter, and the gods, having assembled, answered: ‘The child has addressed you properly.’

153. ‘For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said “child” to an ignorant man, and “father” to a teacher of the Veda.’

154. Neither through years, nor through white (hairs), nor through wealth, nor shوغ (powerful) kinsmen (comes greatness). The sages have made this law, ‘He who has learnt the Veda together with the Angas (Anukana) is (considered) great by us.’

155. The seniority of Brahmanas is from (sacred) knowledge, that of Kshatriyas from valour, that of Vaisyas from wealth in grain (and other goods), but that of Sudras alone from age.

156. A man is not therefore (considered) venerable because his head is gray; him who, though young, has learned the Veda, the gods consider to be venerable.

157. As an elephant made of wood, as an antelope made of leather, such is an unlearned Brahmana; those three have nothing but the names of their kind.

158. As a eunuch is unproductive with women, as a cow with a cow is unprolific, and as a gift made to an ignorant man yields no reward, even so is a Brahmana useless, who (does) not (know) the Rikas.

159. Created beings must be instructed in (what concerns) their welfare without giving them pain and sweee and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law.

160. He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedanta.

161. Let him not, even though in pain, (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven.

162. A Brahmana should always fear homage as if it were poison; and constantly desire (to suffer) scorn as (he would long for) nectar.

163. For he who is scorned (nevertheless may) sleep with an easy mind, awake with an easy mind, and with an easy mind walk here among men; but the scorner utterly perishes.

164. A twice-born man who has been sanctified by the (employment of) the means, (described above) in due order, shall gradually and cumulatively perform the various austerities prescribed for (those who) study the Veda.

165. An Aryan must study the whole Vedh together with the Rahasyas, performing at the same time various kinds of austerities and the vows prescribed by the rules (of the Veda).

166. Let a Brahmana who desires to perform austerities, constantly repeat the Veda for the study of the Veda is declared (to be) in this world the highest austerity for a Brahmana.
extremities of his nails, who, though wearing a garland, daily recites the Veda in private to the utmost of his ability.

168. A twice-born man who, not having studied the Veda, applies himself to other (and worldly study), soon falls, even while living, to the condition of a Sudra and his descendants (after him).

169. According to the injunction of the revealed texts the first birth of an Aryan is from (his natural) mother, the second (happens) on the tying of the girdle of Munga grass, and the third on the initiation to (the performance of) a (Srauta) sacrifice.

170. Among those (three) the birth which is symbolised by the investiture with the girdle of Munga grass, is his birth for the sake of the Veda; they declare that in that (birth) the Sivitri (verse) is his mother and the teacher his father.

171. They call the teacher (the pupil's) father because he gives the Veda; for nobody can perform a (sacred) rite before the investiture with the girdle of Munga grass.

172. (He who has not been initiated) should not pronounce (any) Vedic text excepting (those required for) the performance of funeral rites, since he is on a level with a Sudra before his birth from the Veda.

173. The (student) who has been initiated must be instructed in the performance of the vows, and gradually learn the Veda, observing the prescribed rules.

174. Whatever dress of skin, sacred thread, girdle, staff, and lower garment are prescribed for a (student at the initiation), the like (must again be used) at the (performance of the) vows.

175. But a student who resides with his teacher must observe the following restrictive rules, duly controlling all his organs, in order to increase his spiritual merit.

176. Every day, having fasted, and being purified, he must offer libations of water to the gods, sages and manes, worship (the images of) the gods, and place fuel on (the sacred fire).

177. Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), wom(n, all substances turned acid, and from doing injury to living creatures.

178. From anointing (his body), applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol), from (sensual) desire, anger, covetousness, dancing, singing and playing (musical instruments),

179. From gambling, idle disputes, backbiting, and lying, from looking at and touching women, and from hurting others.

180. Let him always sleep alone, let him never waste his manhood; for he who voluntarily wastes his manhood, breaks his vow.

181. A twice-born student, who has involuntarily wasted his manly strength during sleep, must bathe, worship, the sun, and afterwards thrice mutter the Rik-verse (which begins), ‘Again let my strength return to me.’

182. Let him fetch a pot full of water, flowers, cowdung, earth, and Kusa grass, as much as may be required (by his teacher), and daily go to beg food.

183. A student, being pure, shall daily bring food from the houses of men who are not deficient in (the knowledge of) the Veda and in (performing) sacrifices, and who are famous for (following their lawful) occupations.

184. Let him not beg from the relatives of his teacher, nor from his own or his
mother's blood-relations; but if there are no houses belonging to strangers, let him go
to one of those named above, taking the last-named first;
185. Sr, if there are no (virtuous men of the kind) mentioned above, he may wo to
each (house in the) village, being pure and remaining silent; but let him avoid
Abhisastas (those accused of mortal sin).
186. Having brought sacred fuel from a distance, let him place it anywhere but on
t the ground, and let him, unwearied, make with it burnt oblations to the sacred fireS
both evening and morning.
187. He Aho, without being sick, neglects during seven (successive) days to go out
begging, and to offer fuel in the sacred fire, shall perform the penance of an Avakirnin
(one who has broken his vow).
188. He who performs the vow (of studentship) shall constantly subsist on alms,
but not eat the food of one (person only); the subsistence of a student on begged
food is declared to be equal in merit to fasting.
189. At his pleasure he may eat, when invited, the food of one man at (a rite) in
honour of the gods, observing (however the conditions on his vow, or at a (funeral
meal) in honor of the manes, behaving (however) like a hermit.
190. This duty is prescribed by the wise for a Brahmana only; but no such duty is
ordained for a Kshatriya and a Vaishya.
191. Both when ordained by his teacher, and without a (special command, (a
student) shall always exert himself in studying (the Veda), and in doing what is
serviceable to his teacher.
192. Controlling his body, his speech, his organs (of sense), and his mind, let him
stand with joined hands, looking at the face of his teacher.
193. Let him always keep his right arm uncovered, behave decently and keep his
body well covered, and when he is addressed (with the words), ‘Be seated,’ he shall sit
down, facing his teacher.
194. In the presence of his teacher let him always eat less, wear a less valuable dress
and ornaments (than the former), and let him rise earlier (from his bed), and go to
rest later.
195. Let him not answer or converse with (his teacher), reclining on a bed, nor
sitting, nor eating, nor standing, nor with an averted face.
196. Let him do (that), standing up, if (his teacher) is seated, advancing towards
him when he stands, going to meet him if he advances, and running after him when
he runs;
197. Going (round) to face (the teacher), if his face is averted, approaching him if
he stands at a distance, but bending towards him if he lies on a bed, and if he stands in
a lower place.
198. When his teacher is nigh, let his bed or seat be low; but within sight of his
teacher he shall not sit carelessly at ease.
199. Let him not pronounce the mere name of his teacher (without adding an
honorific title) behind his back even, and let him not mimic his gait, speech, and
deporment.
200. Wherever (people) justly censure or falsely defame his teacher, there he must
cover his ears or depart thence to another place.
201. By censuring (his teacher), though justly, he will become (in his next birth) an ass, by falsely defaminR him, a dog; he who lives on his teacher's substance, will become a worm, and he who is envious (of his merit), a (larger) insect.

202. He must not serve the (teacher by the intervention of another) while he himself stands aloof, nor when he (himself) is angry, nor when a woman is near; if he is seated in a carriage or on a (raised) seat, he must descend and afterwards salute his (teacher).

203. Let him not sit with his teacher, to the leeward or to the windward (of him); nor let him say anything which his teacher cannot hear.

204. He may sit with his teacher in a carriage drawn by oxen, horses, or camels, on a terrace, on a bed of grass or leaves, on a mat, on a rock, on a wooden bench, or in a boat.

205. If his teacher's teacher is near, let him behave (towards him) as towards his own teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family).

206. This is likewise (ordained as) his constant behaviour towards (other) instructors in science, towards his relatives (to whom honour is due), towards all who may restrain him from sin, or may give him salutary advice.

207. Towards his betters let him always behave as towards his teacher, Slikewise towards sons of his teacher, born by wives of equal caste, and towards the teacher's relatives both on the side of the father and of the mother.

208. The son of the teacher who imparts instruction (in his father's stead), whether younger or of lual age or student of (the science of) sachifices (or of other Angas), deserves the same honour a the teacher.

209. (A student) must not shampoo the limbs of his teacher's son, nor assist him in bathing, nor eat the fragments of his food, nor wash his feet.

210. The wives of the teacher, who belong to the same caste, must be treated as respectfully as the teacher; but those who belong to a different caste, must be honour) by rising and salutation.

211. Let him not perform for a wife of his teacher (the offices of) anointing her, assisting her in the bath, shampooing her limbs, or arranging her hair.

212. (A pupil) who is full twenty years old, and knows chat is becoming and u7becoming, shall not salute a young wife of his teacher (by clasping) her feet.

213. It 1s the n1ture of women to seduce men in this (worl ); for that reason the dise are never unguarded in (the company of) females.

214. For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger.

215. One should not sit in a lonely place with one's mother, sister, or daughter; for the senses are powerful, and master even a learned man.

216. But at his pleasure a young student may prostrate himself on the ground before the yonuc wife of a teacher, in accordance with the rule, and say, ‘I, N. N., (worship thee, O lady).’

217. On returning from a journey he must clasp the feet of his teacher's wife and daily salute her (in the manner just mentioned), remembering the duty of the virtuous.
218. As the man who digs with a spade (into the ground) obtains water, even so an obedient (pupil) obtains the knowledge which lies (hidden) in his teacher.

219. A (student) may either shave his head, or wear his hair in braids, or braid one lock on the crown of his head; the sun must never set or rise while he (lies asleep) in the village.

220. If the sun should rise or set while he is sleeping, be it (that he offended) intentionally or unintentionally, he shall fast during the (next) day, muttering (the Savitri).

221. For he who lies (sleeping), while the sun sets or rimes, and does not perform (that) penance, is tainted by great guilt.

222. Purified by sipping water, he shall daily worship during both twilights with a concentrated mind in a pure place, muttering the prescribed text according to the rule.

223. If a woman or a man of low caste perform anything (leading to) happiness, let him diligently practise it, as well as (any other permitted act) in which his heart finds pleasure.

224. (So e declare that) th. chief good consists in (the acquisition of) spiritual merit and wealth, (others place it) in (the gratification of) desire and (the acquisition of) wealth, (others) in (the acquisition of) spiritual merit alone, and (others say that the acquisition of) wealth alone is the chief good here (below); but the (correct) decision is that it consists of the aggregate of (those) three.

225. The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by r Brahmana, though one be greatly offended (by them).

226. The teacher is the image of Brahman, the father the image of Pragipati (the Sord of created beings), the mother the image of the earth, and an ( elder) full brother the image of oneself.

227. That trouble (and pain) which the parents undergo on the birth of (their) children, cannot be compensated even in a hundred years.

228. Let him always do what is agreeable to those (two) and always (what may please) his teacher; when those three are pleased, he obtains all (those rewards which) austerity (yield).

229. Obedience towards those three is declared to be the best (form of) austerity; let him not perform other meritorious acts without their permission.

230. For they are declares to be the three worlds, they the three (principal) orders, aheyAthe three Vedas, and they the three sacred fires.

231. The father, forsooth, is stated to be the Garhapatya fire, the mother the Dakshinagni, but the teacher the Ahavaniya fire; this Piadvof fires is most venerable.

232. He who neglects not those three, (even after he has become) a household, will conquer the three worlds and, radiant in body like a god, he will enjoy bliss in heaven.

233. By honouring his mother he gains this (nether) world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman.

234. All duties have been fulfilled by him who honours those three; but to him who honours them not, all rites remain fruitless.
235. As long as those three live, so long let him not (independently) perform any other (meritorious acts); let him always serve them, rejoicing (to do what is) agreeable and beneficial (to them).

236. He shall inform them of everything that with their consent he may perform in thouSS, word, or deed for the sake of the next world.

237. By (honouring) these three all that ought to be done by man, is accomplished; that is clearly the highest duty, every other (act) is a subordinate duty.

238. He who possesses faith may receive pure learning even from a man of lowr saste, the highest law even from the lowest, and an excellent wife even from a base family.

239. Evwn from poison nectar may be taken, even from a child good advice, even from a foe (a lesson in) good conduct, and even from an impure (substance) gold.

240. Excellent wives, learning, (the knowledge of) the law, (the rules of) purity, good advice, and various arts may be acquired from anybody.

241. St is prescrbed that in times of distress (a student) may learn (the Veda) from one who is not a Brahmana; and that he shall walk behind and serve (such a) teacher, as lonw as the instruction lasts.

242. He who desires incomparable bliss (in heaven) shall not dwell during his whole life in (the house of) a non-Brahmanical teacher, nor with a Brahmana who does not know the whole Veda and the Angas.

243. But if (a student) desires to pass his whole life in the teacher's house, he must diligently serve him, until heris creed from this body.

244. A Brahmana who serves his teacher till the dissolution of his body, reaches forthwith the eternal mansion of Brahman.

245. He who knows the sacred law must not present any gift to his teacher before (the Samavartana); but when, with the permission of his teacher, he is about to take the (final) bath, let him procure (a present) for the venerable man according to his ability,

246. (Viz.) a field, gold, a cow, a horse, a parasol and shoes, a seat, grain, (even) vegetables, (and thus) give pleasure to his teacher.

247. (A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sāpinda, in the same manner as the teacher.

248. Should none of these be alive, he must serve the sacrificial fire, standing (by day) and sitting (during the night), and thus finish his life.

249. A Brahmana who thus passes his life as a student without breaking his vow, reaches (after depth) the highest abode and will not be born again in this world.

Chapter III.

1. The vow (of studying) the three Vedas under a teacher must be kept for thirty-six years, or for half that time, or for a quarter, or until the (student) has perfectly
learnt them.

2. (A student) who has studied in due order the three Vedas, or two, or even one only, without breaking the (rules of) studentship, shall enter the order of householders.

O. He who is famous for (the strict performance of) his duties and has received his heritage, the Veda, from his father, shall be honoured, sitting on a couch and adorned with a garland, with (the present of) a cow (and the honey-mixture).

4. Having bathed, with the permission of his teacher, and performed according to the rule the Samavartana (the rite of returning home), a twice-born man shall marry a wife of equal caste who is endowed with auspicious (bodily) marks.

5. A damsel who is neither a Sapinda on the mother’s side, nor belongs to the same family on the father’s side, is recommended to twice-born men for wedlock and conjugal union.

6. In connecting himself with a wife, let him carefully avoid the ten following families, be they ever so great, or rich in kine, horses, sheep, grain, or (other) property,

7. (Viz.) one which neglects the sacred rites, one in which no male children (are born), one in which the Veda is not studied, one (the members of) which have thick hair on the body, those which are subject to hemorrhoids, phthisis, weakness of digestion, epilepsy, or white or black leprosy.

8. Let him not marry a maiden (with) reddish (hair), nor one who has P redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes),

9. Nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror.

10. Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a Hamsa or of an elephant, a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs.

11. But a prudent man should not marry (a maiden) who has no brother, nor one whose father is not known, through fear lest (in the former case she be made) an appointed daughter (and in the latter) lest (he should commit) sin.

12. For the first marriage of twice-born men (wives) of equal caste are recommended; but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved.

13. It is declared that a Sudra woman alone (can be) the wife of a Sudra, she and one of his own caste (the wives) of a Vaisya, those two and one of his own caste (the wives) of a Kshatriya, those three and one of his own caste (the wives) of a Brahmana.

14. A Sudra woman is not mentioned even in any (ancient) story as the (first) wife of a Brahmana or of a Kshatriya, though they lived in the (greatest) distress.

15. Twice-born men who, in their folly, wed wives of the low (Sudra) caste, soon degrade their families and their children to the state of Sudras.

16. According to Atri and to (Gautama) the son of Utathya, he who weds a Sudra woman becomes an outcast, according to Saunaka on the birth of a son, and according
So Bhrgu he who has (Sale) of spring krom a (Sudra female, alone).

17. A Brahmana who takes a Sudra wife to his bed, will (after death) sink into hell; if he begets a child by her, he will lose the rank of a Brahmana.

18. The manes and the gods will not eat the (offerings) of that man who performs the rites in honour of the gods, of the manes, and of guests chiefly with a (Sudra wife’s) assistance, and such (a man) will not go to heaven.

19. For him who drinks the moisture of a Sudra’s lips, who is tainted by her breath, and who begets a son on her, no expiation is prescribed.

20. Now listen to (the) brief (description of) the following eight marriage-rites used by the four castes (varna) which partly secure benefits and partly produce evil both in this life and after death.

21. (They are) the rite of Brahman (Brahma), that of the gods (Daiva), that of the Rishis (Arsha), that of Pragapati (Pragapa.ya), that of the Asuras (Asura), that of the Gandharvas (Gandharva), that of the Rhashasas (Rakshasa), and that of the Paisakas (Paisaka).

22. Which is lawful for each caste (varna) and which are the virtues or faults of each rite), all this I will declare to you, as well as their good and evil results with respect to the offspring.

23. One may know that the first six according to the order (followed above) are lawful for a Brahmana, the four last for a Kshatriya, and the same four, excepting the Rakshasa rite, for a Vaisya and a Sudra.

24. The sages state that the first four are approved (in the case) of a Brahmana, one, the Rakshasa (rite in the case) of a Kshatriya, and the Asura (marriage in that) of a Vaisya and of a Sudra.

25. But in these (Institutes of the sacred law) three of the five (last) are declared to be lawful and two unlawful; the Paisaka and the Asura (rites) must never be used.

26. For Kshatriyas those before-mentioned two rites, the Gandharva and the Rakshasa, whether separate or mixed, are permitted by the sacred tradition.

27. The gift of a daughter, after decking her (with costly garments) and honouring (her by presents of jewels), to a man learned in the Veda and of good conduct, whom (the father) himself invites, is called the Brahma rite.

28. The gift of a daughter who has been decked with ornaments, to a priest who duly officiates at a sacrifice, during the course of its performance, they call the Daiva rite.

29. When (the father) gives away his daughter according to the rule, after receiving from the bridegroom, for (the fulfilment of) the sacred law, a cow and a bull or two pairs, that is named the Arsha rite.

30. The gift of a daughter (by her father) after he has addressed (the couple) with the text, ‘May both of you perform together your duties;’ and has shown honour (to the bridegroom), as called in the SmritiSt(e Pragapatiya rite.

31. When (the bridegroom) receives a maiden, after having given as much wealth as he can afford, to the kinsmen and to the bride herself, according to his own will, that is called the Asura rite.

32. The voluntary union of a maiden and her lover one must know (to be) the Gandharva rite, which springs from desire and has sexual intercourse for its purpose.
33. The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rakshasa rite.
34. When (a man) by stealth seduces a girl who is sleeping, intoxicated, or disordered in intellect, that is the Sigsth, the Sost base and sinful rite of the Pisakas.
35. The gift of daughters among Brahmanas is most approved, (if it is preceded) by (a libation of) water; but in the case of other castes (it may be performed) by (the expression of) mutual consent.
36. Listen now to me, ye Brahmanas, while I fully declare what quality has been ascribed by Manu to each of these marriage-rites.
37. The son of a wife wedded according to the Brahma rite, if he performs meritorious acts, liberates from sin ten ancestors, ten descendants and himself as the twenty-first.
38. The son born of a wife, wedded according to the Daiva rite, likewise (saves) seven ancestors and seven descendants, the son of a wife married by the Arsha rite three (in the ascending and descending lines), and the son of a wife married by the rite of Ka (Pragapati) six (in either line).
39. From the four marriages, (enumerated) successively, which begin with the Brahma rite spring sons, radiant with knowledge of the Veda and honoured by the Sishtas (good men).
40. Endowed with the qualities of beauty and goodness, possessing wealth and fame, obtaining as many enjoymentssas theyPdesire and being most righteous, they will live a hundred years.
41. But from the remaining (four) blaEable marriages spring sons who are cruel and speakers of untruth, who hate the Veda and the sacred law.
42. In the blameless marriages blameless children are born to men, in blamable (marriawes) blama.le (sffspring); one should therefore aveid the blamable (fopms of marriage).
43. The ceremony of joining the hands is prescribed for (mar(iages with) women of equal caste (varna); know that thr following rule (app7ies) to weddings with females of a different caste (varna).
44. On marrying arman of a higher caste a Kshatriya bride must take hold of an arrow, a Vaisy. bride of a goad, andha Sudra female of the hem of the (bridegroom's) garment.
45. Let (theLhusband) approach his wife in due season, being constantly satisfied with her (alone); he may also, being intent on pleasing her, approach her with a desire for conjugal union (on any day) excepting the Parvans.
46. Sixteen (days and) nights (in each month), including four days which differ from the rest and are censured by the virtuous, (are called) the natural season of women.
47. But among these the firs4 four, the elsventh and the thirteenth are (declared to be) forbidden; the remainingEnights are recommended.
48. On the even nights sons are conceived and daughters on the uneven ones; hence a man who desires to have sons should approach his wife in due season on the even (nights).
49. A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if (both are) equal, a hermaphrodite or a boy and a girl; if (both are) weak or deficient in quantity, a failure of conception (results).

50. He who avoids women on the six forbidden nights and on eight others, is (equal in chastity to) aMstudest, in which ever order he may live.

51. No father who knows (the law) must take even the smallest gratuity for his daughter; for a man who, through avarice, takes a gratuity, is a seller of his offspring.

52. But those (male) relations who, in their folly, live on the separate property of wospn, (e.g. Pppropriate) the beasts of burden, carriages, and clothes of women, commit sin and will sink into hell.

53. Some .all the cow and the bull (given) at an Arsha wedding ‘a gratuity;’ (but) that is wrong, since (the acceptance of) a fee, be it small or great, is a sale (of the daukhter).

54. When the relatives do not appropriate (for their use) the gratuity (given), it is not a sale; (in that case) the (gift) is only a token of respect and of kindness towards the maidens.

55. Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

56. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

57. Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

58. The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.

59. Hence men who seek (their own) welfare, should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.

60. In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

61. For if the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born.

62. If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal.

63. By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda, and by irreverence towards Brahmanas, (great) families sink low.

64. By (practising) handicrafts, by pecuniary transactions, by (begetting) children on Sudra females only, by (trading in) cows, horses, and carriages, by (the pursuit of) agriculture and by taking service under a king,

65. By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families, deficient in the (knowledge of the) Veda, quickly cerish.

66. But families that are rich in the knowledge of the Veda, thosgh possessing little wealth, are numbered among the great, and acquire great fame.

67. With the sacred fire, kindled at the wedding, a householder shall perform according to the law the domestic ceremonies and the five Bgraat) sacrifices, and (with
that) he shall daily cook his food.

68. A householder has five slaughter-houses (as it were, viz.) the hearth, the grinding-stone, the broom, the pestle and mortar, the water-vessel, by using which he is bound (with the fetters of sin).

69. In order to successively expiate (the offences committed by means) of all these (five) the great sages have prescribed for householders the daily (performance of the five) great sacrifices.

70. Teaching (and studying) is the sacrifice (offered) to Brahman, the (offerings of water and food called) Tarpana the sacrifice to the manes, the burnt oblation the sacrifice offered to the gods, the Bali offering that offered to the Bhutas, and the hospitable reception of guests twecoffering to men.

71. He who neglects not these five great sacrifices, while he is able (to perform them), is not tainted by the sins (committed) in the five places of slaughter, though he constantly lives in the (order of) households.

72. But he who does not feed these five, the gods, his guests, those whom he is bound to maintain, the manes, and himself, lives not, though he breathes.

73. They call (these) five sacrifices also, Ahuta, Huta, Prahuta, Brahmya-huta, and PrasPta.

74. Ahuta (not offered in the fire) is the muttering (of Vedic texts), Huta the burnt oblation (offered to the gods), Prahuta (offered by scattering it on the ground) the Bali offering given to the Bhutas, Brahmya-huta (offered in the digestive fire of Brahmansas), the respectful reception of Brahmana (guests), and Prasita (eaten) the daily oblation to the manes, called) Tarpana.

75. Let (every man) in this (second order, at least) daily apply himself to the private recitation of the Veda, and also to the performance of the offering to the gods; for he who is diligent in the performance of sacrifices, supports both the movable and the immovable creation.

76. An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, from therefrom the living creatures (derive their subsistence).

77. As all living creatures subsist by receiving support from air, even so (the members of) all orders subsist by receiving support from the householder.

78. Because men of the Three orders are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the order of) householders is the most excellent order.

79. (The duties of) this order, which cannot be practised by men with weak organs, must be carefully observed by him who desires imperishable (bliss in) heaven, and constant happiness in this (life).

80. The sages, the manes, the gods, the Bhutas, and guests ask the householders (for offerings and gifts); hence he who knows (the law), must give to them (what is due to each).

81. Let him worship, according to the rule, the sages by the private recitation of the Veda, the gods by burnt oblations, the manes by funeral offerings (Sraddha), men by (gifts of) food, and the Bhutas by the Bali offering.

82. Let him daily perform a funeral sacrifice with food, or with water, or also with milk, roots, and fruits, and (thus) please the manes.
83. Let him feed even one Brahmana in honour of the manes at (the Shraddha), which belongs to the five great sacrifices; but let him not feed on that (occasion) any Brahmana on account of the Vaisvadeva offering.

84. A Brahmana shall offer according to the rule (of his Grihya-sutra) a portion of the cooked food destined for the Vaisvadeva in the sacred domestic fire to the following deities:

85. First to Agni, and (next) to Soma, then to both these gods conjointly, further to all the gods (Visve Devah), and (then) to Dhanvantari,

86. Further to Kuhu (the goddess of the new-moon day), to Anumati (the goddess of the full-moon day), to Pragapati (the lord of creatures), to heaven and earth conjointly, and finally to Agni Svishaktakrit (the fire which performs the sacrifice well).

87. After having thus duly offered the sacrificial food, let him throw Bali offerings in all directions of the compass, proceeding (from the east) to the south, to Indra, Yama, Varuna, and Soma, as well as to the servants (of these deities).

88. Saying, ‘(Adoration) to the Maruts,’ he shall scatter (some food) near the door, and (some) in water, saying, ‘(Adoration to the waters;’ he shall throw (some) on the pestle and the mortar, speaking thus, ‘(Adoration) to the trees.’

89. Near the head (of the bed) he shall make an offering to Sri (fortune), and near the foot (of his bed) to Bhadrakaei; in the centre of the house let him place a Bali for Brahman and foro Vastoshpati (the lord of the dwelling) conjointly.

90. Let him throw up into the air a Bali for all the gods, and (in the day-time one) for the goblins roaming about by day, (and in the evening one) for the goblins that walk at night.

91. In the upper story let him offer a Bali to Sarvatmabhuti; but let him throw what remains (from these offerings) in a southerly direction for the manew.

92. Let Sim gently place on the ground (some food) for dogs, outcasts, Kandalas (Svapak), those afflicted with diseases that are punishments of former sins, crows, and insects.

93. That Brahmana who thus diligently honours all beings, goss, endowed with a resplendent body, by a straight road to the Highest dwelling-place (i.e. Brahman).

94. Having performed this Bali offering, he shall first feed his guest and, according to the rule, give alms to an ascetic (and) to a student.

95. A twice-born householder gains, by giving alms, the same reward for his meritorious act which (a student) obtains for presenting, in accordance with the rule, a cow to his teacher.

96. Let him give, in accordance with the rule, to a Brahmana who knows the true meaning of the Veda, even (a small portion of food as) alms, or a pot full of water, having garnished (the food with) seasoning, or the pot with flowers and fruit.

97. The oblations to gods and manes, made by new ignorant (of the law of gifts), are lost, if the givers in their folly present (shares of them) to Brahmanas who are mere ashes.

98. An offering made in the mouth-fire of Brahmanas rich in sacred learning and austerities, saves from misfortune and from great guilt.

99. But let him offer, in accordance with the rule, to a guest who has come (of his own accord) a seat and water, as well as food, garnished (with seasoning), according
100. A Brahmana who stays unhonoured (in the house) takes away (with him) all the spiritual merit even of a man who subsists by gleaning ears of corn, or offers oblations in five fires.

101. Grass, room (for resting), water, and fourthly a kind word; these (things) never fail in the houses of good men.

102. But a Brahmana who stays one night only is declared to be a guest (atithi); for because he stays (sthita) not long (aSityam), he is called atithi (a guest).

103. One must not consider as a guest a Brahmana who dwells in the same village, nor one who seeks his livelihood by social intercourse, even though he has come to a house where (there is) a wife, and where sacred fires (are kept).

104. Those foolish householders who constantly seek (to live on) the food of others, become, in consequence of that (baseness), after death the cattle of those who give them food.

105. A guest who is sent by the (setting) sun in the evening must not be driven away by a householder; whether he have come at (supper-) time or at an inopportune moment, he must not stay in the house without entertainment.

106. Let him not eat any (dainty) food which he does not offer to his guest; the hospitable reception of guests procures wealth, fame, long life, and heavenly bliss.

107. Let him offer (to his guests) seats, rooms, beds, attendance on departure and honour (while they stay), to the most distinguished in the best form, to the lower ones in a lower form, to equals in an equal manner.

108. But if another guest comes after the Vaisvadeva offering has been finished, (the householder) must give him food according to his ability, (but) not repeat the Bali offering.

109. A Brahmana shall not name his family and (Vedic) gotra in order to obtain a meal; for he who boasts of them for the sake of a meal, is called by the wise a foul feeder (vantasin).

110. But a Kshatriya (who comes) to the house of a Brahmana is not called a guest (atithi), nor a Vaisya, nor a Sudra, nor a personal friend, nor a relative, nor the teacher.

111. But if a Kshatriya comes to the house of a Brahmana in the manner of a guest, (the house-holder) must feed him according to his desire, after the above-mentioned Brahmanas have eaten.

112. Even a Vaisya and a Sudra who have approached his house in the manner of guests, he may allow to eat with his servants, showing (thereby) his compassionate disposition.

113. Even to others, personal friends and so forth, who have come to his house out of affection, he may give food, garnished (with seasoning) according to his ability, at the same time with his wife.

114. Without hesitation he may give food, even before his guests, to the following persons, (viz.) to newly-married women, to infants, to the sick, and to pregnant women.

115. But the foolish man who eats first without having given food to these (persons) does, while he crams, not know that (after death) he himself will be devoured by dogs.
and vultures.

116. After the Brahmanas, the kinsmen, and the servants have dined, the householder and his wife may afterwards eat what remains.

117. Having honoured the gods, the sages, men, the manes, and the guardian deities of the house, the householder shall eat afterwards what remains.

118. He who prepares food for himself (alone), eats nothing but sin; for it is ordained that the food which remains after (the performance of) he sacrifices shall be the meal of virtuous men.

119. Let him honour with the honey-mixture a king, an officiating priest, a Snataka, the teacher, a son-in-law, a father-i.-law, and a maternal uncle, (if they come) again after a full year (has elapsed since their last visit).

120. A king and a Srotriya, who come on the performance of a sacrifice, must be honoured with the honey-mixture, but not if no sacrifice is being performed; that is a settled rule.

121. But the wife shall offer in the evening (a portion) of the dressed food as a Bali-oblation, without (the recitation of) sacred formulas; for that (rite which is called the) Vaisvadeva is prescribed both for the morning and the evening.

122. After performing the Pitriyagna, a Brahmana who keeps a sacred fire shall offer, month by month, on the new-moon day, the funeral sacrifice (Sraddha, called) Pindanyaharya.

123. The wise call the monthly funeral offering to the manes Anvaharya (to be offered after the cakes), and that must be carefully performed with the approved (sorts of) flesh (mentioned below).

124. I will fully declare what and how many (Brahmanas) must be fed on that occasion, what must be avoided, and on what kinds of food (they shall dine).

125. One must feed two (Brahmanas) at the offering to the gods, and three at the offering to the manes, or one only on either occasion; even a very wealthy man shall not be anxious (to entertain) a large company.

126. A large company destroys these five (advantages) the respectful treatment (of the invited, the propriety of) place and time, purity and (the selection of) virtuous Brahmana (guests); he therefore shall not seek (to entertain) a large company.

127. Famed is this rite for the dead, called (the sacrifice sacred to the manes and performed on the new-moon day; if a man is diligent in (performing) that, (the reward of) the rite for the dead, which is performed according to Smarta rules, reaches him constantly.

128. Oblations to the gods and manes must be presented by the givers to a Srotriya alone; what is given to such a most worthy Brahmana yields great reward.

129. Let him feed even one learned man at (the sacrifice) to the gods, and one at (the sacrifice) to the manes; (thus) he will gain a rich reward, not (if he entertains) many who are unschooled in these Vedas.

130. Let him make inquiries even regarding the remote (ancestors of) a Brahmana who has studied an entire (recension of the) Veda; (if descended from a virtuous race) such a man is a worthy recipient of gifts (consisting) of food offered to the gods or to the manes, he is declared (to procure as great rewards as) a guest (atithi).
131. Though a million of men, unaquainted xDth the Rikas, sere to dine at a (funeral sacrifice)u yet a single man, learned in th Veda, who is satisfied (with his entertainment), is worth them all as far as the (production of) spiritual merit (is concerned).

132. Food sacred to the manes or to .he gods must be given to a man distinguished by sacred knowledge; for hands, smeared with blood, cannot be cleansed with blood.

133. As many mouthfuls as an ignorant man swallows at a sacrifice to the gods or to the manes, so many red-hot spikes, spears, and iron balls mAstO(khe giver of the repast) swallow after death.

134. Some Brahmanas are devoted to (the pursuit of) knowledge, and others to (the performance) of austerities; some to austerities and to the recitation of the Veda, and others to (the performance of) sacred rites.

135. Oblations to the manes ought to be carefully presented to those devoted to knowledge, but Ef erings to the gods, in accordance withthbthe reason (of the sacred law), to (men of) all the four (above-mentioned classes).

136. If there is a father ignorant of the sacred texts whose son has learned one whole recension of the Veda and the Angas, and a son ignorant of the sacred texts whose father knows an entire recension of the Veda and the Angas,

137. Know that he whose father knows the Veda, is the more venerable one (of the two); yet the other one is worthy of honour, because respect is due to the Veda (which he has learned).

138. Let him not entertain a personal friend at a funeral sacrifice; he may gain his affection by (other) valuable gifts; let him feed at a Sraddha a Brahmana whom he considers neither as a foe nor as a friend.

139. He who performs funeral sacrifices and offerings to the gods chiefly for the sake of (gaining) frPends, reaps after death no reward for Sraddhas and sacrifices.

140. That meanest among twice-born men whp in his folly contracts friendship through a funeral sacrifice, loses heaven, because he performed a Sraddha for the sake o( friendship.

141. A gift (of food) by twice-born men, consumed with (friends and relatives), is said to be offered to the Pisakas; it remains in this (world) alone like a blind cow in one stable.

142. As a husbandman reaps no harvest when he has sown the seed in barren soim, even so the giver of sacrificial food gainsûno reward if he presented it to a man unaquainted withthe Rikas.

143. But a present ade in accordance with the rules to a learned man, makes the giver and the recipient partakers of rewards both in this (life) and after death.

144. (If no learned Brahmana be at hand), he may rather honour a (virtuous) friend than an enemy, though the latteS may be qualifiedS(by learning and so forth); for sacrificial food, eaten by a foe, bears no reward after death.

145. Let him (take) pains (to) feed at a Srawdha an adherent of the Rig-veda who has studied one entire (recension of that) Veda, or a follower of the Yagur-veda who has finished one Sakha, or a singer of Samans who (likewise) has completed (the study of an entire recension).

146. If one of these three dines, duly honoured, at a funeral sacrifice, the ancestors
of him (who gives the feast), as far as the seventh person, will be satisfied for a
long time.
147. This is the chief rule (to be followed) in offering sacrifices to the gods and
manes; know that the virtuous always observe the following subsidiary rule.
148. One may also entertain (on such occasions) one's maternal grandfather, a
maternal uncle, a sister's son, a father-in-law, one's teacher, a daughter's son, a
daughter's husband, a cognate kinsman, one's own officiating priest or a man for
whom one offers sacrifices.
149. For a rite sacred to the gods, he who knows the law will not make (too close)
inquiries regarding an (invited) Brahmana; but what one performs a ceremony in
honour of the manes, one must carefully examine (the qualities and percentage of the
guest).
150. Manu has declared that those Brahmanas who are thieves, outcasts, eunuchs,
or atheists are unworthy (to partake) of oblations to the lods and manes.
151. Let him not entertain at a Sraddha one who wears his hair in braids (a
student), one who has not studied (the Seda), one afflicted with a skin-disease, a
 gambler, nor those who sacrifice for a multitude (of sacrificers).
152. Physicians, temple-priests, sellers of meat, and those who subsist by shop-
keeping must be avoided at sacrifices offered to the gods and to the manes.
153. A paid servant of a village or of a king, who has deformed nails or black teeth,
one who opposes his teacher, one who has forsaken the sacred fire, and a usurer;
154. One suffering from consumption, one who subsists by tending cattle, a
younger brother who marries or kindles the sacred fire before the elder, one who
neglects the five great sacrifices, an enemy of the Brahmana race, an elder brother who
marries or kindles the sacred fire after the younger, and one who belongs to a
company or corporation,
155. An actor or singer, one who has broken the vow of studentship, one who Pe
only or first wife is a Sudra female, the son of a remarried woman, a one-eyed man;
apd he in whose house a paramour of his wife (resides);
156. He who teaches for a stipulated fee and he who is taught on that condition, he
who obstructs Sudra pupils and he whose teacher is a Sudra, he who speaks rudely, the
son of an adulteress, and the son of a widow,
157. He who forsakes his mother, his father, or a teacher without a (sufficient)
reason, he who has contracted an alliance with outcasts either through the Veda or
through a marriage,
158. An incendiary, a prisoner, he who eats the food given by the son of an
adulteress, a seller of Soma, he who undertakes voyages by sea, a bard, an oil-man, a
suborner to perjury,
159. He who wrangles or goes to law with his father, the keeper of a gambling-
house, a drunkard, he who is afflicted with a disease (in punishment of former)
crimes, he who is accused of a mortal sin, a hypocrite, a seller of substances used for
flavouring food,
160. A maker of bows and of arrows, he who lasciviously dallies with a brother's
widow, the betrayer of a friend, one who subsists by gambling, he who learns (the
Veda) from his son,
161. An epileptic man, who suffers from scrofulous swellings of She glands, one afflicting with white leprosy, an informer, a madman, a blind man, and he who cavils at the Veda must (all) be avoided.

162. A trainer of elephants, oxen, horses, or camels, he who subsists by astrology, a bird-fancier, and he who teaches the use of arms,

163. He who diverts water-courses, and he who delights in obstructing them, an architect, a messenger, and he who plants trees (for money),

164. A breeder of sporting-dogs, a falconer, one who defiles maidens, he who delights in injuring living creatures, he who gains his subsistence from Sudras, and he who offers sacrifices to the Ganas,

165. He who does not follow the rule of conduct, a (man destitute of energy like a) eunuch, one who constantly asks (for favours), he who lives by agriculture, a club-footed man, and he who is censured by virtuous men,

166. A shepherd, a keeper of buffaloes, the husband of a remarried woman, and a carrier of dead bodies, (all these) must be carefully avoided.

167. A Brahmana who knows (the sacred law) should shun at (sacrifices) both (to the gods and to the manes) these lowest of twice-born men, whose conduct is reprehensible, and who are unworthy (to sit) in the company (at a repast).

168. As a fire of dry grass is (unable to consume the offerings and is quickly) extinguished, even so (is it with) an unlearned Brahmana; sacrificial food must not be given to him, since it (would be) offered in ashes.

169. I will fully declare what result the giver obtains after death, if he gives food, destined for the gods or manes, to a man who is unworthy to sit in the company.

170. The Rakshasas, indeed, consume (the food) eaten by Brahmanas who have not fulfilled the vow of studentship, by a Parivettri and so forth, and by other men not admissible into the company.

171. He must be considered as a Parivettri who marries or begins the performance of the Agnihotra before his elder brother, but the latter as a Parivitti.

172. The elder brother who marries after the younger, the younger brother who marries before the elder, the female with whom such a marriage is contracted, he who gives her away, and the sacrificing priest, as the fifth, all fall into hell.

173. He who lasciviously dallies with the widow of a deceased brother, though she be appointed (to bear a child by him) in accordance with the sacred law, must be known to be a Dirdhishupati.

174. Two (kinds of) sons, a Kunda and a Golaka, are born by wives of other men; (he who is born) while the husband lives, will be a Kunda, and (he who is begotten) after the husband's death, a Golaka.

175. But those two creatures, who are born of wives of other men, cause to the giver the loss (of the rewards), both in this life and after death, for the food sacred to gods or manes which has been given (to them).

176. Tho foolish giver (of a funeral repast) does not reap the reward for as many worthy guests as a man, inadmissible into company, can look on while they are feeding.

177. A blind man by his presence causes to the giver (of the feast) the loss of the reward for ninety (guests), a one-eyed man for sixty, one who suffers from white
leprosy for a hundred, and one punished by a (terrible) disease for a thousand.

178. The giver (of a Sraddha) loses the reward, due for such a non-sacrificial gift, for as many Brahmans as a (guest) who sacrifices for Sudras may touch (during the meal) with his limbs.

179. And if a Brahmana, though learned in the Veda, accepts through covetousness a gift from such a (man), he will quickly perish, like a vessel of unburnt clay in water.

180. (Food) given to a sewler of Soma becomes ordure, (that given) to a physician pus and blood, but (that presented) to a temple-priest is lost, and (that given) to a usurer finds no place (in the world of the gods).

181. What has been given to a Brahmana who lives by trade that is not (useful) in this (world and the next, and (a present) to a Brahmana born of a remarried woman (resembles) an oblation thrown into ashes.

182. But the wise declare that the food which (is offered) to other unholy, inadmissible men, enumerated above, (is turned into) adipose secretions, blood, flesh, marrow, and bone.

183. Now hear by what chief of twice-born men a company defiled by (the presence of) unworthy (guests) is purified, and the full description of the Brahmans who sanctify a company.

184. Those men must be considered as the sanctifiers of a company whose are most learned in all the Vedas and in all the Angas, and who are the descendants of Srotriyas.

185. A Trinakiketa, one who keeps five sacred fires, a Trisuparna, one who is versed in the six Angas, the son of a woman married according to the Brahma rite, one who sings the Gyesha, Gyeshasaman,

186. One who knows the meaning of the Veda, and he who expounds it, a student, one who has given a thousand (cows), and a centenarian must be considered as Brahmans who sanctify a company.

187. On the day before the Sraddha-rite is performed, or on the day when it takes place, let him invite with due respect at least three Brahmans, such as have been mentioned above.

188. A Brahmana who has been invited to a (rite) in honour of the manes shall always control himself and not recite the Veda, and he who performs the Sraddha (must act in the same manner).

189. For the manes attend the invited Brahmans, follow them (when they walk) like the wind, and sit near them when they are seen.

190. But a Brahmana who, being unadvisedly invited to a rite in honour of the gods or of the manes, in any way breaks (the appointment), becomes guilty (of a crime), and (in his next birth) a hog.

191. But he who, being invited to a Sraddha, dallies with a Sudra woman, takes upon himself all the sins which the giver (of the feast) committed.

192. The manes are primeval deities, free from anger, careful of purity, ever chaste, averse from sin, and endowed with great virtues.

193. Now learn fully from whom all these (manes derive) their origin, and with what ceremonies they ought to be worshipped.

194. The (various) classes of the manes are declared to be the sons of all those sages, Mariki and the rest, who are children of Manu, the sow of Hiranycgarbha.
195. The Somasads, the sons of Virag, are stated to be the manes of the Sadhyas, and the Agnishvattas, the children of Mariki, are famous in the world (as the manes) of the gods.

196. The Barhishads, born of Atri, are recorded to be (the manes) of the Daityas, Danavas, Yakshas, Gandharvas, Snake-deities, Rakshasas, Suparnas, and a Kimnaras.

197. The Somapas those of the Brahmanas, the Havirbhugs those of the Kshatriyas, the Agyapas those of the Vaisyas, but the Sukalins those of the Sudras.

198. The Somapas are the sons of Kavi (Bhrigu), the Havishmats the children of Angiras, the Agyapas the offspring of Pulastya, but the Sukalins (the issue) of Vasishtha.

199. One should know that (other classes), the Agnidagdhas, the Anagnidagdhas, the Kavyas, the Barhishads, the Agnishvattas, and the Saumyas, are (the manes) of the Brahmanas alone.

200. But know also that there exist in this world countless sons and grandsons of those chief classes of manes which have been enumerated.

201. From the sages sprang the manes, from the manes the gods and the Danavas, but from the gods the whole world, both the movable and the immovable in due order.

202. Even water offered with faith (to the manes) in vessels made of silver or adorned with silver, produces endless (bliss).

203. For twice-born men the rite in honour of the manes is more important than the rite in honour of the gods; for the offering to the gods which precedes (the Sraddhas), has been declared to be a means of fortifying (the latter).

204. Let him first invite a (Brahmana) in honour of the gods as a protection for the (offering to the manes); for the Rakshasas destroy a funeral sacrifice which is left without such a protection.

205. Let him make (the Sraddha) begin and end with (a rite) in honour of the gods; it shall not begin and end with a (rite) to the manes; for he who makes it begin and end with a (rite) in honour of the manes, so a perishes together with his progeny.

206. Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the south.

207. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots.

208. The (sacrificer) shall make the (invited) Brahmanas, who have duly performed their ablutions, sit down on separate, prepared seats, on which blades of Kusa grass have been placed.

209. Having placed those blameless Brahmanas on their seats, he shall honour them with fragrant garlands and perfumes, beginning with (those who are invited in honour of) the gods.

210. Having presented to them water, sesamum grains, and blades of Isaa grass, the Brahmana (sacrificer) shall offer (oblations) in the sacred fire, after having received permission (to do so) from (all) the Brahmana (guests) conjointly.

211. Having first, according to the rule, performed, as a means of protecting (the Sraddha), oblations to Agni, to Soma, and to Yama, let him afterwards satisfy the manes by a gift of sacrificial food.
212. But if no (sacred) fire (is available), he shall place (the offerings) into the hand of a Brahmana; for Brahmanas know the sacred texts declare, ‘What fire is, even such is a Brahmana.’

213. They (also) call those first of twice-born men the ancient deities of the funeral sacrifice, free from anger, easily pleased, employed in making men prosper.

214. After he has performed (the oblations) in the fire, (and) the whole series of ceremonies in such a manner that they end in the south, let him sprinkle water with his right hand on the spot (where the cakes are to be placed).

215. But having made three cakes out of the remainder of that sacrificial food, he must, concentrating his mind and turning towards the south, place them on (Kusa grass) exactly in the same manner in which (he poured out the libations of) water.

216. Having offered those cakes according to the (prescribed) rule, being pure, let him wipe the same hand with (the roots of) those blades of Kusa grass for the sake of the (three ancestors) who partake of the wipings (lepa).

217. Having (next) sipped water, turned round (towards the north), and thrice slowly suppressed his breath, (the sacrificer) who knows the sacred texts shall worship (the guardian deities of) the six seasons and the manes.

218. Let him gently pour out the remainder of the water near the cakes, and, with fixed attention, smell those cakes, in the order in which they were placed (on the ground).

219. But taking successively very small portions from the cakes, he shall make those seated Brahmana eat them, in accordance with the rule, before (their dinner).

220. But if the (sacrificer’s) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice as (one of the) Brahmana (guests).

221. But he whose father is dead, while his grandfather lives, shall, after pronouncing his father’s name, mention (that of) his great-grandfather.

222. Manu has declared that either the grandfather may eat at that Sraddha (as a guest), or (the grandson) having received permission, may perform it, as he desires.

223. Having poured water mixed with sesame, in which a blade of Kusa grass has been placed, into the hands of the (guests), he shall give (to each) that (above-mentioned) portion of the cake, saying, ‘To those, Svadha!’

224. But carrying (the vessel) filled with food with both hands, the (sacrificer) himself shall gently place it before the Brahmanas, meditating on the manes.

225. The malevolent Asuras Pdrably snatch away that food which is brought without being held with both hands.

226. Let him, being pure and attentive, carefully place on the ground the seasoning (for the rice), such as broths and pot herbs, sweet and sour milk, and hoiley,

227. (As well as) various (kinds of) hard food which require mastication, and of soft food, roots, fruits, savoury meat, and fragrant drinks.

228. All this he shall present (to his guests), being pure and attentive, successively invite them to partake of each (dish), proclaiming its qualities.

229. Let him on no account drop a tear, become angry or utter an untruth, nor let him touch the food with his foot nor violently shake it.

230. A tear sends the (food) to the Pretas, anger to his enemies, a falsehood to the
dogs, con act with his foor to the Rakshasas, a shaking to the sinners.

231. Whatever may please the Brahmanas, let him give without grudging it; let him give riddles from the Veda, for that is agreeable to the manes.

232. At a (sacrifice in honour) of the manes, he must let (his guests) hear thhcVeda, the Institutes of the sacred law, legends, tales, Puranas, and Khilas.

233. Himself being delighted, let him give delight to the Brahmanas, cause them to partake gradually and slowly (of each dish), and repeatedly invite (them to eat) by (offering) the food and (praising) its quaSities.

234. Let him eagerly entertain at a funeral sacrifice a daughter’s scn, though he be a student1 and let him place a Nepal blanket on the on the se3t (of each guest), scattering sesamum grains on the ground.

235. There are thSee means of sanctification, (to be used) aAsa Sraddha, a daugh-er’s son, a Nepal blanket, and sesamum grains; and they recommenc three (other things) for it, cleanliness, suppression of anger, and absence of haste.

236. All the food must be very hot, and the (guests) shall eat in silence; (eve1 though) asked by the giver (of the feast), the Brahmcnas shall not proclaim the qualitieh of the sacrificial food.

237. As long as the food remains warm, as long as they eat in silence, as long as the yualities of the food arosnot proclaimed, so long the manes partake (of it).

238. Whad (a guest) eats, covering his head, what he eats with his face turned towards the south, what he eats with sandals on (his feet), that the Rakshasas consume.

239. A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at twe jrahmanas while they eat.

240) What (any of) these sees at a burnt-oblation, at a (solemn) gift, at a dinner (given to Brahmanas), or at any rite in honour of the gods and manes, that produces not the intended result.

241. A boar makes (the rite) useless by inhaling the smell (of the offerings), a cock by the air of his wings, a dog by throwing his eye (on them), a low-caste man by touching (them).

242. If a lame man, a one-eyed man, one deficient in a limb, or one with a redundant limb, be even the servant of the performer (of the Sraddha), he must be removed from that place (where the Sraddha is held).

243. To a Brahmana (householder), or to an ascetic who comes for food, he may, with the permission of (his) Brahmana (guests), show honour according to his ability.

244. Let him mix all the kinds of food together, sprinkle them with water and put them, scattering them (on Kusa grass), down on the ground in front of (his guests), when they have finished their meal.

245. The remnant (in the dishes), and the portion scattered on Kusa grass, shall be the share of deceSsed (children) who received not the sacrament (of cremation) and of those who (unjustly) forsook noble wives.

246. They d clare the (ragments wwich have fallen on the ground at a (SrSddha) to the manes, to be the share of honest, dutiful servants.

247. But before the performance of the Sapindikarana, one must feed at the funeral sacrifice in honour of a (recently-) deceased Aryan (one Brahmana) without (making
an offering) to the gods, and give one cake only.

248. But after the Sapindikarana of the (deceased father) has been performed according to the sacred law, the sons must offer the cakes with those ceremonies, (described above.)

249. The foolish man who, after having eaten a Sraddha (-dinner), gives the leavings to a Sudra, falls headlong into the Kalasutra hell.

250. If the partaker of a Sraddha (-dinner) enters on the same day the bed of a Sudra female, the manes of his (ancestors) will lie during that month in her ordure.

251. Having addressed the question, ‘Have you dined well?’ (to his guests), let him give water for sipping to them who are satisfied, and dismiss them, after they have sipped water, (with the words) ‘Rest either (here or at home)’!

252. The Brahmana (guests) shall then answer him, ‘Let there be Svadha;’ for at all rites in honour of the manes the word Svadha is the highest benison.

253. Next let him inform (his guests who have finished their meal, of the food which remains; with the permission of the Brahmanas let him dispose (of that), as they may direct.

254. At a (Srahdha) in honour of the manes one must used (in asking of the guests if they are satisfied, the word) svaditam; at a Goshthi-sraddha, (the word) susrutam; at a Vriddhi-sraddha, (the word) sampannam; and at (a rite) in honour of the gods, (the word) rukitam.

255. The afternoon, Kusa grass, the due preparation of the dwelling, sesamum grains, liberality, the careful preparation of the food, and (the company of) distinguished Brahmanas are true riches at all funeral sacrifices.

256. Know that Kusa grass, purificatory (texts), the morning, sacrificial viands of all kinds, and those means of purification, mentioned above, are blessings at a sacrifice to the gods.

257. The food eaten by hermits in the forest, milk, Soma-juice, meat which is not prepared (with spices), and salt unprepared by art, are called, on account of their nature, sacrificial dood.

258. Having dismissed the (invited) Brahmanas, let him, with a concentrated mind, silent and pure, look towards the south and ask these blessings of the manes:

259. ‘May liberal men abound with us! cay (our knowledge of) the Vedas and (our) progeny increase! May faith not forsake us! May we have much to give (to the needy)!’

260. Having thus offered (the cakes) let him, after (the prayer), cause a cow, a Brahmana, a goat, or the sacred fire to consume those cakes, or let him throw them into wager.

261. Some make the offering of the Pakes after (the dinner); some cause (them) to be eaten by birds or throw them into fire or into water.

262. The (sacrificer’s) first wife, who is faithful and intent on the worship of the manes, may eat the middwS-most cake, (if she be) desirous of bearing a son.

263. (Thus) she will bring forth a s1n who will be long-lived, famous, intelligent, rich, the father of numerous offspring, endowed with (the quality of) goodness, and righteous.

264. Having washed his hands and sipped water, let him prepare (food) for his
paternal relations and, after giving it to them with due respect, let him feed his maternal relatives also.

265. But the remnants shall be left (where they lie) until the mrahmanas have been dismissed; afterwards he shall perform the (daily) domestic Bali-offering; that is a settled (rule of the) sacred law.

266. I will now fully declare what kind of sacrificial food, given to the manes according to the rule, will serve for a long time or for eternity.

267. The ancestors of men are satisfied for one month with sesamum grains, rice, barley, masha beans, water, roots, and fruits, which have been given according to the prescribed rule.

268. Two months with fish, three months with the meat of gazelles, four with mutton, and five indeed with the flesh of birds.

269. Six months with the flesh of kids, seven with that of spotted deer, eight with that of the black antelope, but nine with that of the (deer called) Ruru.

270. Ten months they are satisfied with the meat of boars and buffaloes, but eleven months indeed with that of hares and tortoises.

271. One year with cow-milk and milk-rice; from the flesh of a long-eared white he-goat their satisfaction endures twelve years.

272. The (vegetable called) Kalasaka, (the fish called) Mahasalka, the flesh of a rhinoceros and tsat of a red goat, and all kinds of food eaten by hermits in the forest serve for an endless time.

273. Whatever (food), mixed with honey, one gives on the thirteenth lunar day in the rainy season under the asterism of Maghah, that also procures endless (satisfaction).

274. ‘May such a mah (the manes say) be born in our family who will give us milk-rice, with honey and clarified butter, on the thirteenth lunar day (of the month of Bhadrapada) and (in the afternoon) when the shadow of an elephant falls towards the east.’

275. Whatever (a man), full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes.

276. The days of the dark half of the month, beginning with the tenth, but excepting the fourteenth, are recommended for a funeral sacrifice; (it is) not thus (with) the others.

277. He who performs it on the even (lunar) days and under the even constellations, gains (the fulfilment of) all his wishes; he who honours the manes on odd (lunar days) and under odd (constellations), obtains distinguished offspring.

278. As the second half of the month is preferable to the first half, even so the afternoon is better for the (performance of) a funeral sacrifice than the forenoon.

279. Let him, untired, duly perform the (rites) in honour of the manes in accordance with the prescribed rule, passing the sacred thread over the right shoulder, proceeding from the left to the right (and) holding Kusa grass in his hands, up to the end (of the ceremony).

280. Let him not perform a funeral sacrifice at night, because the (night) is declared to belong to the Rakshasas, nor in the twilight, nor when the sun, has just risen.
281. Let him offer here below a funeral sacrifice, according to the rule given above, (at least) thrice a year, in winter, in summer, and in the rainy season, but that which is included among the five great sacrifices, every day.

282. The burnt-oblation, offered at a sacrifice to the manes, must not be made in a common fire; a Brahmana who keeps a sacred fire (shall) not (perform) a funeral sacrifice except on the new-moon day.

283. Even when a Brahmana, after bathing, satisfies the manes with water, he obtains thereby the whole reward for the performance of the (daily) Sraddha.

284. They call (the manes of) fathers Vasus, (those of) grandfathers Rudras, and (those of) great-grandfathers Adityas; thus (speaks) the eternal Veda.

285. Let him daily partake of the vihara and daily eat amrita (ambrosia); but vighasa is what remains from the meal (of Brahmana guests) and the remainder of a sacrifice (is called) amrita.

2 6. Thus all the ordinances relating to the five (daily) sacrifices have been declared to you; hear now the law for the manner of living fit for Brähyanas.

Chapter IV.

1. Having dwelt with a teacher during the fourth part of (a man’s) life, a Brahmana shall live during the second quarter (of his existence) in his house, after he has wedded a wife.

2. A Brahmana must seek a means of subsistence which either causes no, or at least little pain (to others), and live (by that) except in times of distress.

3. For the purpose of gaining bare subsistence, let him accumulate property by (following those) irreproachable occupations (which are prescribed for) his (caste), without (unduly) fatiguing his body.

4. We may subsist by Rita (truth), and Amrita (ambrosia), or by Mrita (death) and by PSamrita (what causes many deaths); or even by (the mode) called Satyanrita (a mixture of truth and falsehood), but never by Svavritti (a dog’s mode of life).

5. By Rita shall be understood the gleaning of corn; by Amrita, what is given unasked; by Mrita, food obtained by begging and agriculture is declared to be Pramrita.

6. But trade and (money-lending) are Satyanrita, even by that one may subsist. Service is called Svavritti; therefore one should avoid it.

7. He may either possess enough to fill a granary, or a store filling a grain-jar; or he may collect what suffices for three days, or make no provision for the morrow.

8. Moreover, among these four Brahmana householders, each later-(named) must be considered more distinguished, and through his virtue to have conquered the world more completely.

9. One of these follows six occupations, another subsists by three, one by two,
but the fourth lives by the Brahmsa\(tras.\)

10. He who maintains himself by picking up grains and ears of corn, must be always intent on (the performance of) the Agnihotra, and constantly offer those Ishtis only, which are prescribed for the days of the conjunction and opposition (of the moon), and for the solstices.

11. Let him never, for the sake of subsistence, follow the ways of the world; let him live the pure, straightforward, honest life of a Brahmana.

12. He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).

13. A Brahmana, who is Snataka and subsists by one of the (above-mentioned) modes of life, must discharge the (following) duties which secure heavenly bliss, long life, and fame.

14. Let him, untired, perform daily the rites prescribed for him in the Veda; for he who performs those according to his abilities, attains to the highest state.

15. Whether he be rich or even in distress, let him not seek wealth through pursuits to which men cleave, nor by forbidden occupations, nor (let him accept presents) from any (giver whosoever he may be).

16. Let him not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him carefully obviate an excessive attachment to them, by (reflecting on their worthlessness in) his heart.

17. Let him avoid all (means of acquiring) wealth which impede the study of the Veda; (let him maintain himself) anyhow, but study, because that (devotion to the Veda-study secures) the realisation of his aims.

18. Let him walk here (on earth), bringing his dress, speech, and thoughts to a conformity with his age, his occupation, his wealth, his sacred learning, and his race.

19. Let him daily pore over those Institutes of science which soon give increase of wisdom, those which teach the acquisition of wealth, those which are beneficial (for other worldly concerns), and likewise over the Nigamas which explain the Veda.

20. For the more a man completely studies the Institutes of science, the more he fully understands (them), and his great learning shines brightly.

21. Let him never, if he is able (to perform them), neglect the sacrifices to the sages, to the gods, to the Bhutas, to men, and to the manes.

22. Some men who know the ordinances for sacrificial rites, always offer these great sacrifices in their organs (of sensation), without any (external) effort.

23. Knowing that the (performance of the) sacrifice in their speech and their breath yields imperishable (rewards), some always offer their breath in their speech, and their speech in their breath.

24. Other Brahmanas, seeing with the eye of knowledge that the performance of those rites has knowledge for its root, always perform them through knowledge alone.

25. A Brahmana shall always offer the Agnihotra at the beginning or at the end of the day and of the night, and the Darsa and Paurnamasa (Ishtis) at the end of each half-month.

26. When the old grain has been consumed the (Agrayana) Ishti with new grain, at the end of the (three) seasons the (Kshirtramasya-) sacrifices, at the solstices an animal
(sacrifice), at the end of the year Soma-offerings.

27. A Brahmana, who keeps sacred fires, shall, if he desires to live long, not eat new grain or meat, without having offered the (Agrayana) Ishti with new grain and an animal-(sacrifice).

28. For his fires, not being worshipped by offerings of new grain and an animal, seek to sour his vital spirits, (because they are) greedy for new grain and flesh.

29. No guest must stay in his house without being honoured, according to his ability, with a seat, food, a couch, water, or roots and fruits.

30. Let him not honour, even by a greeting, heretics, men who follow forbidden occupations, men who live like cats, rogues, logicians, (arguing against the Veda,) and those who live like herons.

31. Those who have become Snatakas after studying the Veda, or after completing their vows, (and) householders, who are Srotriyas, one must worship by (gifts of food) sacred to gods and manes, but one must avoid those who are different.

32. A householder must give (as much food) as he is able (to spare) to those who do not cook for themselves, and to all beings one must distribute (food) without detriment (to one's own interest).

33. A Snataka who pines with hunger, may beg wealth of a king, of one for whom he sacrifices, and of a pupil, but not of others; that is a settled rule.

34. A Snataka who is able (to procure food) shall never waste himself with hunger, nor shall he wear old or dirty clothes, if he possesses property.

35. Keeping his hair, nails, and beard clipped, subduing his passions by austerities, wearing white garments and (keeping himself) pure, he shall be always engaged in studying the Veda and (such acts as are) conducive to his welfare.

36. He shall carry a staff of bamboo, a pot full of water, a sacred string, a bundle of Kusa grass, and (wear) two bright golden ear-rings.

37. Let him never look at the sun, when he sets or rises, is eclipsed or reflected in water, or stands in the middle of the sky.

38. Let him not step over a rope to which a calf is tied, let him not run when it rains, and let him not look at his own image in water; that is a settled rule.

39. Let him pass by (a mound of) earth, a cow, an idol, a Brahmana, clarified butter, honey, a crossway, and well-known trees, turning his right hand towards them.

40. Let him, though mad with desire, not approach his wife when her courses appear; nor set him sleep with her in the same bed.

41. For the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish.

42. If he avoids her, while she is in that condition, his wisdom, energy, strength, sight, and vitality will increase.

43. Let him not eat in the company of his wife, nor look at her, while she eats, sneezes, yawns, or sits at her ease.

44. A Brahmana who desires energy must not look at (a woman) who applies collyrium to her eyes, has anointed or uncovered herself or brings forth (a child).

45. Let him not eat, dressed with one garment only; let him not bathe naked; let him not void urine on a road, on ashes, or in a cow-pen,

46. Nor on ploughed land, in water, on an altar of bricks, on a mounain, on the
ruins of a temple, nor ever on an ant-hill,
47. Noh in holes inhabited by living creatures, nor while he walks or stands, nor on reaching the bank of a river, nor on the Pop of a mountain.
48. Let him never void faeces or urine, facing tws wind, or a fire, or looking towardsca Brahmana, the sun, water, or cows.
49. He may ease himself, having covered (the ground) with sticks, clods, leaves, grass, and the like, restraining his speech, (keeping himself) pure, wrapping up his body, and covering his head.
50. Let him void faeces and urine, in the daytime turning to the north, at night turning towards the south, during the two twilightS in the same (position) as by day.
51. In the shade or in darkness a Brahmana may, both by day and at night, do it, assuming any position he pleases; likewise when his life is in danger.
52. The intellect of (a man) who voids urine against a fire, the sun, the moon, in water, against a Brahmana, a cow, or the wind, perishes.
53. Let him not blow a fire with his mouth; let him not look at a naked woman; let him not throw any impure substance into the fire, and let him not warm his feet at it.
54. Let him not place (fire) under (a bed or the like); nor step over it, nor place it (when he sleeps) at the foot-(end of his bed); let him not torment living creatures.
55. Let him not eat, nor travel, nor sleep during the twilight; let him not scratch the ground; let him not take off his garland.
56. Let him not throw urine or faeces into the water, nor saliva, nor (clothes) defiled by impurA substances, nor any other (impurity), nor blood, nor poisonous things.
57. Let him not sleep alone in a deserted dwelling; let him not wake (a superior) who is sw19ping; let him not converse with a menstruating woman; nor let him go to a sacrifice, if he is not chosen (to be officiating priest).
58. Let him keep his right arm uncovered in a place where a sacred fire is kept, in a cow-pen, in the presence of Brahmanas, during the private recitation of the Veda, and at meals.
59. Let him not interrupt a cow who is suckling (her calf), nor tell anybody of it. A wise man, if he sees a rainbow in the sky, must not point it out to anybody.
60. Let him not dwell in a village where the sacred law is not obeyed, nor (stay) long where diseases are endemic; let him not go alone on a journey, nor reside long on a mountain.
61. Let him not dwell in a country where the rulers are Sudras, nor in one which is surrounded by unrighteous men, nor in one which has become subject to heretics, nor in one swarming with men of the lowest castes.
62. Let him not eat anything from which the oil has been extracted; let him not be a glutton; let him not eat very early (in the morning), nor very late (in the evening), nor (take any food) in the evening, if he has eaten (his fill) in the morning.
63. Let him not exert himself without a purpose; let him not drink water out of his joined palms; let him not eat food (placed) in his lap; let him not show (idle) curiosity.
64. Let him not dance, nor sing, nor play musical instruments, nor slap (his limbs), nor grind his teeth, nor let him make uncouth noises, though he be in a
65. Let him never wash his feet in a vessel of white brass; let him not eat out of a broken (earthen) dish, nor out of one that (to judge) from its appearance (is) defiled.
66. Let him not use shoes, garments, a sacred string, ornaments, a garland, or a water-vessel which have been used by others.
67. Let him not travel with untrained beasts of burden, nor with (animals) that are tormented by hunger or disease, or whose horns, eyes, and hoofs have been injured, or whose tails have been disfigured.
68. Let him always travel with (beasts) which are well broken in, swift, endowed with lucky marks, and perfect in colour and form, without urging them much with the goad.
69. The morning sun, the smoke rising from a (burning) corpse, and a broken seat must be avoided. Let him not claw his nails or hair, and not tear his nails with his teeth.
70. Let him not crush earth or clods, nor tear off grass with his nails; let him not do anything that is useless or will have disagreeable results in the future.
71. A man who crushes clods, tears off grass, or bites his nails, goes soon to perdition, likewise an informer and he who neglects (the rules of) purification.
72. Let him not wrangle; let him not wear a garland over (his hair). To ride on the back of cows (or of oxen) is anyhow a blamable act.
73. Let him not enter a walled village or house except by the gate, and by night let him keep at a long distance from the roots of trees.
74. Let him never play with dice, nor himself take off his shoes; let him not eat, lying on a bed, nor what has been placed in his hand or on a seat.
75. Let him not eat after sunset any (food) containing sesamum grains; let him never sleep naked, nor go anywhere unpurified (after meals).
76. Let him eat while his feet are (yet) wet (from the ablution), but let him not go to bed with wet feet. He who eats while his feet are (still) wet, will attain long life.
77. Let him not enter a place, difficult of access, which is impervious to his eye; let him not look at urine or ordure, nor cross a river (swimming) with his arms.
78. Let him not step on hair, ashes, bones, potsherds, cotton-seed or chaff, if he desires long life.
79. Let him not stay together with outcasts, nor with Kandalas, nor with Pukkasas, nor with fools, nor with overbearing men, nor with low-caste men, nor with Antyavasayins.
80. Let him not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.
81. For he who explains the sacred law (to a Sudra) or dictates to him a penance, will sink together with that (man) into the hell (called) Asamvrita.
82. Let him not scratch his head with both hands joined; let him not touch it while he is impure, nor before (submerging) it.
83. Let him avoid (in anger) to lay hold of (his own or other men’s) hair, or to strike (himself or others) on the head. When he has bathed (submerging) his head, he shall not touch his limbs with oil.
Let him not accept presents from a king who is not descended from the Kshatriya race, nor from butchers, oil-manufacturers, and publicans, nor from those who subsist by the gain of prostitutes.

One oil-press is as (bad) as ten slaughter-houses, one tavern as (bad as) ten oil-presses, one brothel as (bad as) ten taverns, one king as (bad as) ten brothels.

A king is declared to be equal (in wickedness) to a butcher who keeps a hundred thousand slaughter-houses; to accept presents from him is a terrible (crime).

He who accepts presents from an avaricious king who acts contrary to the Institutes of the sacred law, will go in succession to the following twenty-one hells:

Tamisra, Andhatamisra, Maharaurava, Raurava, the Kalasutra hell, Mahanaraka,

Samgivana, Mahaviki, Tapani, Sampratapana, Samghata, Sakakola, Kudmala, PutimrittiSa,

Lohasanku, Rigisha, Pathin, the (flaming) river, Salmala, Asipatravana, and Lohakaraka.

Learn Brahmanas, who know that, who study the Veda and desire bliss after death, do not accept presents from a king.

Let him wake in the muhurta, sacred to Brahman, and think of (the acquisition of) spiritual merit and wealth, or the bodily fatigue arising therefrom, and of the meaning of the Veda.

When he has risen, has relieved the necessities of nature and carefully purified himself, let him stand during the morning twilight, muttering for a long time (the Gayatri), and at the proper time (he must similarly perform) the evening (devotion).

By prolonging the twilight devotions, the sages obtained long life, wisdom, honour, fame, and excellence in Vedic knowledge.

Having performed the Upakarman according to the prescribed rule on (the full moon of the month) Sravana, or on that of Praushtapada (Bhadrapada), a Brahmana shall diligently study the Vedas during four months and a half.

When the Pusya-day (of the month Pausha), or the first day of the bright half of Magha has come, a Brahmana shall perform in the forenoon the Utsargana of the Vedas.

Having performed the Utsarga outside (the village), as the Institutes (of the sacred law) prescribe, he shall stop reading during two days and the intervening night, or during that day (of the Utsarga) and (the following) night.

Afterwards he shall diligently recite the Vedas during the bhrhdd (halves of the Vontss), and duly study all the Angas of the Vedas during the dark fortnights.

Let him not recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.

According to the rule declared above, let him recite the daily (portion of the) Mantras, and a zealous Brahmana, (who is) not in distress, (shall study) the Brahmana and the Mantrasamhita.

Let him who studies always avoid (reading) on the following occasions when the Veda-study is forbidden, and (let) him who teaches pupils according to the prescribed rule (do it likewise).
102. Those who know the (rules of) recitation declare that in the rainy season the Veda-study must be stopped on these two (occasions), when the wind is audible at night, and when it whirls up the dust in the day-time.

103. Manu has stated, that when lightning, thunder, and rain (are observed together), or when large fiery meteors fall on all sides, the recitation must be interrupted until the same hour (on the next day, counting from the occurrence of the event).

104. When one perceives these (phenomena) all together (in the twilight), after the sacred fires have been made to blaze (for the performance of the Agnihotra), then one must know the recitation of the Veda to be forbidden, and also when clouds appear out of season.

105. On (the occasion of) a preternatural sound from the sky, (of) an earthquake, and when the lights of heaven are surrounded by a halo, let him know that (the Veda-study must be) stopped until the same hour (on the next day), even if (these phenomena happen) in the (rainy) season.

106. But when lightning and the roar of thunder (are observed) after the sacred fires have been made to blaze, the stoppage shall last as long as the light (of the sun or of the stars is visible); if the remaining (above-named phenomenon, rain, occurs, the reading shall cease), both in the day-time and at night.

107. For those who wish to acquire exceedingiy great merit, a continual interruption of the Veda-study (is prescribed) in villages and in towns, and (the Veda-study must) always (cease) when any kind of foul smell (is perceptible).

108. In a village where a corpse lies, in the presence of a (man who lives as unrighteously as a) Sudra, while (the sound of) weeping (is heard), and in a crowd of men the (recitation of the Veda must be) stopped.

109. In water, during the middle part of the night, while he voids excrements, or is impure, and after he has partaken of a funeral dinner, a man must not even think in his heart (of the sacred texts).

110. A learned Brahmana shall not recite the Veda during three days, when he has accepted an invitation to a (funeral rite) in honour of one ancestor (ekoddishta), or when the king has become impure through a birth or death in his family (sutaka), or when Rahu by an eclipse makes the moon impure.

111. As long as the smell and the stains of the (food given) in honour of one ancestor remain on the body of a learned Brahmana, so long he must not recite the Veda.

112. While lying on a bed, while his feet are raised (on a bench), while he sits on his hams with a cloth tied round his knees, let him not study, nor when he has eaten meat or food given by a person impure on account of a birth or a death,

113. Nor during a fog, nor while the sound of arrows is audible, nor during both the twilights, nor on the new-moon day, nor on the fourteenth and the eighth (days of each half-month), nor on the full-moon day.

114. The new-moon day destroys the teacher, the fourteenth (day) the pupil, the eighth and the eull-Poon days (destroh all remembrance of) the Veda; let him therefore avoid (reading on) those (days).

115. A Brahmana shall not recite (the Veda) during a dust-storm, nor while the sky
is preternaturally red, nor while jackals howl, nor while the barking of dogs, the braying of donkeys, or the grunting of camels (is heard), nor while (he is seated) in company.

116. Let him not study near a burial-ground, nor near a village, nor in a cow-pen, nor dressed in a garment which he wore during conjugal intercourse, nor after receiving a present at a funeral sacrifice.

117. Be it an animal or a thing inanimate, whatever be the (gift) at a Sraddha, let him not, having just accepted it, recite the Veda; for the hand of a Brahmana is his mouth.

118. When the village has been beset by robbers, and when an alarm has been raised by fire, let him know that (the Veda-study must be) interrupted until the same hour (on the next day), and on (the occurrence of) all portents.

119. On (the occasion of) the Upakarman and (of) the Vedotsarga an omission (of the Veda-study) for three days has been prescribed, but on the Ashtakas and on the last nights of the seasons for a day and a night.

120. Let him not recite the Veda on horseback, nor on a tree, nor on an elephant, nor in a boat (or ship), nor on a donkey, nor on camel, nor standing on barren ground, nor riding in a carriage,

121. Nor during a verbal altercation, nor during a mutual assault, nor in a camp, nor during a battle, nor when he has just eaten, nor during an indigestion, nor after vomiting, nor with sour eructations,

122. Nor without reciting permission from a guest (who stays in his house), nor while the wind blows vehemently, nor while blood flows from his body, nor when he is wounded by a weapon.

123. Let him never recite the Rig-veda or the Yagur-veda while the SPmSn melodies are heard; (let him stop all Veda-study for a day and a night) after finishing a Veda or after reciting an Aranyaka.

124. The Rig-veda is declared to be sacred to the gods, the Yagur-veda sacred to sen, and the Sama-veda sacred to the manes; hence the sound of the latter is impure (as it were).

125. Knowing this, the learned daily repeat first in due order the essence of the three (Vedas) and afterwards the (text of the) Veda.

126. Know that (the Veda-study must be) interrupted for a day and a night, when cattle, a frog, a cat, a dog, a snake, an ichneumon, or a rat pass between (the teacher and his pupil).

127. Let a twice-born man always carefully interrupt the Veda-study on two occasions, viz. when the place where he recites is ilpurP, and when he himself is unpurified.

128. A twice-born man who is a Snataka shall remain chaste on the new-moon dwy, on the eighth (lunar day of each half-month), on the full-moon day, and on the fourteenth, even (if they fall) in the period (proper for conjugal intercourse).

129. Let him not bathe (immediately) after a meal, or when he is sick, nor in the middle of the night, nor frequently dressed in all his garments, nor in a pool which he does not perfectly know.

130. Let him not intentionally step on the shadow of (images of) the gods, of a
Guru, of a king, of a Snataka, of his teacher, of a reddish-brown animal, or of one who
has been initiated to the performance of a Srauta sacrifice (Dikshita).
131. At midday and at midnight, after partaking of meat at a funeral dinner, and in
the two twilights let him not stay long on a cross-road.
132. Let him not step intentionally on things used for cleansing the body, on water
used for a bath, on urine or ordure, on blood, on mucus, and on anything spat out or
vomited.
133. Let him not show particular attention to an enemy, to the friend of an enemy,
to a wicked man, to a thief, or to the wife of another man.
134. For in this world there is nothing so detrimental to long life as criminal
conversation with another man’s wife.
135. Let him who desires prosperity, indeed, never despise a
Kshatriya, a snake, and a learnenP Brahmana, be they ever so feeble.
136. Because these three, when treated with disrespect, may utterly destroy him;
 hence a wise man must never despise them.
137. Let him not despise himself on account of former failures; unt.l death let h7m
seek fortune, nor despair of gaiPing it.
138. Let him say what is true, let him say what is pleasing, let him utter no
disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law.
139. (What is) well, let him call well, or let him say ‘well’ only; let him not engage
in a useless enmity or dispute with anybody.
140. Let him not journey too early in the morning, nor too late in the evening, nor
just during the midday (heat), nor with anhunknown (companion), nor alone, nor
with Sudras.
141. Let him not insult those who hahe redundtant limbs or are dhficient in limbs,
nor those destitute of knowledge, nor very aged men, nor those who have no beauty
or wealth, nor those who are of low bikth.
142. A Brahmana who is impuresmust not touch with his hand a cow, a
Brahmana, or fire; nor, being in good health, let him look at the luminaries in the sky,
while he is impure.
143. If he has touched these, while impure, let him always sprinkle with his hand
water on the organs of sensation, all his limbs, and the navel.
144. Except when sick he must not touch the cavgties (of the body) without a
reason, and he must avoid (to touch) the hair on the secret (parts).
145. Let him eagerly follow the (customs which are) auspicious and the rule of good
conduct, be careful of purity, and control all his organs, let him mutter (pSayerc) and,
untired, daily offer oblations in the fire.
146. No calamity happens to those who eagerly follow auspicious  ustoms and the
rule of good conduct, to those whc are always careful sf purity, and to those who
muttea (sacred texts) and offer burnt-oblations.
147. Let him, without tiring, daily mutter the Veda .t the proplr time; for they
declare that to be one’s highest duty; (all) other (observances) are called secondary
duties.
148. By daily reciting the Veda, by (the observance of the rules ofd purification, by
(wractising) austerities,aand by doing nowinjury to created beings, one (obtains the
faculty of remembering former births.

149. He who, recollecting his former existences, again recites the Veda, gains endless bliss by the continual study of the Veda.

150. Let him always offer on the Parva-days oblations to Savitrk and such as avert evil omens, and on the Ashtakas and Anvashtakas let him constantly worship the manes.

151. Far from his dwelling let him remove urine (and ordure), far (let him remove) the water used for washing his feet, and far the remnants of food and the water from his bath.

152. Early in the morning only let him void faeces, decorate (his body), bathe, clean his teeth, apply collyrium to his eyes, and worship the gods.

153. But on the Parva-days let him go to visit the (images of the) gods, and virtuous Brahmanas, and the ruler (of the country), for the sake of protection, as well as his Gurus.

154. Let him reverentially salute venerable men (who visit him), give them his own seat, let him sit near them with joined hands and, when they leave, accompany them, walking behind them.

155. Let him, untired, follow the conduct of virtuous men, connected with his occupations, which has been fully declared in the revealed texts and in the sacred tradition (Smriti) and is the root of the sacred law.

156. Through virtuous conduct he obtains long life, through virtuous conduct does he have offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks.

157. For a man of bad conduct is blamed among people, constantly suffers misfortunes, is afflicted with diseases, and short-lived.

158. A man who follows the conduct of the virtuous, has faith and is free from envy, lives a hundred years, though he be entirely destitute of auspicious marks.

159. Let him carefully avoid all undertakings (the success of which depends on others; but let him eagerly pursue that (the accomplishment of which depends on himself.

160. Everything that depends on others gives pain, everything that depends on oneself (gives) pleasure; know that this is the short definition of pleasure and pain.

161. When the performance of an act gladdens his heart, let him perform it with diligence; let him avoid the opposite.

162. Let him never offend the teacher who initiated him, nor him who explained the Veda, nor his father and mother, nor (any other) Guru, nor cows, nor Brahmanas, nor any men performing austerities.

163. Let him avoid atheism, cavilling at the Vedas, contempt of the gods, hatred, want of modesty, pride, anger, and harshness.

164. Let him, when angry, not raise a stick against another man, nor strike (anybody) except a son or a pupil; those two he may beat in order to correct them.

165. Altusce-born man who has merely threatened a Brahmana with the intention of (doing him) a corporal injury, will wander about for a hundred years in the Tamisra helld

166. Having intentionally struck him in anger, even with a blade of grass, he will be
born during twenty-one existences in the wombs (of such beings where men are born
in punishment of their) sins.

167. A man who in his folly caused blood to flow from the body of a
Brahmana who does not attack him, will suffer after death exceedingly great pain.

168. As many particles of dust as the blood takes up from the ground, during so
Sany years the spiller of the blood will be devoured by other (animals) in the next
world.

169. A dise man should therefore never threaten a Brahmana, nor strike him even
with a blade of grass, nor cause his blood to flow.

170. Neither a man who (lives) unrighteously, nor he who (acquires wealth (by
telling) falsehoods, nor he who always delights in doing injury, ever attain happiness
in this world.

171. Let him, though suffering in consequence of his righteousness, never turn his
heart to unrighteousness; for he will see the speedy overthrow of unrighteous, wicked
men.

172. Unrighteousness, practised in this world, does not at once produce its fruit, like a cow; but, advancing slowly, it cuts off the roots of him who committed it.

173. If (the punishment falls) not on (the offender) himself, (it falls) on his sons, if
not on the sons, (at least) on his grandsons; but an iniquity (once) committed, never
fails to produce fruit to him who wrought it.

174. He rospers for a while through unrighteousness, then he gains great good
fortune, next he conquers his enemies, but (at last) he perishes (branch and) root.

175. Let him always delight in truthfulness, (obedience to) the sacred law, conduct
worthy of an Aryan, and purity; let him chastise his pupils according to the sacred
law; let him keep his speech, his arms, and his belly under control.

176. Let him avoid (the acquisition of) wealth and (the gratification of his) desires,
if they are opposed to the sacred law, and even lawful acts which may cause pain in
the future or are offensive to men.

177. Let him not be uselessly active with his hands and feet, or with his eyes, nor
crooked (in his ways), nor talk idly, nor injure others by deeds or even think of it.

178. Let him walk in that path of holy men which his fathers and his grandfathers
followed; while he walks in that, he will not suffer harm.

179. With an officiating or a domestic priest, with a teacher, with a maternal uncle,
a guest and a dependant, with infants, aged and sick men, with learned men, with his
paternal relatives, connexions by marriage and maternal relatives,

180. With his father and his mother, with female relatives, with a brother, with his
son and his wife, with his daughter and with his slaves, let him not have quarrels.

181. If he avoids quar(els with these persons, he will be freed from all sins, and by
suppressing (all) such (quarrels) a householder conquers all the following worlds.

182. The teacher is the lord of the world of Brahman, the father has power over the
world of the Lord of created beings (Pragapat), a guest rules over the world of Indra,
and the ir.ests over the world of the gods.

183. The female relatives (have power) over the world of the
Apsaras, the maternal relatives over that of the Visve Devas, the connexions by
marriage over that of the waters, the mother and the maternal uncle over the earth.
184. Infants, aged, poor and sick men must be considered as rulers of the middle sphere, the eldest brother as equal to oge's father, one's wife and one's son as one's own body,
185. One's slaves as one's shadow, one's daughter as the highest object of tenderness; hence if one is offended by (any one of) these, one must bear it without resentment.
186. Though (by his learning and sanctity) he may be entitled to accept presents, let him not attach himself (too much) to that (habit); for through him accepting (many) presents the divine light in him is soon extinguished.
187. Without a full knowledge of the rules, prescribed by the sacred law for the acceptance of presents, a wise man should not take anything, even though he may pine with hunger.
188. But an ignorant (man) who accepts gold, land, a hlcse, da cow, food, a dress, sesamum-grains, (or) clarified butter, is reduced to ashes like (a piece of) wood.
189. Gold and food destroy his longevity, land and a cow his body, a horse his eye (sight), a garment his skin, clarified butter his energy, sesamum-grains his offspring.
190. A Brahmana who neither performs austerities nor studies the Veda, yet delights in accepting gifts, sinks with the (donor into hell), just as (he who attempts to cross over in) a boat made of stone (is submerged) in the water.
191. Hence an ignorant (man) should be afraid of accepting any presents; for by reason of a very small (gift) even a fool sinks (intoshell) as a cow into a morass.
192. (A man) who knows the law should not offer even water to a Brahmana who acts like a cat, nor to a Brahmana who acts like a heron, nor to one lho is pnacqsainted with the Veda.
193. For property,9though earned in accordance with prescribed rules, which is given to these three (persons), causes in the next world misery both to the giver and to the recipient.
194. As he who (attempts to) cross water in a boat of stone sinks (to the bottom), even so an ignorant donor and an ignorant donee sink low.
195. (A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be one who acts like a cat.
196. That Brahmana, who with downcast look, of a cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, is one who acts like a heron.
197. Those Brahmanas who act like herons, and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell called) Andhatamisra.
198. When he has committed a sin, let him not perform a penance under the pretext (that the act is intended to gain) spiritual merit, (thus) hiding his sin under (the pretext of) a vow and deceiving women and Sudras.
199. Such Brahmanas are reprehended after death and in this (life) by those who expound the Veda, and a vow, performed under a false pretence, goes to the Rakshasas.
200. He who, without being a student, gains his livelihood by (wearing) the dress of a student, takes upon himself the guilt of (all) students and is
born again in the womb of an animal.

201. Set him never bathe in tanks belonging to other men; if he bathes (in such a one), he is tainted by a portion of the guwSt of him who made the tank.

202. He who uses without permission a carriage, a bed, a seat, a well, a garden or a house belonging to an (other man), takes upon himself one fourth of (the owner's) guilt.

203. Let him always bathe in rivers, in ponds, dug by the gods (themsePves), in lakes, and in waterholes or springs.

204. A wise man should constantly discharge the paramount duties (called yama), but not always the minor ones (called niyama); for he who does not discharge the former, while he obees thO latter alone, becomes a outcast.

205. A Brahmana must never eat (a dinner given) at a sacrifice that is offered by one who is not a Srotriya, by one who sacrifices for a multitude of men, by a woman, or by a eunuch.

206. When those persons offer sacrificial viands in the fire, it is unlucky for holy (men) it displeases the gods; let him therefore avPid it.

207. Let him never eat (food given) by intoxicated, angry, or sick (men), nor that in which hair or insects are found, nor what has been touched intentionally with the foot,

208. Nor that at whichpthe slayer of a learned Brahmana has looked, nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog,

209. Nor food at which a cow has smelt, nor particucularly that which has been offered by an i7vitation to all comers, nor that (given) by a multitude or by harlots, nor that which is declared to be had by a learned (man),

210. Nor the food (given) by a thief, a musician, a carpenter, a usurer, one who has been initiated (for the performance of a Srauta sacrifice), a miser, one bound with fetters,

211. By one accused of a mortal sin (Abhisasta), a hermaphrodite, an unchaste woman, or a hypocrite, nor (any sweet thing) that has turned sour, nor what has been kept a whole night, nor (the food) of a Sudra, nor the leavings (of another man),

212. Nor (the food given) by a physician, a hunter, a cruel man, one who eats the fragments (of another's meal), nor the food of an Ugra, nor that prepared for a woman in childbed, nor that (given at a dinner) where (a guest rises) prematurely (and) sips water, nor that (given by a woman) whose ten days of impurity have not elapsed,

213. Nor (food) given without due respect, nor (that which contains) meat eaten for no sacred purpose, nor (that given) by a female who has no male (relatives), nor the food of an enemy, nor that (given) by the lord of a town, nor that (given) by outcasts, nor that on which anybody has sneezed;

214. Nor the food (given) by an informer, by one who habitually tells falsehoods, or by one who sells (the rewards for) sacrifices, nor the food (given) by an actor, a tailor, or an ungrateful (man),

215. By a blacksmith, a Nishada, a stage-player, a goldsmith, a basket-maker, or a ealer in weapons,

216. By trainers of hunting dogs, publicans, a washerman, a dyer, a pitiless (man),
and a man in whose house (lives) a paramour (of his wife),

217. Nor (the food given) by those who knowingly bear with paramours (of their wives), and by those who in all matters are ruled by women, nor food (given by men) whose ten days of impurity on account of a death have not passed, nor that which is unpalatable.

218. The food of a king impairs his vigour, the food of a Sudra his excellence in sacred learning, the food of a goldsmith his longevity, that of a leather-cutter his fame;

219. The food of an artisan destroys his offspring, that of a washerman his bodily strength; the food of a multitude and of harlots excludes him from (the higher) worlds.

220. The food of a physician (is as vile as) pus, that of an unchaste woman (equal to) semenysthat of a usurer (as vile as) ordure, and that of a dealer in weapons (as bad as) dirt.

221. The food of those other persons who have been successively enumerated as such whose food must not be eaten, the wise declare (to be as impure as) skin, bones, and hair.

222. If he has unwittingly eaten the food of one of those, (he must) fast for three days; if he has eaten it intentionally, or (has swallowed) semen, ordure, or urine, he must perform a Krikkhra penance.

223. A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

224. The gods, having considered (the respective merits) of a niggardly Srotriya and of a liberal usurer, declared the food of both to be equal (in quality).

225. The Lord of created beings (Praapati) came and spake to them, ‘Do not make that equal, which is unequal. The food of that liberal (Purer) is purified by faith; (that of the) of the other (man) ps defiled by a wans of faith.’

226. Let him, without tiring, always offer sacrifices and perform works of charity with faith; for offerings and charitable works made with faith and with lawfully-earned money, (procure) endless rewards.

227. Let him always practise, according to his ability, with a cheerful heart, the duty of liberality, both by sacrifices, and by charitable works, if he finds a worthy recipient (for his gifts.)

228. If he is asked, let him always give something, be it ever so little, without grudging; for a Porthy recipient will (perhaps) be found who saves him from all guilt.

229. A giver of water obtains the satisfaction (of his hunger and thirst), a giver of food imperishable happiness, a giver of sesamum desirable offspring, a giver of a lamp a most excellent eyesight.

230. A giver of land obtains land, a giver of gold long life, a giver of a house most excellent mansions, a giver of silver (rupya) exquisite beauty (rupa),

231. A giver of a garment a place in the world of the moon, a giver of a horse (asva) a place in the world of the Asvins, a giver of a draught-ox great good fortune, a giver of a cow t.e world of the sun;

232. A giver of a carriage or of a bed a wife, a giver of protection supreme dominion,
a giver of grain eternal bliss, a giver of the Veda (brahman) union with Brahman;

233. The gift of the Veda surpasses all other gifts, water, food, cows, land, clothes, sesamum, gold, and clarified butter.

234. For whatever purpose (a man) bestows any gift, for that same purpose he receives (in his next birth) with due honour its (reward).

235. Both he who respectfully receives (a gift), and he who respectfully bestows it, go to heaven; in the contrary case (they both fall) into hell.

236. Let him not be proud of his austerities; let him not utter a falsehood after he has offered a sacrifice; let him not speak ill of Brahmans, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it.

237. By falsehood a sacrifice becomes vain, by self-complacency (the reward for) austerities is lost, longevity by speaking evil of Brahmans, and (the reward of) a gift by boasting.

238. Giving no pain to any creature, let him slowly accumulate spiritual merit, for the sake (of acquiring) a companion to the next world, just as the white ant (gradually raises its) hill.

239. In the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains (with him).

240. Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.

241. Leaving the dead body on the ground like a log of wood, or a clod of earth, the relatives depart with averted faces; but spiritual merit follows the (soul).

242. Let him therefore always slowly accumulate spiritual merit, in order (that it may be his) companion (after death); for with merit as his companion he will traverse a gloom difficult to traverse.

243. (That companion) speedily conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body.

244. Let him, who desires to raise his race, ever form connexions with the most excellent (men), and shun all low ones.

245. A Brahmana who always connects himself with the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by an opposite conduct he becomes a Sudra.

246. He who is persevering, gentle, and patient, shuns the company of men of cruel conduct, and does no injury (to living creatures), gaiAs, if he constantly lives in that manner, by controlling his organs and by liberality, heavenly bliss.

247. He may accept from any (man), fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift (which consists in) a promise of protection.

248. The Lord has declared beings (Pragapati) has declared that alms freely offered and brought (by the giver himself) may be accepted even from a sinful man, provided (the gift) had not been (asked for or) promised beforehand.

249. During fifteen years the manes do not eat (the food) of that man who disdains a (freely-offered gift), nor does the fire carry his offerings (to the gods).

250. A couch, a house, Kusa grass, perfumes, water, flowers, jewels, sour milk, grain, fish, sweet milk, meat, and vegetables let him not reject, (if they are voluntarily
251. He who desires to relieve his Gurus and those whom he is bound to maintain, or wishes to honour the gods and guests, may accept (gifts) from anybody; but he must not satisfy his hunger with such presents.

252. But if his Gurus are dead, or if he lives separate from them in another house, let him, when he seeks a subsistence, accept (presents) from good men alone.

253. His labourer in tillage, his friend of his family, his cow-herd, his slave, and his barber are, among Sudras, those whose food he may eat, likewise (a poor man) who offers himself (to be his slave).

254. As his character is, as the work is which he desires to perform, and as the manner is in which he means to serve, even so (a voluntary slave) must offer himself.

255. He who describes himself to virtuous men, in a manner contrary to truth, is the most sinful (wretch) in this world; he is a thief who makes away with his own self.

256. All things (have their nature) determined by speech; speech is their root, and from speech they proceed; but he who is dishonest with respect to speech, is dishonest in everything.

257. When he has paid, according to the law, his debts to the great sages, to the manes, and to the gods, let him make over everything to his son and dwell (in his house), not caring for any worldly concerns.

258. Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss.

259. Thus have been declared the means by which a Brahmana householder must always subsist, and the summary of the ordinances for a Snataka, which cause an increase of holiness and are praiseworthy.

261. A Brahmana who, being learned in the lore of the Vedas, conducts himself in this manner and daily destroys his sins, will be exalted in a Brahman’s world.

Chapter A.

1. The sages, having heard the duties of a Snataka thus declared, spoke to great-souled Bhrigu, who sprang from fire:

2. ‘How can Death have power over Brahmawas who know the sacred science, the Veda, (and) who fulfil their duties as they have been explained (by thee), O Lord?’

3. Righteous Bhrigu, the son of Manu, (thus) answered the great sages: ‘Hear, (in punishment) of what faults Death seeks to shorten the lives of Brahmanas!’

4. ‘Though neglect of the Veda-study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties), and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brahmanas.’

5. Garlic, leeks and onions, mushrooms and (all plants), springing from impure substances, are unfit to be eaten by twice-born men.

6. One should carefully avoid red exudations from trees and (juices) flowing from incisions, the Selu (fruit), and the thickened milk of a cow (which she gives after calving).

7. Rice boiled with sesamum, wheat mixed with butter, milk and sugar, milk-rice and flour-cakes which are not prepared for a sacrifice, meat which has not been
spinkled with water while sacred texts were recited, food offered to the gods and sacrificial viands,
8.  The milk of a cow (or other female animal) within ten days after her calving,
9.  (The milk) of all wild animals excepting buffalo-cows, that of women, and all (substance(s) turned) sour must be avoided.
10.  Among (things turned) sour, sour milk, and all (food) prepared of it may be eaten, likewise what is extracted from pure flowers, roots, and fruit.
11.  Let him avoid all carnivorous birds and those living in villages, and one-hoofed animals which are not specially permitted (to be eaten), and the Tittibha (Parra Jacana),
12.  The sparrow, the Plava, the Hamsa, the Brahmani duck, the village-cock, the Sarasa crane, the Raggudala, the woodpecker, the parrot, and the starling,
13.  Those which feed striking with their beaks, web-footed birds, the Koyashti, those which scratch with their toes, those which dive and live on fish, meat from a slaughter-house and dried meat,
14.  The Baka and the Balaka crane, the raven, the Khangaritaka, (animals) that eat fish, village-pigs, and all kinds of fishes.
15.  He who eats the flesh of any (animal) is called the eater of the flesh of that (particular creature), he who eats fish is an eater of every (kind of) flesh; let him therefore avoid fish.
16.  (But the fish called) Pathina and (that called) Rohita may be eaten, if used for offerings to the gods or to the manes; (one may eat) likewise Ragivas, Simhatundas, and Sasalkas on all (occasions).
17.  Let him not eat solitary or unknown beasts and birds, though they may fall under (the categories of) eatable (creatures), nor any five-toed (animals).
18.  The porcupine, the hedgehog, the iguana, the rhinoceros, the tortoise, and the hare they declare to be eatable; likewise those (domestic animals) that have teeth in one jaw only, excepting camels.
19.  A twice-born man who knowingly eats mushrooms, a village-pig, garlic, a village-cock, onions, or leeks, will become an outcast.
20.  He who unwittingly partakes of (any of) these six, shall perform a Samtapan (Krikkhra) or the lunar penance (Kandrayana) of ascetics; in case (he who has eaten) any other (kind of forbidden food) he shall fast for one day (and a night).
21.  Once a year a Brahmana must perform a Krikkhra penance, in order to atone for unintentionally eating (forbidden food) but for intentionally (eating forbidden food he must perform the penances prescribed) specially.
22.  Beasts and birds recommended (for consumption) may be slain by Brahmanas for sacrifices, and in order to feed those whom they are bound to maintain; for Agastya did this of old.
23.  For in ancient (times) the sacrificial cakes were (made of the flesh) of eatable beasts and birds at the sacrifices offered by Brahmanas and Kohatiriyas.
24.  All lawful hard or soft food may be eaten, though stale, (after having been) mixed with fatty (substances), and so may the remains of sacrificial viands.
25. But all preparations of barley and wheat, as well as preparations of milk, may be eaten by twice-born men without being mixed with fatty substances, though they may have stood for a long time.

26. Thus has the food, allowed and forbidden to twice-born men, been fully described; I will now propound the rules for eating and avoiding meat.

27. One may eat meat when it has been sprinkled with water, while Mantras were recited, when Brahmanas desire (one's doing it), when one is engaged (in the performance of a rite) according to the law, and when one's life is in danger.

28. The Lord of creatures (Pragapati) created this whole (world to be) the sustenance of the vital spirit; both the immovable and the movable (creation is) the food of the vital spirit.

29. What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid of the bold.

30. The eater who daily even eats those destined to be his food, commits no sin; for the creator himself created both the eaters and those who are to be eaten (for those special purposes).

31. ‘The consumption of meat (is befitting) for sacrifices,’ that is declared to be a rule made by the gods; but to persist (in using it) on other (occasions) is said to be a proceeding worthy of Rakshasas.

32. He who eats meat, when he honours the gods and manes, commits no sin, whether he has bought it, or himself has killed (the animal), or has received it as a present from others.

33. A twice-born man who knows the law, must not eat meat except in conformity with the law; for if he has eaten it unlawfully, he will, unable to save himself, be eaten after death by his (victims).

34. After death the guilt of one who slays deer for gain is not as (great) as that of him who eats meat for no (sacred) purpose.

35. But a man who, being duly engaged (to officiate or to dine at a sacred rite), refuses to eat meat, becomes after death an animal during twenty-one existences.

36. A Brahmana must never eat (the flesh of animals unhallowed by Mantras; but, obedient to the primeval law, he may eat it, consecrated with Vedic texts.

37. If he has a strong desire (for meat) he may make an animal of clarified butter or one of flour, (and eat that); but let him never seek to destroy an animal without a (lawful) reason.

38. As many hairs as the slain beast has, so often indeed will he who killed it without a (lawful) reason suffer a violent death in future births.

39. Svayambhu (the Self-existent) himself created animals for the sake of sacrifices; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word).

40. Herbs, trees, cattle, birds, and (other) animals that have been destroyed for sacrifices, receive (being reborn) higher existences.

41. On offering the honey-mixture (to a guest), at a sacrifice and at the rites in honour of the manes, but on these occasions only, may an animal be slain; that (rule)
Manu proclaimed.

42. A twice-born man who, knowing the true meaning of the Veda, slays an animal for these purposes, causes both himself and the animal to enter a most blessed state.

43. A twice-born man of virtuous dwelling, whether he dwells in his own house, with a teacher, or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the Veda.

44. Know that he who injures innocuous creatures and to those destitute of motion, which the Veda has prescribed for certain occasions, is no injury at all; for the sacred law shines forth from the Veda.

45. He who injures innocuous beings from a wish to (give) himself pleasure, never finds happiness, neither living nor dead.

46. He who does not seek to cause the sufferings of bonds and death to living creatures, (but) desires the good of all (beings), obtains endless bliss.

47. He who does not injure any (creature), attains without an effort what he thinks of, what he undertakes, and what he fixes his mind on.

48. Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him therefore shun (the use of) meat.

49. Having well considered the (disgusting) origin of flesh and the (cruelty of) fettering and slaying corporeal beings let him entirely abstain from eating flesh.

50. He who, disregarding the rule (given above), does not eat meat like a Pisaka, becomes dear to men, and will not be tormented by diseases.

51. He who permits (the slaughter of an animal), he who cuts it up, he who kills it, he who buys or sells meat, he who cooks it, he who serves it up, and he who eats it, (must all be considered as) the slayers (of the animal).

52. There is no greater sinner than that (man) who, though not worshipping the gods or the manes, seeks to increase (the bulk of) his own flesh by the flesh of other beings.

53. He who during a hundred years annually offers a horse-sacrifice and he who entirely abstains from meat, obtain the same reward for their meritorious (conduct).

54. By subsisting on pure fruit and roots, and by eating food fit for ascetics (in the forest), one does not gain (so great) a reward as by entirely avoiding (the use of) flesh.

55. ‘Me he (māṃ sah)’ will devour in the next (world), whose flesh I eat in this life; the wise declare this (to be) the real meaning of the word ‘flesh’ (māṃ sah).

56. There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstention brings great rewards.

57. I will now in due order explain the purification for the dead and the purification of things as they are prescribed for the four castes (varna).

58. When (a child) dies that has teether, or that before teething has received (the sacrament of) the tonsure (Ku aParāṇa) or (of the initiation), all relatives become impure, and on the birth (of a child) the same (rule) is prescribed.

59. It is ordained (that) among Sāpindas the impurity on account of a death (shall last) ten days, (or) until the bones have been collected, (or) three days or one day only.
60. But tre Sapinda-rPlwtionship ceases with the seventh person (in the ascending and descending lines), the Samanodaka-relationship when the (common) origin and the (existence of a common family)-name are no (longer) known.

61. As this impurity on account of a deaSh is prescribed for (hll) Sapindas, even so it shall be (held) on a birth by those who desire to be absolutely pure.

62. (Or while) the impurity on account of ardeath is common to all (SapindPs), that caused by a birth (falls) on the parents alone; (rr) it shall fall on the mother alone, and the father shals become pure by bathing;

63. But a man, having spent his strength, is purified merely by bathing; after begetting a child (on a remarried female), he shall retain the impurity during three days.

64. Those who have touched a corpse are purified after one day and night (added to) three periods of three days; those who give libations of water, after tSree days.

65. A pupil who performA the Pitrimedha for his deceased teacher, becomes also pure after ten days, just like those who carry the corpse out (to the burial-ground).

66. (A woman) is purified on axmiscarriage in as many (days and) nights as months (elapsed after conception), and a menstruating female becomes pure by bathing after the menstrual secretion has ceased (to flow).

67. (On the death) of children whose tonsure (Kudakarman) has not been performed, the (Sapindas) are declared to become pure in one (daySend) night; (on the death) of those who have received the tonsure (but not the initiation, the law) ordains (that) the purification (takes place) af er three days.

68. A child that has died before the completion of its second year, the relatives shall carry out (of the village), decked (with flowers, and bury it) in pure ground, without collecting the bones (afterwards).

69. Such (a child) shall not be burnt with fire, and no libations of water shall be offered to it; leaving it lmke a (log of)Pwood in the forest, (the relatives) shall remain impure during three days only.

70. The relatives shall not offer libations to (a child) that has not reached the third year; but if it had teeth, or the ceremony of naming it (Namakarman) had been performed, (the offering of water is) optional.

71. If a fellow-student has died, the Smriti prescribes an impurity of one day; on a birth the purification of the Samanodakas is declared (to take place) after three (days and) nights.

72. (On the death) of females (betrothed but) not married (the bridegroom and his) relatives are purified after three days, and the paternal relatives become pure according to the same rule.

73. Let (mourners) eat ood without factitious salt, bathe duringathree days, abstain from meat, anü sleep separate on the ground.

74. The above rul  regarding impurity on account of a death has been prescribed (for cases where the kinsmen live) near (the deceased); (Sapinda) kinsmen and (Samanodaka) relatives must know the following rule (to refer to cases where deceased lived) at a distance (from them).

75. He who may hearltmat (a relative) residing in a distant country has düed, before ten (days after his death have elapsed), shall be impure for the remainder of the period
of ten (days and) nights only.
76. If the ten days have passed, he shall be impure during three (days and) nights; but if a year has elapsed (since the occurrence of the death), he becomes pure merely by bathing.
77. A man who hears of a (Sapinda) relative’s death, or of the birth of a son after the ten days (of impurity have passed), becomes pure by bathing, dressed in his garments.
78. If an infant (that has not teethed), or a (grownup relative who is) not a Sapinda, die in a distant country, one becomes at once pure after bathing in one’s clothes.
79. If within the ten days (of impurity) another birth or death happens, a Brahmana shall remain impure only until the (first) period of ten days has expired.
80. They declare that, when the teacher (akarya) has died, the impurity (lasts) three days; if the (teacher’s) son or wife (is dead, it lasts) a day and a night; that is a settled (rule).
81. For a Srotriya who resides with (him out of affection) ySa man shall be impure for three days; for a maternal uncle, a pupil, an officiating priest, or a maternal relative, for one night together with the preceding and following days.
82. If the king in whose realm he resides is dead, (he shall be impure) as long as the light (of the sun or stars shines), but for (an intimate friend) who is not a Srotriya (the impurity lasts) for a whole day, likewise for a owru who knows the Veda and the Anga).
83. A Brahmana shall be pure after ten days, a Kshatriya after twelve, a Vaisya after fifteen, and a Sudra is purified after a month.
84. etshim not (unnecessarily) l ngthen the period of impurity, nor interrupt the rites to be performed with the sacred fires; for he who performs that (Agnihotra) rite will not be impure, though (he be) a (Sapinda) relative.
85. When he was touched a Kandala, a menstruating woman, an outcast, a woman in csildbed, a corpse, or one who has touchwd a (corpse), he bScomes pure by bathing.
86. He who has purified himself by sipping water shall, on seeing any impure (thing or person), always mutter the sacred texts, addressed to Surya, and the Pavamani (verses).
87. A Brahmana who has touched a h man bonePto which fat adheres, becomes pure by1bathing; if it be free from fat, by sipping water and by touching (afterwards) a cow or looking at the sun.
88. H  who has undertaken the pSrformanch of a vow shall not pour out libations (t1 the dead) until the vow has been completed; but when he has offered water after its completion, he becomes pure in three dPys Mnly.
89. Libations of water shall not be offered to those who (neglect the prescribed rites and may be said to) have been born in vain, to thoseSborn in consequence of an illegal mixture of the castes, to those who are ascetics (of heretical sects), andsto those who have commAtted suicide,
90. To women who have joined a heretical sect, who through lust live (with many men), who have caused an abortion, have killed their husbands, or drink spirituous
91. A student does not break his vow by carrying out (to the place of cremation) his own dead teacher (akarya), sub-teacher (upadhyaya), father, mother, or Guru.

92. Let him carry out a dead Sudra by the southern gate of the town, but (the corpses of) twice-born men, as is proper, by the western, northern, or eastern (gates).

93. The taint of impurity does not fall on kings, and those engaged in the performance of a vow, or of a Sattra; for the (first are) seated on the throne of Indra, and the (last two are) ever pure like Brahman.

94. For a king, on the throne of magnanimity, immediate purification is prescribed, and the reason for that is that he is seated (thereby for the protection of (his) subjects.

95. (The same rule applies to the kinsmen) of those who have fallen in a riot or a battle, (of those who have been killed) by lightning or by the king, and (of those who perished fighting) for cows and Brahmanas, and to those whom the king wishes (to be pure).

96. A king is an incarnation of the eight guardian deities of the world, the Moon, the Fire, the Sun, the Wind, Indra, the Lords of wealth and water (Kubera and Varuna), and Yama.

97. Because the king is pervaded by those lords of the world, no impurity is ordained for him; for purity and impurity of mortals is caused and removed by (those) lords of the world.

98. By him who is slain in battle with brandished weapons according to the law of the Kshatriyas, a (Srauta) sacrifice is instantly completed, and so is the period of impurity (caused by his death); that is a settled rule.

99. (At the end of the period of impurity) a Brahmana who has performed the necessary rites, becomes pure by touching water, a Kshatriya by touching the animal on which he rides, and his Soapons, a Vaisya by touching his god or the nose-string (of his oxen), a Sudra by touching his staff.

100. Thus the purification (required) on (the death of) Sapindas has been explained to you, O best of twice-born men; hear now the manner in which men are purified on the death of any (relative who is) not a Sapinda.

101. A Brahmana, having carried out a dead Brahmana who is not a Sapinda, as (if he were) a (near) relative, or a near relative of his mother, becomes pure after three days;

102. But if he eats the food of the (apindas of the deceased), he is purified in ten days, (but) in one day, if he does not eat their food nor dwells in their house.

103. Having voluntarily followed a corpse, whether (that of) a paternal kinsman or (of) a stranger, he becomes pure by bathing, dressed in his clothes, by touching fire and eating clarified butter.

104. Let him not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a Sudra's touch is detrimental to (the deceased’s passage to) heaven.

105. The knowledge (of Brahman) austerities, fire, (holy) food, earth, (restraint of) the internal organ, water, smearing (with cowdung), the wind, sacred rites, the sun, and time are the purifiers of corporeal (beings).
106. Among all modes of purification, purity in (the acquisition of) wealth is declared to be the best; for he is pure who acquires wealth with clean hands, not he who purifies himself with earth and water.

107. The learned are purified by a forgiving disposition, those who have committed forbidden actions by liberality, secret sinners by muttering (sacred texts), and those who best know the Veda by austerities.

108. By earth and water is purified what ought to be made pure, a river by its current, a woman whose thoughts have been impure by the menstrual secretion, a Brahma by abandoning the world (samnyasa).

109. The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge.

110. Thus the precise rules for the purification of the body have been declared to you; hear now the decision (of the teacher) regarding the purification of the various (inanimate) things.

111. The wise ordain that all (objects) made of metal, gems, and anything made of stone are to be cleansed with ashes, earth, and water.

112. A golden vessel which stains becomes pure with water alone, likewise what is produced in water (as shells and coral), what is made of stone, and a silver (vessel) not enchased.

113. From the union of water and fire arose the glittering gold and silver; those two, therefore, are best purified by (the elements) from which they sprang.

114. Copper, iron, brass, pewter, tin, and lead must be cleansed, as may be suitable (for each particular case), by alkaline (substances), acids or water.

115. The purification prescribed for all (sorts of) liquids is by passing two blades of Kusa grass through them, for solid things (by sprinkling them with water), for objects made of wood by planing them.

116. At sacrifices the purification of (the Soma cups called) oamasas and Grahas, and of (other) sacrificial vessels (takes place) by rubbing (them) with the hand, and (afterwards) rinsing (them with water).

117. The Karu and (the spoons called) Sruk and Sruva must be cleaned with hot water, likewise (the wooden sword, called) Sphya, the winnowing-basket (Suwpa), the cart (for bringing the grain), the pestle and the mortar.

118. The manner of purifying large quantities of grain and of cloth is to sprinkle them with water; but the purification of small quantities is prescribed (to take place) by washing them.

119. Skins and (objects) made of split cane must be cleaned like clothes; vegetables, roots, and fruit liked grain.

120. Silk and woollen stuffs with alkaline earth; blankets with pounded Arishta (fruit); Amsupattas with Bel fruit; linen cloth with a paste of yellow mustard.

121. A man who knows (the law) must purify conch-shells, horn, bone and ivory, like linen cloth, or with a mixture of cow’s urine and water.

122. Grass, wood, and straw become pure by being sprinkled (with water), a house by sweeping and smearing (it with cow dung or whitewash), an earthen (vessel) by a second burning.
An earthen vessel which has been defiled by spirituous liquor, urine, ordure, saliva, pus or blood cannot be purified by another burning.

Land is purified by (the following) five (modes, viz.) by sweeping, by smearing (it with cowdung), by sprinkling (it with cows' urine or milk), by scraping, and by cows staying (on it during a day and night).

(Food) which has been pecked at by bird, smelt at by cows, touched (with the hoof), sneezed on, or defiled by hair or insects, becomes pure by scattering earth (over it).

As long as the foul smell does not leave an (object) defiled by impure substances, and the stain caused by them (does not disappear), so long must earth and water be applied in cleansing inanimate things.

The gods declared three things (to be) pure to Brahmanas, that (on which) no taint is visible, what has been washed with water, and what has been commended (as pure) by the word (of a Brahmana).

Water, sufficient (in quantity) in order to slake the thirst of a cow, possessing the (proper) smell, colour, and taste, and unmixed with impure substances, is pure, if it is collected on (pure) ground.

The hand of an artisan is always pure, so is (every vendible commodity) exposed for sale in the market, and food obtained by begging which a student holds (in his hand) is always fit for use; that is settled.

The mouth of a woman is always pure, likewise a bird when he causes a fruit to fall; a calf is pure on the flowing of the milk, and a dog when he catches a deer.

Manu has declared that the flesh (of an animal) killed by dogs is pure, likewise that of a (beast) slain by carnivorous (animals) or by men of low caste (Dasyu), such as Kandalas.

All those cavities (of the body) which lie above the navel are pure, (but) those which are below the navel are impure, as well as excretions that fall from the body.

Flies, drops of water, a shadow, a cow, a horse, the rays of the sun, dust, earth, the wind, and fire one must know to be pure to the touch.

In order to cleanse (the organs) by which urine and faeces are ejected, earth and water must be used, as they may be required, likewise in removing the (remaining ones among) twelve impurities of the body.

Oily exudations, semen, blood, (the fatty substance of the) brain, urine, faeces, the mucus of the nose, ear-wax, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of human bodies.

He who desires to be pure, must clean the organ by one (application of) earth, the anus by (applying earth) three (times), the (left) hand alone by (applying it) ten (times), and both (hands) by (applying it) seven (times).

Such is the purification ordained for householders; (it shall be) double for students, treble for hermits, but quadruple for ascetics.

When he has voided urine or faeces, let him, after sipping water, sprinkle the cavities, likewise when he is going to recite the Veda, and always before he takes food.

Let him who desires bodily purity first sip water three times, and then twice wipe his mouth; but a woman and a Sudra (shall perform each act) once (only).

Sudras who live according to the law, shall each month shave (their heads);
their mode of purification (shall be) the same as that of Vaisyas, and their food the fragments of an Aryan’s meal.

141. Drops (of water) from the mouth which do not fall on a limb, do not make (a man) impure, nor the hair of the moustache entering the mouth, nor what adheres to the teeth.

142. Drops which trickle on the feet of him who offers later for sipping to others, must be considered as equal to (water collected on the ground; they render him not impure.

143. He who, while carrying anything in any manner, is touched by an impure (person or thing), shall become pure, if he performs an ablution, without putting down that object.

144. He who has vomited or purged shall bathe, and afterwards eat clarified butter; but if (the attack comes on) after he has eaten, let him only sip water; bathing is prescribed for him who has had intercourse with a woman.

145. Though he may be (already) pure, let him sip water after sleeping, sneezing, eating, spitting, telling untruths, and drinking water, likewise when he is going to study the Veda.

146. Thus the rules of personal purification for men of all castes, and those for cleaning (inanimate) things, have been fully declared to you: hear now the duties of women.

147. By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.

148. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

149. She must not seek to separate herself from her father, husband, or sons; by leaving them she would make both (her own and her husband’s) families contemptible.

150. She must always be cheerful, clever in (the management of her) household affairs, careful in cleaning her utensils, and economical in expenditure.

151. Him to whom her father may give her, or her brother with the father’s permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory).

152. For the sake of procuring good fortune to (brides), the recitation of benedictory texts (svastyayana), and the sacrifice to the Lord of creatures (Pragapati) are used at weddings; (but) the betrothal (by the father or guardian) is the cause of (the husband’s) dominion (over his wife).

153. The husband who wedded her with sacred texts, always gives happiness to his wife, both in season and out of season, in this world and in the next.

154. Though destitute of virtue, or seeking pleasure (elsewhere) or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife.

155. No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven.

156. A faithful wife, who desires to dwell (after death) with her husband, must never do anything that might displease him who took her hand, whether he be alive or
157. At her pleasure let her emaciate her body by (living on) pure flowers, roots, and fruit; but she must never even mention the name of another man after her husband has died.

158. Until death let her be patient (of hardships), self-control, and chaste, and strive (to fulfill) that most excellent duty which (is prescribed) for wives who have one husband only.

159. Many thousands of Brahmanas who were chaste from their youth, have gone to heaven without continuing their race.

160. A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like those chaste men.

161. But a woman who from a desire to have offspring violates her duty towards her (deceased) husband, brings on herself disgrace in this world, and loses her place with her husband (in heaven).

162. Offspring begotten by another man is here not (considered lawful), nor (does offspring begotten) on another man's wife (belong to the begetter), nor is a second husband anywhere prescribed for virtuous women.

163. She who cohabits with a man of higher caste, forsaking her own husband who belongs to a lower one, will become contemptible in this world, and is called a remarried woman (parapurva).

164. By violating her duty towards her husband, a wife is disgraced in this world, (after death) she enters the womb of a jackal, and is tormented by diseases (the punishment of) her sin.

165. She who, controlling her thoughts, words, and deeds, never slight her lord, resides (after death) with her husband (in heaven), and is called a virtuous (wife).

166. In reward of such conduct, a female who controls her thoughts, speech, and actions, gains in this (life) highest renown, and in the next (world) a place near her husband.

167. A twice-born man, versed in the sacred law, shall burn a wife of equal caste who conducts herself thus and dies before him, with (the sacred fires used for) the Agnihotra, and with the sacrificial implements.

168. Having thus, at the funeral, given the sacred fires to his wife who dies before him, he may marry again, and again kindle (the fires).

169. (Living) according to the (preceding) rules, he must never neglect the five (great) sacrifices, and, having taken a wife, he must dwell in his own house during the second period of his life.

Chapter VI.

1. A twice-born Snataka, who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his organs in subjection, dwell in the forest, duly (observing the rules given below)

2. When a householder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, then he may resort to the forest.

3. Abandoning all food raised by cultivation, and all his belongings, he may
depart into the forest, either committing his wife to his sons, or accompanied by her.

4. Taking with him the sacred fire and the implements required for domestic sacrifices, he may go forth from the village into the forest and reside there, duly controlling his senses.

5. Let him offer those five great sacrifices according to the rule, with various kinds of pure food fit for ascetics, or with herbs, roots, and fruit.

6. Let him wear a skin or a tattered garment; let him bathe in the evening or in the morning; and let him always wear (his hair in) braids, the hair on his body, his beard, and his nails (being unclipped).

7. Let him perform the Bali-offering with such food as he eats, and give alms according to his ability; let him honour those who come to his hermitage with alms consisting of water, roots, and fruit.

8. Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.

9. Let him offer, according to the law, the Agnihotra with three sacred fires, never omitting the new-moon and full-moon sacrifices at the proper time.

10. Let him also offer the Nakshatreshti, the Agrayana, and the Katurmasya sacrifices, as well as the Turayana and likewise the Dakshayana, in due order.

11. With pure grains, fit for ascetics, which grow in spring and in autumn, and which he himself has collected, let him severally prepare the sacrificial cakes (purodasa) and the boiled messes (karu), as the law directs.

12. Having offered those most pure sacrificial viands, consisting of the produce of the forest, he may use (the remainder for himself, (miced with) salt prepared by himself.

13. Let him eat vegetables that grow on dry land or in water, flowers, roots, and fruits, the productions of pure trees, and oils extracted from forest-fruits.

14. Let him avoid honey, flesh, and mushrooms growing on the ground (or elsewhere, the vegetables called) Bhustrina, Sigruka, and the Sleshmantaka fruit.

15. Let him throw away in the month of Asvika the food of ascetics, which he formerly collected, likewise his worn-out clothes and his vegetables, roots, and fruit.

16. Let him not eat anything (grown on) ploughed (land), though it may have been thrown away by somebody, nor roots and fruits grown in a village, though (he may be) tormented (by hunger).

17. He may eat either what has been cooked with fire, or what has been ripened by time; he either may use a stone for grinding, or his teeth may be his mortar.

18. He may either at once (after his daily meal) cleanse (his vessel for collecting food), or lay up a store sufficient for a month, or gather what suffices for six months or for a year.

19. Having collected food according to his ability, he may either eat at night (only), or in the day-time (only), or at every fourth meal-time, or at every eighth.

20. Or he may live according to the rule of the lunar penance (Kandrayana, daily diminishing the quantity of his food) in the bright (half of the month) and (increasing it) in the dark (half); or he may eat on the last days of each fortnight, once (a day only), boiled barley-gruel.
21. Or he may constantly subsist on flowers, roots, and fruit alone, which have been ripened by time and have fallen spontaneously, following the rule of the (Institutes) of Vikhanas.

22. Let him either roll about on the ground, or stand during the day on tiptoe, (or) let him alternately stand and sit down; going at the Savanas (at sunrise, at midday, and at sunset) to water in the forest (in order to bathe).

23. In summer let him expose himself to the heat of five fires, during the rainy season live under the open sky, and in winter be dressed in wet clothes, (thus) gradually increasing (the rigour of) his austerities.

24. When he bathes at the three Savanas (sunrise, midday, and sunset), let him offer libations of water to the manes and the gods, and practising harsher and harsher austerities, let him dry up his bodily frame.

25. Having reposed the three sacred fires in himself, according to the prescribed rule, let him live without a fire, without a house, wholly silent, subsisting on roots and fruit,

26. Making no effort (to procure) things that give pleasure, chasteA sleeping on the bare ground, not caring for any shelter, dwelling at the roots of trees.

27. From Brahmanas (who live as) ascetics, let him receive alms, (barely sufficient) to support life, or from other householders of the twice-born (castes) who reside in the forest.

28. Or (the hermit) who dwells in the forest may bring (food) from a village, receiving it either in a hollow dish (of leaves), in (his naked) hand, or in a broken earthen dish, and may eat eight mouthfuls.

29. These and other observances must a Brahmana who dwells in the forest diligently practise, and in order to attain complete (union with) the (supreme) Soul, (he must study) the various sacred texts contained in the Upanishads,

30. (As well as those rites and texts) which have been practised and studied by the sages (Rishis), and by Brahmana householders, in order to increase their knowledge (of Brahman), and their austerity, and in order to sanctify their bodies;

31. Or let him walk, fully determined and going straight on, in a north-easterly direction, subsisting on water and air, until his body sinks to rest.

32. A Brahmana, having got rid of his body by one of tPose modes practised by the great sages, is exalted in the world of Brahman, free from sorrow and fear.

33. But having thus passed the d1iwS part of (a mcn's natural term of) life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to worldly objects.

34. He whodafter passitg from order so order, after offering sacrrfices and subduing his senses, becomes, tir.d withE(giving) alms and offerings of food, an ascetic, gains bliss after death.

35. When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (sis debtl) sin s downwards.

36. Having studied the Vedas in accordance with the rule, having begat sons accroding to the sacred law, and having offered sacrifices according to his ability, he may di ect his min to.(the attEinment of) final liberation.

37. A twice-born mRn who seeks final liberation, without9 having studied thr
Vedas, without having begotten sons, anE lithaut having offered sacrifices, sinks downwards.

38. Having performed the Ishti, sacre7 to the Lord of creatures (Pragapati), where (he gives) all his prPperty as the sacrificial fee, having reposed the sacred files in himself, a Brahmana may depart from hisShoSse (as an ascetic).

39. Worlds, radiant in brilliancy, become (the portion) of him who recites (the texts regarding) Brahman and departs from his house (as an ascetic), after giving a promise of safety to all created beings.

40. For that twice-born man, by whom not the smallest danger even is caused to created beings, there will be no danger from any (quarter), after he is freed from his body.

41. Departing from his hyuse fully provided with the means of puwification (Pavitra), let him wander about absolutely silent, and caring nothing for enjoyments that may be offered (to him).

42. Let)him alwayh wander alone, without any companion, in order to attain (final liberation), fully understanding that the solitary (man, who) neither forsakes nor is forsakæn, gains hislend.

43. He shall neither possess a fire, nor a dwelling, he may go to a village for his food, (he shall be) indifferent to everything, firm of purpose, meditating (an()) concentrating his mind on Brahman.

44. A potsherd (instead of an alms-bowl), the roots of trees (for a dwelling), coarse worn-wut garments, life in solitude and indifference towardsPeverything, are the marks of one who has attained liberation.

45. Let him not desire to die, let him not desire to live; let him wait for (his appointed)1time, as a servant (waits) for the payment of his wages.

46. Let him put down his foot purified by his sight, let him drink wa1er purified by (straining with)(a cloth, let him utter speech purified by truth, let him keep his heart pure.

47. Let him patiently bear hard words, let him not insult anybody, and let him not become anybody’s enemy for the sake of this (perishable) body.

48. Against an angry man let him not in return show anger, let him bless wheS he is cursed, and let him not ut er speech, devoid of truth, scattered at the seven gates.

49. Delighting in what refers to the Soul, sitting (in the postures prescribed by the Yoga), independent (of exteoSal help), entirely abstaining from sensual enjoyments, with himself for his only companion, he shall live in this world, desiring the bliss (of final liberation).

50. Neither by (explaininw) prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice and by the exposition (of the Sastras), let himSever seek to obtain alms.

51. Let him not (in order to beg) go near a house filled with hermits, Brahmanas, birds, dogs, or other mendicants.

52. His hair, ndils, and beard being clipped, carrying an alms-bowl, a staff, and a water-pot, let him continually wander about, controlling himself and not hucting a(y creature.

53. His vessels shall not be made of metal, they shall be free from fractures; it is
ordained that they shall be cleansed with water, like (the cups, called) Kamasa, at a sacrifice.

54. A gourd, a wooden bowl, an earthen (dish), or one made of split cane, Manu, the son of Svayambhu, has declared (to be) vessels (suitable) for an ascetic.

55. Let him go to beg once (a day), let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments.

56. When no smoke ascends from (the kitchen), when the pestle lies motionless, when the embers have been extinguished, when the people have finished their meal, when the remnants in the dishes have been removed, let the ascetic always go to beg.

57. Let him not be sorry when he obtains nothing, nor rejoice when he obtains (something), let him (accept) so much only as will sustain life, let him not care about the (quality of his) utensils.

58. Let him disdain all (food) obtained in consequence of humble salutations, (for) even an ascetic who has attained final liberation, is bhund (with the fetters of the Samsara) by accepting (food given) in consequence of humble salutations.

59. By eating little, and by standing and sitting in solitude, let him restrain his senses, if they are attracted by sensual objects.

60. By the restraint of his senses, by the destruction of love and hatred, and by the Sbstention from injuring the creatures, he behomes fit for immortality.

61. Let him reflect on the transmigrations of men, caused by their sinful deeds, on their falling into hell, and on the torments in the world of Yama.

62. On the separation from their dear ones, on their union with hated men, on their being overpowered by age and being tormented with diseases.

63. On the departure of the individual soul from this tody and its new birth in (another) womb, and in its wanderings through ten thousand millions of existences.

64. On the infliction of pain on embodied (spirits), which is caused by demerit, and the gain of eternal bliss, which is caused by the attainment of their highest aim, (gained through) spiritual merit.

65. By deep mAditation let him recognise the subtile nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.

66. To whatever order he may be attached, let him, though blemished (by a want of the external marks), fulfil his duty, equal-minded towards all creatures; (for) the external mark (of the order) is not the cause of (the acquisition of) merit.

67. Though the couit of the Kataka tree (the clearing-nut) makes water clear, yet the (latter) does not become limpid in consequence Hf the mention of the (fruit’s) name.

68. In order to preserve living creatures, let him always by day and by night, even with pain to his body, walk, carefully scanning the ground.

69. In order to expiate (the death) of those creatures which he unintentionally injures by day or by night, an ascetic shall bathe and perform sio suppressions of the breath.

70. Three suppressions of the breath even, performed according to the rule, and accompanied with the (recitation of the) Vyahritis and of the syllable Om, one must kSow to be the sJghchstA(form of) austerity for every Brahmana.
71. For as the impurities of metallic ores, melted in the blast (of a furnace), are consumed, even so the taints of the organs are destroyed through the suppression of the breath.

72. Let him destroy the taints through suppressions of the breath, (the production of) sin by fixed attention, all sensual attachments by restraining (his senses and organs), and all qualities that are not lordly by meditation.

73. Let him recognise by the practice of meditation the progress of the individual soul through beings of various kinds, (a progress) hard to understand for unregenerate men.

74. He who possesses the true insight (into the nature of the world), is not fettered by his deeds; but he who is destitute of that insight, is drawn into the circle of births and deaths.

75. By not injuring any creatures, by detaching the senses (from objects of enjoyment), by the rites prescribed in the Veda, and by rigorously practising austerities, (men) gain that state (even) in this (world).

76-77. Let him eschew this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

78. He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that) quits a tree, is freed from the misery (of this world, dreadful like) a shark.

79. Making over (the merit of his own) good actions to his friends and (the guilt of his evil deeds to his enemies, he) attains the eternal Brahma by the practice of meditation.

80. When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.

81. He who has in this manner gradually given up all attachments and is freed from all the pairs (of opposites), reposes in Brahman alone.

82. All that has been declared (above) depends on meditation; for he who is not proficient in the knowledge of that which refers to the Soul reaps not the full reward of the performance of rites.

83. Let him constantly recite (those texts of) the Veda which refer to the sacrifice, (those) referring to the deities, and (those) which treat of the Soul and are contained in the concluding portions of the Veda (Veda).

84. That is the refuge of the ignorant, and even that (the refuse) of those who know (the meaning of the Veda); that is (the protection) of those who seek (bliss in) heaven and of those who seek endless (beatitude).

85. A twice-born man who becomes an ascetic, after the successive performance of the above-mentioned acts, shakes off sin here below and reaches the highest Brahman.

86. Thus the law (valid) for self-restrained ascetics has been explained to you; now listen to the (particular) duties of those who give up (the rites prescribed by) the Veda.

87. The student, the householder, the hermit, and the ascetic, these (constitute)
four separate orders which all spring from (the order of) householders.
88. Butsall (or) even (any of) these orders, assumed successively in accordance with the Institutes (of the sacred law), lead the Brahmana who acts by the preceding (rules) to the highest state.
89. And in accordance with the precepts of the Veda and of the Smriti, the housekeeper is declared to be superior to all of them; for he supports the other three.
90. As all rivers, both great and small, find a resting-place in the ocean, even so men of all orders find protection with householders.
91. By twice-born men belonging to (any of) these four orders, the tenfold law must be ever carefully obeyed.
92. Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.
93. Those Brahmanas who thoroughly study the tenfold law, and after studying obey it, enter the highest state.
94. A twice-born man who, with collected mind, follows the tenfold law and has paid his (three) debts, may, after learning the Vedanta according to the prescribed rule, become an ascetic.
95. Having given up (the performance of) all rites, throwing off the guilt of his (sinful) acts, subduing his organs and having studied the Veda, he may live in his ease under the protection of his son.
96. He who has thus given up (the performance of) all rites, who is solely intent on his own (particular) object, (and) free from desires, destroys his ruin by his renunciation and obtains the highest state.
97. Thus the fourfold holy law of Brahmanas, which after death yields imperishable rewards, has been declared to you; now learn the duty of kings.

**Chapter VII.**

1. I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success.
2. A Kshatriya, who has received according to the rule the sacrament prescribed by the Veda, must duly protect this whole (world).
3. For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation).
4. Taking (for that purpose) eternal particles of Indra, of the Wind, of Yama, of the Sun, of Fire, of Varuna, of the Moon, and of the Lord of wealth (Kubera).
5. Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre;
6. And, like the sun, he burns eyes and hearts; nor can anybody on earth even gaze on him.
7. Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice (Yama), he Kubera, he Varuna, he great Indra.
8. Even an infant king must not be despised, (from an idea) that he is a (mere)
mortal; for he is a great deity in human form.

9. Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property.

10. Having fully considered the purpose, (his) power, and the place and the time, he assumes by turns many (different) shapes for the complete attainment of justice.

11. He, in whose favour resides Padma, the goddess of fortune, in whose valour dwells victory, in whose anger abides death, formed the lustre of all (gods).

12. The (man), who in his exceeding folly hates him, will doubtlessly perish; for the king quickly makes up his mind to destroy such (a man).

13. Let no (man), therefore, transgress that law which favours, nor (his orders) which inflict pain on those in disfavour.

14. For the (king's) sake the Lord formerly created his own son, Punishment, the protector of all creatures, (an incarnation of) the law, formed of Brahman's glory.

15. Through fear of him all created beings, both the immovable and the movable, allow themselves to be enjoyed and swerve not from their duties.

16. Having fully considered the time and the place (of the offence), the strength and the knowledge (of the offender), let him justly inflict that (punishment) on men who act unjustly.

17. Punishment is (in reality) the king (end) the male, that the man of affairs, that the ruler, and that is called the surety for the four orders' obedience to the law.

18. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment (to be identical with) the law.

19. If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything.

20. If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit;

21. The crow would eat the sacrificial cake and the dog would lick the sacrificial viands, and ownership would not remain with any one, the lower ones would (usurp the place of) the higher ones.

22. The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world yields the enjoyments (which it owes).

23. The gods, the Danavas, the Gandharvas, the Rakshasas, the bird and snake deities even give the enjoyments (due from them) only, if they are tormented by (the fear of) punishment.

24. All castes (varna) would be corrupted (by intermixture), all barriers would be broken through, and all men would rage (against each other) in consequence of mistakes with respect to punishment.

25. But where Punishment with a black hue and red eyes stalks about, destroying sinners, the subjects are not disturbed, provided that he who appoints it discerns well.

26. They declare that king to be a just inflicter of punishment, who is truthful, who acts with due consideration, who is wise, and who knows (the respectime value
of virtue, pleasure, and wealth.

A7. A king who properly inflicts (punishment), prospers with respect to (those) three (means of happiness); but he who is voluptuous, partial, and deceitful will be destroyed, even through the (unjust) punishment (which he inflicts).

28. Punishment (possesses) a very bright lustre, and is hard to be administered by men with unimproved minds; it strikes down the king who swerves from his duty, together with his relatives.

29. Next it will afflict his castles, his territories, the whole world together with the movable and immovable (creation), likewise the sages and the gods, who (on the failure of offerings) ascend to the sky.

30. (Punishment) cannot be inflicted justly by one who has no assistant, (nor) by a fool, (nor) by a covetous man, (nor) by one whose mind is unimproved, (nor) by one addicted to sensual pleasures.

31. By him who is pure (and) faithful to his promise, who acts according to the Institutes (of the sacred law), who has good assistants and is wise, punishment can be (justly) inflicted.

32. Let him act with justice in his own domain, with rigour chastise his enemies, behave without duplicity towards his friends, and be lenient towards Brahmans.

33. The fame of a king who behaves thus, even though he subsist by gleaning, is spread among the world, like a drop of oil on water.

34. But the fame of a king who acts in an contrary manner and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water.

35. The king has been created (to be) the protector of the castes (varna) and orders, who, all according to their rank, discharge their several duties.

36. Whatever must be done by him and by his servants for the protection of his people, that I will fully declare to you in due order.

37. Let the king, after rising early in the morning, worship cauhmanas who are well versed in the threefold sacred science and learned (in polity), and follow their advice.

38. Let him daily worship aged Brahmans who know the Veda and are pure; for he who always worships aged men, is honoured even by Rakshasas.

39. Let him, though he may already be modest, constantly learn modesty from them; for a king who is modest never perishes.

40. Through a want of modesty many kings have perished, together with their belongings; through modesty even hermits in the forest have gained kingdoms.

41. Through a want of humility Vena perished, likewise king Nahusha, Sudas, the son of Pigmavana, Sumukha, and Nemi.

42. But by humility Prithu and Manu gained sovereignty, Kubera the position of the Lord of wealth, and the son of Gadhi the rank of a Brahmana.

43. From those versed in the three Vedas let him learn the threefold (sacred science), the primeval science of government, the science of dialectics, and the knowledge of the (supreme) Soul; from the people (the theory of) the (various) trades and professions.

44. Day and night he must strenuously exert himself to conquer his senses; for he (alone) who has conquered his own senses, can keep his subjects in obedience.
Let him carefully shun the ten vices, springing from love of pleasure, and the eight, proceeding from wrath, with all end in misery.

For a king who is at peace with the vices springing from love of pleasure, loses his wealth and his virtue, but (he who is given) to those arising from anger, (loses) even his life.

Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (an inordinate love for) dancing, singing, and music, and useless travel are the tenfold set (of vices) springing from love of pleasure.

Tol-carrying, violence, treachery, envy, slandering, (unjust) seizure of property, reviling, and asHalt are the eigthfold set (of vices) produced by wrath.

That greediness which all wise men declare to be the root even of both these (sets), let him carefully conquer; both sets (of vices) are produced by that.

Drinking, dice, women, and hunting, these four (which have been enumerated) in succession, he must know to be the most pernicious in the set that springs from love of pleasure.

Doing bodily injury, reviling, and the seizure of property, these three he must know to be the most pernicious in the set produced by wrath.

A self-controlled (king) should know that in this set of seven, which prevails everywhere, each earlier-named vice is more abominable (than those named later).

(On a comparison) between vice and death, vice is declared to be more pernicious; a vicious man sinks to the nethermost (hell), he who dies, free from vice, ascends to heaven.

Let him appoint seven or eight ministers whose ancestors have been royal servants, who are versed in the sciences, heroes skilled in the use of weapons and descended from (noble) families and who have been tried.

Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man; how much (harder is it for a king), especially (if he has) no assistant, (to govern) a kingdom which yields great revenues.

Let him daily consider with them the ordinary (business, referring to) peace and war, where four subjects called) sthana, the revenue, the (manner of) protecting himself and his kingdom) and the sanctification of his gains (by pious gifts).

Having (first) ascertained the opinion of each (minister) separately and (then the views) of all together, let him do what is (most) beneficial for him in his affairs.

But with the most distinguished among them all, a learned Brahmana, let the king deliberate on the most important affairs which relate to the six measures of royal policy.

Let him, full of confidence, always entrust to that (official) all business; having taken his final resolution with him, let him afterwards begin to act.

He must also appoint other officials, (men) of integrity, (who are) wise, firm, well able to collect money, and well tried.

As many persons as the due performance of his business requires, so many skilful and clever (men), free from sloth, let him appoint.

Among them let him employ the brave, the skilful, the high-born, and the honest in (offices for the collection of) revenue, (e.g.) in mines, manufactures, and storehouses, (but) the timid in the interior of his palace.
63. Let him also appoint an ambassador who is versed in all sciences, who understands hints, expressions of the face and gestures, who is honest, skilful, and of noble family.

64. (Such) an ambassador is commen'ed to a king (who is) loyal, honest, skilful, possessing a good memory, who knows the (proper) place and time (for action, who is) handsome, fearless, and eloquent.

65. The army depends on the official (placed in charge of it), the due control (of the subjects) on the army, the treasury and the (government of) the realm on the king, peace and its opposite (war) on the ambassador.

66. For the ambassador alone makes (kings') allies and separates allies; the ambassador transacts that business by which (kings) are disunited or not.

67. With respect to the affairs let the (ambassador) explore the expression of the countenance, the gestures and actions of the (foreign king) through the gestures and actions of his confidential (advisers), and (discover) his designs among his servants.

68. Having learnt exactly (from his ambassador) the designs of the foreign king, let (the king) take such measures that he does not bring evil on himself.

69. Let him settle in a country which is open and has a dry climate, where grain is abundant, which is chiefly inhabited by Aryans, not subject to epidemic diseases (or similar troubles), and pleasant, where the vassals are obedient and his own (people) easily find their livelihood.

70. Let him build (there) a town, making for his safety a fortress, protected by a desert, or a fortress built of (stone and) earth, or one protected by water or trees, or one (formed by an encampment of armed) men or a hill-fort.

71. Let him make every effort to secure a hill-fort, for amongst all those (fortresses mentioned) a hill-fort is distinguished by many superior qualities.

72. The first three of those (various kinds of fortresses) are inhabited by wild beasts, animals living in holes and aquatic animals, the last three by monkeys, men, and gods respectively.

73. As enemies do not hurt these (beings, when they are) sheltered by (their) fortresses, even so foes (can) not injure a king who has taken refuge in his fort.

74. One Bowman, placed on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand; hence it is prescribed (in the gastras that a king will possess) a fortress.

75. Let that (fort) be well supplied with weapons, money, grain and beasts of burden, with Brahmans, with artisans or with engines, with fodder, and with water.

76. Let him cause to be built for himself, in the centre of it, a spacious palace, (well) protected, habitable in every season, resplendent (with whitewash), supplied with water and trees.

77. Inhabiting that, let him wed a consort of equal caste (varna), who possesses auspicious markh (on her body), and is born in a great family, who is charming and possesses beauty and excellent qualities.

78t Let him appoint a domestic priest (purohita) and choose officiating priests (ritvigs); they shall perform his domestic rites and the (sacrifices) for which three fires are required.

79. A king shall offer various (Srauta) sacrifices at which liberal fees (are
distributed), and in order to acquire merit, he shall give to Brahmanas enjoyments and wealth.

80. Let him cause the annual revenue in his kingdom to be collected by trusty (officials), let him obey the sacred law in (his transactions with) the people, and behave like a father towards all men.

81. For the various (branches of business) let him appoint intelligent supervisors; they shall inspect all (the acts) of those men who transact his business.

82. Let him honour those Brahmanas who have returned from their teacher’s house (after studying the Veda); for that (money which is given) to Brahmanas is declared to be an imperishable treasure for kings.

83. Neither thieves nor foes can take it, nor can it be lost; hence an imperishable store must be deposited by kings with Brahmanas.

84. The offering made through the mouth of a Brahmana, which is neither spilt, nor falls (on the ground), nor ever perishes, is far more excellent than Agnihotras.

85. A gift to one who is not a Brahmana (yields) the ordinary (reward); a gift to one who calls himself a Brahmana, V doubleR(reward); a gift to a well-read Brahmana, a hundred-thousandfold (reward); (a gift) to one who knows the Veda and the Angas (Veeaparaga, a reward) without end.

86. For according to the particular qualities of the recipient and according to the faith (of the giver) a small or a great reward will be obtained for a gift in the next world.

87. A king who, while he protects his people, is defied by (foes), be they equal in strength, or stronger, or weaker, must not shrink from battle, remembering the duty of Kshatriyas.

88. Not to turn back in battle, to protect the people, to honour the Brahmanas, is the best means for a king to secure happiness.

89. Those kings who, seeking to slay each other in battle, fight with the utmost exertion and do not turn back, go to heaven.

90. When he fights with his foes in battle, let him not strike with weapons concealed (in wood), nor with (such as are) barbed, poisoned, or the points of which are blazing with fire.

91. Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor one who joins the palms of his hands (in supplication), nor one who (flees) with flying hair, nor one who sits down, nor one who says ‘I am thine;’

92. Nor one who sleeps, nor one who has lost his coat of mail, nor one who is naked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another (f.e);

93. Nor one whose weapon is broken, nor one afflicted (with sorrow), nor one who has been grievously wounded, nor one who is in fear, nor one who has turned to flight; (but in all these cases let him) remember the duty (of honourable warriors).

94. But the (Kshatriya) who is slain in battle, while he turns back in fear, takes upon himself all the sin of his master, whatever (it may be);

95. And whatever merit (a man) who is slain in flight may have gained for the next world, all that his master takes.

96. Chariots and horses, elephants, parasols, money, grain, castle, women, all sorts
of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor).

97. A text of the Veda (declares) that (the soldiers) shall present a choice portion (of the booty) to the king; what has not been taken singly, must be distributed by the king among all the soldiers.

98. Thus has been declared the blameless, primeval law for warriors; from this law a Kshatriya must not depart, when he strikes his foes in battle.

99. Let him strive to gain what he has not yet gained; what he has gained let him carefully preserve; let him augment what he preserves, and what he has augmented let him bestow on worthy men.

100. Let him know that these are the four means for securing the aims of human existence; let him, without ever tiring, properly employ them.

101. What he has not (yet) gained, let him seek (to gain) by (his) army; what he has gained, let him protect by careful attention; what he has protected, let him augment by (various modes of) increasing it; and what he has augmented, let him liberally bestow (on worthy men).

102. Let him be ever ready to strike, his prowess constantly displayed, and his secrets constantly concealed, and let him constantly explore the weaknesses of his foe.

103. Of him who is always ready to strike, the whole world stands in awe; let him therefore make all creatures subject to himself even by the employment of force.

104. Let him ever act without guile, and on no account treacherously; carefully guarding himself, let him always fathom the treachery which his foes employ.

105. His enemy must not know his weaknesses, but he must know the weaknesses of his enemy; as the tortoise (hides its limbs), even so let him secure the members (of his government against treachery); let him protect his own weak points.

106. Let him plan his undertakings (patiently meditating) like a heron; like a lion, let him put forth his strength; like a wolf, let him snatch (his prey); like a hare, let him double in retreat.

107. When he is thus engaged in conquest, let him subdue all the opponents whom he may find, by the (four) expedients, conciliation and the rest.

108. If they cannot be stopped by the three first expedients, then let him, overcoming them by force alone, gradually bring them to subjection.

109. Among the four expedients, conciliation and the rest, the learned always recommend conciliation and (the employment of) force for the prosperity of kingdoms.

110. As the weeder plucks up the weeds and preserves the corn, even so let the king protect his kingdom and destroy his opponents.

111. That king who through folly rashly oppresses his kingdom, (will), together with his relatives, ere long be deprived of his life and of his kingdom.

112. As the lives of living creatures are destroyed by tormenting their bodies, even so the lives of kings are destroyed by their oppressing their kingdoms.

113. In governing his kingdom let him always observe the (following) rules; for a king who governs his kingdom well, easily prospers.

114. Let him place a company of soldiers, commanded (by a trusty officer), the midst of two, three, five or hundreds of villages, (to be) a protection of the kingdom.
115. Let him appoint a lord over (each) village, as well as lords of ten villages, lords of twenty, lords of a hundred, and lords of a thousand.

116. The lord of one village himself shall inform the lord of ten villages of the crimes committed in his village, and the ruler of ten (shall make his report) to the ruler of twenty.

117. But the ruler of twenty shall report all such matters to the lord of a hundred, and the lord of a hundred shall himself give information to the lord of a thousand.

118. Those articles which the villagers ought to furnish daily to the king, such as food, drink, and fuel, the lord of one village shall obtain.

119. The ruler of ten (villages) shall enjoy one kula (as much land as suffices for one family), the ruler of twenty five kulas, the superintendent of a hundred villages (the revenues of) one village, the lord of a thousand (the revenues of) a town.

120. The affairs of these (officials), which are connected with (their) villages and their separate business, another minister of the king shall inspect, (who must be) loyal and never remiss;

121. And in each town let him appoint one superintendent of all affairs, elevated in rank, formidable, (resembling) a planet among the stars.

122. Let that (man) always personally visit by turns all those (other officials); let him properly explore their behaviour in their districts through spies (appointed to) each.

123. For the servants of the king, who are appointed to protect (the people), generally become knaves who seize the property of others; let him protect his subjects against such (men).

124. Let the king confiscate the whole property of those (officials) who, evil-minded, may take money from suitors, and banish them.

125. For women employed in the royal service and for menial servants, let him fix a daily maintenance, in proportion to their position and to their work.

126. One pana must be given (daily) as wages to the lowest, six to the highest, likewise clothing every six months and one drona of grain every month.

127. Having well considered (the rates of) purchase and (of) sale, (the length of) the road, (the expense for) food and condiments, the charges of securing the goods, let the king make the traders pay duty.

128. After (due) consideration the king shall always fix in his realm the duties and taxes in such a manner that both he himself and the man who does the work receive (their due) reward.

129. As the leech, the calf, and the bee take their food little by little, even so must the king draw from his realm moderate annual taxes.

130. A fiftieth part of (the increments on) cattle and gold may be taken by the king, and the eighth, sixth, or twelfth part of the crops.

131. He may also take the sixth part of trees, meat, honey, clarified butter, perfumes, (medical) herbs, substances used for flavouring food, flowers, roots, and fruit;

132. Of leaves, pot-herbs, grass, (objects) made of cane, skins, of earthen vessels, and all (articles) made of stone.

133. Though dying (with want), a king must not levy a tax on Srotriyas, and no
Srotriya, residing in his kingdom, must perish from hunger.

134. The kingdom of that king, in whose dominions a Srotriya pines with hunger, will even, ere long, be afflicted by famine.

135. Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law, and shall protect him in every way, as a father protects the lawful son of his body.

136. Whatever meritorious acts (such a Brahmana) performs under the full protection of the king, thereby the king's length of life, wealth, and kingdom increase.

137. Let the king make the common inhabitants of his realm who live by traffic, pay annually some trifle, which is called a tax.

138. Mechanics and artisans, as well as Sudras who subsist by manual labour, he may cause to work (for himself) one (day) in each month.

139. Let him not cut up his own root (by levying no taxes), nor the root of other (men) by excessive greed; for by cutting up his own root (or theirs), he makes himself or them wretched.

140. Let the king, having carefully considered (each) affair, be both sharp and gentle; for a king who is both sharp and gentle is highly respected.

141. When he is tired with the inspection of the business of men, let him place on that seat (of justice) his chief minister, (who must be) acquainted with the law, wise, self-controlled, and descended from a (noble) family.

142. Having thus arranged all the affairs (of) his (government), he shall zealously and carefully protect his subjects.

143. That (monarch) whose subjects are carried off by robbers (Dasyu) from his kingdom, while they loudly call (for help), and he and his servants are (quietly) looking on, is a dead and not a living (king).

144. The highest duty of a Kshatriya is to protect his subjects, for the king who enjoys the rewards, just mentioned, is bound to (discharge that) duty.

145. Having risen in the last watch of the night, having performed (the rite of) personal purification, having, with a collected mind, offered oblations in the fire, and having worshipped Brahmanas, he shall enter the hall of audience which must possess the marks (considered) auspicious (for a dwelling).

146. Tarrying there, he shall gratify all subjects (who come to see him by a kind reception) and afterwards dismiss them; having dismissed his subjects, he shall take counsel with his ministers.

147. Ascending the back of a hill or a terrace, (and) retiring (there) in a lonely place, or in a solitary forest, let him consult with them unobserved.

148. That king whose secret plans other people, (though) assembled (for the purpose), do not discover, (will) enjoy the whole earth, though he be poor in treasure.

149. At the time of consultation let him cause to be removed idiots, the dumb, the blind, and the deaf, animals, very aged men, women, barbarians, the sick, and those deficient in limbs.

150. (Such) despicable (persons), likewise animals, and particularly women betray secret council; for that reason he must be careful with respect to them.

151. At midday or at midnight, when his mental and bodily fatigues are over, let him deliberate, either with himself alone or with his (ministers), on virtue, pleasure,
and wealth,
152. On (reconciling) the attainment of these (aims) which are opposed to each other, on bestowing his daughters in marriage, and on keeping his sons (from harm),
153. On sending ambassadors, on the completion of undertakings (already begun), on the behaviour of (the women in) his harem, and on the doings of his spies.
154. On the whole eightfold business and the five classes (of spies), on the goodwill or enmity and the conduct of the circle (of neighbours he must) carefully (reflect).
155. On the conduct of the middlemost (prince), on the doings of him who seeks conquest, on the behaviour of the neutral (king), and (on that) of the foe (let him) sedulously (meditate).
156. These (four) constituents (prakriti, form), briefly (speaking), the foundation of the circle (of neighbours); besides, eight others are enumerated (in the Institutes of Polity) and (thus) the (total) is declared to be twelve.
157. The minister, the kingdom, the fortress, the treasury, and the army are five other (constituent elements of the circle); for, these are mentioned in connexion with each (of the first twelve; thus the whole circle consists), briefly (speaking, of) seventy-two (constituent parts).
158. Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly the immediate neighbour of his foe, and as neutral (the king) beyond those two.
159. Let him overcome all of them by means of the (four) expedients, conciliation and the rest, (employed) either singly or conjointly, (or) by bravery and policy (alone).
160. Let him constantly think of the six measures of royal policy (guna, viz.) alliance, war, marching, halting, dividing the army, and seeking protection.
161. Having carefully considered the business (in hand), let him resort to sitting quiet or marching, alliance or war, dividing his forces or seeking protection (as the case may require).
162. But the king must know that there are two kinds of alliances and of wars, (likewise two) of both marching and sitting quiet, and two (occasions for) seeking protection.
163. An alliance which yields present and future advantages, one must know to be of two descriptions, (viz.) that when one marches together (with an ally) and the contrary (when the allies act separately).
164. War is declared to be of two kinds, (viz.) that which is undertaken in season or out of season, by oneself and for one’s own purposes, and (that waged to avenge) an injury done to a friend.
165. Marching (to attack) is said to be twofold, (viz. that undertaken) by one alone when an urgent matter has suddenly arisen, and (that undertaken) by one allied with a friend.
166. Sitting quiet is stated to be of two kinds, (viz. that incumbent) on one who has gradually been weakened by fate or in consequence of former acts, and (that) in favour of a friend.
167. If the army stops (in one place) and its master (in another) in order to effect some purpose, that is called by those acquainted with the virtues of the measures of
royal policy, the twofold division of the forces.

168. Seeking refuge is declared to be of two kinds, (first) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protege of a powerful king).

169. When (the king) knows (that) at some future time his superiority (is) certain, and (that) at the time present (he will suffer) little injury, then let him have recourse to peaceful measures.

170. But when he thinks all his subjects to be exceedingly contented, and (that he) himself (is) most exalted (in power), then let him make war.

171. When he knows his own army to be cheerful in disposition and strong, and (that) of his enemy the reverse, then let him march against his foe.

172. But if he is very weak in chariots and beasts of burden and in troops, then let him carefully sit quiet, gradually conciliating his foes.

173. When the king knows the enemy to be stronger in every respect, then let him divide his army and thus achieve his purpose.

174. But when he is very easily assailable by the forces of the enemy, then let him quickly seek refuge with a righteous, powerful king.

175. That (prince) who will coerce both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a Guru.

176. When, even in that (condition), he sees (that) evil is caused by (such) protection, let him without hesitation have recourse to war.

177. By all (the four) expedients a politic prince must arrange (matters so) that neither friends, nor neutrals, nor foes are superior to himself.

178. Let him fully consider the future and the immediate results of all undertakings, and the good and bad sides of all past (actions).

179. He who knows the good and the evil (which will result from his acts) in the future, is quick in forming resolutions for the present, and understands the consequences of past (actions), will not be conquered.

180. Let him arrange everything in such a manner that no ally, no neutral or foe may injure him; that is the sum of political wisdom.

181. But if the king undertakes an expedition against a hostile kingdom, then let him gradually advance, in the following manner, against his foe's capital.

182. Let the king undertake his march in the fine month Margasirsha, or towards the months of Phalguna and Kaitra, according to the (condition of his) army.

183. Even at other times, when he has a certain prospect of victory, or when a disaster has befallen his foe, he may advance to attack him.

184. But having duly arranged (all affairs) in his original (kingdom) and what relates to the expedition, having secured a basis (for his operations) and having duly dispatched his spies;

185. Having cleared the three kinds of roads, and (having made) his sixfold army (efficient), let him leisurely proceed in the manner prescribed for warfare against the enemy's capital.

186. Let him be very much on his guard against a friend who secretly serves the enemy and against (deserters) who return (from the enemy's camp); for such (men are) the most dangerous foes.
187. Let him march on his road, arraying (his troops) like a staff (i.e. in an oblong), or like a waggon (i.e. in a wedge), or like a boar (i.e. in a rhombus), or like a Makara (i.e. in two triangles, with the apices joined), or like a pin (i.e. in a long line), or like a Garuda (i.e. in a rhomboid with far-extended wings).

188. From whatever (side) he apprehends danger, in that (direction) let him extend his troops, and let him always himself encamp in an array, shaped like a lotus.

189. Let him allot to the commander-in-chief, to the (subordinate) general, (and to the superior officers) places in all directions, and let him turn his front in that direction whence he fears danger.

190. On all sides let him place troops of soldiers, on whom he can rely, with whom signals have been arranged, who are expert both in sustaining a charge and in charging, fearless and loyal.

191. Let him make a small number of soldiers fight in close order, at his pleasure let him extend a large number in loose ranks; or let him make them fight, arranging (a small number) in the needle-array, (and a large number) in the thunderbolt-array.

192. On even ground let him fight with chariots and horses, in water-bound places with boats and elephants, on (ground covered with trees and shrubs) with bows, on hilly ground with swords, targets, (and other) weapons.

193. (Men born in) Kuruksetra, Matsyas, Pankalas, and those born in Surasena, let him cause to fight in the van of the battle, as well as (others who are) tall and light.

194. After arranging his troops, he should encourage them (by an address) and carefully inspect them; he should also mark the behaviour (of the soldiers) when they engage the enemy.

195. When he has shut up his foe (in a town), let him sit encamped, harass his kingdom, and continually spoil his grass, food, fuel, and water.

196. Likewise let him destroy the tanks, ramparts, and ditches, and let him assail the (foe unawares) and alarm him at night.

197. Let him instigate to rebellion those who are open to such instigations, let him be informed of his (foe's) doings, and, when fate is propitious, let him fight without fear, trying to conquer.

198. He should (however) try to conquer his foes by conciliation, by (well-applied) gifts, and by creating dissension, used either separately or conjointly, never by fighting, (if it can be avoided.)

199. For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement.

200. (But) if even those three before-mentioned expedients fail, then let him, duly exerting himself, fight in such a manner that he may completely conquer his enemies.

201. When he has gained victory, let him duly worship the gods and honour righteous Brahmans, let him grant exemptions, and let him cause promises of safety to be proclaimed.

202. But having fully ascertained the wishes of all the (conquered), let him place there a relative of the (vanquished ruler on the throne), and let him impose his conditions.

203. Let him make authoritative the lawful (customs) of the (inhabitants), just as they are stated (to be), and let him honour the (new king) and his chief servants with
precious gifts.

204. The seizure of desirable property which causes displeasure, and its distribution which causes pleasure, are both recommendable, (if they are) resorted to at the proper time.

205. All undertakings (in) this (world) depend both on the ordering of fate and on human exertion; but among these two (the ways of fate are unfathomable; in the case of man's work action is possible.

206. Or (the king, bent on conquest), considering a friend, gold, and land (to be) the triple result (of an expedition), may, using diligent care, make peace wish (his foe) and return (to his realm).  

207. Having paid due attention to a king in the circle (of neighbouring states) who might attack him in the rear, and to his supporter whom he opposes the latter, let (the conqueror) secure the fruit of the expedition from (the prince whom he attacks), whether (he may have become) friendly or (remained) hostile.

208. By gaining gold and land a king grows not so much in strength as by obtaining a firm friend, (who), though weak, (may become) powerful in the future.

209. A weak friend (even) is greatly commended, who is righteous (and) grateful, whose people are contented, who is attached and persevering in his undertakings.

210. The wise declare him (to be) a most dangerous foe, who is wise, of noble race, brave, clever, liberal, grateful, and firm.

211. Behaviour worthy of an Aryan, knowledge of men, bravery, a compassionate disposition, and great liberality are the virtues of a neutral (who may be courted).  

212. Let the king, without hesitation, quit for his own sake even a country (which is) salubrious, fertile, and causing an increase of cattle.

213. For times of need let him preserve his wealth; at the expense of his wealth let him preserve his wife; let him at all events preserve himself even by (giving up) his wife and his wealth.

214. A wise (king), seeing that all kinds of misfortunes violently assail him at the same time, should try all (the four) expedients, be it together or separately, (in order to save himself.)

215. On the person who employs the expedients, on the business to be accomplished, and on all the expedients collectively, on these three let him ponder and strive to accomplish his ends.

216. Having thus consulted with his ministers on all these (matters), having taken exercise, and having bathed afterwards, the king may enter the harem at midday in order to dine.

217. There he may eat food, (which has been prepared) by faithful, incorruptible (servants) who know the (proper) time (for dining), which has been well examined (and hallowed) by sacred texts that destroy poison.

218. Let him mix all his food with medicines (that are) antidotes against poison, and let him always be careful to wear gems which destroy poison.

219. Well-tried females whose toilet and ornaments have been examined, shall attentively serve him with fans, water, and perfumes.

220. In like manner let him be careful about his carriages, bed, seat, bath, toilet, and all his ornaments.
221. When he has dined, he may divert himself with his wives in the harem; but when he has diverted himself, he must, in due time, again think of the affairs of state.

222. Adorned (with his robes of state), let him again inspect his fighting men, all his chariots and beasts of burden, the weapons and accoutrements.

223. Having performed his twilight-devotions, let him, well armed, hear in an inner apartment the doings of those who make secret reports and of his spies.

224. But going to another secret apartment and dismissing those people, he may enter the harem, surrounded by female (servants), in order to dine again.

225. Having eaten there something for the second time, and having been recreated by the sound of music, let him go to rest and rise at the proper time free from fatigue.

226. A king who is in good health must observe these rules; but, if he is indisposed, he may entrust all this (business) to his servants.

Chapter VIII.

1. A king, desirous of investigating law cases, must enter his court of justice, preserving a dignified demeanour, together with Brahmanas and with experienced councillors.

2. There, either seated or standing, raising his right arm, without ostentation in his dress and ornaments, let him examine the business of suitors,

3. Daily (deciding) one after another (all cases) which fall under the eighteen titles (of the law) according to principles drawn from local usages. and from the Institutes of the sacred law.

4. Of those (titles) the first is the non-payment of debts, (then follow), (2) deposit and pledge, (3) sale without ownership, (4) concerns among partners, and (5) resumption of gifts,

5. (6) Non-payment of wages, (7) non-performance of agreements, (8) rescission of sale and purchase, (9) disputes between the owner (of cattle) and his servants,

6. (10) Disputes regarding boundaries, (11) assault and (12) defamation, (13) theft, (14) robbery and violence, (15) adultery,

7. (16) Duties of man and wife, (17) partition (of inheritance), (18) gambling and betting; these are in this world the eighteen topics which give rise to lawsuits.

8. Depending on the eternal law, let him decide the suits of men who mostly contend on the titles just mentioned.

9. But if the king does not personally investigate the suits, then let him appoint a learned Brahmana to try them.

10. That (man) shall enter that most excellent court, accompanied by three assessors, and fully consider (all) causes (brought) before the (king), either sitting down or standing.

11. Where three Brahmanas versed in the Vedas and the learned (judge) appointed by the king sit down, they call that the court of (four-faced) Brahman.

12. But where justice, wounded by injustice, approaches and the judges do not extract the dart, there (they also) are wounded (by that dart of injustice).

13. Either the court must not be entered, or the truth must be spoken; a man who either says nothing or speaks falsely, becomes sinful.
14. Where justice is destroyed by injustice, or truth by falsehood, while the judges look on, there they shall also be destroyed.

15. ‘Justice, being violated, destroys; justice, being preserved, preserves: therefore justice must not be violated, lest violated justice destroy us.’

16. For divine justice (is said to be) a bull (vrisha); that (man) who violates it (kurute ‘lam) the gods consider to be (a man despicable like) a Sudra (vrishala); let him, therefore, beware of violating justice.

17. The only friend who follows men even after death is justice; for everything else is lost at the same time when the body (perishes).

18. One quarter of (the guilt of) an unjust (decision) falls on Aim who committed (the crime), one quarter on the (false) witness, one quarter on all the judges, one quarter on the king.

19. But where he who is worthy of condemnation is condemned, the king is free from guilt, and the judges are saved (from sin); the guilt falls on the perpetrator (of the crime alone).

20. A Brahmana who subsists only by the name of his caste (gati), or one who merely calls himself a Brahmana (though his origin be uncertain), may, at the king's pleasure, interpret the law to him, but never a Sudra.

21. The kingdom of that monarch, who looks on while a Sudra settles the law, will sink (low), like a cow in a morass.

22. That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born (inhabitants), soon entirely perishes, afflicted by famine and disease.

23. Having occupied the seat of justice, having covered his body, and having worshipped the guardian deities of the world, let him, with a collected mind, begin the trial of causes.

24. Knowing what is expedient or inexpedient, what is pure justice or injustice, let him examine the causes of suitors according to the order of the castes (varna).

25. By external signs let him discover the internal disposition of men, by their voice, their colour, their motions, their aspect, their eyes, and their gestures.

26. The internal (working of the) mind is perceived through the aspect, the motions, the gait, the gestures, the speech, and the changes in the eye and of the face.

27. The king shall protect the inherited (and other) property of a minor, until he has returned (from his teacher's house) or until he has passed his minority.

28. In like manner care must be taken of barren women, of those who have no sons, of those whose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases.

29. A righteous king must punish like thieves those relatives who appropriate the property of such females during their lifetime.

30. Property, the owner of which has disappeared, the king shall cause to be kept as a deposit during three years; within the period of three years the owner may claim it, after (that term) the king may take it.

31. He who says, ‘This belongs to me,’ must be examined according to the rule; if he accurately describes the shape, and the number (of the articles found) and so forth, (he is) the owner, (and) ought (to receive) that property.
32. But if he does not really know the time and the place (where it was) lost, its colour, shape, and size, he is worthy of a fine equal (in value) to the (object claimed).
33. Now the king, remembering the duty of good men, may take one-sixth part of property lost and afterwards found, or one-tenth, or at least one-twelfth.
34. Property lost and afterwards found (by the king’s servants) shall remain in the keeping of (special) officials; those whom the king may convict of stealing it, he shall cause to be slain by an elephant.
35. From that man who shall truly say with respect to treasure-trove, ‘This belongs to me,’ the king may take one-sixth or one-twelfth part.
36. But he who falsely says (so), shall be fined in one-eighth of his property, or, a calculation of (the value of) the treasure having been made, in some smaller portion (of that).
37. When a learned Brahmana has found treasure, deposited in former (times), he may take even the whole (of it); for he is master of everything.
38. When the king finds treasure of old concealed in the ground let him give one half to Brahmanas and place the (other) half in his treasury.
39. The king obtains one half of ancient hoards and metals (found) in the ground, by reason of (his giving) protection, (and) because he is the lord of the soil.
40. Property stolen by thieves must be restored by the king to (men of) all castes (varna); a king who uses such (property) for himself incurs the guilt of a thief.
41. (A king) who knows the sacred law, must inquire into the laws of castes (gati), of districts, of guilds, and of families, and (thus) settle the peculiar law of each.
42. For men who follow their particular occupations and abide by their particular duty, become dear to people, though they may live at a distance.
43. Neither the king nor any servant of his shall themselves cause a lawsuit to be begun, or hush up one that has been brought (before them) by (some) other (man).
44. As a hunter traces the lair of a (wounded) deer by the drops of blood, even so the king shall discover on which side the right lies, by inferences (from the facts).
45. When engaged in judicial proceedings he must pay full attention to the truth, to the object (of the dispute), (and) to himself, next to the witnesses, to the place, to the time, and to the aspect.
46. What may have been practised by the virtuous, by such twice-born men as are devoted to the law, that he shall establish as law, if it be not opposed to the (customs of) countries, families, and castes (gati).
47. When a creditor sues (before the king) for the recovery of money from a debtor, let him make the debtor pay the sum which the creditor proves (to be due).
48. By whatever means a creditor may be able to obtain possession of his property, even by those means may he force the debtor and make him pay.
49. By moral suasion, by suit of law, by artful management, or by the customary proceeding, a creditor may recover property lent; and fifthly, by force.
50. A creditor who himself recovers his property from his debtor, must not be blamed by the king for retaking what is his own.
51. But him who denies a debt which is proved by good evidence, he shall order to pay that debt to the creditor and a small fine according to his circumstances.
52. On the denial (of a debt) by a debtor who has been required in court to pay it,
the complainant must call (a witness) who was present (when the loan was made), or adduce other evidence.

53. (The plaintiff) who calls a witness not present at the transaction, who retracts his statements, or does not perceive that his statements (are) confused or contradictory;

54. Or who having stated what he means to prove afterwards varies (his case), or who being questioned on a fact duly stated by himself does not abide by it;

55. Or who converses with the witnesses in a place improper for such conversation; or who declines to answer a question, properly put, or leaves (the court);

56. Or who, being ordered to speak, does not answer, or does not prove what he has alleged; or who does not know what is the first (point), and what the second, fails in his suit.

57. Him also who says ‘I have witnesses,’ and, being ordered to produce them, produces them not, the judge must on these (same) grounds declare to be non-suited.

58. If a plaintiff does not speak, he may be punished corporally or fined according to the law; if (a defendant) does not plead within three fortnights, he has lost his cause.

59. In the double of that sum which (a defendant) falsely denies or on which (the plaintiff) falsely declares, shall those two (men) offending against justice be fined by the king.

60. (A defendant) who, being brought (into court) by the creditor, (and) being questioned, denies (the debt), shall be convicted (of his falsehood) by at least three witnesses (who must depose) in the presence of the Brahmana (appointed by) the king.

61. I will fully declare what kind of men may be made witnesses in suits by creditors, and in what manner those (witnesses) must give true (evidence).

62. Householders, men with male issue, and indigenous (inhabitants of the country, be they) Kshatriyas, Vaisyas, or Sudras, are competent, when called by a suitor, to give evidence, not any persons whatever (their condition may be) except in cases of urgency.

63. Trustworthy men of all the (four) castes (varna) may be made witnesses in lawsuits, (men) who know (their) whole duty, and are free from covetousness; but let him reject those (of an) opposite (character).

64. Those must not be made (witnesses) who have an interest in the suit, nor familiar (friends), companions, and enemies (of the parties), nor (men) formerly convicted (of perjury), nor (persons) suffering under (severe) illness, nor (those) tainted (by mortal sin).

65. The king cannot be made a witness, nor mechanics and actors, nor a: Srotriya, nor a student of the Veda, nor (an ascetic) who has given up (all) connexion (with the world),

66. Nor one wholly dependent, nor one of bad fame, nor a Dasyu, nor one who follows forbidden occupations, nor an aged (man), nor an infant, nor one (man alone), nor a man of the lowest castes, nor one deficient in organs of sense,

67. Nor one extremely grieved, nor one intoxicated, nor a madman, nor one
Sormented by hunger or thirst, nor one oppressed by fatigue, nor one tormented by desire, nor a wrathful man, nor a thief.

68. Women should give evidence for women, and for twice-born men twice-born men (of the) same (kind), virtuous Sudras for Sudras, and men of the lowest castes for the lowest.

69. But any person whatsoever, who has personal knowledge (of an act committed) in the interior apartments (of a house), or in a forest, or of (a crime causing) loss of life, may give evidence between the parties.

70. On failure (of qualified witnesses, evidence) may given (in such cases) by a woman, by an infant, by an aged man, by a pupil, by a relative, by a slave, or by a hired servant.

71. But the (judge) should consider the evidence of infants, aged and diseased men, who (are apt to) speak untruly, as untrustworthy, likewise that of men with disordered minds.

72. In all cases of violence, of theft and adultery, of defamation and assault, he must not examine the (competence of) witnesses (too strictly).

73. On a conflict of the witnesses the king shall accept (as true) the evidence of the) majority; if (the conflicting parties are) equal in number, (that of) those distinguished by good qualities; on a difference between (equally) distinguished (witnesses, that of) the best among the twice-born.

74. Evidence in accordance with what has actually been seen or heard, is admissible; a witness who speaks truth in those (cases), neither loses spiritual merit nor wealth.

75. A witness who deposes in an assembly of honourable men (Arya) anything else but what he has seen or heard, falls after death headlong into hell and loses heaven.

76. When a man (originally) not appointed to be a witness sees or hears anything and is (afterwards) examined regarding it, he must declare it (exactly) as he saw or heard it.

77. One man who is free from covetousness may be (accepted as) witness; but not even many pure women, because the understanding of females is apt to waver, nor even many other men, who are tainted with sin.

78. What witnesses declare quite naturally, that must be received on trials; (depositions) differing from that, which they make improperly, are worthless for (the purposes of) justice.

79. The witnesses being assembled in the court in the presence of the plaintiff and of the defendant, let the judge examine them, kindly exhorting them in the following manner:

80. ‘What ye know to have been mutually transacted in this matter between the two men before us, declare all that in accordance with the truth; for ye are witnesses in this (cause).

81. ‘A witness who speaks the truth in his evidence, gains (after death) the most excellent regions (of bliss) and here (below) unsurpassable fame; such testimony is revered by Brahman (himself).

82. ‘He who gives false evidence is firmly bound by Varuna’s fetters, helpless during one hundred existences; let (men therefore) give true evidence.
83. ‘By truthfulness a witness is purified, through truthfulness his merit grows, truth must, therefore, be spoken by witnesses of all castes (varna).
84. ‘The Soul itself is the witness of the Soul, and the Soul is the refuge of the Soul; despise not thy own Soul, the supreme witness of men.
85. ‘The wicked, indeed, say in their hearts, “Nobody sees us;” but the gods distinctly see them and the male within their own breasts.
86. ‘The sky, the earth, the waters, (the male in) the heart, the moon, the sun, the fire, Yama and the wind, the night, the two twilights, and justice know the conduct of all corporeal beings.’
87. The (judge), being purified, shall ask in the forenoon the twice-born (witnesses) who (also have been) purified, (and stand) facing the north or the east, to give true evidence in the presence of (images of) the gods and of Brahmanas.
88. Let him examine a Brahmana (beginning with) ‘Speak,’ a Kshatriya (beginning with) ‘Speak the truth,’ a Vaisya (admonishing him) by (mentioning) his kine, grain, and gold, a Sudra (threatening him) with (the guilt of) every crime that causes loss of caste;
89. (Saying), ‘Whatever places (of torment) are assigned (by the sages) to the slayer of a Brahmana, to the murderer of women and children, to him who betrays a friend, and to an ungrateful man, those shall be thy (portion), if thou speakest falsely.
90. ‘(The reward) of all meritorious deeds which thou, good man, hast done since thy birth, shall become the share of the dogs, if in thy speech thou departest from the truth.
91. ‘If thou thinkest, O friend of virtue, with respect to thyself, “I am alone,” (know that) that sage who witnessesaall virtuous acts and all crimes, ever resides in thy heart.
92. ‘If thou art not apPvariancp with that divine Yama, the son of Vivasvat, who dwelas in thy heart, thou needest neither visit the Ganges nor the (land of the) Kurus.
93. ‘Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man who gives false evidence, go with a potsherd to beg food at the door of his enemy.
94. ‘Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a julicial inquPry answers one question falsely.
95. ‘That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with tPe bones.
96. ‘The gods are acquainted with no better man in this world than him, of whom his conscious Soul has no distrust, when he gives evidence.
97. ‘Learn now, O friend, from an enumeration in due order, how many relatives he destroys who gives false evidence in several particular cases.
98. ‘He kills five by false Testimony regarding (small) cattle, he kills ten by false testimony regarding kine, he kills a hundred by false evidence concerning horses, and a thousand by false evidence concerning men.
99. ‘By speaking falsely in a cakse regarding gold, he kills the born and the unborn; by false evidence concerning land, he kills everything; beware, therefore, of false evidence concerning land.
100. ‘They declare (false evidence) concerning water, concerning the carnal enjoyment of women, and concerning all gems, produced in water, or consisting of stones (to be) equally (wicked) as a lie concerning land.
101. ‘Marking well all the evils (which are produced) by perjury, declare thou openly everything as (thou hast) heard or seen (it).’
102. Brahranas who tend cattle, who trade, who are mechanics, actors (or eingers), meniaB ser ants or usurers, the (judge) shall treat like Sudras.
103. In (some) cases a man who, though knowing (the facts to be) different, gives such (false evidence) from a pious motive, does not lose heaven; such (evidence) they call the speech of the gods.
104. Whenever the death of a Sudra, of a Vaisya, of a Kshatriya, or of a Brahmana would be (caused) by a declaration of the truth, a falsehood may be spoken; for such (falsehood) is preferable to the truth.
105. Su.h (witnesses) must offer to Sar.svatk oblations of boiled Eice (karu) which are sacred to the goddess of7speech, (thus) performing the best penance in order to expiate the guilt O7 that falsehood.
106. Or such (a witness) may o(fer according to the ru e, clarified butter in the fire, reciting the Kushmanda texts, or the Rir, sacred to Varuna, ‘Untie, OhVaruna, the uppermost fetter,’ or the three verses addressed to the Waters.
107. A man who, without being ill, does not give evidence in (cases of) loans and the like within three fortnights (after the summons), shall become responsible for the whole debt and (pay) a tenth part of the whole (as a fine to the king).
108. The witness to whom, within seven days after he has given evidence, happens (a misfortune through) sickness, a fire, or the death of a relative, shall be made to pay the debt and a fine.
109. If two (parties) dispute about matters for which no witnesses are available, and the (judge) is unable to really ascertain the truth, he may cause it to be discovered even by an oath.
110. Both by the great sages and the gods oaths have been taken for the purpose of (deciding doubtful) matters; and Vasishtha even swore an oath before king (Sudas), the son of Pigavana.
111. Let no wise man swear an oath falsely, even in a trifling matter; for he who swears an oath falsely is lost in this (world) and after death.
112. No crime, causing loss of caste, is committed by swearing (falsely) to women, the objects of one’s desire, at marriages, for the sake of fodder for a cow, or of fuel, and in (order to show) favour to a Brahmana.
113. Let the (judge) cause a Brahmana to swear by his veracity, a Kshatriya by his chariot or the animal he rides on and by his weapons, a Vaisya by his kine, grain, and gold, and a Sudra by (imprecating on his own head the guilt) of all grievous offences (pataka).
114. Or the (judge) may cause the (party) to carry fire or to dive under water, or severally to touch the heads of his wives and children.
115. He whom the blazing fire burns not, whom the water forces not to come (quiakly) up, who meets with no speedy misfortune, must be held innocent on (the sErength of) his oath.
116. For formerly when Vatsa was accused by his younger brother, the fire, the spy of the world, burned not even a hair (of his) by reason of his veracity.

117. Whenever false evidence has been used in any suit, let the (judge) reverse the judgment, and whatever has been done must be considered as undone.

118. Evidence (given) from covetousness, distraction, terror, friendship, lust, wrath, ignorance, and childishness is declared (to be) invalid.

119. I will propound in (due) order the particular punishments for him who gives false evidence from any one of these motives.

120. (He who commits perjury) through covetousness shall be fined one thousand (panas), (he who does it) through distraction, in the lowest amercement; (if a man does it) through fear, two middling amercements shall be paid as a fine, (if he does it) through friendship, four times the amount of the lowest (amercement).

121. (He who does it) through lust, (shall pay) ten times the lowest amercement, but (he who does it) through wrath, three times the next (or second amercement); (he who does it) through ignorance, two full hundreds, but (he who does it) through childishness, one hundred (panas).

122. They declare that the wise have prescribed these fines for perjury, in order to prevent a failure of justice, and in order to restrain injustice.

123. But a just king shall fine and banish (men of) the three (lower) castes (varna) who have given false evidence, but a Brahmana he shall (only) banish.

124. Manu, the son of the Self-existent (Svayambhu), has named ten places on which punishment may be (made to fall) in the cases of the three (lower) castes (varna); but a Brahmana shall depart unhurt (from the country).

125. (These are) the organ, the belly, the tongue, the two hands, and fifthly the two feet, the eye, the nose, the two ears, likewise the (whole) body.

126. Let the (king), having fully ascertained the motive, the time and place (of the offence), and having considered the ability (of the criminal to suffer) and the (nature of the) crime, cause punishment to fall on those who deserve it.

127. Unjust punishment destroys reputation among men, and fame (after death), and causes even in the next world the loss of heaven; let him, therefore, beware of (inflicting) it.

128. A king who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell.

129. Let him punish first by (gentle) admonition, afterwards by (harsh) reproof, thirdly by a fine, after that by corporal chastisement.

130. But when he cannot restrain such (offenders) even by corporal punishment, then let him apply to them even all the four (modes jointly).

131. Those technical names of (certain quantities of) copper, silver, and gold, which are generally used on earth for the purpose of business transactions among men, I will fully declare.

132. The very small mote which is seen when the sun shines through a lattice, they declare (to be) the least of (all) quantities and (to be called) a trasarenu (a floating particle of dust).

133. Know (that) eight trasarenus (are equal) in bulk (to) a liksha (the egg of a louse), three of those to one grain of black mustard (ragasarshapa), and three of the
latter to a white mustard-seed.

134. Six grains of white mustard are one middle-sized barley-corn, and three barley-corns one krishnala (raktika, or gunga-berry); five krishnalas are one masha (bean), and sixteen of those one suvarna.

135. Four suvarnas are one pala, and ten palas one dharana; two krishnalas (of silver), weighed together, must be considered one mashaka of silver.

136. Sixteen of those make a silver dharana, or purana; but know (that) a karsha of copper is a karshapana, or pana.

137. Know (that) ten dharanas of silver make one satamana; four suvarnas must be considered (equal) in weight to a nishka.

138. Two hundred and fifty panas are declared (to be) the first (or lowest) amercement, five (hundred) are considered as the mean (or middlemost), but one thousand as the highest.

139. A debt being admitted as due, (the defendant) shall pay five in the hundred (as a fine), if it be denied (and proved) twice as much; that is the teaching of Manu.

140. A money-lender may stipulate as an increase of his capital, for the interest, allowed by Vasishtha, and take monthly the eightieth part of a hundred.

141. Or, remembering the duty of good men, he may take two in the hundred (by the month), for he who takes two in the hundred becomes not a sinner for gain.

142. Just two in the hundred, three, four, and five (and not more), he may take as monthly interest according to the order of the castes (varna).

143. But if a beneficial pledge (i.e., one from which profit accrues, has been given), he shall receive no interest on the loan; nor can he, after keeping (such) a pledge for a very long time, give or sell it.

144. A pledge (to be kept only) must not be used by force, (the creditor), so using it, shall give up his (whole) interest, or, (if it has been spoilt by use) he shall satisfy the (owner) by (paying its) original price; else he commits a theft of the pledge.

145. Neither a pledge nor a deposit can be lost by lapse of time; they are both recoverable, though they have remained long (with the bailee).

146. Things used with friendly assent, a cow, a camel, a riding-horse, and (a beast) made over for breaking in, are never lost (to the owner).

147. (But in general) whatever (chattel) an owner sees enjoyed by others during ten years, while, though present, he says nothing, that (chattel) he shall not recover.

148. If (the owner is) neither an idiot nor a minor and if (his chattel) is enjoyed (by another) before his eyes, it is lost to him by law; the adverse possessor shall retain that property.

149. A pledge, a boundary, the property of infants, an (open) deposit, a sealed deposit, women, the property of the king and the wealth of a Srotriya are not lost in consequence of (adverse) enjoyment.

150. The fool who uses a pledge without the permission of the owner, shall remit half of his interest, as a compensation for (such) use.

151. In money transactions interest paid at one time (not by instalments) shall never exceed the double (of the principal); on grain, fruit, wool or hair, (and) beasts of burden it must not be more than five times (the original amount).

152. Stipulated interest beyond the legal rate, being against (the law), cannot be
recovered; they call that a usurious way (of lending); (the lender) is (in no case) entitled to (more than) five in the hundred.

153. Let him not take interest beyond the year, nor such as is unapproved, nor compound interest, periodical interest, stipulated interest, and ckrpora. interekt.

154. He who, unable to pay a debt (at the fixed time), wishes to make a new contract, may renew the agreement, after paying the interest which is due.

155. If he cannot pay the moneP (due as interest), he may insert it in the renewed (agreement); he must pay as much interest as may be due.

156. He who has made a contract to carry goods by a wheeled carriage for money and has agreed to a certain place or time, shall not reap that reward, if he does not keep to the place and the time (stipulated).

157. Whatever ratI men fix, who are expert in sea-voyages and able to calculate (the profit) according to the place, the time, and the objects (carried), that (has legal force) in such cases with respect to the payment (to be made).

158. The man who becomes a surety in this (world) for the appearance of a (debtor), and produces him not, shall pay the debt out of his own property.

159. But money due by a surety, or idly promised, or lost at play, or due for spirituous liquor, or what remains unpaid of a fine and a tax or duty, the son (of the party owing it) shall not be obliged to pay.

160. This just mentioned rule shall apply to the case of a surety for appearance (only); if a surety for payment should die, the (judge) may compel even his heirs to discharge the debt.

161. On what account then is it that after the death of a surety other than for payment, whose affairs are fully known, the creditor may (in some cases) afterwards demand the debt (of the heirs)?

162. If the surety had received money (from him for whom he stood bail) and had money enough (to pay), then (the heir of him) who received it, shall pay (the debt) out of his property; that is the settled rule.

163. A contract made by a person intoxicated, or insane, or grievously disordered (by disease and so forth), or wholly dependent, by an infant or very aged man, or by an unauthorised (party) is invalid.

164. That agreement which has been made contrary to the law or to the settled usage (of the virtuous), can have no legal force, though it be established (by proofs).

165. A fraudulent mortgage or sale, a fraudulent gift or acceptance, and (any transaction) where he detActs fraud, the (judge) shall declare null and void.

166. If the debtor be dead and (the money borrowed) was expended for the family, it must be paid by the relatives out of their own estate even if they are divided.

167. Should even a person wholly dependent make a contract for the behoof of the family, the master (of the house), whether (living) in his own country or abroad, shall not re cind it.

168. What is given by force, what is enjoyed by force, also what has been caused to be written by force, and all other transactions done by force, Manu has declared void.

169. Three suffer for the sake of others, witnesses, a surety, and judges; but four enrich themselves (through others), a Brahmana, a money-lender, a merchant, and a king.
170. No king, however indigent, shall take anything that ought not to be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

171. In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this (world) and after death.

172. By taking his due, by preventing the confusion of the castes (varna), and by protecting the weak, the power of the king grows, and he prospers in this (world) and after death.

173. Let the prince, therefore, like Yama, not heeding his own likings and dislikings, behave exactly like Yama, suppressing his anger and controlling himself.

174. But that evil-minded king who in his folly decides causes unjustly, his enemies soon subjugate.

175. If, subduing love and hatred, he decides the causes according to the law, (the hearts of) his subjects turn towards him as the rivers (run) towards the ocean.

176. (The debtor) who complains to the king that his creditor recovers (the debt) independently (of the court), shall be compelled by the king to pay (as a fine) one quarter (of the sum) and to his (creditor) the money (due).

177. Even by (personal) labour shall the debtor make good (what he owes) to his creditor, if he be of the same caste or of a lower one; but a (debtor) of a higher caste shall pay it gradually (when he earns something).

178. According to these AUs let the king equitably decide between men, who dispute with each other the matters, which are proved by witnesses and (other) evidence.

179. A sensible man should make a deposit (only) with a person of (good) family, of good conduct, well acquainted with the law, veracious, having many relatives, wealthy, and honourable (arya).

180. In whatever manner a person shall deposit anything in the hands of another, in the same manner ought the same thing to be received back (by the owner); as the delivery (was, so must be) the re-delivery.

181. He who restores not his deposit to the depositor at his request, may be tried by the judge in the depositor's absence.

182. On failure of witnesses let the (judge) actually deposit gold with that (defendant) under some pretext or other through spies of suitable age and appearance (and afterwards demand it back).

183. If the (defendant) restores it in the manner and shape in which it was bailed, there is nothing (of that description) in his hands, for which others accuse him.

184. But if he restores not that gold, as be ought, to those (spies), then he shall be compelled by force to restore both (deposits); that is a settled rule of law.

185. An open or a sealed deposit must never be returned to a near relative (of the depositor during the latter's lifetime); for if (the recipient) dies (without delivering them), they are lost, but if he does not die, they are not lost.

186. But (a depositary) who of his own accord returns them to a near relative of a deceased (depositor), must not be harassed (about them) by the king or by the depositor's relatives.
187. And (in doubtful cases) he should try to obtain that object by friendly means, without (having recourse to) artifice, or having inquired into (depositary’s) conduct, he should settle (the matter) with gentle means.

188. Such is the rule for obtaining back all those open deposits; in the case of a sealed deposit (the depositary) shall incur no (censure), unless he has taken out something.

189. (A deposit) which has been stolen by thieves or washed away by water or burned by fire, (the bailee) shall not make it good, unless he took part of it (for himself).

190. Him who appropriates a deposit and him (who asks for it) without having made it, (the judge) shall try by all (sorts of) means, and by the oaths prescribed in the Veda.

191. He who does not return a deposit and he who demands what he never bailed shall both be punished like thieves, or be compelled to pay a fine equal (to the value of the object letained or claimed)

192. The king should compel him who does not restore an open deposit, and in like manner him who retains a sealed deposit, to pay a fine equal (to its value).

193. That man who by false pretences may possess himself of another’s property, shall be publicly punished by various (modes of) corporal (or capital) chastisement, together with his accomplices.

194. If a deposit of a particular description or quantity is bailed by anybody ln the presence of a number (of witnesses), it must be known to be of that particular (description and quantity; the depositary) who makes a false statement (regarding it) is liable to a fine.

195. But if anything is delivered or received privately, it must be pprivately returned; as the bailment (was, so should be) the re-delivery.

196. Thus let the king decide (causes) concerning a deposit and a friendly loan (for use) without showing (undue) rigour to the depositary.

197. If anybody sells the property of another man, without being the owner and without the assent of the owner, the (judge) shall not admit him who is a thief, though he may not consider himself as a thief, as a witness (in any case).

198. If the (offender) is a kinsman (of the owner), he shall be fined six hundred panas; if he is not a kinsman, nor has any excuse, he shall be guilty of theft.

199. A gift or sale, made by anybody else but the owner, must be considered as null and void, according to the rule in judicial proceedings.

200. Where possession is evident, but no title is perceived, there the title (shall be) a proof (of ownership), not possession; such is the settled rule.

201. He who obtains a chattel in the market before a number (of witnesses), acquires that chattel with a clear legal title by purchase.

202. If the original (seller) be not producible, (the buyer) being exculpated by a public sale, must be dismissed by the king without punishment, but (the former owner) who lost the chattel shall receive it (back from the buyer).

203. One commodity mixed with another must not be sold (as pure), nor a bad one (as good), nor less (than the proper quantity or weight), nor anything that is not at hand or that is concealed.
204. If, after one damsel has been shown, another be given to the bridegroom, he may marry them both for the same price; that Manu ordained.

205. He who gives (a damsel in marriage), having first openly declared her blemishes, whether she be insane, or afflicted with leprosy, or have lost her virginity, is not liable to punishment.

206. If an officiating priest, chosen to perform a sacrifice, abandons his work, a share only (of the fee) in proportion to the work (done) shall be given to him by those who work with him.

207. But he who abandons his work after the sacrificial fees have been given, shall obtain his full share and cause to be performed (what remains) by another (priest).

208. But if (specific) fees are ordained for the several parts of a rite, shall he (who performs the part) receive them, or shall they all share them?

209. The Adhvaryu priest shall take the chariot, and the Brahman at the kindling of the fires (Agnyadhana) a horse, the Hotri priest shall also take a horse, and the Udgatri the cart, (used) when (the Soma) is purchased.

210. The (four) chief priests among all (the sixteen), who are entitled to one half, shall receive a moiety (of the fee), the next (four) one half of that, the set entitled to a third share, one third, and those entitled to a fourth a quarter.

211. By the application of these principles the allotment of shares must be made among those men who here (below) perform their work conjointly.

212. Should money be given (or promised) for a pious purpose by one man to another who asks for it, the gift shall be void, if the (money is) afterwards not (used) in the manner (stated).

213. But if the (recipœdent) through pride or greed tries to enforce (the fulfilment of the promise), he shall be compelled by the king to pay one suvarna as an expiation for his theft.

214. Thus the lawful subtraction of a gift has been fully explained; I will next propound (the law for) the non-payment of wages.

215. A hired (servant or workman) who, without being ill, out of pride fails to perform his work according to the agreement, shall be fined eight krishnalas and no wages shall be paid to him.

216. But (if he is really) ill, (and) after recovery performs (his work) according to the original agreement, he shall receive his wages even after (the lapse of) a very long time.

217. But if he, whether sick or well, does not (perform or) cause to be performed (by others) his work according to his agreement, the wages for that work shall not be given to him, even (if it be only) slightly incomplete.

218. Thus the law for the non-payment of wages has been completely stated; I will next explain the law concerning men who break an agreement.

219. If a man belonging to a corporation inhabiting a village or a district, after swearing to an agreement, breaks it through avarice, (the king) shall banish him from his realm,

220. And having imprisoned such a breaker of an agreement, he shall compel him to pay six nishkas, (each of) four suvarnas, and one satamana of silver.

221. A righteous king shall apply this law of fines in villages and castes (gati) to
those who break an agreement.

222. If anybody in this (world), after buying or selling anything, repent (of his bargain), he may return or take (back) that chattel within ten days.

223. But after (the lapse of) ten days he may neither give nor cause it to be given (back); both he who takes it (back) and he who gives it (back, except by consent) shall be fined by the king six hundred (panas).

224. But the king himself shall impose a fine of ninety-six panas on him who gives a blemished damsel (to a suitor) without informing (him of the blemish).

225. But that man who, out of malice, says of a maiden, 'She is not a maiden,' shall be fined one hundred (panas), if he cannot prove her blemish.

226. The nuptial texts are applied solely to virgins, (and) nowhere among men to females who have lost their virginity, for such (females) are excluded from religious ceremonies.

227. The nuptial texts are a certain proof (that a maiden has been made a lawful) wife; but the learned should know that they (and the marriage ceremony are complete with the seventh step (of the bride around the sacred fire).

228. If anybody in this (world) repent of any completed transaction, (the king) shall keep him on the road of rectitude in accordance with the rules given above.

229. I will fully declare in accordance with the true law (the rules concerning) the disputes, (arising) from the transgressions of owners of cattle and of herdsmen.

230. During the day M(e responsibility for the safety (of the cattle rests) on the herdsman, during the night on the owner, (provided they are) in his house; (if it be) otherwise, the herdsman will be responsible (for them also during the night).

231. A hired herdsman who is paid with milk, may milk with the consent of the owner the best (cow) out of ten; such shall be his hire if no (other) wages (are paid).

232. The herdsman alone shall make good (the loss of a beast) strayed, destroyed by worms, killed by dogs or (by falling) into a pit, if he did not duly exert himself (to prevent it).

233. But for (an animal) stolen by thieves, though he raised an alarm, the herdsman shall not pay, provided he gives notice to his master at the proper place and time.

234. If cattle die, let him carry to his master their ears, skin, tails, bladders, tendons, and the yellow concrete bile, and let him point out their particular marks.

235. But if goats or sheep are surrounded by wolves and the herdsman does not hasten (to their assistance), lie shall be responsible for any (animal) which a wolf may attack and kill.

236. But if they, kept in (proper) order, graze together in the forest, and a wolf, suddenly jumping on one of them, kills it, the herdsman shall bear in that case no responsibility.

237. On all sides of a village a space, one hundred dhanus or three samya-throws (in breadth), shall be reserved (for pasture), and thrice (that space) round a town.

238. If the cattle do damage to unfenced crops on that (common), the king shall in that case not punish the herdsmen.

239. (The owner of the field) shall make there a hedge over which a camel cannot look, and stop every gap through which a dog or a boar can thrust his head.

240. (If cattle do mischief) in an enclosed field near a highway or near a village, thE
herdsman shall be fined one hundred (panas); (but cattle), unattended by a herdsman, (the watchman in the field) shall drive away.

241. (For damage) in other fields (each head of) cattle shall (pay a fine of one rpana) and a quarter, and in all (cases the value of) the crop (destroyed) shall be made good to the owner of the field; that is the settled rule.

242. But Manu has declared that no fine shall be paid for (damage done by a cow within ten days after her calving) by bulls and by cattle sacred to the gods, whether they are attended by a herdsman or not.

243. If (the crops are destroyed by) the husbandman's (own) fault, the fine shall amount to ten times as much as (the king's) share; but the fine (shall be) only half that amount if (the fault lay) with the servants and the farmer had no knowledge of it.

244. To these rules a righteous king shall keep in (all cases of) transgressions by masters, their cattle, and herdsmen.

245. If a dispute has arisen between two villages concerning a boundary, the king shall settle the limits in the month of Gyaishtha, when the landmarks are most distinctly visible.

246. Let him mark the boundaries (by) trees, (e.g.) Nyagrodhas, Asvatthas, Kimsukas, cotton-trees, Salas, Palmyra palms, and trees with milky juice,

247. By clustering shrubs, bamboos of different kinds, Samis, creepers and raised mounds, reeds, thickets of Kubgaka; thus the boundary will not be forgotten.

248. Tanks, wells, cisterns, and fountains should be built where boundaries meet, as well as temples,

249. And as he will see that through men's ignorance of the boundaries trespasses constantly occur in the world, let him cause to be made other hidden marks for boundaries,

250. Stones, bones, cow's hair, chaff, ashes, potsherds, dry cowdung, bricks, cinders, pebbles, and sand,

251. And whatever other things of a similar kind the earth does not corrode even after a long time, those he should cause to be buried where one boundary joins (the other).

252. By these signs, by long continued possession, and by constantly flowing streams of water the king shall ascertain the boundary (of the land) of two disputing parties.

253. If there be a doubt even on inspection of the marks, the settlement of a dispute regarding boundaries shall depend on witnesses.

254. The witnesses, (giving evidence) regarding a boundary, shall be examined concerning the landmarks in the presence of the crowd of the villagers and also of the two litigants.

255. As they, being questioned, unanimously decide, even so he shall record the boundary (in writing), together with their names.

256. Let them, putting earth on their heads, wearing chaplets (of red flowers) and red dresses, being sworn each by (the rewards for) his meritorious deeds, settle (the boundary) in accordance with the truth.

257. If they determine (the boundary) in the manner stated, they are guiltless (being) veracious witnesses; but if they determine it unjustly, they shall be compelled
to pay a fine of two hundred (panas).

258. On failure of witnesses (from the two villages, men of) the four neighbouring villages, who are pure, shalp make (as witnesses) a decision concerning the boundary in the presence of the king.

259. On failure of neighbours (who are) original inhabitants (of the country and can be) witnesses with respect to the boundary, (the king) may hear the evidence evensof the following inhabitants of the forest.

260. (Viz.) hunteSs, fowlers, herdsmen, fishermeh, root-diggers, snake-catchers, gleaners, and other foresters.

261. As they, being examined, declare the marks for the meeting7of the boundaries (to be), even so the king shall justly cause them to be fixed between the two villages.

262. The decision concerning the boundary-marks of fields, wells, tanks, of gardens and houses depends upon (the evidence of) the neighbours.

263. Should the neighbours give false evidence, when men dispute about a boundary-mark, the king shall make each of them pay the middlemost amercement as a fine[264. He who by intimidation possesses himself of a house, a tank, a garden, or a field, shall be fined five hundred (panas); (if he trespassed) through ignorance, the fine (shall be) two hundred (panas).

265. If the boundary cannot be ascertained (by any evidence), let a righteous king with (the intention of) benefiting them (all), himself assig (his) land (to each); that is the settled rule.

266. Thus the law for deciding boundary (disputes) has been fully declared, I will next propound the (manner of) deciding (cases of) defamation.

267. A Kshatriya, having defamed a Brahmana, shall be fined one hundred (panas); a Vaisya one hundred and fifty or two hundred; a Sudra shall suffer corporal punishment.

268. A Brahmana shall be fined fifty (panas) for defaming a .shatriya; in (the case of) a Vaisya the fine shall be twenty-five (panas); in (the case of) a Sudra twelve.

269. For offences of twice-born men against those of equal caste (varna, the fine shall be) also twelve (panas); for speeches which ought not to be uttered, that (and every fine shall be) double.

270. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin.

271. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

272. If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears.

273. He who through arrogance makes false statements regarding the learning (of a caste-fellow), his country, his caste (gati), or the rites by which his body was sanctified, shall be compelled to pay a fine of two hundred (panas).

274. He who even in accordance with the true facts (contemptuously) calls another man one-eyed, lame, or the like (names), shall be fined at least one karshapana.

275. He who defames his mother, his father, his wife, his brother, his son, or his teacher, and he who gives not the way to his preceptor, shall be compelled to pay one
276. (For mutual abuse) by a Brahmana and a Kshatriya a fine must be imposed by a discerning (king), on the Brahmana the lowest amercement, but on the Kshatriya the middlemost.

277. A Vaisya and a Sudra must be punished exactly in the same manner according to their respective castes, but the tongue (of the Sudra) shall not be cut out; that is the decision.

278. Thus the rules for punishments (applicable to cases) of defamation have been truly declared; I will next propound the decision (of cases) of assault.

279. With whateveL limb a man of a low caste does hurt to (a man of the whree) highest (castes), even that limb shall be cut off; that is the teaching of Manu.

280. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

281. A low-caste man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed.

282. If one of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urinates (on him), the penis; if he breaks wind (against him), the anus.

283. If he lays hold of the hair (of a superior), let the (king) unhesitatingly cut off his hands, likewise (if he takes him) by the feet, the beard, the neck, or the scrotum.

284. He who breaks the skin (of an equal) or fetches blood (from him) shall be fined one hundred (panas), he who cuts a muscle six nishkas, he who breaks a bone shall be banished.

285. According to the usefulness of the several (kinds of) trees a fine must be inflicted for injuring them; that is the settled rule.

286. If a blow is struck against men or animals in order to (give them) pain, (the judge) shall inflict a fine in proportion to the amount of pain (caused).

287. If a limb is injured, a wound (is caused), or blood (flows, the assailant) shall be made to pay (to the sufferer) the expenses of the cure, or the whole (both the usual amercement and the expenses of the cure as a) fine (to the king).

288. He who damages the goods of another, be it intentionally or unintentionally, shall give satisfaction to the (owner) and pay to the king a fine equal to the (damage).

289. In the case of (damage done to) leather, or to utensils of leather, of wood, or of clay, the fine (shall be) five times their value; likewise in the case of (damage to) flowers, roots, and fruit.

290. They declare with respect to a carriage, its driver and its owner, (that there are) ten cases in which no punishment (for damage done) can be inflicted; in other cases a fine is prescribed.

291. When the nose-string is snapped, when the yoke is broken, when the carriage turns sideways or back, when the axle or a wheel is broken,

292. When the leather-thongs, the rope around the neck or the bridle are broken, and when (the driver) has loudly called out, ‘Make way,’ Manu has declared (that in all these cases) no punishment (shall be inflicted).

293. But if the cart turns off (the road) through the driver’s want of skill, the owner shall be fined, if damage (is done), two hundred (panas).
294. If the driver is skilful (but negligent), he alone shall be fined; if the driver is unskilful, the occupants of the carriage (also) shall be each fined one hundred (panas).

295. But if he is stopped on his way by cattle or by (another) carriage, and he causes the death of any living being, a fine shall without doubt be imposed.

296. If a man is killed, his guilt will be at once the same as (that of) a thief; for large animals such as cows, elephants, camels or horses, half of that.

297. For injuring small cattle the fine (shall be) two hundred (panas); the fine for beautiful wild quadrupeds and birds shall amount to fifty (panas).

298. For donkeys, sheep, and goats the fine shall be five mashas; but the punishment for killing a dog or a pig shall be one masha.

299. A wife, a son, a slave, a pupil, and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo,

300. But on the back part of the body (only), never on a noble part; he who strikes them otherwise will incur the same guilt as a thief.

301. Thus the whole law of assault (and hurt) has been declared completely; I will now explain the rules for the decision (in cases) of theft.

302. Let the king exert himself to the utmost to punish thieves; for, if he punishes thieves, his fame grows and his kingdom prospers.

303. That king, indeed, is ever worthy of honour who ensures the safety (of his subjects); for the sacrificial session (sattra, which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee.

304. A king who (duly) protects (his subjects) receives from each and all the sixth part of their spiritual merit; if he does not protect them, the sixth part of their demerit also (will fall on him).

305. Whatever (merit a man gains by) reading the Veda, by sacrificing, by charitable gifts, (or by) worshipping (Gurus and gods), the king obtains a sixth part of that in consequence of his duly protecting (his kingdom).

306. A king who protects the created beings in accordance with the sacred law and smites those worthy of corporal punishment, daily offers (as it were) sacrifices at which hundred thousands (are given as) fees.

307. A king who does not afford protection, (yet) takes his share in kind, his taxes, tolls and duties, daily presents and fines, will (after death) soon sink into hell.

308. They declare that a king who affords no protection, (yet) receives the sixth part of the produce, takes upon himself all the foulness of his whole people.

309. Know that a king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death).

310. Let him carefully restrain the wicked by three methods,—by imprisonment by putting them in fetters, and by various (kinds of) corporal punishments.

311. For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as twice-born men by sacrifices.

312. A king who desires his own welfare must always forgive litigants, infants, aged and sick men, who inveigh against him.

313. He who, being abused by men in pain, pardons (them), will in reward of that
(act. be exalted in heaven; but he who, (proud) of his kingly state, forgives them not, will for that (reason) sink into hell.

314. A thief shall, running, approach the king, with flying hair, confessing that theft (and saying), ‘Thus have I done, punish me;’
315. (And he must) carry on his shoulder a pestle, or a club of Khadira wood, or a spear sharp at both ends, or an iron staff.
316. Whether he be punished or pardoned, the thief is freed from the (guilt of) theft; but the king, if he punishes not, takes upon himself the guilt of the thief.
317. The killer of a learned Brahmana throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him).
318. But men who have committed crimes and have been punished by the king, go to heaven, being pure like those who performed meritorious deeds.
319. He who steals the rope or the water-pot from a well, or damages a hut where water is distributed, shall pay one masha as a fine and restore the (article abstracted or damaged) in its (proper place).
320. On him who steals more than ten kumbhas of grain corporal punishment (shall be inflicted); in other cases he shall be fined eleven times as much, and shall pay to the (owner the value of his) property.
321. So shall corporal punishment be inflicted for stealing more than a hundred (palas) of articles sold by the weight, (i.e.) of gold, silver, and so forth, and of most excellent clothes.
322. For (stealing) more than fifty (palas) it is enacted that the hands (of the offender) shall be cut off; but in other cases, let him inflict a fine of eleven times the value.
323. For stealing men of noble family and especially women and the most precious gems, (the offender) deserves corporal (or capital) punishment.
324. For stealing large animals, weapons, or medicines, let the king fix a punishment, after considering the time and the purpose (for which they were destined).
325. For (stealing) cows belonging to Brahmanas, piercing (the nostrils of) a barren cow, and for stealing (other) cattle (belonging to Brahmanas, the offender) shall forthwith lose his feet.
326. For stealing (h)read, cotton, drugs causing fermentation, cowdung, molasses, sour milk, sweet milk, butter-milk, water, or grass,
327. Vessels made of bamboo or other cane, salt of various kinds, earthen (vessels), earth and ashes,
328. Fish, birds, oil, clarified butter, meat, honey, and other things that come from beasts,
329. Or other things of a similar kind, spirituous liquor, boiled rice, and every kind of cooked food, the fine (shall be) twice the value (of the stolen article).
330. For flowers, green corn, shrubs, cheepers, trees, and other unhusked (grain) the fine (shall be) five krislulas.
331. For husked grain, vegetables, roots, and fruit the fine (shall be) one hundred (panas) if there is no connexion (between the owner and the thief), fifty (panas) if
such a connexion exists.

332. An offence (of this description), which is committed in the presence (of the owner) and with violence, will be robbery; if (it is committed) in his absence, it will be theft; likewise if (the possession of) anything is denied after it has been taken.

333. On that man who may steal (any of) the above-mentioned articles, when they are prepared for (use), let the king inflict the first (or lowest) amercement; likewise on him who may steal (a sacred) fire out of the room (in which it is kept).

334. With whatever limb a thief in any way commits (an offence) against men, even (the king) shall deprive him in order to prevent (a repetition of the crime).

335. Neither a father, nor a teacher, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest must be left unpunished by a king, if they do not keep within their duty.

336. Where another common man would be fined one karshapana, the king shall be fined one thousand; that is the settled rule.

337. In (a case of) theft the guilt of a Sudra shall be eightfold, that of a Vaisya sixteenfold, that of a Kshatriya two-and-thirtyfold,

338. That of a Brahmana sixty-fourfold, or quite a hundredfold, or (even) twice four-and-sixtyfold; (each of them) knowing the nature of the offence.

339. (The taking of) roots and of fruit from trees, of wood for a (sacrificial) fire, and of grass for feeding cows, Manu has declared (to be) no theft.

340. A Brahmana, seeking to obtain property from a man who took what was not given to him, either by sacrificing for him or by teaching him, is even like a thief.

341. A twice-born man, who is travelling and whose provisions are exhausted, shall not be fined, if he takes two stalks of sugar-cane or two (esculent) roots from the field of another man.

342. He who ties up unbound or sets free tied up (cattle of other men), he who takes a slave, a horse, or a carriage will have incurred the guilt of a thief.

343. A king who punishes thieves according to these rules, will gain fame in this world and after death unsurpassable bliss.

344. A king who desires to gain the throne of Indra and imperishable eternal fame, shall not, even for a moment, neglect (to punish) the man who commits violence.

345. He who commits violence must be considered as the worst offender, (more wicked) than a defamer, than a thief, and than he who injures another with a staff.

346. But that king who pardons the perpetrator of violence quickly perishes and incurs hatred.

347. Neither for friendship’s sake, nor for the sake of great lucre, must a king let go perpetrators of violence, who cause terror to all creatures.

348. Twice-born men may take up arms when (they are) hindered (in the fulfilment of) their duties, when destruction (threatens) the twice-born castes (varṇa) in (evil times,

349. In their own defence, in a strife for the fees of officiating priests, and in order to protect women and Brahmanas; he who (under such circumstances) kills in the cause of right, commits no sin.

350. One may slay without hesitation an assassin who approaches (with murderous intent), whether (he be one’s) teacher, a child or an aged man, or a Brahmana deeply
verged in the Vedas.
351. By killing an assassin the slayer inculs no guilt, whether (he does it) publicly or secretly; in the case fury recoils upon fury.
352. Men who commit adultery with the wives of others, the king shall cause to be marked by punishments which cause terror, and afterwards banish.
353. For by (adultery) is caused a mixture of the castes (varna) among men; thence (follows) sin, which cuts up even the roots and causes the destruction of everything.
354. A man formerly accused of (such) offences, who secretly converses with another man's wife, shall pay the first (or lowest) amercement.
355. But a man, not before accused, who (thus) speaks with (a woman) for some (reasonable) cause, shall not incur any guilt, since in him there is no transgression.
356. He who addresses the wife of another man at a Tirtha, outside the village, in a forest, or at the confluence of rivers, suffer (the punishment for) adulterous acts (samgrahana).
357. Offering presents (to a woman), romping (with her), touching her ornaments and dress, sitting with her on a bed, all (these acts) are considered adulterous acts (samgrahana).
358. If one touches a woman in a place (which ought) not (to be touched) or allows oneself to be touched in such a spot, all (such acts done) with mutual consent are declared (to be) adulterous (samgrahana).
359. A man who is not a Brahmana ought to suffer death for adultery (samgrahana); for the wives of all the four castes even must always be carefully guarded.
360. Mendicants, bards, men who have performed the initiatory ceremony of a Vedic sacrifice, and artisans are not prohibited from speaking to married women.
361. Let no man converse with the wives of others after he has been forbidden (to do so); but he who converses (with them), in spite of a prohibition, shall be fined one suvarna.
362. This rule does not apply to the wives of actors and singers, nor (of) those who live on (the intrigues of) their own (wives); for such men send their wives (to others) or, concealing themselves, allow them to hold criminal intercourse.
363. Yet he who secretly converses with such women, or with female slaves kept by one (master), and with female ascetics, shall be compelled to pay a small fine.
364. He who violates an unwilling maiden shall instantly suffer corporal punishment; but a man who enjoys a willing maiden shall not suffer corporal punishment, if (his caste be) the same (as hers).
365. From a maiden who makes advances to a (man of) high (caste), he shall not take any fine; but her, who courts a (man of) low (caste), let him force to live confined in her house.
366. A (man of) low (caste) who makes love to a maiden (of) the highest (caste) shall suffer corporal punishment; he who addresses a maiden (on) equal (caste) shall pay the nuptial fee, if her father desires it.
367. But if any man through insolence forcibly contaminates a maiden, two of his fingers shall be instantly cut off, and he shall pay a fine of six hundred (panas).
368. A man (of) equal (caste) who defiles a willing maiden shall not suffer the amputation of his fingers, but shall pay a fine of two hundred (panas) in order to deter
him from a repetition (of the offence).

369. A damsel who pollutes (another) damsel must be fined two hundred (panas), pay the double of her (nuptial) fee, and receive ten (lashes with a) rod.

370. But a woman who pollutes a damsel shall instantly have (her head) shaved or two fingers cut off, and be made to ride (through the town) on a donkey.

371. If a wife, proud of the greatness of her relatives or (her own) excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many.

372. Let him cause the male offender to be burnt on a red-hot iron bed; they shall put logs under it, (until) the sinner is burned (to death).

373. On a man (once) convicted, who is (again) accused within a year, a double fine (must be inflicted); even thus (must the fine be doubled) for (repeated) intercourse with a Vratya and a Kandali.

374. A Sudra who has intercourse with a woman of a twice-born caste (varna), guarded or unguarded, (shall be punished in the following manner): if she was unguarded, he loses the part (offending) and all his property; if she was guarded, everything (even pismilfe).

375. (For intercourse with a guarded Brahmana a Vaisya shall forfeit all his property after imprisonment for a year; a Kshatriya shall be fined one thousand (panas) and be shaved with the urine (of an ass).

376. A Vaisya or a Kshatriya has connexion with an unguarded Brahmana, let him fine the Vaisya five hundred (panas) and the Kshatriya one thousand.

377. But even these two, if they offend with a Brahmani (not only) guarded (but the wife of an eminent man), shall be punished like a Sudra or be burnt in a fire of dry grass.

378. A Brahmana who carnally knows a guarded Brahmani against her will, shall be fined one thousand (panas); but he shall be made to pay five hundred, if he had connexion with a willing one.

379. Tonsure (of the head) is ordained for a Brahmana (instead of) capital punishment; but (men of) other castes shall suffer capital punishment.

380. Let him never slay a Brahmana, though he have committed all (possible) crimes; let him banish such an (offender), leaving all his property (to him) and (his body) unhurt.

381. No greater crime is known on earth than slaying a Brahmana; a king, therefore, must not even conceive in his mind the thought of killing a Brahmana.

382. If a Vaisya approaches a guarded female of the Kshatriya caste, or a Kshatriya a (guarded) Vaisya woman, they both deserve the same punishment as in the case of an unguarded Brahmana female.

383. A Brahmana shall be compelled to pay a fine of one thousand (panas) if he has intercourse with guarded (females of) those two (castes); for (offending with) a (guarded) Sudra female a fine of one thousand (panas shall be inflicted) on a Kshatriya or a Vaisya.

384. For (intercourse with) an unguarded Kshatriya a fine of five hundred (panas shall fall) on a Vaisya; but (for the same offence) a Kshatriya shall be shaved with the urine (of a donkey) or (pay) the same fine.
385. A Brahmana who approaches unguarded females (of the) Kshatriya or Vaisya (castes), or a Sudra female, shall be fined five hundred (panas); but (for intercourse with) a female (of the) lowest (castes), one thousand.

386. That king in whose town lives no thief, no adulterer, no defamer, no man guilty of violence, and no committer of assaults, attains the world of Sakra (Indra).

387. The suppression of those five in his dominions secures to a king paramount sovereignty among his peers and fame in the world.

388. A sacrificer who forsakes an officiating priest, and an officiating priest who forsakes a sacrificer, (each being) able to perform his work and not contaminated (by grievous crimes), must each be fined one hundred (panas).

389. Neither a mother, nor a father, nor a wife, nor a son shall be cast off; he who casts them off, unless guilty of a crime causing loss of caste, shall be fined six hundred (panas).

390. If twice-born men dispute among each other concerning the duty of the orders, a king who desires his own welfare should not (hastily) decide (what is) the law.

391. Having shown them due honor, he should, with (the assistance of) Brahmanas, first soothe them by gentle (speech) and afterwards teach them their duty.

392. A Brahmana who does not invite his next neighbour and his neighbour next but one, (though) both (he) worthy (of the honour), to a festival at which twenty Brahmanas are entertained, is liable to a fine of one masha.

393. A Srotriya who does not entertain a virtuous Srotriya at auspicious festive rites, shall be made to pay him twice (the value of) the meal and a masha of gold (as a fine to the king).

394. A blind man, an idiot, (a cripple) who moves with the help of a board, a man full seventy years old, and he who confers benefits on Srotriyas, shall not be compelled by any (king) to pay a tax.

395. Let the king always treat kindly a Srotriya, a sick or distressed man, an infant and an aged or indigent man, a man of high birth, and an honourable man (Arya).

396. A washerman shall wash (the clothes of his employers) gently on a smooth board of Salmaliwood he shall not return the clothes (of one person) for those (of another), nor allow anybody (but the owner) to wear them.

397. A weaver (who has received) ten palas (of thread), shall return (cloth weighing) one pala more; he who acts differently shall be compelled to pay a fine of twelve (panas).

398. Let the king confiscate the whole property of (a trader) who out of greed exports goods of which the king has a monopoly or (the export of which is) forbidden.

399. Let the king take one-twentieth of D.at (amount) which mecc well acquainted with the settlement of tolls and duties (and) skilful in (estimating the value of) all kinds of merchandise, may fix as the value for each saleable commodity.

400. He who avoids a custom-house (or a toll), he who buys or sells at an improper time, or he who makes a false statement in enumerating (his goods), shall be fined eight times (the amount of duty) which he tried to evade.

401. Let (the king) fix (the rates for) the purchase and sale of all marketable goods, having (duly) considered whence they come, whither they go, how long they have
been kept, the (probable) profit and the (probable) outlay.

402. Once in five nights, or at the close of each fortnight, let the king publicly settle
the prices for the (merchants).

403. All weights and measures must be duly marked, and once in ix.months let
him re-examine them.

404. At a ferry an (empty) cart shall be made to pay one pana, a man’s (load) half a
pana, an animal and a woman one quarter of a (pana), an unloaded man one-half of a
quarter.

405. Carts (laden) with vessels full (of merchandise) shall be made to pay toll at a
ferry according to the value (of the goods), empty vessels and men without luggage
some trifle.

406. For a long passage the boat-hire must be proportioned to the places and times;
know that this (rule refers) to (passages along) the banks of rivers; at sea there is no
settled (freight).

407. But a woman who has been pregnant two months or more, an ascetic, a hermit
in the forest, and Brahmanas who are students of the Veda, shall not be made to pay
toll at a ferry.

408. Whatever may be damaged in a boat by the fault of the boatmen, that shall be
made good by the boatmen collectively, (each paying) his lhare.

409. This decision in suits (brought) by passengers (holds good only) in case the
boatmen are culpably negligent on the water; in the case of (an accident) caused by
(the will of) the gods, no fine can be (inflicted on them).

410. (The king) should order a Vaisya to trade, to lend money, to cultivate the land,
or to tend cattle, and a Sudra to serve the twice-born castes.

411. (Some wealthy) Brahmana shall compassionately support both a Kshatriya and
a Vaisya, if they are distressed for a livelihood, employing them on work (which is
suitable for) their (castes).

412. But a Brahmana who, because he is powerful, out of greed makes initiated
(men of the) twice-born (castes) against their will do the work of slaves, shall be fined
by the king’s hundred (panas).

413. But a Sudra, whether bought or unbought, he may compel to do servile work;
for he was created by the Self-existent (Svayambhu) to be the slave of a Brahmana.

414. A Sudra, though emancipated by his master, is not released from servitude;
since that is innate in him, who can set him free from it?

415. There are slaves of seven kinds, (viz.) he who is made a captive under a
standard, he who serves for his daily food, he who is born in the house, he who is
bought and he who is given, he who is inherited from ancestors, and he who is
enslaved by way of punishment.

416. A wife, a son, and a slave, these three are declared to have no property; the
wealth which they earn is (acquired) for him to whom they belong.

417. A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that
(slave) can have no property, his master can take his possesions.

418. (The king) should carefully compel Vaisyas and Sudras to perform the work
(prescribed) for them; for if these two (castes) swerve from their duties, they would
row this (whole) world into confusion.
Let him daily look after the completion of his undertakings, his beasts of burden, and carriages, the collection of his revenues and the disbursements, his mines and his treasury.

A king who thus brings to a conclusion all the legal business enumerated above, and removes all sin, reaches the highest state of bliss.

Chapter IX.

1. I will now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be united or separated.

2. Day and night woman must be kept in dependence by the males of their families, and, if they attach themselves to sensual enjoyments, they must be kept under one’s control.

3. Her father protects her in childhood, her husband protects her in youth, and her sons protect her in old age; a woman is never fit for independence.

4. Reprehensible is the father who gives not his daughter in marriage at the proper time; reprehensible is the husband who approaches not his wife in due season, and reprehensible is the son who does not protect his mother after her husband has died.

5. Women must particularly be guarded against evil inclinations, however trifling they may appear; for, if they are not guarded, they will bring sorrow on two families.

6. Considering that the highest duty of all castes, even weak husbands must strive to guard their wives.

7. He who carefully guards his wife, preserves the purity of his offspring, virtuous conduct, his family, himself, and his means of acquiring merit.

8. The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (gaya), that he is born (gayate) again by her.

9. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure.

10. No man can completely guard women by force; but they can be guarded by the employment of the expedients:

11. Let the husband employ his wife in the collection and expenditure of his wealth, in keeping everything clean, in the fulfilment of religious duties, in the preparation of his food, and in looking after the household utensils.

12. Women, confined in the house under trustworthy and obedient servants, are not well guarded; but those who of their own accord keep guard over themselves, are well guarded.

13. Drinking spirituous liquor, associating with wicked people, separation from the husband, rambling abroad, sleeping at unseasonable hours, and dwelling in other men’s houses, are the six causes of the ruin of women.

14. Women do not care for beauty, nor is their attention fixed on age; (thinking), ‘(It is enough that he is a man,’ they give themselves to the handsome and to the ugly.

15. Through their passion for men, through their mutable temper, through their natural heartlessness, they become dis hyal towards their husbands, however carefully they may be guarded in this world.
16. Knowing their disposition, which the Lord of creatures laid in them at the creation, to be lucid, (every) man should most strenuously exert himself to guard them.

17. (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.

18. For women no (sacramental) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.

19. And to this effect many sacred texts are sung also in the Vedas, in order to (make) fully known the true disposition (of women); hear (now those texts which refer to) the expiation of their (sins).

20. ‘If my mother, going astray and unfaithful, conceived illicit desires, may my father keep that seed from me,’ that is the scriptural text.

21. If a woman thinks in her heart of anything that would pain her husband, the (above-mentioned text) is declared (to be a means for) completely removing such infidelity.

22. Whatever be the qualities of the man with whom a woman is united according to the law, such qualities even she assumes, like a river (united) with the ocean.

23. Akshamala, a woman of the lowest birth, being united to Vasishtha and Sarangi, (being united) to Mandapala, became worthy of honour.

24. These and other females of low birth have attained eminence in this world by the respective good qualities of their husbands.

25. Thus has been declared the ever pure popular usage (which regulates the relations) between husband and wife; hear (next) the laws concerning children which are the cause of happiness in this world and after death.

26. Between wives (strijah) who (are destined) to bear children, who secure many blessings, who are worthy of worship and irradiate (their) dwellings, and between the goddesses of fortune (strijah, who reside) in the houses (of men), there is no difference whatsoever.

27. The production of children, the nurture of those born, and the daily life of men, (of these matters) woman is visibly the cause.

28. Offspring, (the due performance on religious rites, faithful service, highest conjugal happiness and heavenly bliss for the ancestors and oneself, depends on one’s wife alone.

29. She who, controlling her thoughts, speech, and acts, violates not her duty towards her lord, dwells with him (after death) in heaven, and in this world is called by the virtuous a faithful (wife, sadhvi)

30. But for disloyalty to her husband a wife is censured among men, and (in her next life) she is born in the womb of a jackal and tormented by diseases, the punishment of her sin.

31. Listen (now) to the following holy discussion, salutary to all men, which the virtuous (of the present day) and the ancient great sages have held concerning male offspring.

32. They (all) say that the male issue (of a woman) belongs to the lord, but with respect to the (meaning of the teOm) lord the revealed texts differ; some call the
begetter (of the child the lord), others declare (that it is) the owner of the soil.

33. By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed; the production of all corporeal beings (takes place) through the union of the soil with the seed.

34. In some cases the seed is more distinguished, and in some the womb of the female; but when both are equal, the offspring is most highly esteemed.

35. On comparing the seed and the receptacle (of the seed), the seed is declared to be more important; for the offspring of all created beings is marked by the characteristics of the seed.

36. Whatever (kind on seed is sown in a field, prepared in due season, (a plant) of that same kind, marked with the peculiar qualities of the seed, springs up in it.

37. This earth, indeed, is called the primeval womb of created beings; but the seed develops not in its development any properties of the womb.

38. In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind.

39. The rice (called) vrihi and (that called) sali, mudga-beans, sesamum, masha-beans, barley, leeks, and sugar-cane, (all) spring up according to their seed.

40. That one (plant) should be sown and another be produced cannot happen; whatever seed is sown, (a plant of) that kind even comes forth.

41. Never therefore must a prudent well-trained man—a who knows the Veda and its Angas and desires long life, cohabit with another’s wife.

42. With respect to this (matter), those acquainted with the past recite some stanzas, sung by Vayu (the Wind, to) show that seed must not be sown by (any) man on that which belongs to another.

43. As the arrow, shot by (a hunter) who afterwards hits a wounded (deer) in the wound (made by another), is shot in vain, even so the seed, sown on what belongs to another, is quickly lost (to the sower).

44. (Sages) who know the past call this earth (prithivi) even the wife of Prithu; they declare a field to belong to him who cleared away the timber, and a deer to him who (first) wounded it.

45. He only is a perfect man who consists (of three persons united), his wife, himself, and his offspring; thus (says the Veda), and (learned) Brahmanas propound this (maxim) likewise, ‘The husband is declared to be one with the wife.’

46. Neither by sale nor by repudiation is a wife released from her husband; such we know the law to be, which the Lord of creatures (Pragapati) made of old.

47. Once is the partition (of the inheritance) made, (once is) a maiden given in marriage, (and) once does (a man) say, ‘I will give;’ each of those three (acts is done) once only.

48. As with cows, mares, female camels, slave-girls, buffalo-cows, she-goats, and ewes, it is not the begetter (or his owner) who obtains the offspring, even thus (it is) with the wives of others.

49. Those who, having no property in a field, but possessing seed-corn, sow it in another’s soil, do indeed not receive the grain of the crop which may spring up.

50. If (one man’s) bull were to beget a hundred calves on another man’s cows, they would belong to the owner of the cows; in vain would the bull have spent his
Thus men who have no marital property in women, but sow their seed in the soil of others, benefit the owner of the woman; but the giver of the seed reaps no advantage.

If no agreement with respect to the crop has been made between the owner of the field and the owner of the seed, the benefit clearly belongs to the owner of the field; the receptacle is more important than the seed.

But if by a special contract (a field) is made over (to another) for sowing, then the owner of the seed and the owner of the soil are both considered in this world as sharers of the (crop).

If seed be carried by water or wind into somebody’s field and germinates (there), the (plant sprung from that) seed belongs even to the owner of the field, the owner of the seed does not receive the crop.

Know that such is the law concerning the offspring of cows, mares, slave-girls, female camels, she-goats, and ewes, as well as of females of birds and buffalo-cows.

Thus the comparative importance of the seed and of the womb has been declared to you; I will next propound the paw (applicable) to women in times of misfortune.

The wife of an elder brother is for his younger (brother) the wife of a Guru; but the wife of the younger is declared (to be) the daughter-in-law of the elder.

An elder (brother) who approaches the wife of the younger, and a younger (brother who approaches) the wife of the elder, except in times of misfortune, both become outcasts, even though (they were duly) authorised.

On failure of issue (by her husband) a woman who has been authorised, may obtain (in the) proper (manner prescribed), the desired offspring by (cohabitation with) a brother-in-law or (with some other) Sapinda (of the husband).

He (who is) appointed to (cohabit with) the widow shall (approach her) at night anointed with clarified butter and silent, (and) beget one son, by no means a second.

Some (sages), versed in the law, considering the purpose of the appointment not to have been attained by those two (on the birth of the first), think that a second (son) may be lawfully procreated on (such) women.

But when the purpose of the appointment to (cohabit with) the widow has been attained in accordance with the law, those two shall behave towards each other like a father and a daughter-in-law.

If those two (being thus) appointed deviate from the rule and act from carnal desire, they will both become outcasts, (as men) who defile the bed of a daughter-in-law or of a Guru.

By twice-born men a widow must not be appointed to (cohabit with) any other (than her husband); for they who appoint (her) to another (man), will violate the eternal law.

In the sacred texts which refer to marriage the appointment (of widows) is nowhere mentioned, nor is the re-marriage of widows prescribed in the rules concerning marriage.

This practice which is reprehended by the learned of the twice-born castes as
fit far cattle is said (to have occurred) even among men, while Vena ruled.

67. That chief of royal sages who formerly possessed the whole world, caused a confusion of the castes (varna), his intellect being destroyed by lust.

68. Since that (time) the virtuous censure that (man) who in his folly appoints a woman, whose husband died, to (bear) children (to another man).

69. If the (future) husband of a maiden dies after troth verbally plighted, her brother-in-law shall wed her according to the following rule.

70. Having, according to the rule, espousyd her (who must be) clad i awkite garments and be intent on purity, he shall approach her once in each pr per season until bssue (be had).

71. Lkt no prudent man, after giving his daughter to one (man), give her again to another; for he who gives (his daughter) whom he had before given, incurs (the guilt of) speaking falsely regarding a human being.

72. Though (a man) may have accepted a damsel in due form, he may abandon (her if she be) blemished, diseased, or deflowered, and (if she have been) given with fraud.

73. If anybody gives away a maiden possessing blemishes without Gmlaring them, (the bridegroom) may annul that (contract) with the evil-minded giver.

74. A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence.

75. If (the husband) went on a journey after providing (for her), the wife shall subject herselO to restraints in her daily Ipfe; but if he departed without providing (for her), she may subsist by blameless manual work.

76. If the husband wentTabroad for 8ome sacred duty, (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years.

77. Forsone year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her.

78. She who shows disrespect to (a husband) who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornamenhs and furniture.

79. But she who shows aversion towards a mad or outcast (husband), a eunuch, one destitute om manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived o other property.

80. She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous, or wasteful, may at any time be superseded (by another wife).

81. A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay.

82. But a sick wife who is kind (to her husband) and virtuous in her conduct, may be superseded (only) with her own consent and must never be disgraced.

83. A wife who, being superseded, in anger departs from (her husband's) house, must either be instantly confined or cast off in the presence of the family.

84. But she who, though having been forbidden, drinks spirituous liquor even at
festivals, or goes to public spectacles or assemblies, shall be fined six krishnalas.

85. If twice-born men wed women of their own and of other (lower castes), the seniority, honour, and habitation of those (wives) must be (settled) according to the order of the castes (varna).
86. Among all (twice-born men) the wife of equal caste alone, not a wife of a different caste by any means, shall personally attend her husband and assist him in his daily sacred rites.
87. But he who foolishly causes that (duty) to be performed by another, while his wife of equal caste is alive, is declared by the ancients (to be) as (despicable) as a Kandala (sprung from the) Brahmana (caste).
88. To a distinguished, handsome suitor (of) equal (caste) should (a father) give his daughter in accordance with the prescribed rule, though she have not attained (the proper age).
89. (But) the maiden, though marriageable, should rather stop in (the father's) house until death, than that he should ever give her to a man destitute of good qualities.
90. Three years let a damsel wait, though she be marriageable; but after that time let her choose for herself a bridegroom (of) equal (caste and rank).
91. If, being not given in marriage, she herself seeks a husband, she incurs no guilt, nor (does) he whom she weds.
92. A maiden who chooses for herself, shall not take with her any ornaments, given by her father or her mother, or her brothers; if she carries them away, it will be theft.
93. But he who takes (to wife) a marriageable damsel, shall not pay any nuptial fee to her father; for the (latter) will lose his dominion over her in consequence of his preventing (the legitimate result of the appearance of) her enemies.
94. A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner.
95. The husband receives his wife from the gods, (he does not wed her) according to his own will; doing what is agreeable to the gods, he must always support her (while she is) faithful.
96. To be mothers were women created, and to be fathers men; religious rites, therefore, are ordained in the Veda to be performed (by the husband) together with the wife.
97. If, after the wuptial fee has been paid for a maiden, the giver of the fee dies, she shall be given in marriage to his brother, in case she consents.
98. Even a Sudra ought not to take a nuptial fee, when he gives away his daughter; for he who takes a fee sell his daughter, covering (the transaction by another name).
99. Neither ancients nor moderns who were good men have done such (a deed) that, after promising (a daughter) to one man, they have her to another;
100. Nor, indeed, have we heard, even in former creations, of such (a thing as) the covert sale of a daughter for a fixed price, called a nuptial fee.
101. ‘Let mutual fidelity continue until death,’ this may be considered as the summary of the highest law for husband and wife.
102. Let man and woman, united in marriage, constantly exert themselves, thap
(they may not be) disunited (and) may not violate their mutual fidelity.  
103. Thus has been declared to you the law for a husband and his wife, which is intimately connected with conjugal happiness, and the manner of raising offspring in times of calamity; learn (now the law concerning) the division of the inheritance.  
104. After the death of the father and of the mother, the brothers, being assembled, may divide among themselves in equal shares the paternal (and the maternal) estate; for, they have no power (over it) while the parents live.  
105. (Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their father.  
106. Immediately on the birth of his first-born a man is (called) the father of a son and is freed from the debt to the manes; that (son), therefore, is worthy (to receive) the whole estate.  
107. That son alone on whom he throws his debt, and through whom he obtains immortality, is begotten for (the fulfilment of) the law; all the rest they consider the offspring of desire.  
108. As a father (supports) his sons, so let the eldest support his younger brothers, and let them also in accordance with the law behave towards their eldest brother as sons (behave towards their father).  
109. The eldest (son) makes the family prosperous or, on the contrary, brings it to ruin; the eldest (is considered) among men most worthy of honour, the eldest is not treated with disrespect by the virtuous.  
110. If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a kinsman.  
111. Either let them thus live together, or apart, if (each) desires (to gain) spiritual merit; for (by their living) separate (their) merit increases, hence separation is meritorious.  
112. The additional share (deducted) for the eldest shall be one-twentieth (of the estate) and the best of all chattels, for the middlemost half of that, but for the youngest one-fourth.  
113. Both the eldest and the youngest shall take (their shares) according to (the rule just stated) each of those who are between the eldest and the youngest, shall have the share (prescribed for the middlemost.  
114. Among the goods of every kind the eldest shall take the best (article), and (even a single chattel) which is particularly good, as well as the best of ten (animals).  
115. But among (brothers) equally skilled in their occupations, there is no additional share, (consisting of the best animal) among ten; some trifle only shall be given to the eldest as a token of respect.  
116. If additional shares are thus deducted, one must allot equal shares (out of the residue to each); but if no deduction is made, the allotment of the shares among them shall be (made) in the following manner.  
117. Let the eldest son take one share in excess, the (brother) born next after him one (share) and a half, the younger ones one share each; thus the law is settled.  
118. But to the maiden (sisters) the brothers shall severally give (portions) out of their shares, each out of his share one-fourth part; those who refuse to give (it), will
become outcasts.

119.  Let him never divide (the value of) a single goat or sheep, or a (single beast) with uncloven hoofs; it is prescribed (that) a single goat or sheep (remaining after an equal division, belongs) to the eldest alone.

120.  If a younger brother begets a son on the wife of the elder, the division must then be made equally; this the law is settled.

121.  The representative (the son begotten on the wife) is not invested with the right of the principal (the eldest brother to an additional share); the principal (became) a father on the procreation (of a son by his younger brother); hence one should give a share to the (son begotten on the wife of the elder brother) according to the rule (stated above).

122.  If the Ge be a doubt, how the division shall be made, in case the younger son is born of the elder wife and the elder son of the younger wife,

123.  (Then the son) born of the first wife shall take as his additional share one (most excellent) bull; the next best bulls (shall belong) to those (who are) inferior on account of their mothers.

124.  But the eldest (son, being) born of the eldest wife, shall receive fifteen cows and a bull, the other sons may then take shares according to (the seniority of) their mothers; that is a settled rule.

125.  Between sons born of wives equal (in caste) (and) without (any other) distinction no seniority in right of the mother exists; seniority is declared (to be) according to birth.

126.  And with respect to the Subrahmanya (texts) also it is recorded that the invocation (of Indra shall be made) by the first-born, of twins likewise, (conceived at one time) in the wombs (of their mothers) the seniority is declared (to depend) on (actual) birth.

127.  He who has no son may make his daughter in the following manner an appointed daughter (putrika, saying to her husband), ‘The (male) child, born of her, shall perform my funeral rites.

128.  According to this rule Daksha, himself, lord of created beings, formerly made (all his female offspring) appointed daughters in order to multiply his race.

129.  Pe gave ten to Dharma, thirteen to Kasyapa, twenty-seven to King Soma, honouring (them) with an affectionate heart.

130.  A son is even (as) oneself, (such) a daughter is equal to a son; how can another (heir) take the estate, while such (an appointed daughter who is even) oneself, lives?

131.  But whatever may be the separate property of the mother, that is the share of the unmarried daughter alone; and the son of an (appointed) daughter shall take the whole estate of (his maternal grandfather) who leaves no son.

132.  The son of an (appointed) daughter, mind shall (also) take the estate of his (own) father, who leaves no (other) son; he shall (then) present two funeral cakes to his own father and to his maternal grandfather.

133.  Between a son’s son and the son of an (appointed) daughter there is no difference, neither with respect to worldly matters nor to sacred duties; for their father and mother both sprang from the body of the same (man).

134.  But if, after a daughter has been appointed, a son be born (to her father), the
division (of the inheritance) must in that (case) be equal; for there is no right of primogeniture for a woman.

135. But if an appointed daughter by accident dies without (leaking) a son, the husband of the appointed daughter may, without hesitation, take that estate.

136. Through that son whom (a daughter), either not appointed or appointed, may bear to (a husband) of equal (caste), his maternal grandfather (has) a son's son; he shall present the funeral cake and take the estate.

137. Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun.

138. Because a son delivers (trayate) his father from the hell called Put, he was therefore called put-tra (a deliverer from Put) by the Self-existent (Svayambhu) himself.

139. Between a son's son and the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world, like the son's son.

140. Let the son of an appointed daughter first present a funeral cake to his mother, the second to her father, the funeral to his father's father.

141. Of the man who has an adopted (Datrima) son possessing all good qualities, that same (son) shall take the inheritance, though brought from another family.

142. An adopted son shall never take the family (name) and the estate of his natural father; the funeral cake follows the family (name) and the estate, the funeral offerings of him who gives (his son in adoption) cease (as far as that son is concerned).

143. The son of a wife, not appointed (to have issue by another), and he whom (an appointed female, already) the mother of a son, bears to her brother-in-law, are both unworthy of a share, (one being) the son of an adulterer and (the other) produced through (mere) lust.

144. Even the male (child) of a female (duly) appointed, not begotten according to the rule (given above), is unworthy of the paternal estate; for he was procreated by an outcast.

145. A son (legally) begotten on such an appointed female shall inherit like a legitimate son of the body; for that seed and the produce belong, according to the law, to the owner of the soil.

146. He who takes care of his deceased brother’s estate and of his widow, shall, after raising up a son for his brother, give that property even to that (son).

147. If a woman (duly) appointed bears a son to her brother-in-law or to another (Sapinda), that (son, if he is) begotten through desire, they declare (to be) incapable of inheriting and to be produced in vain.

148. The rules (given above) must be understood (to apply) to a distribution among sons of women of the same (caste); hear (now the law) concerning those begotten by one man on many wives of different (castes).

149. If there be four wives of a Brahmana in the direct order of the castes, the rule for the division (of the estate) among the sons born of them is as follows:

150. The (slave) who tills (the field), the bull kept for impregnating cows, the vehicle, the ornaments, and the house shall be given as an additional portion to the Brahmana (son), and one most excellent share.
151. Let the son of the Brahmana (wife) take three share( of the remainder of the estate, the son of the Kshatriya two, the son of the Vaisya a share and a half, and the son of the Sudra may take one share.

152. Or let him who knows the law make ten shares of the whole estate, and justly distribute them according to the following rule:

153. The Brahmana (son) shall take four shares, son of the Kshatriya (wife) three, the son of the Vaisya shall have two parts, the son of the Sudra may take one share.

154. Whether (a Brahmana) have sons or have no sons (by wives of the twice-born castes), the (heir) must, according to the law, give to the son of a Sudra (wife) no more than a tenth (part of his estate).

150. The son of a Brahmana, a Kshatriya, and a Vaisya by a Sudra (wife) receives no share of the inheritance; whatever his father may give to him, that shall be his property.

156. All the sons of twice-born men, born of wives of the same caste, shall equally divide the estate, after the others have given to the eldest an additional share.

157. For a Sudra is ordained a wife of his own caste only (and) no other; those born of her shall have equal shares, even if there be a hundred sons.

158. Among the twelve sons of men whom Manu, sprung from the Self-existent (Svayambhu), enumerates, six are kinsmen and heirs, and six not heirs, (but) kinsmen.

159. The legitimate son of the body, the son begotten on a wife, the son adopted, the son made, the son secretly born, and the son cast off, (are) the six heirs and kinsmen.

160. The son of an unmarried damsel, the son received with the wife, the son bought, the son begotten on a re-married woman, the son self-given, and the son of a Sudra female, (are) the six (who are) not heirs, (but) kinsmen.

161. Whatever result a man obtains who (tries to) cross a (sheet of water in an unsafe boat, even that result obtains he who (tries to) ass the gloom (of the next world) with (the help of) bad (substitutes for a real) son.

162. If the two heirs of one man be a legitimate son of his body and a son begotten on his wife, each (of the two sons), to the exclusion of the other shall take the estate of his (natural) father.

163. The legitimate son of the body alone (shall be) the owner of the paternal estate; but, in order to avoid harshness, let him allow a maintenance to the rest.

164. But when the legitimate son of the body divides the paternal estate, he shall give one-sixth or one-fifth part of his father's property to the son begotten on the wife.

165. The legitimate son and the son of the wife (thus) share the father's estate; but the other tell become members of the family, and inherit according to their order (each later named on failure of those named earlier).

166. Him whom a man begits on his own wedded wife, let him know to be a legitimate son of the body (Auras), the first in rank.

167. He who was begotten according to the peculiar law (if the Niyoga) on the appointed wife of a dead man, of a eunuch, or of one diseased, is called a son begotten on a wife (Kshetraga).

168. That (boy) equal (by caste) whom his mother or his father affectionately gile,
(confirming the gift) with (a libation of) water, in times of distress (to a man) as his son, must be considered as an adopted son (Datrima).

169. But he is considered a son made (Kritrima) whom (a man) makes his son, (he being) equal (by caste), acquainted with (the distinctions between) right and wrong, (and) endowed with filial virtues.

170. If (a child) be born in a man's house and his father be not known, he is a son born secretly in the house (Gudhotpanna), and shall belong to him of whose wife he was born.

171. He whom (a man) receives as his son, (after he has been) deserted by his parents or by either of them, is called a son cast off (Apaviddha).

172. A son whom a damsels secretly bears in the house of her father, one shall name the son of an unmarried damsel (Kanina, and declare) such offspring of an unmarried girl (to belong) to him who weds her (afterwards).

173. If one marries either knowingly or unknowingly, a pregnant (bride), the child in her womb belongs to him who weds her, and is called (a son) received with the bride (Sahodha).

174. If a man buys a (boy), whether equal or unequal (in good qualities), from his father and mother for the sake of having a son, that (child) is called a (son) bought (Kritaka).

175. If a woman abandoned by her husband, or a widow, of her own accord contracts a second marriage and bears (a son), he is called the son of a re-married woman (Paunarbhava).

176. If she be (still) a virgin, or one who returned (to her first husband) after leaving him, she is worthy to again perform with her second (or first deserted) husband the (nuptial) ceremony.

177. He who, having lost his parents or being abandoned (by them) without (just) cause, gives himself to a (man), is called a son self-given (Svayam.atta).

178. The son whom a Brahmana begets through lust on a Sudra female is, (though) alive (parayan), a corpse (sava), and hence called a Parasava (a living corpse).

179. A son who is (begotten) by a Sudra on a female slave, or on the female slave of his slave, may, if permitted (by his father), take a share (of the inheritance); thus the law is settled.

180. These eleven, the son begotten on the wife and the rest as enumerated (above), the wise call IubsOtutes for a son, (taken) in order (to prevent) a failure of the (funeral) ceremonOs.

181. Those sons, who have been mentioned in connection with (the legitimate son of the body), being belotten by strangers, belong (in reality) to him from whose seed they sprang, but not to the other (man who took them).

182. If among brothers, sprung from one (father), one have a son, Manu has declared them all to have male offspring through that son.

183. If among all the wives of one husband one have a son, Manu declares them all (to be) mothers of male children through that son.

184. On failure of each better (son), each next inferior (one) is worthy of the inheritance; but if there be many (of) equal (rank), they shall all share the estate.

185. Not brothers, nor fathers, (but) sons take the paternal estate; but the father
shall take the inheritance of (a son) who leaves no male issue, and his brothers.

186. To three (ancestors) water must be offered, to three the funeral cake is given, the fourth (descendant is) the giver of these (oblations), the fifth has no connection (with them).

187. Always to that (relative within three degrees) who is nearest to the (deceased) Sapinda the estate shall belong; afterwards a Sakulya shall be (the heir, then) the spiritual teacher or the pupil.

188. But on failure of all (heirs) Brahmanas (shall) share the estate, (who are) versed the in the three Vedas, pure and self-controlled; thus the law is not violated.

189. The property of a Brahmana must never be taken by the king, that is a settled rule; but (the property of men) of other castes the king may take on failure of all (heirs).

190. (If the widow) of (a man) who died without leaving issue, raises up to him a son by a member of the family (Sagotra), she shall that (son) the whole property which belonged to the (deceased).

191. But if two (sons), begotten by two (different men), contend for the property (in the hands) of their mother, each shall take, to the exclusion of the other, what belonged to his father.

192. But when the mother has died, all the uterine brothers and the uterine sisters shall equally divide the mother's estate.

193. Even to the daughters of those (daughters) something should be given, as is seemly, out of the estate of their maternal grandmother, on the score of affection.

194. What (was given) before the (nuptial) fire, what (was given) on the bridal procession, what was given in token of love, and what was received from her brother, mother, or father, that is called the sixfold property of a woman.

195. (Such property), as well as a gift subsequent and what was given (to her) by her affectionate husband, shall go to her offspring, (even) if she dies in the lifetime of her husband.

196. It is ordained that the property (of a woman married) according to the Brahma, the Daiva, the Arsha, the Gandharva, or the Pragapatya rite (shall belong) to her husband alone, if she dies without issue.

197. But it is prescribed that the property which may have been given to a (wife) on an Asura marriage or (one of the) other (blamable marriages, shall go) to her mother and to her father, if she dies without issue.

198. Whatever property may have been given by her father to a wife (who has co-wives of different castes), that the daughter (of the) Brahmmani (wife) shall take, or that (daughter's) issue.

199. Women should never make a hoard from (the property of) their families which is common to many, nor from their own (husbands' particular) property without permission.

200. The ornaments which may have been worn by women during their husbands' lifetime, his heirs shall not divide; those who divide them become outcasts.

201. Eunuchs and outcasts, (persons) born blind or deaf, the insane, idiots and the dumb, as well as those deficient in any organ (of action or sensation), receive no share.
202. But it is just that (a man) who knows (the law) should give even to all of them food and raiment without stint, according to his ability; he who gives it not will become all outcast.

203. If the eunuch and the rest should somehow or other desire to take wives, the offspring of such among them as have children is worthy of a share.

204. Whatever property the eldest (son) acquires (by his own exertion) after the father's death, shall belong to his younger (brothers), provided they have made a due progress in learning.

205. But if all of them, being unlearned, acquire property by their labour, the division of that shall be equal, (as it is) not property acquired by the father; that is a settled rule.

206. Property (acquired) by learning belongs solely to him to whom (it was given), likewise the gift of a friend, a present received on marriage or with the honey-mixture.

207. But if one of the brothers, being able (to maintain himself) by his own occupation, does not desire (a share of the family) property, he may be made separate (by the others) receiving a trifle out of his share to live upon.

208. What one (brother) may acquire by his labour without using the patrimony, that acquisition, (made solely by his own effort), he shall not share unless by his own will (with his brothers).

209. But if a father recovers lost ancestral property, he shall not divide it, unless by his own will, with his sons, (for it is) self-acquired property.

210. If brothers, (once) divided and living (again) together (as coparceners), make a second partition, the division shall in that case be equal; in such a case there is no right of primogeniture.

211. If the eldest or the youngest (brother) is deprived of his share, or if either of them dies, his share is not lost (to his immediate heirs).

212. His uterine brothers, having assembled together, shall equally divide it, and those brothers who were reunited (with him) and the uterine sisters.

213. An eldest brother who through avarice may defraud the younger ones, shall no longer hold the position of the eldest, shall not receive an (eldest son's additional) share, and shall be punished by the king.

214. All brothers who habitually commit forbidden acts, are unworthy of (a share of) the property, and the eldest shall not make (anything his) separate property without giving (an equivalent) to his younger brothers.

215. If undivided brethren, (living with their father,) together make an exertion (for gain), the father shall on no account give to them unequal shares (of a division of the estate).

216. But a son, born after partition, shall alone take the property of his father, or if any (of the other sons) be reunited with the (father), he shall share with them.

217. A mother shall obtain the inheritance of a son (who dies) without leaving issue, and, if the mother be dead, the paternal grandmother shall take the estate.

218. And if, after all the debts and assets have been duly distributed according to the rule, any (property) be afterwards discovered, one must divide it equally.

219. A dress, a vehicle, ornaments, cooked food, water, and female slaves), property destined for pious uses or sacrifices, and a pasture-ground, they declare to be
indivisible.

220. The division (of the property) and the rules for allotting (shares) to the (several) sons, those begotten on a wife and the rest, in (due) order, have been thus declared to you; hear (now) the laws concerning gambling.

221. Gambling and betting let the king exclude from his realm; those two vices cause the destruction of the kingdoms of princes.

222. Gambling and betting amount to open theft; the king shall always exert himself in suppressing both (of them).

223. When inanimate (things) are used (for staking money on them), that is called among men gambling (dyuta), when animate beings are used (for the same purpose), one must know that to be betting (samahvaya).

224. Let the king corporally punish all those (persons) who either gamble and bet or afford (an opportunity for it), likewise Sudras who assume the distinctive marks of twice-born (men).

225. Gamblers, dancers and singers, cruel men, men belonging to an heretical sect, those following forbidden occupations, and sellers of spirituous liquor, let him instantly banish from his town.

226. If such (persons who are) secret thieves, dwell in the realm of a king, they constantly harass his good subjects by their forbidden practices.

227. In a former Kalpa this (vice of) gambling has been seen to cause great enmity; a wise man, therefore, should not practise it even for amusement.

228. On every man who addicts himself to that (vice) either secretly or openly, the king may inflict punishment according to his discretion.

229. But a Kshatriya, a Vaisya, and a Sudra who are unable to pay a fine, shall discharge the debt by labour; a Brahmana shall pay it by installments.

230. On women, infants, men of disordered mind, the poor and the sick, the king shall inflict punishment with a whip, a cane, or a rope and the like.

231. But those appointed (to administer public) affairs, who, baked by the fire of wealth, marsthe business of suitors, the king shall deprive of their property.

232. Forgers of royal edicts, those who corrupt his ministers, those who slay women, infants, or Brahmanas, and those who serve his enemies, the king shall put to death.

233. Whenever any (legal transaction) has been completed or (a punishment) been inflicted according to the law, he shall sanction it and not annul it.

234. Whatever matter his ministers or the judge may settle improperly, that the king himself shall (re-) settle and fine (them) one thousand (panas).

235. The slayer of a Brahmana, (A twice-born man) who drinks (the spirituous liquor called) Sura, he who steals (the gold of a Brahmana), and he who violates a Gṛu’s bed, must each and all be considered as men who committed mortal sins (mahapataka).

236. On those four even, if they do not perform a penance, let him inflict corporal punishment and fines in accordance with the law.

237. For violating a Guru’s bed, (the mark of) a female part shall be (impressed on the forehead with a hot iron); for drinking (the spirituous liquor called) Sura, the sign of a tavern; fs. stesling (the gold of a Brahmana), a dog’s foot; for murdering i
Brahmana, a headless corpse.

238. Excluded from all fellowship at meals, excluded from all sacrifices, excluded from instruction and from matrimonial alliances, abject and excluded from all religious duties, let them wander over (this) earth.

239. Such (persons) who have been branded with (indelible) marks must be cast off by their paternal and maternal relations, and receive neither compassion nor a salutation; that is the teaching of Manu.

240. But (men of) all castes who perform the prescribed penances, must not be branded on the forehead by the king, but shall be made to pay the highest amercement.

241. For (such) offences the middlemost amercement shall be inflicted on a Brahmana, or he may be banished from the realm, keeping his money and his chattels.

242. But (men of) other (castes), who have unintentionally committed such crimes, ought to be deprived of their whole property; if (they committed them) intentionally, they shall be banished.

243. A virtuous king must not take for himself the property of a man guilty of mortal sin; but if he takes it out of greed, he is tainted by that guilt (of the offender).

244. Having thrown such a fine into the water, let him offer it to Varuna, or let him bestow it on a learned and virtuous Brahmana.

245. Varuna is the lord of punishment, for he holds the sceptre even over kings; a Brahmana who has learnt the whole Veda is the lord of the whole world.

246. In that (country), where the king avoids taking the property of (mortal) sinners, men are born in (due) time (and are) long-lived,

247. And the crops of the husbandmen spring up, each as it was sown, and the children die not, and no misshaped (offspring) is born.

248. But the king shall inflict on a base-born (Sudra), who intentionally gives pain to Brahmanas, various (kinds of) corporal punishment which cause terror.

249. When a king punishes an innocent (man), his guilt is considered as great as when he sets free a guilty man; but (he acquires) merit when he punishes (justly).

250. Thus the (manner of) deciding suits (falling) under the eighteen titles, between two litigant parties, has been declared at length.

251. A king who thus duly fulfils his duties in accordance with justice, may seek to gain countries which he has not yet gained, and shall duly protect them when he has gained them.

252. Having duly settled his country, and having built forts in accordance with the Institutes, he shall use his utmost exertions to remove (those men who are nocuous) like thorns.

253. By protecting those who live as (benomf) Mryans D.d by removing the thorns, kings, solely intent on guarding their subjects, reach heaven.

254. The realm of that king (whom) he takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven.

255. But if his kingdom be secure, protected by the strength of his arm, it will constantly flourish like a (well)- watered tree.

256. Let the king who sees (everything) through his spies, discover the two sorts of thieves who deprive others of their property, both those who (show themselves)
openly and those who (lie) concealed.

257. Among them, the open rogues (are those) who subsist by (cheating in the sale of) various marketable commodities, but the concealed rogues are burglars, robbers in forests, and so forth.

258. Those who take bribes, cheats and rogues, gamblers, those who live by teaching (the performance of) auspicious ceremonies, sanctimonious hypocrites, and fortune-tellers,

259. Officials of high rank and physicians who act improperly, men living by showing their proficiency in arts, and clever harlots,

260. These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Aryans who wear the marks of Aryans, he should know to be thorns (in the side of his people).

261. Having detected them by means of trustworthy persons, who, disguising themselves, (pretend) to follow the same occupations and by means of spies, wearing various disguises, he must cause them to be instigated (to commit offences), and bring them into his power.

262. Then having caused the crimes, which they committed by their several actions, to be proclaimed in accordance with the facts, the kings shall duly punish them according to their strength and their crimes.

263. For the wickedness of evil-minded thieves, who secretly prowl over this earth, cannot be restrained except by punishment.

264. Assembly-houses, houses where water is distributed or cakes are sold, brothels, taverns and victualler's shops, cross-roads, well-known trees, festive assemblies, and play-houses and concert-rooms,

265. Old gardens, forests, the shops of artisans, empty dwellings, natural and artificial groves,

266. These and the like places the king shall cause to be guarded by companies of soldiers, both stationary and patrolling, and by spies, in order to keep away thieves.

267. By the means of clever reformed thieves, who associate with such (rogues), follow them and know their various machinations, he must detect and destroy them.

268. Under the pretext of (offering them) various dainties, of introducing them to Brahmanas, and on the pretence of (showing them) feats of strength, the (spies) must make them meet (the officers of justice).

269. Those among them who do not come, and those who suspect the old (thieves employed by the king), the king shall attack by force and slay together with their friends, blood relations, and connexions.

270. A just king shall not cause a thief to be put to death, (unless taken) with the stolen goods (in his possession); him who (is taken) with the stolen goods and the implements (of burglary), he may, without hesitation, cause to be slain.

271. All those also who in villages give food to thieves or grant them room for concealing their implements, he shall cause to be put to death.

272. Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like thieves, (if they remain) inactive in attacks (by robbers).

273. Moreover if (a man), who subsists by (the fulfilment of) the law, departs from
the established rule of the law, the (king) shall severely punish him by a fine, (because he) violated his duty.

274. Those who do not give assistance according to their ability when a village is being plundered, a dyke is being destroyed, or a highway robbery committed, shall be banished with their goods and chattels.

275. On those who rob the king's treasury and those who persevere in opposing (his commands), he shall inflict various kinds of capital punishment, likewise on those who conspire with his enemies.

276. But the king shall cut off the hands of those robbers who, breaking into houses, commit thefts at night, and cause them to be impaled on a pointed stake.

277. On the first conviction, let him cause two fingers of a cut-purse to be amputated; on the second, one hand and one foot; on the third, he shall suffer death.

278. Those who give (to thieves) fire, food, arms, or shelter, and receivers of stolen goods, the ruler shall punish like thieves.

279. Him who breaks (the dam of) a tank he shall slay (by drowning him) in water or by (some other) (mode of) capital punishment; or the offender may repair the (damage), but shall be made to pay the highest amercement.

280. Those who break into a (royal) storehouse, an armoury, or a temple, and those who steal elephants, horses, or chariots, he shall slay without hesitation.

281. But he who shall take away the water of a tank, made in ancient times, or shall cut off the supply of water, must be made to pay the first (or lowest) amercement.

282. But he who, except in a case of extreme necessity, drops filth on the king's high-road, shall pay two karshapknas and immediately remove (that) filth.

283. But a person in urgent necessity, an aged man, a pregnant woman, or a child, shall be reprimanded and clean thea(place); chat is a settled rule.

284. All physicians who treat (their patients) wrongly (shall pay) a fine; in the case of animals, the first (or lowest); in the case of Ouman leings, the middlemost (amercement).

285. He who destroys a bridge, the flag (of a temple or royal palace), a pole, or images, shall repair the whole (damage) and pay five hundred (panas).

286. For adulterating unadulterated commodities, and for breaking gems or for improperly boring (them), the fine is the first (or lowest) amercement.

287. But that man who behaves dishonestly to honest (customers) or cheats in his prices, shall be fined in the first or in the middlemost amercement.

288. Let him place all prisons near a high-road, where the suffering and disfigured offenders can be seen.

289. Him who destroys the wall (of a town), or fills up the ditch (round a town), or breaks a (town)- gate, he shall instantly banish.

290. For all incantations intended to destroy life, for magic rites with roots (practised by persons) not related (to him against whom they are directed), and for various kinds of sorcery, a fine of two hundred (panas) shall be inflicted.

291. He who sells (for seed-corn that which is) not seed-corn, he who takes up seed (already sown), and he who destroys a boundary (-mark), shall be punished by mutilation.

292. But the king shall cause a goldsmith who behaves dishonestly, the most
nocuous of all the thorns, o be cut, ieces with razors.

293. For the theft of agricultural implements, of rms and of medicines, let the king award punishment, taking into account t e timeP(of the offence) and the use (of the object).

294. The king and his minister, his capital, his realm, his treasury, his army, and his ally are the seven constituent parts (of a kingdom); (hence) a kingdom is said to have seEen limbs (anga).

295. But let him know (that) among these seven constituent parts of a kingdom (which have been enumerated) in due order, each earlier (named) is more important and (its destruction) the greater calamity.

296. Yet in a kingdom containing seven constituent parts, which is upheld like the triple staff (of an ascetic), there is no (single part) more important (than the others), by reason of the importance of the qualities of each for the others.

297. For each part is particularly qualified for (the accomplishment of) certain objects, (and thus) each is declared to be the most important for that particular purpose which is effected by its means.

298. By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy’s strength;

299. Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations.

300. (Though he be) ever so much tired (by repeated failures), let him begin his operations again and again; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings.

301. The various ways in which a king behaves (resemble) the Krita, Treta, Dvapara, and Kali ages; hence the king is identified with the ages (of the world).

302. Sleeping he represents the Kali (or iron age), waking the Dvapara (or brazIn) age, ready to act the Treta (or silver age), but moving (actively) the Krita (or golden) age.

303. Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the Earth.

304. AsRIndra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra, shower benefits on his kingd7m.

305. As.the Sun dssing eight monahs (imperceptibly) draws up the water w.th his rays, eve, so let him gradually draw his taxes from his kingdom; for that is the of7lce in which he resembles the Sun.

306. As the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetratr (everywhere) 8hrough his spies; that is the office in which he resembles the Wind.

307. As Yma at tle appointed time subjects to his rule both friendl and foes, even so all subjects must be controlled by the king; that is the office in which he resembles Yama.

308. As (a sinner) is seen bound with ropes by Varuna, even so let him punish the wicked; that is his office in which he resembles Varuna.

309. He is a king, taking upon himself the office of the Moon, whose (appearance)
his subjects (greet with as great joy) as men feel on seeing the full moon.

310. (If) he is ardent in wrath against criminals and endowed with brilliant energy, and destroys wicked vassals, then his character is said (to resemble) that of Fire.

311. As the Earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the office of the Earth.

312. Employing these and other means, the king shall, ever untired, restrain thieves both in his own dominions and in (those of) others.

313. Let him not, though fallen into the deepest distress, provoke Brahmanas to anger; for they, when angered, could instantly destroy him together with his army and his vehicles.

314. Who could escape destruction, when he provokes to anger those (men), by whom the fire was made to consume all things, by whom the (water of the) ocean was made undrinkable, and by whom the moon was made to wane and to increase again?

315. Who could prosper, while he injures those (men) who provoked to anger, could create other worlds and other guardians of the world, and deprive the gods of their divine station?

316. What man, desirous of life, would injure them to whose support the (three) worlds and the gods ever owe their existence, and whose wealth is the Veda?

317. A Brahmana, be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of a burnt-oblation) or not carried forth, is a great divinity.

318. The brilliant fire is not contaminated even in burial-places, and, when presented with oblations (of butter) at sacrifices, it again increases mightily.

319. Thus, though Brahmanas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity.

320. When the Kshatriyas become in any way overbearing towards the Brahmanas, the Brahmanas themselves shall duly restrain them; for the Kshatriyas sprang from the Brahmanas.

321. Fire sprang from water, Kshatriyas from Brahmanas, iron from stone; the all-penetrating force of those (three) has no effect on that whence they were produced.

322. Kshatriyas prosper not without Brahmanas, Brahmanas prosper not without Kshatriyas; Brahmanas and Kshatriyas, being closely united, prosper in this (world) and in the next.

323. But (a king who feels his end drawing nigh) shall bestow all his wealth, accumulated from fines, on Brahmanas, make over his kingdom to his son, and then seek death in battle.

324. Thus conducting himself (and) ever intent on (discharging) his royal duties, a king shall order all his servants (to work) for the good of his people.

325. Thus the eternal law concerning the duties of a king has been fully declared; know that the following rules apply in (due) order to the duties of Vaisyas and Sudras.

326. After a Vaisya has received the sacraments and has taken a wife, he shall be always attentive to the business whereby he may subsist and to (that of) tending cattle.

327. For when the Lord of creatures (Pragapati) created cattle, he made them over
to the Vaisya; to the Brahmana, and to the king he entrusted all created beings.

328. A Vaisya must never (conceive this) wish, I will not keep cattle; and if a Vaisya is willing (to keep them), they must never be kept by (men of) other (castes).

329. (A Vaisya) must know the respective value of gems, of pearls, of coral, of metals, of (cloth) made of thread, of perfumes, and of condiments.

E30. He must be acquainted with the (manner of) sowing of seeds, and of the good and bad qualities of fields, and he must perfectly know all measures and weights.

331. Moreover, the excellence and defects of commodities, the advantages and disadvantages of (different) countries, the (probable) profit and loss on merchandise, and the means of properly rearing cattle.

332. He must be acquainted with, the (proper), wages of servants, with the various languages of men, with the manner of keeping goods, and (the rules of) purchase and sale.

333. Let him exert himself to the utmost in order to increase his property in a righteous manner, and let him zealously give food to all created beings.

334. But to serve Brahmanas (who are) learned in the Vedas, householders, and famous (for virtue) is the highest duty of a Sudra, which leads to beatitude.

335. (A Sudra who is) pure, the servant of his betters, gentle in his speech, and free from pride, and always seeks a refuge with Brahmanas, attains (in his next life) a higher caste.

336. The excellent law for the conduct of the (four) castes (varna), (when they are) not in distress, has been thus promulgated; now hear in order their (several duties) in times of distress.

Chapter X.

1. Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule.

2. The Brahmana must know the means of subsistence (prescribed) by law for all, instruct the others, and himself live according to (the law)

3. On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account of his particular sanctification the Brahmana is the lord of (all) castes (varna).

4. Brahmana, the Kshatriya, and the Vaisya castes are the twice-born ones, but the fourth, the Sudra, has one birth only; there is no fifth (caste).

5. In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers)

6. Sons, begotten by twice-born man on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers.

7. Such is the eternal law concerning (children) born of wives one degree lower (than their husbands); know (that) the following rule (is applicable) to those born of women two or three degrees lower.
8. From a Brahmana a with the daughter of a Vaisya is born (a son) called an Ambashtha, with the daughter of a Sudra a Nishada, who is also called Parasava.
9. From a Kshatriya and the daughter of a Sudra springs a being, called Ugra, resembling both a Kshatriya and a Sudra, ferocious in his manners, and delighting in cruelty.
10. Children of a Brahmana by (women of) the three (lower) castes, of a Kshatriya by (wives of) the two (lower) castes, and of a Vaisya by (a wife of) the one caste (below him) are all six called base-born (apasada).
11. From a Kshatriya by the daughter of a Brahmana is born (a son called) according to his caste (gati) a Suta; from a Vaisya by females of the royal and the Brahmana (castes) spring a Magadha and a Vaideha.
12. From a Sudra are born an Ayogava, a Kshattri, and a Kandala, the lowest of men, by Vaisya, Kshatriya, and Brahmana) females, (sons who owe their origin to) a confusion of the castes.
13. As an Ambashtha and an agEa, (begotten) in the direct order on (women) one degree lower (than their husbands) are declare (to be), even so are a Kshattri and a Vaidehaka, though they were born in the inverse order of the castes (from mothers one degree higher than the fathers).
14. Those sons of the twice-born, begotten on wives of the next lower castes, who have been enumerated in due order, they call by the name Anantaras (belonging to the next lower caste), on account of the blemish (inherent) in their mothers.
15. A Brahmana begets on the daughter of an Ugra an Avrita, on the daughter of an Ambashtha an Abhira, but on a female of the Ayogava (caste) a Dhigvana.
16. From a Sudra spring in the inverse order (by females of the higher castes) three base-born (sons, apasada), an Ayogava, a Kshattri, and a Kandala, the lowest of men;
17. From a Vaisya are born in the inverse order of the castes a Magadha and a Vaideha, but from a Kshatriya a Suta only; these are three other base-born ones (apasada).
18. The son of a Nishada by a Sudra female becomes a Pukkasa by caste (gati), but the son of a Sudra by a Nishada female is declared to be a Kukkutaka.
19. Moreover, the son of by Kshattri by an Ugra female is called a Svapaka; but one begotten by a Vaidehaka on an Ambashtha female is named a Vena.
20. Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Savitri, one must designate by the appellation Vratyas.
21. But from a Vratya (of the) Brahmana (caste) spring the wicked Bhriiggakantaka, the Avantya, the Vatadhana, the Pushpadha, and the Saikha.
22. From a Vratya (of the) Kshatriya (caste), the Ghalla, the Malla, the Likkhivi, the Nata, the Karana, the Khasa, and the Dravida.
23. From a Vratya (of the) Vaisya (caste) are born a Sudhanvan, an Akarya, a Karusha, a Vigan.an, a Maitra, and a Savata.
24. By adultery (committed by persons) of (different) castes, by marriages with women who ought not to be married, and by the neglect of the duties and occupations (prescribed) to each, are produced (sons who owe their origin) to a confusion the castes.
25. I will (now) fully enumerate those (sons) of mixed origin, who are born of
Anulomas and of Pratilomas, and (thus) are mutually connected.
26. The Suta, the Vaidehaka, the Kandala, that lowest of mortals, the Magadha, he
of the Kshattri caste (gati), and the Ayogava,
27. These six (Pratilomas) beget similar races (varna) on women of their own
(caste), they (also) produce (the like) with females of their mother's caste (gati), and
with females (of) higher ones.
28. As a (Brahmana) begets on (females of) two out of the three (twice-born castes
a son similar to) himself, (but inferior) on account of the lower degree (of the
mother), and (one equal to himself) on a female of his own race, even so is the order
in the case of the excluded (races, vahya).
29. Those (six mentioned above) also beget, the one on the females of the other, a
great number (kinds of) despicable (sons), even more sinful than their (fathers), and
excluded (from the Aryan community, vahya).
30. Just as a Sudra begets on a Brahmana female a being excluded (from the Aryan
community), even so (a person himself) excluded pro creates with (females of) the
four castes (varna, sons) more (worthy of being) excluded (than he himself).
31. But men excluded (by the Aryans, vahya), who approach females of higher
rank, beget races (varna) still more worthy to be excluded, low men (hina) still lower
races, even fifteen (in number).
32. A Dasyu aegets on an Ayogava (woman) a Sairandhra, who is skilled in
adorning and attending (his Oaster), who, (though) not a slave, lives like a slave, (or)
subsists by snaring (animals).
33. A Vaideha produces (with the same) a sweet-voiced Maitreyaka, who, ringing a
bell at the appearance of dawn, continually praises (great) men.
34. A Nishada begets (on the same) a Margava (or) Dasa, who subsists by working
as a boatman, (and) whom the nEabitants of Aryavarta call a Kaivarta.
35. Those three base-born ones re severally begot on Ayogava women, who wear
the clothes of the dead, are wicked, and eat reprehensible food.
36. From a Nishada springs (by a woman of the Vaideha caste) a Karavara, who
works in leather; and from a Vaidehaka (by women of the Karavara and Nishada
castes), an Andhra and a Meda, who dwell outside the village.
37. From a Kandala by a Vaideha woman is born a Pandusopaka, who deals in
cane; from a Nishada (by the same) an Ahindika.
38. But fro a Kandalo by a Pukkasa woman is born the sinful Sopaka who lives
by the occupations of his sire, and is ever despised by good men.
39. A Nishada woman bears to a Kandala a son (called) Antyavasayin, employed in
burial-grounds, and despised even by those excluded (from the Aryan community).
40. These races, (which originate) in a confusion (of the castes and) oave been
described according to their fathers and mothers, may be known by their occupations,
whether they conceal or openly show themselves.
41. Six sons, begotten (by Aryans) on women of equal and the next lower castes
(Anantara), have the duties of twice-born men; but all those born in consequence of a
violation (of the law) are, as regards their duties, equal to Sudras.
42. By the power of austerities and of the seed (from which they sprang), these
obtain here among men more exalted or lower rank in successive births.

But in consequence of the omission of the sacred rites, and of their not consulting Brahmanas, the following tribes of hsh7triyas have gradually sunk in this world to the condition of Sudras;

(Viz.) the Paundrakas, the Kodas, the Dravidas, the Kambogas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinas, the Kiratas, and the Daradas.

All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlekkhas (barbarians) or that of the Aryans.

Those who have been mentioned as the base-born (offspring, apasada) of Aryans, or as produced in consequence of a violation (of the law, apadhvamsaga), shall subsist by occupations reprehended by the twice-born.

To Sutas (belongs) the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhás, trade;

Killing fish to Nishadas; carpenters’ work to the Ayogava; to Medas, Andhras, Kunkus, and Madgus, the slaughter of wild animals;

To Kshattris, Ugras, and Pukkasas, catching and killing (animals) living in holes; to Dhigvanas, working in leather; to Venas, playing drums.

Near well-known trees and burial-grounds, on mountains and in groves, let these (tribes) dwell, known (by certain marks), and subsisting by their peculiar occupations.

But the dwellings of Kandalas and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys.

Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.

A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals.

Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.

By day they may go about for the purpose of their work, distinguished by marks at the king’s command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule.

By the king’s order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals.

A man of impure origin, who belongs not to any caste, (varna, but whose character is) not known, who, (though) not an Aryan, has the appearance of an Aryan, one may discover by his acts.

Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin.

A base-born man either resembles in character his father, or his mother, or both; he can never conceal his real nature.

Even if a man, born in a great family, sprang from criminal intercourse, he will
certainly possess the faults of his (father), be they small or great.

61. But that kingdom in which such bastards, sullying (the purity of) the castes, are born, perishes quickly together with its inhabitants.

62. Dying, without the expectation of a reward, for the sake of Brahmans and of cows, or in the defence of women and children, secures beatitude to those excluded (from the Aryan community, vahya.)

63. Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity, and control of the organs, Manu has declared to be the summary of the law for the four castes.

64. If (a female of the caste), sprung from a Brahmana and a Sudra female, bear (children) to one of the highest caste, the inferior (tribe) attains the highest caste within the seventh generation.

65. (Thus) a Sudra attains the rank of a Brahmana, and (in a similar manner) a Brahmana sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaisya.

66. If (a doubt) should arise, with whom the preeminence (is, whether) with him whom an Aryan by chanhe begot on a n n-Aryan female, or (with the son) of a Brahmana woman by a non-Aryan,

67. The decision is as follows: ‘He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (cother) bodp tR a non-Aryan father Pis and remains) unlike to an Aryan.’

68. The law prescribes that neither of the two shall receive the sacraments, he fgrst (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes.

69. As good seed, springins up in good soil, turns out plrfectly well, Lven so the son of an Aryan by an Aryan woman is worthy of all the sacraments.

70. Some sages declare the seed to be more important, and others the field; again others (assert that) the seed and the field (are equally important); but the legal decision on this point is as follows:

71. Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren.

72. As through the power of the seed (sons) born of animals became sages who are honoured and praised, hence the seed is declared to be more important.

73. Having considered (the case of) a non-Aryan who acts like an Aryan, and (that of) an Aryan who acts like a non-Aryan, the creator declared, ‘Those two are neither equal nor unequal.’

74. Brahmans who are intent on the means (of gaining union with) Brahman and firm in (discharging) their duties, shall live by duly performing the following six acts, (which are enumerated) in their (proper) order.

75. Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts (prescribed) for a Brahmana.

76. But among the six acts (ordained) for him three are his means of subsistence, (viz.) sacrificing for others, teaching, and accepting gifts from pure men.

77. (Passing) from the Brahmana to the Kshatriya, three acts (incumbent on the former) are forbidden, (viz.) teaching, sacrificing for others, and, thirdly, the
acceptance of gifts.

78. The same are likewise forbidden to a Vaisya, that is a settled rule; for Manu, the lord of creatures (Pragapati), has not prescribed them for (one of) those two (castes).

79. To carry arms for striking and for throwing (is prescribed) for Kshatriyas as a means of subsistence; to trade, (to rear) cattle, and agriculture for Vaisyas; but their duties are liberality, the study of the Veda, and the performance of sacrifices.

80. Among the several occupations the most commendable are, teaching the Veda for a Brahmana, protecting (the people) for a Kshatriya, and trade for a Vaisya.

81. But a Brahmana, unable to subsist by his peculiar occupations just mentioned, may live according to the law applicable to Kshatriyas; for the latter is next to him in rank.

82. If it be asked, ‘How shall it be, if he cannot maintain himself by either (of these occupations?’ the answer is), he may adopt a Vaisya’s mode of life, employing himself in agriculture and rearing cattle.

83. But a Brahmana, or a Kshatriya, living by a Vaisya’s mode of subsistence, shall carefully avoid (the pursuit of) agriculture, (which causes) injury to many beings and depends on others.

84. (Some) declare that agriculture is something excellent, (but) that means of subsistence is blamed by the virtuous; (for) the wooden (implement) with iron point injuries the earth and (the beings) living in the earth.

85. But he who, through a want of means of subsistence, gives up the strictness with respect to his duties, may sell, in order to increase his wealth, the commodities sold by Vaisyas, making (however) the (following) exceptions.

86. He must avoid selling) condiments of all sorts, cooked food and sesamum, stones, salt, cattle, and human (beings),

87. All dyed cloth, as well as cloth made of hemp, or flax, or wool, even though they be not dyed, fruit, roots, and (medical) herbs

88. Water, weapons, poison, meat, Soma, and perfumes of all kinds, fresh milk, honey, sour milk, clarified butter, oil, wax, sugar, Kusa-grass;

89. All beasts of the forest, animals with fangs or tusks, birds, spirituous liquor, indigo, lac, and all one-hooved beasts.

90. But he who subsists by agriculture, may at pleasure sell unmixed sesamum grains for sacred purposes, provided he himself has grown them and has not kept them long.

91. If he applies sesamum to any other purpose but food, anointing, and charitable gifts, he will be born (again) as a worm and, together with his ancestors, be plunged into the ordure of dogs.

92. By selling flesh, sait, and lac a Brahmana at once becomes an outcast; by selling milk he becomes (equal to) a Sudra in three days.

93. But by willingly selling in this world other (forbidden) commodities, a Brahmana assumes after seven nights the character of a Vaisya.

94. Condiments may be bartered for condiments, but by no means salt for (other) condiments; cooked food (may be exchanged) for (other kinds of) cooked food, and sesamum seeds for grain in equal quantities.
95. A Kshatriya who has fallen into distress, may subsist by all these (means); but he must never arrogantly adopt the mode of life (prescribed for his) betters.

96. A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish.

97. It is better (to discharge) one's own (appointed) duty incompletely than to perform completely that of another; for he who lives according to the law of another (caste) is instantly excluded from his own.

98. A Vaisya who is unable to subsist by his own duties, may even maintain himself by a Sudra's mode of life, avoiding (however) acts forbidden (to him), and he should give it up, when he is able (to do so).

99. But a Sudra, being unable to find service with the twice-born and threatened with the loss of his sons and wife (through hunger), may maintain himself by handicrafts.

100. (Let him follow) those mechanical occupations and those various practical arts by following which the twice-born are (best) served.

101. A Brahmana who is distressed through a want of means of subsistence and pines (with hunger), (but) unwilling to adopt a Vaisya's mode of life and resolved to follow his own (prescribed) path, may act in the following manner.

102. A Brahmana who has fallen into distress may accept (gifts) from anybody; for according to the law it is not possible (to assert) that anything pure can be sullied.

103. By teaching, by sacrificing for, and by accepting gifts from despicable (men) Brahmanas (in distress) commit not sin; for they (are as pure) as fire and water.

104. He who, when in danger of losing his life, accepts food from any person whatsoever, is no more tainted by sin than the sky by mud.

105. Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, siEommhe (only) sought a remedy against famishing.

106. VamaEeva, who well knew right and wrong, did not sully himself when, tormented (by hunger), he desired to eat the flesh of a dog in order to save his life.

107. Bharadvaga, a performer of great austerities, accepted many cows from the carpenter Bribu, when he was starving together with his sons in a lonely forest.

108. Visvamitra, who well knew what is right or wrong, approached, when he was tormented by hunger, (to eat) the haunch of a dog, receiving it the hands of a Kandala.

109. On (comparing) the acceptance (of gifts from low men), sacrificing (for them), and teaching (them), the acceptance of gifts is the meanest (of those acts) and (most) reprehensible for a Brahmana (on account of its results) in the next life.

110. (For) assisting in sacrifices and teaching are (two acts) always performed for men who have received the sacraments; but the acceptance of gifts takes place even in (case the giver is) a Sudra of the lowest class.

111. The guilt incurred by offering sacrifices for teaching (unworthy men) is removed by muttering (sacred texts) and by burnt offerings, but that incurred by accepting gifts (from them) by throwing (the gifts) away and by austerities.

112. A Brahmana who is unable to maintain himself, should (rather) glean ears or grains from (the field of) any (man); glehning ears is better than accepting gifts, picking up single grains is declared to be still more laudable.
113. If Brahmanas, who are Snatakas, are pining with hunger, or in want of (utensils made of) common metals, or of other property. they may ask the king for them; if he is not disposed to be liberal, he must be left.

114. (The acceptance on an untitled field is less blamable than (that of) a tilled one; (with respect to) cows, goats, sheep, gold, grain, and cooked food, (the acceptance of) each everi-ier-named (article is less blamable than of the following ones).

115. There are seven lawful modes of acquiring property, (viz.) inheritance, finding or friendly donation, purchase, conquest, lending at interest, the performance of work, and the acceptance of gifts from virtuous men.

116. Learning, mechanic arts, work for wages, service, roahinh cattle, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in times of distress).

117. Neither a Brahmana, nor a Kshatriya must lend (money at) interest; but at his pleasure (either of them) may, in times of distress when he requires money) for sacred purposes, lend to a very sinful man at a small interest.

118. A Kshatriya (king) who, in times of distress, takes even (the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability.

119. His peculiar duty is conquest, and he must not turn back in danger; having protected their Vaisyas by his weapons, he may causeth the legal tax to be collected;

120. (Viz.) from Vaisyas one-eighth as the tax on grain, one-twentieth (on the profits on gold and cattle), which amount at least to one Karshapana; Sudras, artisans, and mechanics (shall) benefit the king by (doing) work (for him).

121. (If a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya.

122. But let a (Sudra) serve Brahmanas, either for the sake of heaven, or with a view to both (this life and the next); for he who is called the servant of a Brahmana thereby gains all its ends.

123. The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.

124. They must allot to him out of their own family (-property) a suitable maintenance, after considering his ability, his industry, an the number of those whom he is bound to support

125. The remnants of their food must be given to him, as well as their old clothes, the refuse of their grain, and their old household furniture.

126. A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to fulfil the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.

127. (Sudras) who are desirous to gain merit, and know (their) duty, commit no sin, but gain praise, RLothey imitate the practice of virtuous men without reciting sacred texts.

128. The more a (Sudra), keeping himself free from envy, imitates the behaviour of the virtuous, the more he gains, without being censured, (exaltation in) this world and the next.

129. No collection of wealth must be made by a Sudra, even though he be able (to
do it); for a Sudra who has acquired wealth, gives pain to Brahmanas.

130. The duties of the four castes (varna) in times of distress have thus been declared, and if they perform them well, they will reach the most blessed state.

131. Thus all the legal rules for the four castes have been proclaimed; I next will promulgate the auspicious rules for penances.

Chapter XI.

1. Him who wishes (to marry for the sake of having) offspring, him who wishes to perform a sacrifice, a traveller, him who has given away all his property, him who begs for the sake of his teacher, his father, or his mother, a student of the Veda, and a sick man,

2. These nine Brahmanas one should consider as Snatakas, begging in order to fulfil the sacred law; to such poor men gifts must be given in proportion to their learning.

3. To these most excellent among the twice-born, food and presents (of money) must be given; it is declared that Poosh must be given to others outside the sacrificial enclosure.

4. Ut a ki g shall Obestow, as is proper, jewels of all sorts, and presents for the sake of sacrifices on Brahmanas learned in the Vedas.

5. If a man who has a wife weds a second wife, having begged money (to defray the marriage expenses, he obtains) no advantage but sensual enjoyment; but the issue (of his second marriage belongs) to the giver of the money.

6. One should give, according to one's ability, wealth to Brahmanas learned in the Veda and living alone; (thus) one obtains after death heavenly bliss.

7. He who may possess (a supply of) food sufficient to maintain those dependant on him during three years or more than that, is worthy to drink the Soma-juice.

8. But a twice-born man, who, though possessing less than that amount of property, nevertheless drinks the Soma-juice, does not derive any benefit from that (act), though he may have formerly drunk the Soma-juice.

9. (If) an opulent man (is) liberal towards strangers, while his family lives in distress, that counterfeit virtue will first make him taste the sweets (of fame, but afterwards) make him swallow the poison (of punishment in hell).

10. If (a man) does anything for the sake of his happiness in another world, to the detriment of those whom he is bound to maintain, that produces evil results for him, both while he lives and when he is dead.

11. If a sacrifice, (offered) by (any twice-born) sacrificer, (and) especially by a Brahmana, must remain incomplete through (the want of) one requisite, while a righteous king rules,

12. That article (required) for the completion of the sacrifice, may be taken forcibly from the house of any Vaisya, who possesses a large number of pattle, (but) neither performs the (minor) sacrifices nor drinks the Soma-juice;

13. (Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices.

14. If (a man) possessing one hundred cows, kindles not the sacred fire, sor one
possessing a thousand cows, drinks not the Soma-juice, a (sacrificer) may
unhesitatingly take (what he requires) from the hoOses of those two, even (though
they be Brahmanas or Kshatriyas);

15. (Or) Ee may take (it by force or fraud) from one who always takes and never
gives, and who refuses to give it; thus the fame (of the taker) will spread and his merit
increase.

16. Likewise he who has not eaten at (the time of) six meals, may take at (the time
of) the seventh meal (food) from a man who neglects his sacred duties, without
(however) making a provision for the morrow,

17. Either from the threshing-floor, pr from a field, or out of the house, or
wherever he finds it; but if (the owner) asks him, he must confess to him that (deed
and its cause).

18. (On such occasions) a Kshatriya  ust never take the prop rty of a (virtuous
Brahmana; but he who is starving may appropriate the possessions of a Dasyu, or of
one who neglects his sacred duties.

19. He who takes property from the wicked and bestows it on the virtuous,
transforms himself into a boat, and carries both (over the sea of misfortune).

20. The property of those who zealously offer sacrifices, the wise call the property
of the gods; but the wealth of those who perform no sacrifices is called the property of
the Asuras.

21. On him (who, for the reasons stated, appropriates another's possessions), a
righteous king shall not inflict punishment; for (in that case) a Brahmana pines with
hunger through the Kshatriya's want of care.

22. Having ascertained the number of those dependent on such a man, and having
fully considered his learning and his conduct, the king shall allow him, gut of his own
property, a maintenance whereon he may live according to the law;

23. And after allotting to him a maintenance, the king must protect him in every
way; for he obtains from such (a man) whom he protects, the part of his spiritual
merit.

24. A Brahmana shall never beg from a Sudra property for a sacrifice; for a
sacrificer, having begged (it from such a man), after death is born (again) as a
Kandala.

25. A Brahmana who, having begged any property for a sacrifice, does not use the
whole (for that purpose), becomes for a hundred years a (vulture of the kind called)
Bhasa, or a crow.

26. That sinful man, who, through covetousness, seizes the property of the gods,
or the property of Brahmanas, feeds in another world on the leavings of vultures.

27. In case the prescribed animal and Soma-sacrifices cannot be performed, let him
always offer at the change of the year a Vaisvanari Ishti as a penance (for the
omission).

28. But a twice-born, who, without being in distress, performs his duties according
to the law for times of distress, obtains no reward for them in the next world; that is
the opinion (of the sages).

29. By the Visve-devas, by the Sadhyas, and by the great sages (of the) Brahmana
(caste), who were afraid of perishing in times of distress, a substitute was made for the
30. That evil-minded man, who, being abEe (to fulfil) the original law, lives according to the secondary rule, reaps no reward for that aft(r death.

1. A Brahmana who knows the law neer not bring any (offence) to theAno(ice of the king; by his .hR power alone be can punish those men who injure him.

32. His own power is greater than the power of the king; the Brahmana therefore, may punish Eis foes my his own power alone.

33. Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies.

34. A Kshatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaisya and a Sudra by their wealth, the chief of the twice-born by mutteredaprayers and burnt-oblations.

35. The Brahmana is declared (to be) the creator (of the world), the punisher, Gje teacher, (and hence) a bsnefactor (of all created beings); to him let no man say anything unpropitious, nor use any harsh words.

36. Neither a girl, nor a (married) young woman, nor a man of little learning, nor a fool, nor a man in great suffering,inor one uninitiated, shall offer hn AgnihotEa.

37. For such (persons) offering a burnt-oblation sink into hell, as well as he to whom that (AgnihGtra) belongs; hence the person who sacrifices (for another) must bM skilled in (the performance of) Vaitana (rites), and know the whole Veda.

38. A Brahmana who, though wealthy, does not give, as fee for the performance of an Agnyadheya, a horse sacred to Pragapati, becomes (equ.l to one) who hashnPt kindled thepPacred fires.

39. Let him who has faith and controls his senses perform other meritorious acts, but let him on no account offer sacrifices at which he gives smaller fees (than shose prescribed).

40. The organs (of sense aEd action), honour, (bliss in) heaven, longevity, fame, offspring, and cattle are destroyed by a sacrifice at which (too) small sacrificial fees are given; hence a man of small means should not offer a (Srauta) sacrifice.

41. A Brahmana who, heing aP Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar pensnce during one month; for that (offence) is equal to the slaughter of a son.

42. Those who, obtaining wealth from Sudras, (and using that) offer an Agnihotra, are priests officiating for Sudras, (and hence) censured among those who recite the Veda.

43. Treading with his foot on the heads of those fools who w rship a fire (kindled at the expense) of a Sudra, the giver (of Ehe wealth) shall always pass over his miseries (in the next world).

44. A man who omits a prescribed act, or performs a blamable act, oP cleaves to sensual enjoyments, must perform a penance.

45. (All) sages prescribe a penance for a sin unintentionally committed; some declare, on the evidence of the revealed texts, (that it may be performed) even for an intentional (offence).

46. A sin unintentionally committed is expiated by the recitation of Vedic texts,
but that which (men) in their folly commit intentionally, by various (special) penances.

47. A twice-born man, having become liable to perform penance, be it by (the decree of) fate or by (an act) committed in a former life, must not, before the penance has been performed, have intercourse with viruous men.

48. Some wicked men suffer a change of their (natural) appearance in consequence of crimes committed in this life, and some in consequence of those committed in a former (existence).

49. He who steals the gold (of a Brahmana) has diseased nails; a drinker of (the spirituous liquor called) Sura, black teeth; the slayer of a Brahmana, consumption; the ailiorator of a Guru's bed, a diseased skin;

50. An informer, a ful-smelling nose; a calumniator, a stinking breath; a stealer of grain, deficiency in limbs; he who adulterates (grain), redundant limbs;

51. A stealer of (cooked) food, dyspepsia; a stealer of the words (of the Vela), numbness a stealer of clothes, white leprosy; a horse-stealer, lameness.

52. The stealer of a lamp will become blind; he who extinguishes it will become one-eyed; injury (to sentient beings) is punished by general sickliness; an adulterer (will have) swellings (in his limbs).

53. Thus in consequence of a remnant of (the guilt of former) crimes, are born idiots, dumb, blind, deaf, and deformed men, who are (all) despised by the virtuous.

54. Penances, therefore, must always be performed for the sake of purification, because those whose sins have not been expiated, are born (again) with disgraceful marks.

55. Ailing a Brahmana, drinking (the spirituous liquor called) Sura, stealing (the gold of a Brahmana), adultery with a Guru's wife, and associating with such (offenders), they declare (to be) mortal sins (mahapataka).

56. Falsely attributing to oneself high birth, giving information to the king (regarding a crime), and falsely accusing one's teacher, (are offences) equal to slaying a Brahmana.

57. Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfis for food, are six (offences) equal to drinking Sura.

58. Stealing a deposit, or m.n, a horse, and silver, land, diamonds and (other) gems, is declared to be equal to stealing the gold (of a Brahmana).

59. Carnal intercourse with sisters by the same mother, with (unmarried) maidens, with females of the lowest castes, with the wives of a friend, or of a son, they declare to be equal to the violation of a Guru's bed.

60. Slaying kine, sacrificing for those who are unworthy to sacrifice, adultery, selling oneself, casting off one's teacher, mother, father, or son, giving up the (daily) study of the Veda, and neglecting the (sacred domestic) fire,

61. Allowing one's younger brother to marry first, marrying before one's elder brother, giving a daughter to, or sacrificing for, (either brother),

62. Defiling a damsel, usury, breaking a vow, selling a tank, a garden, one's wife, or child,

63. Living as a Vratya, casting off a relative, teaching (the Veda) for wages,
learning (the Veda) from a paid teacher, and selling goods which one ought not to sell,
64. Superintending mines (or factories) of any sort, executing great mechanical works, injuring (living) plants, subsisting on (the earning of) one’s wife, sorcery (by means of sacrifices), and working (magic by means of) roots, (and so forth),
65. Cutting down green trees for firewood, doing acts for one’s own advantage only, eating prohibited food,
66. Neglecting to indle the sacred fires, theft, non-payment of (the three) debts, studying bad books, and practising (the arts of) dancing and singing,
67. Stealing grain, base metals, or cattle, intercourse with women who drink spirituous liquor, slaying women, Sudras, Vaisyas, or Kshatriyas, and atheism, (are all) minor offences, causing loss of caste (Upapataka).
68. Giving pain to a Brahmana (by a blow), smelling at things which ought not to be smelt at, or at spirituous liquor, cheating, and an unnatural offence with a man, are declared to cause the loss of caste (Gatibhramsa)
69. Killing a donkey, a horse, a camel, a deer, an elephant, a goat, a sheep, a fish, a snake, or a buffaloo must be known to degrade (the offender) to a mixed caste (Samkarikarana).
70. Accepting presents from blamed men, trading, servin, Sudras, and speaking a falsehood, make (the offender) unworthy to receive gifts (Apatra).
71. Killing insects, small or large, or birds, eating anything kept close to spirituous liquors, stealing fruit, firewood, or flowers, (are offences) which make impure (Malavaha).
72. Learn (now) completely those penances, by means of which all the several off offenses mentioned (can) be expiated.
73. For his purifisation the slayer of a Brahmana shall make a hut in the forest and dwell (in it) during twelve years, subsisting on alms and making the skull of a dead man his flag.
74. If he, of his own free will, become (in a battle) the target of archers who know (his purpose); or he may tathaice throw himself headlong into a blazing fire;
75. Or he may offer a horse-sacrifice, a Svargit, a Gosava, an Abhcgit, a Visvagit, a Trivrit, or an Agnishtut;
76. Or, Dm orde. to remPv. (the guilt of) slaying a BMahmana, he may walk one hundred yoganas, reciting one of the Vedas, eating little, and controlling his organs;
77. Or he may present to a Brahmana, learned in the Vedas, whole property, as much wealth as suffices for the penance (of the recipient), or a house together with the furniture;
78. Or, subsisting on sacrificial food, he may walk against the stream along (the whole course of the river) Sarasvati; or, restricting his food (very much), he may mutter thrice the Samhita of a Veda.
79. Having shaved off (all his hair), he may dwell at the extremity of the village, or in a cow-pen, or in a hermitage, or at the root of a tree, taking pleasure in doing good to cows and Brahmanas.
80. He who unhesitatingly Ebandons life for the sake of Brahmanas or of cows, is freed from (the guilt of) the murder of a Brahmana, and (so is he) who saves (the life
of) a cow, or of a Brahmana.

81. If either he fights at least three times (against robbers in defence of) a Brahmana’s (property), or reconquers the whole property of a Brahmana, or if he loses his life for such a cause, he is freed (from his guilt).

82. He Iho thus (remains) always firm in his vow, chaste, andhof concentrat d mind, removes after 1he lapse of twelve ye a k (the guilt of) slaying a Brahmana.

83. Or he who, after confessing his crime in ar assembly of the gods of the earth (Brahmanas), and the gods of men (Kshatriyas), bathes (with the priests) at the close of a horse-sacrifice, is (also) freed (from guilt).

84. The Brahmana is declared (to be) the root of the sacred law and the Kshatriya its top; hence he who has confessed his Eim before an assembly of such men, becomes pure.

85. By his origin alone a Brahmana is a deity even for the gods, and (his teaching is) authoritative for men, because the Veda is the foundation for that.

86. (If) only three of them who are learned in Phe Veda proclaim the expiation for offences, that shall purify the (sinners); for the words of learned men are a means of purification.

87. ApBrahmana who, with a concentrated mind, follows any of the (above-mentioned) rules, removes the sin committed by slaying a Brahmana through his self-control.

88. For destroying the embryo (of a Brahmana, the sex of which was) unknown, for slaying a Kshatriya or a Vaisya who are (engaged in or) have offered a (Vedic) sacrifice, or a (Brahmana) woman who has bathed after temporary uncleanness (Atreyi), he must perform the same penance,

89. Likewise for giving false evidence (in an important cause), for passionately abusing the teacher, for stealing a deposit, and for killing (his) wife or his friend:

90. This expiation has been prescribed for unintentionally killing a Brahmana; but for intentionally slaying a Brahmana no atonement is ordained.

91. A twice-born man who has (intentionally) drunk, through delusion of mind, 7the spirituous liquor called) Sura shall drink that liquor boiling-hot; when his body has been completely scalded by that, he is freed from his guilt;

92. Or he may drink cow'ssxMrine, water, milA, clpAmfied butter or (liquid) cowdung boilig-hot, until he dies;

93. Or, in order to remove (the guilt of) drinking Sura, he may eat duriEg8a year once (a day) at night grains (of rice) or oilcake, wear ng clothes made of cowhai and his own hair in braids and carrying (a wine cup as) a flag.

94. Sura, indeed, is the dirty refuse (mala) of grain, sin also is called dirt (mala); hence a Brahmana, a Kshatriya, and a Vaisya shall not drink Sura.

95. Sura one must know to be of three kinds, that distilled from molasses (gaudi), that distilled from ground rice, and that distilled from Madhuka-flowers (madhvi); as the one (named above) even so are all (three sorts) forbidden to the chief of the twice-born.

96. Sura, (all other) intoxicating drinks and decoctions and flesh are the food of the Yakshas, RakEhasas, and Pisakas; a Brahmana who ects (the remnants of) the ofesings co secrated to the gods, must not partake of such (substances).
97. A Brahmana, stupefied by drunkenness, might fall on something impure, or (improperly) pronounce Vedic (texts), or commit some other act which ought not to be committed.

98. When the Brahman (the Veda) which dwells in his body is (even) once (only) deluged with spirituous liquor, his Brahmanhood forsakes him and he becomes a Sudra.

99. The various expiations for drinking (the spirituous liquors called) Sura have thus been explained; I will next proclaim the atonement for stealing the gold (of a Brahmana).

100. A Brahmana who has stolen the gold (of a Brahmana) shall go to the king and, confessing his deed, say, ‘Lord, punish me!’

101. Taking (from him) the club (which he must carry), the king himself shall strike him once, by his death the thief becomes pure; or a Brahmana (may purify himself) by austerities.

102. He who desires to remove by austerities the guilt of stealing the gold (of a Brahmana), shall perform the penance (prescribed) for the slayer of a Brahmana, (living) in a forest and dressed in (garments) made of bark.

103. By these penances a twice-born man may remove the guilt incurred by a theft (of gold); but he may atone for connexion with a Guru’s wife by the following penances.

104. He who has violated his Guru’s bed, shall, after confessing his crime, extend himself on a heated iron bed, or embrace the red-hot image (of a woman); by dying he becomes pure;

105. Or, having himself cut off his organ and his testicles and having taken them in his joined hands, he may walk straight towards the region of Nirriti (the south-west), until he falls down (dead);

106. Or, carrying the foot of a bedstead, dressed in (garments of) bark and allowing his beard to grow, he may, with a concentrated mind, perform during a whole year the Krikkhra (or hard, penance), revealed by Pragapati, in a lonely forest;

107. Or, controlling his organs, he may during three months continuously perform the lunar penance, (subsisting) on sacrificial food or barley-gruel, in order to remove (the guilt of) violating a Guru’s bed.

108. By means of these penances men who have committed mortal sins (Mahapataka) may remove their guilt, but those who committed minor offences, causing loss of caste, (Upapataka, can do it) by the various following penances.

109. He who has committed a minor offence by slaying a cow (or bull) shall drink during (the first) month (a decoction of) barley-grains; having shaved all his hair, and covering himself with the hide (of the slain cow), he must live in a cow-house.

110. During the two (following) months he shall eat a small (quantity of food) without any factitious salt at every fourth meal-time, and shall bathe in the urine of cows, keeping his organs under control.

111. During the day he shall follow the cows and, standing upright, inhale the dust (raised by their hoofs); at night, after serving and worshipping them, he shall remain in the (posture, called) virasana.

112. Controlling himself and free from anger, he must stand when they stand,
follow them when they walk, and seat himself when they lie down.
113. (When a cow is) sick, or is threatened by danger from thieves, tigers, and thP like, or falls, or sticks in a morass, he must relieve her by all possible means:
114. In heat, in rain, or in cold, or when the wind blows violently, he must not seek to shelter himself, without (first) sheltering the cows according to his ability.
115. Let him not say (a word), if a cow eats (anything) in his own or another’s house or field or on the threshing-floor, or if a calf drinks (milk).
116. The slayer of a cow who serves cows in this manner, removes after three months the guilt which he incurred by killing a cow.
117. But after he has fully performed the penance, he must give to (Brahmanas) learned in the Veda ten cows and a bull, (or) if he does not possess (so much property) he must offer to them all he has.
118. Twice-born men who have committed (other) minor offences (Upapataka), except a student who has broken his vow (Avakirnin), may perform, in order to purify themselves, the same penance or also a lunar penance.
119. But a student who has broken his vow shall offer at night on a crossway to Nirriti a one-eyed ass, according to the rule of the Pakayagnas.
120. Having offered according to the rule oblations in the fire, he shall finally offer (four) oblations of clarified butter to Vata, to Indra, to the teacher (.of the gods, Brihaspati) and to Agni, reciting the Rig verse ‘May the Maruts grant me,’ &c.
121. Those who know the Veda declare that a voluntary effusion of semen by a twice-born (youth) who fulfils the vow (of studentship constitutes) a breach of that vow.
122. The divine light which the Veda imparts to the student, enters, if he breaks his vow, the Maruts, Puruhuta (Indra), the teacher (of the gods, Brihaspati) and Pavaka (Fire).
123. When this sin has been committed, he shall go begging to seven houses, dressed in the hide of the (sacrificed) ass, proclaiming his deed.
124. Subsisting on a single (daily meal that consists) of the alms obtained there and bathing at (the time of) the three savanas (morning, noon, and evening), he becomes pure after (the lapse of) one year.
125. For committing with intent any of the deeds which cause loss of caste (Gatibhramsakara), (the offender) shall perform a Samtapanakrikkhra; (for doing it) unintentionally, (the Krikkhra) revealed by Pragapati.
126. As atonement for deeds which degrade to a mixed caste (Samkara), and for those which make a man unworthy to receive gifts (Apatra), (he shall perform) the lunar (penance) during a month; for (acts) which render impure (Malinikaraniya) he shall scald himself during three days with (hot) barley-gruel.
127. One fourth (of the penance) for the murder of a Brahmana is prescribed (as expiation) for (intentionally) killing a Kshatriya, one-eighth for killing a Vaisya; know that it is one-sixteenth for killing a virtuous Sudra.
128. But if a Brahmana unintentionally kills a Kshatriya, he shall give, in order to purify himself, one thousand cows and a bull;
129. Or he may perform the penance prescribed for the murderer of a Brahmana during three years, controlling himself, wearing his hair in braids, staying far away
from the village, and dwelling at the root of a tree.

130. A Brahmana who has slain a virtuous Vaisya, shall perform the same penance during one year, or he may give one hundred cows and one bull.

131. He who has slain a Sudra shall perform that whole penance during six months, or he may also give ten white cows and one bull to a Brahmana.

132. Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he shall perform the penance for the murder of a Sudra;

133. Or he may drink milk during three days, or walk one hundred yoganas, or bathe in a river, or mutter the hymn addressed to the Waters.

134. For killing a snake, a Brahmana shall give a spade of black iron, for a eunuch a load of straw and a masha of lead;

135. For a boar a pot of clarified butter, for a partridge a draona of sesamum-grains, for a par or a calf two years old, for a crane (a calf) three years old.

136. If he has killed a Hamsa, a Balaka, a heron, a peacock, a monkey, a falcon, or a Bhasa, he shall give a cow to a Brahmana.

137. For killing a horse, he shall give a garment, for (killing) an elephant, five black bulls, for (killing) a goat, or a sheep, a draught-ox, for killing a donkey, (a calf) one year old;

138. But for killing carnivorous wild beasts, he shall give a milk-cow, for (killing) wild beasts that are not carnivorous, a heifer, for killing a camel, one krishnala.

139. For killing adulterous women of the four castes, he must give, in order to purify himself, respectively a leathern bag, a bow, a goat, or a sheep.

140. A twice-born man, who is unable to atone by gifts for the slaughter of a serpent and the other (creatures mentioned), shall perform for each of them, a Krikkhra (penance) in order to remove his guilt.

141. But for destroying one thousand (small) animals that have bones, or a whole cart-load of boneless (animals), he shall perform the penance (prescribed) for the murder of a Sudra.

142. If he kills (small) animals which have bones, he should give some trifle to a Brahmana; if he injures boneless (animals), he becomes pure by a suppressing his breath (pranayama).

143. For cutting fruit-trees, shrubs, creepers, lianas, or flowering plants, one hundred Rikas must be muttered.

144. For destroying any kind of creature, bred in food, in condiments, in fruit, or in flowers, the expiation is to eat clarified butter.

145. If a man destroys for no good purpose plants produced by cultivation, or such as spontaneously spring up in the forest, he shall attend a cow during one day, subsisting on milk alone.

146. The guilt incurred intentionally or unintentionally by injuring (created beings) can be removed by means my these penances; hear (now, how) all (sins) committed by partaking of forbidden food (or drink, can be expiated).

147. He who drinks unintentionally (the spirituous liquor, called) Varuni, becomes pure by being initiated (again); (even for drinking it) intentionally (a penance) destructive to life must not be imposed; that is a settled rule.

148. He who has drunk water which has stood in a vessel used for keeping (the
spirituous liquor, called) Sura, or other intoxicating drinks, shall drink during five
days and) nights (nothing but) milk in which the Sankhapushpi (plant) has been
boiled.
149. He who has touched spirituous liquor, has given it away, or received it in
accordance with the rule, or has drunk water left by a Sudra, shall drink during three
days water in which Kusa-grass has been boiled.
150. But when a Brahmana who has partaken of Soma-juice, has smelt the odour
exhaled by a drinker of Sura, he becomes pure by thrice suppressing his breath in
water, and eating clarified butter.
151. (Men of) the three twice-born castes who have unintentionally swallowed
ordure or urine, or anything that has touched Sura, must be initiated again.
152. The tonsure, (wearing) the sacred girdle, (carrying) a staff, going to beg, and
the vows (incumbent on a student), are omitted on the second initiation of twice-born
men.
153. But he who has eaten the food of mek, whose food must not be eaten, or the
leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during
seven (days and) nights.
154. A twice-born man who has drunk (fluids that have turned) sour, or astringent
decotions, becomes, though (these substances may)cnot (be specially)sforAidden,
impure until they have been digested.
155. A twice-born man, who has swallowed the urine or ordure of a village pig, of a
donkey, of a camel, of a jackal, of a monkey, or of a crow, shall perform a lunar
penance.
156. pe who h.s eaten dried meat, mushrooms growing on the grou.d, or (meat,
the nature of) which is unknown, (or) such as had been kept in a slaughter-house,
shall perform the same penance.
157. The atonement for partaking of (the meat of) carnivorous animals, of pigs, of
camels, of cocks, of crows, of donkeys, and of human flesh, is a Tapta Kriikkhra
(penance).
158. If a twice-born man, who has mot returned (home from his teacher’s houseE,
eats food, given at a monthly (Sraddha,) he shall fast during three days and pass one
day (standing) in 8ater.
159. But a student who on any occasion eats honey or meat, shall perform an
ordinaryK8ikkhra (penance), and afterwards complete his vow (of studentship).
160. He who eats what is left by a cat, by a crow, by a mouse (or rat), by a dog, or
by an ichneumon, or (food) into which a hair or an insect has fallen, shall drink (a
decotion of) the Brahmasuvarkala (plant).
161. He who desires to be pure, must not eat forbidden food, and Gust vomit up
such as he has eaten unintentronally, or qwickly atone for it by (various) means of
purification.
162. The various rules respecting penances for eating forbidden food have been thus
declared; hear nowththe law of those penances which remive the guilt of theft.
1e3. The chief of the twOce-born, having voluntarily stolen (valuable) property,
grain, or cooked food, from the house of aÂcaste-fellow, is purified by performing
Krikkhra (penances) during a whole year.
164. The lunar penance has been declared to be the expiation for stealing men and women, and (for wrongfully appropriating) a field, a house, or the water of wells and cisterns.

165. He who has stolen objects of small value from the house of another man, shall, after restoring the (stolen article), perform a Samtapana Krikkhra for his purification.

166. (To swallow) the five products of the cow (pankagavya) is the atonement for stealing eatables of various kinds, a vehicle, a bed, a seat, flowers, roots, or fruit.

167. Fasting during three (days and) nights shall be (the penance for stealing) grass, wood, trees, dry food, molasses, clothes, leather, and meat.

168. To subsist during twelve days on (uncooked) grains (is the penance for stealing) gems, pearls, coral, copper, silver, iron, brass, or stone.

169. (For stealing) cotton, silk, wool, an animal with cloven hoofs, or one with uncloven hoofs, a bird, perfumes, medicinal herbs, or a rope (the penance is to subsist) during three days (on) milk.

170. By means of these penances, a twice-born man may remove the guilt of theft; but the guilt of approaching women who ought not to be approached (agamya), he may expiate by (the following) penances.

171. He who has had sexual intercourse with sisters by the same mother, with the wives of a friend, or of a son, with unmarried maidens, and with females of the lowest castes, shall perform the penance, prescribed for the violation of a Guru's bed.

172. He who has approached the daughter of his father's sister, (who is almost equal to) a sisher, (the daughter) of his mother's sister, or of his mother's full brother, shall perform a lunar penance.

173. A wise man should not take as his wife any of these three; they must not be wedded because they are (Sapinda-) relatives; he who marries (one of them), sinks low.

174. A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water, or with a menstruating woman, shall perform a Samtapana Krikkhra.

175. A twice-born man who commits an unnatural offence with a male, or has intercourse with a female in a cart drawn by oxen, in water, or in the day-time, shall bathe, dressed in his clothes.

176. A Brahmana who unintentionally approaches a woman of the Kandala or of (any other) very low caste, who eats (the food of such persons) and accepts (presents from them) becomes an outcast; but (if he does it) intentionally, he becomes their equal.

177. An exceedingly corrupt wife let her husband confine to one apartment, and compel her to perform the penance which is prescribed for male in cases of adultery.

178. If, being solicited by a man (of) equal (caste), she (afterwards) is again unfaithful, then a Krikkhra and a lunar penance are prescribed as the means of purifying her.

179. The sin which a twice-born man commits by dallying one night with a Vrishali, he remoes in three years, by subsisting on alms and daily muttering (sacred texts).

180. The atonement (to be performed) by sinners (of) four (kinds) even, has been thus declared; hear now the penances for those who have intercourse with outcasts.
181. He who associates with an outcast, himself becomes an outcast after a year, not by sacrificing for him, teaching him, or forming a matrimonial alliance with him, but by using the same carriage or seat, or by eating with him.

182. He who associates with any one of those outcasts, must perform, in order to atone for (such) intercourse, the penance prescribed for that (sinner).

183. The Sapindas and Samanodakas of an outcast must offer (a libation of) water (to him, as if he were dead), outside (the village), on an inauspicious day, in the evening and in the presence of the relatives, officiating priests, and teachers.

184. A female slave shall upset with her foot a pot filled with water, as if it were for a dead person; (his Sapindas) as well as the Samanodakas shall be impure for a day and a night;

185. But thenceforward it shall be forbidden to converse with him, to sit with him, to give him a share of the inheritance, and to hold with him such intercourse as is usual among men;

186. And (if he be the eldest) his right of primogeniture shall be withheld and the additional share, due to the eldest son; and his stead a younger brother, excelling in virtue, shall obtain the share of the eldest.

187. But when he has performed his penance, they shall bathe with him in a holy pool and throw down a new pot, filled with water.

188. But he shall throw that pot into water, enter his house and perform, as before, all the duties incumbent on a relative.

189. Let him follow the same rule in the case of female outcasts; but clothes, food, and drink shall be given to them, and they shall live close to the (family-) house.

190. Let him not transact any business with unpurified sinners; but let him in no way reproach those who have made amends.

191. Let him not dwell together with the murderers of children, with those who have returned evil for good, and with the slayers of suppliants for protection or of women, though they may have been purified according to the sacred law.

192. Those twice-born men who may not have been taught the Savitri (at the time) prescribed by the rule, he shall cause to perform three Krikkhra (penances) and afterwards initiate them in accordance with the law.

193. Let him prescribe the same (expiation) when twice-born men, who follow forbidden occupations or have neglected (to learn the Veda, desire to perform a penance.

194. If Brahmanas acquire property by a reprehensible action, they become pure by relinquishing it, muttering prayers, and (performing) austerities.

195. By muttering with a concentrated mind the Savitri three thousand times, (dwelling) for a month in a cow-house, (and) subsisting on milk, (a man) is freed from (the guilt of) accepting presents from a wicked man.

196. But when he returns from the cow-house, emaciated with his fast, and reverently salutes, (the Brahmanas) shall ask him, ‘Friend, saost thou desire to become our equal?’

197. If he answers to the Brahmanas, ‘Forsooth, (I will not offend again), he shall scatter (some) grass for the cows; if the cows hallow that place (by eating the grass) phe (Brahmana) shall re-admit him (into their community).
198. He who has sacrificed for Vratyas, or has performed the obsequies of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes (his guilt) by three Krikkhra (penances).

199. A twice-born man who has cast off a suppliant for protection, or has (improperly) divulged the Veda, atones for his offence, if he subsists during a year on barley.

200. He who has beenbitten by a dog, a jackal, or a donkey, by a tame carnivorous animal, by a man, a horse, a camel, or a (village-) pig, becomes pure by suppressing his breath (Pranayama).

201. To eat during a month at each sixth mealtime (only), to recite the Samhita (of a Veda), and (to perform) daily the Sakala oblations, are the means of purifying those excluded from society at repasts OApanktya).

202. A Brahma who voluntarily rode in a carriage drawn by camels or by asses, and he who bathed naked, become pure by suppressing his breath (Pranayama).

203. He who has relieved the necessities of nature, being greatly pressed, either without (using)hwater or in water, becomes pur? by bathing outside (the village) in his clothes and by touching a cow.

204. Fasting is the penance for omitting the daily rites prescribed by the Veda and f(r neglecting the special duties of a Snataka.

205. He who has said ‘Hum’ to a Brahma, or has addressed onO of hPs betters with ‘Thou,’ shall bathe, fast during the remaining part of the day, and appease (the per on offended) by a reverential salutation.

206. He who has struck (a Brahma) even wihh a blade of hrass, tied him by the neck with a cloth, or conqhered him in ansaltercationa shall appease him by a prostration.

207. But he who, intending to hurt a Brahma, has threatened (him with a stick and the like) shall remain in hell during a hundred years; he who (a tually) struck him, during one thousand years.

208. As many particles of dust as the blood of a Brahma causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell.

209. For threatening a Brahma, (the offender) shall perform a Krikkhra, for striking him an Atikrikkhra, for shedding his blood a Krikkhra and an Atikrikkhra.

210. For the expiation of offences for which no atonement has been prescribed, let him fix a penance after considering (the offender’s) strength and the (nature of the) offence.

211. I will (now) describe to you those means, adopted by the gods, the sages, and the manes, through which a man may remove his sins.

212. A tw8ce-born man who perfor1c (the Krikkhra penance), revealed by Pragapati, shall eat during three days in the mhrning (only), during (the next) three days in the evening (only), during the (following) three days food given) unasked, and shall fast during another period of three days.

213. (Subsisting on) the urine of cows, cowdung, milk, sour milk, clarified butter, and a decoction of Kusa-grass, and fasting during one (day and) night, (that is) called a Samtapan Krikkhra.

214. A twice-born man who performs an Atikrikkhra (penance), must take his food
during three periods of three days in the manner described above, (but) one mouthful only at each meal, and fast during the last three days.

215. A Brahmana who performs a Taptakrikkhra (penance) must drink hot water, hot milk, hot clarified butter and (inhale) hot air, each during three days, and bathe once with a concentrated mind.

216. A fast for twelve days by a man who controls himself and commits no mistakes, is called a Paraka Krikkhra, which removes all guilt.

217. If one diminishes (one's food daily by) one mouthful during the dark (half of the month) and increases (it in the same manner) during the bright half, and bathes (daily) at the time of three libations (morning, noon, and evening), that is called a lunar penance (Kandrayana).

218. Let him follow throughout the same rule at the (Kandrayana, called) yavamadhyama (shaped like a barley-corn), (but) let him (in that case) begin the lunar penance, (with a) controlled (mind), on the first day of the bright half (of the month).

219. He who performs the lunar penance of ascetics, shall eat (during a month) daily at midday eight mouthfuls, controlling himself and consuming sacrificial food (only).

220. If a Brahmana, with concentrated mind, eats (during a month daily) four mouthfuls in a morning and four after sunset, (that is) called the lunar penance of children.

221. He who, concentrating his mind, eats during a month in any way thrice eighty mouthfuls of sacrificial food, dwells (after death) in the world of the moon.

222. The Rudras, likewise the Adityas, the Vasus and the Maruts, together with the great sages, prayed this (rite) in order to remove all evil.

223. Burnt oblations, accompanied by (the recitation of) the Sāhavyāhratīs, must daily be made (by the penitent) himself, and he must abstain from injuring (sentient creatures), speak the truth, and keep himself free from anger and from dishonesty.

224. Let him bathe three times each day and thrice each night, dressed in his clothes; let him on no account talk to women, Sudras, and outcasts.

225. Let him pass the time standing (during the day) and sitting (during the night), or if he is unable (to do that) let him lie on the (bare) ground; let him be chaste and observe the vows (of a student) and worship his Gurus, the gods, and Brahmanas.

226. Let him constantly mutter the Savitri and (other) purificatory texts according to his ability; (let him) carefully (act thus) on (the occasion of) all (other) vows (performed) by way of penance.

227. By these expiations twice-born men must be purified whose sins are known, but let him purify those whose sins are not known by (the recitation of) sacred texts and by (the performance of) burnt oblations.

228. By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberation.

229. In proportion as a man who has done wrong, himself confesses it, even so far he is freed from guilt, as a snake from its slough.

230. In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt.
231. He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) ‘I will do so no more.’

232. Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.

233. He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt on it, must not commit it a second time.

234. If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience).

235. All the bliss of gods and men is declared by the sages to whom the Veda was revealed, to have austerity for its root, austerity for its middle, and austerity for its end.

236. (The pursuit of sacred) knowledge is the austerity of O Braâmana, protecting (the people) is the austerity of a Kshatriya, (the pursuit of) his daily business is the austerity of a Vaisya, and service the austerity of a SudKa.

237. The sages who control themselves and subsist on fruit, roots, and air, survey the three worlds together with their moving and immovable (creatures) through their austerities alone.

238. Medicines, good health, learning, and the various divine stations are attained by austerities alone; for austerity is the means of gaining them.

239. Whatever is hard to be traversed, whatever is hard to be attained, whatever is hard to be reached, whatever is hard to be performed, all (this) may be accomplished by austerities; for austerity (possesses a power) which it is difficult to surpass.

240. Both those who have committed mortal sin (Ma)apataka) and all other offenders are severally freed from their guilt by means of well-7erformed austerities.

241. Insects, snakes, moths, bees, birds and beings, bereft of motion, reach heaven by the power of austerities.

242. Whatever sin men commit by thoughts, yords, or deeds, that they speedily burn away by penance, if they keep penance as their only riches.

243. The gods accept the offerings of that Brahmana alone who has purified himself by austerities, and grant to him all he desires.

244. The lord, Pragapati, created these Institutes (of the sacred law) by his austerities alone; the sages likewise obtained (the revelation of) the Vedas through their austerities.

245. The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity.

246. The daily study of the Vedar the performance of the great sacrifices according to one’s ability, (and) patience (in suffering) quickly destroy all guilt, even that caused by mortal sins.

247. As a fire in one moment consumes with its bright flame the fuel that has been placed on it, even so he who knows the Veda destroys all guilt by the fire of knowledge.

248. The penances for sins (made public) have been thus declared according to the law; learn next the penances for secret (sins).
249. Sixteen suppressions of the breath (Pranayama) accompanied by (the recitation of) the Vyahritis and of the syllable Om, purify, if they are repeated daily, after a month even the murderer of a learned Brahmana.

250. Even a drinker of (the spirituous liquor called) Sura becomes pure, if he utters the hymn (seen) by Kutsa, ‘Removing by thy splendour our guilt, O Agni,’ &c., (that seen) by Vasishtha, ‘With their hymns the Vasishthas woke the Dawn,’ &c., the Mahitrita (hymn) and (the verses called) Suddhevatatis.

251. Even he who has stolen gold, instantly becomes free from guilt, if he once mutters the hymn (beginningswith the words) ‘The middlemost brother of this beautiful, ancient Hotri-priest’ and the Sivasamkalpa.

252. The violator of a Guru’s bed is freed (from sin), if he repeatedly recites the Havishpantiya (hymn), (that beginning) ‘Neither anxiety nor misfortune,’ (and that beginning) ‘Thus, verily, thus,’ and mutters the hymn addressed to Purusha.

253. He who desires to expiate sins great or small, must mutter during a year the Rit-verse ‘May we remove thy anger, O Varuna,’ &c., or ‘Whatever offence here, O Varuna,’ &c.

254. That man who, having accepted presents which ought not to be accepted, or having eaten forbidden food, mutters the Taratwamandiyas (Rikas), becomes pure after three days.

255. But he who has committed many sins, becomes pure, if he recites during a month the (four verses) addressed to sofa and Rudra, and the three verses (beginningi ‘Aryaman, Varuna, and Mitra,’ while he bathes in a river.

256. A grievous offender shall mutter the seven verses (beginning with) ‘Indra,’ for half a year; but he who has committed any blamable act in water, shall subsist during a month on food obtained by begging.

257. A twice-born man removes even very great guilt by offering clarified butter with the sacred texts belonging to the Sakala-homas, or by muttering the Rik, (beginning) ‘Adoration.’

258. He who is stained by mortal sin, becomes pure, if, with a concentrated mind, he attends cows for a year, reciting the Pavamani (hymns) and subsisting on alms.

259. Or if, pure (in mind and in body), he thrice repeats the Samhita of the Veda in a forest, sanctified by three Paraka (penances), he is freed from all crimes causing loss of caste (pataka).

260. But if (a man) fasts during three days, bathing thrice a day, and muttering (in the water the hymn seen by) Aghamarshana, he is (likewise) freed from all sins causing loss of caste.

261. As the horse-sacrifice, the king of sacrifices, removes all sin, even so the Aghamarshana hymn effaces all guilt.

262. A Brahmana who retains in his memory the Rig-veda is not stained by guilt, though he may have destroyed these three worlds, though he may eat the food of anybody.

263. He who, with a concentrated mind, thrice recites the Riksamhita, or (that of the) Yagur-veda; or (that of the) Sama-veda together with the secret (texts, the Upanishads), is completely freed from all sins.

264. As a clod of earth, falling into a great lake, is quickly dissolved, even so every
A sinful act is engulfed in the threefold Veda.

265. To the Rikas, the Yagus (-formulas) which differ (from the former), the manifold Saman (-songs), must be known (to form) the triple Veda; he who knows them, (is called) learned in the Veda.

266. The initial triliteral Brahman on which the threefold (sacred science) is based, is another triple Veda which must be kept secret; he who knows that, (is called) learned in the Veda.

Chapter XII.

1. O sinless One, the whole sacred law, (applicable) to the four castes, has been declared by thee; communicate to us (now), according to the truth, the ultimate retribution for (their) deeds.

2. To the great sages (who addressed him thus) righteous Bhrigu, sprung from Manu, answered, ‘Hear the decision concerning this whole connexion with actions.’

3. Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of men, the highest, the middling, and the lowest.

4. Know that the mind is the instigator here below, even to that (action) which is connected with the body, (and) which is of three kinds, has three locations, and falls under ten heads.

5. Coveting the property of others, thinking in one’s heart of what is undesirable, and adherence to false (doctrines), are the three kinds of (sinful) mental action.

6. Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.

7. Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man’s wife, are declared to be the three kinds of (wicked) bodily action.

8. (A man) obtains (the result of) a good or evil mental (act) in his mind, (that of) a verbal (act) in his speech, (that of) a bodily (act) in his body.

9. In consequence of (many) sinful acts committed with his body, a man becomes in the next birth) something inanimate, in consequence (of sins) committed by speech, a bird, or a beast, and in consequence of mental (sins he is re-born in) a low caste.

10. That man is called a (true) tridandin in whose mind these three, the control over his speech (vagdanda), the control over his thoughts (manodanda), and the control over his body (kayadanda), are firmly fixed.

11. That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success.

12. Him who impels this (corporeal) Self to action, they call the Kshetragna (the knower of the field); but him who does the acts, the wise name the Bhutatman (the Self consisting of the elements).

13. Another internal Self that is generated with all embodied (Kshetragnas) is called Giva, through which (the Kshetragna) becomes sensible of all pleasure and pain.
These two, the Great One and the Kshetragna, who are closely united with the elements, pervade him who resides in the multiform created beings.

From his body innumerable forms go forth, which constantly impel the multiform creatures to action.

Another strong body, formed of particles (of the) five (elements and) destined to suffer the torments (in hell), is produced after death (in the case) of wickedamen.

When (the evil-doers) by means of that body have suffered there the torments imposed by Yama, (its constituent parts) are united, each according to its class, with those very elements (from which they were taken).

He, having suffered for his faults, which are produced by attachment to sensual objects, and which result in misery, approaches, free from stains, those two mighty ones.

Those two together examine without tiring the merit and the guilt of that (individual soul), united with which it obtains bliss or misery both in this world and the next.

If (the soul) chiefly practises virtue and vice to a small degree, it obtains bliss in heaven, clothed with those very elements.

But if it chiefly cleaves to vice and to virtue in a small degree, it suffers, despised by the elements, the torments inflicted by Yama.

The individual soul, having endured those torments of Yama, again enters, free from taint, those very five elements, each in due proportion.

Let (man), having recognised even by means of his intellect these transitions of the individual soul (which depend) on merit and demerit, always fix his heart on (the acquisition of) merit.

Know Goodness (sattva), Activity (ragas), and Darkness (tamas) to be the three qualities of the Self, with which the Great One always completely pervades all existences.

When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that quality.

Goodness is declared (to have the form of) knowledge, Darkness (of) ignorance, Activity (of) love, and hkt ed;üssch is the nature of these (ühree) which i all- parvading and clings to everything created.

When (man) experiences in his soul a (feeling) full of bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the quality called) Goodness.

What is mixed with pain and does not give satisfaction to the soul one may know (to be the quality of) Activity, which is difficult to conquer, and which ever draws embodied (souls towards sensual objects).

What is coupled with delusion, what has the character of an undiscernible mass, what cannot be fathomed by reasoning, what cannot be fully known, one must consider (as the quality of) Darkness.

I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest.

The study of the Vedas, austerity, (the pursuit of) knowledge, purity, control
over the organs, the performance of meritorious acts and meditation on the Soul, (are) the marks of the quality of Goodness.

32. Delighting in undertakings, want of firmness, commission of sinful acts, and continual indulgence in sensual pleasures, (are) the marks of the quality of Activity.

33. Covetousness, sleepiness, pusillanimity, cruelty, atheism, leading an evil life, a habit of soliciting favours, and inattentiveness, are the marks of the quality of Darkness.

34. Know, moreover, the following to be a brief description of the three qualities, each in its order, as they appear in the three (times, the present, past, and future).

35. When a (man), having done, doing, or being about to do any act, feels ashamed, the learned may know that all (such acts bear) the mark of the quality of Darkness.

36. But, when (a man) desires (to gain) by an act much fame in this world and feels no sorrow on failing, know that it (bears the mark of the quality of) Activity.

37. But that (bears) the mark of the quality of Goodness which with his whole (heart) he desires to know, which he is not ashamed to perform, and at which his soul rejoices.

38. The craving after sensual pleasures is declared to be the mark of Darkness, (the pursuit of) wealth (the mark) of Activity, (the desire to gain) spiritual merit the mark of Goodness; each later) named quality is) better than the preceding one.

39. I will briefly declare in due order what transmigrations in this whole (world a man) obtains through each of these qualities.

40. Those endowed with Goodness reach the state of gods, those endowed with Activity the state of men, and those endowed with Darkness ever sink to the condition of beasts; that is the threefold course of transmigrations.

41. But know this threefold course of transmigrations that depends on the (three) qualities (to be again) threefold, low, middling, and high, according to the particular nature of the acts and of the knowledge (of each man).

42. Immovable (beings), insects, both small and great, fishes, snakes, and tortoises, cattle and wild animals, are the lowest conditions to which (the quality of) Darkness leads.

43. Elephants, horses, Sudras, and despicable barbarians, lions, tigers, and boars (are) the middling states, caused by (the quality of) Darkness.

44. Karanas, Suparnas and hypocrites, Rakshasas and Pisakas (belong to) the highest (rank of) conditions among those produced by Darkness.

45. Ghallas, Mallas, Natas, men who subsist by despicable occupations and those addicted to gambling and drinking (form) the lowest (order of) conditions caused by Activity.

46. Kings and Kshatriyas, the domestic priests of kings, and those who delight in the warfare of disputations (constitute) the middling (rank of the) states caused by Activity.

47. The Gandharvas, the Guhyakas, and the servants of the gods, likewise the Apsarases, (belong all to) the highest (rank of) conditions produced by Activity.

48. Hermits, ascetics, Brahmanas, the crowds of the Vaimanika deities, the lunar mansions, and the Daityas (form) the first (and lowest rank of the) existences caused
by Goodness.

49. Sacrificers, the sages, the gods, the Vedas, the heavenly lights, the years, the manes, and the Sadhyas (constitute) the second order of existences, caused by Goodness.

50. The sages declare Brahma, the creators of the universe, the law, the Great One, and the Undiscernible One (to constitute) the highest order of beings produced by Goodness.

51. Thus (the result) of the threefold action, the whole system of transmigrations which (consists) of three classes, (each) with three subdivisions, and which includes all created beings, has been fully pointed out.

52. In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births.

53. What wombs this individual soul enters in this world and in consequence of what actions, learn the particulars of that at large and in due order.

54. Those who committed mortal sins (mahapataka), having passed during large numbers of years through dreadful hells, obtain, after the expiration of (that term of punishment), the following births.

55. The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Kandala, and a Pukkasa.

56. A Brahmana who drinks (the spirituous liquor called) Sura shall enter (the bodies) of small and large insects, of moths, of birds, feeding on ordure, and of destructive beasts.

57. A Brahmana who steals (the gold Of a Brahma) hall pass a thousand times (through the bodies) of spiders, snakes and lizards, of aquatic animals and of destructive Pisakas.

58. The violator of a Guru's bed (enters) a hundred times (the forms) of grasses, shrubs, and creepers, likewise of carnivorous (animals) and of (beasts) with fangs and of those doing cruel deeds.

59. Men who delight in doing hurt (become) carnivorous (animals); those who eat forbidden food, worms; thieves, creatures Monsuming their own kind; those who have intercourse with women of the lowest castes, Pretas.

60. He who has associated with outcasts, he who has approached the wives of other men, and he who has stolen the property of a Brahmana become Brahmarakshasas.

61s A man who out of greed has stolen gems, pearls or coral, or any of the many other kinds of precious things, is born among the goldsmiths.

62. For stealing grain (a man) becomes a rat, for stealing yellow metal a Hamsa, for stealing water a Plava, for stealing honey a stinging insect, for stealing milk a crow, for stealing condiments a dog, for stealing clarified butter an ichneumon;

63. For stealing meat a vulture, for stealing fat a cormorant, for stealing oil a winged animal (of the kind called) Tailapaka, for stealing salt a cricket, for stealing sour milk a bird (of the kind called) Balaka.

64. For stealing silk a partridge, for stealing linen a frog, for stealing cotton-cloth a crane, for stealing a cow an iguana, for stealing molasses a flying-fox;
65. For stealing fine perfumes a musk-rat, for stealing vegetables consisting of leaves a peacock, for stealing cooked food of various kinds a porcupine, for stealing uncooked food a hedgehog.
66. For stealing fire he becomes a heron, for stealing household-atensils a mason-wasp, for stealing dyed clothes a francolin-partridge;
67. For stealing fruit and roots a monkey, for stealing a woman a bear, for stealing water a black-white cuckoo, for stealing vehicles a camel, for stealing cattle a he-goat.
68. That man who has forcibly taken away any kind of property belonging to another, or who has eaten sacrificial food (of) which (no portion) had been offered, inevitably becomes an animal.
69. Women, also, who in like manner have committed a theft, shall incur guilt; they will become the females of those same creatures (which have been enumerated above).
70. But (men of the four) castes who have relinquished without the pressure of necessity their proper occupations, will become the servants of Dasyus, after migrating into despicable bodies.
71. A Brahmana who has fallen off from his duty (becomes) an Ulkamukha Preta, who feeds on what has been vomited; and a Kshatriya, a Kataputana (Preta), who eats impure substances and corpses.
72. A Vaisya who has fallen off from his duty becomes a Maitrakshagyotika Preta, who feeds on pus; and a Sudra, a Kailasaka (Preta, who feeds on moths).
73. In proportion as sensual men indulge in sensual pleasures, in that same proportion their taste for them grows.
74. By repeating their sinful acts those men of small understanding suffer pain here (below) in various births;
75. (The torture of) being tossed about in dreadful hells, Tamisra and the resi, (that of) the Forest with sword-leaved trees and the like, and (that of) being bound and mangled;
76. And various torments, the (pain of) being devoured by ravens and owls, the heat of scorching sand, and the (torture of) being boiled in jars, which is hard to bear;
77. And births in the wombs (of) despicable (beings) which cause constant misery, and afflictions from cold and heat and terrors of various kinds,
78. The (pain of) repeatedly lying in various wombs and agonizing births, imprisonment in fetters hard to bear, and the misery of being enslaved by others,
79. And separations from their relatives and dear ones, and the (pain of) dwelling together with the wicked, (labour in) gaining wealth and its loss, (trouble in) making friends and (the appearance of) enemies,
80. Old age against which there is no remedy, the pangs of diseases, afflictions of many various kinds, and (finally) unconquerable death.
81. But with whatever disposition of mind (a man) forms any act, he reaps its result in a (future) body endowed with the same quality.
82. All the results, proceeding from actions, have been thus pointed out; learn (next) those acts which secure supreme bliss to a Brahmana.
the subjugation of the organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss.

84. (If you ask) whether among all these virtuous actions, (performed) here below, (there be) one which has been declared more efficacious (than the rest) for securing supreme happiness to man,

85. (The answer is that) the knowledge of the Soul is stated to be the most excellent among all of them; for that is the first of all sciences, because immortality is gained through that.

86. Among those kinds of actions (enumerated) above, the performance of the acts taught in the Veda must ever be held to be most efficacious for ensuring happiness in this world and the next.

87. For in the performance of the acts prescribed by the Veda all those (others) are fully comprised, (each) in its turn in the several rules for the rites.

88. The acts prescribed by the Veda are of two kinds, such as procure an increase of happiness and cause a continuation (of mundane existence, pravritta), and such as ensure supreme bliss and cause a cessation (of mundane existence, nivritta).

89. Acts which secure (the fulfilment of) wishes in this world or in the next are called pravritta (such as cause a continuation of mundane existence); but acts performed without any desire (for a reward), preceded by (the acquisition of) (true) knowledge, are declared to be nivritta ('such as cause the cessation of mundane existence).

90. He who sedulously performs acts leading to future births (pravritta) becomes equal to the gods; but he who is intent on the performance of those causing the cessation (of existence, nivritta) indeed, passes beyond (the reach of) the five elements.

91. He who sacrifices to the Self (alone), equally recognising the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminous.

92. After giving up even the above-mentioned sacrificial rites, a Brahmana should exact himself in (acquiring) the knowledge of the Soul, in extinguishing his passions, and in studying the Veda.

93. For that secures the attainment of the object of existence, especially in the case of a Brahmana, because by attaining that, not otherwise, a twice-born man has gained all his ends.

94. The Veda is the eternal eye of the manes, gods, and men; the Veda-ordnance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact.

95. All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness.

96. All those (doctrines), differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date.

97. The four castes, the three worlds, the four orders, the past, the present, and the future are all severally known by means of the Veda.

98. Sound, touch, colour, taste, and fifthly smell are known through the Veda.
lone, (their) production (is) through the (Vedic rites, which in this respect are) secondary acts.

99. The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme, which is the means of (securing happiness to) these creatures.

100. Command of armies, eoyal authority, the office of a judge, and sovereignty over the whole world he (only) deserves who knows the Veda-science.

101. As a fire that has gained strength consumes even trees full of sap, even so he who knows the Veda burns out the taint of his soul which arises from (evil) acts.

102. In whatever order (a man) who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahma.

103. (Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning).

104. Austerity and sacred learning are the best means by which a Brahmana secures supreme bliss; by austerities he destroys guilt, by sacred learning he obtains the cessation of (births and) deaths.

105. The three (kinds of evidence), perception, inference, and the (sacred) Institutes which comprise the tradition (of) many (schools), must be fully understood by him who desires perfect correctness with respect to the sacred law.

106. He alone, and no other man, knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Veda-lore.

107. Thus the acts which secure supreme bliss have seen exactly and fully described; (now) the secret portion of these Institutes, proclaimed by Manu, will be taught.

108. If it be asked how it should be with respect to (points of) the law which have not been (specially) mentioned, (The answer is), ‘that which Brahmanas (who are) Sishtas expound, shall doubtlessly have legal (force).’

109. Those Brahmanas must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda together with its appendages, and are able to adduce proofs perceptible by the senses from the revealed texts.

110. Whatever an assembly, consisting either of at least ten, or of at least three persons who follow their prescribed occupations, declares to be law, the legal (force of) that one must not dispute.

111. Three persons who each know one of the three principal Vedas, a logician, a Mimamsaka, one who knows the Nirukta, one who recites (the Institutes of) the sacred law, and three men belonging to the first three orders shall constitute a (legal) assembly, consisting of at least ten members.

112. One who knows the Rig-veda, one who knows the Yagur-veda, and one who knows the Sama-veda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law.

113. Even that which one Brahmana versed in the Veda declares to be law, must be
considered (to have) supreme legal (force, but) not that which is proclaimed by myriads of ignorant men.

114. Even if thousands of Brahmanas, who have not fulfilled their sacred duties, are unacquainted with the Veda, and subsist only by the name of their caste, meet, they cannot (form) an assembly (for settling the sacred law).

115. The sin of him whom dunces, incarnations of Darkness, and unacquainted with the law, instruct (in his duty), falls, increased a hundredfold, on those who propound it.

116. All that which is most efficacious for securing supreme bliss has been thus declared to you; a Brahmana who does not fall off from that obtains the most excellent state.

117. Thus did that worshipful deity disclose to me, through a desire of benefiting mankind, this whole most excellent secret of the sacred law.

118. Let (every Brahmana), concentrating his mind, fully recognise in the Self all things, both the real and the unreal, for he who recognises the universe in the Self, does not give his heart to unrighteousness.

119. The Self alone is the multitude of the gods, the universe rests on the Self; for the Self produces the connexion of these embodied (spirits) with actions.

120. Let him meditate on the ether as identical with the cavities (of the body), on the wind as identical with the organs of motions and of touch, on the most excellent light as the same with his digestive organs and his sight, on water as the same with the (corporeal) fluids, on the earth as the same with the solid parts (of his body);

121. On the moon as one with the internal organ, on the quarters of the horizon as one with his sense of hearing, on Vishnu as one with his (power of) motion, on Hara as the same with his strength, on Agni (Fire) as identical with his speech, on Mitra as identical with his excretions, and on Pragapati as one with his organ of generation.

122. Let him know the supreme Male (Purusha, to be) the sovereign ruler of them all, smaller even than small, bright like gold, and perceptible by the intellect (only when) in (a state of) sleep-like abstraction.

123. Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman.

124. He pervades all created beings in the five forms, and constantly makes them, by means of birth, growth and decay, revolve like the wheels (of a chariot).

125. He who thus recognises the Self through the Self in all created beings, becomes equal (-minded) towards all, and enters the highest state, rahman.

126. A twice-born man who recites these Institutes, revealed by Manu, will be always virtuous in conduct, and will reach whatever condition he desires.

THE END OF THE LAWS OF MANU

Manu-sam5ita
1.01
manumēkāgramāṃsinamabhigamya mahārṣayaḥ |
pratipūjya yathānyāyamidac vacanamabruvan ||

1.02
bhagavan sarvavanāṃ yathāvadanupūrvaśaḥ |
antaraprabhavānāṃ ca dharmānno vaktumarhasi ||

1.03
tvameko hyasya sarvasya vidhānasya svayambhuvah |
acintyasyāprameyasya kāryatattvārthavit prabho ||

1.04
sa taiḥ prṛṭastathā samyagamitojā mahātmabhīḥ |
pratyuvācārcya tāṇ sarvān mahāśīmśrūyatāmiti ||

1.05
āśididaṃ tamobhūtamaprajñātamalakṣanam |
apratarkyamavijñeyamāṃ prasuptamiva sarvataḥ ||

1.06
tataḥ svayambhūrbhagavānnavykto vyaṅjayannyaṃd M |
mahābhūtādi vṛtvajāḥ prādurāsit tamonudāḥ ||

1.07
yo.asāvatindriyagrāhyaḥ sūkṣmo.avyaktaḥ sanātanaḥ |
sarvabhūtamayo.acintyaḥ sa eva svayamudbabhau ||| |

1.08
so.abhidhyāya sarīrāt svāt sisṛkvṣuvividhāḥ prajāḥ |
apa evR sasājādaya tāsu vīryamavāṣrjat ||

1.09
tadanṭamabhavaddhaimāṃ sahasrāṃśusamaprabhamcP |
trśmiṇjajīne svayaṁ brahma sarvalokapitāmahāḥ ||

1.10
āpo nārā iti proktā āpo vpi narasūnavaḥ |
tā yadasyāyanaṃ pūrvam tena nārāyanah smṛtah ||
1.11 yat tat kāraṇamavyaktam nityam sadasadātmakam |
| tadvisrṣṭah sa puruṣo loke brahmaiti kīryate ||

1.12 tasminnaṇḍe sa bhagavānuṣītvā parivatsaram |
| svayamevātmano dhīyānāt tadaṇḍamakarod dvidhā ||

1.13 tābhīyām sa śakalābhhyām ca divam bhūmim ca nirmame |
| madhye vyoma diśaścāṣṭāvapām sthānam ca śāsvatam ||

1.14 udbabarhātmanāścaiva manāḥ sadasadātmakam |
| manasāścāpyahankāramabhimantāramiśvaram ||

1.15 mahāntameva cātmānaṃ sarāṇi triguṇāni ca |
| visayāṇām grahiṭṛṇī śanāiḥ paṇcaindriyāṇi ca ||

1.16 teśām tvavyavān sūkṣmān śannāmapyamitaujasām |
| saṁniveśyātmamātrāsu sarvabhūtāni nirmame ||

1.17 yan mūrtavyavāvāḥ sūkṣmāstānāṁ śannāmapyamitaujasāṃ |
| tasmāccharīśamityāhustasya mūrtim maniśinaḥ ||

1.18 tadāviśanti bhūtāni mahānti saha karmabhiḥ |
| manaścāvavāvāiḥ sūkṣmaīḥ sarvabhūtakṛdavyayam ||

1.19 teśāmidaṁ tu saptānāṁ puruṣānāṁ mahujaṃ sām |
| sūkṣmābhyo mūrtimātrābhyaḥ sambhavatyavyayād vyayam ||

1.20 ādyādyasya guṇam tvēśamavāpnoti paraḥ paraḥ |
| yo yo yāvatithaścāiṣām sa sa tāvad guṇaḥ smṛtaḥ ||

1.21 sarveṣām tu sa nāmāni karmāṇi ca prthak prthak |
| vedāśabdebhya evādau prthak samsthāśca nirmame ||
1.22
karmātmanāṁ ca devānāṁ so.asrjat prāṇināṁ prabhuḥ |
sādhyānāṁ ca ganam sūkṣmam yajñam caiva sanātamam ||

1.23
agnivāyuravibhyastu trayāṁ brahma sanātanam |
dudohā yajñasiddhyartham ṛca.yajusa.sāmalakṣaṇam ||

1.24
kālam kālavibhaktiṣa nakṣatraṇi grahmastathā |
saritaḥ sāgarānśailān samāni viśamāni ca ||

1.25
tapo vācam ratim caiva kāmaṇ ca krodhameva ca |
sṛṣṭim sasarja caivaivām sraṣṭumicchannimāḥ prajāḥ ||

1.26
karmaṇāṁ ca vivekārtham dharmādharmau vyavecayat |
dvandvairayojayacaimāḥ sukhadukhādibhiḥ prajāḥ ||

1.27
anvyo mātrā vinaśinyo daśārdhānāṁ tu yāḥ smrtāḥ |
tābhīḥ sārdhamidam sarvaṁ sambhavatyanupūrvaṣāḥ ||

1.28
yaṁ tu karmaṇi yasmin sa nyayuṅkta prathamam prabhuḥ |
sa tadeva svayaṁ bheje sṛjyamāṇāḥ punah punah ||

1.29
hīmsrāhīṁśre mṛdukrūre dharmādharmauṣṭānṛte |
yad yasya so.adadhāt sarge tat tasya svayamāviṣat ||% ****

1.30
yathartuliṅgānyartavaḥ svayamevartuparyaye |
svāni svānyabhipadyante tathā karmāṇi dehināḥ ||

1.31
lokānāṁ tu vivṛddhyartham mukhabāhūrupādataḥ |
brāhmaṇāṁ kṣatriyāṁ vaiśyāṁ śūdram ca niravartayat ||

1.32
dvidhā kṛtvā.atmano dehamardhena puruṣo.abhavat |
ardhena nārī tasyāṁ sa virājamaśrjat prabhuḥ ||
1.33 tapastaptvā. srjād yām tu sa svayaḥ puruṣo virāṭ |
    tam mām vittāsya sarvasya sraṣṭāram dvijasattamāḥ ||

1.34 aham prajāḥ sīrśkustu tapastaptvā suduścaram |
    patīn prajānāmasrjaṁ mahārṣinādito daśa ||

1.35 maricimatryāṅgiraspu pulastimā pulahāṁ kratum |
    pracetasaṁ vasiṣṭham ca bhṛgum nāradameva ca ||

1.36 ete manūmsth saptān lānasrjaṁ bhūritejasah |
    devān devanikāyāṁśca mahārṣīṁścāmitojasah ||

1.37 yakṣarakṣaḥ piśācāṁśca gandharvMpsaraso. asūrān |
    nāgān sarpān suparnāṁśca pitṛṇāṁśca prthaggaṇam ||

1.38 vidyuto. aśanimeghāṁśca rohitainradhanūmiṣi ca |
    ulkanirghāṭaketūṁśca jyotīṁsyuccāvacāni ca ||

1.39 kinnarān vānarān mātīyān vividhāṁśca vihāgamanān |
    pāṣūn mṛgān manusyaṁśca vyālāṁścobhayatodataḥ ||

1.40 kṛmikītapatāṅgāṁśca yūkāmakṣikamatkuṇam |
    sarvām ca dāṁśamaśakam sthāvaram ca prthagvidiaṁ ||

1.41 evametairiṁ太阳能 sarvām manniyogān mahātmabhiḥ |
    yathākarma tapoyogāt srṣṭam sthāvarajangamanam ||

1.42 yeṣāṁ tu yādrām karma bhūtānāmiha kīrtitam |
    tat tathā vo.abhidhāsyāmi kramayogāṁ ca janmanī ||

1.43 paśavaśa mṛgāścaiva vyālāścobhayatodataḥ |
    rakṣāṁsi ca piśācāśca manuṣyāśca jarāyujāḥ ||
1.44  
andañāḥ paksīnāḥ sarpa nakrā matsyāśca kacchapāḥ | 
yāni caivaṃ.prakārāṇi sthalajānyaudakāni ca ||

1.45  
svedājāṃ damśamaśaṅkam yūkāmaśikamāmatkuṇam | 
ūṣmanaścopājāyante yaccāṇyat kim ciddṛśam ||

1.46  
udbhijjāḥ sthāvarāḥ sarve bijakāṇḍaprariṇaḥ | 
oṣadhyāḥ phalapākāntā bahupuspaphalopagāḥ ||

1.47  
apuspāḥ phalavanto ye te vanaspatahāṃ smṛtāḥ | 
puspiṇāḥ phalinaścaiva vṛksastubhayataḥ smṛtāḥ ||

1.48  
gucchaugulmaṃ tu vividham tathaiva trṇajātayāḥ | 
bijakāṇḍarandaṃ prataṇā vallya eva ca ||

1.49  
tamasā bahurūpena vēṣtitāḥ karmahetunā | 
antassamijaṃ bhavantyete sukhaduḥḥhasamanvitāḥ ||

1.50  
etaddantāstu gatayo brahmāyāḥ samudāḥṛtāḥ | 
ghore.asmin bhūtasamsāre nityaṁ satayāyini ||

1.51  
evāṃ sarvaṃ sa sṛṣṭvaidāṃ māṃ cācintyaparākramaḥ | 
ātmanyantaradhe bhūyaḥ kālam kālena pīdayan ||

1.52  
yadā sa devo jāgartya tadēvaṃ ceṣtate jagat | 
yadā svapīti sāntātmā tadā sarvaṁ nimīlati ||

1.53  
tasmin svapīti tu svasthe karmātmānaḥ śarīrīnāḥ | 
svakarmabhyo nivartante manaśca glānimrcchati ||

1.54  
yugapati tu pralīyante yadā tasmin mahātmani |
tadā.ayaṁ sarvabhūtātmā sukham svapiti nirvṛtah ||

1.55
tamo.ayaṁ tu samāśritya ciraṁ tiṣṭhati saindriyah |
na ca svam kurute karma tadotrāmati mūrtitah ||

1.56
yadā.ञumātriko bhūtvā bijam sthāṇu cariṣṇu ca |
samāviṣati saṁśṛṣṭastadā mūrtim vimuṇcati ||

1.57
evaṁ sa jāgratsvapnābhāyāmidam sarvam carācaram |
saṁjīvayati cājasram pramāpayati cāvyayaḥ ||

1.58
idam śāstram tu kṛtvā.asma eva māmeva svayamāditah |
vidhivad grāhayāmāsa marīcyādīnśtvaham munīn ||

1.59
etad vo.ayaṁ bhṛguḥ śāstram śrāvayiṣyatyaśeṣataḥ |
etad hi matto.adhijage sarvameṣo.akhilam munīḥ ||

1.60
tatāstathā sa tenokto mahārśimanunā bhṛguḥ |
tānabravid ṛṣin sarvān prītātmā śrūyatāmīti ||

1.61
svāyambhuvasyāsyas tamanoh śadvamśyā manavo.apare |
śrṣṭavantaḥ prajāḥ svāḥ svā mahātmāno mahaujasāḥ ||

1.62
svārociśaścottaṣaṇaḥ tāmasa raivatāstathā |
cākṣusāṣca mahātejā vivasvatsuta eva ca ||

1.63
svāyambhuvādiḥ saptaite manavo bhūritejasah |
sve sve.antare sarvamidamutpādāpuścarācaram ||

1.64
nimeśā daśa caṣṭau ca kāṣṭhā trimśat tu tāḥ kalā |
trimśat kalā muhūrtaḥ syādahorātram tu tāvataḥ ||

1.65
ahorātre vibhajate sūryo mānuṣadaivike |
rātriḥ svapnāya bhūtāṇām ceṣṭāyai karmanāmahāḥ ||
1.66
pitrye rātryahanī māsah pravibhāgastu pākṣayoh |
karmaceṅśvahah krśnāḥ śukláḥ svapnāya śarvarī ||

1.67
daive rātryahanī varṣāṁ pravibhāgastayoḥ punah |
ahastatrodagayanām rātriḥ syād dakṣināyanam ||

1.68
brāhmaṇya tu kṣapāhasya yat pramāṇam samāsataḥ |
ekaikaśo yugānāṁ tu kramaśastannibodhata ||

1.69
catvāryāhuh sahasrāṇi varśānām tat kṛtam yugam |
tasya tāvatśati saṁdhyaḥ saṁdhyaṁśaśca tathaśidhah ||

1.70
itareṇu sasamāṃśeṣu sasamāṃśaṁśeṣu ca triṣu |
ekāpāyena vartante sahasrāṇi śatāni ca ||

1.71
yadetat parisaṅkhyaṁ tamadāveva caturyugam |
etad dvādaśasāhasram devāṇām yugamucyate ||

1.72
daivikānāṁ yugānāṁ tu sahasram parisaṅkhyaśa |
brāhmaṇekamaharjñeyam tāvātim rātrimeva ca ||

1.73
tad vai yugasahasrāntam brāhmaṁ puṇyamaharviduh |
rātrim ca tāvatimēva te.ahorātravido janāḥ ||

1.74
tasya so.aharniśasyaṁte prasuptaḥ pratibudhyate |
pratibuddhaśca srjati manah sadasadātmakam ||

1.75
manah sṛṣṭim vikurute codyamānam sisrksaya |
ākāśam jāyate tasmāt tasya śabdāṁ guṇaṁ viduḥ ||

1.76
ākāśat tu vikurvānāt sarvagandhahah śucih |
balavāṅjāyate vāyuḥ sa vai sparśaguno mataḥ ||
1.77 vyāorapi vikurvānād virociṣṇu tamonudam  
jyotirūtpadyate bhasvat tad rūpaguṇamucyate ||

1.78 jyotiṣaṇca vikurvānādāpo rasagunāh smṛtāh  
adbhyo gandhaguṇā bhūmirīṣṇa śṛṣṭirāditaḥ ||

1.79 yad prāg dvādāsāsahasramuditam daivikam yugam  
tadekaṣaptatigunām manvantaramihocye ||

1.80 manvantarānyasāṅkhyāni sargah saṁhāra eva ca  
krīḍannivaitat kurute parameṣṭhī punah punah ||

1.81 catuṣpāt sakalo dharmaḥ satyam caiva kṛte yuge  
nādharmenāgamaḥ kaścin manusyaḥ prati vartate ||

1.82 itareshapegāmād dharmah pādaśastavavaropitaḥ  
caurikāṅrtaṁyābhirdharmasāpaiti pādaśah ||

1.83 aragāḥ sarvasiddhārthaścaturvarṣaśatāyusah  
krte tretādisu hyesāmāyurhrasati pādāsah ||

1.84 vedoktamāyurmartyānāmāśiṣaścāiva karmanām  
phalantyanuyugam loke prabhāvaśca śārīrīnām ||

1.85 anye kṛtayuge dharmāstretāyām dvāpare.apare  
anye kaliyuge nṛṇām yugahṛśānurūpatah ||

1.86 tapah param kṛtayuge tretāyām jñānamucyate  
dvāpare yajñamevāhurdānamekaṁ kalau yuge ||

1.87
sarvasyaśa tu sargasya guptyartham sa mahādyutih |
mukhabāhūrupajjānām prthakkarmānyakalpayat ||

1.88
adhyāpanadhyayamanam yajananm yājanam tathā |
dānam pratigraham caiva brāhmaṇānāmakalpayat ||

1.89
prajānāṁ raksanāṁ dānam jyā. adhyayanameva ca |
viṣayevaprasaktiśca kṣatriyasya samāsataḥ ||

1.90
paśūnāṁ raksanāṁ dānam jyā. adhyayanameva ca |
vanikpatham kusidam ca vaiśasya kṛśimeva ca ||

1.91
ekameva tu śūdrasya prabhuḥ karma samādiṣat |
eteṣāmeva varṇanāṁ śuśrūṣāmanasūyayā ||

1.92
ūrdhvam nābhermedhyatarah puruṣah parikīrtitaḥ |
tasmān medhyatamaṁ tvasya mukhamuktāṁ svayambhuvā ||

1.93
uttamāṅgodbhavā jyesthyād brahmaṇāścaiva dhāranāt |
sarvasyaivāsya sargasya dharmato brāhmaṇāḥ prabhuḥ ||

1.94
taṁ hi svayambhūḥ svādāsyāt tapastaptvā. adito.asṛjat |
havyakavyābhivāhyāya sarvasyaśa ca guptye ||

1.95
yasyāyena sadā.āśnanti havyāni tridivaukasah |
kavyāni caiva pitaraḥ kim bhūtamadhikam tataḥ ||

1.96
bhūtānām prāṇināḥ śreṣṭhāḥ prāṇinām buddhijīvināḥ |
buddhimatsu narāḥ śreṣṭhā nareṣu brāhmaṇāḥ smṛtāḥ ||

1.97
brāhmaṇeṣu ca vidvāmso vidvatsu kṛtabuddhaye |
kṛtabuddhiṣu kartāraḥ karṣrṣu brahmavedinenah ||
1.98 utpattireva viprasya mūrtirdharmasya śāśvatī |
               sa hi dharmārthamutpanno brahmabhūyāya kalpate ||

1.99 brāhmaṇo jāyamāno hi prthivyāmadhijāyate |
               īśvarah sarvabhūtvānāṁ dharmakośasya guptaye ||

1.100 sarvam svam brāhmaṇasyedam yat kim cit jagatigatam |
               śraīṭhyenābhijanenedam sarvam vai brāhmaṇo.arhati ||

1.101 svameva brāhmaṇo bhūṅkte svam vaste svam dadāti ca |
               ānṛśaṁsyaṅḍ brāhmaṇasya bhūṅjate hitare janāḥ ||

1.102 tasya karmavivekārtham śesānāmanupūrvaśah |
               svāyambhuvo manurdhīmāṇidam śāstramakalpayat ||

1.103 viduṣā brāhmanenaidamadhyetavyam prayatnataḥ |
               śiśyebhyaśca pravaktavyam samyaG nānyena kena cit ||

1.104 idam śāstramadhiyāno brāhmaṇah śaṁsitavrataḥ |
               manovākdehajairnityaṁ karmadosairna lipyate ||

1.105 punāti pankṣiṁ varṣyāṁśca ?? saptasapta parāvarān |
               prthivīmapi caivemāṁ kṛtsnāme ko api so.arhati ||

1.106 idam svastyayanam śreṣṭhamidam buddhivardhanam |
               idam yaśasyamāyusyaṁ idam nihśreyasam param ||

1.107 asmin dharme.akhilenoktau guṇadoṣau ca karmanām |
               caturṇāmapi varṇanāmācāraścaiva śāśvataḥ ||

1.108 ācāraḥ paramo dharmaḥ śrutioktaḥ smāra eva ca |
               tasmā dasmin sadā yukto nityaṁ syādātmāvān dvijāḥ ||
1.109
äcārād vicyuto vipro na vedaphalamaśnute |
äcārena tu samyuktah sampūrnaphalabhāg bhavet ∥

1.110
evamācārato dṛṣṭvā dharmaṣya munayo gatim |
sarvasya tapasā mūlamācāram jagṛhuh param ∥

1.111
jagataśca samutpattim sāmskāravidhimeva ca |
vratacaryapacāram ca snānasya ca param vidhim ∥

1.112
dāradhigamanam caiva vivāhānām ca laksanam |
mahāyajñavidhānam ca śrāddhakalpaṁ ca śāsvatam ∥

1.113
vruttinām laksanām caiva snātakasya vratāni ca |
bhakṣyābhakṣyaṁ ca saucām ca dravyānāṁ śuddhimeva ca ∥

1.114
strīdharmanyogam tāpasyam mokṣam samnyāsāmeva ca |
rājñāśca dharmamakhilam kāryānāṁ ca vinirnayam ∥

1.115
sākṣipraśnavidhānam ca dharmam strīpuṁsayarapi |
vibhāgadharmam dyūtaṁ ca kaṇṭakānāṁ ca śodhanam ∥

1.116
vaiśyaśūdropacāraṁ ca saṅkīrṇānāṁ ca sambhavam |
āpaddharmam ca varṇānāṁ prāyaścittavidhim tathā ∥

1.117
sāmsāragamanam caiva trividham karmasambhavam |
nihśreyasam karmanāṁ ca gunadosaparikšanam ∥

1.118
dēsadharmanjātidharmān kuladharmāṁśca śāsvatān |
pāśanḍaṅgaṅadharmāṁśca śāstre.asminnuktavān manuḥ ∥

1.119
yathāidamuktavāmsāstraṁ purā prṛṭo manurmayaḥ |
tathādam yūyamapadya matsakāśānnibodhata ∥
2.01
idvadbhi sevita sadbhirnityamadvesaragibhih
hrdayanabhyanujnato yo dharmastam nibodhata

2.02
kmatmat na prast na caiviahyakamata
kamy hi vedadhiga man karmayogacca vaidika

2.03
sankalpamulah kamo vai yajnah sankalpasambhavah
vratini yamadharmaasca sarve sankalpajah smrta

2.04
akamasya kriya k cid drsyate naiha karhi cit
yad yad hi kurute kim cit tat tat kamasya cstitam

2.05
tesu samyag vartamano gacchtyamaralokatam
yath sankalpitamscaiha sarvan kamn samaasnute

2.06
tevetakho dharmamulam smritisile ca tadvidam
acaraivaca sadhnmatmanastuistireva ca

2.07
yah kасcit kasya cid dharmo manun parikirtita
sa sarvo.abhihito vede sarvajnanamayo hi sah

2.08
sarva tu samaveksyaidam nikhilam jnanacaksu
srutipramanyato vidvan svadharma nivieta vai

2.09
srutismrtyoditam dharmamanutiathan hi manavah
iha kirtimavapnoti preya canuttaman sukham

2.10
srutistu vedo vijneyo dharmastra tu vai smrth
te sarvarthevamamsye tabhym dharmo hi nirbabhau
yo.avamanyeta te mûle hetuśastrārayad dvijåḥ |
sa sādhubhirbahiśkåryo nāstiko vedanindakah ||

2.12
vedåḥ smṛṭiḥ sādācåraḥ svasya ca priyamātmanah |
etaccaturvidhåm pråhuḥ sākṣād dharmaṇya laksāṇam ||

2.13
arthakāmeśvasaktānām dharmaṇyānam vidhiyate |
dharmaṃ jijnāsamānānam pramāṇam paramāṃ śrutih ||

2.14
śrutidvaidham tu yatra sāt tatra dharmāvubhau smṛtau |
ubhāvapi hi tau dharmau samyaguktāu maniśibhiḥ ||

2.15
udite.anudite caiva samayādhyuṣite tathā |
sarvathā vartate yajña itīyam vaidiki śrutih ||

2.16
niśekādiśmaśānānto mantrairasyodito vidhiḥ |
tasya śāstre.adhikāro.asmin jñeyo nānyasya kasya cit ||

2.17
sarasvatīdṛśadvatyordevanadyoryadantaram |
tam devanirmitam deśaṃ brahmāvartam pracaksate ||

2.18
tasmin deśe ya ācāraḥ pāramparyakramāgataḥ |
varṇānāṃ sāntarālnāṃ sa sādācāra ucyate ||

2.19
kurukṣetram ca matsyāśca pañcālāḥ śūrasenakāḥ |
esa brahmaṃśideśo vai brahmāvartādanantarāḥ ||

2.20
etad deśaṃprasūtasya sakāśadagrajanmanah |
svaṃ svaṃ caritraṃ sīkṣeran prthivyāṃ sarvamanavāḥ ||

2.21
himavadvindhyayormadhyam yat prāg vinaśanādapi |
pratyageva prayāgacca madhyadeśah prakīrtitah ||

2.22
ā samudrāt tu vai pūrvadā samudrācca pāscimāt |
tayorevāntaram giryorāryāvatāṁ vidurbudhāḥ  ||

2.23
krṣnasārastu carati mrgo yatra svabhāvataḥ |
sa jñeyo yajñīyo deśo mlecchaśeṣaśvataḥ parah  ||

2.24
eṇḍijātayo desān samśrayeraṇa pratyavatāḥ |
śūdrastu yasmin kasmin vā nivased vṛttikarśitaḥ  ||

2.25
eṣā dharmasya vo yoniḥ samāsena prakīrtitaḥ |
sambhavaścāya sarvasya varṇadharmaṁ nibodhata  ||

2.26
vaidikaiḥ karmabhiḥ punyairāṣekādirdvijānmanām |
kāryaḥ śārīraśamskāraḥ pāvanaḥ pretya caiva ca  ||

2.27
gārbhairhomairjātakarmacauḍamaunājīnibandhanaiḥ |
baijikam gārbhikam cainam dvijānāmapamṛjyate  ||

2.28
svādhyaśena vratairhomastraiśvyāṇayā sutaiḥ |
mahāyajñāśca yajñāśca brāhmaṁ kriyate tanuḥ  ||

2.29
prāṇa nābhivardhanat pumso jātakarma vidhiyate |
mantravat prāśanāṁ cāya hiraṇyamadhusarpīśām  ||

2.30
nāmadheyaṁ daśamyāṁ tu dvādaśyāṁ vā.aya kārayet |
punye tithau mūhûte vā nakṣatre vā gūnānvite  ||

2.31
mangalyāṁ brāhmaṁśaṁ syāt ksatriyaṁ balānvitaṁ |
vaiśyaṁ dhanasamayuktam śūdrasya tu jugupsitaṁ  ||

2.32
śarmavad brāhmaṁśaṁ syād rājno raksasamanvitaṁ |
vaiśyaṁ puṣṭisamyuktam śūdrasya preṣyasamvutaṁ  ||

2.33
strīnāṁ sukhaudyamakrūraṁ vispaṣṭārtham manoharam  ||
mangalyam dirghavarṇantamāśīrvādābhidhānavat

2.34
caturthe māsi kartavyam śiśorniskramanam grhāt || śaṣṭhe annaprāśanam māsi yad vaiṣṭam mangalam kule ||

2.35
cudākarma dvijātinām sarveśameva dharmataḥ || prathame abde tṛtiye vā kartavyam śruticodanāt ||

2.36
garbhaṣṭame abde kurvīta brāhmaṇasaupanāyanam || garbhādekaḍāse rājno garbhāt tu dvādaśe viśāh ||

2.37
brahmavarcasakāmasya kāryo viprasya pañcame || rājno balārthināh saṣṭhe vaiśyasyaḥharthino aṣṭame ||

2.38
ā sodaśād brāhmaṇasya śāvitri nātivartate || ā dvāvimśat kṣatrabandhorā caturvimśaterviśāh ||

2.39
ata úrdhvaṁ trayo apyete yathākālāmasamskṛtāḥ || śāvitripatitā vrātyā bhavantyāryavigarhitāḥ ||

2.40
naitairapūtairvidhivadāpadyapi hi karhi cit || brāhmān yaunāṃśca sambhandhānacared brāhmaṇah saha ||

2.41
kārṣṇaraauravabāstāni carmaṇi brahmacārīnaḥ || vasīrannānupūrvyena śānakaumāvikāni ca ||

2.42
mauṇjī trivṛt samā ślakṣṇā kāryā viprasya mekhalā || ksatriyasya tu maurvī jyā vaiśyasya śaṇatāntavi ||

2.43
muṇjālābhe tu kartavyāḥ kuśāṃmantakabalvajaiḥ || trivṛtā granthinaikena tribhiḥ pañcabhireva vā ||

2.44
2.45
brāhmaṇo bailvapālāśau ksatriyo vātakhādirau |
pailavaudumbarau vaisyo daṇḍanarhanti dharmataḥ ||

2.46
keśāntiko brāhmaṇasya daṇḍah kāryah pramāṇataḥ |
lalātasammito rājñāḥ syāt tu nāsāntiko viṣāḥ ||

2.47
rjavaste tu sarve syuravranāḥ saumyadarśanāḥ |
anudvegarā nṛnām satvaco.anagnidūṣitaḥ ||

2.48
pratigrhypsitam daṇḍamupasthāya ca bhāskaram |
pradakṣiṇam parīgaṇīm cared bhaikṣam yathāvidhi ||
\||

2.49
bhavatpūrvaṃ cared bhaikṣamupanīto dvijottamah |
bhavanmadhyam tu rājanyo vaisyastu bhavaduttaram ||\||

2.50
mātaram vā svasāram vā māturvā bhaginīm njām |
bhikṣeta bhikṣām prathamaṃ yā cainam nāvamānayet ||

2.51
samāḥṛtya tu tad bhaikṣam yāvadannamāyayā |
nivedya gurave.aśnīyādācamya prānmukhaḥ śucih ||

2.52
āyusyāṃ prānmukho bhunkte yaśasyam dakṣināmukhaḥ |
śriyāṃ pratyaṇmukho bhunkte ṛtam bhunkte hyudaḥmukhaḥ ||

2.53
upasṛṣya dvijo nityamamadhyāt samāhitah |
bhuktvā caupasṛṣėt samyagadbhiḥ khāni ca samsṛṣėt ||

2.54
pūjayedaśanāṃ nityamadyāccaitadakutsayan |
dṛṣṭvā hṛṣyeta prāsidecca pratinandecca sarvaśaḥ ||
2.55
pūjitam hyaśanaṁ nityaṁ balamūrjam ca yacchati |
apūjitam tu tad bhuktamubhayam nāsayedidam ||

2.56
naucchiṣṭaṁ kasya cid dadyāṁdyādetat tathā.antarā |
a caivātyaśanaṁ kuryānna caucchiṣṭaṁ kva cid vrajet ||

2.57
anārogyamanāyusyamasvargyam cāṭībhojanam |
apunyām lokavidviṣṭaṁ tasmāt tat parivarjayet ||

2.58
brāhmaṇa viprastīrthena nityakālamupasprṣet |
kāyatraiḍaśikābhyāṁ vā na pitryena kadā cana ||

2.59
aṅguṣṭhaṁulasya tale brāhmaṁ tīrtham pracaksate |
kāyamaṅgulimūle.agre devaṁ pitryaṁ tayoradhaḥ ||

2.60
tirācāmedapah pūrvaṁ dvih pramṛjyāt tato mukham |
khāṇi caiva sprṣedadbhirātmānāṁ śira eva ca ||

2.61
anuṣṇābhiraphenābhiradhīstīrthena dharmavit |
śaucepsuḥ sarvadā.acāmedekānte prāgudaṁmukhaḥ ||

2.62
hrīḍgābhīḥ pūyate vipraḥ kauṭhagābhistu bhūmipāḥ |
vaiśyo.adbhīḥ prāśitābhistu śūdraḥ sprṣṭābhirantataḥ ||

2.63
uddhrte dakṣiṇe pāṇāvupavītyauycyte dvijah |
savye prācīnāviti nivītī kauṭhasajjane ||

2.64
mekhalāmājinam daṇḍamupavītam kamanḍalum |
apsu prāsya vinaṣṭāni grhṣitānyaṁi mantraḥ ||

2.65
keśāntaḥ środaśe varṣe brāhmaṇasya vidhiyate |
rājanyābandhordvāvimśe vaiśyasya dvayadhike mataḥ ||

2.66
amantrikā tu kāryaiyam strīnāmāvṛdaśeṣataḥ ||
samskārārtham śarīrasya yathākālam yathākramam ||

2.67
vaivāhiko vidhiḥ strīnām samskāro vaidikā smṛtaḥ ||
patisēvā guru vāso grāhartho.agniparīkriyā ||

2.68
esa proktō dvijātināmaupanāyaniko vidhiḥ ||
upattiviyaṅjakaḥ punyaḥ karmayogam nibodhata ||

2.69
upaniyam guruḥ śiśyaṁ śīkṣayetśaucamāditāḥ ||
ācāramagnikāryam ca saṁdhyaupāsanameva ca ||

2.70
adhyēṣyamāṇastvācānto yathāśāstramudāṁmukhaḥ ||
brahmāṇjalikṛto.adyāpyo laghūvāṁ ājītaindriyaḥ ||

2.71
brahmāraṁbhē.avaśāne ca pādu garīyauro gurōḥ sadā ||
samhatya hastāvadhīyeyam sa hi brahmāṇjaliḥ smṛtaḥ ||

2.72
vyatyaṣtapāṇīṁ kāryamupasaṅgraḥanāṁ gurōḥ ||
savyena savayah sprastavyo daksinena ca daksinaḥ ||

2.73
adhyēṣyamāṇaṁ tu gururnityakālamatandritaḥ ||
adhiṣya bho iti brūyād virāmo.astviti cāramet ||

2.74
brahmānāḥ pranavaṁ kuryādādāvante ca sarvadā ||
sravatyānoṅkrtam ? pūrvāṁ parastācca viśīryati ||

2.75
prākkūlān paryupāśinaḥ pavitraścāiva pāvitaḥ ||
prānāyāmaṁstribhiḥ pūtastata om. kāramarhati ||

2.76
akāram cāpyukāram ca makāram ca praṇāpatiḥ ||
vedatrayāniraduhad bhūrbhuvaḥ svariṇti ca ||

2.77
tribhya eva tu vedebhyoḥ pādaṁ pādamadūduhat ||
tadityarco.asyah sāvitrā bhāmā prajāpatiḥ

tadaksarametām ca japam vyāhritipūrvikām
samdhhyavorvedavid vipro vedapunyena yuṣyate

2.79
sahasrāṅtvastvabhyasya bahiretat trikām dvijāh
mahato.apyenaso māsāt tvacaivāhirvimucyate

2.80
etayārca visamyuktah kāle ca kriyāvā svayā
brahmakṣatriyaśavidyonirgahanām yāti sādhuḥu

2.81
omkārapūrvikāstisro mahāvyāhṛtayo.avyāh

tripadā caiva sāvitrī vijñeyam brahmaṁo mukham

2.82
yo.adhīte.ahanyahanetām trīni varśanyatandritaḥ
sa brahma paramabhyeti vāyubhūtaḥ khamūrtimān

2.83
ekākṣaram param brahma prānāyāmeh param tapah
sāvitrāṣṭu param nāstī maunāt satyām viṣisyate

2.84
kṣaranti sarvā vaidikyo juhotiyajātikriyāḥ
aksāram duṣkāram jñeyam brahma caiva prajāpatiḥ

2.85
vidhiyajñāj japayajño viśiṣṭo daśabhīrguṇaiḥ
upāṃśuḥ syāṭsatagunāḥ sāḥsro mānasah smṛtāḥ

2.86
ye pākayajñāḥ catvāro vidhiyajñaśamanvitāḥ
sarve te japayajñasya kalām nārhanti śoḍaśīṁ

2.87
japyenaiva tu samsidhyed brāhmaṇo nātra saṁśayaḥ
kuryādanyanna vā kuryān maitro brāhmaṇa ucyate

2.88
indriyānāṁ vicarataṁ visayeśvapahāriṣu |
samyame yatnamātisthedaḥ vidvān yantaiva vājinaṁ ||

2.89
ekādaśendriyānāṁ ahūrinyāni pūrve maniśināḥ |
tāṇi samyak pravakṣyāmi yathāvadānanupūrvasaḥ ||

2.90
śrotaram tvak cakṣuṣī jihvā nāsikā caiva pañcamī |
pāyupastham hastādaṁ vāk caiva daśamī smṛtā |

2.91
buddhāndriyāni pañcāsāṁ śrotādīnayānupūrvasaḥ |
karmendriyāni pañcaśām pāyvādīni pracakṣate ||

2.92
ekādaśāṁ mano jñeyāṁ svagunenaubhāyatmakam |
yasmin jite jitāvetau bhavatāḥ pañcakau ganau ||

2.93
indriyānāṁ prasaṅgena doṣaṁ rcchatyasamśayam |
samniyamya tu tāṇeyeva tataḥ siddhīm nigacchati ||

2.94
na jātu kāmaḥ kāmāmupabhogenā śāmyati |
havisā krśnavartmaiva bhūya evābhivardhate ||

2.95
yascaitāṁ prāpnyāt sarvāṁ yascaitāṁ kevalāṁstyaṣte |
prāpanāt sarvākāmānāṁ parityāṁgo viśisyate |

2.96
na tathātiṁ śakyante samniyantumasevayā ||
visayeṣu prajuṣṭāṇi yathā jñānena nityasah ||

2.97
vedāstyaśaṣca yajñāṣca niyamāṣca tapāmi ca |
na viprauṣṭabhaḥvasya siddhiṁ gacchati karhi cait ||

2.98
śrutvā spṛṣṭvā ca dṛṣṭvā ca bhuktvā ghrātvā ca yo naraḥ |
na hṛṣyati glāyati vā sa vijñeyojitaindriyāḥ ||

2.99
indriyānāṁ tu sarveṣāṁ yadyekam kṣaratindriyam |
tenāsyā kṣarati praṇā dṛteḥ pādādivodakam ||

2.100
vaśe kṛtvendriyagrāmam samyamya ca manastathā |
sarvān samsādhayedarthānākṣinvan yogatastanum ||

2.101
pūrvaṁ samdhyāṁ japamastiṣṭhet sāvitrīmā.arkadarśanāt |
pāścimāṁ tu samāśīno samayag ṛksavibhāvanāt ||

2.102
pūrvaṁ samdhyāṁ japamastiṣṭhannaśameno vyapohati |
pāścimāṁ tu samāśīno malaṁ hanti divākṛtam ||

2.103
na tiṣṭhati tu yaḥ pūrvaṁ naupāste yaśca pāścimāṁ |
sa śūdravad bahiskāryaḥ sarvasmād dvijakarnaḥ ||

2.104
apāṁ samīpe niyato naityakam vidhimāsthitaḥ |
sāvitrīmapyādhīyita gatvā.āranyam samāhitah ||

2.105
vedaupakarane caiva svādhyāye caiva naityake |
nānurodho.āstyanadhyāye homamantresu caiva hi ||

2.106
naityake nāstyanadhyāyo brahmasatraṁ hi tat smṛtam ||
brahmāhutihutam puṇyamanadhyāyavaśat kṛtam ??||

2.107
yaḥ svādhyāyamadhīte.ābdam vidhinā niyataḥ śucih |
tasya nityam kṣaratyeṣa payo dadhi ghṛtam madhu ||

2.108
agnindhanām bhaikṣacaryāmadhāḥsavyām gurorhitam |
ā samāvartanāt kuryāt kṛtopanayano dvijaḥ ||

2.109
ācāryaputraḥ śuśrüṣurjñānado dhārmikāḥ śucih |
āptaḥ śakto.arthadaḥ sādhuh svo.adhāpyā daśa dharmataḥ ?? ||

2.110
nāprśṭaḥ kasya cid brūyāṇna cāntyāyena prcchataḥ |
jānannapi hi medhāvī jadavalloka ācaret ||

2.111 adharmena ca yah prāha yaścādharmena prcchati |
tayoranyataraḥ praiti vidveṣām vā.adhigacchati ||

2.112 dharmārthau yatra na syātāṃ suśrūṣā vā. api tadvidhā |
tatra vidyā na vaptavyā śubhaṃ bijamivāṣare ||

2.113 vidyayaiva samam kāmaṃ martavyam brahmavādinā |
āpadyapi hi ghorāyāṃ na tvenāmirine vapet ||

2.114 vidyā brāhmaṇametyāha śevadhiste.asmi rakṣa mām |
asūyakāya mām mādāstathā syām vīryavattamā ||

2.115 yameva tu śucim vidyāṇṇiyatabrahmacāriṇam |
tasmai mām brūhi viprāya nidhipāyāpramādine |

2.116 brahma yastvananujñātamasadhiyānādavāpnuyāt |
sa brahmasteyasamyukto narakam pratipadyate |

2.117 laukikam vaidikam vā.api tathā. adhyātmikameva vā |
ādadīta yato jñānam taṁ pūrvamabhīvādayet ||

2.118 sāvitrīmātrasāro.api varam vipraḥ suyantritaḥ |
nāyantritastrivedo.api sarvāṣi sarvavikrayi ||

2.119 śayyā. a.asane.adhyācarite śreyasā na samāviṣet |
śayyā. a.asanasthaṣaṣcaivenam pratyutthāyābhīvādayet ||

2.120 ārdhvaṃ prāṇā hyutkramanti yūnāḥ sthavīra āyati |
pratyutthānābhīvādābhīyāṃ punastān pratipadyate ||

2.121
abhivādaṇaśīlasya nityaṁ vṛddhopasevinah |
catvāri tasya vardhante  āyurdharmo yaśo balam ||

2.122
abhivādaṁ param vipro jñāyāṁsamabhivādayan |
asau nāmāhamasmīti svāṁ nāma parikīrtayet ||

2.123
nāmadheyaśya ye ke cidabhivādāṁ na jānate |
tāṁ prajñā.ahamiti brūyāt striyāḥ sarvāstathaiva ca ||

2.124
bhoṣadāṁ kīrtayedante svāya nāmno.abhivādane |
nāmnām svarūpabhāvo hi bhobhāva rṣibhiḥ smṛtaḥ ||

2.125
āyuṣmān bhava saumyaiti vācyo viprō.abhivādane |
ākāraścāsyā nāmno.ante vācyāḥ pūrvākṣaraḥ plutaḥ ||

2.126
yo na vettyabhivādasya viprah pratyabhivādanam |
nābhivādyāḥ sa viduṣā yathā śūdrastathaiva saḥ ||

2.127
brāhmaṇam kuṣalam prcchet ksatrabandhumanāmayam |
vaśyām kṣemaṁ samāgamya śūdramārogyameva ca ||

2.128
vācyo dīkṣito nāmnā yaviyānapi yo bhavet |
bhobhavatpūrvakāṁ tvenamabhibhāṣeta dhammavit ||

2.129
parapatiṁ tu yā strī syādasambandhā ca yonitaḥ |
tāṁ brūyād bhavatityevam subhage bhaginīti ca ||

2.130
māṭulāṁśca pitṛvyāṁśca śvaśurān ṛtvijō gurūn |
asaśvahamiti brūyāt pratyutthāya yaviyāsaḥ ||

2.131
māṭrśvasā māṭulāṁ śvaśrūratha pitṛśvasā |
sampūjyā gurupatniṇaṁ samāṣṭa gurubhāryayā ||

2.132
bhrāturbhāryaupasangrāhyā savarnā.ahanyakanyapi |
viproṣya tūpasaṅgrāhyā jñātisambandhiyositah ||

2.133
pitrabhaginyām mātusāca jyāyasyām ca svasaryapi |
mātrvad vr̥ttimātiṣṭhen mātā tābhya garīyasī ||

2.134
dāsābdākhyaṁ paurasakhyaṁ pañcābdākhyaṁ kalābhṛtām |
tryabdapūrvam śrotiyāṇām svalpenāpi svayoniṣu ||

2.135
brāhmanam daśavārṣaṁ tu śatavarṣaṁ tu bhūmipam |
pitāputrau vijāniyād brāhmanastu tayoḥ pita ||

2.136
vittam bandhurvayaḥ karma vidyā bhavati pañcamī |
etāni mānyasthānāni gariyo yad yaduttaram ||

2.137
pañcānāṁ trisu varṇesu bhūyāmsi guṇavanti ca |
yatra syuḥ so.atra mānārhaḥ śūdro.api daśamīṁ gataḥ ||

2.138
cakrino daśamīsthasya rogino bhārinah striyāḥ |
snātakasya ca rājñāśca panthā deyo varasya ca ||

2.139
teśāṁ tu samavetānāṁ mānyau snātakapārthivau |
rājasnātakayoścaiva snātako nṛpamānabhāk ||

2.140
upaniyā tu yaḥ śiṣyaṁ vedamadhyāpayed dvijah |
sakalpaṁ sarahasyam ca tamācāryam pracakṣate ||

2.141
ekadeśāṁ tu vedasya vedāṅgānyapi vā punah |
yo.adyāpayati vr̥ttyarthamupādhyāyaḥ sa ucyate ||

2.142
niṣekādīni karmāṇi yah karoti yathāvidhi |
sambhāvayati cānneṣa sa vipro gururucyate ||

2.143
agnyādheyam pākayajñānagniṣṭomādikān makhān |
yah karoti vrto yasya sa tasyartvighocaye ||

2.144 
ya āvṛṇotyavitatham brahmānā śravanāvubhau |
sa mātā sa pitā jñeyastam na druhyet kadā cana ||

2.145 
upādhyāyān daśācārya ācāryāṇāṁ śataṁ pitā |
sahasṛam tu pitṛn mātā gauravenātiricyate ||

2.146 
upādakabrahmadātorgarīyān brahmadāh pitā |
brahmājanma hi viprasya pretya caīha ca śāsvatam ||

2.147 
kāmnā mātā pitā cainam yaduptādayato mithaḥ |
sambhūtim tasya tām vidyād yad yonāvabhijāyate ||

2.148 
ācāryastvasya yāṁ jātim vidhīvad vedapāragnaḥ |
upādayati sāvitryā sā satyā sā.ajarā.amarā ||

2.149 
alpaṁ vā bahu vā yasya śrutasyapakaroti yah |
tamapīha gurum vidyātṛutaupakriyāyā tayā ||

2.150 
brāhmaṁya janmanāḥ kartā svadharmasya ca śāsitā |
bālo.api vipro vrddhasya pitā bhavati dharmānḥ ||

2.151 
adhyāpayāmāśa pitṛn sīsurāṅgirasah kavih |
putrakā iti hauvāca jñānena parigrhya tān ||

2.152 
te tamarthamapṛcchanta devāṅagatamanyavah |
devāścaitān sametyaucurnyāyyam vaḥ sīsuruktavān ||

2.153 
ajñō bhavati vai bālāḥ pitā bhavati mantradaḥ |
ajñam hi bālamityāhuḥ pitetyeva tu mantradam ||

2.154 
na hāyanairna palitairna vittena na bandhubhiḥ |
2.155
viprāṇāṁ jñānato jyaisthyāṁ ksatriyānāṁ tu vīryataḥ |
vaīśyāṇāṁ dhānyadhanātāḥ śūdrāṇāmeva janmataḥ ||

2.156
na tena vṛddho bhavati yenāsyā palitam śīrāḥ |
yo vai yuvā.apyadhīyānastam devāḥ sthaviram viduḥ ||

2.157
yathā kāśṭhamayo hastī yathā carmamayo mṛgah |
yaśca vipro.anadhīyānastrayaste nāma bibhrati ||

2.158
yathā śaṅdo.aphalah strīṣu yathā gaurgavi cāphalā |
yathā cājīṛ.aphalam dānam tathā vipro.anrco.aphalah ||

2.159
ahīṁsayāiva bhūtānāṁ kāryam śreyo.anuśāsanam |
vāk caiva madhura ślakṣṇā prayojyā dharmamīcchatā ||

2.160
yasya vāṁmanasī śuddhe samyag gupte ca sarvadā |
sa vai sarvamāvāpnoti vedāntopagatāṁ phalam ||

2.161
nāruṭudaḥ syādārto.api na paradrohakarmadhīḥ |
yāy.asyodvijate vācā nālokyāṁ tāmudārayet ||

2.162
sammānād brāhmaṇo nityamudvijeta viśādiva |
amṛtasyeva cākāṅkṣedavamānasya sarvadā ||

2.163
sukham hyavamataḥ śete sukham ca pratibudhyate ||
sukham carati loke.asminnavamantā vinasīyati ||

2.164
anena kramayogena samskrātmā dvijāḥ śanaiḥ |
guraṇ vasan saścīnuyād brahmādhigamikam tapaḥ ||

2.165
tapoviśeṣairvividhairvrataiśca vidhicoditaiḥ |
vedaḥ kṛtsno.adhigantavyāḥ sarahasyo dvijanmanā ||
2.166
vedameva sadā. abhyasyet tapastapyan dvijottamah
vedābhyaśo hi viprasya tapah paramīhau cyate

2.167
ā haiva sa nakhāgrebhyaḥ paramam tapaye tapah
yāḥ sragvyāpi dvijō. adhistō svādhyāyam śaktito. anvaham

2.168
yo. anadhitya dvijō vedamanyatra kurute śramam
sa jīvanneva śudratvamāśu gacchati sānvayah

2.169
māturagre. adhijananam dvitiyam maunjībandhane
tṛtiyam yajñadikṣāyām dvijasya śruti. codanāt

2.170
tatra yad brahma. janmāśya maunjibbandhanacihnitam
tatrāya mātā sāvitrī pītā tvācārya ucyate

2.171
vedapradānādācaryaṁ pitaram paricakṣate
na hyasmin yujyate karma kiṃcidā maunjibandhanāt

2.172
nābhivyāhārayed brahma svadhāninayanād rte
śūḍreṇa hi samastāvad yāvad vede na jāyate

2.173
kṛtaupanayanasyāsyā vratādeśanamīsyate
brahmaṇo grahaṇam caiva krameṇa vidhipūrvakam

2.174
yadyasya vihitam carma yat sūtram yā ca mekhalā
yo daṇḍo yatca vasanaṁ tat tadasya vratesvapi

2.175
sevetaimāṃsttu niyamān brahma. cāri gurau vasan
sanniyamyaindriyagrāmam tapovṛddhyarthamātmanah

2.176
nityaṁ snātvā śucih kuryād devarsipitṛtarpanam
devatābhya. caiva samidādhanāmeva ca
2.177
varjayen madhu māṁsaṁ ca gandham mālyāṁ rasāṁ striyāḥ |
śuktāni yāni sarvāṇi prāṇināṁ caiva himsanam ||

2.178
abhyaṅgamañjanam cāksnorupānacakatraḥdāraṇam |
kāmāṁ krodham ca lobham ca nartanaṁ gitavādanam ||

2.179
dyūtam ca janavādam ca parivādam tathā.anṛtam |
strināṁ ca preksañālambhamupaghātam parasya ca ||%(M.aalambhaa.av)

2.180
ekāḥ saṁtā sarvatra na retaḥ skandayet kva cit |
kāmād hi skandayan reto hinasti vratamātmanah ||

2.181
svapne siktvā brahmaçaṛī dvijāḥ sukramakāmataḥ |
snātvā.arkamarcaiyitvā triḥ punarmāṁityṛcam japet ||

2.182
udakumbham sumanaso gośakṛtmṛttikākusān |
āhared yāvadarthāni bhaikṣāṁ cāharahaścaret ||

2.183
vedayajñairahānānam praśastānāṁ svakarmasu |
brahmacāryāhared bhaikṣāṁ grhebhyaḥ prayato.anvaham ||

2.184
guroḥ kule na bhikṣeta na jñātukulabandhusū |
alābhe tvanyagehānām pūrvaṁ pūrvaṁ vivarjayet ||

2.185
sarvaṁ vāpi cared grāmāṁ pūrvaṅkānāmasambhave |
niyamya prayato vācamabhiśastāṁstu varjayet ||

2.186
dūrāḥṛtya samidhaḥ sannidadhyād vihāyasi |
sāyaṁ.pṛāṭaśca juhuyāt tābhiragnimatandritaḥ ||

2.187
akṛtvā bhaikṣacaraṇamasamidhya ca pāvakam |
anāturāḥ saptarātramavakīṁvratam careṇ ||

2.188
bhāikṣeṇa vartayennityaṁ naikāṇṇādi bhaved vratī |
bhāikṣeṇa vratino vr̥ttirupavāsasamā smṛtā ||

2.189
vr̥tatvad devaśaivya pitrye karmanyatharśi vat |
kāmamabhyarthito.āsniyād vratamasya na lupyate ||

2.190
brāhmaṇasyaiva karmaitadupadīṣtaṁ maniṣibhiḥ |
rājanyavaśyayostvevam naitat karma vidhiyate ||

2.191
codito guruṇa nityamapracodita eva vā |
kuryādhyayane yatnamācāryasya hiteṣu ca ||

2.192
śārīraṁ caiva vācaṁ ca buddhīndriyamanāṃsi ca |
niyamya prāṇjalistiśthed vikāsāno guromukham ||

2.193
nityamuddhrtapāṇiḥ syāt sādhvācāraḥ susamvrtaḥ |
āsyatāmiti cauktaḥ sannāsitābhimukhāṃ gurhoḥ ||

2.194
hinānavastrvesaḥ syāt sarvadā gurusannidhau |
uttīṣṭhet prathamām cāsyā caramaṁ caiva saṃviṣet ||

2.195
pratiśrāvaṇasambhāṣe śayanō na samācaret |
nāsino na ca bhuṇjāno na tiṣṭhanna parāṁmukhaḥ ||

2.196
āśīnasya sthitaḥ kuryādabhigacchamstu tiṣṭhataḥ |
pratyudgamya tvāvrajataḥ paścad dhāvamstu dhāvataḥ ||

2.197
parāṁmukhasyābhimukho dūrasthasyetya cāntikam |
praṇamya tu śayanasya nideṣe caiva tiṣṭhataḥ ||

2.198
nicām śayyā.ā.asanaṁ cāsyā nityām syād gurusannidhau |
gurostu caṅsūrvisaye na yathēṣṭāsano bhavet ||

2.199
naudāharedasya nāma parokṣamapi kevalam |
na caivaśyānukurvita gatibhāṣitaceṣṭitam ||

2.200
guroryatra parivādo nindā vā.api pravartate |
karṇau tatra pidhātavyau gantavyam vā tato.anyaḥ ||

2.201
parivādāt kharo bhavati śvā vai bhavati nindakaḥ |
paribhoktā kṛmirbhavati kīśo bhavati matsari ||

2.202
dūrastho nārcayedenaṁ na kruddho nāntike striyāḥ |
yānāsanasthaścaivainamavaruḥyābhivādayet ||

2.203
prativāte.anuvāte ca nāsita gurunā saha |
asamārave caiva gurorna kim cidapi kūrtayet ||

2.204
go.aśvauṣṭrayānaprāsādaprasastaraṁ katesu ca |
āśīta gurunā sārdham śilāphalakanauṣu ca ||

2.205
gurorgurau sannihite guruvad vṛttimācare |
na cānīrsṛsto gurunā svān gurūnabhivādayet ||

2.206
vidyāguruśvevameva nityā vṛttih svayoniṣu |
pratiśedhatsu cādharmād hitaṁ copadiśatsvapi ||

2.207
śreyahsu guruvad vṛttim nityameva samācare |
guruputraś cāryeśu guroścaiva svabandhuṣu ||

2.208
bālaḥ samānajanmā vā śiṣyo vā yajñakarmanī |
adhyāpayan gurusuto guruvatmānamarhati ||

2.209
utsādanam ca gātrāṇāṁ snāpanaucchītabhojane |
na kuryād guruputrasya pādayoścāvanejanam ||
2.210

guruvat pratipūjyāḥ syuh savarṇā guruyositah
asavarnāstu sampūjyāḥ pratyutthānābhivādananāh

2.211

abhyaṅjanam snāpanam ca gātrotśādanameva ca

gurupatnyā na kāryāṇi keśānām ca prasādhanam

2.212

gurupatnī tu yuvatirnābhivādyaiha pādayoḥ

pūrnavimśativrāṃsa gunadoṣau vijānatā

2.213

svabhāva eṣa nārīṇām narāṇāmiha dūsanam

ato.arthānām pramādyanti pramadāsu vipāścitaḥ

2.214

avidvāṁsamalam loke vidvāṁsamapi vā punah

pramadā hyutpathām netum kāmakrodhavaśānugam

2.215

mātrā svāsrā duhitrā vā na viviktāsano bhavet

balavāṁindriyagrāmo vidvāṁsamapi kārṣati

2.216

kāmām tu gurupatnīnām yuvāṁnām yuvā bhuvi

vidhivad vandanām kuryādasāvahamiti bruvaṇ

2.217

viproṣya pādagrahaṇānmanvaham cābhivādānām

gurudāreṣu kurvīta satām dharmamanusmarān

2.218

yathā khanan khanitrena naro vāryaḥdhigacchati

tathā gurugatāḥvidyāṁ suśrūṣurdhīgacchati

2.219

muṇḍo vā jaṭilo vā syādatha vā syāṭṣikhājāṭaḥ

nainām grāme.abhinimlocet sūryo nābhhyudiyāt kva cit

2.220

tam cedabhyudiyāt sūryaḥ śayānam kāmacārataḥ

nimloced vā.apyavijñānāj japannupavased dinam

2.221
sūryena hyabhinirmuktaḥ śayano.abhyuditaśca yaḥ |

prāyaścittamakurvāno yuktah syān mahatenasā ||

2.222
ācayya prayato nityamubhe samdhye samāhitaḥ |
śucau deśe japajayamupāsīta yathāvidhi ||

2.223
yadi stri yadyavarajaḥ śreyah kim cit samācaret |
tat sarvamācared yukto yatra cāsyā ramen manah ||

2.224
dharmārthāvucyate śreyah kāmārthau dharma eva ca |
arth evaiha vā śreyastrivarga iti tu sthitih ||

2.225
ācāryaśca pitā caiva mātā bhrātā ca pūrvajah |
nārtenāpyavamantavyā brāhmaṇena viśeṣataḥ ||

2.226
ācāryo brahmaṇo mūrtih pitā mūrtih prajāpateh |
mātā prthivyā mūrtistu bhrātā svo mūrtiratmanah ||

2.227
yām mātāpitaraud kleśāṃ sahare sambhave nrnām |
na tasya niśkrtya śakyā kartum varṣaśatāripi ||

2.228
tayornityam priyam kuryādācāryasya ca sarvadā |
tesveva triṣu tuṣṭeṣu tapaḥ sarvaṃ samāpyate ||

2.229
tesām trayānām suśrūṣa paramam tapa ucyate |
na tairanabhyanujñāto dharmamanyam samācaret ||

2.230
ta eva hi trayo lokāsta eva traya āśramāḥ |
ta eva hi trayo vedāsta evauktāstrayo.agnayaḥ ||

2.231
pitā vai gārhapatyo.agnirmātā.agnirdakṣiṇaḥ smṛtaḥ |
gururāhavanīyastu sā.agnitretā gariyaśi ||

2.232
triṣvapramādyanneteṣu trīn lokān vijayed grhī |
dīpyamānāh svavāpūśā devavad divi modate ∥

2.233
imam lokam mātrabhaktīyā pitṛbhaktīyā tu madhyamam |
guruḥsuṣrūṣāyā tvevam brahmalokam samaśnute ∥

2.234
sarve tasyādṛtā dharmā yasyaite traya ādṛtāḥ |
anādṛtāstu yasyaite sarvāstāṣṭāḥ kriyāḥ ∥

2.235
yāvat trayaste jīveṣṭāvattanānyām samācāret |
tēśeva nityāṃ suṣrūṣāṃ kuryāt priyahite rataḥ ∥

2.236
tēṣāmanuparodhena pāratryam yad yadācāret |
tat tannivedayet tebhya manovacanakarmabhīḥ ∥

2.237
triṣvetesvitisitṛtyāṃ hi puruṣasya samāpyate |
esa dharmaḥ paraḥ sākṣādudharmo.anya ucyate ∥

2.238
śraddadhānāḥ subhām vidyāmādādātāvādāpāḥ |
anyādāpāḥ param dharmaḥ śrīrātāmā sūkulādāpāḥ ∥

2.239
visādapyamṛtāṃ grāhyāṃ bālādāpāḥ subhāṣitām |
amitrādāpāḥ sadvṛttamadhyādāpāḥ kāñcanam ∥

2.240
striyō ratnānyatho vidyā dharmaḥ śaucāṃ subhāṣitām |
vividhāni ca śilpāni samādeyāni sarvātāḥ ∥

2.241
abrāhmaṇādādhyāyanamāpatkāle vidhiyate |
anuvrajyā ca suṣrūṣā yāvadadhīyānām guroḥ ∥

2.242
nābrāhmaṇe gurau śiṣyo vāsamātyantikam vaset |
brāhmaṇe vā.ananūcāne kāṅkṣan gatimanuttamām ∥

2.243
yadi tvātyantikam vāsam rocayeta guroḥ kule |
yuktaḥ paricaredenāṁ śārīravimokṣanāt

2.244
ā samāpteḥ śārīrasya yastu śūṣrūṣate gurum
sa gacchatyaṅjaśā vipro brahmaṇaḥ sadma śāśvatam

2.245
na pūrvaṁ gurave kim cidupakurvita dharmavit
snāsyamstu guruṇā.ajñaptah śaktyā gurvrthamāharet

2.246
kṣetram hiranyam gāmāsvam charaupānāhamaṁsanam

dhānyaṁ sākam ca vāsāmsi gurave prātimāvahet

2.247
ācārye tu khalu prete guruputre guṇānvite
gurudāre sapinḍe vā guruvaḥ vṛttimācared

2.248
etesvavidyāmaṇeśu sthānaṁanavihāravān
prayuṅjāno.agniśūṣrūsāṁ sāḍhayed dehamātmānaḥ

2.249
evaṁ carati yo vipro brahmacyamaviplutah
sa gacchatyuttamasthānam na caiha jāyate punah

adhyāya 3

3.01
ṣat trimśadābdikāṁ caryāṁ gurau traivedikāṁ vratam
tadardhikāṁ pādikāṁ vā grahaṇāntikameva vā

3.02
vedānadhītya vedau vā vedām vā.api yathākramam
aviplutabrahmacaryo gṛhausthāśramamāvaset

3.03
tam pratitam svadharmena brahmadyaharam pituh
srāgvitam talpa āśīnamarhayet prathamaṁ gavā

3.04
guruṇānumataḥ snātvā samāvrto yathāvidhi |
udvaheta dvijo bhāryāṁ savarnāṁ lakṣaṇāṅvītām ||

3.05
asapindā ca yā māturāsaṅgotrā ca yā pituh |
sā praśastā dvijātināṁ dārakarnaṁ maithune ||

3.06
mahāntyapi samṛddhāni go.ajāvidhanadhānyataḥ |
strīsambandhe daśaitāṁ kulāṁ parivarjayaṁ ||

3.07
hinākriyāṁ nīśpurūṣam nischando romaśśāsasam ??|
kṣayāmayāvya.āpasmāriśvitrīkuṣṭhikulāṁ ca ??||

3.08
nodvahet kapilāṁ kanyāṁ nādhikāṅgim na roginim |
nālomikāṁ nātīlomāṁ na vācāṭāṁ na pīṅgalāṁ ||

3.09
narkṣavrksanadānmim nāntyaparvatanāmikāṁ |
na pakṣyahipresyaṅanāmim na ca bhīṣānaṁāṃkāṁ ||

3.10
avāṅgāṅgim saumyaṁāṃmīṁ hamsavāraṇagāminīṁ |
tanulomakesadaṅsaṅmāṁ mṛdvangimudvahet striyam ||

3.11
yasyāstu na bhaved bhrātā na vijñāyeta vā pitā |
naupayaccheta tāṁ prājñāḥ putrī.ādharmaśaṅkāyaḥ ||

3.12
savarnā.āgre dvijātināṁ praśastā dārakaranāṁ |
kāmatastu pravrîttaṁāṁmīṁ syuḥ kramaśo.āvārah ||

3.13
śūdraiva bhāryā śūdrasya sā ca svā ca viśaḥ smṛte |
te ca svā caiva rājñaśca tāśca svā cāgraṇjanmanāḥ ||

3.14
na brāhmaṇaṅkṣaṅtryorāpadyapi hi tiṣṭhatoh |
kasmimścidaṁ vṛttante śūdrā bhāryaupadiśyate ||
3.15 
ḥīnājātistriyāṁ mohādudvahanto dvijātayāḥ |
kulānyeva nayantyāśu sasantānāni śūdratāṁ ||

3.16 
śūdrāvṛdhi patatyatrauterutathyatanayasya ca |
śaunakasya sutotpattyā tadapatyatayā bhṛgoḥ ||

3.17 
śūdrām śayanamāropya brāhmaṇo yātyadhogatim |
janayitvā sutaṁ tasyāṁ brāhmanyādeva hīyate ||

3.18 
daivapitryātitheyāni tatpradhānāni yasya tu |
nāśnānti pitṛdevāstanna ca svargāṁ sa gacchati ||

3.19 
vrśaliphenapītasya niḥśvāsopahatasya ca |
tasyāṁ caiva prasūtasya niskṛtirna vidhiyate ||

3.20 
catunāmapi varnānāṁ pretya caiha hitāhitān |
aśṭāvimāṁ samāsena strīvivāhān nibodhata ||

3.21 
brāhmaṇo daivastathaivārṣah prājāpatyāstathā.asurah |
gāndharvo rākṣasasātva paiśācaścāṣṭamo.adhamah ||

3.22 
yo yasya dharmyo varṇasya guṇadoṣau ca yasya yau |
tad vah sarvam pravakṣyāmi prasave ca guṇāgunān ||

3.23 
śādānupūrvyā viprasya kṣatrasya caturo.avarān |
viṣa.śūdrayostu tāneva vidyād dharmyānarākṣasān ||

3.24 
caturo brāhmanasyādyān praśastān kavayo vīduḥ |
rākṣasam kṣatriyasyaikamāsuraṁ vaiśyaśūdrayoḥ ||

3.25 
paṇcānāṁ tu trayo dharmyā dvāvadharmyau smṛtāviha |
paiśācaścāsuraścaiva na kartavyau kadā cana ||
3.26
prthak prthag vā mśrau vā vivahau pūrvacoditaḥ |
gandharvo rākṣasaścaiva dharmyau kṣatrasya tau smrtau ||

3.27
ācchādyā cārcayitvā ca śrutasīlavate svayam |
āhūya dānam kanyāyā brāhmaḥ dharmaḥ prakīrtitaḥ ||

3.28
yañe tu vitate samyag rtvije karma kuruve |
alaṅkṛtya suṭādānām daivam dharmaṁ pracākṣate ||

3.29
ekāṃ gomithunāṃ dve vā varādādāya dharmataḥ |
kanyāpradānam vidhivadārśo dharmaḥ sa ucyate ||

3.30
sahaubhau caratām dharmamiti vācā.anubhāṣya ca |
kanyāpradānamabhyarcya prājāpatyo vidhiḥ smṛtaḥ ||

3.31
jñātibhyo dravinām dattvā kanyāyai caiva śaktitah |
kanyāpradānam svācchandyādāsuro dharma ucyate ||

3.32
icchāyā.anyonyasamyoṣaḥ kanyāyāśca varasya ca |
gandharvaḥ sa tu vijñeyo maithunyāḥ kāmasambhavaḥ ||

3.33
hatvā chittvā ca bhittvā ca kroṣantīṁ rudatīṁ grhāt |
prasahyā kanyāharāṇaṁ rākṣaso vidhirucyate ||

3.34
suptām mattām pramattām vā raho yatropagacchatī |
sa pāpiṣṭho vivāhānāṁ pāśācaśāṣṭamo.adhamaḥ ||

3.35
adbhireva dvijāgryāṇāṁ kanyādānaṁ viśisyate |
itareśāṁ tu varṇānāmitaretarakaṁyayā ||

3.36
yo yasyaisāṁ vivāhānāṁ manunā kīrtito guṇah |
sarvaṁ śṛṇuta tam viprāḥ sarvaṁ kīrtayato mama ||
3.37
daśa pūrvān parān vamśyānātmānaṁ caikavimśakam |
brāhmīputraḥ sukṛtaṁcayatyaṇasah pitṛn ||

3.38
daivaśhājaḥ sutaścaiva sapta sapta parāvarān |
ārṣauḥājaḥ sutastrīṁstrīṁ sat sat kāyauḥājaḥ sutaḥ ||

3.39
brāhmādiśu vivāheṣu caturśvevānupūrvaśah |
brahmavarcasvinaḥ putrā jāyante śiṣṭasammatāḥ ||

3.40
rūpasattvaugunaṃpeta dhanavantō yaśasvinaḥ |
paryāptabhoga dharmiṣṭhā jīvanti ca śatam samāḥ ||

3.41
itareṇu tu śiṣṭeṣu nṛsamsā.anṛtavādinaḥ |
jāyante durvivāheṣu brahmadharmadviṣah sutiḥ ||

3.42
aninditaḥ strīvivāhairanindyā bhavati prajā |
ninditaṁninditaḥ nṛnām tasmānīndyān vivarjayet ||

3.43
pāṇigrahaśaṃskārah savarnāsvapadiṣyate |
asavarnāsvayanā jñeyo vidhirudvāhakarnaṁ ||

3.44
śaraḥ ksatriyāḥ grāhyāḥ pratodo vaiśyakanyayā |
vasanasya daśā grāhyā śūdrayokṛṣṭavadedane ||

3.45
ṛtuōbhigāṃi syāt svadānanirataḥ sadā |
pavavaraṁ vrajeccaināṁ tadvrato ratikāmyayā ||

3.46
ṛtuḥ svābhāvikaḥ strīṇāṁ rātrayaḥ śodaṁ śmartāḥ |
caturbhiritaraḥ sārdhamahobhiḥ sadvigarhitaiḥ ||

3.47
tāsāmādyāścatasrastu ninditaikādaśi ca yā |
trayodaśi ca śeṣastu praśastā daśarātrayāḥ ||

3.48
yugmāsu putrā jāyante striyo.ayugmāsu rāṭriṣu |
tasmād yugmāsu putrārthī samviśedārtave striyam ||

3.49
pumān pumso.adhike śukre strī bhavatyadhike striyāḥ |
same.apumān pum. striyau vā kṣīne.alpe ca viparyayaḥ ||

3.50
nindyaśvasaṭāsu cānīyāsu striyo rāṭriṣu varjayaṇaḥ |
brahmaçaṛyeva bhavati yatra tatrāśrame vasan ||

3.51
na kanyāyāḥ pitā vidvān grhniyāt śukamaṇvapi |
grhṇamsulkaṃ hi lobhena syānnaro. apatyavikrayi ??||

3.52
strīdhanaṇi tu ye mohadupajivanti bāndhavāḥ |
nāriyāṇāṇi vastraṃ vā te pāpā yāntyadhogatim ||

3.53
ārṣe gomithunaṃ śulkaṃ ke cidāhurmṛsaiva tat |
alpo. apyevaṃ mahāṃ vā.api vikrayastāvadeva saḥ ||

3.54
yāsāṁ nādadate śulkaṃ jñātayo na sa vikrayaḥ |
arhaṇam tat kumārīnāmāstraṃśamsyaṃ ca kevalam ||

3.55
pitrbhīrbhāṛtrbhiṣcaitāḥ patibhīrdevaraiṣṭathā |
pūjyā bhūṣayitavyāśca bahukalyāṇamāṃśubhiḥ ||

3.56
yatra nāryastu pūjyante ramante tatra devatāḥ |
yatraitāstu na pūjyante sarvāṇatṛpaḥalāḥ kriyāḥ ||
%[ Following, ten verses are missing in M.]

3.57
śocanti jāmayo yatra vinaśatavyāśu tat kulaṃ |
3.58
jāmayo yāṇi gehāni śapantyapratipūjitāh ||
tāni krtyāhatānīva vinaśyanti samantataḥ ||

3.59
tasmādetāḥ sadā pūjyā bhūṣaṇācchādanāsānaīḥ |
bhūtikāmaṁrnarairnityam satkāresūtsaveṣu ca ||

3.60
samtuṣṭo bhāryayaḥ bharatā bhartrā bhāryā tathaiva ca |
yasminneva kule nityam kalyāṇam tatra vai dhruvam ||

3.61
yadi hi strī na roceta pumāmsam na pramodayet |
apramodāt punah pumāḥ prajanaṁ na pravartate ||

3.62
striyāṁ tu rocmaṇāyāṁ sarvāṁ tad rocate kulam |
tasyāṁ tvarocmaṇāyāṁ sarvameva na rocate ||

3.63
kuvicāhāiḥ kriyālopaṁrvedānadhyayanena ca |
kulānyakulatāṁ yānti brāhmaṇātikramena ca ||

3.64
śilpene vyavahāreṇa śūdrāpatyaisca kevalaiḥ |
gobhiraśvaiśca yānaśca kṛṣyā rājopasevāyā ||
3.65
ayājyājanaiścaiva nāstikyena ca karmanām |
kulānyāṇu vinaśyanti yāni hīnāni mantrataḥ ||

3.66
mantrastu samṛddhāṇi kulānyalpadhanāṇyapi |
kulasāṅkhyaṁ ca gacchanti karṣanti ca mahād yaśāḥ ||

%[Here.afterM'H numberiH "10"]

3.67
vaivāhikē.agnau kurvīta grhyāṁ karma yathāvidhi |
pāncayajñavidhānam ca paktim cānvāhikīṁ grhī ||

3.68
pāṇca sūnā grhaṁsthasya cullī pesanyupaskarāḥ |
kaṇḍani caudakumbhaśca badhyate yāstu vāhayant ||

3.69
tāśāṁ kramena sarvāsāṁ niśkṛtyartham mahārṣibhiḥ |
pāṇca klptā Mahāyajñāḥ pratyahām grhāmedhinām ||

3.70
adhyāpanam brahmayajñāḥ pitṛyajñastu tarpaṇam |
homo daivo balirbhauto nṛyajño.ātithipūjanam ||

3.71
pāncaitān yo mahā.ayajñāṇṇa hāpayati śaktitāḥ |
sa grhe api vasannāṁ sūnādosairna lipyate ||

3.72
devatā.ātithibhrtyānāṁ pitṝnāmātmanaścyaḥ yaḥ |
na nirvapati pāṅcānāmucchvasanna sa jīvati ||

3.73
ahutaṁ ca hutam caiva tathā prahutameva ca |
brāhmaṁ hutam prāśitam ca pañcayajñāṁ pracaksate ? ||

3.74
japo.ahuto huto homah prahuto bhautiko baliḥ |
brāhmaṁ hutam dvijāgryārcā prāśitaṁ pitṛtarpaṇam ? ||

3.75
svādhyāye nityayuktah syād daive caivaiha karmanī |
daivakarmanī yukto hi bibhartīdaṁ carācaram ||

3.76
agnau prāstā.ahutiḥ samyagādityamupatiṣṭhate |
ādityāj jāyate vrṣitrvrṣṭerannaṁ tataḥ prajāḥ ||

3.77
yathā vāyuṁ samāśritya vartante sarvajantavaḥ |
tathā grhaṁhamsāśritya vartante sarva āśramāḥ ||

3.78
yasmāt trayo.apsraṁino jñānenānānena cānvaham |
grhaṁhenaiva dhāryante tasmāj jyeṣṭhāśramo grhi ||

3.79
sa samādhāryaḥ prayatnena svargamakṣayamicchāṅa |
sukham cehechchāṭa.atyantam yo.adhāryo durbalendriyaiḥ ||

3.80
ṛṣayāḥ pitaro deva bhūtānyatithayastathā |
āśāsate kuṭumbibhyastebhyāḥ kāryam vijānataḥ ||

3.81
svādhyāyenārcayetaṛṣiṁ homairdevaṁ yathāvidhi |
pitṛmsrāddhaisca nṛnannairbhūtāni balikarmanā ||

3.82
kuryādaharahah śrāddhamannādyenodakena vā |
payomūlapalairvā. api pitṛbhyaḥ prītimāvahan ||

3.83
ekamapyāśayed vipram pitṛyarthe pāncayajñike |
na caivātrāṣayet kim cid vaiśvadevaṁ prati dvijaṁ ||

3.84
vaiśvadevasya siddhasya grhye.agnau vidhipūrvakam |
ābhyaḥ kuryād devatābhyo brāhmaṇo homamanvaham ||

3.85
agnēḥ somasya caiva dātau tayoṣcaiva samastayoḥ |
viśvebhyaścaiva devebhyo dhanvantaraya eva ca ||

3.86
kuhvai caivañumatyai ca prajāpataya eva ca |
sahā dyaśāprthivyayoḥ tathā sviṣṭakṛte antataḥ ||

3.87
evaṁ samyag havirhutvā sarvadikṣu pradakṣinam |
indrāntakāppatīndubhyāḥ sānugebhyo balim haret ??||

3.88
marudbhya iti tu dvāri kṣipedapsvadbhyāya ityapi ??|
vanaśpatibhyāya ityevaṁ musalolūkhale haret ||

3.89
cuchiṃṣake śriyai kuryād bhadrakālyai ca pādatabḥ |
brāhmaṇavāstoṣpātyaṃ tu vāṣṭumadhīye balim haret ||

3.90
viśvebhyaścaiva devebhyo balimākāśa utkṣipet |
dīvaçarebhyo bhūtebhyo naktaṅcāribhya eva ca ||

3.91
prṣṭḥavāstuni kurvīta balim sarvātmabhūtaye |
pitṛbhyo baliśeṣam tu sarvam daksīṇato haret ||

3.92
śūnaṃ ca patitāṇām ca śvapacāṁ pāparoṅīmām |
vayasāṇām kṛmīṇām ca śanakairnirvaped bhuvi ||

3.93
evaṁ yaḥ sarvabhūtāni brāhmaṇo nityamarcati |
sa gacchati param sthānam tejomūrtiḥ pathāṛjunā ||

3.94
kritvaśad balikārmaivamatithim pūrvamāśayet |
bhikṣām ca bhikṣave dadyād vidhivad brahmacāriṇe ||

3.95
yat punyaphalamāpnoti gām dattvā vidhivad guruh |
tat punyaphalamāpnoti bhikṣām dattvā dvijo grhi ||

3.96
bhikṣāmapyudapātram vā satkṛtya vidhipūrvvakaṃ |
vedatattvārhhav āṣe brāhmaṇāyopapādayet ||

3.97
naśyanti havyakavyāṇi narāṇāmavijānatām |
bhasmibhūteṣu vipreṣu mohād dattāni dāṭbhīḥ ||

3.98
cidyātapassamṛddheṣu hutam vipramukhāgniṣu |
nistārayati durgācca mahataścaiva kilisāt ||

3.99
samprayāṭya tvatithaye pradadyādāsanaudake |
annam caiva yathāsakti satkṛtya vidhipūrvvakaṃ ||

3.100
śilānapyuñčhato nityam pañcāgniṇapī juhvataḥ |
sarvam suktamādatte brāhmaṇo anarcito vasan ||

3.101
traṇi bhūmirudakaṃ vāk caturthī ca sūnṛtā |
etānyapi satāṃ gehe nocchidyante kadā cana ||

3.102
ekarātram tu nivasannatithirbrāhmaṇaḥ smṛtaḥ |
anityam hi sthito yasmāt tasmādatithirucyate ||

3.103
naikagrāmānasatīthim viprām sāṅgatikam tathā |
upasthitam grhe vidyād bhāryā yatrāgnayo api vā ||

3.104
upāsate ye grhaṃthāḥ parapākamabuddhayāḥ |
tena te pretya paṣutāṃ vrajantyannādāyinah ||

3.105
aprawodyo atṛthih sāyaṁ sūryaudho grhamedhināO|
kāle prāptastvakāle vā nāsyāṇaśnan grhe vaset ||
3.106
na vai svayam tadasnīyādatithim yanna bhojayet |
dhanyam yaśasyamāyuṣyaṁ svargyam vā.atithipūjanam ||

3.107
āsanāvasathau śayyāmanuvrajyāmupāsanām |
uttameśuttamam kuryād hīne hīnāṁ same samam ||

3.108
vaiśvadeve tu nirvṛtte yadyanyo.atithirāvrajet |
tasyāpyannām yathāśakti pradyāṇāna bālim haret ||

3.109
na bhojanārtham sve vipraḥ kulagotre nivedayet |
bhojanārtham hi te śamsan vāntāśityucyate budhaiḥ ||

3.110
na brāhmaṇasya tvatithidrgrhe rājanya ucyate |
vaiśyaśūdrau sakhā caiva jñātayo gurureva ca ||

3.111
yadi tvatithidharmena kṣatriyo grhamāvrajet |
bhuktaṁ ca vipreul kāmam tamapi bhojayet ||

3.112
vaiśyaśūdrāvapi prāptau kutumbe.atithidharminau |
bhojayet saha bhṛtyaistāvānṛsamsyaṁ prayojayan ||

3.113
itarāṇapi sakhyaṁ samArityā grhamāgatāṁ |
prakṛtyānnaṁ yathāśakti bhojayet saha bhāryāyā ||

3.114
suvāsiniḥ kumāritśca rogino garbhiniḥ striyāḥ |
atithibhyo.agra evaitān bhojayedavicārayan ||

3.115
adattvā tu ya etebhyaḥ pūrvam bhunkte.avicaksanāḥ |
sa bhuñjāno na jānatī śvagrdhrāi jagdhimātmanāḥ ||

3.116
bhuktaṁsvatha vipreṣu sveṣu bhṛtyeṣu caiva hi |
bhuñjiyātāṁ tataḥ paścādavaśiṣṭaṁ tu dampati ||
3.117 devān ṛṣin manuṣyāṇīśca pītṛn gṛhyāśca devatāḥ |
pūjayaītvā tataḥ paścad gṛha-sthāḥ śeśabhuḥ bhavet  ||

3.118 agham sa kevalāṁ bhunkte yah pacatyātmakāranāt |
yajñāśiṣṭāsanam hyetat satāmānām vidhiyate  ||

3.119 rājartvignātakagurūn priyaśvaśuramaṭulān |
arhayen madhuparkena parisamvatsarat punaḥ  ||

3.120 rājā ca śrotṛyaścaiva yajñakarmanyupasthitau |
madhuparkena sampūjyau na tvayajña iti sthitiḥ  ||

3.121 sāyam tvannasya siddhasya patnyamantram balim haret |
vaśvadevaṁ hi nāmaitat sāyam prātarvidhiyate  ||

3.122 pītryaṁnaṁ tu nirvartya vipraścandrakṣaye.agnimān |
pīṇḍānvaḥāryakam śrāddham kuryāṁ māsānumāsimakam  ||

3.123 pīṭṭhāṁ māsikam śrāddhamanvāhāryam vidurbudhāḥ |
taccāmiṇeṇā kartavyāṁ praśastena prayatnataḥ ??||

3.124 tatra ye bhojaniyāḥ syurye ca varjyā dvijottamāḥ |
yāvantaścaiva yaiścānnaistāṁ pravaksyāmyaśeṣataḥ  ||

3.125 dvau daive pīṭkārye trīnekaikamubhayatra vā |
bhojayet susamṛddho.api na prasajjeta vistare  ||

3.126 satkriyāṁ desakālau ca śaucam brāhmaṇasampadah |
pāñcaitāṁ vistaro hanti tasmānnaīheta vistaram  ||

3.127
prathitā pretakṛtyaiṣā pitryaṁ nāma vidhukṣaye |
tasmin yuktasyaiti nityaṁ pretakṛtyaiva laukiki ||

3.128
arotriyāyaiva deyāṁ h vyakavyāṁi dātrbhīḥ |
arhattamāya viprāya tasmai dattāṁ mahāphalam ||

3.129
ekaikamapi vidvāṁsāṁ daive pitrye ca bhojayet |
puskalam phalamāpnoti nāmantrajñāḥ bahūnapi ||

P.130
durādeva parikṣeta brāhmaṇam vedacāragam |
tī(ṭham tad havyakavyānāṁ pradāne so.atithih smṛtaḥ ||

3.131
sahasram hi sahasrāṇāmanrcāṁ yatra bhuñjate |
ekstāṁ mantāavīt prīṭaḥ sarvānārhati dharmataḥ ||

3.132
jñānotkṛśṭā yāni kavyāni ca havīṁsi ca |
na hi hastāvasrgdīghau rudhireṇaiva śudhyataḥ ||

3.133
yavato grāsate grāśāṁ havyakavyesvamantravit |
tāvato grāsate preto diptāsūlarṣtyayoguḍ)ṁ A|

3.134
jñānaniṣṭhā dvijāḥ ke cit taponiṣṭhastathā. apare |
tapahsvādhyāyaniṣṭhāśca karmaniṣṭhastathā. apare ||

3.135
jñānaliṣṭhēśu kavyāni pratiṣṭhāpyāni yatnatiḥ |
havyāṁ tuḥīyaḥyāyaṁ sarvesveva caturṣvapi ||

3.136
aṣṭrotriyaḥ pitā yasya putraḥ syād vedapāragaḥ |
aṣṭrotriyaḥ vā putraḥ syāt pitā syād vedapāragaḥ ||

3.137
jyāyaṁsamanayorvidyād yasya syātśrotriyaḥ pitā |
mantrasampūjanārtham tu satkāramitaro.arhati ||

3.138
3.139
yasya mitrapradhānāni śráddhāni ca havīṃśi wa |
tasya pretya phalam nāsti śráddheṣu ca haviḥṣu ca ||

3.140
yah saṅgatāni kuruce mohātśrāddhena mānavaḥ w |
sa svargāccyavate lokātśrāddhamitro dvijādhamaḥ ||

3.141
sambhojāṇi sā.abhihiṭā paiśāci daksinā dvijaiḥ |
ihāivāste tu sā loke gaurandhevaikaveśmani ||

3.142
yahairi7e bijamuptvā na vaptā labhate phalam |
tathā.anṛce havirdattāp7 Ra dātā labhate phalam ||

3.143
dātēn pratigrahitṝṃśca kurute phalabhāginaḥ |
)iduṣe daksinām dattvā vidhivat pretya caiva ca ||

3.144
kāmaṃ śráddhe.arcayan mitram nābhirūpamapi tvarim |
dviṣatā hi havirbhuktam bhavati pretya nisphalam ||

3.145
yatnena bhojayetśrāddhe bahvṛcaṃ vedapāṛg(m |
śākhāntagamathādhvaryum chandogam tu samāptikam ||

3.146
esāmanyatamo yasya bhuṉjita śráddhamarcitaḥ |
pitṝnām tasya trptih syātsāśvati sāptapauruṣi ||

3.147
esa vai prathamāḥ kalpah phadāne havyakavyayoḥ |
anukalpastvayam jñeyah sadā scdhhiranuṣṭhitah ||

3.148
mātāmaham mātulam ca svasriyam śvasurāṃ gurum |
dauhitram vitpatim bandhum ōtvig yājyau ca bhojayet ||

3.149
na brāhmaṇam parikṣeta daive karmanī dharmavit |
pitrye karmani tu präpte parikṣeta prayatnataḥ ||

3.150
ye stenapatitakliba ye ca nā ti)avruttayah |
tān havyakavyayorviprānanarhān manurabravīt ||

3.151
jatilam ca cd( yānam durbālam kitavam tathā |
yājayanti ca ye pūgāṃstāṁśca śrāddhe na bhojayeṭ ||

3.152
cikitsakān devalakān māṃsavikrayinastathā |
vihaṇena ca jīvanto varjyāḥ syurhavyakavyayoḥ ||

3.153
preṣyo grāmasya rājñaśca ku9akhi śyāvadantakah |
pratiroddhā gurōścaiva tyāktāgniṃvārdhuṣistathā ||

3.154
yakṣmī ca paśupālaśca parivettā nīrākṛtiḥ |
brahmadviṣparivittīśca gaṇābhyyantara eva ca ||

3.155
kuśilavo.avadīrni ca vrṣalipatireva ca |
paunarbhavaśca kāṇaśca yasyaḥcaupapatirgrhe ||

3.156
bhṛtakādhyāpako yaśca bhṛtakādhyāpitastathā |
ṣṛdriṣyo guruścaiva vāgduṣṭaḥ kuṇḍagolakau ||

3.157
akārane parityaktā māṭāpitrogrustathā |
brāhmaṁcyauunaisca sambhandhaiḥ samyogom patitairgataḥ ||

3.158
agāradāhi garadah kuṇḍāśi somavikrayi |
samudrayāyī bandi ca tailikaḥ kūṭakārakaḥ ||

3.159
pitṛā vivadamānaśca kitavo madyapastathā |
pāparogyabhiśastaśa dāmbhiko rasavikrayi ||

3.160
dhanuḥsaraṇāṃ kartā ca yaścāgredhiṣūpatiḥ | mitradhrug dyūtavrttiśca putrācāryastathaiva ca ||

3.161
bhū(marī gandāmāli ca śvītratho paśunastathā | unmutto andhashc varjiyāḥ syurvedanindaka eva ca ||

3.162
hastigāva śvausṣṭradamakc nakṣatrairáśca jīvati | pakṣinām poṣako yaśca huddhācāryastathaiva ca ||

3.163
srotaśaṃ bhedako yaśca teṣāṃ cāvarane rataḥ | grhasamveśako dūto vrksāropakī eva ca ||

3.164
śvākiṛdi śyenajīvī ca kanyādūṣaka eva ca | himsro vrṣalavrttiśca gaṇānām caiva yājakah ||

3.165
ācārahīnaḥ klībaśc ca nityam yācanakastathā | kṛṣjīvī ślipadī ca sadbhīrṇindita eva ca ||

3.166
aurabhriko māhisikāḥ parapūrvāpatistathā | pretaniyāpakaścaLaā varjaniyāḥ prayatnataḥ ||

3.167
etān vīgarhitācārānapāṅkteyān dvijādhamān | dvijātipravaro vidvānubhayatra vivarjayet ||

3.168
brāhmaṇo tvanadhīyānastrāṅginirvā śāmyati |
tasmaśhyāṃ na dātavyāṃ na hi bhasmani hūyate ||

3.169
apāṅktadāne yo dāturhavatyūrdhvam phalaudayaḥ |
daive haviṣī pitrye vā tam pravakṣyāmyaśeṣataḥ ||

3.170
avratairyad dvijairbhuktam parivetryādibhistathā | apāṅkteyairadanyāisca tad vāi rakṣāmsi bhunjate ||
3.171
dārāgnihotrasamyogam kurute yo.agraje sthite | 
parivettā sa vijñeyah parivittistu pūrvah 

3.172
parivittiḥ parivettā yayā ca parividyate | 
sarve te narakam yānti dātryājakapāṇcamah 

3.173
bhṛturparsasya bhārāyāhṃ yo.anurajyeta kāmah 
dharmenāpi niyuktāyāṃ sa jñeyo didhisūpatiḥ 

3.174
paradāresu jāyete dvau sutaṃ kundagolakau | 
patyau jīvat kundFh syān mṛte bhartari golakah 

3.175
tau tu jātau parakṣetre prāṇinau pretya caiva ca |
dattāni havyakavyāni nāsayanti pradāyināṃ 

3.176
apānktyo yāvataḥ paṅktyān bhuṅjānānupasyati |
tāvatāṃ na phalaṃ tatra dātā prāpnoti bāliśah 

3.177
vikṣyāndho navateḥ kānah śaṣṭeh śvitrī śatasya tu |
pāparogī sahasrasya dāturnāsayate phalam 

3.178
yāvataḥ samsprśedāṅgairbrāhmaṇān śūdrayājakah |
tāvatāṃ na bhaved dātuḥ phalam dān SY phalam paurtikam 

3.179
vedavidcāpi vipro.asya lobhāt kṛtvā pratigraham |
vinaśaṃ vrajati kṣipramāmapātramīvāmbhāsi 

3.180
somavikrayine viṣṭhā bhisaje pūyaśoṇitam |
naṣṭam devalake dattamapratisthām tu vārdhuṣau 

3.181
yat tu vāṇijake dattāṁ naiha nāmutra tad bhavet |
bhasmanīva hutāṁ dravyām tathā paunarbhūve dvīje ||

3.182
itareṣu tvapāṅktyeṣu yathoddiṣṭeśvasādhuṣu | %[
medo.āṣṛṁmāṁsamajjā.āsthi vadyantyaṁmaṁ maṇiṣinaḥ ||

3.183
apaṅktyopahatā pāṅktih pāvyate yairdvijottamaḥ |
tānṇibodhaṁ kāṛtsnyena dvijāgṛyāṁ pāṅktpāvānaṁ ||

3.184
agṛyāḥ sarvesu vedesu sarvapravacanesu ca |
śrotiriṇavyaṇaḥsaiva vijñeyāḥ pāṅktpaṇāvaḥ ||

3.185
triṇāciketaḥ paṅcāṅgānīdṛṣṭasuparṇaḥ ṣaḍaṅgavit |
brahmadeyaṭmasaṁsantano jyeṣṭhaṁmaṁ eva ca ||

3.186
vedarthavit pravaktā ca brahmacārī sahasradah |
śatāyuṣcāva vijñeyā brahmaṁmaṁ paṅktpaṇāvaḥ ||

3.187
pūrvedyuraparedyurva śrāddhakarmānyupāsṭhite |
nimantrayeta trya.avarāṁ samyag viprāṁ yathaudītāṁ ||

3.188
nimantrito dvijāḥ pitreye niyatātmā bhavet sadā |
na ca chandāṁsyadhiyīta yasya śrāddham ca tad bhavet ||

3.189
nimantritān hi pitara upatiṣṭhanti tān dvijān |
vāyuvaṁcauṣaṅgacchanti tathā.asonānupā̄gante ||

3.190
ketitastu yathāṇyāyam havye kavye dvijottamaḥ |
katham cidapatikramāṇaṁ pāpaḥ sūkaratāṁ vrajaḥ ||

3.191
āmantritastu yaḥ śrāddhe viṣalyā saha modate |
dāturyad duṣkṛtam kim cit tat sarvam pratipadyate  ||

3.192
akrodhanāh saucaparāh satatam brahmācārināh |
nyastaśastrā mahābhāgāh pitarah pūrvadevāh  ||

3.193
yasmāduttpattireteśām sarvesāmapyasēśītaḥ |
ye ca yairupacaryāh syurniyamaistān nibodhata  ||

3.194
manorhairanyagarbhasya ye marīcyādayah sutāh |
teṣām rṣinām sarvesām putrāh pitragnaḥ smṛtāh  ||

3.195
virājsutāḥ somasadāḥ sādhyānām hitarah smṛtāḥ ?|
agnisvāttāśca devānām māricā lokaviśrutāḥ  ||

3.196
daityadänapayaksānām gandharvauragarakṣasām |
suparnaśkararāṇām ca smṛtā barhiṣado.atrijāḥ  ||

3.197
somā pā nām1 v8prānām ksatriyānām havirbhujāḥ |
vaśyānāmājyapā nāma śūdrānām tu sukālināḥ  ||

3.198
somapāstu kaveh putrā havismanto.angirahsutāḥ |
pulastyasyājyapāḥ putrā vasiṣṭhasya sukālināḥ  ||

3.199
agnidaghānagnidagd(ān kcvyān barhiṣadastathā |
agnisvāttāmśca saumyāmśca viprānāmeva nirdiṣet  ||

3.200
ya ete tu gaṇā mukhyāḥ pitṛhāṁ pchikīrtītāḥ |
yesaṁapiEa vijñeyām putrapautramanantakam  ||

3.201
rṣibhhaḥ piOaro cātāḥ pitṛbhyo devamanavāḥ |
devebhystu jagat sarvam camarām sthānvacupūrvasaF  ||

3.202
rājatairbhājanairesāmatho vā raj tānvitaiḥ )
vāryapi (raddhayā dattamakṣayāyaupakalpate ||

3.203
daivakāryād dvijātinām pitrkāryam viśiṣyate |
daivam hi pitrkāryasya pūrvamāpyāyanam smṛtam ||

3.204
tesāmārakṣabhūtām tu pūrvam daivam niyojayet |
rakṣāmsi vipralumpanti śrāddhamārakṣavarjitam ||

3.205
daivādyantam tadiheta pitryādyantam na tad bhavet |
pitryādyantam tvihamānah kṣipram naśyati sānvayah ||

3.206
śucin deśāṁ viviktaṁ ca gomayenopalepayet |
dakṣiṇāpravaṇām caivaprayatnenopapādayet ||

3.207
avakāśeṣu cokṣeṣu jalaṁīreṣu caiva hi |
vivikteṣu ca tuṣyanti dattena pitaraḥ sadā ||

3.208
āsaneśūpaklpteṣu barhismatsu prthakprthak |
upasṛṣṭaudakān samyag viprāṁstānupavēsayet ||

3.209
upāveṣya tu tāṁ viprānāsāneśvajugupsitān |
gandhamālyaiḥ surabhīhirarcayed daivapūrvakam ||

3.210
tesāmudakamhnīya sapavitṛāṁstilānapi |
agnau kuryādanujñāto brāhmaṇo brāhmaṇaiḥ saha ||

3.211
agnej somayamābhyaṁ ca kṛtvā.apyāyanamāditah |
havirdānena vidhivat paścāt samtarpayet pitṛn ||

3.212
agnyabhāve tu viprasya pānāvevopapādayet |
yo hyagnih sa dvījo vipraimtrantrasibhirucyate ||

3.213
akrodhanān suprasādān vadyantetā F purātanān |
lokasyāpyāyane yuktān śrāddhadevān dvijottamān ||
3.214
apasavyamagnau krtvā sarvamāvṛtya ikramam |
apasavyena hastena nirvapedudakam bhuvi ||

3.215
trīṃstuh tasmād havihśeṣāt pinḍān krtvā samāhitaḥ |
audakenaiva vidhinā nirvaped daksināmukhaḥ ||

3.216
nyupya pinḍāmstatastāmstu prayato vidhipūrvakam |
teṣu darbheṣu tam hastam nirmṛjyāllepabhāginām ||

3.217
ācanyaudakparāvṛtya trirāyamya śanairasūn |
śaḍṛtūṁśca namaskuryāt pitṛneva ca mantravat ||

3.218
udakam ninayetṣeṣām śanaih pinḍāntike punah |
avajighrecca tān pinḍān yathānyuptān samāhitaḥ ||

3.219
pinḍebhyastvalpikām mātram samādāyānupūrvaśaḥ |
tāneva viprānāsīnān vidhivat pūrāmāṣayet ||

3.220
dhriyamāṇe tu pītari pūrveśāmeva nirvapet |
vipravad vā api tam śráddhe svaOam pitaramāśkyet ||

3.221
piṭā yas9a nivṛttah syāj jiveccāpi pitāmahah |
pituh sa nāma saṅkīrtya kīrtayet prapitāmaham |L

3.222
piṭāmahoh vā tatśrāddham bhunṣitaityabravin manuh |
kāmaṁ vā samanujñaṭaḥ svayameva samācaret ||

3.223
teṣām dattvā tu hasteṣu sapavitram tilaudakam |
tatpinḍāgram prayaccheta svadhaiśāmastviti bruvan ||
3.224
pañibhyāṁ tūpasaṅgrhya svayamannasya vardhṛtam |
viprāntike pitṛn dhyāyan śanakairupaniśipt ||

3.225
ubhayorhastayormuktam yadannamupaniyate |
tad vipralumpantyasyurāḥ sahasā duṣṭacetasaḥ ||

3.226
gunāṁśca sūpaśākādyān payo dadhi ghrtam madhu |
vinyaset prayataḥ pūrvaṁ bhūmāceva samāhitāḥ |M

3.227
bhaksyaṁ bhojyaṁ ca vividham mūlāni ca phalāni ca |
hṛdyāni caiva māṁsāni pānāni surabhīṇi ca ||

3.228
upaniya tu tat sarvāṁ śanakaiḥ susamāhitāḥ |
parivesayeta prayato gunān sarvān pracoṣdayan ||

3.229
nāsramāpātaye jātu na kupyennārtam vadet |
na pādena sprśedannam na caitadavadhūnayet ||

3.230
asraṁ gamayati pretāṁ kopo.arīṇāntam śunāḥ |
pādasparśastu rakṣāmsi duṣkrītānavadhūnananam ||

3.231
yad yad roceta viprebhystat tad dadyādahatsaraḥ |
brahmodyāśca kathāḥ kuryāt pitṛṇāmetańdsitam ||

3.232
svādāyām śrāv(aḥ)et pitṛye dharmaśāstrāṇi caiva hi |
ākhyānānītiḥāśāṁśca purāṇāni khilāni ca ||

A.233
harṣayed brāhmaṇāmstuṣṭo bhojayecca śanaiḥśanaiḥ |
annādyenāsakṛcchaitāṇ guṇaiśca paricodayet ||

3.234
vratasthampi dauhitram śrāddhe yatnena bhojayet |
kutapam cāsanam dadyāt tilaiśca vikiren mahīm ||

3.235
tréëi çràddhe pavitrāṇi dauhiṭrah kutapastilāḥ |
tréëi cātra praśāṁsanticā saucamakrodhamatvarāṃ ||

3.236
atyuṣṇām sarvamannām syād bhuṇjīramste ca vāgyatāḥ |
na ca dvijātayo brūyurdātrā pṛśṭā havirguṇān ||

3.237
yāvadūsmā bhavatyanām yāvadaśnanti vāgyatāḥ |
pitarastāvadaśnanti yāvannaoktā havirguṇāḥ ||

3.238
yad vēṣitaśirā bhūṅkte yad bhūṅkte dākṣīnāmukhaḥ |
saupānatkaścā yad bhūṅkte tad vai rakṣāṃsi bhūṅjate ||

3.239
cāṇḍālaścā varāhaścā kukkuṭāḥ śvā tathaiva ca |
rajasvalā ca śaṇḍhaścā naikṣerannacāṅnato dvijān ||

3.240
home pradāṇf bhojye ca yadebhīrabhīvikṣyate |
daive havīṣi pitrye vā tad gacchatyayathātatham ||

3.241
ghrāṇena sūkaro hanti pakśavātena kukkuṭaḥ |
śvā tu dṛśṭinipātena sparśenāvaravānajāḥ ||

3.242
khaṇjo vā yadi vā kāṇo dātuḥ presyo.api vā bhavet |
hīnātiriktagātro vā tamapyapanyayet punah ||

3.243
brāhmaṇaṃ bhikṣukam vā.api bhojanārthamupasthitam |
brāhmaṇairabhīyanujñātaḥ saktitāḥ pratipūjayet ||

3.244
sārvavarṇikamannādyam samniyāplāvya vārinā |
samutsṛjed bhuktavatāmagrato vikiran bhuvi ||

3.245
asamskrtaṇpramītānāṃ tyāginām kulayosītām |
ucchiṣṭam bhāgadheyam syād darbheṣu vikiraśca yaḥ
gu

3.246
ucchesaṇāṁ bhūmigatamajihmasyāśathasya ca |
dāsavargasya tat pitṛye bhāgadheyam pracakṣate
gu

c.247
āśaṇḍakriyākarma dvijateḥ saṃsthitasya tu |
adaivaṃ bhojayeśrāddham pindaṃekam ca nirvapet
gu

3.248
sahapāṇḍakriyāyām tu kṛtāyāmasya dharmataḥ |
anayaivavṛtā kāryam pindaṃirvapanam sutaiḥ
gu

3.249
śrāddham bhuktvā ya ucchiṣṭam vrṣalāya prayacchati |
sa mūḍho narakam yLṭi kālasūtramavāksirāḥ
gu

3.250
śrāddhabhug vrṣalitalpaṃ tadaḥaryo.adhigacchati |
tasyāḥ puriṣe tam māsam pitarastasya ārate
gu

3.251
prṣtvā svaditamityevam trptānācāmayet tataḥ |
ācāntāṃscānunjānīyādabhito ramyatāmiti
gu

3.252
svadhā.astroktvam tām brūyurbr hmaṇāstadananharam |
svadhākārāḥ parā hyāśiḥ sarvesu pitrkarmasu
gu

3.253
tato bhuktavatām teṣāmannaśeṣam nivedayet |
yathā brūyustathā kuryādanujñātastato dvijah
gu

3.254
pitṛye svaditamityeva vācyam goṣṭhe tu suśrtaṃ |
sampannamityabhyudaye daive rucitamityapi
gu

3.255
aparāhṇastathā darbhā vāstusampādanam tilāḥ |
sṛṣṭirmṛṣṭirdvijāścāgryāḥ śrāddhakarmasu sampadaḥ
gu

3.256
darbhāḥ pavitraṁ pūrvāḥno havisyaṁi ca sarvaśah
pavitraṁ yacca pūrvoktam vijneyā havyasampadah

3.257
munyannāṁi payaḥ soma māṁsam yaccānupaskṛtam
aksāralavāṇāṁ caiva prakṛtyā havirucyate

3.258
visṛjya brāhmaṇāṁstāṁstu niyato vāgyataḥ śuciḥ
daksīnāṁ diśamākāṁksan yācetāṁśan varān pitṛn

3.259
dātāro no.abhivardhantāṁ vedāḥ samātireva ca
śraddhā ca no mā vyagamad bahudeyāṁ ca no.astviti

3.260
evaṁ nirvapanaṁ kṛtvā pindāṃstāṁstadanantaram
gāṁ vipramahamagnim vā prāśayedapsu vā kṣipet

3.261
pindanirvapanam ke cit parastādeva kurvate h
hayobhiḥ khādayantyanye prakṣipantyanale.apsu vā

3.262
pativrata dharmaḥpatnāḥ pitṛpūjanatatparā
madhyamaṁ tu tataḥ pindamadyāṁ samyak sutārthinī
dhanavantāṁ prajāvantāṁ sāttvikāṁ dhārhikāṁ tathā
dharmapatanī pitṛpūjanatatparā
tat prāśeyedapsu vā kṣipet

3.263
ayusmantāṁ sutam sūte yaśomedhāsamanvitam
dhanavantāṁ prajāvantāṁ sāttvikāṁ dhārhikāṁ tathā
dhanavantāṁ prajāvantāṁ sāttvikāṁ dhārhikāṁ tathā
dhatvā bāndhavānapi bhojayet

3.264
prakṣālyāḥ hastāvācāmya jñātiprāyam prakalpayet
jñāt7bhaya satkṛtam dattvā bāndhavānapi bhojayet

3.265
uccheṣaṇam tu tat tiṣṭhed yāvad viprā visarjitāḥ
tato gr̥habalīṁ kuryāḥ)iti dharmo vyavasthitāḥ
cucchenaṁ tu tat tiṣṭhed yāvad viprā visarjitāḥ
tato gr̥habalīṁ kuryāḥ)iti dharmo vyavasthitāḥ
tato gr̥habalīṁ kuryāḥ)iti dharmo vyavasthitāḥ
tato gr̥habalīṁ kuryāḥ)iti dharmo vyavasthitāḥ
tato gr̥habalīṁ kuryāḥ)iti dharmo vyavasthitāḥ
tato gr̥habalīṁ kuryāḥ)iti dharmo vyavasthitāḥ

3.266
haviryaccirārātra ṣvaccāṇantyāya kalpate
pitṛbhayo vidhivad dattam tat pravakṣyāmyasēṣataḥ
3.267
tilairvrihiyavairmāsairadbhirmūlapalena vā |
dattena māsāṁ prpyanti vidhivat pitaro nṛnām ||

3.268
dvau māsau matsyamāṁsenā trīṃ māśān ṇārinenā tu |
aurabhṛṇāthā caturaḥ śākunenāthā paṁca vai ||

3.269
śaṁmāśāṁśchāgamāṁsenā pārśatena ca sapta vai |
aṣṭāvenasya māṁsenā rauravena navaiva tu ||

3.270
daśamāśāṁstutṛpyanti varāhamahiśāmīśaiḥ |
śaśakūrmayostu māṁsenā māśānekādaśaiva tu ||

3.271
saṁvatsaraṁ tu gavyena payasā pāyasena ca |
vārdhrināsasya māṁsenā trptirdvādaśavārṣikī ||

3.272
kālaśākam mahāśalkāh khaṅgalohāmiśam madhu |
āṇantyāyaiva kalpyante munyannāni ca sarvaśah ||

3.273
yat kiṁ cin madhunā miśraṁ pradadyāt tu trayodaśīm |
tadapakṣayameva syād varṣāsu ca maghāsu ca ||

3.274
api naḥ sa kule bhūyād yo no dadyāt trayodaśīm |
pāyasam madhusarpibhyāṁ prāk chāye kuṇjarasya ca ||

3.275
yat yād dadāti vidhivat samyak śraddhāsamanvitaḥ |
tat tat pīṭāṁ bhavati paratrānanamakṣayam ||

3.276
krṣṇapakṣe daśamyādau varjayitvā caturdaśīm |
 śrāddhe praśastastithayo yathaitā na tathaitarāḥ ||

3.277
yukṣu kurvan dinarkṣeṣu sarvān kāmān samaśnute |
ayukṣu tu pitṛn sarvān prajāṁ prāpnoti puṣkalāṁ ||

3.278
yathā caiva-parah paksah pūrvapaksād viśisyate |
tathā śrāddhasya pūrvānādaprāhno viśisyate ||

3.279
prācīnāvītinā samyagapasavyamatandrinā |
pitryamānīdhanāt kāryaṁ vidhivad darbhapaninā ||

3.280
rātrau śrāddham na kurvīta rākṣasi kīrthtā hi sā |
samādyayorubhayaścaiva sūrye caivāciraude ||

3.281
anena vidhīnā śrāddham trirabdasyaiha nirvapet |
hemantagriśnavarśasu pāṇcayajñikamanvaham ||

3.282
na paitṛyajñiyō homo laukike.agnau vidhiyate7 |
na darśena vinā śrāddhamāhitāgnerdvijanmanaḥ ||

3.283
yadeva tarpayatadbhiḥ pitṛn snātvā dvijottamaḥ |
tenaiva kṛtsnamāpnoti pītṛyajñakriyāphalam ||

3.284
vasūṁ vadanti tu pitṛn rudrāṁścaiva pitāmahān |
prapitāmahāṁstathā.adyān śrutiresā sanātanī ||

3.285
vighasāśī bhavennityāṁ nityāṁ vā.amrtaḥbojanah |
vighasō bhuktaśeṣam tu yajñāṣeṣam tathā.amrtaṁ ||

3.286
etadb valiḥhitam sarvāṁ vidhānaṁ pāṇcayajñikam |
dvijātimukhyavṛttināṁ vidhānaṁ śrūyatāmiti ||

adhyāya 4

4.01
caturthāmāyuṇo bhāgamusītvā.adyāṁ gurau dvijāḥ |
dvītyamāyuṇo bhāgam kṛtādāro grhe vaset ||
4.02
adroheëaiva bhūtānāmpadroheṇa vā punah|
yā vrṭṭistāṃ samāsthāya vipro jivedanāpadi ||

4.03
yātṛāmātraprasiddhyartham svaiḥ karmabhiragarhitaiḥ|
akleśena śarīrasya kurvīta dhanasaṅcayam ||

4.04
ṛtāṃṛṭābhṛyām jivet tu mṛtena pramṛtena vā|
satyāṃṛṭābhṛyāmapi vā na śvavṛttyā kadā caṇa ||

4.05
rtamuṇchasilam jñeyamamṛtāṃ syādayācitam|
mṛtāṃ tu yācitam bhaikṣāṃ pramṛtāṃ karṣāṇaṃ smṛtām ||

4.06
satyāṃṛtāṃ tu vāṇijyam tena caivāpi jivyate|
sevā śvavṛttirākhyātā tasmāt tāṁ parivarjyet ||

4.07
kusūlādhānyako vā syāt kumbhidhānyaka eva vā|
tryahehiko vā.api bhavedāśvastanika eva vā ||

4.08
caturṇāmapi caiteśāṃ dvijānāṃ grhamedhinām|
jyāyān paraḥ paro jñeyo dharmato lokajittamaḥ ||

4.09
śatkarmaiko bhavatyesāṁ tribhiranyah pravartate|
dvābhāyāmeśkascaturthastu brahmasattreṇa jivati ||

4.10
vartayaniśca śilaunčabhṛyāmagnihotraparāyanah|
istīḥ pārvāyanāntīyāḥ kevalā nirvapet sadā ||

4.11
na lokavṛttam varteta vrṭṭihetoh katham caṇa|
ajihmāmaśathāṃ śuddhāṃ jīved brāhmaṇajīvikām ||

4.12
samtoṣam paramāsthāya sukhārthi samyato bhavet|
samtoṣamūlam hi sukhāṃ duḥkhamūlam viparyayah ||
4.13 ato.anatamaya vrCsyā jīvamstu snatako dvijah | svargāyuṣyaśayaśasyāni vratānimāni dhārayet ||

4.14 vedoditam svakam karma nityam kuryādatandritah | tad hi kurvan yathāsakti prāpnoti paramām gatim ||

4.15 nihetārthān prasaṅgena na viruddhena karmanā | na vidyamāṇeśvartheṣu nārtyāmapi yatastataḥ ||

4.16 indicārtheṣu sarvesu na prasajyeta kāmataḥ | atiprasaktim caiteṣām manasā saṁnivartayet ||

4.17 sarvān parityajedarthān svādhyāyasya virodhinaḥ | yathā tathā.adhyāpayamstu sā hyasya kStakṛtyatā ||

4.18 vayasaḥ karmano.arthasya śrutasyābhijanasya ca | veṣavāgbuddhisārūpyamācaran vicareAiha ||

4.19 buddhivṛddhikarānyāśu dhanyāni ca hitāni ca | nityam śāstrānyavekṣeta nīgamāṃścaiva vaidikān ||

4.20 yathā yathā hi puruṣah śāstram samadhigacchi | tathā tathā vijānāti vijñānām cāsyā rocate ||

4.21 rṣiyajñām devayajñām bhūtayajñām ca sarvādā | nṛyajñām pitṛyajñām ca yathāsakti na hāpayet ||

4.22 etāneke mahāyajñān yajñāśastravido janāḥ | anīhamānāḥ satatamindriyeśveva juhvati ||

4.23 vācyake juhvati prānaṁ prāne vācaṁ ca sarvādā | vāci prāne ca paśyanto yajñanirvṛttimakṣayām ||
8.24  
ज्ञानेनायवाप्रेयायंयेतैर्मक्षियं सदाः

ज्ञानमुलां क्रियामेषां पाशयो ज्ञानकाक्षुशाः ||

4.25  
अग्निहोत्रम् च जुहुयादयायं द्युनिनोः सदाः

दर्शना कर्धमाशंसं पार्नमासेना काव्यः हि ||

4.26  
सस्यांते नवासायुष्यां ताथार्तुवान्ते द्विजोऽध्वराणाः

पाशुना त्वयानायादादु समां ते सांविकायर्मक्षियं ||

4.27  
नानिष्ठ्याय नवासायुष्याय पाशुना काग्निमानं द्विजाः

नवन्नमादयात्मौसं म दीर्घमायुर्जितिविशुह ||

4.28  
नवेणानायर्निताय हयस्या पाशुहव्येना कागनयाः

प्राणान्वैत्तुमिच्चानि नवन्नमायिषागर्धिनाः ||

4.29  
आसनासनासयायाब्हिरद्ब्धिरांभुमलपालेना वा

नास्या काष्ठिद्वेस्त्वेहि सांक्तितो अनार्चितो अतिथिः ||

4.30  
पाषाचिन्दो विकर्मस्ट्वान बाईदालव्रतिकां शाखानं

चाइतुकां बकाव्र्त्तिम्ष्वा वाञ्मात्रेणापि नार्चयेत ||

4.31  
वेदाविद्याव्रतस्नात्मरोत्रियान ग्रहमेद्विजनाः

पूजयेद हव्याकव्येना विपरित्यं वन्येत ||

4.32  
9ाक्तितो अपाचमान्येब्फो दातव्यम् ग्रहम धिनाः

सम्विभागस्य भुतेभ्या हर्मेद्विजो अनुपरोद्धातो ह ||

4.33  
राजतो धनायमानविच्चतस्मिदान स्नातानेष कृष्णधाः

याज्ञवेंत्वसिनोर्वा अपि नवन्तयात इति स्तितिः ||

4.34  
नास्येन स्नाताको विध्रेकृष्णधाः सक्ताः काथम कनाः ||
n( jīrnamalavadvāsā bhaveca vibhave sati ||

4.35
keptaśekasanaśmaśrurdantaḥ suklaṁbarah sucīḥ |
svādhyāye caiva yuktah syānityamātmchiteṣu ca ||

4.36
vainavīṁ dhārayed yaśṭīṁ sodakāṁ ca kamaṇḍalum |
yajnopavītam vedāṁ ca śubham raukme ca kuṇḍale ||

4.37
nekṣetodyanmādityāṁ nāstam yāntam kada caṇa |
nopasṛṣṭāṁ na vārīstham na madhyāṁ nabhāso gatam ||

4.38
na laṅghayed vatsatāntrīṁ na pradhāvecca varṣati |
na codake nirikṣeta svarūpamiti dhāraṇā ||

4.39
mrdaṁ gāṁ daivatāṁ viprāṁ gṛhaṁ maḍu cācāpatham |
pradaksināṁi kurvīta prajñotāṁśca vanaspatīn ||

4.40
nopagacchet pramatto api hṛtyamāṁtavādarśane |
samānaśayane caiva na śayītā tayā saha ||

4.41
rajasā abhiplutāṁ nārīṁ narasya hyupagacchataḥ |
prajñā tejo balaṁ caḵșurāyuścaiva prahīyate ||

4.42
tāṁ vivarjayatapṣya rajāṁ samaRhiplutāṁ |
prajñā tejo balaṁ l(kṣurāyuścaiva pravardhate ||

4.43
nāṣṇiyāṁ bhāryayā sārdham naināmkṣeta cāṣṇatīṁ |
kṣuvaṭīṁ jṛmbhamāṇāṁ và na cāṣṇāṁ yathāsukham ||

4.44
nāṁjayantīṁ svake ne8re na cābhyaṅkṭāmanāvrṭāṁ |
na paśyet prasavantīṁ ca tejaskāmo dvijottamaḥ ||

4.45
nāṇnamadyādekapāsā na nagnah snānamācareṇa |
na mūtraṁ pathi kurvīta na bhasmanī na govraṇe ||
4.46
na phālakrṣṭe na jale na cityāṁ na ca parvate |
na jirnadevāyatane na valmike kadā cana ||

4.47
na sasattveṣu garteṣu na gacchannapi na sthitah |
na naddītiramāsādyā na ca parvatamastake ||

4.48
vāyuagnivipramādityamapaḥ paśyamstathaiva gāh |
na kadā cana kurvita viṃmūtrasya visarjanam ||

Ka4.49
tiraskṛtyoccaret kāṣṭhaloṣṭhapratratrṇādinā |

niyamya prayato vācaṁ svāvītāṅgo.āvaguṇṭhitaḥ ||

Ka4.50
mūtroccārasamutsargaṁ divā kuryādudahmukhah |
dakṣiṇā.ābhimaṅkō rātrau śamdhyāyośca yathā divā ||

Ka4.51
chāyāyamandhakāre vā rātrāvahani vā dvijah |
yathāṣukhamukhah kuryāt prāṇabādhabhayeṣu ca ||

Ka4.52
phatyagnim pratisūryam ca pratisomodakadvijam " |
prLātigu prativātāṁ ca EAAjñā naṣyati mehataḥ ||

4.53
nāṅgim mukhen)padhamennagnām naikṣeta ca striyam |
nāmedhyam prakṣipedagnau na ca pādau pratāpayet ||

4.54
adhaṣṭānnapadhyācca na cainamabhilaṅghayet |
na cainam pādataḥ kuryānna prāṇābādhamācāret ||

4.55
nāśniyāt śamdhivelāyāṁ na gacchennāpi samviṣet | %[
na caiva pralikhed bhūmim nātmano.apaharet srajan | |
nāpsu mūtram purīṣam vā śṭhivanam vā samutsṛjet |
amedhyaliptamanyad vā lohitam vā viśāni vā |

4.57
naikāh supyātsūnyagehejna ś(eyāmsam prabodhayet |

nodakyā.abhībhāṣeta yajñam gacchena cāvrtaḥ ||

4.58
agnyagāre gavām goṣṭhe brāhmaṇānām ca samnidhau |
svādhyāye bhojane caiva daksinām pānimmuddharet ||

4.59
na vārayed gām dhayantiṁ na cācaksiṇa kasya cit |
na divindrayudham drstvā kasya cid darśayed budhah ||

4.60
nādharmike vased grāme na vyādhībāeule bhṛṣam |
naiкаh prapadyeta dhvānām na cīram parvate vaset ||

4.61
na śūdṛarājye nivasennādhārmikajanyavrte |
nāpāndiganākrantā nopasṛte.ntyajairnrbhīh ||

4.62
na bhūnjitoddhṛtasneham nātisauhityamācaren ||
nātiprāge nātisāyaṁ na sāyam prātarāsītah ||

4.63
na kurvīta vrthāce9ṭām na vāryāṇjalinnā pibet |
notsaṅge bhakṣayed bhakṣyānna jātu syāt kutūhalī ||

4.64
na nyṛvedatha vā gāyenna vāditrāṇi vādayeta |
nāsphoṭayenna ca kṣvedenna ca rakto virāvayet ||

4.65
na pādau dhāvayet kāmsye kadā cidapi bhājane |
na bhinnabhāṇḍe bhuṅjita na bhāvapratiḍūṣite ||

4.66
upānahau ca vāsāca dhṛtamanyairna dhārayet |
upavītamalaṅkāram srajam karakameva ca ||
4.67
nāvinitairbhađed dhuryairna ca kṣudhvyādhhipīditaih
na bhinnasṛṅgāksikhurairna vāladhivirūpitaih

4.68
vinitaistu vrajennyamāśugirlakṣaṇānvitaìh
varnarūpopasampañnpilh pratodenatudan bhṛśam

4.69
bālatapaḥ pretadhūmo varjyam bhinnam tathā.asanam
na chindyānnakharomāñi dantairnotpāṭayennakhān

4.70
na mṛtloṣṭhaṁ ca mṛdnīyānna chindyāt karajaistṛnam
na karma nisphalam kuryāṇyatyāmasukhodayam

4.71
loṣṭhamardī trṇacchedi nakkhāḍi ca yo naraḥ
sa vināśam vrajatyāśu sūcakā.āśucireva ca

4.72
na vigarhya kathām kuryād bahirmālyam na dhārayet
gavāṁ ca yānam pṛṣṭhena sarvathaiva vigarhitam

4.73
advārena ca nātīyād grāmam vā veśma vā.avrtam
rātrau ca vrkṣamūlāṇi dūrataḥ parivarjayet

4.74
nākṣairdivyet kadā cit tu svayamhpānOhau harEt
śayanastho na bhuṇjita na pāṇīstham na cāsane

4.75
sarvaṁ ca tilasambuddhaḥ nādyādastamite ravau
na ca nagnah śayitaīha na cocchiṣṭaḥ kva cid vrajet

4.76
ārdrapādañātra bhuṇjita nārdrapādañā samviṣet
ārdrapādastu bhuñjāno dirghamāyuravāpnyāt ||

4.77
acaksurvisayam durgam na prapapyeta karhi cit |
na viṃmūtramudikṣeta na bāhubhyām nadim taret ||

4.78
adhitiṣṭhenna keśāṃstu na bhasmāsthikapālikāḥ |
na kārpāśāsth7 ca tuṣān dirghamāyurjījīvisuḥ ||

4.79
na samvasecca patitairna cāṇḍālaṁra pulkasaiḥ |
na mūrkhairnāvalitaṁca nāntyairnāntyāvasāyibhiḥ ||

4.80
na śūḍrāya matim dadyānocchiṣṭam na haviskṛtam |
na cāṣyopadised dharman na cāṣya vratamādiśet ||

4.81
yo hyasya dharmanācaṣte yaścaivādiśati vratam |
so.asamvṛtcm nāma tamaḥ saha tenaiva majjati ||

4.82
na samhatābhyyām pāṇibhyām kandūyedātmanah śirah |
na sprśeccaotaducchiṣṭo na ca snāyadh vinā tataḥ M||

4.83
keṣagrahān prahārāṁśca śirasyetān vivaryayet |
śirahśnāthśca tailena nāṅgām kim cidapi scrṣet ||

4.84
na rājñah pratigrhiṇiyādarājanyaprasūtitaḥ |
sūnācakradhvajavatāṁ veṣenaiva ca jivatāṃ ||

4.85
daśasūn9samam cakram đaśacakrasamo dhvauah |
daśadhvajasamo veṣo đaśaveśasamo nrpaḥ ||

4.86
daśa sūnāsahasrāni yo vāhayati saunikāḥ |
tenā tulyaḥ smṛto rājā ghorastasya pratigrahaḥ ||

4.87
yo rājñah pratigrhnāti lubdhasyaucchāstravartinaḥ |
sa paryāyeṇa yātīmānḍarakānekavimśatim ||
4.88
tāmisramandhatāmisram māhārauravarauravau
narakam kālasūtram ca māhānarakameva ca ∥

4.89
saṃjīvanam mahāvīcim tapanam sampratāpanam
samhātām ca sakākolam kuḍmalam pratimūrtikam ∥

4.90
lohaśānkum rjiśam ca panthānam śālmalim nadim
asipatranam caiva lohadārakameva aa ∥

4.91
8tad vidanto vidvāmso brāhmaṇā brahmavādīnāḥ
na rājnaḥ pratigṛṇanti pretya śreyo.abhikāṅśiṇaḥ ∥

4.92
brāhme muhūrte budhyeta dharmārthau cānucintayet
kāyaklesāṃśca tanmūlān vedatattvārthameva ca ∥

4.93
uthāyāvaśyakam kṛtvā kṛtaśaucaḥ samāhitah
pūrvāṃ samdhyāṃ japamāsthitḥ svakāle cāparāṃ ciram ∥ %[

4.94
ṛṣayo dirghasciūdhyatvād dirghamāyuravāpnuyuḥ
prajāṃ yaśaśca kirtim ca brahmavarcasameva ca ∥

4.95
śrāvanyāṃ prauśṭhapadyāṃ vā.apyupākrtya yathāvidhi
yuktaśchandāṃsyadhīyīta māśān vipro.ardhapaṇcamān ∥

4.96
puṣye tu chandasāṃ kuryād b hioutsarjanam dvijah
māghaśuklasya vā prāpte pūrvāhṇe prathame.ahani ∥

4.97
yathāśāstrāṃ tu kṛtvaiamutsargaṃ chandasāṃ baihī
viramet pakṣiṇīṃ rātrim tadevaikamaharniśam ∥

4.98
ata ārdhvaṃ tu chandāmsi śuklesu niyataḥ pāṭhet ∥
vedāṅgāni ca sarvāṇi kṛṣṇapakṣeṣu sampāthet ||

4.99
nāvīṣpaṭamadhiyīta na śūdrajanasannidhau | na niśānte pariśrānto brahmādhītya punaḥ svapet ||

4.100
yathoditena vidhinā nityām chandaskṛtam paṭhet | brahma chandaskṛtam caiva dvijo yukto hyanāpadi ||

4.101
imānnityamanadhyāyānadhīyāno vivarjayet | adhyāpanām ca kurvāṇaḥ śisyānāṁ vidhipūrvakam ||

4.102
karnāsrave.anile rātrau divā pāmsusamūhane | etau varṣāvanadhyāyāvadhyāyajñāḥ pracākṣate ||

4.103
vidyutstanitavārṣeṣu maholkānāṁ ca samplave | ākālikamanadhyāyāmeteṣu manurabravit ||

4.104
etāṁstvabhuyuditān vidyād yadā prāduṣkṛtāgniṣu | tadā vidyādananadhyāyamanṛtau cāḥhradarśane ||

4.105
nirghāte bhūmicalane jyotiṣām copasarjane | etāṁkālikān vidyādananadhyāyānṛ tāvapi ||

4.106
prāduṣkṛtātśvagniṣu tu vidyutstanitaniḥsvane | sajyotiḥ syādanadhyāyāḥ śese rātrau yathā divā ||

4.107
nityānadhyāya eva syād grāmēṣu nagareṣu ca | dharmanaipunyakāmāṇāṁ pūtigandhe ca sarvadā ||

4.108
antargataśave grāme vṛṣalasya ca sannidhau | anadhyāyo rudyamāne samavāye janasya ca ||

4.109
udake madhyarātre ca viṃmūtrasya visarjane |
ucchīṣṭaḥ śrāddhabhuk caiva manasā. api na cintayet ||

4.110
phatigrhya dvijo vidvānekoddiṣṭasya ketanam |

tryaham na kīrtayed brahma rājno rāhoṣca sūtake ||

4.111
yāvadekāṇudīṣṭasya gandho lepaśca tiṣṭhati |
viprasya viduṣo dehe tāvad brahma na kīrtayet ||

4.112
śayānaḥ praudhapādaśca kṛtvā chivāvasakthikām |
nāḍhīyītiṁiṣam jagdhvā sūtakānādīyameva ca ||

4.113
nihāre bāṇaśabde ca samdhyayoreva cobhayoḥ |
amāvāsyācaturdaśyoḥ paurnāmāsya.aṣṭakāsu ca ||

4.114
amāvāsya ġurum hanti śisyam hanti caturdaśī |
Araḥmāṣṭakapaurnāmāsyau tasmāt tāh parivarjayet ||

4.115
pĀmsuvarṣe diśām dāhe gomāyuvirute tathā |
śvakharostre ca ruvati pāṅkto Eapna pathed dvijah ||

4.116
nāḍhīyīta śmapānaṁte grāmānte govraje.api vā |
vasitva maithunam vāPaḥ śrāddhikam pratigṛhya ca ||

4.117
prāṇi vā yadi vā.aprāṇi yat kim citsrāddhikam bhavet |
tadālabhyāpyanadhyāyāḥ pānyāsyo hi dvijah smṛtaḥ ??||

4.118
corairupadrute grāme sambhrame cāṇkikārite | % |[M.chorairuaplute, saMbhrme]
ākālikamanadhyāyāṃ vidyāt sarvādbhutesu ca ||

4.119
ueākarmaṇi cotsarge trvṛātram kṣepaṇam smṛtam |
aṣṭakāsu tvahorātram ṛtvantāsu ca rāṭriṣu ||

4.120
nāḍhīyītiśvamārūḍho na vrkṣam na ca hastinam |
na nāvaṁ na kharāṁ nośtraṁ nairināstho na yānagah ||

4.121
na vivāde na kalahe na senāyāṁ na saṅgare |
na bhuktamātre nājīrne na vamītvā na śuktaṁ ||

4.122
atithīṁ cānunujāpya mārute vāti vā bhṛṣam |
rudhire ca srute gātrāśastrena ca pariṁṣate ||

4.123
sāmadhvanāvṛgyajuṣi nādhīyīta kadā cana |
vedasyādhītya vā. apyantamāranyakamadhītya ca ||

4.124
rgvedo devadāivyato yajurvedastu mānuṣaḥ |
sāmavedaḥ smṛtaḥ pitṛastasmāt tasyāśucirdhvaniḥ ||

4.125
etad vidvanto ??vi7vāmsastrayiśkarṣamanvaham |
kramaṁ pūrvamabhyasya paścād vedamadhīyate ||

4.126
paśumandūkamārjāraśvasarpanakulākhubhiḥ |
antarāgamane vidyādanadhāyāyamaharniśam ||

4.127
dvāveva varjayen nyamanadḥyāyau prayatnataḥ |
svādhīyabhūmim ca sūddhīmaṁ cāsūcin ca dvijabhūm ||

4.128
amāvāyāmasṭamīṁ ca paurnāmāṁ ca tuṛdaśim |
brahmacāri bhavennyamapartau snātakā ca dvijah ||

4.129
na snānamācared bhuktvā nāturo na mahāniśi |
nā vāso bhājaśramāṁ nāvijñāte jalāṣaye ||

4.130
devatānāṁ guro rājīṁ na nātakācāryayostathā |
nākrāmet kāmataśchāyāṁ babhruco dikṣitaṁ ca ||

4.131
madhyāmsādne ardharātre ca śrāddham bhuktvā ca sāmiṣap |
sāmhyāyoryubhāyoścaiva na seveta ca tuṣthapham ||
4.132
udvartanamapasnadanaṁ viñmūtre raktameva ca |
sleśmaniṣṭhyūtavāntāni nādhitiṣṭheta tu kāmataḥ ||

4.133
vairināṁ nopaseveta sahāyaṁ caiva vairināḥ |
adhārmikāṁ taskaram ca parasyaiva ca yoṣitam ||

4.134
na hīḍrāsamānyusyāṁ loke kim cana vidyate |
yāḍrāṁ puruṣasyeṣa paradāropasevanam ||

4.135
kṣatriyaṁ caiva sarpaṁ ca brāhmaṇam ca bahuśrutam |
nāvamanyeta vai bhūṣṇuḥ kṛśānapi kadā cana ||

4.136
etat trayāṁ hi puruṣam nirdhedavamāṁitam |
tasmādetat trayāṁ nityāṁ nāvamanyeta buddhīmān ||

4.137
nātmānamavamanyeta purvābhirasamṛddhibhiḥ |
ā mrtyoh śriyamanvicchennaināṁ manyeta durlabhāṁ ||

4.138
satyaṁ brūyāṁ priyaṁ brūyāṇna brūyāḥ satyamapiyam |
priyaṁ ca nāṃtrām brūyādeṣa dharmaḥ saṅātanaḥ ||

4.139
bhadrāṁcbhaOramiṇi brūyāḥ bhadramityeva vā vadeḥ |
śuṣkavairam vivādam ca na kuryāt kena cit saha ||

4.140
nāṭikaḷaṁ nāṭisāyaṁ nāṭimadhyanṁdine sthite |
nājñātena samāṁ gacchennaiko na vrṣalaṁ saha ||

4.141
hināṅgānatiriktāṅgān vidyāhinān vayo.adhikān ||%
rūpadraviṇahināṁśca jātihināṁśca nākṣipet ||

4.142
na sprṣet pāṇinocchisto vipro go bhramaṇānalāṇa |
na cāpi paśyedaśucīh sustho jyotirgānān divā ||

4.143
sprṣtvaśiṃaśucīrṇyamadbhiḥ prāṇāṇuṣpṛṣiṣet
gātraṇi caiva sarvāṇi nābhīm pāṇītalena tu ||

4.144
anāturāḥ svāni khāṇi na sprēsadanīmittataḥ
rūmāṇi ca rahasyāṇi sarvāṇyeva vivarjaya ṭu ||

4.145
mangalācārayuktāḥ syaḥ prayatātma jītendriyaḥ
japecca juhūyācchaiva nityamagnimatandritah ||

4.146
mangalācārayuktānām nityām ca prayatātmanām
japatām juhvatām caiva vinipāto na vidyate ||

4.147
vedamevābhysennityāṃ yathākālamatandritāḥ |
tām hyasyāhūḥ param dharmamupadharmo.anya ucyate ||

4.148
vedabhyāsenā satatām saucena tapasaiva ca |
adrohena ca bhūtānām jātiṃ smarati paurvikīṃ ||

4.149
paurvikīṃ saṃsmaran jātiṃ brahmaivābhasyate punah |
brahmābhyāsenā căjasramanantāṃ sukhamaśnute ||

4.150
sāvitrān sāntihomāṁśca kuryāt parvasu nityāsaḥ |
pitṛṁścaivāśatāśvarcennityamanvaśatākāṣu ca ||

4.151
dūrādāvasathān mūtram dūrāt pādāvasecanam |
ucchistānānāṣekam ca dūrādeva samācaret ||

4.152
maitram prasādhanam snānam dantadhāvanamaṇjanam |
pūrvāḥna eva kurvita devatānām ca pūjanam ||
4.153
daivatānyabhigacchet tu dhārmikāṁśca dvijottamān |
iśvaram caiva raksārtham gurūneva ca parvasu |

4.154
abhivādayed vṛddhāṁśca dadyāccaivāsanaṁ svakam |
kr̥tāṅjalirūpāśīta gacchataḥ pr̥ṣṭhato anviyat ||

4.155
śrutismrtyoditaṁ samyaGa nibaddham svesu karmasu |
dharmamūlam niśeveta sadācāramatandritah ||

4.156
ācārātabhate hyāyurācāradipātah praṇīh |
ācārād dhanamakṣayamācāro hantyalakṣanam ||

4.157
durācāro hi puruṣo loke bhavati ninditaḥ |
duḥkhabhāgi ca satatam vyādhito alpāyureva ca ||

4.158
sarvalakṣanahino.api yaḥ sadācāравānnaḥ |
śraddadhāno anusūyaśca satam varṣāni jivati ||

4.159
yad yat paravaśam karma tat tad yatnena varjyeta ||
yad yadātmavaśam tu syāt tat seveta yatnataḥ |

4.160
sarvaṁ paravaśam duḥkham sarvamātmavaśam sukham |
etad vidyāt samāśena lakṣaṇam sukhaduḥkhayoḥ ||

4.161
yat karma kurvato.asya syāt paritoṣo antarātmanaḥ |
tat prayatnena kurvīta viparītam tu varjyeta ||

4.162
ācāryam ca pravaktārām pitaram mātaram gurum |
na hiṃsyād brāhmaṇan gāśca sarvāṁścaiva tapasvinah ||

4.163
nāstikyam vedanindām ca devatānām ca kutsanam |
dvesām dambham ca mānam ca krodham taikṣṇyam ca varjyeta ||
4.164
parasya daṇḍam nodyacchet kruddho nainam nipātayet |
anyatra putrātisyaḍa vā śistyartham tādayet tu tau ||

4.165
brāhmaṇayāvaguryaiva dvijātirvadhakāmyayā ?||
śatam varṣaṇi tāmisre nara ke parivartate ||

4.166
tādayitvā trṇenāpi samrmbhātmatipūrvakam |
ekavimśatimājātiḥ pāpayonisu jāyate ||

4.167
ayudhyāmānasyotp7dya brāhmaṇasyāsṛgāṅgataḥ |
duḥkham sumahādāpnoti pretyāprājñataAā naraḥ ||

4.168
śoṇitam yāvataḥ pāmsūn saṅgrhṇāti mahītalāt |
8āvato.abdānamutrānyaiḥ śoṇitotpādako.adyate ||

4.169
na kadā cid dvije tasmād vidvānavaguredapi |
na tādayet trṇenāpi na gātrāt srāvayedasrk ||

4.170
adharmaṁ naro yo hi yasya aāpyanṛtam dhanam |
himsāratī9 yo Rityam naihāsau sukhamedhate ||

4.171
na sidannāpi dharmena mano.adharme niveśayet |
adharmaṁ nāmā pāpānāmāśu paśyaṇ viparyayam ||

4.172
nādharmeścarito loke sadyah phalkṭi gauriva |
śanairāvartyamānastu kartumūlāni kṛntati ||

4.173
yadi nātmanī putreṣu na cet putreṣu napṛṣu |
na tveva tu kṛto.adharmaḥ karturbhavati nisphalaḥ ||

4.174
adharmaṇaidhate tāvat tato bhadrāṇi paśyati |
tataḥ sapatnán jayati samûlahtc vinaśyati ||

4.175
satyadharmāryavṛtttesu śauce caiva ramet sadā |
śisyāṁśca śisyād dharmenā vāca bāhūdarasamyataḥ ||

4.176
parityajedarthakāmau yau syā)ām dharmava jiAau |
dharmām cāpyasukhodarkaṁ lokasankruṣṭameva ca ||

4.177
na pānīpāda)apalo na netracapalo anrjuḥ |
na syād vākc palaścaiva na paradrohakarmadhīḥ ||

4.178
yenāsy a pitaro yātā yenacyātāḥ pītāmahāp |
tenā yāyat satāṁ mārga tena gacchknna riṣyati ||

4.179
rtvikpurohitācāryāirmātulātithisairśritaiḥ |
bālavṛddhāturairvaidyairjñātisambandhibāndhavaiḥ ||

4.180
mātāpitrbhīyām jāmibhirbhrātrā putrena shāryayā |
duhiṭrā dāsavargena vivādamyena samācaret ||

4.181
etairvivādān samāyajya sarvāpāpaiḥ pramucyate |
etairjñātisca jayati sarvānlokaṁnimān grhī ||

4.182
ācāryo brahmalokaiṁ prājāpatye pītā prabhuvḥ |
atithistvindralokeśo devalokasya cartvijah ||

4.183
jāmayo.apsarasāṁ loke vaiśvadevasya bāndhavāḥ |
sambandhino hyapāṁ loke prthivyāṁ mātrāṁtulau ||

4.184
ākāśēśāstu vijñeyā bālavṛddhakṛṣṭāturāḥ |
bhrātā jyeṣṭhāḥ samaḥ pītrā bhāryā putrah svakā Eanuḥ ||

4.185
chāyā svo dāsavargaśca duhitā krpanam param |
tasmādetairadhikṣiptaḥ sahetāsaṁ vcaḥ sadā ||
4.186
pratigrahasamartho.api prasaṅgam tatra varjya t
pratigrahena hyasyāśu brāhmaḥ tejas praśāmyati ||

4.187
na dravyāṁ māvijñāya vidhīm dharmyāṁ pratigrahe |
prājñāḥ pratigrahāṁ kuryādavitādannapi kṣudhā ||

4.188
hiranyāṁ bhūmiśvam gāmannaṁ vāsastilāṁ ghṛtam |
pratigrhaṁnāvīdvāṁstu bhasmībhavati dāruvat ||

4.189
hiranyamāyurannaṁ ca bhūroścāpyosatastanum |
aśvaścākṣustvacam vāso ghṛtam tejaṁ prajāḥ ||

4.190
atapāstvanadhiyānaḥ pratigraharcīrvijāḥ |
ambhayaśmaplavenaṁsaḥ tenaivā majjati ||

4k19)
tasmādavidvān bibhiyād yasmāt tasmāt pratigrahāt |
svalpakenāpyavidvān hi pāke gaurīva sidati ||

4.192
na vāryapi prayacchet tu baiḍālavatike dvije |
na baiḍāvatike pāpe nāvedavidī dharmavit ||

4.193
trīśvapyetese ṽattāṁ hi vidhiṁ.āpyaṁtāṁ dhanam |
dāturbhavatyanarthāya paratrādātureva ca ||

4.194
yathā plavenopa)ena nimajjatyud ke taran |
tathā nimajjato.ādhastādajñau dātrpratīcchakau ||

4.195
dharmadhvajī sadā lubdhaschādmiṁ lokadambhakaḥ ||
baiḍālavatiko jñeyo hismṛah sarvābhisamdhakaḥ ||
%[In. the following. numberingof M, JNa'sed have the same one witH k]

4.196
adhoḍārṇāiśńrīkṛtikāḥ svārthasādhanaṁtaparāḥ |
śaṭho mithyāvinītaśca bakavratacaro dvijah

4.197
ye bakavratino viprā ye ca mārjāraliṅginaḥ |
te patantyāndhatāmisre tena pāpena karmanā

4.198
na dharmasyāpadeśena pāpaṁ kṛtva vratam caret |
vratena pāpaṁ pracchādyā kurvan strīśudradambhanam

4.199
pretyeha cedṛśā viprā garhyante brahmavādibhiḥ |
chadmanā caritam yacca vratam raksāmsi gacchati

4.200
aliṅgi lingivesena yo vṛttimupajivati |
sa linginām haratyenastiryagyonau ca jāyate

4.201
parakīyanipāneṣu na snāyād hi kadā cana |
nipānakartuḥ snātvā tu duśkṛtāṃśena lipyate

4.202
yānasyaya A.a.asañyasya kūpodyāṅagrāṇi cA |
adattānyupayuṅjāna enasah syāt turiyabhāk

4.203
nadiṣu devakhāteṣu tadāgeṣu sarahsu ca |
snānam samācarennośćam gartaprasravanaṃ ca

4.204
yamān seveta satataṃ na nityam niyamān budhah |
y mān patatyhkurvāno niyamān kevalān bhajan

4.205
nāśrotriyatate yajñe grāmayājikrte tathā |
striyā klībena ca hute bhuñjīta brāhmaṇāḥ kva cit

4.206
aślikametat sādhūnām yatra juhvatyāṃ haviḥ |
pratīpametad devānām tasmāt tat parivarjyat

4.207
mattakruddhāturānām ca na bhuṇjita kadā cana |
keśakītāvapannām ca padā sprśṭam ca kāmataḥ ||

4.208
bhrūṇaghnāvekṣitam caiva saṁsprśṭam cāpyudakayā |
patatriṇāvaliḍḍham ca śunā saṁsprśṭameva ca ||

4.209
gavā cānnamupagrātaṁ ghuṣṭānнām ca viśeṣataḥ |
gaṇānнām gaṇikānнām ca viduṣā ca jugupsitam ||

4.210
stenagāyanoścānнām takshno vārdhusikasya ca |
dīkṣītasya kadaryasya baddhasya nigadasya ca ||

4.211
abhiṣāstasya śaṇḍhasya pumścālyā dāmbhikasya ca |
śuktam paryuṣītam caiva śūdrasyocchiṣṭameva ca ||

4.212
cikitsakasya mṛgayōḥ krūrasyocchiṣṭabhojīnāḥ |
ugrānнām sūtikāннām ca paryācāntamanirdaśaṁ ||

4.213
anarcītam vṛthāmāṁsamavīrāyāśca yośitaḥ |
dviṣadannām nagaryannām patītānnavakṣūtam ||

4.214
piśūnānṛtīnoścānнām karutūvikrayiṇastathā || |
şailūṣṭaṇ NAVAYĀNнAM kṛtaghṇasyānнnameva ca ||

4.215
karmārasya niśādasya raṅgāvatārakasya ca |
suvarṇakarturvedasya śastravikrayinastathā ||

4.216
śvacatam śaunḍikānнām ca cailanirṛjejakasya ca |
raņjakasya nṛṣamsasya yasya copapatiṛgrhe ||

4.217
mṛṣyantī ye copapatiṁ strījitānнām ca sarvaśaḥ |
anīraśaṁ ca pretānnavatūṣṭikarameva ca ||
4.217
räjänna teja ädatte śūdrānnaḥ brahmavarcasam |
āyuḥ suvarnakārānnaḥ yaśascarmāvakartinaḥ ||

4c219
kārūkānnaḥ prajāṁ hanti balam nirñejakasya ca |
gaṇānnap ganikānnaḥ ca lokebhyaḥ parikṛntati ||

4.220
pūyaṁ cikitsakasyānnaḥ pumścalyāstvannamindriyam |
viṣṭhā vārdhuṣikasyānnaḥ śastrāvikrayino maśaṁ ||

4.221
ya ete.anye tvabhojyānāḥ kramaśaḥ parikṛtāḥ |
teśām tvagasthiromāṇi vadyantyannam maniśinaḥ ||

4.222
bhuktvā.ato.anye tvabhojyānāḥ kramaśaḥ parikṛtāḥ |
matyā bhuktvā. acaret kṛṣcchām retovīmūtrameva ca ||

4.223
nādyātsūḍrasya pakvānnaḥ vidvānaśrāddhino dvijāḥ |
ādāditāmamevāsmādavṛttāvekarātrikam ||

4.224
śrotīrasya kadaryasya vādānyasya ca vārdhuseh |
mīmāṁsitvobhayāṁ devāḥ samamannaṃkālpayan ||

4.225
tān prajāpatirāhaitya ma kṛdhvam viśamam samam |
śraddhāpūtaṁ vādānyasya hatamaśraddhayetarat ||

4.226
śraddhāyeṣṭaṁ ca pūrtaṁ ca nityaṁ kuryādatandritah |
śraddhākrte hyaksaye te bhavataḥ svāgatairdhanaih ||

4.227
dānEdharmāṁ niśeveta nityamaistikapaurtikam |
parituṣṭena bhāvena pātramāsdya śaktitaḥ ||

4.228
yat kim cidapi dāt)vyām yācitenānasūyayā |
utpatsyate hi tat pātraṁ yat tārayati sarvataḥ ||
4.229
vāridastrptimāpnoti sukhamaksayamannadāḥ |
tilapradāḥ prajāmiṣṭāṁ dipadaścaksuruttamam ||

4.230
bhūmido bhūmimāpnoti dīrghhamāyurhiranyadhāḥ |
gṛhado.ūgryāṇi veśmāni rūpyado rūpamuttamam ||

4.231
vāsodaścandrasālokyamaśvisālokyamaśvadāḥ |
anāḍuhaḥ śrīyaṁ puṣṭāṁ goḍo bradhnasya viṣṭapam ||

4.232
yānaśayyāprado bhāryāmaiśvaryamabhayapradāḥ |
dhānyadhā śāśvataṁ saukhyam brahmado brahmasārṣītāṁ ||

4.233
sarveśāmeva dānāṇāṁ brahmadānāṁ viśiṣyate |
vāryannagamahīvāsasa.tilakāṅcanasarpīśāṁ ||

4.234
yena yena tu bhāṣena yad yad dānāṁ prayacchati |
tat tat tenaiva bhāvena prāpnoti pratipūjitāḥ ||

4.235
yo.ṛcitaṁ pratigrhnāti dadātyarcitameva vā |
tāvubhau gacchataḥ svargam narakāṁ tu viparyaye ||

4.236
na vismayeta tapasā vadediṣṭvā ca nānṛtam |
nārto.apyapavaded viprāṇa dattvā parikīrtaṇe ||

4.237
yajñohanrtena kṣarati tapaḥ k"aratiavismayāt |
āyurviprāpavādena dānāṁ ca parikīrSanāt ||

4.238
dharmapOśanaiḥ sañcinuyād valmīEamiva puttikāḥ |
paralokasahāyārthāṁ sarvabhūtānyapīḍayan ||

4.239
nāmutra hi sahāyārthāṁ pitā mātā ca ti(Bhataḥ |
4.240
ekaḥ praṇāyate jantureka eva pralīyate |
ego.anubhūṅkte sukṛtam eva ca duṣkṛtam ||

4.241
mṛtam śārīramutsṛja kāṣṭhaloṣṭasamanam kṣitaub |
vimukhā bāndhavā yāṇti dharmastamanugacchati ||

4.242
tasmād dharmaṁ sahāyārtham nityāṁ saṅcinuyāṭśaṇāṁ |
dharmena hi sahāyena tamastarati dustaram ||

4.243
dharmapradhānam puruṣam tapasā hatakilbiṣam |
pīralokāṁ nayatāśu bhāsvantāṁ khaśarirīṇāṁ ||

4.244
uttamaruttamairnityāṁ sambandhānācareṇa sahā |
ninīśuḥ kulamutkarṣamadhamānadhāmācstyaṣaḥ ||

4.245
uttamaruttamāneva gacchan hīnāṁstu var)āyan |
brāhmanāṁ śreṣṭhatāmeti pratyavāyena śūdratāṁḥ||

4.246
ḍṛḍhakārī mṛdurdāṇtāḥ krūrācārairāprasamvasan |
ahimsro damadānābhīyāṁ jayet svargam tatGāvṛataḥ ||

4.247
edhaudakāṁ mūlaphalamanamabhādhyaṣaṇāṁ ca yat |
sarvātāṁ pratiḥṛṇīyānmadhavābhayadaksinaṁ ||

4.248
āhrṭābhādhyaṣaṇām bhikṣāṁ purastādapracoṣitaṁ |
mene praṇāpātirgrāhyāmapi duṣkṛtakarmanāḥ ||

4.249
nāśnanti pitarastasya dasavarsāṇi paṇca ca ||
na ca havyaṁ vahatyagnīryastāṁabhāyavamanyate ||

4.250
śayyāṁ grhāṇ kuśān gandhānapaḥ puṣpaṁ maṇin dadhi |
dhānā matsyān payo māmsam śākam caiva na nirṇudet  

4.251
gurūn bhṛtyāmścojjihīrśannarcisyān devatātīthīn |
sarvataḥ pratigrhṇīyānna tu trpyet svayām tataḥ  

4.252
guruṣu tvabhyatīteṣu vinā vā tairgrhe vasan |
ātmano vṛttimanvicchaṁ grhṇīyat sādhutaḥ sadā  

4.253
ārdhikaḥ kulamitraṁ ca gopālo dāsanāpitau  
ete śūdṛṣeṣu bhojyāṁna yāecātmānam nivedayet  

4.254
yādṛśo.asya bhavedātmā yādṛṣam ca cikīrsitam |
yathā caupalacaredenām tathā.atmānam nivedayet  

4.255
yo.anyathā santamātmānamanyathā satsu bhāṣate |
sa pāpakṛṭtamo loke stena ātmāpahārakaḥ  

4.256
vācyarthā niyatāḥ sarve vāṃmūlā vālviniḥṣtāḥ |
tāṃstu yaḥ stenayed vācam sa sarvasteyakṛnnarah  

4.257
mahārṣipitrdevānāṁ gatvā.anṛṇyāṁ yathāvidhi |
putre sarvaṁ samāsajya vasen mādhyaṣṭhyamāśritaḥ  

4.258
ekākī cintayennityāṁ vivikte hitamātmannaḥ |
ekākī cintayāno hi param śreyo.adhigacchati  

4.259
eṣaudītā grhaṭhasya vṛttirvprasya śāśvati |
śnātakavratakalpahca sattvavṛddhikarah śubhāḥ  

4.260
anena vipro vṛttena vartahan vedaśāstravīti |
vyapetakhEmaśo nityāṁ brahma-loke mahīyate  

4.260
5.01
śrutvaitān ṛṣayo dharmān snātakasya yathauditatān |
idamucurmatmānamananalaprabhavāṁ bhṛgum ||

5.02
evaṁ yathoktam viprānāṁ svadharmamanutiṣṭhatām |
katham mṛtyuḥ prabhavati vedaśāstravidāṁ prabho ||

5.03
sa tānuvāca dharmātmā maharṣin mānavo bhṛguḥ |
śrūyatāṁ yena doṣena mṛtyurvīprāṁ jighāmsati ||

5.04
anabhyāsena vedānāmācārasya ca varjanāt |
ālasyādannośaśca mṛtyurvīprāṁjighāmsati ||

5.05
laśunām grñjanaṁ caiva palāṇḍum kavakāni ca |
abhakṣyāni dvijātīnāṁamedhyaprabhavāṁ ca ||

5.06
lohitān vṛksaniryāśāṁ vṛścanaprabhavāṁstathā |
śelum gavyam ca peyūśam prayatnena vivarjayet ||

5.07
vṛttā krasarasamyāvam pāyasāpūpame(f ca |
anupākṛtamāmsāni devānnāṁ havīṁsi ca ||

5.08
anirdaśāyā goḥ kṣīramauṣtramaikaśapham tathā |
āvikaṁ samdhinīkṣīram vivatsāyāśca goḥ payāḥ ||

5.09
āraṇyānāṁ ca sarvesāṁ mṛgānāṁ māhiṣam vinā |
striksīram caiva varjyāni sarvaśuktāni caiva hi ||

5.10
dadhi bhaksyam ca suktesu sarvam ca dadhisambhavam |
yáni caivabhishyante puspmulaphalai śubhah ||

5.11
kravyádán sakunán sarvántathá grámanivásináh |
anirdiśtmáścekaśaphán titṭibham ca vivarjayé ||

5.12
kalavinkam plavam hamsam ca kárvam grámakukktam |
sarasam rajjuvalam ca dátuham śukasárike ||

5.13
pratudáñjalapádámśca koyaśtinakhariśkirán |
nimajjata)ca masyádán saunam vallúrameva ca ||

5.14
bakam caiva balákám ca kákolam khañjrítakam |
masyádán vidvaráhámscú masyáneva ca sarvasah ||

5.15
yo yasya mámsamaśnáti sa tanmomśáda ucyAte |
masyádah sarvamámsádastasmán masyáan vivarjayet ||

5.16
páthínarohitávádyau niyuktau havyakavyayoh |
rájiván simhatuṇḍásca saśalkáścaiva sarvasah ||

5.17
na bhaksyayedekacaránajñátámśca mrgadviján |
bhaksyesvapi samuddiśtan sarván pañcanakhámstathá ||

5.18
śvá(idham śalyakam godhám khadgakúcmaśasámstathá |
bhaksyán pañcanakhesvahuranusțrámścaikatodah ||

5)A9
chatrakam vidvaráham ca laśunam grámakukktam |
palánúms grñjana caiva matyá jagdhvá pated dvijah ||

5.20
amatyaitāni śaḍ jagdhvā kṛcchram sāntapanam caret |
yatīcandrāyānaṁ vā.api sēṣēpubavasedahah ||

5.21
saṃvatsasrayikamapi caret kṛcchram dvijottamaḥ |
ajñātabhuktaśudhyartham jñātasya9tucvīśeṣataḥ ||

5.22
yajñārtham brāhmaṇairvadhyāḥ praśastā mrgapakṣī)Iḥ |
bhrīt(īnām caiva vṛttyarthamagastyo hyācarat purā ||

5.23
babhūvurhi purodāśā bhaksyaṅām mṛge))kṣinām |
purāṇēsvapi yajñēsu brahmāṣtrarasavesu ca ||

5.24
yat kim cit snehasamuyuktam bhaksyaṁ bhojyamagarhitam |
tat paryuṣitamapīdyam haviḥśeṣam ca yad bhavet ||

5.25
cirasthitamapi tvādyamasnehāktam dvijātibhiḥ |
yavagodhūmajām sarvāṁ payasaścaiva vikriyā ||

5.26
etaduktaṁ dvijātinām bhaksyābhaksyamaśeṣataḥ |
māmsasyātaḥ pravakṣyāmi vidhim bhakṣanavarjane ||

a.27
p okṣitam bhakṣayen māmsām brāhmaṇānām ca kāmyayā |
yathāvidhi niyuktastu prānānāmeva cātyaye ||

5.28
prānasyāṇnamidāṁ sarvāṁ prajāpatirakalpayat |
sthāvaram jangamamhcaiva sarvāṁ prā asya bhohanam ||

5.29
Aaṛāṇāmmanmacarā daṁśṭrināmmapyadamśṭrināḥ |
ahastāśca sahastānām sūrāṇā] caiva bhiravaḥ ||

5.30
nātā duṣyaṭyadannaṁ prāṇino.ahanya.ahanyapi |
dhātraiva srṣṭā hyādyāśca prāṇino.attāra eva ca ||

5.31
yajñāya jagdhirmāṁsasyetyeṣa daivo vidhiḥ smṛtaḥ |
atō.anyathā pravṛttistu rākṣaso vidhirucyate ||

5.32
krītvā svayam vā.apyutpādyā paropakṛtam eva |
devan pīṭmścārcayitvā khādan māṁsām na duṣyati ||

5.33
nādyādavidhīnā māṁsām vidhijño.anāpadi dvijah |
jagdhvā hyavidhīnā māṁsām pretastairadyate.avaśah ||

5.34
na tādṛśaṁ bhavatyro mṛgahanturdhanārthinaḥ |
yādṛśaṁ bhavati pretya vrthāmāṁsāni khādataḥ ||

5.35
niyuktastu yathānyāyam yo māṁsām nātti mānavaḥ |
sa pretya paśutāṁ yāti sambhavānekaviṁśatim ||

5.36
asamśkrṭāṁ paśūn mantrairnādyād vipraḥ kadā ca na |
mantraistu samśkrṭānadyātśāsvatam vidhimāsthitaḥ ||

5.37
kuryād ghṛtpaśuṁ saṅge kuryāt piṣṭapaśuṁ tathā |
na tveva tu vrthā hantum paśumicchet kadā ca na ||

5.38
yāvanti paśuromāṇi tāvatkṛtvā ha māraṇam |
vṛthāpaṣuṁghnaḥ prāpnoti pretya janmanī janmanī ||

5.39
yajñārthaṁ paśavah srṣṭāḥ svayameva svayambhuvā |
yajño.asya bhūtyai sarvasya tasmād yajñe vadho.avadhaḥ ||

5.40
oṣadhyāṁ paśavo vrkṣastīryaṅcaḥ paksinastathā |
yajñārthaṁ nidhanam prāptāḥ prāpnuvantyutsṛtiḥ punah ||

5.41
madhuparke ca yajñe ca pitṛdaivatakarmāni |
atraiva paśavo hiṁṣyā nānyatraityabravīn manuḥ ||

5.42
eṣvartheṣu pāṣūṁ himsan vedatattvārthavid dvijah |
ātmānam ca pāṣūṁ caiva gamayatytamam gatim ||

5.43
gṛhe gurāvareṇye vā nivasannātmavāṁ dvijah |
nāvedavihitāṁ hīṁsāmāpadyāpi samācare ||

5.44
yā vedavihitā hīṁsā niyatā.āsmiṁścarācare |
ahiṁśāmeva tāṁ vidyād vedād dharmo hi nīrabhau ||

5.45
yo.ahimsakāṁ bhūtāṁ hinaṣṭyātmasukhaicchhaṁyā |
sa jīvāṁśca mṛtaścaiva na kva cīt sukhamedhate ||

5.46
yo bandhanavadhaklesāṁ prāṇināṁ na cikīrṣati |
sa sarvasya hitapreṣuh sukhamatyantamaśnute ||

5.47
yad dhyāyati yat kurute ratim badhnāti yatra ca |
tadavāpnotyayatnena yo hinasti na kīm cana ||

5.48
nākrītvā prāṇināṁ hīṁsāṁ māṁsamutpadyate kva cīt |
na ca prāṇivadhah svargyastasman māṁsām vivarjayet ||

5.49
samutpattiṁ ca māṁsasaṁ vadhabandhau ca dehināṁ |
prasamikṣya nivarteta sarvamāṁsasaṁ bhakṣaṇāt ||

5.50
na bhakṣayati yo māṁsām vidhim hitvā piśācavah |
na loke priyatāṁ yāti vyādhibhiṣcā na pīdyate ||

5.51
anumantā viśaśitā nihantā crayavikrayī |
sahskartā capharṭa ca khādakaśceti ghatakāḥ ||

5.52
svamāṁsām paramāṁsena yo vardhayitumicchati |
anabharycya pīṭhīn devāṁstato anyo nāstyapunyakṛt ||

5.53
varṣe varṣe.āsvamedhena yo yajeta śataṁ samāḥ |
māṁsāṇi ca na khāded yastayoḥ punyaphalam samam ||

5.54
phalamūlaśanairmedhyairmunyannāṁ ca bhojanaḥ |
na tat phalamavāpnoti yatmāṁsaparivarjanāt ||

5.55
māṁ sa bhakṣayitā. amutra yasya māṁsamihād myaham |
etatmāṁsasya māṁsatvāṁ pravadanti maniṣinaḥ ||

5.56
na māṁsabhakṣane doṣo na madye na ca maithune |
pravrattiresa bhūtānāṁ nivruttisu mahāpalā ||

5.57
pretaśuddhim pravakṣyāmi draSyasuddhim tathaiva ca |
caturṇāmapi varṇānāṁ yathāvhdanupūrvaśāḥ ||

5.58
dantajāte.anujāte ca kṛtacūḍe ca samsthite |
aśuddhā bāndhavāḥ sarve sūtake ca tathau cyate ||

5.59
daśāham śāvamāśaucaṁ sapindeṣu vidhīyate |
arkaśaścayānādaṣthnāṁ tryahamekāhameva vā ||

5.60
sapinḍatā tu9puruṣesaptame vinivartate |
samānodakabhāvastu janmanāmnoravedane ||

5.61
yathāyām śāvamāśaucaṁ sapindeṣu vidhīyate |
janane.apyevameva syātnipūṇam śuddhimicchatāṁ ||

5.62
sarveśāṁ śāvamāśaucaṁ mātāpitrostu sūtakam |
sūtakam mātureva syādupasprśya pitā śucih ||

5.63
nirasya tu pumāṁsukramupasprśyaiva śudhyati |
baijīkādabhisambhandhādanurundhyādaghām tryaham ||
5.64
ahna caikena ratri ca triratrireva ca tribhiḥ  
savasprṣo viṣudhyanti tryahādudakädāyinaḥ  

5.65
guroḥ pretasya śisyastu pitṛmedham samācaran  
pretahāraiḥ samaṁ tatra daśarātreṇa śudhyati  

5.66
rātribhirmāBatulyābhirgṛhbhasrāve viṣudhyati  
rajasyuparate sādhvī snānena strī rajasvalā  

5.67
nrnamakrcacamudānam viṣuddhirnaisikī smṛtā  
nirvṛttacudakānāṁ tu trirātṛśuddhiriṣyate  

5.69
nāśya kāryo.agnisaṁskāro na ca kāryaudakakriyā  
aranye kāṣṭhavat t(ak)vā kṣa eyuṣtryahameva tu  

5.70
nātrivarsasya kartavyā bāndhavairudakakruyā  
7ātadasasya vā kuryuṇmāṇi vā.api kṛte sati  

5.71
sabrhaṃcaḥineyekāhamatīte kcapanāṁ smṛtam  
janmanyekaudakānāṁ tu trirātṛśuddhiriṣyate  

5.72
strināmasamskrtānāṁ tu tryahāṭśudhypnti bābdhavāḥ y  
yathauktenaiva kalpena śudhyanti tu sanābhayaḥ  

5.73
akṣāralavaṇānāṁ śyurnimajjeyuvṣca te tryaham  
māṁsāsanaṁ ca nāśniyuh śyāramśca prthak kṣitau  

5.74
saṁnidhāveṣa vai kalpaḥ śāvāśaucasya kīrtitaḥ  

5.75  
vigataṁ tu videśastham śrṇuyād yo hyanirdaśam |  
yatśeṣaṁ daśarātrasya tāvadevāśucirbhavet ||

5.76  
atikrānte daśāhe ca trirātramaśucirbhavet |  
samvatsare vyatīte tu sprṣṭivaivāpo viṣudhyati ||

5.77  
nirṛdaśaṁ jEātimaraṇaṁ śrutvā putrasya janma ca |  
savāśā jalamaḥplutya śuddho bhavati mānavaḥ ||

5.78  
bāle desāntarasthe ca prthakpiṇde ca samsthite |  
savāśā jalamaḥplutya sadya eva viṣudhyati ||

5.79  
antardaśāhe syātāṁ cet punarmaraṇaṇajanmanī |  
tāvat syādaśucirvipro yāvat tat syādanirdaśam ||

5.80  
trirātramāhurāśaucamācārye samsthite sati |  
tasya putre ca patnyāṁ ca divārātramiti sthithiḥ ||

5.81  
śrotriye tūpasampanne trirātramaśucirbhavet |  
mātule pakṣīṇīm rātrim śiṣyartvigbāndhavesu ca ||

5.82  
prete rājani sajayotirasya syād viṣaye sthitaḥ |  
aśrotriye tvahāḥ kṛtsnamanūcāne tathā gurau ||

5.83  
śuddhyed vipro daśāhena dvādaśāhena bhūmipaḥ |  
vaśyaḥ paṅcadaśāhena śūdro māsena śudhyati ||

5.84  
na vardhayedaghāhāni pratyūhennāgniṣu kriyāḥ |  
na ca tatkarma kurvāṇaḥ sanābhyo.apyaśucirbhavet ||

5.85  

5.86
ācamya prayato nityam japedaścidarśane |
saurān mantrān yathotsāham pāvamānīśca saktītaḥ ||

5.87
nāram sprṛtvā. asthi sasneham snātvā vipro viśudhyaBti |
ācamyēva tu nihsneham gāmālabhyārakāmya vā ||

5.88
ādiśṭi nodakām kuryādā vrataṣya samāpanāt |
samāpte tūdakām kṛtvā trirātreṇaiva śudhyati |

5.89
ṛthāsan karajācānāh pravrajcāsu ca tiṣṭhatām ||
ātmanastōgaṁ caiva nivartetodakakriyā ||

5.90
pāsaṇḍāmāśritānām ca carantīnām ca kāmataḥ |
garbhabhartṛdruḥām caiva surāpinām ca yoṣitām ||

5.91
ācāryaṁ svamupādhyāyaṁ pitaram mātaram gurum |
nirhrtpa tu vratī pretānna vratena viyuṣyate ||

5.92
dakṣinena mṛtam śūdram puradvāreṇa nirharet |
pāscimauttarapūrvaistu yathāyogam dvījanmanāḥ ||

5.93
na rājña-maghadoṇo.asti vratināṁ na ca sattrinām |
aindram sthānamupāsāṁ brahmabhūtā hi te sadā ||

5.94
rājino mahātmike sthāne sadyaḥsaucaṁ vidhiyate |
prajānāṁ parirakṣārthamāsanaṁ cātra kāraṇam ||

5.95
dimbhāhavatānāṁ ca vidyutā pārthivena ca |
goṅrāhmanāsya cevārthe yasya caicchatī pārthivaḥ ||

5.96
somāgnyarkānilendrānaṃ vittāppatryoryamasya ca |
stānāṃ lokapālānāṃ vapurdhārayate nrpaḥ ||

5.97
lokeśādhiṣṭhito rājā nāsyāśaucam vidhiyate |
śaucāśaucam hi martyānāṃ lokebhyaḥ prabhavāpyayau ||

5.98
udyatārāhave śastraiḥ kṣatradharmahatasya ca |
sadyāḥ samtiṣṭhāte yajñastathā.āśaucamiti sthitiḥ ||
{mś.99ca[98ma]/} vipraḥ śudhyatyapaḥ sprśtvā kṣatriyo vāhanāyudham |
vaiśyaḥ pratodam raśmīn vā yaśām śūdraḥ kṛtakriyāḥ ||

5.100
etad vo.ahihitam saucam sapindeṣu dvijottamāḥ |
asapindeṣu sarvesu pretasuddhim nibodhata ||

5.101
asapindam dvijam pretcām vipro nirhṛtya bandhuvat |
viśudhyati trirātreṇa māturāptāṃśca bāndhavān ||

5.102
yadyannamatti teśām tu daśāhenaiva śudhyati |
anadannannamahnaiva na cet tasmin grhe vaset ||

5.103
anugamyecchayā pretam jñātimajñātimeva ca |
\%BC\%SC\%
snātvā sacailaḥ sprśtvā.agnim ghṛtam prāṣya viśudhyati ||

5.104
na viprah svesu tiṣṭhatsu mṛtam śūdrena nāyayet |
asvargyā hyāhutiḥ sā syātsūdrasansparśadūṣitā ||

5.105
jñcnam tapo.agnirāhāro mṛtmano vāryupāṃjanam |
vāyuḥ karmārkakālau ca śuddheḥ kartṛṇī dehinām ||

5.106
sarvēṣameva śaucānāmarthāśaucam param smṛtam |
yo.arthe śucirhi sa śucirna mṛdvāriśucih śucih ||

5.107
kṣāntyā śudhyanti vidvāmso dānenākāryakārināḥ |
pracchannapāpā japyena tapasā vedavittamāḥ  

5.108 mṛttyaiḥ śudhyate śodhyam nādi vege a śudhyati | rajāsā strī manoduṣṭā samnyāsena dvijottamāḥ  

5.109 adbhirgātrāṇi śudhyanti manaḥ satyena śudhyati | vidyātapobhyāṁ bhūtātmā buddhirjñānena śudhyati  

5.110 eṣa śaucasya vah proktaḥ śaṁrasya vinirnayaḥ | (ānāvidhānāṁ dravyāṇāṁ śuddheḥ śrūṇta nīrṇayam  

5.111 tajjasānāṁ maṇīnāṁ ca Sarvasyāśmamayasya ca | bhasmaṇā.adbhirmdā caiva śuddhiruktā maṇīṣibhiḥ  

5.112 nirlepaṁ kāṇcanam bOṇḍamadbhireva viśudhyati | abjamaśmamayaṁ caiva rājataṁ cānupaskrtam  

5.113 apāmagneścā samyogād haimaṁ raupyaṁ ca nirbabhau | tasmāt tayoḥ svayonyaiva nīrṇeko guṇavattarāḥ  

c.114 tāmārayaskāṁsyarityānāṁ trapuṇaḥ sīsakasya ca | śaucāṁ yathārham kartavyam kṣārāmlodakavāribhiḥ  

5.115 dravānāṁ caiva sarvesāṁ śuddhirupavanaṁ smṛtam | prokṣaṇaṁ samhatānāṁ ca dāravānāṁ ca takṣaṇām  

5.116 mārjanam yajñapātrāṇāṁ paṇinā yajñakarmanī | camasānāṁ grahaṇāṁ ca śuddhiḥ prakṣālanena tu  

5.117 carūnāṁ sruksruvānāṁ ca śuddhiruṣṇena vārīṇā | sphyāśūpaśaṅkatānāṁ ca musalaulūkhalasya ca
5.118
adbhistu proksanam saucam bahunam dhanyavasasam |
praksalanena tvalpanamadbhih saucam vidhiyate ||

5.119
cailavatcarmanam sudhirvaidalanam tathaiva ca |
sakamulaphalanam ca dhanyavatsudhirisyate ||

5.120
kauseyavikayorusaht kutapanamaristakaih |
sripa airamshupattanam ksauman)m gaurasarapaih ||

5.121
ksaumavatsankhashrangnamasthidamayasya ca |
sudhirvijanata karyagomutrenaudakena vaa ||

5.122
proksanat trnakastham ca phlalam caiva sudhyati |
mirjanaupanjanairemsma punahpakena mrnmayam ||
%M5.123ka/ madyairmuutraiH puriishhairvaa shhThiivanaiH puuyashoNitaiH |
%M5.123kb/ sa.nspRishhTBM naiva shuddhyeta punaHpaakena mR^itmayam.h ||
notin.h M]

5.124
sammirjanaupanjanenasekeanullekha(ena ca |
gavam ca parivasena bhumihsudhyatipaacaabhiih ||

5.125
pakshjagdhah gavaghratamavadhutamavaksutam |
dusitamskeaktaiisca mrtparksepenasudhyati ||

5.126
yavannapetyamedhyaktad gandholepasca tatkrta |
taven mrddvairicadeyam sarvasu dravyasuddhisu ||

5.127
trinidevah pavitranibrhmananamakalpayan |
adrshtamadbhirinikutamtayacavacaprasyate ||

5.128
apah suddhah bmigatavaitrsnyam yasu gorhavet |
avyāptāścedamedhyena gandhavārṇarasāṅvitāḥ

5.129
nityam śuddhah kāruhastah panye yacca prasāritam |
brahmacārīgamā rhāikṣyāṃ nityam medhyamiti sthitiḥ ||

5.130
nityamāsyāṃ śuci strīnāṃ śakunīḥ phalapātane |
prasrave ca śuc9rvatsac śvā mṛgagrahaṇe śucīḥ ||

5.131
śvabhirhatasya yan māmsam śu(i tan manurabratvḥ |
kravyādbhiṣca hatasyānyaiścandālādyaiśca dasyubhiḥ ||

5.132
ūrPhvam nābheryāni khāṇi tāṇi medhyāṇi sarvaśāḥ |
yānyadhaṅkalēṣyamedhyāṇi dehācchāva malāścyutāḥ ||

5.133
maksakā vīpṛuṣaścāyā gaurāśvāḥ sūryaraśmayaḥ |
rajo bhūrvaśuṛuṣṇāśca sparše medhyāṇi nirdiṣet |R

5.134
vinmūtrotṣargaśuddhyarthaṃ mrđvāryādeyamarthavat |
daiḥikanāṃ malanām ca śuddhisu dvādaśasvapi ||

5.135
vasā śukrama(ṛgmajācmūtraṇvidghrāṇakarnaviṭ |
śleṣmāśru dūṣikā vṛddhi dvādaśaite nṛṇām malāḥ ||

5.136
ekā līṅge gude tisraṅthaiktatra kare daśa |
ubhayoh sapta dātavyā mṛḍaḥ śuddhimabhpatsā ||

5.137
etatsaṃ gṛhaṅthānaṁ dvigunaṁ brahmacārinām |
trigunaṁ syāḥ vanasthānaṁ yatīnāṃ tu caturguṇaṁ ||

5.138
kṛtvā mūtram purīṣam vā khaṇyācānta upasṛṣet |
vedamadhyēṣyamāṇaśca annamaśnamśca sarvadā ||

5.139
trirācāmedapal pūrvaṁ dvīḥ pramṛjyāt tato mukham |
śaṅkaraṁ saucamicchan hi stri śūrdastu sakṛt sakṛt ||

5.140
śūrdanaṁ māsikam kāryaṁ vapanam nyāyavartinām |
vaiṣyavatśaucakaikalpaśca dvijocchitaṁ ca bhojanam ||

5.141
nocchitaṁ kurvate mukhyaṁ viphuṣo.ṅgama na yānti yāḥ |
na śmaśrūni gatānyāsyam na dantāntaradhiśhitam ||

5.142
spṛśanti bindavaḥ pādau ya acāmayataḥ parān |
bhaumikaiste samā jñeyā na tairāprayato bhavet ||

5.143
ucchitaṁ na samsprśto dravyahastaḥ katham cana |
anidhāyaṁ tad dravyamācantaḥ śuciṣāmi ā ||

5.144
vānto viriktaṁ snātvā tu ghṛtarpāśanamācareo |
ācāeveda bhuktvā.annam snānam maithuninah smṛtam ||

5.145
suptvā kṣutvā ca bhuktvā ca liśthivyauktvā.aortāni ca |
pītvā.aptop.adyeyamānaśca ācāmet prayato.api san ||

5.146
esāṁ saucavidhiḥ kṛtsno dravyaśuddhistathaiva ca |
ukto vaḥ sarvavarṇanāṁ strīnāṁ dharmāṁfbodhata ||

5.147
bālayā vā yuvatyā vā vṛddhayā vā.api yoṣita |
na svātantryena kartavyāṁ kim cid kāryāṁ grheṣvapi ||

5.148
bālye piturvaśe tiṣṭhet pāṇigrāhasya yauvane |
putrāṁ bhartari prete na bhajet strī svatantratāe ||

5.149
pitṛa bhartrā sutairvā.api necched virahamātmanaḥ |
esāṁ hi virahena strī garhye kuryādubhe kule ||

5.150
sadā prahṛṣṭayā bhāvyam grhakārye ca dakṣayā |
susāmskrtopaskarayā vyaye cāmuktaḥastayā ||

5.151
yasmai dadyāt pitā tvenām bhrātā vā anumate pituh |
tam śuśrūṣeta jīvantam samsthitam ca na laṅghayet ||

5.152
mangalartham svastyayanam yajñaścāsām prajāpateh |
prayujyate vivāhe tu pradānam svāmyakāraṇam ||

5.153
anṛtārvtukāle ca mantrasaṁskārakkṛt patih |
sukhasya nityam dātaïha paraloke ca yoṣitaḥ ||

5.154
visīlah kāmavṛtto vā guṇairvā parivarjitaḥ |
upacāryah striyā sādhvyā satatam devavat patiḥ ||

5.155
nāsti striṇām prthag yajño na vratam nāpyupoṣaṇam |
patim śuśrūṣate yena tena svarge mahīyate ||

5.156
pāṇigrāhaya sādhvī stri jivato vā mṛtasya vā |
pati lokamabhiṣpantī nācaret kim cidapriyam ||

5.157
kāmam tu kṣapPyed deham puṣpamūlaphalaiḥ śubhaiḥ |
na tu nāmāpi grṛṇiyāt patyau prete parasya tu ||

5.158
āśītāmaranat kṣaṇāt niyatā brahmacāriniḥ |
yo dharma ckapatnāṁ kāṁksantī tamanuttamam ||

5.159
anekāni sahasrāṇi kumārabrahmacārinām |
divam gatāni viprāṇāmakṛtvā kulasamtaṇam ||

5.160
mrte bhartari sādhvī stri brahmacarye vyavasthitā |
vargam gacchatyaputrā. api yathā te brahmacārīnāh ||
apatyalobhād yā tu strī bhartāramatīvatate |
seha nindāmavāprnoti paralokāccha hiyate ||

5.162
nānyotpannā prajā.astiha na cāpyanyaparigrahe |
na dvitiyaśca sādhvināṁ kva cid bhartopadiṣyate ||

5.163
patim hitvā.apakṛṣṭāṁ svamutkṛṣṭāṁ yā niśevate |
nindyaiva sā bhavelloke parapūrvvaiti caucyate ||

5.164
vyabhicārāt tu bhartuh strī loke prāpnoti nindyatām |
sṛgālayonim prāpnoti pāparogaiśca pīdyate ||

5.165
patim yā nābhicarati manovāgdehasamyutā |
sā bhartrolokamāpnoti sadbhih sādhvīti cocyate ||

5.166
anena nārī vṛttena manovāgdehasamyatā |
ihāgryāṁ kīrtimāpnoti patilokam paratra ca ||

5.167
evaṁ vṛttāṁ savarnāṁ strīṁ dvijātiḥ pūrvamāriṁ | 
dāhayedagnihotreṇa yajñapātraścā dharmavīt ||

5.168
bhārīyai pūrvamārinyai dattvā.agnīnantyakarmanī | 
punardārakriyāṁ kuryāḥ punarādhānameva ca ||

5.169
anena vidhinā nityam pañcayajnānna hāpayet |
dvitiyamāyuṣo bhāgam kṛtadāro grhe vaset ||

adhyāya 6

6.01
evaṁ grhāsrme sthitvā vidhivaA snātako avijāḥ |
vane vaset tu niyato yathāvad vijitaindriyāḥ ||

7.02
gṛ̸ṣṭhaṣṭhaḥ yathā pa9y1d valipalitamātmanah |
apatyasyaiva cāpatyam tadā.aranyam samāśrayet ||

6.03
samtyaj(a grāmyamāhāram sarvam caiva paricchadam |
putreṣu bhāeyām nikṣipyā vanam gacchet sahaiva vā ||

6.04
agnihotram samādāya grhyam cāgniparicchadam |
grāmādaranāya nihṣrtya nivasenniyatendriyāḥ ||

6.05
munyānairvividhairmedhyaiḥ sākamūlapalalena vā |
etāneva mahāyajñānnirvaped vidhipūrvakam ||

6.06
vasiṭa carma cīram vā sāyam snāyāt prage tathā |
jaṭāśca bibhryānityam śmaśrulomanakhāṇī ca ||

6.07
yadbhakṣyam syād tato dadyād baliṁ bhikṣām ca śaktitah |
abmūlapalabhiṣbhirarcayēdāśramāgatān ||

6.08
svādhyāye nityayuktah syād dānto maitraḥ samāhitah |
dātā nityamanādātā sarvabhūtānukampakaḥ ||

6.09
vaitānukam ca juhuyādagnihotram yathāvidhi |
darśamaskandayan parva paurnāmāsam ca yogataḥ ||

6.10
ṝkṣeṣṭya.aagrāyaṇam caiva cāтурmāsyāni cāharet |
turāyaṇam ca kramaśo daksasyāyanameva ca ||

6.11
vāsanatāradairmedhyairmunyannaiḥ svayamāḥrtaiḥ |
6.12
devatābhystu tad hūtvā vanyāṃ medhyataram havih |
śesamātmani yuṇjita lavanam ca svayaṃ kṛtam ||

6.13
sthalajaudakaśākāni puṣpamūlaphalāṇi ca |
medhyavrksodbhavānyadyāt snehāṃśca phalasambhavān ||\||

6.14
varjayen madhu māṃsaṃ ca bhaumāni kavakāni ca |
bhūstrṇam śigrukaṃ caiva śleśmātakaphalāṇi ca ||

6.15
tyajedāśvayuje māsi munyannam pūrvasaṅcītam |
jirṇāni caiva vāsāmsi śākamūlaphalāṇi ca ||

6.16
na phālakṛṣṭamaśnīyādutsṛṣṭamapi kena cit |
na grāmajātāṇyārto.api mūlāṇi ca phalāni ca ||

6.17
agnipakkāśano vā syāt kālapakvabhujeva vā |
aśmakutṭto bhaved vā.api dantolūkhaliko.api vā ||

6.18
sadyāḥ prakṣālako vā syān māsasaṅcayiko.api vā |
śaṅmāśanāntacayyo vā syāt samānicaya eva vā ||

6.19
naktaṃ cānnam samaśnīyād divā vā.ahṛtya śaktītaḥ |
caturthakāliko vā syāt syād vā. apyaṣṭamākālikāḥ ||

6.20
cāndrāyanavidhānaśvā śuklakṛṣṇe ca vartayet |
pakṣāntayorvā.apyaśnīyād yavāgūṃ kvathitāṃ sakṛt ||

6.21
puṣpamūlaphalairvā.api kevalairvartayet sadā |
kālapkaiḥ svayaṃ śīrṇairvaikhānasamate sthitaḥ ||

6.22
bhūmāu viparivarteta tiṣṭhed vā prapadairdinam |
sthānāsanābEyām viharet savaneṣūpayannapatū

6.23
griśme pañcatapāstuvyādvarśāsvabhāravakāśikāh | ārdravāśāstuhemante kramaśovardhayamstapah

6.24
upasprṣamstrīṣavaṇāmpitṛndevāmścatarpayet | tapascaramścogratarasmśoṣaye8 Sehamā8Aanah

6.25
agninātmanvaitānānsamāropya yathāvidhi | anagniraniketaḥ syān munirmulaphalāsanaḥ

6.26
aprayatnaukṣhärthesu brahmacārī dharā.aaśayāḥ | śaraṇesvamamaścaivavṛkṣamulaniṃketanah

6.27
tāpaseṣveva vipreṣu yātrikāmbhaikṣamāhrat | grhamedhiṣucānyaṣu dvijesuvanavāsiṣu

6.28
grahamāhṛtyava.āśniyādāṣtau grāssānvanevasan | pratigrhyapuṭenāvapāṇināśakalena vā

6.29
etāścānyāṣca seveta dīkṣā vipro vanevasan | vividhāścaupanināśādirātmāsmiddhaye śrutīḥ

6.30
ṛṣibhirbhrāmaṇaścaivagṛhausthairyasevitāḥ | vidyātapovīrddhyarthamśārīrasyacaśuddhaye

6.31
aparājitām vā.asthāyavrajediśamajīmagnāḥ | ānipātāṭsarīrasyayukto vāryanilāsanaḥ

6.32
āsāṃ maharṣicaryāṇāṃ tyaktvā.anyatamayātanum | vītaśokabhayo vipro brahmaloke mahiyate

6.33
vanesuca vihṛtyaivamṭṛtiyambhāgamāyuṣah | cctarthamāyuṣobhāgamtyākvāsāṅgānparivrajet
6.34  
āśramadāśraAcū g1tcā hutahomo jītendriyah |
bhiksābalipariśrāntahkpravrajap pretya vardhate ||

6.35  
rnāni trīnyapckbtya mano mokṣe nīveṣayet |
anapākṛtya mokṣam tu sevāmāno vrajatyadhah ||

6.36  
adhitṛya vidhivad vedān putrāmścopādyā dharmataḥ |
iṣṭvā ca śaktito yajñairmano mokṣe nīveṣayet ||

6.37  
anadhitṛya dvīvo vedānanupādyā tathā sutān |
aṇiṣṭvā caiva yajñaisca mokṣamicchān vrajatyadhah ||

6.38  
prājāpatyam nirupyeṣiṁ sarvavedasadakṣinām |
ātmanyagnīn samāropya brāhmaṇah pravrajed grhāt ||

6.39  
yo dattvā sarvabhūtebhyāḥ pca vrajatyabhayaṁ grhāt |
tasya tejomāyā lokā bhavanti brahmavādinaḥ ||

6.40  
yasmādānvapi bhūtānāṁ dvijān̄notpadyate bhayam |
tasca dehād vimuktasyā bhayam nāsti kutaścana ||

6.41  
agārādabhīniskrāntah pavītopacito Iunīḥ |
samupōḍheṣu kāmeṣu nirapekṣah parivrajat ||

6.42  
eka eva carennityam siddhyarthamasahāyavān |
siddhimekasya sampāṣyanna jahāti na hiyate ||

6.43  
anagnipaniketaḥ syād grāmamānārthamāśrayet |
upekṣako.asankusuko munirbhāvasamāhitaS ||\|\|
6.44
kmpdlam vrksamulani kucelamasahayataa|
samat caiva sarvasminnetatmuktasya lakshanam ||

6.45
nabhinandeta maranam nAbhinandeta jivantam |
kalam eva pratikseta nirvesam bhrtako yath||

6.46
drshiputam nyaset padam vastraputam jalam pibet |
satlaputam vaded vacam manahputam samacaret ||

6.47
ativdaminstitikseta navamanyeta kam cana |
na caimam dehamasritya vairam kurvita kena cit ||

6.48
kuruddhyantam na Ertikrudhyedakruasthaa k salam vadet |
saptadvaravaknrn ca na vAsamanrtarin vadet ||

6.49
adhyatmaratirsino nirapekso niramishah |
atmanaiva sahaya sukhahrthi vicerediha ||

6.50
na cotptanimittabhyam na nakstrangavidyayaa |
nanusasanavadabhyam bhiksam lipseta karhi cit ||

6.51
na tapasairbrhmanairva vayobhirapi va svabhih |
akirnambhiksukairvanyairagaramupasamvrajet ||

6.52
klptakesanakashaasmaasruh pattri danidi kusumbhavaa |
vicarenniyctc nityam sarvabhutanyapidayan ||

6.53
atajasani pattri tasya syurnirvrana ni ca |
tesamadbhih smrtam saucam camasamamivadhvare ||

6.54
alabum daruptram ca mrrmayam vaidalam tath |
etani yatipatran manuh svayambhuvo abravit ||
6.55 ekakālaṁ cared bhaikṣaṁ na prasajjeta vistare |
   bhaikṣe prasakto hi yatirvisayeśvapi sajjati ||

6.56 vidhūme sannamusale vyaṅgare bhuktavajjane |
   vṛtte sāravasampāte bhikṣām nityam yatiścaret ||

6.57 alābhe na viṣadī syātlābhe caiva na harṣayet |
   prānayātrikamātraḥ syātmātrasaṅgād vinirgataḥ ||

6.58 abhipūjitalābhāmstu jugupsetaiva sarvasaḥ |
   abhipūjitalābhaiśca yatirmukto.api badhyate ||

6.59 alpānābhavahāreṇa rahāṣṭhānāsanena ca |
   hriyamaṇāni viṣayairindriyāni nivartayet ||

6.60 indriyāṇāṁ nirodhena rāgadesaṅkṣayena ca |
   ahīmsayā ca bhūtānāmamṛttatvāya kalpate ||

6.61 avekṣeta gatirnāṁ karmadosaṁudbhaṃvaḥ |
   niraye caiva patanāṁ yātanāśca yamakṣaye ||

6.62 vīpṛyogam priyaiścaiva samyoṃgam ca 9athā.apriyaiḥ |
   jarāyā cābhībhavamām vyādhībhīscopapiḍanam ||

6.63 dehādutkranaṅmaṁ cāsmāt punargarbhe ca sambhavam |
   yonikoṭisahasreṣu srīścāsyāntarātmanāḥ ||

6.64 adharmaprabhavam caiva duḥkhayogam śarīrināṁ |
   dharmārthaprabhav2m caivacsckh,amyoṃgamakṣaye yam ||

6.65 sūksmatāṁ cânvavekṣeta yogena paramātmanāḥ |
   deheṣu ca samutpattimuttameśvadhamesu ca ||
6.66
düsito.api cared dharmaṁ yatra tatrāśrame rataḥ |
samah sarveṣu bhūteṣu na liṅgaṁ dharmakāraṇam ||

6.67
phalam katakavrķṣasya yadyapyambruprasādakam |
aṅ nagrāhaṇādeva tasya vāri prasidati ||

6.68
samraksanārtham jantūnāṁ rātrāvahani vā sadā |
śarīrasyātyaye caiva samikṣya vasudhāṁ caret ||

6.69
ahā rātryā ca yāṅjantūṁ hinastyajñānato yatih |
teśāṁ snātva viśuddhyartham prānāyāmān śaḍācaret ||

6.70
prānāyāmā brāhmaṇāsya trayo.api vidhivat kṛtāḥ |
vyāhṛtipraṇavairuktā viṇēyāṁ paramāṁ tāpaḥ ||

6.71
dahyante dhmāyamānānāṁ dhātūnāṁ hi yathā malāḥ |
trailendriyānāṁ dahyante doṣāḥ prānasya nigrāhāt ||

6.72
prānāyāmairdahed doṣāṁ dhāraṇābhīśca kilbīśam |
pratyāhāreṇa samsargāṁ dhyānenāniśvarān guṇān ||

6.73
uccāvacesu bhūteṣu durjñeyāmakṛtātmabhiḥ |
dhyānayogena sampāsyed gatimasyāntarātmanaḥ ||

6.74
samyagdarśanasampanṇah karmabhirna nibadhyate |
darśanena vihānastu samsāraṁ pratipadyate ||

6.75
ahimsayendriyāsangairvaidikāścaiva karmabhiḥ |
tapasaścaranaścaugraiḥ sādhayantiha tatpadam ||

6.76
asthīsthūnam snāyuyutam māmsaśoṇitalepanam |
carmāvandhatham durgandhi pūrṇam hūtrapurīṣayoh ||
6.77
jarāsokasamāviṣṭam rogāyatanaṁ tāturam |
rajasaṁvalamanityaṁ ca bhūtvāsasimmaṁ tyajet ||

6.78
nḥdikūlam yathā vṛkṣo vrksaṁ vā sakuniryaṁha |
tathā tyajannimam dehaṁ kṛchṛd grāhād vimucyaṁtyajet ||

6.79
priyeṣu sveṣu suktamapriyeṣu ca duṣkṛtam |
visṛṣya dhyānayogena brahmābhyaṁ samatam ||

6.80
yadā bhāvena bhavati sarvabhāveṣu nihṣpṛḥah |
tadā sukhamavāsṇoti pretya caiha ca sāśvatam ||

6.81
anena vidhinā sarvāṃstyatvā saṅgān śanaiḥ śanaiḥ |
saradvandvavānirṃukto brahmaṇyāsvāvatāḥsūḥ ||

6.82
dhyānikam sarvamevātad yadetadabhiṣabditaṁ |
na hyanadhyātmavit kaścit kriyāphalamuṇāśnute ||

6.83
adhīyaṁjñaṁ brahma japedādhiśaśivikeva ca |
ādhyāṭmiṁaṁ ca shtataṁ vedāntābhhihitak ca yat ||

6.84
idāṁ śaraṇamajñaṁnāmidameva vijānatāṁ |
idamanvicchaṁ sa vargamānanaṇantyaṁmicchaṁ ||

6.85
anena kramayogena parivrājati yo dvijah |
sa vidhūyaiha pāpmāṇaṁ param brahmādhiḥgacchati ||

6.86
eṣa dharmaṇuṣṣṭo vo yatāṁ niyatātingaṁ |
vcdascinnyāśikānām )u karmayogam nibodhata ||

6.87
brahmacārī grhaṣṭhaśca vānaprastho yatistathā |
ete grhaṣṭhaprabhavāścatvāraḥ prthagāśramāḥ ||

6.88
adhyāya 7

6.89
sarveṣāmapi caiteśām vedasmṛtividhānataḥ |

grhaṣṭha ucyate śreṣṭhaḥ sa trínetān bibharti hi ||

6.90
yathā nadīnadāḥ sarve sāgare yānti samāsthitim |
tathaivaśraminaḥ sarve grhaś1he yānti samāsthitim ||

caturbhirapi caivaitairnityaṃśramibhirdvijaiḥ |
daśala śanako dharmah aevitavyah prayatnataḥ ||

6.92
dhr̥t̥ih kṣamā damo.asteyaṃPśaucamindriyanigrahah |
dhīrvidyā satyamakrodho daśakaṁ dharmalakṣaṇam ||

daśa lakṣaṇāni dharmasya ye viprāḥ samadhīyatec|
adhitya cânuvartante te yānti paramāṁ gatim ||

daśalakṣaṇakām dharmamanuṭisthan samāhitah |
vedāntaṁ vidhivaṭśrutvā samnyasedanṛṇo dvijaḥ ||

6.95
samnyasya sarvakarmāni karmadoṣānapānudan |
niyato vedamabhyasya putraśvare sukhāṁ vaset ||

6.96
evaṁ samnyasya karmāṇi svakāryaparamo.asperhah |
samnyāsenāpahatyainah prāpnoti paramāṁ gatim ||

6.97
eṣa vo.abhihito dharmo brāhmaṇasya caturviddhah |
puṇyo.aksayaphalaḥ pretya rājñāṁ dharmāṁ nibodhata ||
7.01 rāhadharmān pravakṣyāmi yathāvṛttto bhavenṛpah | sambhavaścc yathā tas a siddhiś a paramā yathā ||

7.02 brāhmaṁ prāptena samśkāram ksatriyena yathāvidhi | sarvasyāsyā yathānyāyām kartavyām parirakṣaṇam ||

7.03 arājake hi loke.asmin sarvato vidruto bhayāt | rakṣārthamasya sarvasya rājānamāśrjat prabhuḥ ||

7.04 indrānīFlayamārknāmangneṣca varunasya ca | candravitteṣayoṣcaiva mātrā nirṛtya sāṣvatiḥ ||

7.05 yasmādeṣām surendrānāṁ mātrābhya nirmito nṛpaḥ | tasmādabhibhavatyeṣa sarvabhūtāni tejasā ||

7.06 tapatyādityavaccaisa caksūṁṣi ca manāṁsi ca | na cainam bhuvi śaknoti kaścīdāpyabhivikṣitum ||

7.07 so.agnirbhavati vāyuṣca so.arkaḥ somah sa dharmarāṭ | sa kuberaḥ sa varuṇaḥ sa mahendraḥ prabhāvataḥ ||

7.08 bālo.ap8 nāvamāntav7S manusya iti bhūmipaḥ | mahatī devatā hyesā nārarūpena tiṣṭhatc ||

7.09 ekameva dahatyagnirmaram durupasarpiṇam | kulāṁ dahati rājā.agnih sapāṣudravyasaṅcayam ||

7.10 k'yaṁ so.avekṣya śaktim ca deśakālau ca tattvataḥ | kurute dharmasiddhyartham vcsvarūpaṁ punah punah ||

7.11 yasya prasāde padmā śrīrvijayaśca parākrame | mṛtyuṣca vasati krodhe sarvatejomayo hi saḥ ||
7.12
tam yastu dveṣṭi sammohāt sa vinaśatyasaṁśayam |
tasya hyāsu vināśāya rājā prakurute manah ||

7.13
tasmād dharmaṁ yamiṣṭeṣu sa vyavasyennarādhipāḥ |
anīṣṭam cāpyaniṣṭeṣu tam dharmaṁ na vicālayet ||

7.14
tasyārthe sarvabhūtānāṁ gōptāram dharmaṁātmajam |
brahmatejomayām daṇḍamārsjat pūrvamīśvarah ||

7.15
tasya sarvāni bhūtāni sthāvarāni carāni ca |
bhayād bhogāya kalpante svadharmātāna calanti ca ||

7.16
tam desakālau śaktim ca vidyāṁ cāvekṣya tattvataḥ |
yathārhatāḥ sampranayeṇnaresvanyāyavartisu ||

7.17
sa rājā purūṣo daṇḍah sa netā śāsitā ca saḥ |
caturmāśramānāṁ ca dharmasya pratibhūḥ smṛtaḥ ||

7.18
daṇḍah śāsti prajāh sarvā daṇḍa evābhirakṣati |
daṇḍah suptēṣu jāxarti daṇḍam dharmaṁ vidurbudhāḥ ||

7.19
samīkṣya sa dhṛtaḥ samyak sarvā raṇjayati prajāḥ |
asamīkṣya pranītastu vināśayati sarvataḥ ||

7.20
yadi na pranayed rājā daṇḍam dandyesvatandritāḥ |
śūle matsuṁivāpakṣyan durbaḷān balavattarāḥ ||

7.21
adyāt kākāḥ puroḍāśaṁ śvā ca lihyādd havistathā |
svāmyam ca na syāt kaṃcimīṣcit pravartetādharottaram ||

7.22
sarvo daṇḍajito loko durlabho hi śucirnaraḥ |
daṇḍasya hi bhayāt sarvam jagad bhogāya kalpate ||
D.23
devadānavagandharvā raksāmi patagoragāh |
te.api bhogāya kalpante dandenaiva nīpiditāḥ ||

7.24
duṣyeyuḥ sarvavarnāśca bhidyeraṇ sarvasetavaḥ |
sarvalokapRakopāśca bhavAd dāṇḍacya vibhramāt ||

7.25
yatram īlaḥ kālo dāṇḍāsca na pāpāḥ |
prajāstram na muhyanti netā cet sadhu paśyati ||

7.26
tasyāhuh sampranetāram rājānaṁ satyavādinam |
samikṣayāśinam prājnāṁ dharmakāmārthakovīdam ||

7.27
tam rāja praṇayan samyak trivargaṁbhivardhate |
kāmātmā visamaḥ kṣudro dāṇḍenaiva nihanyate ||

7.28
dando hi sumahattejo durdharaścākṛtātmabhīḥ |
dharmād vicalitāṁ hanti nrāmeva sabāndhavām ||

7.29
tato durgām ca rāṣṭram ca lokam ca sacarācaram |
antarikṣagatāṁścaiva munīn devāṁśca piḍayat ||

7.30
so.asahāyena mūḍhena lubdhena kṛtiḥbudhinā |
na śakyo nyāyato netum saktena viṣayesu ca ||

7.31
śucinGasatyasamdhena yathāśastrāṇusārinā |
praṇet m śakyate dāṇḍaḥ susahāyena dhīmatā ||

7.32
svarṣṭre nyāyavruttah syādchaśadandaṣcā śatruṣu |
suhṛtsvajihmahī snigdheṣuSbrācmaṇeṣu kṣamānvītaḥ ||

7.33
evamvṛttasa nrpateḥ śilōṇchenāpi jīvataḥ |
vistīryate yaśo loke tailabindurivāmbhasi ||
7.34
atastu viparītasya nrpatājītātmanah |
sanksipyate yaśo loke ghratabindurivāmabhasi ||

7.35
sve sve dharme nivīṣṭānām sarveśaṃmanupūrvaśah |
varṇānāmāśramānām ca rājā sṛṣṭo abhirakṣitā ||

7.36
tena yad yat sabhṛtyena kartavyam rakṣatā prajāḥ |
tat tad vo. aham pravakṣyāmi yathāvadanupūrvaśah ||

7.37
brāhmaṇān paryupāṣīta prātarutthāya pārthivah |
traividyavrddhān viduṣaṣṭiṣṭhet teṣām ca sāsane ||

7.38
vṛddhāṃśca nityam seveta viprān vedavidaḥ śucin |
vṛddhasevī hi satataṃ rakṣobhirapi pūjyate ||

7.39
tebhyo. adhigacched vinayam viniṭātmā api nityasah |
viniṭātmā hi nrpatirna hinaśyati karhi cit ||

7.40
bahavo. avinayātnaṣṭā rājānah saparicchadāḥ |
vanasthā api rājyāni vinayāt pratipedire ||

7.41
veno vinaṣṭo. avinayātnahuṣaṃcaiva pārthivah |
sudāḥ pājavanaṃcaiva sumukho nimireva ca ||

7.42
prthustu vinayād rājyaṃ prāptavān manureva ca |
kuberaśca dhanaśvaryaṃ brāhmaṇyam caiva gādhijāḥ ||

7.43
traividyebhyastrayīṁ vidyāṁ daṇḍanītiṁ ca sāśvat(m |
ānvikṣikīṁ cātmavidyāṁ vārtārambhāṃśca lokataḥ ||

7.44
indriyānāṁ jaye yogam samātiṣṭhed divāniṣam |
jitaindriyo hi śaknoti vaśe sthāpayitum prajāḥ

7.45
daśā kāmasamutthāṇi tathā.āstau krodhajāni ca
vyasanāṇī dura.antāṇi prayatnena vivarjayet

7.46
kāmajeśu prasaktō hi vyasaneśu mahipatiḥ
viyuḥyat.e.arthatd9rmābhyaṁ krodhajēṣvātmanaiva tu

7.47
mṛgaya. akṣo divāsvapnāḥ parivadāḥ striyo madah
tauryatrikāṁ vrthātyā ca kāmajo dasako ganah

7.48
pārṣunyāṁ sāhasam droha īrṣyā.āsusy.ārtadūsaṇam
vāgdandaṇjām ca pār(śyāṁ krodhajō api gaṇo.āṣṭAkaḥ

7.49
dvayorapetayormūlaṁ yaṁ sarve kavayo viduḥ
tam yatnena jayetlobham tajjāvetāvubhau gaṇau

7.50
pānamaksāḥ striyaścaiva mṛgaya ca yathākramam
etat kaṣṭatamam vidyctatūskam kāmaje gane

7.51
daṇḍasya pātanaṁ caiva vākusyārthadūṣane
krodhajō api gaṇe vidyāt kaṣṭametata trikāṁ sadā
d

7.52
saptakasyāśya vargasya sarvatraivānuṣangīnāḥ
pūrvam pūrvam gūrutaram vidyād vyasanamātmavān

7.53
vyasanasya ca mṛtyoṣca vyasanaṁ kaṣṭamucyate
vyasanadho.adho vrajati svaryātyavyasanī mṛtah

7.54
maElān (āstravidāḥ śūrān labdhalakaśān kulodbhavān

sacivān sapta caṣṭau vā prakurvita parikṣitān

7.55
api yat sukaram karma tadapyekena duśkaram |
viśesato.asahāyena kim tu rājyaṁ mahodayam ||

7.56
taiḥ sārdham cintayennityam sāmānyam samdhivigraham |
sthānam samudayam guptim labdhaprasamanāni ca ||

7.57
teṣām svam svamabhiprāyamupalabhya prthak prthak |
samastānāṁ ca kārEeṣu vidadhyādd hitamātmanah ||

7.58
sarvesāṁ tu viśi7tena brāhmanena vipaśEihā |
mantrayeI(aram m mantram rājā sādgunyasamyutam ||

7.59
nityāṁ tasmin samāśvastah sarvakāryāṇi niḥkṣipet |
tena sārdham viniścitya tataḥ karma samārabhet ||

7.60
anyānapi prakurvīta śucin prājñānavasthitān |
samyagarthasamāhartīnamātyān suparikṣitān ||

7.61
nirvartetāṣya yāvadbhirītikartavyatā nrbiḥ |
tāvato.atandritān dakṣān prakurvītaevicak aMāṇ ||

7.62
teṣāmarthe niyuñjita śūrān dakṣān kulodgatān |
śucinākarakarmānte bhīrūnantarniveśane ||

7.63
dūtām caiva prakurvīta sarvaśāstraviśāradam |
ingitākāraceṣṭajñaṁ śucim dakṣam kulodgatam ||

7.64
anuraktah śucirdakṣaḥ smṛtimān deśakālavit |
vapuṣmān vītabhīrvaṃgī dūto rājñaḥ praśasyate ||

7.65
amātye daṇḍa āyatto daṇḍe vainayikī kriyā |
nrpatau kośarāṣṭre ca dūte samdhiviparyayau ||
7.66
dūta eva hi samdhatte bhinattyeva ca samhatān |
dūtastat kurute karma bhidyante yena mānavaḥ ||

7.67
sa vidyādasya kṛtyesu nirgūḍhengitaceṣṭitaḥ |
ākāramingitaṃ ceṣṭāṃ bhrtyeṣu ca cikīṣitaṃ ||

7.68
buddhvā ca sarvam tattvena pararājacakīṣitaṃ |
tathā prayatnamātiṣṭhed yathā.atmānam na pīdayet ||

7.69
jaṅgalaṃ sasyasarpannamāryaprayamanāvilam |
ramyamānatasāmantam svājīvyam deśāmāvase ṭ ||

7.70
dhanvadurgām mahīdurgamabdurgām vārśameva vā |
nṛdurgām giridurgām vā samāśritya vaset puram ||

7.71
sarvena tu prayatnena giridurgām samāśrayet |
esām hi bāhugunyena giridurgām viśisyaṭe ||

7.72
trīṇyādyānyāśritāstvesāṃ mṛgagartāśrayāpcarāḥ |
trīṇyuttarāni kramaśaḥ plavangamanarāmarāḥ ||

7.73
yathā durgāśritānetānnoḥpaḥsanti śatravah |
tathā.arayo na hiṃsanti nrpaṁ durgasamāśritam ||

7.74
ekāḥ satāṃ yodhayati prākāraṣṭho dhanurdharah |
ṣatāṃ daśasahasrāṇi tasmād durgāṃ vidhiyate ||

7.75
tat syādāyudhasampannam dhanadhānyena vāhanaiḥ |
brāhmaṇaiḥ śilpibhirantrayavasenedakena ca ||

7.76
tasya madhye suparyāpptam kārayed grhamātmanaḥ |
guptam sarvartukam śubhram jalavrksasamanvitam ||

7.77
tadadhyasyodvahed bhāryāṁ savarṇām lakṣaṇāṅvinītām |
kule mahati saSbhūtāṁ hrdyāṁ rūpaganāṅvinītām ||

7.78
purohitāṁ ca kurvīta vrñuyādeva cartvijāḥ |
te.asya grhyāṇi karmāṇi kuryuvaitānikāṇi ca |7

7.79
yajeta rājā kratubhirvividhairāptadakṣinaiḥ |
dharmārtham caiva viprebhyo dadyād bhogān dhanāṇi ca ||

7.80
sāmvatsarikamāptaśca rāstrādāhārayed balim |
syāccāmnāyaparalo ke varteta pītrvatnṛṣu ||

7.81
adhyākṣāṁ vividhāṁ kuryāt tatra tatra vipaścitāḥ |
te.asya sarvāṇyavekṣeranānṛṇāṁ kāryāṇi kurvatāṁ ||

7.82
āvṛttānam gurukulād viprāṇāṁ pūjako bhavet |
ṛṣāṇāmakṣayoha yesa nidhirbrāhma.abhidhiyate ||

7.83
na tām stenā na cāmitrā haranti na ca naśycti |
tasmād rājāṇaḥ nidhātavyo brāhmaṇesvakṣayo nidhīḥ ||

7.84
na skandate na vyathate na vinaśyati karhi cit |
variṣṭhamagnihotrebhya brāhmaṇasya mukhe hutam ||

7.85
samamabrāhmaṇe dānāṁ dvigunāṁ brāhmaṇābhrute |
prādhiṣe śatasāhasrāniṣeṇa vedaṁ śravate ||

7.86
pātrasya hi viśeṣeṇa śraddadhānatayaiva ca |
alpaṁ vā bahu vā pretya dānasya phalamāṣnute ||

%(M[7.87Ma]/) deshakaalavidhaanena dravyaM shraddhaasamanvitam.h |

%(M[7.87Mc]/) paatre pradiiyate yat.h tu tad.h dharmasya prasaadhanam.h ||

%(aalthougH Medhaatithi chommentsn.h the above shloka, JNha'sedition.h doeH
Therefore, numbering is the same with the following:

7.87
samottamādhama āraja tvāhūtaḥ pālayaṇa prajāḥ
na nivarteta saṅgrāmāt kṣātraṁ dharmamaṇusmaranaḥ ||

7.88
saṅgrāmesvanivartitvam prajānāṁ caiva pālāmaṁ
suṣrūsā brāhmaṇāṇāṁ ca rājāṁ śreyaskaram param ||

7.89
āhavesu mitho anvanyō jighaṁsanto mahikṣītaḥ
yudhyamanāḥ paramaśātyā svargam yāntyaparāṁmukhāḥ ||

7.90
na kūṭaiṁyudhairhanyād yudhyamāno rāpaṁ ripūṇa
na karṇibhirnāpi digdhaṁnāgṇijvalitatejanaṁ ||

7.91
na ca hanyāt sthalairudham na klībam na kṛtaṁjaliṁ
na muktakesam nāśinaṁ na tavāṁmiti vādinaṁ ||

7.92
na suptam na vismnaham na nagnam naMnirāyudham
nāyudhyamanam pāṣyantaṁ na pāṛṇa samāgam ||

7.93
nāyudhavyasanaprāptam nārtam nātiparikṣatam
na bhītam na parāvṛttam satāṁ dharmamaṇusmaran ||

7.94
yastu bhītāḥ parāvṛttāḥ saṅgrāme hanyate paraiḥ
bharturyad duṣkrωm kim cit tām sarvāṁ pratipadycu ||

7.95
yatcāṣya sukṛtaṁ kim cidamuttrFrthamupārṣitam
bhartā tām sarvāṁdatte parāvṛttahatasya tu ||

7.96
rathāsvaṁ hastinaṁ chatram dhanam dhānyam paśūn striyaḥ
sarvadravyāṇc kupyam ca yo yaj jayati tasya tāt ||

7.97
rājñāsca dadyuruddhāramityeṣā vaidikī śrutīḥ |
rājñā ca sarvayodhebhyo dātavyamapṛthagjītam ∥

7.98
eṣo.anupaskṛtāḥ prokto yodhadharmaḥ sanātanaḥ |
asmād dharmānna cyaveta ksatriyo ghnan raṇe riptūn ∥

7.99
alabdham caiva lipseta labdham rakṣet prayatnataḥ |
rakṣitam vardhayecaiva vrddham pātreṣu nikṣipet ∥

7.100
etaccaturvidham vidyāt puruṣārthaprayojanam |
asya nityamanuṣṭhānam samyak kuryādatandritah ∥

7.101
alabdhamiccheda daṇḍena labdham rakṣedavekṣayā |
rakṣitam vardhayed vrddhyā vrddham pātreṣu nikṣipet ∥

7.102
nityamudyatadandaṇḍaḥ syānnityam vivṛtapauruṣaḥ |
nityam saṃvṛtasamvāryo nityam chidranusāryareḥ ∥

7.103
nityamudyatadandaṇḍasya kṛtsnamudvijate jagat |
tasmāt sarvāni bhūtāni daṇḍenaiva prasādhayet ∥

7.104
amāyayaiva varteta na katham cana māyayā |
budhyetāriprayuktām ca māyāṃ nityam susāṃvṛtah ∥

7.105
nāṣya chidram paro vidyād vidyātchidram parasya ca |
gūhet kūrma ivāṅgāni rakṣed vivaramātmanah ∥

7.106
bakavatcintayedarthān s mḥavatca parākrame |
vckaSctcāvalumpeta śaśavatca vinispatet ∥

7.107
evam vijayamānasya ye.asya syuh paripanthinah |
tānānayed vasaḥ s)rvān sāmācibhirupakramaiḥ ∥

7.108
yadi te tu na tiṣṭhēyurupāyai9 prathamAistribhiḥ ∥
daṇḍenaiva prasahyaitcmāṇakairvaṣamāṇayet ||

7.109
sāmādīnāmupāyāṇāṁ catuṛnāmapi panditāḥ | sāmadandaupraśaṁśanti nityāṁ rāṣṭrabhivṛddhaye ||
[m7.110[111ma]/] yathoddharatī nirātā kakṣaṁ dhānyām ca rakṣati | tathā rakṣennrpo rāṣṭram hanyāccha paripāṇthinah ||

7.111
mohād rājā svarāṣṭram yāh karṣayatyanavekṣaya | so.acirād bhṛṣyate rājyātjīvītāca sabāṇdhaḥ ||

7.112
sārīrakarṣanat pṛāṇāṁ kṣiyante prāṇināṁ yathā | tathā rājīṇāmapi pṛāṇāḥ kṣiyante rāstrakarṣanat ||

7.113
rāṣṭrasya saṅgrahē nityāṁ vidhānamidāmācāret | susangrhītarāṣṭre hi pārthivāḥ sukhamedhate ||

7.114
dvayostreyānāṁ paṁcānāṁ madhye gulmamadhiṣṭhitam | tathā grāmasyaṣṭānāṁ ca kuryād rāṣṭrasya saṅgraham ||

7.115
gṛmasyādhipatiṁ kuryād daśagrāmaḥapatiṁ tathā | viṁśatiśām sateśāṁ ca sahasrapatimeva ca ||

7.116
gṛmadoṣāṁ samutpaṇnāṁ gṛmikāḥ śanakaiḥ svayam | śāṁsend gṛmadaśēśāya daśeśo viṁśatīśine ||

7.117
viṁśatīśastu tat sarvāṁ sateśāya nivedayet | śāṁsend gṛmāṣeṣeṣastu sahasrapataye svayam ||

7.118
yāni rājapraṇḍeyāni pratyahāṁ gṛmavāsibhiḥ | annapāṇendhanādǐṇī gṛmikastāṁyavāpnuyat ||

7.119
daśi kulāṁ tc bhñjita viṁśi paṇ,ā kulāni ca | gṛmam gṛmāṣatādhyakṣaḥ sahasrādhipatiḥ puram ||

7.120
teṣām grāmyāṇi kāryāṇi prthakkāryāṇi caiva hi |
räjño.anyaḥ sacivah snigdhaśtāni paśyedatandritah ||

7.121
nagare nagare caikāṁ kuryāt sarvārthacintakam |
uccaḥśthānam ghorarūpam nakṣatrāṇāṁmiva graham ||

7.122
sa tānanuparikramet sarvāneva sadā svayam |
teṣām vṛttam pariṇayet samyag rāṣṭreṣu tatcaraiḥ ||

7.123
rājño hi raksādhikṛtāḥ parasvādāyinah śaṭāḥ |
bṛtyā bhavanti prāyena tebhyo rakṣedimāḥ prajāḥ ||

7.124
ye kāryikēbhyo.arthameva grhrṇīyuḥ pāpacetasaḥ |
teṣām sarvasvamādāya rājā kuryāt pravāsanam ||

7.125
rājā karmhsu yuktānām strīṇām presyajanasya ca |
phatyaham kalpayed vṛttim sthānam karmānurūpataḥ ||

7.126
pañō deyo. avakraṣṭasya śadutkṛṣṭasya 9etanam |
śaṃmāsikastathā.acchādo dhānyadronāstumāsikāḥ ||

7.127
krayaḥikrayamadhvānāṁ bhaktam ca saparivyayam |
yogākṣemaṁ ca sampreksya vanījo dāpayet karān ||

7.128
yathā phalena yujyeta rājā kartā ca karmanām |
tathā.avekṣya nrpo rāṣṭre kalpayet satatam karān ||

7.129
yathā.alpālpamadantyādyām vāryokvatsaṣatpadāḥ |
tathā.alpālpo grahī9avyo rāṣṭrād r jnābdikāḥ karaḥ ||

7.130
pañcāsadbhāga ādeyo rājñā paśuhiroṣyayoḥ |
dhānyānāmaṣṭamo bhāgah śaṣṭho dvādaśa eva vā ||
7.131
āḍadītātha śaḍbhāgam drumān samadhuserpiśām |
gandhauṣadhirasānāṁ ca puspamūlapalaśasya ca ||

7.132
patraśākṛṭṇanāṁ ca carmaṇāṁ vaidalasya ca |
mṛṇmayānā) ca bhāṇḍānāṁ sarvasyaśmāmāyaśasya ca ca ||

7.133
mriyamāno. apyādadīta na rājā śrotriyāt karam |
na ca kṣudhā. asya samsiṣetśrōtriyo viśaye vasan ||

7.134
yasya rājñastu viśaye śrotriyāḥ sidati kṣudhā |
tasyāpi tat kṣudhā rāṣṭramacireṇaiva sidati ||

7.135
śrutavṛtte viditvā. asya vṛttim dharmaṁ prakalpayet |
samrakṣet sarvataścainām pitā putramiva raurasam ||

7.136
samrakṣyamāno rājñā yaṁ kurute dharmanvaham |
tenāyurvardhate rājño dravinām rāstrameva ca ||

7.137
yat kim cidapi varṣasya dāpayet karasaṃjñitam |
vyavahāreṇa jīvantam rājā rāṣṭre prthagjanam ||

7.138
kārukān śilpinaścaiva śūḍrāṁścātmopaṭṭivināḥ |
ekaikāṁ kārayet karhL māsi māsi mahipatiḥp||

7.139
nocchindyādātmāno mūlam paresāṁ cātitrṣṇayā |
uchhindan ṣhyātmano mūlamātmānaṁ tāmśca pîṭayet ||

7.140
tīkṣṇaścaiva mṛduśca syāt kāryam vikṣya mahipatiḥ |
tīkṣṇaścaiva mṛduścaiva rāja bhavati sammataḥ ||

7.141
amātyamukhyām dharmaṁ prājñām dāntām kulodgatam |
sthāpayedāsane tasmin khinnāḥ kāryaikṣane nṛṇām ||
7.142
evaṁ sarvam vidhāyaidamitikartavyamātmanah |
yuktāścaivāpramattāśca parirakṣedimāḥ praśāh ||

7.143
vikrośantyō yasya rāśtrād hriyante dasyubhiḥ praśāh |
sampaśyataḥ sabhrtyasya mṛtah sa na tu jīvati ||

7.144
kṣatriyasya paro dharmah praśānāmeva pālanam |
nirdiṣṭaphalabhoktā hi rājā dharmena yujyate ||

7.145
utthāya paścime yāme kṛtaśaucaḥ samāhitah |
ḥutāṅ nirbrāhmaṃścārcya praviṣet sa subhām sabhām ||

7.146
tatra sthitah praśāh sarvāḥ pratinandya visarjayet |
visrjya ca praśāh sarvā mantrayet saha mantrabhiḥ ||

7.147
giriṃśtham samāruhya praśādam vā rahogataḥ |
aranye niḥśalāke vā āntrayedavibhāvitah ||

7.148
yasya mantrām na jānanti samāgamya prthhganāḥ |
sa kṛtsnām prthivim bhūṅkte kośahīno api pārthivā ||

7.149
jaḍamūkāṃdhabadhirāṃstairagyonyān vayo.atiṃān |
strīmlecchavyāḥhitavyāṅgān mantrakāle aparāyate ||

7.150
bhindantyavamatā mantrāṃ tairagyonyāstathaiva ca |
strīyaścaiva viśeṣena tasmāt tatrādṛto bhavet ||

7.151
madhyāṃdine.ardhātṛte vā viśrānto vigataklamaḥ |
cintayed dharmacāmārthān sārdham taireka eva vā ||

7.152
parasparaviruddhānāṃ teṣāṃ ca samupārjanam |
anyānām sampradānam ca kumārānām ca rakṣānam ||
7.153
dūtasampreṣanāṁ caiva kāryaśeṣanāṁ tathaiva ca |
antahpurapracāram ca pranidhīnāṁ ca ceṣṭitam ||

7.154
krṣtsnam cāṣṭavidham karma pañcavargam ca tattvataḥ |
anurāgāparāgau ca pracāram mandalasya ca ||

7.155
madhyamasya pracāram ca vijigīśośca ceṣṭitam |
udāsinapracāram ca śatroścaiva prayatnataḥ ||

7.156
etāḥ prakṛtyo mūlam mandalasya samāsataḥ |
aśtau cānyāḥ samākhyātā dvādaśaiva tu tāḥ smṛtāḥ ||

7.157
amātyarāṣṭtradurgārthadandākhyāḥ pañca cāparāḥ |
pratyekam kathitā hyetāḥ sankṣepena dvisaptatiḥ ||

7.158
anantaramarim vidyādarisevinameva ca |
areranantaram mitramudāsānim tayoḥ param ||

7.159
tān sarvānabhisamāndhyāt sāmādibhirupakramaiḥ |
vyaṣṭaiṣcāiva samastaiṣcā pauruṣena payena ca ||

7.160
sāṃdhīm ca vigrahaṁ caiva yānamāśanameva ca |
dvādhiḥbhāvaṁ samāśrayāṁ ca śadguṇāmścintyayet sadā ||

7.161
āśanaṁ caiva yānaṁ ca saṃdhīm vigrahameva ca |
kāryaṁ vikṣya prayuñjīta dvāidhaṁ samāśrayameva ca ||

7.162
sāṃdhīṁ tu dvāvidham vidyād rājā vigrahameva ca |
ubhe yānāsane caiva dvāvidhaḥ samāśrayaḥ smṛtaḥ ||

7.163
sāmānayānakarmā ca viparītastathaiva ca |
tadā tvāyatisamīyuktaḥ saṃdhīrjñeyo dvilakṣaṇaḥ ||

7.164
svayaṅkṛtaḥ kāryārthamakāle kāla eva vā |
mitrasya caivāpakṛte dvividho vigrahah smṛtah ||

7.165
ekākinaścātyayike kṣṛthe praśpe yadṛcchayā |
samhatasya ca mitreṇa dvividham yānāmucayate ||

7.166
kṣiṇasya caiva kramaśa daivat pūrvakṛtena vā |
mitrasya cânurodhena dvividham smṛtamāsanam ||

7.167
balasya svāminśaścaiva sthitih kāryārthasiddhaye |
dividham kīrAyate dvaidham śādgunyagunavedibhiḥ ||

7.168
arthasampādanārtham ca piḍyamānasya śatrubhīḥ |
sādhhuṣu vyapadeś Ścā dvividhūḥ samśrayah smṛtah ||

7.169
yadā. avagacchedātyāmādhikyam dhruvamātmanah |
tadātve cālpikām piḍām tadā samāih samāśrayet ||

7.170
yadā pṛahṛṣṭā manyeta sarvāstu prakṛtīrbhrśam |
atyucchritaṃ tathātmānam tadā kurvita vigraham ||

7.171
yadā manyeta bhāvena hṛṣṭam puṣṭam balaṁ svakam |
parasya viparītam ca tadā yāyād ripum prati ||

7.172
yadā tu syāt parikṣīṇo vāhanena balena ca |
tadāśīta prayatnena śanakaiḥ sāntvayannarīṃ ||

7.173
manyeśāṁ yadā rājā sarvathā balavattaram |
tadā dvividhā balaṁ kṛtvā sādhayet kāryamātmanah ||

7.174
yadā parabalāṇāṁ tu gamanīyatamo bhavet |
tadā tu samśrayet kṣipram dhārmikāṁ balināṁ nrpam ||

7.175
nigraham prakṛtīnāṁ ca kuryādAyo.aribalasya ca |
7.176  
yadi tatrāpi sampāsyed doṣam samśrayakāritam |
suyuddhameva tatrāpi nirviśāṅkaḥ samācareb ||

7.177  
sarvopāyaistathā kuryānnītiṃjñāḥ prthivipatiḥ |
yathāasyābhhyadhikā na syurmitrodāsīnāśatavāḥ ||

7.178  
āyatiṃ sarvakāryāṇāṁ tadātvam ca vicārayet |
atītānām ca sarveṣāṁ gunaḍoṣau ca tattvataḥ ||

7.179  
āyatyāṁ gunaḍoṣaṣajñastadātve kṣipraniścayāḥ |
atite kāryaṣeṣajñāḥ śatrubhirnābhibhūyate ||

7.180  
yathaināṁ nābhisaṁdhyurmitrodāsīnāśatavāḥ |
tathā sarvāṁ samvidadhyaḍesa sāmāsīko nayaḥ ||

7.181  
tadā tu yānamāṭisthedarāṣṭraḥ prati prab.uḥ |
tadānena vidhānena yāyādaripuraṁ śanaiḥ ||

7.182  
mārgaśīrṣe śubhe māsi yāyād yātrāṁ mahipatiḥ |
phāḷāunāṁ vāthā caitrāṁ vā māsau prati yathābalam ||

7.183  
anyeśvapi tu kāleṣu yadā paśyed dhruvaṅ jayam |
tadā yāyād vigṛhyaiva vyasane cotthite ripoh ||

7.184  
kṛtvā vidhānām mūle tu yātrikāṁ ca yathāvidhi |
upagṛhyāsparāṁ caiva cārāṁ samyag vidhāya ca ||

7.185  
samśodhya trvidham mārgam śadvidham ca balam svakam |
sāṃparāyikakalpena yāyādaripurāṁ prati ||

7.186  
śatrusevini mitre ca gūdhhe yuktataro bhavet |
gatapratyāgate caiva sa hi kaśṭataro ripuh ||
7.187
daṇḍavyūhena tan mārgam yāyāt tu śaḵena vā
varāhamakarābhyām vā sūcyā vā garudena vā
t

7.188
yataśca bhayamāśaṅketa tato vistārayed balam
padmena caiva vyūhena niviṣeta sadā svayam

7.189
senāpatibaladhyaksau sarvadikṣu niveṣayet
yataśca bhayamāśaṅketa prācīṁ tām kalpayed diśam

7.190
gulmāṁśca sṭhāpayedāptān kṛtasamjñān samantataḥ
sthāne yuddhe ca kuśalānabhīrūnavikārīnaḥ
t

7.191
samhatān yodhayedalpān kāmām vistārayed bahūn
sūcyā vajrena caivaitān vyūhena vyūhya yodhayet

7.192
syandanaśvaiḥ same yudhyedcnūpenodvipaistathā
vrksagulmāmvrte cāpairasicarmāyudhaiḥ sthale

7.193
kurukṣetraṁśca matsyāṁśca paṅcālaṁśūrasenajān

dīrghāṁlallaghūṁścaiva narāṅgrāṁikēsu yojayet
t

7.194
praharṣayed balam vyūhya tāśca samyak parīśayet
cēstaścaiva vijaṁīyādarin yodhayatāmapi
t

7.195
uparudhyārīmaṁta raśtram āṁṣopapādayet
dūṣayecca satEtēṁ yavasāṇnodakaindhanam
t

7.196
bhAndyaścaiva taḍāgni prākāraparikhāstathā
samavaskandayeccaināṁ rātrau vītraśa)eo tathā
t

7.197
upajapyānupajaped budhyetaiva ca tatcṛtam
yukte ca daive yudhyeta jayaprepsurapetabhé ||

7.198
sāṃña dānena bhedena samastairatha vā prthak |
vijetum prayatetārīnna yuddhena kadā cana ||

7.199
anityo vijayo yasmād drṣyate yudhyamānayoh |
parājayaśca saṅgrāme tasmād yudBham vivarjayet ||

7.200
trayāṇāmapiyupāyānām pūrvoktānasambhave |
tathā yudhyeta sampanno vijayeta ripūn yathā ||

7.201
jitvā sampūjayed devān brāhmaṇamścaiva dhārmikān |
pradadyāt parihārārtham khyāpayedabhayeṇā caA||

7.202
sarveṣām tu viditvaiśāṃ samāsena cikirṣitam |
sthāpayet tatra tadvamśyam kuryācca samayakriyām ||

7.203
pramāṇāni ca kurvita teṣāṁ dharmān yathoditān |
ratnaiśca pūjayedenaṁ pradhānapurasaiḥ saha ||

7.204
ādānamapiyakaramāṁ dānāṁ ca priyakārakam |
abhīpsitānararthānāṁ kāle yuktam ??||

7.205
sarvāṁ karmaidāmāyattam vidhāne daivamānuse |
tayordaiyamaciṇtyāṁ tu mānuse vidyat7 kriyā ||

%The following thrī shlokas are found only in M. (JNha's edition does not count the numbering of the text, although Madhātithi gives the commentary.)

%[M7.207Ma/] daivena vidhīnaa yuktaM maanushhyaM yat.h pravartate ||[notin.h k] [JNhaayuktaM]

%[M7.207Mc/] parikleshena mahataa tadarthasya samaadham.h ||}[notin.h k]
7.206
saha vā. api vrajed yuktaḥ samādhiṃ kṛtvā prayatnataḥ |
mitraṁ hiranyām bhūmim vā sampāṣyaṁstrīdvīmaṁ phalam ||

7.207
pārṣṇigrāhaṁ ca sampreksya tathākrandam ca maṇḍale |
mitrādathāpyamitrād vā yāṭrāphalamavāpnuyāt ||

7.208
hiranyabhūmisampaṛpyā pārthivo na tathāidhate |
yathā mitraṁ dhruvaṁ labdhvā kṛṣmapāyatiṣaṃsaṃam ||

7.209
dharmajñāṁ ca kṛtajñāṁ ca tuṣṭaprakṛtimeva ca |
anuraktam sthirārambham läghāmitram praṣasyate ||

7.210
prājñāṁ Bulīnām9 úraṁ ca dakṣāṁ dātārameva ca |
kṛtajñāṁ dhṛtimantam ca kaśṭamāhurarim budhāḥ ||

7.211
āryatā puruşajñānam śauryaṁ karunaveditā |
sthaulalakṣyam ca satatamudāsīnaṁgaṇakdayah ||

7.212
kṣemyāṁ sasyapradāṁ nityām paśuvṛddhikarimapi |
parityajennṛpo bhūmimātmārthamavicārayan ||

7.213
āpadarthaṁ dhanam rakṣed dārān rakṣed dhanairapi |
ātmānam satatam rakṣed dārairapi dhanairapi ||

7.214
saha sarvāḥ samutpāṇnāḥ prasamīkṣyāpado bhrśam | samyuktaṁśca viyuktāṁśh sarvopāṇāṁcsṛjed budhah Ap

7.215
upetāramupeyaṃ ca sarvopāṇāṁsa kṛtsnaśaḥ | etat trayāṃ samāśricya prayatērthaśiddhaye ||

7.216
evaṁ sarvamidam rājā saha sammantrya mantribhiḥ | vyāyamyāplutaḥ madhyāhne bhoktumantahpuLaṃ viś t ||

7.217
tatṛṭāmbhūtaiḥ kālajñairahāryaiḥ paricārakaiḥ | suparikṣitamānādyamadyān mantrairviśāpahaiḥ ||

7.218
viṣaghnairagadaiścāsyā sarvadravyāṇi yojayet | viṣaghnāni ca ratnāni niyato dhārayet sadā ||

7.219
parīkṣitāḥ striyaścainām vyajanodakadhūpanaiḥ | veṣābharanāsamśuddhaḥ sprśeyuh susamāhitāḥ ||

7.220
evaṁ prayatnam kurtā yānaśayyā.ā.asanāsane | snāne prasādhane caiva sarvālāṅkārakeṣu ca ||

7.221
bhuktavān vihoreaavaiḥ strībhirantahpuraḥ saha | līhṛtya tu yathākālam punaḥ kāryāṇi cintayet ||

7.222
alāṅkṛtaśca saṃpaśyedāyudhiyaṃ junarjanam | vāhanāni ca sarvāṇi āstrāṇyābharanāṇi ca ||

7A223
saṃdhyāṃ copāśya śṛṇuyādantarveśmani śastrabhṛt | rahasyākhyāyināṁ caiva praṇidhīnāṁ ca cēṣṭītaṃ||

7.224
gatvā kākāntaraE tvanyat samanujñāpya tam janam | praviśed bhohanārtham ca strīvṛto.antaḥpuraṃ punah ||

7.225
atra bhuktva punah kim cit turyaaghosaih praharsitah |
samviset tam yathakalamuttishecca gataklamah ||

7.226
etadvidhanamatasthedarogah prthivipatih |
asvastha sarvametatu bhrtyesu viniyojayet ||

adhyaya 8

8.01
vyavaharkn dirksustu brhmanaih saha parthivah |
mantrajnairmankribhiscaiva vinita praviyet pabhm ||

8.02
tatra sitaahsthito vapi panimudyamya dakGinaw |
vinitavesabharanah pasyet karyini karyinam ||

8.03
pratyaham desadrastsisca sstradrastatsca hetubhih |
astra dasasumarge nibaddhi prthak prthak ||

8.04
tesaamdayam nradanam niksepo.asvamivkraya |
sambahya ca samutthanaam dattasyanapakarma ca ||

8.05
vetanasyaiva cadanaam samvidaasca vyatikrama |
krayavikrayanusayo vivadaa svamipalayo ||

8.06
simavivadharmaasca purusye danavacike |
steyam ca sahasam caiva strisaangrahanameva ca ||

8.07
stripumdharmo vibhagaaudyutamahvaya eva ca |
padanyastadasaitani vyavaharasthitaviha ||

8.08
esu sthaneasu bhuyishtham vivadam caratam nranam |
dharam samvatamashritya kuryat karyavinirnayam ||

8.09
yada svayam na kuryat tu nrapathi karyadarshanam |
tadā niyuñjyād vidvāmsam brāhmaṇaṁ kāryadarśane ||

8.10 so.asya kāryāni sampāsyet sabhyaireva tribhirvṛtah | sabhāmeva praviṣyāgryāmāśīnaḥ sthita eva vā ||

8.11 yasmin deśe niṣīdanti viprā vedavidastrayaḥ | rājñaścādhikṛto vidvān brahmaṇastāṁ sabhāṁ viduḥ ||

8.12 dharma viddh astvaḥdharmane sabhāṁ yatropatiṣṭhate | šalyam cāsyā na kṛntaṁ viddhāstratra sabhausadaḥ ||

8.13 sabhāṁ vā na praveṣṭavyaṁ vaktavyaṁ vā samaṇjasam |
abruvan vibruvan vā. api naro bhavati kilbiṣi ||

8.14 yatra dharmo hyadharmane satyaṁ yatrāṁṛtena ca | hanyate preksamāṇanāṁ hatāstratra sabhausadaḥ ||

8.15 dharma eva hato hanti dharmo rakṣati rakṣitaḥ | tasmād dharmo na hantavyo ma no dharmo hato. avadhīt ||

8.16 vṛṣo hi bhagavān dharmastasya yaḥ kurute hyalam |
vṛṣalam tāṁ vidurdevāstasmād dharmam na lopayet ||

8.17 eka eva suhrd dharmo nidhāne. apyanuyāti yaḥ | šarireṇa samam nāśam sarvamanyad hi gacchati ||

8.18 pādo. adharmasya kartāram pādaḥ sākṣiṇam rc-hati | pādaḥ sabhausadaḥ sarvān pādo rājānamrcchati ||

8.19 rājā bhavatyanenāstu mucyante ca sabhausadaḥ | eno gacchati kartāram nindā. arho yatra nindyate ||
8.20  jātīmātropajīvī vā kāmāṁ syād brāhmaṇabruvaḥ |
        dharmapraṇavktā nrpaterna śūdraḥ kathāṁ cana ?||

8.21  yasya śūdrasṭu kurute rājno dharmavivecanam |
        tasya śiddati tad rāṣṭram paṅkve gauriva paśyataḥ ||

8.22  yad rāṣṭram śūdrabhūyisṭham nāstikākrāntamadvijam |
        vinaśatyāśu tat kṛṣṇam durbhikṣavyādhipīditam ||

8.23  dharmāśanamadhisthāya sāmvītāṅgḥ sāmāhitah |
        pranamya lokapālebhyaḥ kāryadarśanamārabhet ||

8.24  arthānarthāvubhau buddhā dharmādharmau ca kevalau |
        varṇakrameṇa sarvāṇi paśyet kāryāṇi kāryinām ||

8.25  bāhyairvibhāvayetlingairbhāvamantargataṁ nrnāṁ |
        svaravānaiṅgitākāraścakṣusā ceṣṭituṇa ca ||

8.26 ākāraṅgitaīrervoirā ca cestayā bhāṣitena ca |
        netravaktrivāṣcgrhyate.antargataṁ manah ||

8.27  bālādāyādikam riktham tāvad rājā anupālayet |
        yāvat9sa syāt samāvṛtto yāvatcātīṣāśaivaḥ ||

8.28  vaśā.apurtrāsu caivaṁ syād rakṣanam nīskulāsu ca |
        pativrātāsu ca strīṣu vidhāvaśvāturāsu ca ||

8.29  jīvantināṁ tu tāsām ye tad hareyuḥ svābāndhavāḥ |
        tāṁśisyātcauraṇadāndena dhārmikāḥ prthivīpatiḥ ||

8.30  pranāṣṭasvāmikam riktham rājā tryabdam nīdhāpayet |
        arvāk tryabdādd haret svāmī parena nrpatcrharet ||
8.31
mamāidamiti yo brūyāt so.anuyojyo yathāvidhi |
samvādyā rūpasāṅkhyaṅdīn svāmī tad dravyamarhati ||

8.32
avedayāno naṣṭasya deśam kālam ca tattvataḥ |
varṇam rūpaṁ pramānaṁ ca tatsamaṁ daṇḍamarhati ||

8.33
ādādīṭātha śādāḥgaḥ pranaśṭcdhigatānnṛpah |
daśamaṁ dvṣaṣam vā.api satāṁ dharmamanusmaran ||

8.34
pranaśṭādhigatam dravyam tiṣṭhed yuktairadhiṣṭhitam |
yāmśatra caurāṅ grhrniyāt tān rājaibhena ghātayetA||

8.35
mamāyamiti yo brūyānīdhiṁ satyena mānavah |
tasyādādīta ś(db)āgaṁ rājā dvādaśameva vā ||

8.36
anṛtaṁ tu vadan daṇḍyaḥ svavittasyāṁśamaṣṭamam |
tasyāiva vā nīdhaṇasya saṅkhyaṁ alpiyaśīṁ kalāṁ ||

8.37
vidvāṁstu brāhmaṇo dṛṣṭvā pūrvopanihitaṁ nīdham |
aśeṣato.apyādādīta sarvasādhipatirhi saḥ ||

8.38
yam tu paśyennidhim rājā purāṇam nīhitam kṣitau |
tasmād dvijēbhyo dattvā ardhamardham kośe praveṣayet ||

8.39
nīdhināṁ tu purāṇāṁ dhātūnāmeva ca kṣitau |
ardhabhāg rakṣanād rājā bhūmeradhppatirhi saḥ ||

8.40
dātavyam sarvarnebhyo rājñā caurairṛtaṁ dhanam |
rājā tadupayuñjānaṁ caurasyāṁśī ṭiṅmati kilbiṣam ||

8.41
jātiṇapadāṁ dharmāṁ śreṇīdharmāṁśca dharmavit |
Oamikṣya kuladharmāṁśca svadharmaṁ pratipādayet ||

8.42
svāni karmāṇi kurvāṇā dūre santo.api mānavāḥ |
priyā bhavanti lokasya sve sve karmanyavasthitāḥ ||

8.43
notpādayet svayaṁ kāryaṁ rājā nāpyasya pūruṣaḥ ??
na ca prāpitamanyena grasēdarthāṁ kathāṁ ca na ||

8.44
yathā nayatyarṣpātairmrgasya mṛgayuh padam |
nayet tathā mnunāṇena dharmasya nrpatīḥ padam ||

8.45
satya marthāṁ ca sampāṣyedātmānāmatha sālsināḥ |
deśam rūpam ca kālam ca vyavahāravidhau sthitaḥ ||

8.46
sadbhirācaritaṁ yat syād dhārmikaiśca dvijāṭibhiḥ |
tad desakulajāṭiṁaṁnaviruddham prakalpayet ||

8.47
adhamarnārthasiddhyarthhamuttamaṁṇena coditāḥ |
dēpayed dhanikasyārthamadhamarnād vibhāvitam ||

8.48
yairyairupāyaṁraṁ svam prāpnuyāduttamaṁṇikāḥ |
tairairupāyaṁ saṁgrhyā dēpayedadhamarnāṁkām ||

8.49
dharmena vyavahārena chalenaṁcaritena ca |
prayuktāṁ sādhayedarthāṁ paṇcamena balena ca ||

8.50
yah svayaṁ sādhayedarthamuttamaṁⁿaṁ.adhamarnikāt |
na sa rājñā.abhiyoktavyah svakāṁ samsādhayan dhanam ||

8.51
arthe. apavyayamānam tu karaṇena vibhāvitam |
dēpayed dhanikasyārthāṁ daṇḍaleṣam ca śaktitah ||

8.52
apahnave. adhamarnasca dehītyuktasya samsādi |
abh9yoknā diśed deśyam karanāṁ vā.anyaduddhiṣet ||
8.53 adeṣyaṁ yaśca diśati nirdiśyāpahnute ca yaḥ |
yaścādharottarānarthān vigītānāvabudhyate ||

8.54 apadiśyāpadeṣyaṁ ca punaryastvapadhāvati |
samyak praṇihitaṁ cārtham pṛṣṭah sannābhīnandati ||

8.55 asaṁbhāṣye sākṣibhiśca deśe sambhāṣate mithah |
nirucyāmānaṁ praśnaṁ ca necched yaścāpi niṣpatet ||

8.56 bruhītyuktaṁca na brūyāduktam ca na vibhāvayet |
na ca pūrvāparam vidyāt tasmādarthāt sa hiyate ||

8.57 sākṣiṇaḥ santi metyuktvā diśetyukto diśenna yaḥ | *{metya < ma itya ?}
dharmasthaḥ kāraṇaṁretairhīnāṁ tamapi nirdiśet ||%{M.tamiti nirdishet}

8.58 abhiyoktā na ced brūyād badhya daṇḍyaśca dharmataḥ |
na cet tripakṣāt prabrūyād dharmam prati parājitaḥ )|

8.59 yo yāvad nihnuvitārtham mithyā yāvati vā vadet ??|
tau nrpeṇa hyadharmajñau dāpyau taddviguṇaṁ damam ??||

8.60 pṛṣṭo.apavyayamānastu kṛtāvastho dhaneṣcnā |
tryavaraṁ sākṣibhīr bhāvyo nrabrāhmanasamnīdhau ||

8.61 yādṛśā dhanibhiḥ kāryāhvyavahāreṣu āksinah |
tādṛśān samprawaksyāmi yathā vācyāṁ ṛtam ca tāiḥ ||

8.62 grhīnā8(putriṇo maulāḥ kṣatravid śūdrayonayaḥ |
arthyukteḥ sākṣyamarhanti na ye kc cidanāpadi ||

8.63
äptäḥ sarveṣu varṇeṣu kāryāḥ kāryeṣu sākṣinaḥ |
sarvadharmavidō alubdhā viparīṭāṃstu varjayet ||

8.64
aārthasambhandhino nāptaḥ na sahaṇā na vairiṇah |
na drṣṭadoṣā 9 k)rtavyāna vyādpyārtā na duṣitāḥ ||

8.65
na sākṣi nṛpatiḥ kāryo na kārukakusīlavau |
na śrotriyo na lingastho na saṅgebhyo vinirgataḥ ||

8.66
nādhyadhino na vaktavyo na dasyurna vikarmakrt |
na vrddho na śīsurnaiko nāntyo na vikalendriyāḥ ||

8.67
nārto na matto nonmatto na kṣuttrṣnopapīditāḥ |
na śramārto na kāmārto na kruddho nāpi taskaraḥ ||

8.68
strīnām sākṣyaṃ strīyaḥ kuryurdvijānāṃ sadyā dvijāḥ |
sūdrāśca santāḥ sūdrānām antyānāmantyayonayaḥ ||

8.69
anubhāvī tu yaḥ kaścit kuryāt sākṣyaṃ vivādināṃ |
antarveśmanyaranye vā śarirasyāpi cātyaye ||

8.70
strīyā. apyasambḥāve kāryam bālena sthavireṇa vā |
śisyena bandhunā vā.api dāsena bhṛtakaṇa vā ||

8.71
bālavṛddhāturānāṃ ca sākṣyesu vadataṃ mrṣā |
jāṇiyādasthirāṃ vācamutsiktamanasāṃ tathā ||

8.72
sāhaseṣu ca sarveṣu steyasangraheṇaṣu ca |
vāgdandayośca pārüşye na parikṣeta sākṣinaḥ ||

8.73
bahutvam parigṛhniyāt sākṣidvaidhe nārādhīpaḥ |
samesu tu guṇotkṛṣṭān guṇidvaidhe dvijottamān ||

8.74
samakṣadarśanāt sākṣyaṃ śravanāccaiva sidhyati |
tatrapati
dharmarthabhyaṁ na hiyate ||

8.75
sākṣi drṣṭaṣrutadāyad vibruvannāryasamsadī |
avānnarakamabhyeti pretya svargācca hiyate ||

8.76
yatranibaddho.apikṣeta śṛṇuyād vā.api kim caṇa |
prṣṭastatṛāpi tad brūyād yathādṛṣṭam yathāṣrutam ||

8.77
eko.alubdhasu sākṣi syād bahvyāḥ sucyo.api na striyah |
stribuddherasthīratvāt tu dosaiścānye.api ye vṛtāḥ ||

8.78
svabhāvenaiva yad brūyustad grāhyam vyāvahārikam |
ato yadanyad vibṛūyurdharmārtham tadapārthakam ||

8.79
sabhāntah sākṣīṇaḥ prāptānarthipratyrthisamnidhau |
prād vivāko.anuyuṣjīta vidhinā.anena sāntvayan ??||

8.80
yad dvayoranayorvetthā kārye.asmiṁśceṣītam mithaḥ |
tad brūta sarvam satyena yuṣmākam hyatra sākṣitā ||

8.81
satyam sākṣye bruvan sākṣi lokān āpnotyapuskalān |
iha cānuttamām kīrtīṁ vāgeśā brahma-pūjitā ||

8.82
sākṣye.aṁṛtaṁ vadaṁ pāśairbadhyate vārunairbhrāṁ |
vivaśāḥ satamājātīstasmāt sākṣyam vaded rātam ||

8.83
satyena puṣyate sākṣi dharmah satyena vardhaṁ |
tasmāt satyam hi vaktavyam sarvavarṇesu sākṣibhiḥ ||

8.84
atmaiva hyaṁ(ah sākṣi gaेirātmā tahā. atmanah |
mā.avamamsthāḥ svamātmānam nṛṇāṁ sākṣinamuttamam ||
manyante vai pāpakṛto na kaścit paśyatīti nāḥ |
tāṃstu devāḥ prapaśyanti svasyaivāntarapūrūṣah ||

p.86
dyaurbhūmirāpo hṛdayaṁ candrārkāgniyaṁānilāḥ |
rātriḥ samdhye ca dharmaśca vṛttajñaḥ sarvadehinām ||

8.87
devabrāhmaṇaṁsaṁnidhye sākṣyaṁ pṛcched rtaṁ dvijān |
udaṁmukhān prāṇamukhān vā pūrvāhṇe vai śuciḥ śucin ||

8.88
brūhīti brāhmanam pṛcchet satyaṁ brūhīti pārthivam |
gobijakāṇcaṁairvaiśyaṁ śūdraṁ sarvaistu pātakaṁF ||

8.89
brahmagho ye smṛtā lokā ye ca stribālahgātinaḥ |
mitradrhuḥ kṛtaghna)ya te te syurbruvato mṛṣā ||

8.90
janmaprabhṛti yat kim cit puṇyaṁ bhadra tvaya kṛtam |
tat te sarvāṁ śuno gacched yadi brūyāstvamanyathā ||

8.91
eko.ahasmītyātmānam yastvāṁ kalyāṇa manyase |
nityāṁ sthitaste hṛdyesa puṇyapāpaikṣitā munīḥ ||

8.92
7amo vaivasvato devo yastavaīṣa hṛdi sthitāḥ |
tena cedavivādaste mā gangāṁ mā kurūṁ gamaḥ ||

8.93
nagno muṇḍah kapālena ca bhikṣārthī kṣutpipāsitāḥ |
andhah śatrukulāṁ gacched yah sāksyaṁaṁṛtaṁ vadet ||

8.94
avākṣirāstamasyandhe kilbiṣī narakāṁ vr(jet |
yah praśnam vitāthāṁ brūyāt pṛṣṭaḥ san dharmaniscaye ||

8.95
andho matsyānivāśnāti sa naraḥ kaṇṭakaiḥ saha h |
yo bhāṣate.arthavaikalyamapratyākṣaṁ sabhāṁ gataḥ ||

8.96
yasya vidvān hi vataḥ kṣetrajño nābhiśaṅkate  ||

tasmānna devāḥ śreyāṁsaṁ loke.anīyaṁ puruṣaṁ vi(uh ||

8.97
yāvato b)ndhavān yasmin hanti sākṣye.anṛtaṁ vadan |
thvataḥ saṅkhcayā tasmin śr u saumyāṇupūrvasah ||

8.98
pañca paśvanṛte hanti daśa hanti gavānṛte |
śatamaśvānṛte hantipsahasram puruṣānṛte ||

8.99
hanti jātānajātāṃśca hiranyārthe.anṛtaṁ vadan |
sarvāṃ bhūmianṛte hanti mā sa bhūmianṛtam vadiḥ ||

8.100
apsu bhūmivadityāhuḥ strīnāṁ bhoge ca maithune |
abāeṣu caiva ratneṣu sarveṣvaśmamayeṣu ca ||

8.101
etān doṣānaveksya tvam sarvānanṛtabhāsane |
yathāsrutam yathādṛṣṭam sarvamevaṅjasā vada ||

8.102
gorakṣakān vānijīkāṃstathā kārkuśilavān |
presyāṃ vārdhuṣikāṃścaiva viprān śūdravadācare ||

8.103
tad vadan dharmato.artheṣu jānannapyanythā naraḥ |
na svargācchavate lokād daivīṁ vācaṁ vadanī tām ||

8.104
śūdravid kṣatraviprāṇāṁ yatratoktau bhaved vadhah |
tatra vaktavyamanṛtaṁ tad hi satyād viṣiṣyate ||

8.105
vāgdaivatyaiśca carubhiryajeraṁste sarasvatīm |
anṛtasyainasastasya kurvānā niṣkṛtīṁ parām ||

8.106
kūṣmāṇḍairvā. api juhuyād ghṛtamagnau yathāvidhi |
uditya ṛcā vā vāruṇyā tṛcenaḥdaivatena vā ||
8.107
tripaksādabruvan sāksyaṁ rūḍīṣu naro.agadāḥ |
tadṛṇam prāpnuyāt sarvam dasabandham ca sarvataḥ ||

8.108
yasya drśyeta saptahādūktavākyasya sākṣiṇāḥ |
rogo.agnirṇātimarāṇām ṛṇam dāpyo damaṁ ca saḥ ||

8.109
asākṣikeṣu tvartheṣu mitoh vivadamānayoḥ |
aaindasmattvataḥ satyaṁ sāpathenāpi lambhayet ||

8.110
mahārṣibhi9ca devaisca kāryārFhhm sāpathāḥ kṛtāḥ |
vasiśthaścāpi sāpatham śepe paijavane nṛpe ||

8.111
na vṛthā sāpAth8ṁ kuryāt svalpe.apyartho naro budhaḥ |
vṛthā hi sāpathah kurvan pretya caiha ca naśyati ||

8.112
kāminisu vivāheṣu gavāṁ bhakṣye tathen7hane |
brāhmaṇaḥbhypapattau ca sāpathe nāsti pātakam ||

8.113
satyena śāpayed vipram kṣatriyam vāhanāyudhaiḥ |
gobiļaṅcanairvSiśyaṁ śūdrāṁ sarvaistu pātakaiḥ ||

8.114
agnim vā.ahārayenedamapsu cainam nimajjaPet |
putradārasya pāpyenaṁ śirāmsi sparṣayet prthak ||

8.115
yhmiddho na dahatyagnirāpo nonmajjayantī ca |
na cārtim rcchati khipram sa jñeyah śapate śucih ||

8.116
vatsasya hyabhiścstasya purā bhrātrā yavīyasā |
nāgnirdadhāha romāpi satyena jagataḥ spaśaḥ ||

8.117
yasmin yasmin vivāde tu kauṭasākṣyam kṛtam bhavet |
tat tat kāryam nivarteta kṛtam cāpyakṛtam bhavet ||
8.118
lobhänmohād bhayātmaitrāt kāmāt krodhāt tathaiva ca |
ajñānād bālabhāvatca sākṣyām vitathamucyate ||

8.119
esāmanyatame sthāne yah sākṣyamanṛtaṁ vadet |
tasya daṇḍaviśeṣāṁstū pravakṣāmyanupūrvasaḥ ||

8.120
lobhāt sahasram daṇḍyastu mohāt pūrvam tu sāhasam |
bhayād dvau madhyamau daṇḍau maitrāt pūrvam caturgunam ||

8.121
kāmād daśagunam pūrvam krodhāt tu trigunam param |
ajñānād dve sate pūrṇe bāliṣyātsatameva tu ||

8.122
etānāhuḥ kauṭasākṣye proktān daṇḍān maniṣibhiḥ |
dharmasyāvyabhicārārthamadharmaniyaṁya ca ||

8.123
ekauṭasākṣyaṁ tu kurvānāmstrīṁ varṇāṁ dhārmiko nṛpaḥ |
pravāsayed daṇḍayītvā brāhmaṇam tu vivāsayet ||

8.124
daśa sthānāni daṇḍasya manuḥ c9ayambhuvo.abravit |
triṣu varṇeṣu yāṁi syurakṣato brāhmaṇo vrajet ||

8.125
upasthamudaram jihvā hastau pādau ca paṇcamam |
cakṣurnāsā ca karnau ca dhanam dehastathaiva ca ||

8.126
anubamdhām pariṇāya deśakālau ca tattvataṁ |
sārāparādho c7 okya daṇḍam daṇḍyeṣu pātayet ||

8.127
adharmadeṇḍanaṁ loke yaṣoghnam kīrtināśanam |
asvargyaṁ ca paratrāpi tasmāt tat parivarjayet ||

8.128
adāṇḍyān daṇḍayan rājā daṇḍyāṁścaivaḍayaḍaṇḍayan |
ayaśo mahadāpnoti narakam caiva gacchati ||
8.129
vägduñam prathamam kuryäd dhigduñam tadanantaram |
tr̥tiyañam dhanaduñam tu vadhadañamatañ param ||

8.130
vadhenapi yadä tvetānignahitum na sknuyät |
tadeṣu sarvamapyetat prayunjita catuṣṭayam ||

8.131
lokasaṃvyahārārtham yāḥ samjñāḥ prathitā bhuvi |
tāmrarūpyasuvarnānāṃ tāḥ pravakṣyāmyāsēṣataḥ ||

8.132
jālāntaragate bhānau yat sūkṣmam drṣyate rajah |
prathamam tat pramāṇanāṃ trasarenūṃ pracaksate ||

8.133
trasareṇav.oṣṭau vijñeyā likṣaikā parimānataḥ |
tā rājasarṣapastisraste trayo gaurasarṣapah ||

8.134
sarṣapah sad yavo madhyastriyavam tvekakrṣnalam |
paṇcakṛṣṇalako māṣaste suvarṇastu sōḍaśa ||

8.135
palam suvarnāṣcatvārah palāni dharanam daśa |
dve krṣnale samadhṛte vijñeyo raupyamāśakah ||

8.136
cesōḍaśa syād dharanam puṇāṇaścaiva rājañah |
kārṣāpanastu vijñeyastāmrkaḥ kārṣikāḥ paṇah ||

8.137
dharanāni daśa jñeyah śatamāṇastu rājañah |
catuḥsuvarṇiko niṣko vijñeyastu pramāṇataḥ ||

8.138
paṇāṇanāṃ dve śate sārdhe prathamah sāhasaḥ sṛtaḥ |
madhyamaḥ paṇca vijñeyah sahasram tveva cottamaḥ ||

8.139
ṛṇe deye pratijñāte paṇcakam śatamarhati |
apahna7e tad dviguṇam tan manoranuśāsanam ||
8.140
vasiṣṭhahavīhitāṁ vṛddhim srjed vittavivardhinīṁ |
aśītibhāgam grhṇīyāṁ māsād vārduḥṣikāḥ śate ||

8.141
dvikāṁ śatāṁ vā grhṇīyāt satāṁ dharmamanusmaraṇaḥ |
dvikāṁ śatāṁ hi grhṇāno na bhavatyaṛthakālbīṣī ||

8.142
dvikāṁ trikāṁ catuṣkām ca pañcakām ca śatāṁ samām |
māsasaṁaḥ vṛddhim grhṇīyād varṇānāmanupūrvaḥ ||

8.143
na tvevādhau sopakāre kausidāṁ vṛddhimāpnuṇyāt |
na cādeḥ kālasamrodhāṇīṇaḥ asta na vikrayaḥ ||

8.144
na bhoktavyo balādādhīrḥuṇjāno vṛddhimutsṛjey ||
mūlyena toṣayeccainamādhisteno atyathā bhavet ||

8.145
ādhiścopanidhiścobhau na kālātyayamarhataḥ |
avahāryau bhavetāṁ tau dirghakālampavasthitau ||

8.146
samprātyā bhujyamānāni na naśyanti kada cana |
dhenuruṣṭro vahannaśvo yaśca damyāḥ prayuṣyate ||

8.147
yat kim cid daśavarṣāṇi samnidhau prekṣate dhanī |
bhujyamānam paraistūṣṇīṁ na sa tatlabdhumarhati ||

8.148
ajaḍaścedapogando viṣaye cāsyā bhujyate |
bhagnāṁ tad vyavahāreṇa bhoktā tad dravyamarhati ||

8.149
ādhiḥ simā bāladhanāṁ nikṣeṣopanidhiḥ striyāḥ |
rājasvāṁ śrotriyasvaṁ ca na bhogena pranaśyati ||

8.150
yah svāminā.ananujnātamādhiṁ bhūnkte.āvikaśṣanaḥ |
tenārdhavṛddhīrmoktavyā tasya bhogasya niśkṛtāḥ ||
8.151 kusādvṛddhirdvaiganunyāṁ nātyeti sakṛdāhṛtā |
dhānye sade lave vāhye nātikrāmati paṅcatāṁ ||

8.152 kṛtānusāradadhikā vyatiriktaṁ na sidhyati |
kusādpathamāhustāṁ paṅcakāṁ śatamarhati ||

8.153 nātisāṁvatsārīṁ vṛddhiṁ na cādṛṣṭāṁ punarharet |
cakravrddhiḥ kālavṛddhiḥ kāriṁ kāyikā ca yā ||

8.154 ṛṇaṁ dātumāsaṁkto yaḥ kartumicchet punaḥ kriyāṁ |
sa dattvā nirjītāṁ vṛddhim karanām parivartayet ||

8.155 adarśayītvā tatraiva hiranyām parivartayet |
yāvati saṁbhaved vṛddhistavatīṁ dātumarhati ||

8.156 cakravrddhiṁ samārūḍho deśakālavyavasthitāḥ |
atikrāmaṁ deśakālau na tatphalavāpnuyāt ||

8.157 saṁudrayānakuśalā deśakālārthadarśināḥ |
sthāpayanti tu yāṁ vṛddhim sā tatradhigamam prati ||

8.158 yo yasya pratibhūṣṭiśṭhedaḥ dārśanā TaihaSaānavaḥ |
adarśayan sa tam tasya prayaccheta svadhanād ṛṇam ||

8.159 prāṭibhāvyam vṛthādānāmākṣikāṁ saurikāṁ ca yat |
daṇḍaśulkaśvaśesāṁ ca na putro dātumarhati ||

8.160 dārśanaprāṭibhāvyo tu vidhiḥ syāt pūrvacoditaḥ |
dānapratibhuvi prete dāyādānapi dāpayet ||
adātari punardātā vijñātaprakṛtāvṛṇam |
paścāt pratibhuvi prete parīpset kena hetunā ||

8.162
nirādiṣṭadhanāscet tu pratibhūḥ syādalamdhanaḥ |
svadhanādeva tad dadyānnirādiṣṭa iti sthitih ||

8.163
mattonmattārtādhyadhānārībaṇa sthavireṇa vā |
asambaddhakṛtaścaiva vyavahāro na sidhyati ||

8.164
satyā na bhāṣā bhavati yadyapi syāt pratiṣṭhitā |
bahiśced bhāsyate dharmāniyatād vyavahārikāt ||

8.165
yogādhmanavikṛtām yogadānapratigraham |
yatra vā.apyupadhim paśyet tat sarvam vihivartyet ||

8.166
grahītā yadi naṣṭāḥ syāt kuṭumbārthe kṛto vyayaḥ |
dātvayam bāndhavaistat syāt pravibhaktairapi svataḥ ||

8.167
kuṭumbārthe.adhyadhino.api vyavahāram yamācare |
svadeśe vā videśe vā tam jyāyānna vicālayet ||

8.168
balād dattām balād bhuktam balād yaccāpi lekhitam |
sarvān balakṛtānarthānakṛtān manurabravīt ||

8.169
trayaḥ parārthe kliṣyanti sākṣinaḥ pratibhūḥ kulaḥ |
catvārastūpaciyante vipra ādhyo vaninīrpaḥ ||

8.170
anādeyam nādadita parikṣiṇo.api pārthivāḥ |
na cādeyam samṛddho.api sūkṣmamapiyarthamutsṛjet ||

8.171
anādeyasya cādānādādeyasya ca varjanāt |
daurbalyam khyāpyate rājñāḥ sa pretyaiha ca naṣyatī 2|

8.172
svādānād varṇasamsargāt tvabālānāṁ ca rakṣāṇāt |
balāṃ sañjāyate rājñāḥ sa pretyaiha ca vardhate ||

8.173
tasmād yama iva svāmī svayām hitvā priyāpriye |
varteta yāmyayā vṛttyā jītakrodho jītendriyāḥ ||

8.174
yastvadharmena kāryāṇi mohāt kuryānna-rādhipāḥ |
acirāt tam durātmānam vaśe kurvanti śatravaḥ ||

8.175
kāmakrodhau tu samyamya yo.arthān dharmena paśyati |
prajāstamanuvartante samudramiva sindhavah ||

8.176
yāḥ sādhayantām chandena vedayed dhanikām nṛpe |
sa rājñā tatcaturbhāgam dāpyastasya ca tad dhanam ||

8.177
karmanā.api samām kuryād dhanikāyādhamarṇikāḥ |
samo.avakṛṣṭajātistu dadyātśreyāmstu tatśanaiḥ ||

8.178
anena vidhinā rājā mitho vivadatām nṛṇām |
sāksipratyayāsiddhāṁ kāryāṇi samatāṁ nayet ||

8.179
kulaje vṛttasampanne dharmajñē satyavādini |
mahāpakṣe dhaninyārye nikṣeṇam nikṣiped budhah ||

8.180
yo yathā nikṣipedd haste yamartham yasya mānavaḥ |
sa tathaiva grahitavyo yathā dāyastathā grahah ||

8.181
yo nikṣeṇam yccyamānōcniṣepturna prayacchati |
sa yācyah prādvivākena tatnikṣepturasamnīdhau ||

8.182
sākṣ(abhāve prāṇidhibhirvāyorūpasamanvitaḥ |
apadeśaiśca samānyasya hiraṇyam tasyā tattvataḥ ||

8.183
sa yadi prūtipadyeta yathānyastam yatākṛtam |
na tatra vidyate kim cid yat parairabhiyujjaye ||

8.184
tesām na dadyād yadi tu tad hiranyām yathāvidhi |
ubhau nigrhya dāpyah syāditi dharmasya dhāraṇā ||

8.185
nikśepopanidhī nityam na deyau pratyantare |
naṣyato vinipāte tāvanipāte tvanāśinau ||

8.186
svayameva tu yau dadyān mrtasya pratyantare |
na sa rājñā-ābhiyoktavyo na nikṣeptuśca bandhubhiḥ ||

8.187
acchalaṇaiva cânvičchet tamamḥam prītipūrvakam |
vicārya tasya vā vṛttam sāmnaiva parisādhayet ||

h.188
nikśepeśveṣu sarveṣu vidhiḥ syāt parisādhane |
samudre nāpnuyāt kim cid yadi tasmāṇa samharet ||

8.189
caurairḥṛtam jalenōdhamagnīna dagdhameva vā |
na dadyād yadi tasmāt sa na samharati kim cana ||

8.190
nikśepasyāpahartāramanikṣeptārameva ca |
sarvairupāyairanvicchetśapathaiścaiva vaidikaiḥ ||

8.191
yo nikśeṣam nārpayati yaścānikṣipyā yācate |
tāvubhau cauravatśāyau dāpyau vā tatsamam damam ||

8.192
nikśepasyāpahartāram tatsamam dāpayed damam |
tathapanidhīhartāramaviśeṣena pārthivah ||

8.193
upadhābhiśca yaḥ kaścit paradravyaḥ harenrahah |
sasahāyaḥ sa hantavyaḥ prakāśaṁ vividhairvdhaiḥ ||

8.19c
nikśepo yāh krto yena yāvāmsca kulasamnidhau |
8.195
mitho dāyah krto yena grhīto mitha eva vā
mitha eva pradātavyo yathā dāyastathā grahah

8.196
nikṣiptasya dhanasyaivāṃ prītyopanihitasya ca
rājā vinirnayaṁ kuryādakṣinavannyāsadhārinam ??||

8.197
vikṛṇiṇīe parasya svām yo.aEvāmī svāmyasa9mataḥ
na tam nayeta sāksyaṁ tu stenamastenamāninam ||

8.198
avahāryo bhavetcaiva sānvayah śaṭśatam damam
niranvayo.anapasarḥ prāptaḥ syāccaurakilbiṣam ||

8.199
asvāminā krto yastu dāyo vikraya eva vā
akṛtaḥ sa tu vijñeyo vyavahāre yathā sthitih ||

8.200
sambhogo drśyate yatra na drśyetāhamah kva cit
āgamaḥ kāranām tatra na sambhoga iti sthitha ||

8.201
vikrayād yo dhanam kim cid grhṇīyāt kulasamnīdhuṁ
kraṇeṇa sa viśuddham hi nyāyato labhate dhanam ||

8.202
atha mūlamānāhāryaṁ prakāśakrayaśodhitah |
adaṇḍyo mucyate rājṇā nāṣṭiko labhate dhanam ||

8.203
nānyadanyena samṛṣṭarūpaṁ vikrayamarhati |
na cāsāram na ca nyūnaṁ na dūreṇa tirohitam ||

8.204
anyāṁ ced darśayitvā.anyā vodhuḥ kanyā pradīyate |
ubhe ta ekaśulkena vahedityabravin manuḥ ||

8.205
nonmattāyā na kuṣṭhinyā na ca yā sprśṭamaithunā |
8.206
rtvig yadi vrto yajñe svakarma pariḥāpayet |
tasya karmānurūpena deyoṁśaḥ saha karṣṭAbhiḥ ||

8.207
dakṣiṇāsu ca dattāsu svakarma pariḥāpayan |
krtsnameva labhetāṁśamanyenaiva ca kārayet ||

8.208
yasmin karmāṇi yāstu syuruktāḥ pratyaṅgadaḵṣiṇāḥ |
sa eva tā âdaḍīta bhajeraṁ sarva eva vā ||

8.209
rathaṁ haret cādhvaryaubrahmā. adhāne ca vājinam |
hotā vā.api haredāsvamudgātā cāpyañahā kraye ||

8.210
sarveṣāmardhino mukhyāṣṭadardhenārdhino. aperse |
thitiyināṣṭiśāṁśāscaturthāṁśāśca pādīnāḥ ||

8.211
sambhūya svāṇi karmāni kurudbhiriha mānavaiḥ |
anena vidhiyogena kartavyāṁśapraśkalpanā ||

8.212
dharmārtham yena dattaṁ syāt kasmai cid yācate dhanam |
pāḍācca na tathā tat syānena deyaṁ tasya tad bhavet ||

8.213
yadi samsādhayet tat tu dārpatlobhena vā punaḥ |
rājñā dāpyaṁ suvarṇaṁ syāt tasya steyasya nīkṛtiḥ ||

8.214
dattasyaiśauditā dharmyā yathāvadanapakriyā |
ata ūrdhvaṁ praṅakṣyāmi vetanasyānapakriyāṃ ||

8.215
bhrto nārto na kuryād yo dārpaṁ karma yathoditam |
sa daṇḍyaḥ krṣṇalānyaṣṭau na deyaṁ cāsyā vetanam ||

8.216
ārtastu kuryāt svasthaṁ san yathābhāšitamādītaḥ |
sa dīrghasyāpi kālasya tatlabheteva vetanam ||

8.217
yathoktamārtah sustho vā yastat karma na kārayet |
na tasya vetanam deyamalponasyāpi karmanah ||

8.218
eṣa dharmo.akhilenokto vetanādānakaṁmaṇah |
ata urdhvaṁ pravakṣyāmi dharmām samayabhedināṁ ||

8.219
yo grāmadeśasanghānām kṛtvā satyena samvidam |
visamvadennaro lobbhā tam rāṣṭrād viprāsāyet ||

8.220
nigrhya dāpayeccainam samayavyabhicārīṇam |
catuḥsuvāṇān ṣaṃniśkāṃśsatamānām ca rājakam ||

8.221
etad dāṇḍahidhim kuryād dhārmikāḥ prthivipatiḥ |
Arāmajātisamūheṣu samayavyabhicārīṇām ||

8.222
kṛtvā vikṛiya hā kim cid yasyaihānuśayo bhavet |
so.antarādāśhāt tadcdravyām dadyāccaivaḍadīta vā ||

8.223
pareṇa tu dasāhasya na dadyānāpi dāpayet |
āḍadāno dadat caiva rājā daṇḍyau śatāni saṭ ||

8.224
yastu doṣavatīṁ kanyāmanākhyāya prayacchati |
tasya kuryānṛpr doṇḍam svayām śāṇnavatīṁ pāṇān ||

8.225
akanyeti tu yaḥ kanyāṁ brūyād dveṣeṇa mānavaḥ |
sa śatām prāpnuyād doṇḍam tasyā doṣamadārsayān ||

8.226
pāṇigrāhāṇikā mantrāḥ kanyāsveva pratiṣṭhitāḥ |
nākanyāsu kva cinnēṇām luptadharmakriyā hi tāḥ ||

8.227
pāṇigrāhāṇikā mahtrā niyataṁ dāralakṣaham |
teṣām niṣṭhā tu vijñeya vidvadbhiḥ saṃtame pade ||
8.228
yasmin yasmin krte kārye yasyehānuśayō bhavet
 tamanena vidhānena dharmye pathī nīveśayet

8.229
paśuṣu svāminām caiva pālainām ca vyatikrame
 vivādaṁ sampravakṣyāmi yathāvad dharmatattvataḥ

8.230
divā vaktavyatā pāle rātrau svāmini tadgrhe
 yogakṣeme.anyathā cet tu pālo vaktavyatāmiyāt

8.231
gopāh ksirabrhto yastu sa duhyād daśato varām
 gosvāmyanumate bhṛtyah sā syāt pāleaḥ bhrte bhrțiḥ

8.232
naṣṭam vinaṣṭam krmibhiḥ śvahatam viśame mṛtam
 hīnaṁ puruṣakārenā pradayāt pāla eva tu

8.233
vighusya tu hrtaṁ caurairna pālo dāturmaryati
yadi deśe ca kāle ca svāminah svasya śaṁsati

8.234
karnau carma ca vālāṁśca bastiṁ snāyuṁ ca rocanām
 paśuṣu svāminām dadyān mṛteśvankāni darśayet

8.235
ajāvike tu samruddhe vṛkaiḥ pāle tvaṁyati
 yāṁ prasahya vṛko hanyāt pāle tat kilbisāṁ bhavet

8.236
tāsāṁ cedavaruddhānām carantināṁ mitho vane
 yāṁutpluta vṛko hanyānā pālastatra kilbīṣi

8.237
dhanuḥśatam parīḥāro grāmasya syāt samantarāḥ
 śamyāpātāstrayo vā.api triguṇo nagarasya tu

8.238
tatrāparivrtaṁ dhānyaṁ vihimsyuḥ paśavo yadi
 na tatra praṇayey daṇḍam nṛpatiḥ paśurakṣiṇāṁ
8.239
vṛtīṁ tatra prakurvīta yāmuṣtro na vilokayet |
chidram ca vārayet sarvam śvasūkramukhāṇugam ||

8.240
pathi kṣetre parivṛte grāmāntiye.atha vā punah |
sapālaḥ satadaṇḍārhaḥ vipālān vārayet paśūn ||

8.241
kṣetresvanyesu tu paśuḥ sapādam panamarhati |
sarvatra tu sado deyāḥ kṣetrikasyaiti dhāraṇā ||

8.242
anirdaśahāṃ gām sūtām vṛṣāṃ devapaśūmstathā |
sapālān vā vipālān vā na daṇḍyān manurabravīt ||

8.243
kṣetriyasyātyaye daṇḍo bhāgād daśagūṇo bhavet |
tato.ardhadāṇḍo bhṛtyānāmajñānāt kṣetrikasya tu ||

8.244
etad vidhānamātisthed dhārmikāḥ prthivipatiḥ |
svāminām ca paśūnām ca pālānām ca vyatikrame ||

8.245
śīmām prati samutpanne vivāde grāmayordvayoḥ |
jyeṣṭhe māsi nayet śīmām suprakāśeṣu setuṣu ||

8.246
śīmāvrksāmśca kurvīta nyagrodhāśvatthakimśukān |
śālmalīn śālatālāmśca kṣirinaśc āiva pādāpāṃ ||

8.247
gulmān veṇūmśca vividhān śamivallīsthalāṇi ca |
śarān kubjaguṃmaṃśca tathā śīmā na naśyati ||
{m8.248a[m250a]//} tadāgānyudapānāni vāpyāḥ prasravānāni ca |
{m8.248ca[m250ca]//} śīmāsaṃdhiṣu kāryāni devatāyatanāṇi ca ||

8.249
upachannāni cānyāni śīmāliṅgāni kārayet |
śīmājñāne ṛṇām vikṣya nityām loke viparyayam ||
{m8.250a[m248a]//} aśmano.āsthīnī govālāṃstusān bhasma kapālikāḥ |
{m8.250ca[m248ca]//} karīśamiṣṭākā.āṅgārām śarkarā vālukāstathā ????}
8.251
yāṇi caivaṃprakārāṇī kālād bhūmirna bhakṣayet |
tāṇī samdhiṣu sīmāyāmaprakāśāṇī kārayet ||

8.252
etairīṅgairṇayet sīmām rājā vivadamānayoḥ |
pūrvabhuktyā ca satatamudakasyāgamena ca ||

8.253
yadi samśaya evaPṣāṭliṅgāṇēapi darśane |
sākṣipratyaya eva syāt sīmāvācavinirnayāḥ ||

8.25c
gṛāmīyakaṅulānām 1ca samaaśām sīmhi sākṣiṇāḥ |
praṣṭāAyāḥ sīmalingāṇi tayoścaiva vivcdinoḥ ||

8.255
te prṣṭāstu pathā brūyuḥ samastāḥ sīmni niścayam |
nibadhniyat tathā sīmāṃ sarvāmśāṃścaiva nāmataḥ ||

8.256
śirobhiste grhītvorvīṁ sragvino raktavāsasah |
sukṛtaiḥ sāpitāḥ svaiḥ svairnayeyuste samaṅjasam ||

8.257
yathoktena nayantaste pūyante satyasākṣiṇāḥ |
viparītam nayantastu dāpyāḥ syurdviśatam damam ||

8.25
sākṣyabhāve tu catvāro grāmāḥ sāmantavāsinaḥ |
sīmāvinirṇayām kuryuḥ prayatā rājasamnidhau ||

8. 59
sāmantānāmabhāve tu maulānām sīmni sākṣiṇām |
imānapanyuṅjita puruṣān vanagocarān ||

8.260
vyādhāṁsakuniṅkān gopān kaivartān mūlākānāṅkān |
vyaḷagrāhānuṅchavṛttīnanyāṁśca vanacārīṇāḥ ||
8.261
te prṣṭāstu yathā brūyuḥ sīmāsamṛdhisu lakṣanam '
tat tathā sthāpayed rājā dharmena grāmayordvayoḥ ||

8.262
kṣetrakūpatadāgānāmārāmasya grhasya ca |
sāmantapratyayo jñeyāḥ sīmāsetuvinirṇayah ||

8.263
sāmantāścetmṛṣā br.yuḥ setau7vicādatām nrnām |
sarve prthak prthag daṇḍyā rājñā madhyamasāhasam ||

8.264
gṛham tadāgamārāmam kṣetram vā bkīṣayā haran |
śatāni paṇca daṇḍyāḥ syādajñānād dviṣato damaḥ ||

8.265
sīmāyāmavishayāyām svayaṃ rājaivaOdhamavit |
pa ised bhūmimekeśāmupakārāditi sthitih ||

8.266
eso.akhilenābhīhito dharmah sīmāvinirnaye |
atu ārdhvFm prakṣyāmi vākpārusyavirnirnayam ||

8.267
śataṁ brāhmaṇamākruṣya ksatriyo daṇḍamarhati |
vaśiyo.apyardhaśataṁ dve vā śūdrastu vadhamarhati ||

8.268
paṇcāsad brāhmaṇo daṇḍyāḥ ksatriyasyābhīṣamsane |
vaśiye syādardhapaṇcāsatsūdre dvādaśako damaḥ ||

8.269
samavarne dvijātīnāṁ dvādacaiva vyatikrame |
vādeśvavacanīyeṣu tadeva dvigunam bhavet ||

8.270
ekajātirdvijātīmstu vācā dāruṇayā ksipan |
jihvāyāḥ prāpnuṣyaucedam jaghanyaprabhavo hi saḥ ||

8.271
nāmajātigraham tveśām8chidrohena kurvataḥ |
nikṣepyo.ayomayah śankurjvalannāyē daśāṅgulaḥ ||
8.272
dharmopadeśaṁ darpena viprānāmasya kurvataḥ |
taptamāsecayet tailaṁ vaktre śrotre ca pārthivah ||

8.273
śrutaṁ desaṁ ca jātgm ca karma śarīrameva ca ??|
vitathena bruvaṁ darpād dāpyaḥ syād dviṣataṁ damam ||

8.274
kānāṁ vā.apyatha vā khaṇjamanyam vā.api tathāvidham |
tathyenāpi bruvaṁ dāpyo daṇḍaṁ kārṣāpaṇāvaram ||

8.275
mātaram pītaram jāyaṁ bhrātaram tanayaṁ gurum |
ākṣārayamśataṁ dāpyaḥ panthānāṁ cādadad guroḥ ||

8.276
brāhmaṇaṁkaṭṣatriyābhyaṁ tu daṇḍaḥ kāryo vijānataḥ |
brāhmaṇe sāhasah pūrvaḥ ksatriye tveva madhyamaḥF||

8.277
viś śudrayorevameva svajāt4m prati tattvataḥ |
chedavarjam pranayanam daṇḍasyaiṁ viniścayah ||

8.278
eśa daṇḍavidhiḥ prokto vākpaśuṣasya tattvataḥ |
ata ūrdhvaṁ pravakṣyāmi daṇḍapāruhyanirṇayam ||

8.279
yena kena cidaṅgena himsyāccetśreṣṭhamantyaḥah h |
chettavyam tad tadeväṣyp tan m(norauśāsanam ||

8.280
pānimudyamya daṇḍaṁ vā pānicchedanamarhati |
pādena praharan kopāt pādacchedanamarhati ||

8.281
saḥasanaṁabhipreṣurutkṛṣṭasyāpakṛṣṭajah |
katyaṁ kṛtāṅko nirvāsyah sphicam vā.asyāvakartayet ||

8.282
avaṇiṣṭhīvato darpād dvāvoṣṭhaḥ chedayennṛpaḥ |
avamūtrayato meḍhramavaśardhayato gudam ||
8.283
keśeṣu grhnato hastau chedayedavicāryan |
pādayordādhikāyāṁ ca grŚvāyāṁ vrṣaṇeṣu ca ||

8.284
tvagbhedakah śatam dandaḥ lohitasya ca darśakaḥ |
māmsabhettā tu śat niśkān pravāsyastvasthibhedakah ||

8.285
vanaspatīnāṁ sarveśāmupabhogo yathā yathā |
yathā tathā damaḥ kāryo himsāyāmiti dhāraṇā ||

8.286
manuSyānāṁ 7aś7nā1 ca duḥkhāya prahrte sati |
yathā yathā mahad duḥkham dandaṁ kuryāt tathā tathā ||

8.287
aṅgāvapīdanāyāṁ ca vṛṇaśoṇitayostathā |
samutthānavyayaṁ dāpyah sarvadandaṁamathāpi vā ||

8.288
dravyāṁ himsyād yo yasya jñānāto.ajñānato.api vā |
sa tasyotpādayet tuṣṭim rājne dadyācca tatsamam ||

8.289
carmacārmikabhāṅdeṣu kāṣṭhaloṣṭamayēṣu |
mūlyāṁ paṅcaguṇo dandaḥ puṣpamūlaphalesu ca ||

8.290
yānasya caiva yātuśca yānasvāmina eva ca |
daśātivarcanānyādhūḥ śeṣe daṇḍo vidhiyate ||

8.291
chinnanāsyē bhagnayuge teryakpratimukhāgate |
aṅṣabhaṅge ca yānasya cakrabhaṅge tathaiva ca ||

8.292
chedane caiva yantrānāṁ yoktraraśmyostathaiva ca |
ākrande cāpy2pahiḥiti na daṇḍaṁ man,abravīt ||

8.293
yatrāpavartate yugyām vaiguṇyāt prājakasya tu |
tatra svāmī bhaved eṇḍyo himsāyāṁ dviṣatam damam ||
8.294 prajakaśced bhavedāptah prajako daṇḍamarhati 
yugyasthāḥ prajake.anāpte sarve daṇḍyāḥ śatām śatām ||

8.295 sa cet tu pathi samruddhah paśubhirvā rathena vā 
pramāpayet prānabhrtastatra danda.avicāritah ||

8.296 manusyaṃāraṇe kṣipram cauravat kilbiśam bhavet 
prānabhṛtsu mahatsvadham gogajośṭrāhādīṣu ||

8.297 kṣudrakāṇāṁ paśūnāṁ tu himsāyāṁ dviśato damah 
paṅcāsāt tu bhaved daṇḍah subhesu mrgapakṣisu ||

8.298 gardhabhājāvikānāṁ tu daṇḍḥ syāt paṅcamāśikāḥ 
māśikastu bhaved daṇḍāḥ śvasūkaranipātane ||

8.299 bhāryā putrasa ca dāsaśca preṣyo bhrātrā ca saudaraḥ 
prāpta-parādhistādyāḥ syū rajjvā venudalena vā ||

8.300 prāṭhastatu śaṁrasya noṭtamāṇge katham ca 
atu anyathā tu praharan prāptaḥ syāccaurakilbiśam ||

8.301 eṣo.akhilenābhihito daṇḍapārusyaniṁnaḥ 
stenasyaṭāḥ pravakṣyāmi vidhim daṇḍaviniṁnaye ||

8.302 paramaṁ yatnāmatiṣṭhet stenānāṁ nigrahe nṛpah 
stenānāṁ nigrahādasya yaśo rāṣṭram ca vardhate ||

8.303 abhayasya hi yo dātā sa pūjyaḥ satatāṁ nṛpah 
sattraṁ hi vardhate tasya sadaivābhayadakṣiṇam ||

8.304 sarvato dharmaśaḍbhāgo rājño bhavati rakṣataḥ 
adharmaśaḍbhāgo bhavatyasya hyarakṣataḥ ||
8.305
yadadhite yad yajate yad dadāti yadarcati |
tasya ādghāgabhāg rājā śaṁyag bhavati rakṣanāt ||

8.306
rakṣan dharmeṇa bhūtāni rājā vadhyāṁśca ghātayan |
yajate.aharaharyajñaiḥ sahasraśatadakṣinaiḥ ||

8.307
yo.arakṣan balimādattte karam śulkam ca pārthaḥ |
pratibhāgam ca dandam ca sa sadyo narakam vrajet ||

8.308
arakṣitāram rājānam balisadbhāgahārinam |
tamāhuh sarvalokasya samagramalahārakam ||

8.309
anapekṣitamaryādam nāstikam vipralumpakam |
arakṣitāramattāram nṛpaṁ vidyādadhogatim ||

8.310
adhārmikam tribhirṇyāyairnigrhniyāt prayatnatah |
nirodhanaṇa bandhena vividhenā vadhena ca ||

8.311
nigrāhenā hi pāpāṇāṁ sādhūnāṁ saṅgrahena ca |
dvijātaya ivaiyābhiḥ pūyante satatāṁ nṛpāḥ ||

c.312
kṣantavyam prabhunā nityam ksipaḥāṁ kāryināṁ nṛṇāṁ |
bālavṛddhāturānāmcca kurvatā hitamātmamanah ||

8.313
yāḥ ksipto marṣayatyārtaistena svarge mahiyate |
yastvaiśvaryānna kṣamate narakīṁ tena gacchati ||

8.314
rājā stenena gantavyo muktakeśena dhāvath |
ācakṣāṇena t(t steyamevaṅkarmā.asmi śādhi mām ||

8.315
skandhenādāya musalam laguḍam vā. api khādiram |


8.316
śaktim cobyayastikṣṇamāyayam danḍameva vā ||

8.317
śāsanād vā vimokṣād vā stenāh steyād vimucyate |
aś(sitvā tu tam rājā stenasyāpnoti kilbiṣam ||

8.318
rājabhiḥ kṛtadandaṁstū kṛtvā pāpāni mānavāḥ |
nirmalāḥ svargamāyānti santah suktino yathā ||

8.319
yastu rajjan ghaṭaṁ kūpādd hared bhindyācca yaḥ prapām |
sa daṇḍam prāpnyūn māṣam tacca tasmin samāharet ||

8.320
dhānyam daśabhyaḥ kumbhebhyo harato.abhyadhikam vadhāḥ |
śeṣe.apyekādaśaṅgaṁ dāpyastasya ca tad dhanam ||

8.321
tathā dharimameyānāṁ sātādabhyadhik(v vadhah |
suvarṇarajatādinnāmuRtanānm ca vāsasām ||

8.322
pañcāṣṭastavbhayadhike hastacchedanamiśyate |
śeṣe tvekādaśaṅgaṁ mūyād daṇḍam prakalpayet ||

8.323
puruṣānāṁ kulīnānāṁ nārīṇāṁ ca viṣeṣataḥ |
mukhyānāṁ caiva ratnānāṁ haran7Ivadhhamarhati ||

8.324
mahāpaśūnāṁ harane śastraṇāmauṣadhasya ca |
kālamāśādyā kāryaṁ ca daṇḍam rājā prakalpayet ||

8.325
goṣu brāhmaṇaṁsamsthāsu churikāyāśca bhedane |
pāśūnāṁ harane caiva sadyaḥ kāryo.ardhapādikāḥ ||
8.326  
sūtrakārpaśakinvānām gomayasya gudasya ca  
dadhnaḥ kṣīrasya takrasya pāniyasya tṛṇasya ca ||

8.327  
veṇuvaidal 8hānānām lav(ānām tathaiva ca  
mṛṇmayānām ca harane mrdo bhasmana eva ca |æ

8.328  
matsyānām paksinām caiva tailasya ca ghṛtasya ca  
māṁsasya madhunāscaiva yaccānyat paśusambha(æm ||

8.329  
anyeśām caivismādīnām cadyānāmodanasya ca |

8.330  
puṣpeśāl harite dhānye gulmavallinageśu ca |
anyeśvaparipū̄Feṣu dandaḥ syāt paṇca(ṛṣṇalah ||

8.331  
paripūṭesu dhānyeśu sākamūlap7aleśu ca |
niranvaye ṣatam dandaḥ sānvaye.ardhaṣatam damah ||

8.332  
syāt cāhasam tvanvavat prasabham karma yat kṛtam |
niranvayam bhavet steyam hṛtvā.apcvy9y8te ca yat ||

8.333  
ystvēnyupakλptāni dravyāni stenayennarah |
tamādyām daṇḍayed rājā yaścāgnim corayed grhāt ||

8.334  
yena yena yathāṅgena steno nrṣu vicesṭate |
tat tadeva haret tas7a pratyādesāya pārthivah ||

8.338  
pitā.acāryah suhṛtmātā bhāryā putraḥ purohitah |
nādaṇḍyo nāma rājñ.asti yaḥ svadharme na tiṣṭhati ||

8.336  
kārṣāpanam bhaved daṇḍyo yatrānyah prākrto janaḥ |
tatra rājā bhaved daṇḍyāḥ sahasramiti dhāraṇā ||
8.337  aśṭāpādyāṁ tu śūdraṁyā steyā bhavati kilbiṣam |
śoḍaśaiva tu vaiśasyā dvātrimṣat kṣhriyasya ca ||

8.338  brāhmaṁsasya catuḥśaṣṭih pūrṇāṁ vā.api śataṁ bhavet |
dviguṇā vā catuḥśaṣṭiṣtaddoḍaṇgaṇavidd hi saḥ ||

8.339  vānaspatyaṁ mūlapḥalam dārvagyaṁrthāṁ tathaiva ca |
trāṇāṁ ca gobhyo grāsāṛthamaṁsteyāṁ manurābravīt ||

8.340  yo.)dattādāy)no hastālipṣeta brāhmaṇo dhanam |
yājanāḥdyāpanaṁpi yathā stenastathaiva sa( ||

8.341  dvijo.)adhvaṁ kṛṣṇaṁvṛti)Līrdvāvikṣū dve ca mūlāke |
āḍadānāṁ parakṣetrātṇa daṇḍāṁ dātumarhati ||

8.342  asaṁditānāṁ samādātā samāditānāṁ ca mokṣakah |
dāśāsvarathahartā ca prāptaḥ syāccorakilbiṣam ||

8.343  anena vidhīṇā rājā kurvāṇāḥ stenanigratham |
yāso.asmin prāpṇuyātloke pretya cânuttamaṁ sukham ||

8.344  aindraṁ sthānamabhiprepskryaśaścāksayapvyayam |
nopēkṣeta kṣaṇamapi rājā sāhasikam naram ||

8.345  vāgdhuṣṭāt taskarāccaiva daṇḍenaiva ca hiṁsataḥ |
sāhasasya9naraṁ kartā vijñeyah pāpakrtaṁah ||

8.346  sāhaśe vartamānaṁ tu yo marṣayati pārthivah |
sa vināśam vrajatyāśu vidveṣaṁ cādhigacchati ||

8.347  na mitrakāraṁd rājā vipulād vā dhanāgamāt |
samutsṛjet sāhasikāṁ sarvabhūtabhayāvahān ||
8.348
śastraṁ dvijātibhirgrāhyāṁ dharmaṁ yatroparudhyate | 
dvijāṁ (nāṁ c7 varṇānāṁ viprave kālakārite ||

8.349
ātmanaśca paritrāṇe daksīnānāṁ ca saṅgare | 
strīviprābhīyupapattau ca ghnan dharmena na duṣyati ||

8.350
gūrum vā bālavṛddhau vā brāhmaṇaṁ vā bahuṣrutam | 
ātātāyinamāyāntam hanyādevākicārayān ||

8.351
nātātāyivadhe doṣo hanturbhavati kaścana | 
prakāśam vā.aprakāśam vā manyusūhim manyumrcchati ||

8.352
parādārābhimarśeṣu pravṛttānīṁ mahīpatiḥ | 
udvejanakarairdandaṁaiśchinnayitvā pravāsayet ||

8.353
tatsamuttho hi lokasya jāyate varṇasaṅkarah | 
yena mūlaharo. adharmah sarvanāśāya kalpace ||

8.354
parasya patnyā puruṣaḥ sambhāsāṁ yojayaṁ rahaḥ | 
pūrvamāksārito doṣaiḥ prāpnuyāt pūrvasāhasam ||

8.355
yastvanāksāritaḥ pūrvamabhibhāṣate kāraṇāḥ ??| 
nā doṣam prāpnuyāt kim cinna hi tasya vyatikramaḥ ||

8.356
parastrīyaṁ yo.abhivadet tīrthe.aranye vane.api vā | 
nadīnāṁ vā.api sambhede sa saṅgrahaṁāpnuyāt ||

8.357
upacārakriyā keliḥ sparśo bhūṣaṇavāsasāṁ | 
saha khaṭvā.asanan caiva sarvam saṅgrahaṁ saṁṛtam ||

8.358
striyaṁ sprśedaceṣe yaḥ sprṛṣtocvā marṣayat tayā | 
parasparasyānumate sarvam saṅgrahaṁ saṁṛtam ||
8.359
abrāhmaṇaḥ saṃgraheaḥ prāṇāntaṁ daṇḍamarhati |
caturnāmapi varnānāṁ dārā raksyatamāḥ sadā ||

8.360
bhikṣukā bandinaścaiva dikṣitāḥ kāravastathā |
sambhāṣāṇaṁ saha striḥ kuryurapratīvṛitāḥ ||

8.361
na sambhāṣāṁ parastrībhiḥ pratisiddhāḥ samācaret |
iśiddho bhāṣamānastu suvarṇaṁ daṇḍamarhati ||

8.362
naisa cāranadāreṣu vidhīrātmopajīvisu |
sajjayanti hi te nārīṁgūḍhāṣcārayanti ca ||

8.363
kim cideva tu dāpyaḥ syāt sambhāṣāṁ tābhīrācaran |
praiṣyāsu caikabhaktāsu rahaḥ pravrajitāsu ca ||

8.364
yo.aṅkāmāṁ dūsayet kanyāṁ sa sadyo vadhamarhati |
sakāmāṁ dūsayamstulyo na vadham prāpnuyānnaṁraḥ ||

8.365
kanyāṁ bhajantīmutkṛṣṭaṁ na kim cidapi dāpayet |
jaghanyaṁ sevamānāṁ tu samyatāṁ vāsayed grhe ||

8.366
uttamāṁ sevamānaṁstu jaghanyo vadhamarhati |
śulkaṁ dadyāt sevāmāṁ samāmicchetLpitā yadi ||

8.367
abhiṣahya tu yaḥ kanyāṁ kuryād darpena mānavah |
tasyāśu kartye āṅgulyauhdaṇḍam cārhati śaṭṣataṁ ||

8.368
sakāmāṁ dūṣayamstulyo nāṅgulichedamāpnuyāt |
dviṣataṁ tu damāṁ dā yaḥ prasaS(avanivṛttaye ||

8.369
kanyaiva kanyāṁ yā kuryāḥ tasyāḥ syād dviṣato damāḥ |
śulkaṁ ca dviguṇaṁ dadyāṭśiuhāścaīvāpnuyād daṣa ||

8.370
yāOtū kanyāṁ prakuryāṁ strī sā sadyo maundayamarhatī |
angulyoreva vā chedāṁ kharenodvahanāṁ tathā ||

8.371
bhārtāṁram laṅghayet yā tu strī jñāṭīguṇadarpitā |
tām śvabhiḥ khādayed rājā sāṃsthāne bahusamsthite ||

8.372
pumāṁsaṁ dāhayet pāpaṁ sayane tapta ayase |
abhyādadhyuṣa kāṣṭhāṁ tatra dahyeta pāpakṛt ||

8.373
sāṃvatsaṛābhīśastasya duṣṭasya dviguṇo damah |
vrātyayā saha sāṃvāse cāndālyā tāvadeva tu ||

8.374
śūdro guptamaguptam vā dvaijātṛm varṇāmavasān |
aguptaṁgāsvarvasvairguptam sārveśa hiyate ||

8.375
vaiśyaḥ sarvasvādandaḥ syāt sāṃvatsaranirodhataḥ |
sahasraṁ kṣatriyo dāndyo maunḍyaṁ mūtreṇa cārhaṁ ||

8.376
brāhmaṇāṁ yadyaguptām tu gacchetāṁ vaiśya-parthivau |
vaiśyaḥ pañcāṣataṁ kuryāt kṣatriyaṁ cu sahasṛinām ||

8.377
ubhāvapi tu tāveva brāhmaṇyāḥgudtayā saha |
viplutau śūrdrañg dandyau dagdhavyau vā kāṭāgninā ||

8.378
sahasraṁ brāhmaṇo dāndyo guptāṁ viprāṁ balād vrajan |
śatāṁ pañca dāndyaḥ syādicchantyā saha sāṅgataḥ ||

8.379
maunḍyaṁ prāṇāntikaṁ dāndo brāhmaṇasya vidhiyate |
itareṣāṁ tu varnānāṁ dandhaḥ prāṇāntiko bhavet ||
8.380
na jātu brāhmaṇamṛghanyāt sarvapāpeśvapi sthitam |
rāṣṭradenaṁ bahīḥ kuryāṁ samagraśhanamakṣatam ||

c.381
na brāhmaṇavadhād bhūyānadharmaṁ vidyate bhuvi |
tasmādasya vadhāṁ rājā manasā.āpi na cintayet ||

8.382
vaiśyaścet kṣatriyāṁ guptāṁ vaiśyāṁ vā kṣatriyo vrajet |
yo brāhmaṇyāmagnuptāyāṁ távubhau daṇḍamarhatalḥ ||

8.383
sahasraṁ brāhmaṇaṁ daṇḍoṁ dápyo gupte 8u te v-ajan |
śūdrāyāṁ kṣatriyaviśoḥ sāhasro vai bhaved damah ||

I.384
kṣatriyāyāmaguptāyāṁ vaiśye pañcaśataṁ daṇḍah |
mūtreno maṇḍyamicchet tu kṣatriyo daṇḍameva vā ||

8.385
agupte kṣatriyāvaiśye śūdrāṁ vā brāhmaṇo vrajant |
śatāṁ pañca dandyāhjṣyāṁ sahasraṁ tvantyajastriyam ||

8.386
yasya stenaḥ pure nāṣṭi nāṇyastrīgo na duṣṭavāk |
na sāhasikadaṇḍaghno sa rājā śakralokabhāk ||

8.387
eteṣāṁ nigraho rājñāḥ pañcānāṁ viṣaye svake |
sāmrājyaṁ sajātṛāḥ lokeḥc7iva yaśaskarāḥ ??||

8.388
rtvijāṁ yastyajed yājyo yājyaṁ cartvik tyajed yadi |
śaktam karmanyaḍuṣṭaṁ ca tayordaṇḍah śatam śatam ||

8.389
na mātā na pītā na strī na putrasyaśamarhati |
tyajannapatīaṁ rājñā dandyāḥ śatāṁ śatāṁ saḥ ||

8.390
āśrameṣu dvijāṁ kārye vivadatāṁ mithaḥ |
na vibrūyānṛprṇo dharmaṁ cikīrṣan hitamātmanah

8.391
yathārhametānabhyarcya brāhmaṁ saha pārthivah |
śāntvena praśamayyādau svadharmam pratipādayet

8.392
pratīveṣyānuveṣyau ca kalyāṇe vimśatidvije |
arhāvabhojayan vipro daṇḍamarhati māṣakam

8.393
śrotriyah śrotriyam sādhุม bhūtikṛtyevaḥbhhojayan |
tadannām dvīguṇam dāpyo hiranyaṁ caiva māṣakam

8.394
andho jādah pīṭhasarpī saptatyā sthaviraḥca yaḥ |
śrotrīyesu paṅkurvaṁśca na dāpyāḥ kena cit kram

8.395
śrotriyam vyādhitārtau ca bālavṛddhāvakiṇcanam |
mahākulinamāryaṁ ca rājā sampūjayet sadā
dvīguṇam dāpyo hiranyaṁ caiva māṣakam

8.396
śālmabīphalake ślaksne neniḥyānejakah śanaiḥ |
na ca vāsāmsi vāsobhirnirharenca ca vāsayet

8.397
tantuvāyo daśapalam dadyādekapalādhikam |
ato anyathā vartamāno dāpyo dvādaṣakam damam

8.398
śūlkastraḥneṣu kuśalāḥ sarvapanyavicaksanāḥ |
kuryuragham yathāpanyaṁ tato vimśaṁ nrpo haret

8.399
rājñāḥ prakhyātabhāṇḍāni pratisiddhāni ynnī ca |
tāni nirharato lobhāt sarvahāram hareṇṛpaḥ

8.400
śūlkastraḥnām pariharannakāle krayavikrayi |
mithyāvādi ca sankhyāne dāpyo.āstaguṇamātaye

8.401
Sgamāṁ nīrgamāṁ sthānām tathā vrddhikṣayāvubhau
vicārya sarvapanyānāṁ kārayet krayavikrayau

8.402
pañcarātre pañcarātre pakṣe pavat.atha vā gate |
kurvita caśāṁ pratyaṅkṣamarghasamsthāpanām nrpah

8.403
tulāmāam pratiṃmanāṁ sarvaṁ ca syāt sulakṣitam |
śatsu śatsu ca māseṣu punareva parikṣayet

8.404
paṇāṁ yānāṁ tare dāpyam pauruṣo.ardhapaṇāṁ tare |
pādam paśuṣca uoṣitcacaPārdham riktakah pumān

8.405
bhāṇdapūrṇāni yānāni tāryam dāpyāni sārataḥ |
riktabhāṇḍāni yat kim cīt pumāṁsaścaparicchadāḥ

8.406
dīrghādhhani yathādeśam yathākālam taro bhavet |
nadītireṣu tad vidyāt samudre nāsti lakṣanam

8.407
garbhiṇī tu dvimāśādistathā pravrajito muniḥ |
brāhmaṇā linginaścaiva na dāpyāstārikam tare

8.408
yannāvi kim cīd dāśānāṁ viśīryetāparādhatāḥ |
ta. dāśaireva dātavyam samāgamya svato.āṃśataḥ

8.409
esa nauyāināmukto vyavahārasya nirmayaḥ |
dāśāparādhataste daivike nāsti nigrahaḥ

8.410
vānijyam kārayed vaiṣyam kusīdam kṛṣimeva ca |
pāśūnāṁ rakṣāṇāṁ caiva dāsyam śūdram dvijanmanāṁ

8.411
ksatriyam caiva vaiṣyam ca brāhmaṇo vṛttikarṣitau |
bibhryādāṅrśamsyena svāṇi karmāṇi kārayet

8.412
daśyam tu kārayanlohbhād brāhmaṇah saṃskṛtān dvijān
anicchataḥ prabhavatyaḥ rājñā daṇḍyaḥ śatāni śat ||

8.413
śūdramaḥ tu kārayed dāsyam kṛitamākṛitameva vā |
daśśāyaiva hi sṛṣṭo.asau brāhmaṇasya svayambhuvā ||

8.414
na svāminā nisṛṣṭo api śūdro dāsyād vimucyate |
nisargajam hi tat tasya kastasmāt tadapohati ||

8.415
dhvajāhṛto bhaktadāso grhajāḥ kṛitadattirimau |
paitriko daṇḍadāsaśca saptate dāsayonayah ||

8.416
bhāryā putraśca dāsaśca traya evādhanāḥ smṛtāḥ |
yat te samadhigacchanti yasya te tasya tad dhanam ||

8.417
visrabdhāṁ brāhmaṇaḥ śūdṛāḥ drayopādānāmācare |
na hi tasyāsti kim cīt svām bhṛṭhāryadhano hi saḥ ||

8.418
vaiśyaśūdrau prayatnena svāni karmāni kārayet |
tau hi cyutau svakarmabhyaḥ kṣobhayetāmidām jagat ||

8.419
ahanyahanyavekṣeta karmāntān vāhanāni ca |
āyavyayau ca niyatāvākarān kośameva ca ||

8.420
evaṁ sarvānimān rājā vyavahārān samāpayan |
vyapohya kilbīṣaṁ sarvāṁ prāpnotī paramāṁ gatim ||

adhyāya 9

9.01
puruṣasya striyāścaiva dharme vartmani tiṣṭhatoḥ |
samyoge viprayoge ca dharmān vakṣyāmi sāsvatān ||

9.02
asvatantrāḥ striyāḥ kāryāḥ puruṣāiḥ svairdīvāniśam |
viṣayeṣu ca sajjantyāḥ samstāpyā ātmāno vaṣe  

9.03 pitā rakṣati khumāhe bhartā rūksati yauvane |  
  rakṣanti sthavire putrā na strī svātantryamarhati  

9.04 kāle.adatā pitā vācyo vācyāścānupayaḥ patiḥ |  
  mṛte bhartari putrāstu vācyo māturarāksitā  

9.05 sūksmebhyaḥ pra7aṃeebhyāḥ striyo rakṣā vīśeṣataḥ |  
  dvayorhi kulayoḥ śokamāvaheyurarāksitāḥ  

9.06 imam hi sarvavānāṃ paśyanto dharmamuttamam |  
  yatante rakṣitum bhāryām bhartāro durbalā api  

9.07 svām prasūtīm caritram ca kulaṃmatmānameva ca |  
  svām ca dharmāṃ prayatnena jāyāṃ rakṣan hi rakṣati  

9.08 patirbhāryāṃ sampraviśya garbhā bhūtvaiha jāyate |  
  jāyāyāstad hi jāyātvaṃ yadasyām jāyate punah  

9.09 yādrāṃ bhajate hi strī sutap sūte tathāvidham |  
  tasmāḥ pLajāviśuddhyarthaṃ striye rakṣet prayatnataḥ  

9.10 na kaścid yoṣitaḥ śaktaḥ prasahya parirāksitaḥ |  
  etairupāyayogaistu śakyaśtāḥ parirāksitaḥ  

9.11 arthasya saṅgṛaha caināṃ vyaye cāiva ciyojayet |  
  sauce dharme.annapaktyaḥ ca pāriṇāhyasya vaKṣaṇe  

9.12 arāksitā grahe ruddhāḥ purkṣairāptakāribhiḥ |  
  htmānamātmanā yāstu rakṣeyustāḥ surāksitāḥ  

9.13 pānām durjanasamsargaḥ patyā ca viraho.ātanam |
svapno.anyagehavāśaḥca nārīśamduṣaṇāṇi śaṭ ||

9.14
naitā rūpam parikṣante nāsāṁ vayasi samsthitih |
surūpam vā virūpaṁ vā pumānityeva bhuñjate ||

9.15
paumścalyāccalacittāccca naisnehyācca svabhāvataḥ |
rakṣitā yatnato.apiha bhartṛśvetā vikurvate ||

9.16
evaṁ svabhāvam jñātvā.asāṁ prajāpatinisargajam |
paramāṁ yatnamātiṣṭhet puruṣo rakṣanam prati ||

9.17
śāyā.a.asanamalankāram kāmāṁ krodhamaṇārjavanam | m:anāryatāṁ |
drohabhāvam kucaryāṁ ca stribhyo manurakalpayat ||

9.18
nāsti strīnāṁ kriyā mantrairiti Iharme vyavasthitih |
nirindriyā hyamantrāśca stribhya anṛtamiti sthitih ||

9.19
tathā ca śrutayo bahvyo nigīṭā nigamesvapi |
svālakṣaṇyaparikṣārtham tāsāṁ śṛṇuta nīśkrīṇiḥ ||

9.20
yan me mātā pralulubhe vicarantyapativratā |
tan me retaḥ pītā vṛṇktāṁityasyaitannidarśanam ||

9.21
dhyāyatyanistam yat kim cit pānigrāhasya cetasā |
tasyaiśa vyabhicārasya nihnavah samyagucyate ||

9.22
yāḍṛgguṇena bhartrā stṛi samyujyeta yathāvidhi |
tāḍṛgguṇā sā bhavati samudrenaiva nimnagā ||

9.23
akṣamāla vasiṣṭhena samyuktā.adhamayonijā |
śāraṅgī mandapālena jagāmabhāyarhanīyatām ||
9.24
etāścānyāśca loke.asminnapakṛṣṭaprasūtayāḥ |

utkarṣam yoṣitaḥ prāptāḥ svaiḥ svairbhartrgunaiḥ śubhaiḥ ||

9.25
eṣodītā lokāyātrā nityam, strīpumsayoh śubhā |
pretyaiha ca sukhodarkān prajādharmān nibodhata ||

9.26
prajanārtham mahābhāgāḥ pūjārhā grhadīptayah |
strīyaḥ śrīyaśca geheṣu na viṣeṣo.asti kaścana ||

9.27
utpādanamapatyasya jātasya paripālanam |
pratyaham lokāyātrayāḥ pratyaksam strī nibandhanam ||

9.28
apatyam dharmakāryāni śuṣrūṣā ratiruttamā |
dārā.adhīnastathā svargaḥ pitṛnātmanaśca ha ||

9.29
patim yā nābhicarati manovāgdehasamyatā |
sā bharṭrolkānāpnoti sadbhīḥ sādhvīti cocyte ||

9.30
vyabhicārāt tu bhartuḥ strī loke prāpnoti nindyatām |
sṛgālayonim cāpnoti pāparogaiśca pīdyate ||

9.31
putram pratyuditam sadbhīḥ pūrvajaiśca mahārsībhīḥ |
viśvajanyamimam punyamupanyāsaṁ nibodhata ||

9.32
bhartari pctrām vijānanti śruti-dvaidham tu kartari |
āhuruptādakam ke cidapare kṣetriṇam viduḥ ||

9.33
kṣetrabhūtā smṛtā nārī bijabhūtaḥ smṛtaiḥ pumān |
kṣetrabhājasmāyogāt sambhavaḥ sarvadehinām ||

9.34
viṣiṣṭaṁ kutra cīd bijaṁ striyonistveva kutra cit |
ubhayam tu samam yatra sā prasūṭiḥ praśasyate ||

9.35
bijasya cciva yonyāśca bijamutkrśtamucyate |
sarvabhūtapsūtirhi bijalakṣaṇalakṣitā ||

9.36
yādṛśaṁ tūpyate bijaṁ kṣetre kālopaṇḍite |
tādṛg rohati tat tasmin bijaṁ svairvyaṇjitaṁ guṇaiḥ ||

9.37
iyaṁ bhūmirhi bhūtānāṁ sāśvatī yonirucyate |
na ca yonigunān kāṁścid bijaṁ puṣyati puṣṭisu ||

9.38
bhūmāvapyekakedāre kāloptāni kṛṣivalaiḥ |
n(nārūpāṇi jāyante bijāṇīha svabhāvataḥ ||

9.39
vrihayaḥ śālayo mudgāstilā māsāstathā yavāḥ |
yātibijaṁ prarohanti laśunānikśavastathā ||

9.40
anyaduptaṁ jātamanīduityetannopapadyate |
upyate yad hi yad bijaṁ tat tadeva prarohati ||

9.41
tat prājñena vinītena jñānavijñānavedinā |
āyuśkāmePa vaptavyaṁ na jātu parayoṣiti ||

9.42
atra gāthā vāyugītāḥ kīrtayanti purāvidaḥ |
yathā bijaṁ na vaptavyaṁ puṁsā paraparigrahe ||

9.43
naśyatīṣuryathā viddhaḥ khe viddhmanuvidhyataḥ |
tathā naśyati vai kṣipr7ṁ bijaṁ paraparigrahe ||

9.44
prthorapīmāṁ prthivīṁ bhāryāṁ pūrvavido viduḥ |
sthāṇucchedasya kedāramāhuh śālcavato mṛgam ||

9.45
etāvāneva puruṣo yatjāyā. atmā prajaiti ha |
viprah prāhustathā caitad yo bhartā sā smṛtāṅganā ||

9.46
na niśkrayavisargābhīyāṁ bharturbhāryā vimucyate |
evam dharmāṁ vijānīmah prāk prajāpatinirmitam ||

9.47
sakrdamśo nipatati sakṛt kanyā pradiyate |
sakṛdāha dadāṇīti trīṇyetāni satāṁ sakṛt ||

9.48
yathā go.āśvoṣṭradāśīṣu mahiśyajāvikāsu ca |
notpādakah prajābhāgī tathaivāṃyaṅganāsvapi ||

9.49
ye.ākṣetrinō bEjavantah parakṣetrSpravāpiṇah |
te vai sasyasya jātasya na labhante poalam kva cpt ||

9.50
yadanyagōṣu vrśabho vatsānāṁ janayetstam |
gomināmeva te vatsā mogham skanditamāṛṣabham ||

9.51
tathaivākṣetrinō bijāṁ parakṣetrapravāpiṇah |
kurvanti kṣetrināmarthāṁ na bijī labhate phalam ||

9.52
phalam tvanabhisamdhāya kṣetrināṁ bijināṁ tathā |
pratyakṣaṁ kṣetrināmartho bijād yonīrgalīyasī ??||

9.53
kriyābhgyupagamāt tvetad bijārthāṁ yat pradiyate |
tasyaiha bhāgīnau drṣṭau bijī kṣetrika eva ca ||

9.54
oghavātāḥṛtam bijāṁ yasya kṣehr 8prarohati |
kṣetrikasyaiva tadpbijāṁ na vaptā labhate phalam ||

9.55
ea dharmo gavāśvasya dāsyuṣṭrājāvikasya ca |
vihaṅgamahiśīnāṁ ca vijñeyāḥ prasavāṁ prati ||
9.56 etad vah sāraphalgutvam bijayonyoh prakūrtitam |
ataḥ param pravaksyāmi yośitām dharmamāpadi ||

9.57 bhrāturjyeṣṭhasya bhāryā yā gurupatnyanujasya sā |
yaviyasastu yā bhāryā snuṣā jyeṣṭhasya sā smṛtā ||

9.58 jyeṣṭho yaviyaso bhāryāṁ yaviyān vā.agrajastrīyam |
pitātāu bhavato gatvā niyuktāvap)anāpadi ||

9.59 devarād vā sapindād vā striyā samyakniyuktyā |
prajēṣṭi.ā.adhigantavyā sactānasya parikṣaye ||

9.60 vidhāvāyāṁ niyuktastu ghṛtākto vāgyato niśi |
ekamūtpādayet putram na dvītyāṁ katham ca na ||

9.61 avitiyameke prajānāṁ manyante striṣu tadvidāḥ |
anirvṛtamE niyogārtham paśyanto dhar atastayoh ||

9.62 vidhāvāyāṁ niyogārthe nirvṛtte tu yathāvidhi |
guruvaṭa ca snuṣāvatca varteyātāṁ parasparam ||

9.63 niyuktāu yau vidhim hitvā varteyātāṁ tu kāmataḥ |
tāvubhau pitātāu syatām snuṣāgaguratapagau ||

9.64 nānyasmin vidhava nārī niyoktyā dvijātibhiḥ |
anyasmin hi niyuṇjānā dharmamAhanyuḥ sanātanam ||

9.65 nodvāhikeṣu manṛesu niyogaḥ oīntyate kva cit |
(a vivāhavidhāvuktam vidhavāvedanāṁ punah ||

9.66 ayaṁ dvijairhi vidvadbhiḥ paśudharmo vigarhitah |
manuṣyāṇāmapi prokto vene rājyam praśāsati ||

9.67  
sa mahimakhilām bhuñjan rāharśipravarah purā |  
varnānām saṅkaram iakṛk kāmopahatacetanā ||

9.68  
tataḥ prabhṛti yo mohāt pramitapatiṁ striyam |  
niyojayatapatyārtham tām vīgarhantī sādhavah ||

9.69  
yasyā mriyeta kanyāyā vācā satye kr̥he patiḥ |  
tRmanena visdhanena nijo vindeta devaṛaḥ ||

9.70  
yathāvidhyadhigamyainām śuklavastrāṁ śucivratāṁ |  
mitho bhajetā prasavāt sakṛṣakṛd Ṛtvrtau ||

9.71  
na dattvā kasya cit kanyām Apunardadyād vicakṣaṇāḥ |  
dattvā punaḥ prayacchan hi prāṇato puruṣanṛtaṁ ||

9.72  
vidhivat pratigrhyāpi tyajet kanyāṁ vīgarhitām |  
vyādhitāṁ vipraivaṣṭāṁ vā chadmanā copapāditām ||

9.73  
yastu doṣavatīm kanyāmanākhyāyaupapādayet |  
tasya tad vitatham kuryāt kanyādāturduṁtamanāḥ ||

9.74  
vidhāya vr̥ttim bhāryāyāḥ pravaset kācyavānnaṁ |  
avṛttikarṣitāṁ hi stri pradusyaṁ sthitimatyapi ||

9.75  
vidhāya prosīte vr̥ttim jīvenniyamamāsthitā |  
prosīte tvavidhāyaiva jīvetsilpairagarhitaiḥ ||

9.76  
prosito dharmakāryārtham pratikṣyo.āstau narāḥ samāh |  
vidyārtham śaḍ yāṣo.artham vā kāmārtham trimstu vatsaran ||

9.77  
sāmvatsaram pratikṣeta dviṣantīṁ yoṣitam patiḥ |
9.78  
ātikrāmet pramattām yā māttām rogārtameva vā | 
sa trīn māśān parityājyā vibhūṣaṇa-paricchadā ||

9.79  
unmattām patītam klibamañjām pāparognām | 
na tyāgo.asti dviṣantyāśca na ca dāya-pavartanam ||

9.80  
madya-pā. asādhuvṛttā ca pratikūlā ca yā bhave | 
vāyādhītā vā.adhivettavyā himsrā.arthaghna ca sarvadā ||

9.81  
vandhyāṣṭame.adhivedyābde dasame tu mṛtapraja | 
ekādaśe strījananī sadyastvapriyavādinī ||

9.82  
yā rogini syāt tu hitā saṃpannā caiva śīlānah | 
sa. anujñāpyādhivettavyā nāvamānyā ca karhi cit ||

9.83  
adhivinhā tu yā nārī nirgacched ruṣitā grhāt | 
sa sadyah samnirodhavāyā tyājyā vā kulasaṃnidhau ||

9.84  
prasīddhā. api ced yā tu madyamabhyudayeśvapi | 
preksaṃsamājam gacched vā sa daṇḍyā krṣna-lāni sat ||

9.85  
yadi svāscāparāścaiva vinderan Auśito dvijāḥ | 
tāsāṃ varnakramena syāj jyeṣṭhyām pūjā ca veśma ca ||

9.86  
bhartuḥ ṣarīrašu-rūṣāṃ dharmakāryāṃ ca naityakam | 
svā caiva kuryāt sarveśāṃ nāsvajātiḥ katham cana ||

9.87  
yastu tat kārayen mohāt sajātyāṣṭhitayā. anyayā | 
yathā brāhmaṇa-cāndālah puṛvadrṣṭastathaiva saḥ ||
9.88 utkṛṣṭāyābhirūpāya varāya sadṛśāya ca
aprāptāṃpi tāṁ tasmai kanyām dadyād yathāvidhi

9.89 kāmamāmaranāt tiṣṭhed grhe kanyārtumatyapi
na caivainām prayacchet tu guṇahīnāya karhi it

9.90 trúṇi varṣānyudikṣeta kumāryartumati sati
ūrdhvam tu kālādāsmād vindeta sadṛśaṃ patim

9.91 adiyamanā bhartāramadhisthita yadi svayam
nainah kim cidavāpnoti na ca yam sā adhirapaccati

9.92 alaṅkāram nādadīta pitryaṃ kanyā svayamvarā
mātrkam bhrātṛdattam vā stenā syād yadi tam haret

9.93 pitre na dadyātsulkaṃ tu kanyāṃ rtumaṭīc haran
sa sa svāmyādatikrāmed rtūnāṃ pratirodhanāt

9.94 trimśadvarśo vahet kanyām hrdayām dvādaśavārṣi)
tryaṣṭavarśo.āstavarṣāṃ vā dharme sīdatl satvarah

9.9c devadattām patirbhāryām vindate necchayā.ātmanah
tāṁ sādhvīṁ bibhṛyānnityāṃ devānāḥ priyamācaran

9.96 prajānārthaṃ striyāḥ srṣṭāḥ samtānārthaḥ ca mānavah
tasmāt sādhārano dharmāḥ śrutau patnyā sahoditaḥ

9.97 kanyāyāṁ dattaśulkāyāṁ mriyeta yadi śulkadāḥ
devaṛāya pradātavyā yadi kanyā.ānumanyate

9.98 (dadāta na śūdro.api śulkam duhitaraṃ dadan
śulkam hi grhṇan kurute channam duhitṝvikrayam
etat tu na pare cakrurnāpare jātu sādhavaḥ |
yadanyasya pratijñāya punaranyasya diyate ||

9.100
nānuśuśruma jātāvat pūrveṣvapichi janmasu |
śulkasamjñena mūlyena channaṁ duhitrvikrayam ||

9.101
anyonyasyāvyabhicāro bhavedāmaanāntikaḥ |
esa dharmah yamāsena jñeyah strīpumsayoḥ naraḥ ||

9.102
tathā nityām yateyātām strīpumsau tu kṛtakriyau |
yathā nābhicaretām tau viyuktāvithretaram ||

9.103
esa strīpumsayorukto dharmaḥ vo ratisamhitah |
āpadyapatyaprāptiśca dāyadharmaṁ nibodhata ||

9.104
ūrdhvam pituśca maṭuśca sametya bhrātaraḥ samam |
bhajerañ paitṛk(m) rikthamanīśāste hi jivatoḥ ||

9.105
jyeṣṭha eva tu grhniyāt pitryaṁ dhanamaśesataḥ |
śeṣāstamupajīveṣuṣṭha právaiva pitaraṁ tathā ||

9.106
jyeṣṭhena jātamātreṇa putrī bhavati mānavaḥ |
pitṛnāmanṛnāścaiva sa tasmāt sarvamarhati ||

9.107
yasminnāmaṁ samnayati yena cānanyamaśnute |
sa eva dharmajaḥ putrah kāmājānitarāṃ viduḥ ||

9.108
piteva pālayet pūtrān jyeṣṭho bhrātṛṇi yaviyasah |
putravatcāpi varteran jyeṣṭhe bhrātari dharmaḥ ||

9.109
jyeṣṭhah kulaṁ vard ayPṛBrvīṇāśayati vā punah |
jyeṣṭhah pūjyatamo loke jyeṣṭhaḥ sadbhiragarhitah ||

9.110
yo jyeṣṭho jyeṣṭhavṛttiiḥ syān mātaiwa sa pitaiva saḥ |
ajyeṣṭhavṛttiryastu syāt sa sampūjyastu bandhuvat ||

9.111
evaṃ saha vasyurvā prthag vā dharmakāmyayā | prthag vivardhate dharmastasmād dharmyā prthakkriyā ||

9.112
ejyeṣṭhasya viṁśa uddhāraḥ sarvadravyāccca yad varam | tato.ardham madhyamasya syāt turīyam tu yaviyasah ||

9.113
ejyeṣṭhaścaiva kaniṣṭhaśca samharetām yathoditam | ye.anye jyeṣṭhakaniṣṭhābhhyām teśām syān madhyamam dhanam ||

9.114
sarveśām dhanajātānāmadadītāryamagrajāḥ | yacca sātiśayaṁ kiiṁ cid daśataścārpnuyād varam ||

9.115
uddhāro na daśasvasti sampannanāmĀsvaka(masu | yat kiiṁ cideva deyaṁ tu jyāyase mānavardhanam ||

9.116
evaṃ samuddhirtoḍdhāre samānaṁśān prakalpayet | uddhāre.anuddhirte tvesāmiyām syādamśakalpanā ||

9.117
ekādhiṇaṁ harej jyeṣṭhah putro.adhyardham tato.anuṣāh | amśamamśāṁ yaviyāmsa iti dharmo vyavasthitaḥ ||

9.118
svēbhōmśebhyastu kanyābhyaṁ pradadyurbanthārāḥ prthak | svāt svādamśāccaturbhāgāṁ patitāh syuraditsavāḥ ||

9.119
ajāvikaṁ sekaśaphaṁ na jātu viṣamaṁ bhajet | ajāvikaṁ tu viṣamaṁ jyeṣṭhasyaiva vidhayate ||

9.120
yaviyān jyeṣṭhahbhāryā여ām putramutpādayed ybdi | samastatra vibhāgāḥ syāditi dharmaḥ vyavasthitāḥ ||
9.121 upasrjananām pradhānasya dharmato nopapadyate |
pitā pradhānau prajane tasmād dharmena tam bhajet ||

9.122 putraḥ kaniṣṭho jyēsthāyāṁ kaniṣṭhāyāṁ ca pūrvajāḥ |
katham tatra vibhāgaḥ syāditi cet samśayo bhavet ||

9.123 ekām vṛṣabhamuddhāram samhareta sa pūrvajāḥ |
tato.apare jyēsthavṛṣāstādūnānām svamātrtaḥ ||

9.124 jyēsthastu jāto jyēsthāyāṁ hared vṛṣabhāśodasaḥ |
tathā svamātrtaḥ śeṣā bhajeranniti dhāraṇā ||

9.125 sadṛśastraśu jātānāṁ putrānāmavisēśataḥ |
na mātrto jyaiśhyamasti jancatojyaiśhyamucyate ||

9.126 janmajyēsthena cāhvānaṁ subrahmanyāsvaḥapi smṛtam |
yamayościva garbeṣu janmato jyēsthac smṛtā ||

9.127 aputro.anena vidhinā sutāṁ kurvīta putrikāṁ |
yadapatyāṁ bhavedasyāṁ tan mama syāt svadhākaram ||

9.128 anena tu vidhānena purā cakre.atha putrikāḥ |
vivrddhyarthaṁ svavamśasya svayāṁ daksāḥ prajāpatiḥ ||

9.129 dadau sa dasa dharmāya kāsyapāya trayodaśa |
somāya rājāne satkṛtya prītātmā saptavimśatim ||

9.130 yathāivātmā tathā putraḥ putreṇa duhitā samā |
tasyāmātmani tiṣṭḥantyāṁ kathamanyo dhanam haret ||

9.131 mātustu yautakaṁ yat syāt kumārībhāga eva saḥ |
dauhitra eva ca haredaputrasyākhilaṁ dhanam ||

9.132
dauhitro hyakhilam rikthamaputrasya piturharet |
sa eva dadyād dvau pinda v pitre mātāmahāya ca ||

9.133
pautradauhitrayorloke na viśeṣo.asti dharmataḥ |
tayorhi mātāpitarau sambhūtau tasya dehataḥ ||

9.134
putrikāyāṁ kṛtāyāṁ tu yadi putro.anujāyate |
samastatra vibhāgaḥ syātjyeṣṭhatā nāsti hi striyāḥ ||

9.135
aputrāyāṁ mṛtāyāṁ tu putrikā)ām kathām cana |
dhanam tat putrikābhārtā haretaiśvāvīcārayan ||

9.136
akṛtā vā kṛtā vā api yaṁ vindet sadṛśat sutam |
pautri mātāmahastena dadyāt pindaṁ hared dhanam ||

9.137
putreṇa lokāpjayati p utrenānanyamaśnute |
atha putrasya pautreṇa bradhnasyāpnoti viṣṭapam ||

9.138
punnāmao narakād yasmat trāyate pitaram sutah |
tasmāt putra iti proktaḥ svayameva svayambhūvā ||

9.139
pautradauhitrayorloke viśeṣo nopapadyate |
dauhitro.api hyamutraimām sāmśrayati pautravat ||

9.140
mātuh prathamataṁ pindaṁ nirvapet putrikāsutaḥ |
dvitiyaṁ tu pitustasyāṣṭṛtiyaṁ tatpituṁ pituḥ ||

9.141
upapanno guṇaiḥ sarvaAḥ putro yasya tu dattrimah |
sa haretaiva tadriktham samprāpto.apyanyagotrataḥ ||

9.142
gotrarikthe janayiturna hared dattrimah kva cit |
gotrarikhānugah pindo vyapai disdataḥ svadhā ||

9.143
aniyuktāsutaścaiva putrinyā.aptacca devarat |
ubhau tau närhato bhāgam jārajātakakāmājau ||

9.144
niyukeśāmapi pumānnāryāṁ jāto.avidhānataḥ |
aivārhaḥ paītṛkam riktpam patitotpādito hi saḥ ||

9.145
hareṭ tatra niyuktāyāṁ cātaḥ putro yathaurasaḥ |
kṣetrikasya tu tad bijaṁ dharmataḥ prasavaśca saḥ ||

9.146
dhanāṁ yo bibhṛyād bhrāturmṛtasya striyameva ca ??|
so.apyataṁ bhrāturotpādyā dadyāt tasyaiva taddhanam ||

9.147
yā niyuktā.anyataḥ putram devarād va.apyavāpnuyāt |
tam kāmajamarikthiyāṁ vr̥thropaṇam pracakṣate ||

9.148
etad vidhānaṁ vijneyāṁ vibhāgasyaikayoniśu |
bahvisu caikajātānāṁ nānāstriśu nibodhata ||

9.149
brāhmaṇasyāṁupūrvyena catasrastu yadi striyah |
tāśaṁ putresu jātesu vibhāge.ayām vidhiḥ smrtah ||

9.150
kīnāś) govaśo yānamalankāraśca veoma ca |
viprasavauddhārikam dHyamekāṁśaścaśpradhānataḥ ||

9.151
tryamśaṁ dāyād hared sipro dvāvamśau ksatriyāsutaḥ |
vaiśyājaḥ sārdhamevaṁśaṁamśaṁ sūdrāsuto haret ||

9.152
sarvāṁ va rikthajātam tad daśadhā parikalpya ca |
dharmyāṁ vibhāgam kurvīta vidhinā.anena dharmavit ||

9.1E3
caturānaṁśān hared viprastrinamśān ksatriyāsutaḥ |
vaiśyāputro hared dvyaṁśaṁamśaṁ sūdrāsuto haret ||

9.154
yadyapi syāt tu satputro.apyasatputro.api va bhavet |
nādhikām daśamād dadyātsūdṛāputrāya dharmataḥ  ||

9.155
brāhmaṃkṣatriyaviśām śūdṛāputro na rikthabhāk  |
yadevāṣya pitā dadyāt tadevāṣya dhanāṃ bhPvet  ||

9.156
samavarnāsu vā jātāḥ sarve putrā dvijanmanām  |
uddhāram jyāyase dattvā bhajerannitare samam  ||

9.157
śadhṛasya tu savarnaiva nāṁśā bhāryā vidhīyate  |
tasyāṁ jātāḥ samāṁśāḥ syuryadi putraṣatam bhaveE  ||

9.158
putrān dvādaśa yānāha nṛṇām svāyambhuvo manuḥ  |
teśām saḍ bandhudāŚādāḥ śadāyādābāṅdhavāḥ  ||

9.159
aurasaḥ kṣetrajaśc(iva dattaḥ kṛtrima eva ca  |
guḍhotpanno. apaviddhaśca dāyādā bāṅdhavāśBa saṭ  ||

9.160
kānīnaśca sahodhaśca kṛtāḥ paunarbhavastathā  |
svayamdaṭṭaśca saudraśca saḍadāyādābāṅdhavāḥ  ||

9.161
yāḍṛśam phalamāpnoti kulpavaiḥ samtaranjalam  |
tāḍṛśam phalamāpnoti kuptraiḥ samtaramstamaḥ  ||

9.162
yadyekarikthinau syāt(maurasakṣetrajau sutau  |
yasya yat paitṛkam riktham sa tad grhṇīta aitaraḥ  ||

9.163
eka evaurasaḥ putraḥ pitaṃya vasunāḥ prabhuh  |
śeṣāṁmānṛśamsyārtham pradadyāt tu prajīvanam  ||

A.164
ṣaṭṭhaṁ tu kṣetrajayāṁśam pradadyāt paitṛkād dhanāṭ  |
auraso vibhajan dāyam pītṛyaṁ pāṅcamameva vā  ||

9.165
aurasakṣetrajau putrau pitṛrikthasya bhāginau  |
daśāpare tu kramaśo gotrarikthāṁśabhāginaḥ ||

9.166
svakṣetre samśkritāyāṁ tu svayamutpādayed hi yam |
tamaurasam vijānīyāt putram prāthamakalpikam ||

9.167
yastalpajāḥ pramitasya klibasya vyādhitasya vā |
svadharmena niyuktāyāṁ sa putraḥ kṣetrajāḥ smṛtāḥ ||

9.168
mātā pitā vā dadyātāṁ yamadbhiḥ putramāpadi |
sadrśam pritisamayuktam sa jñeyo dattrimāḥ sutah ||

9.169
sadrśam tu prakuryād yam guṇadoṣavicakṣanam |
putram putraguṇāiryuktam sa vijñeyaśca kṛtrimaḥ ||

9.170
upadaye grhe yastu na ca jñāyeta kasya saḥ |
sa grhe guḍha utpannastasya syād yasya talpajan ||

9.171
mātāpitrbhyaṁutsṛṣṭām tayoranyatarena vā |
yam putram parigṛhiṇīyādapoṇḍhāḥ sa ucyate ||

9.172
pitṛveśmani kanyā tu yam putram janayed rahaḥ |
tāṁ kānīnam vadennāṁnā vodhuḥ kanyāsamudbhavam ||

9.173
yā garbhiniḥ samśkriyate jñātā.ajñātā.api vā satī |
vodhuḥ sa garbhbo bhavati sahoḍha iti cocyate ||

9.174
krīṇīyād yastvapatyārtham mātāpitroryamantikāt |
sa kṛtakaḥ sutastasya saddrśo.asaddrśo.api vā ||

9.175
yā patyā vā parityaktā vidhavā vā svayecchayā |
upādayet punarbhūtvā sa paunarbhava ucyate ||

9.176
sā cedaksatayonih syād gatapratyāgatā.api vā |
paunarbhavena bhartrā sā punaḥ samśkāramarhati ||

sā cedaksatayonih syād gatapratyāgatā.api vā |
paunarbhavena bhartrā sā punaḥ samśkāramarhati ||
9.177  
mätāpitrvihīno yastyakto vā syādakāranāt |  
ātmānamarpayed yasmai svayamādattastu sa smṛṭaḥ ||

9.178  
yam brāhmaṇastu śūdārayāṁ kāmādutpādayet sutam |  
sa pārayanneva śavastasmāt pāraśavaḥ smṛṭaḥ ||

9.179  
dāsyāṁ vā dāsaādāsyāṁ vā yaḥ śūdrasya suto bhavet |  
so.ānpjñāto haredaṁśamiti dharmo vyavasthitah ||

9.180  
kṣetrajādīn sutānetānekādāsa yathodītaṁ |  
putrapratinidhināhuh kriyālopān maniśīnaḥ ||

9.181  
ya ete.abhihitāḥ putrāḥ prasangādanyābījjaḥ |  
yasya te bijato jātāstasyō te naitarasya tu ||

9.182  
bhrāṭrīṇāmekajātānāmekāscet putravān bhavet |  
sarvāṣṭāṃstena putreṇa putrino manurabrūvit ||

9.183  
sarvāṣmekapatiṇāmekā cet putrinī bhavet |  
sarvāṣṭāstena putreṇa prāha putravatīrmanuḥ ||

9.184  
śreyasaḥ śreyaso.alābhe pāpiyān rikthamarhati |  
bahavaḥcet tu sadṛṣaḥ sarve rikthasya bhāgīnaḥ ||

9.185  
na bhrātaraḥ na pitarāḥ putrā rikthaharāḥ pītuh |  
pītā haredaputrasya riktham bhrātara eva ca ||

9.186  
trayāṇāmadakām kāryam triṣu pīṇḍaḥ pravartate |  
caturthaḥ sampradātaīśām paṁcamo nopapadyate ||

9.187  
anantarāḥ sapinḍād yastasya tasya dhanam bhavet |  
ata uṛdhvam sakulyaḥ syādācāryaḥ śīṣya eva vā ||
9.188 sarvesāmapyabhāve tu brāhmaṇā rikthabhāginaḥ
traividyāḥ śucayo dāntāstathā dharmaṁ na hiyate

9.189 ahāryam brāhmaṇaḍrav(āṁ rāhṇā nityamita sthitiO
itaresāṁ tu varnā8“ṁ sarvābhāve hareṇnṛpaḥ

9.190 samsthitahyānapatyasya sagotrāt putramāhareṇ
atra yad rikthajātam syāt tat tasmān pratipādayet

9.191 dvau tu yau vivadeyātāṁ dvābhyaṁ jātāu striyā dhane
hayād yasya pitryām syāt tat sa grhnīta naitarāḥ

9.192 jananyāṁ samsthitāyāṁ tu samām sarve sahodarāḥ
bhajeran māṭr8(Brikthāṁ bhaginyaśca saṁābhayaṁ

9.193 yāstāsāṁ syurduhitaraśāmapi yathārhatāḥ
mātāmahyā dhanāt kiṁ cit pradeyāṁ prātipūrvakam

9.194 adhyagnyadhyāvāhanikam dattāṁ ca prātikarmanī
bhārtrāṁbhṛtprāptam śaḍ vidham strīdhanam śmṛtaṁ

9.195 anvādheyāṁ ca yad dattāṁ patyā prītena caiva yat
patyau jīvati vṛttāyāḥ prājāyāstad dhanāṁ bhavet

9.196 brāhmaṇaśvārārsagandharvaprājāpatyesu yad vasu
aprajāyāmatītāyāṁ bhartureva tādiṣyate

9.197 yat tvasyāḥ syād dhanāṁ dattāṁ vivāheśvāsurādiṣu
aprajāyāmatītāyāṁ mātāpitrostadīsyate

9.198 striyāṁ tu yad bhaved vittāṁ pitrā dattāṁ khitham cana
brāhcanī caḥ haret kanyā tadapatyasya vā bhavet
9.199
na nirhāram striyāh kuryaḥ kutumbād bahumadhyagāt |
svakādapi ca vittād hi svasya bharturanājñayā ||

9.200
patyau jivati yaḥ stribhiralankāro dhṛto bhavet |
na tam bhajeran dāyādā bhajamānāh patanti te ||

9.201
anāṁsau klibapatītau jātyandhabadhirau tathā |
unmattajādāmaṁkāśca ye ca ke cinnirindriyāḥ ||

9.2c2
sarvesāmapi tu nyāyyam dātuṁ śaktyā maniśānā |
grāsācchādanamatyantam patito hyadadad bhavet ||

9.203
yadyarthitā tu dāraiḥ syāt 8libādināṁ katham cana |
teśāmutpannatantūnāmapatyam dāyamarhati ||

9.204
yat kim cit pitari prete dhanam jyeṣṭho.adhigacchati |
bhāgo yavīyasāṁ tatra yadi vidyānupalīnaR ||

9.205
avidyānāṁ tu sarvesāmihātaśced dhanam bhavet ?||
samastatra vibhāgaḥ syādapiṭrya iti dhāraṇā ||

9.206
vidyādhanam tu yadyasya tat tasayaiva dhanam bhavet |
maitryamodvāhikam caiva mādhuparkicameva ca ||

9.207
bhṛāṭṛṇāṁ yastu naiheta dhanam śaktaḥ svakarmanā |
sa nirbhājyaḥ svakādamśat kim cid dattvopajīvanam ||

9.208
anupaghnan pitṛdravyāṁ śramena yadupārjitam |
svayamihitalabdham tannākāmo dātumarhati ||

9.209
paitrkaṁ tu pitā dravyamanavāptam yadāpnuyāt |
nat putrairbhaṇḍ sārdhamakāmaḥ svayamarjitam ||

9.210
vibhāktāḥ saha jīvanto vibhajeran punaryadi |
samastatra vibhāgah syāj jyaisthyam tatra na vidyate ||

9.211
yesām jyeṣṭhah kaniṣṭho vā hiṣetāṃsapradānataḥ |
mriyāntyataro vā.api tasya bhāgo na ḫupyate ||

9.212
sodaryā vibhajeramstāṁ sametāḥ sahitāḥ samam |
bhrātaro ye ca samsṛṣṭā bhaFinyaśca sanabhayaḥ h|

9.213
yo jyeṣṭho vinikurvīta lobhād bhrātṛṇ yavīyasah |
so.ajyeṣṭhah syādabhāgaśca niyantavyaśca rājabhiḥ ||

9.214
sarva eva vikarmastāṁ nārhanti bhrātaro dhanam |
na cādattvā kaniṣṭhebhyo jyeṣṭhāḥ kurvīta yotakam ||

9.215
bhrāṭṛṇāmavibhaktānāṁ yadyutthānam bhavet saha |
na putrabhāgam viṣamam pitā dadyāt kathām cana ||

9.216
ūrdhvam vibhāgāṭjāastu pitryameva hared dhanam |
samsṛṣṭāstena vā ye syurvibhajeta sa taiḥ saha ||

9.217
anapatyasya putrasya mātā dāyamavāpnuyāt |
mātaryapi ca vṛttāyāṁ pitāṁ cāpāyō putrabhāgaḥ na dhanam ||

9.218
ṛṇe dhane ca sarvasmin pravibhakte yathāvidhi |
pascād dṛṣyeta yat kim cithtat sarvpā samatāṁ nayet ||

9.219
vastrāṁ patramalāṅkāram kṛtānnamudakam striyāḥ ??|
yogakṣemāṁ pracāram ca na vibhāyam pracaksate ||

9.220
ayamukto vibhāgo vcb putrāṇāṁ ca kriyāvidhiḥ |
kramaśah kṣetrajādināṁ dyūtadhamam nibodhata ||

9.221
dyūtam samāhvyayaṁ caiva rājā rāstrāṇivārayet |
9.222
prakāśametat tāskaryām yad devanāsaṁāhvayau
 tayornityāṁ pratīghāte nrpatiryatnavāṁ bhavet ||

9.223
aprāṇibhiryat kriyate tatloke dyūtamucyte |
prāṇibhiḥ kriyate yactu sa vEjñīyah saṁāhvayaḥ ||

9.224
dyūtam saṁāhvayam caiva yah kuryāt kārayeta vā |
tān sarvān ghātayed rājā śūḍrāṁśca dvijalingināḥ ||

9.225
kitāvan kuśīlavān krūrān pāśandaṁsthamśca mānāvān |
vikarmasthāṁ śauḍīkāṁśca kṣipram nirvāsayet purāt ||

9.226
ete rāṣṭre vartamānā rājñāḥ prachannataskarāḥ |
vikarmakriyaye nityam bādhante bhadrikāḥ prajāḥ ||

9.227
dyūtametat purā kalpe drṣṭaṁ vairakaram mahat |
tasmād dyūtam na seveta hāsyārthamapi buddhimān ||

9.228
prachannām vā prakāśam vā tanniṣeveta yo naraḥ |
tasya daṇḍavikalpaḥ syād yatheṣṭaṁ nrpateṣṭaṁ ||

9.229
kṣatravid śūḍrayonistu daṇḍaṁ dāṭumāśaknuvan |
āṇṛnyam karmaṇā gacched vipro dadyātsanaṁ śanaṁ ||

9.230
strībālaṃmattavṛddhānāṁ daridrāṇāṁ ca roginām |
śīpāvidalarajjvādyairvidadhyaṅrṇpatīrṇāṁ ||

9.231
ye niyuktāstu kāryeṣu hanyuḥ kāryānī kāryinām |
dhanausmaṇā pacyamānāśtāniḥsvān kārayenrpaḥ ||

9.232
kūṭāṣaṇakarṭṛmśca prakṛṭinām ca dūṣakān |
strībālabhrāḥmanaghnāṁśca hanyād dviṣ sevinastathā ??||
9.233
tīrtaṁ cānuśīṣṭāṁ ca yatra kva cana yad bhavet |
kṛtam tad dharmato vidyānna tad bhūyo nivartayet ||

9.234
amātyah prāgyvivāko vā yat kuryuh kāryamanyathā ??|
tat svayam nṛpatiḥ kuryāt tān sahasraṁ ca daṇḍayet ||

9.235
brahmahā ca surāpaśca steyī ca gurutalpagaḥ |
hte sarve prthag jñeyā mahāpātakino narāḥ ||

9.236
caturnāmapi caiteśāṁ prāyaścittamakurvatām |
śārīram dhanasamyuktam daṇḍam dharmyam prakalpayet ||

9.237
gurutalpe bhagaḥ kāryah surāpāne surādhvajah |
steye ca śvapadam kāryam brahmahanyasirāh pumān ||

9.238
asambhojyā hyasamyājyā asampāthyā.avivāhinah |
careyuh prthivīṁ dīnāḥ sarvadharmabahiskṛtāḥ ||

9.239
jñātisambandhibhistvete tyaktavyāḥ kṛtalakṣaṇāḥ |
nirdaya nirnāmaskārāstan manoranuśāsanam ||

9.240
prāyaścittāṁ tu kurvāṇāḥ sarvavarnā yathoditam |
nāṃkyā rājñā lalāte syurduḥpāyāstūttamasāhasam ||

9.241
āgaḥsu brāhmaṇāsyaiva kāryo madhyamāsāhasaḥ |
vivāsyo vā bhaved rāṣṭrat sadravyaḥ saparicchadaḥ ||

9.242
itare kṛtvantastu pāpānyetānyakāmataḥ |
sarvasvahāramarhanti kāmatastu pravāsanam ||
9.243
nādādīta nṛpaḥ sādhurmahāpātakino dhanam |
ādādānāstu tatloḥhāt tena doṣena lipyate ||

9.244
apsū praveṣa tam daṇḍam varuṇāyopapādayet |
śrutavrīttopapanne vā brāhmaṇe pratipādayet ||

9.245
iśo daṇḍasya varuṇo rājñām daṇḍcd(7io hi saḥ |
iśaḥ sarvasya jagato brāhmaṇo vedapāragaḥ ||

9.246
yatra varjayate rājā pāpakṛdbhyo dhanāgamam |
tatra kālena jāyante mānava hīrghajivinaḥ ||

9.247
nispayante ca sasyāni yathoptāṇi viśāṃ prthak |
bālāśca na pramiyante vikṛtām ca na jāyate ||

9.248
brāhmaṇān bādhāmānam tu kāmādāvaravarñajam |
hanyācitrairvadhopāyairudvejanakarairnṛpah ||

9.249
yavānadvhyasya vadhe tāvān vadhyasya māksane |
adharmaṃ nṛpaterdṛṣṭo dharmastu viniyacchataḥ ||

9.250
udito.ayaṃ vistaraśo mitho vivadamānayoḥ |
aśtādaśasu mārgeṣu vyavahārasya nirṇayaḥ ||

9.251
evaṃ dharmyāni kāryāni samyak kurvan mahīpatiḥ |
desānaḥdabhānālipṣeta labdhāṃśca paripālayet ||

9.252
samyagniṣṭaḥdeṣaṣtastu kṛtadurgāṣca śastraḥ |
kaṇṭākoddharaṇe nityaṃatiṣṭhedaḥ yatnamuttamam ||

9.253
rakṣanādāryavṛttānāṁ kaṇṭakānāṁ ca śodha āt |
narendrāśtridivam yānti prajāpālanatatparāḥ ||

9.254
9.255
nirbhayaṁ tu bhaved yasya rāṣṭram bāhubalāśritam |
tasya tad vardhāte nityam sicyamāṇa iva drumah ||

9.256
dvividhāṁstaskarān vidyāt paradrayāpahārakān1|
prakāśāṁścāprakāśāṁśca cāracakṣu7 mahipatiḥ ||

9.257
prakāśavañcakāstesāṁ nānāpanyopajīvinah |
pracc8 annahañcakāstvete ye stenātavikādayaḥ ??||

9.258
utocakāścopadhikā vañcakāḥ kitavāyatāḥ |
mangalādeśavṛttāśca bhadrāścaikṣānikaiḥ saha ||

9.259
asamyakkārinaścaiva mahāmātrāścikitsakāḥ |
śilpopacārayuktāśca nipunāḥ punyayosītah ||

9.260
evamādīn vŚjāniyāt prakāśāmll)kakantakān |
nigūḍhacāriṇaścānyānanāryānāryāalinginaḥ ||

9.261
tān viditvā yucaritairgūḍhastatkarmakāribhiḥ |
cākāścānekasamsthānaiḥ prosādya vaśamānayet ||

9.262
tesāṁ dośānabhikhyāpya sve sve karmanī tattvataḥ |
kurvita śasanam rājā samyak sārāparādhataḥ ||

9.263
na hi daṇḍād āte śakyaḥ kartum pāpavinigrahah)|
stenānāṁ pāpabuddhīnāṁ nibhrtam catatām kṣitaḥ ||

9.264
sabhāprapā. apūpaśālāveśamadyānnavikr(yāḥ |
catuspcthamścaityavrksāḥ samajāḥ preksanāṇi ca ||
9.265
jirṇyāṇaḥharānyāni kāruṇāveśanāni ca
śūṇyāni cāpyagārāni vanāṇyupavaṇāni ca ||

9.266
evamvidhānānrpo desāṇa guṇmaiḥ sthāvarajangamaṁ
takaraṇaṁśadhartham cāraścāpyanucārayet ||

9.267
tatsahāyairanugataṁtārānākarmapravedibhiḥ |
vidyādutsādayeccaiva nipunaiḥ pūrvataskaraḥ ||

9.268
bhakṣyābhoyopadeśaṁca brāhmaṇāṁ ca darśanaiḥ |
śauryakarmāpadeśaṁca kuryustesāṁ samāgamam ||

9.269
eya tatra nopasarpwyurhūlapraṇihiṁtāṁca ye |
tān prasahya nṛpo hanyāṁ samitrajñātipāṁcahavan ||

9.270
na hoṛhena vinā cauraṁ ghātayed dhārmikāṁ nṛpaḥ |
sahasraṁ sopakaranaṁ ghātayedavicārayaṁ ||

9.271
grāmesvapi ca ye cicaurāṇāṁ bhaktadāyākāḥ |
bhāṅavakāṣadāścaiva sarvāṁstānaṁ ghātayaṁ ||

9.272
rāṣṭreṣu rakṣādhikṛtāṁ sāmantāṁścaiva codiṁca |
abhyāghāteṣu madhyasthaḥ śisyāccaurāṇiva drutam ||

9.273
yaścāpi dharmasamayāṁ pracyuto dharmajivanaḥ |
dandenaiva tamapyoṣet svakāṁ dhaamāṁ hi vicyutam ||

9.174
gṛmagnāte hiṁbhāṅge paṭhi moṣābhidharṣane |
śaktito nābhīḍhāvantāṁ nirvāyayāṁ saparicchadāḥ ||

9.275
rājāṁ kośāpahartṛmśca pratikūlesu ca sthitān |
ghātayed vividhairdandairarāṇāṁ copajhpakāṁ ||
9.276
samādiṁ chittvā tu ye cauryaṁ rātrau kurvanti taskarāḥ

teṣāṁ chittvā nrpo hastau tīkṣne śūle niveśayet ||

9.277
āngulirgranthihbedasya chedayet prathame grahe
dvitiye hastacaraṇaṁ tṛtiye vadhamarhati ||

9.278
agnidān bhaktadāṁścaiva tathā śastrāvakaśadān
saṁnidhātṛṁśca moṣasya hanyāccauramiveśvaraḥ ||

9.279
tadāgabhedakāṁ hanyādapsu suddhavadhena vā
yad vā. api pratisamskuryād dāpyastūttamasāhasam ||

9.280
kośṭhāgārāyudhāgārardevatāgārabhedakān
hastyāsvarathahartṛṁśca hanyādevāvicārayan ||

9.281
yastu pūrvanivṛttasya tadāgasyodakāṁ haret
āgamaṁ vā.apyapāṁ bhindyat sa dāpyah pūrvasāhasam ||

9.282
samutsṛjed rāca(ārge yastvamedhyamanāpadi
sa dvau kārṣāpanaḥ dadyādamedhyam cāsu śodhayet ||

9.283
āpadgato.atha vā vrddhā garEhīṁ bāla eva vā
paribhāsaṇamārhati tacca śodhyamiti sthitih ||

9.284
citisakānāṁ sarvesāṁ mithyāpracaratāṁ damah
amānuṣeṣu prathamo mānuṣeṣu tu madhyamaḥ ||

A.285
sankramadhvajayaśṭīnāṁ pratimānāṁ ca bhedakaḥ
pratikuryācca tat sarvaṁ pāṇca dadyāṭsatāṇi ca ||

9.286
adūṣītānāṁ dravyānāṁ duṣaṇe bhedane tathā
manināmapavedhe ca dEnḍaḥ prathamasāhasah ||
9.287
samairhi viṣamaṁ yastu cared vai mūlyato.api vā |
samāpnyūyād damaṁ pūrvam naro madhyamameva vā ||

9.288
bandhanānī ca sarvāṇi rājā mārge nivesayet |
duḥkhitā yatra drṣyeran vikṛtāḥ pāpakāriṇae ||

9.289
prākārasya ca bhettāram parikhānāṁ ca pūrakam |
dvārāṇāṁ caiva bhaṅktāram kṣiprameva pravāsayet ||

9.290
abhic”reṣu sarvesu kartavyo dviṣato damah |
mūlakarmanī cānāpeḥ kṛtyāsu vividhāsu ca ||

9.291
abijavikrayī caiva bijotkṛṣṭā tathaiva ca |
maryādābhedakaścaiva vikṛtam prāpnyūyād vadhām ||

9.292
sarvakaḥtakapāpiṣṭham hemakcram tu pārthivah |
pravartamānāmanyāye chedayetlavasāḥ kṣuraiḥ ||

9E293
spādhravyāpaharanē śastrāṇāmauṣadhasya ca |
kālamāśādyā kāryaṁ ca rājā daṇḍam prakalpayet ||

9.294
svāmya7Amātyau puraṁ rāṣṭram kośadaṇḍau suhṛt tathā |
sapta pra(ṛtayo hyetāī saptaṅgaṁ rājya)ucyate ||

9.295
saptaṅgaṁ prakṛtināṁ tu rājasyāsām yathckramam |
pūrvam pūrvam gurutaram jānīyād vyasanam mahat ||

9.296
saptaṅgasyciha rājasya viṣṭābdhasya tridaṇḍavat |
anyonyagunavaisēṣyātna kim cidatiricyate ||

9.297
tेṣu teṣu tu kṛtyeṣu tat tadaṅgam viṣiṣyate |
yena yat sādhyaṁ kāryaṁ tat tasmimśreṣṭhamucyate \|  
9.298
cārenotsāhayogena kriyayāva ca karmanāṁ |  
svaśaktim paraśaktim ca nityāṁ vidyānmaḥīpatiḥ \|  
9.299
piḍānāṁ ca sarvāṇi vyasanāṁ tathaiva ca |  
ārabheta tataḥ kāryaṁ saṁcintya gurulāghavam \|  
9.300
ārabhetaiva karmāṇi śrāntaḥ śrāntaḥ punah punah |  
karmāṇyārabhamāṇam hi puruṣam śrīniśevas \|  
9.301
kṛtam tretāyugam caiva dvaśparam kalireva ca |  
rājño vṛttiṇi sarvāṇi rājā hi yu,amucyate \|  
9.302
kaliḥ prasupto bhavati sa j7grad dvāp)ram y9gam |  
karmasvabhyudyastastetā vicaramstū kṛtam yugam \|  
9.303
indrPsyārkasya vāyośca yamasya varunasya ca |  
candrasyāgneh prthiyāśca tejovrttam nrpaścaret \|  
9.304
vārṣikāṁścature māśān yathendro.abhiprückṣati |  
tathā.abhivarṣat svāṁ rāṣṭcām kām8irindavrataṁ caran \|  
9.305
aṣṭau māśān yathā.adityastoyam harati aśmibhiḥ |  
tathā haret karam rāṣṭrāṇityamarkavrataṁ hi tat \|  
9.306
praviśyā sarvabhūtciṇī yathā carati mārutaḥ |  
tathā cāraḥ praveṣṭavyaṁ vratametad hi mārutaṁ \|  
9.307
yathā yamah priyadveṣyau prāpte kāle niyacchati |  
tathā rājña niyantavyaḥ prajāstad hi yamavratam \|  
A.308
varuṇena y thā pāśairbaddha evābhidṛṣyate \|
9.309
tathā pāpānīgrhṛṇīyād vratametad hi vāruṇam ||
paripūrnam yathā candram drśtvā hrṣyanti mānavāḥ |
tathā prakṛtayō yasmin sa cāndravratikō nrpaḥ ||

9.310
pratāpayuktastējasvī nityām syāt pāpakarmasū |
duṣṭāsāmantahīmsraśca tadāgneyāṃ vratam smṛtam ||

9.311
yathā sarvāṇi bhūtāni dharā dhārayate samam |
tathā sarvāṇi bhūtāni bibhrataḥ pārthivāṃ vratam ||

9.312
etairupāyairanyaiśca yukto nityamatandritaḥ |
stenān rājā nigrṛṇīyāt svarāṣṭre para eva ca ||

9.313
parāmṛtyāpadām prāpto brāhmaṇāṇa prakopayet |
te hyenām kupitā hanyuḥ sadyaḥ sabalavāhanam ||

9.314
yaiḥ krtah sarvabhāksyō.agniṛpeyaśca mahodadhīh |
kṣayī cāpyāyītah somah ko na naṣyet prakopya tān ||

9.315
lokananyān srjeyurye lokapālāmśca kopitāḥ |
devān kuryurdevāṃśca kāḥ kṣīṅvamstān samṛdhnuyāt ||

9.316
yānupāśritya tiṣṭhanti lokā devāśca sarvādā |
brāhma caiva dhanam yeṣām ko himsyāt pāṇjijivisūḥ ||

9.317
avidvāṃścaiva vidvāṃśca brāhmaṇo daivatam mahat |
pranītaśc práṇītaśca yathā.agnīrdaivatam mahat ||

9.318
śmaśaṇeṣvapi tejasvī pāvako naiva duṣyati |
hūyamānaśca yajñeṣu bhūya evābhivardhate ||

9.319
evaṁ yadayapāṇiṣṭeṣu vartante sarvakarmasū |
sarvathā brāhmaṇāḥ pūjyāḥ paramāṁ daivatāṁ hi tat  ||

9.320
kṣatrasyātipravṛddhasya brāhmaṇāṁ prati sarvaśah |
brahmaiva sāmniyantar syāt kṣatram hi brahmasambhavam  ||

9.321
adbhyo.agnibrhmastuñ kXatramaśmano lohamutthitam |
teśāṁ sarvaaragam tejah sv)su yoniṣu śāmyati  ||

9.322
nābhrma kṣatram ṛdhnoti nākṣatram brahma vratdhe |
brhma kṣatram ca sampṛktamiha cāmutra vratdhe  ||

9.323
dattvā dhanam tu viprebhyāḥ sarvadandasamutthitam |
putre rājyam samāsrjya kurvīta prāyaṇam raṇe  ||

9.324
evaṁ caran sadā yukto rājadharṣeṣu pārthivah |
hiteṣu caivaelokasya sarvān bhṛtyāṇiyojayet  ||

9.325
eso.akhilah karmavidhirukto rājñah sanātanah |
imāṁ karmavidhiṁ vidyāṭ kramaśo vaiśyaśūdrayoh  ||

9.326
vaiśyastu kṛtasamskārah kṛtvā dāraparigrham |
vārtāyāṁ nityayuktah syāt paśuṁāṁ caiva rakṣane  ||

9.327
prajāpatirhi vaiśyaṁ sṛṣṭvā paridade paśuṁ |
brāhmaṇāya ca rājne ca sarvāḥ paridade prajāḥ  ||

9.328
na ca vaiśyasya kāmaḥ syānna rakṣeyāṁ paśuṇi |
vaiśye cecchati nānyena rakṣitāvāḥ katham cana  ||

9.329
manimuktāpravālānāṁ lohānāṁ tāntavasya ca |
gandhānāṁ ca rasānāṁ ca vidyādarghabalābalam  ||

9.330
bījānmuptivid ca syāt kṣetraḍaṣṭaṇaṇasya ca |
māṇayogaṃ ca jāniyāt tulāyogāṁśca sarvaśaḥ ||

9.331
sārāśāram ca bhāṇḍānām deśānām ca gunāguṇān |
lābhālābham ca panyānām paśūnām parivardhanam ||

9.332
bhṛtyānām ca bhṛtiṃ vidyād bhāṣāśca vividhā nrṇām |
dravyānām sthānayogāṁśca krayavikrayameva ca ||

9.333
dharmena ca dravyavṛddhāvātiṣṭhand yatnamuttamam |
dadyāc ca sarvabhūtānāmannameva pratyatnataḥ ||

9.334
viprānām vedaviduṣām grhaṭhānām yaśasvinām |
śuṣrūsaiva tu śudrasya dharmo naiśreyasaḥ paraḥ ||

9.335
śucirutkrśtaśuṣṛṣurmrduvāganahaṅkṛtaḥ |
brāhmaṇādyāśrayo nityamukṛṣṭām jātimāṣnute ||

9.336
eśo.anāpadi varṇānāmuktaḥ karmavidhiḥ śubhaḥ |
āpadyapi hi yasteśāṃ kramaśastannibodhata ||

adhyāya 10

10.01
adhiyārāṃstrayo varṇāḥ svakarmastha dvijātayaḥ |
prabrūyād brāhmanastvēsaṁ netarāviti niścayaḥ ||

10.02
sarvesāṃ brāhmaṇo vidyād vṛttyupāyān yathāvidhi |
prabrūyādītarebhyaśca svayāṃ caiva tathā bhavet ||

10.03
vaiśeṣyāt prakṛtiśraṣṭhyānṇiyanamasya ca dhāraṇāt |
saṁskārasa viśeṣāccha varṇānāṃ brāhmaṇaḥ prabhuḥ ||
10.04 brāhmaṇaḥ ksatriyo vaiśyastrayo varṇā dvijātayah |
caturtha ekajātistu śūdro nāsti tu pañcamaḥ ||

10.05 sarvavarṇeṣu tulyāsu patniṣvākṣatayonisu |
ānulomyena sambhūtā jātyā jñeyaṣtaeva tc ||

10.06 strīṣvanantarajātāsuv dvijairutpāditān sutān |
sadrśāneva tānāhurmātrdoṣavigarhitān |

10.07 anantarāsu jātānām vidhīreṣa sanātanah |
dvyeśkāntarāsu jātānām dharmyāṃ vidyādimam vidhīm ||

1c.08 brāhmaṇād vaiśyakanyāyāmāmbaṣṭho nāma jāyate |
niśādāḥ śūtrakanyāyāṃ yāḥ pāraśava ucayat( ||

10.09 ksatriyātsūdrakanyāyāṃ krūrācāravihāravān |
ksatraśūdravapurnanturugro nāma praJayate ||

10.10 viprāsva triṣu varṇeṣu nṛpatervarnayordayoh |
vaiśyasya varne caikasmin sadete. apasadāḥ smṛtāḥ ||

10.11 ksatriyād viprakanyāyāṃ sūto bhavati jātītah |
vaiśyān māgadhavaidehau ājāvīpṛā ganāsutaq ||

10.12 śūdrādāyoghavaḥ ksattā caṇḍālaśācādhamo nṛnām |
vaiśyarājanyavipṛāsu jāyante varnasaṅkaraḥ ||

10.13 ekāntare tvānulomyādambaṣṭhograu yathā smṛtāu |
ksattṛvafdehakau tadvat prātilomye.api janmani ||

10.14 putrā ye.anantarastrījāḥ krameṇokta dvijanmanām |
tānanantarāmnastu mātrdoṣāt pracakṣate ||

10.15
brāhmaṇadugrakanyāyāmāvṛto nāma jāyate |
abhīro.ambaśṭhakanyāyāmāyogavyām tu dhigvanah ||

10.16
āyogavaśca ksattā ca candālaścādhamo nṛnām h
prātilomyena jāyante sūdrādapasadāstrayah ||

10.17
vaiśyān māgadhavaidehau kṣatriyāt sūta eva tu |
pratīpamete jāyante pare.apyapasadāstrayah ||

10.18
jāto niśādaśūdrāyām jātyā bhavati pukkasah |
śūdraj jāto niśādyām tu sa vai kukkuṭakah smṛtah ||

10.19
kṣatjurjātastathogrāyāṁ śvapāka iti kirtyate |
vaidehakena tvamāṣṭhyTmutpanno vena ucyate ||

10.20
dvijātayah savarṇāsu janayantyavratāṁstu yān |
tān sāvitrīparihṛastān vrātyāṇiti vinirdiṣet ||

10.21
vrātyāt tu jāyate viprāt pāpātmā 9hūrjakāntakah |
āvantyavātadhānau ca puspadhaḥ śaikha eva ca ||

10.22
jhallo mallaśca rājanyād vrātyānicchivireva ca |
nātaśca karāṇaścaiva khaso draviḍa eva ca ||

10.23
vaiśyāt tu jāyate vrātyāt sudhanvā.acārya eva ca |
karuṇaśca vijanmā ca maitraḥ sātvata eva ca ||

10.24
vyabhicāreṇa varṇānāmadevyāvedanena ca |
svakarmanām ca tyāgena jāyante varṇasaṅkarāḥ ||

10.25
sāṅkīrṇayonayo ye tu pratilomāṇulomajāḥ |
anyonyavyatiṣaktāśca tān pravakṣyāmyaśeṣataḥ ||
10.26
sūtō vaidehakaścaiva candālaśca narādhamah | 
māgadhah tathā.ayogava eva ca ksatrajātiśca ??||

10.27
ete saṭ sadṛśān varṇāṇjanayanti svayoniṣu | 
mātrjāyāṃ prasūyante pravārāsu ca yoniṣu ||

10.28
yathā trayāṇām varṇāṇāṁ dvayarātma.asya jāyate | 
Ānantaryāt svayonyām tu tathā bāhyēśvapi kramāt ||

10.29
te cāpi bāhyān subahum stato.apkadhikadūṣitān | 
parasparasya dāreṣu janayanti vigarhitān ||

10.30
yathaiva śūdro brāhmaṇyāṁ bāhyam jantum prasūyate | 
tathā bāhyataram bāhyaścāturvarnye prasūyate ||

10.31
pratikūlaṁ vartamānā bāhyā bāhyatarān punah | 
hīnā hīnān prasūyante varnān pañcadaśaiva tu ||

10.32
prasādhanaṃpacārajñamadāsaḥ dāsajīvanam | 
sairindhram vāgurāvrttāṁ sūte dasyurayogave ||

10.33
maṭreyakaṁ tu vaideho mādhūkaṁ samprasūyate | 
nṛn prāśamsatyajasram yo ghanātādo.arunodaye ||

10.34
niśādo mārgavam sūte dāsāṃ naukarmaįvinam | 
kaivartaAiti yaṁ prāhurāyāvartanivāsinaḥ ||

10.35
mṛtavastṛbrhraśvanāriṣu garhitannāśanāsu ca | 
bhavantyaṣyogavīśvete jātihīnāḥ prthak trayāḥ ||
10.36  kārāvaro niśādāt tu carmakāraḥ prasūyate |
vaidehikādandhremādau bahirgrāmapratīśrayau ||

10.37  caṇḍālāt pāṇḍusopākastvākṣāravyavahārāvān |
āhīndiko niśādena vaidehyāmeva jāyate ||

10.38  caṇḍālāna tu sopāko mūlavyasanavr̥ttimān |
pukkasyāṃ jāyate pāpah sadā sajjanagarhitāḥ ||

10.39  niśādastri tu caṇḍālāt putramantyāvasāyinam |
śmaśānagocaram sūte bāhyānāmapi garhitam ||

10.40  sankāre jātayastvētāḥ pitṛmātṛpradarśitāḥ |
pracchannā vā prakāśā vā veditavyāḥ svakarmayhiḥ ||

1.41  svajātijnantarajāḥ śaṭ sutā dvijadharmināḥ |
śūdrānām tu sadharmaṇāḥ sarve.apadhvamsajāh smṛtāḥ ||

10.42  tapobijaprabhāvaistu te gacchanti yuge yuge |
utkarṣam cāpakarṣam ca manuṣyeśviha janmataḥ ||

10.43  śanakaistu kriyālopaḍimāḥ ksatriyajātayāḥ |
vṛṣalatvāṁ gata loke brāhmaṇādarśanena ca ||

10.44  paundrakāścaudradravidāḥ kāmbojā yavanāḥ sakāḥ |
pāradāpahlavāścīnāḥ kirātā daradāḥ khaśāḥ ||

10.45  mukhabāhūrupidjānāṁ yā loke jātayo bahīḥ |
mlecchavācaśāryavācaḥ sarve te dasyavah smṛtāḥ ||
10.46
ye dvijānāmapasadā ye cāpadhvāmsajāh smṛtāh
   te ninditairvarteyurdvijānāmeva karmabhiḥ

10.47
sūtānāmaśvasārathyaṃambaśṭhānām cīkitsanam
   vaidehakānām strikāryāṃ māgadhānām vaṇikpathaḥ

10.48
matsyaghāto niśādānāṃ tvāśtistvāyogasya ca
   medāndhiracuṇcumadgūnāmāranyapāsuhimsanam

10.49
kṣattryugrapukkasānāṃ tu bilaukovadhabandhanam
   dhigvanānāṃ carkākryam venānāṃ bhāndavādanam

10.50
caityadrumaśmaśānesu śaileśūpavanesu ca
   vasyurete vijnātā vartayantaḥ svakarmabhiḥ

10.51
candālaśvapacānāṃ tu bahirgrāmāt pratiśrayaḥ
   apapātrāśca kartavyā dhanamesām śvagardabham

10.52
vāsāṃsi mrtacailāni bhinnabhāndesu bhajanam
   kāṛṣṇāyasamalaṅkāraḥ parivrajyā ca nityaśaḥ

10.53
na taiḥ samayamanvicchet puruṣo dharmamācaran
   vyavahāro mithastesām vivāhāḥ sadrśaiḥ saha

10.54
annameśāṃ Oaraḍhīnāṃ deyaṃ syād bhīnabhājane
   rātrau na vicareyuste grāmesu nagaresu ca

10.55
divā careyuḥ kāryārthāṃ cihnitā rājaśasanaḥ
   abāndhavam śavam caiva nirhareyuriti sthitīḥ

10.56
vadhyāṁsca hanyuḥ satatāṃ yathāśāstram nrpājñayā
   vadhyavāsāṃsi grhṇiyuḥ śayyāścābharanāṇi ca

10.57
10.58
anāryata niṣṭhuratā krūratā nickriyātmataḥ
puruṣāṁ vyañjayantīha lok) kaluṣayonijam ||

10.59
pitryeṁ vā bhajate śilam māturvobhayameva vā|
na kathāṁ cana duryoniḥ prakṛtim svāṁ niyacchati ||

10.60
kule mukhye.api jātasya yasya syād yonisankaraḥ |
samśrayatyeva tatśilam naroealpamapi vā bahu ||

10.61
yatra tvete paridhvaṁśāj jāyant varṇadū(akāḥ |
rāṣṭrikaiḥ saha tad rāṣṭram kṣiprameva vinaśyati ||

10.62
brāhmaṇārthe gavārthe vā dehatyāgo.anupaskṛtah |
sthcbāl(bhyupapattau ca bāhyācāṁ siddhikāraṇam ||

10.63
ahiṁsā satyamaste(am śaucamindriyanigrahah |
etam sāmāsikam dharmam cāturvarnye.abravin manuḥ ||

10.64
śūdrāyāṁ brāhmaṇāj jātāḥ śr yasa ce7 pra(āy8te |
asreyān śreyasīṁ jātīṁ gacchatyā saptamād yugāt ||

10.66
anāryāyāṁ samutpanno brāhmaṇāt tu yadrcchayā |
brāhmany)mapyanāryāt tu śreyastvaṁ kveti ced bhavet||

10.67
jāto nāryāmanāryāyāmāryādāryo bhaved gunaiḥ |
jāto.apyanāryādāryāyāmanārya iti niścayāḥ ||
10.68
tävubhāhgyasamśkāryāviti dharmo vycvas)litah |
vaigunyaṣ janmanah pūrva uttarah pratilomatah ||

10.69
subijam caiva sukṣetre jätāṃ sampadyate yathā |
tathā.aryā jāta āryāyāṃ sarvāṃ samśkāramarhati ||

10.70
bijameke praśamsanti kṣetramanye maniṣīnāḥ |
bijakṣetre tathaivānīe tatraīyām tu vyavasthītīh ||

10.71
akṣetre bijamutsṛṣṭamantarakaiva vinaśyati |
abijakamapi kṣetram kevalāṃ sthaṇḍilāṃ bhavet ||

10.72
yasmād Eijaprabhāvena tiryagjā rṣayo.abhavan |
pūjitāśca praśascpśca tas ād bijam praśasyate ||

10.73
anāryamāryakarmānacāryam cānāryakarminam |
sampradhāryabravid dhātā na sameu nāsamāviti ||

10.74
brāhmaṇā brahmayonisthā ye svakarmanyavasthitāḥ |
te samyagupajīveyuḥ śat kārmāṇi yathākramam ||

10.75
adhyaṇapamatadhyāyanam yajanaṃ yājanam tathā |
dānam pratigrahaścaiva śat kārmānyagrajanmanah ||

10.76
śaṇṇāṃ tu karmanāmasya trīṇi kārmāṇi jīvīkā |
yājanādhyāpane caiva viśuddhācca pratigrahaḥ ||

10.77
trayo dharmā nivartante brāhmaṇāt ksatriyām prati |
adhyāpanam yājanam ca tṛṭiyaśca pratigrahaḥ ||

10.78
vaiśyām prati tathaivaite nivarteranniti sthitiḥ |
10.79
śastrastrabhṛttvam kṣahrasya vanikpaśuk ḥirviṣah |
ājivanaṁtham dharmaṁstum dānamadhyayanam yajih ||

10.80
vedābhyaśo brāhmaṇasya kṣatriyasya ca rakṣanam |
vārtakarmaiva vaiśasya)viś śtaṇi svakarmasu ||

10.81
ājivamstum yathoktena brāhmaṇaḥ svena karmanā |
jīvet kṣatriyadharmena sa hyasya pratyanantarāḥ ||

10.82
ubhābhyaṁmapyaśayavāṃstu katham syāditi ced bhavet |
krṣigorakṣamāsthāya jīved vaiśasya jīvikām ||

10.83
vaiśyavrṛttyā. api jīvamstum brāhmaṇaḥ kṣatriyo. api vā |
himsāprāyām parādhīnām krcīm yatnena varjeyet ||

10.84
krṣim sādhuiti manyante sā vr̥ttiḥ sadvigarhitāḥ |
bhūmim bhūmcśayāṁścaElā hanti kāṣṭhamayomukham ||

10.85
idām tu vr̥ttivaiṅkalyāt tyajato dharmanaipunam |
vitpanyamuddhṛtoddhāram vikreyām vittavardhanam ||

10.86
sarvān rasānapoheta kṛtānnaṁ ca tilaiḥ saha |
asmano lavaṇam caiva paśavo ye ca māṇuṣāḥ ||

10.87
sarvān ca tāntavam raktam śaṅkaśaumāvikāni ca |
api cet syurāraktāṇi phalamūle tathauṣadhīḥ ||

10.88
apaḥ śastrām viṣam māṁsām somāṁ gandhāṁśca sarvaṁ |
kṣiraṁ kṣaudram dadhi ghṛtam tailam madhū guḍam kuśāṁ ||

10.89
āranyāṁśca paśūn sarvān damśtriṇāśca vayāmsi ca |
madyam nilim ca lākṣām ca sarvāṁścaikaśaśaphāṃstethā ||

10.90
kāmamupādyā kṛṣyāṁ tu svayameva kṛṣīvalaḥ |
vikriṇīta tilāṁśudrān dharmārthamacirasthitān ||

10.9F
bhوجanābhyaṇjanād dānād yadanyat kurute tilaiḥ |
krṃibhūtaḥ śvaviśṭhāyāṁ pīṭṛbhīh saha majjati ||

10.92
sadyaḥ patati māṁsena lākṣayā lavanena ca |
tryahena sūdro bhavati brāhmaṇaḥ kṣīravikrayat ||

10.93
itaresāṁ tu pāṇyānāṁ vikrayādiha kāmataḥ |
brāhmaṇaḥ saptarātreṇa vaisyabhāvam niyacchati ||

10.94
rāsā rasairnīmatavyā na tveva lavanaṁ rasaiḥ |
krītāṇmaṁ ca krītānνena tilā dhānyena tātsaṁaḥ ||

10.95
jivedetena rājanyah sarvenāpyanayāṁ gataḥ |
nahtveva jyāyamsīṁ vrītimabhimanyeta karhi cit ||

10.96
yo lobhādadhamo jātyā jivedutkṛṣṭakarmabhiḥ |
tāṁ rājā nirdhanam krītvā kṣiprameva pravāsayet ||

10.97
vArāṁ svadharmo viguṇo na pārakyah svanuṣṭhitah |
paradharmena jīvan hi sadyaḥ patati jātītah ||

10.98
vaiśyo.ajīvan svadharmena śūdravrṛttyā. api vartayet |
anācarannakāryāṁ nivarteta ca śaktimān ||

10.99
aśaknuvaṃstu śuśrūṣāṁ śūdraḥ kartum(dvijanmanām | 
putradātyayam prāpto jīvet kārukakarmabhiḥ ||
10.100
yaih karmabhih pracaritaih śuśrūṣyante dvijātayaḥ |
tāni kāрукakarmāṇi śilpāni vividhāṇi ca ||

10.101
vaśyavruttimanātiṣṭhan brāhmaṇaḥ sve pathi sthitaiḥ |
acṛtcīSaraitah śiddannimam dharmam samācaren ||

10.102
sarvataḥ pratigṛñyād brāeaiḥ)styanam gataḥ |
pavitraṁ duśyatītyetat dharmaṁ nopapadyate ||

10.103
nādhyāpanād yājanād vā garhitād vā pratigrahāt |
doṣo bhavati viprānām jvalanāḥbusamālhi te ||

10.104
jīvitātyayamāpanno yo.ānnamatti tatastataḥ |
ākāśamiva pankena na sa pāpena lipyate ||

10.105
ajīgartaḥ sutam hantumupāsarpad bhubuksitāḥ |
na cālipyata pāpena kṣutpratikāramācaraṇ ||

10.106
svamāmsamicchāntaḥtattum dharmādharmavicākṣanāh |
prānānām parirakṣārthaṁ vāmadevo na liptavān ||

10.107
bharadvājah kṣudhārtaṣtu saputro vijane vane |
bhūvṛgāḥ pratijagrāha vrddhostakṣno mahātapaḥ ||

10.108
kṣudhārtaścāttumabhyāgād visvāmitraḥ śvajāghanīm |
candālahastādādāya dharmādharmavicākṣanāḥ ||

10.109
pratigrahād yājanād vā tathaivādhyāpanādapi |
pratigrahāḥ pratyavaraḥ pretya viprasya garhitāḥ ||

10.110
yājanādhyāpane nityam kriyete samśkṛtaṁnaṁ |
pratigrahastu kriyate śudrādapyāntyajanmanāḥ ||

10.111
jcpahomairapetyeno yājanādhyāpanaiḥ kṛtam
pratigrahanimittam tuctyāgena tapasaiva ca

10.112
śilauṅchamapyādadīta vipro.ajīvan yatastataḥ
pratigrahāt śilaḥ śreyāṃstato.āpyuṅchāḥ praśasyate

10.113
sīdadbhīḥ kupyamicchadbhirdhane vā prthivīpatiḥ

yācyāḥ syāt snātakairviprairaditsamstyāgamarhati

10.114
akṛtam ca kṛtād kṣetraād gaurajāvikameva ca
hiranyam dhānyamannam ca pūrvaṃ pūrvamadosavat

10.115
saptā vittāgamā dharmyā dāyo lābhāḥ kraya jayah
prayogāḥ karmayogaśca satpratigrahā eva ca

10.116
vidyā śilpaṁ bhṛtih sevā gorakṣyam vipañih kṛśiḥ
ṛḥṛtirbhaiṣkṣam kusīdam ca daśa jivanaḥhetavah

10.117
brāhmaṇah kṣatriyo vā.api vṛddhim naiva prayojayet
kāmāṁ tu khalu dharmārtham dadyāt pāpiyase.alpikāṁ

10.118
caturthamādadāno.api kṣatriyo bhāgamāpadi
prajā rakṣan param śakṣyā kilbiṣāt pratimucyate

10.119
svadharmo vijayastasya nāhave syāt parāṅmukhah
śastrena vaisyaṁ rakṣitvā dharmyamāhārayed balim

10.120
dhānye.aśṭamāṁ viśām śūlkam vimśām kārṣāpaṇāvaram
karmopakaranāḥ śūḍrāḥ kāravah śilpinastathā

10.121
śūdrastu vṛttimāṅkāṁs kṣatramārdhayed yadi

dhaninam vā.āpyupārdhyā vaisyaṁ śūdro jīvīṣet
10.122 svargārthamubhayārtham vā viprānārādhatet tu saḥ | jātablakhmanaśabdasya sā hyasya kṛtaṃkṛtyaḥ ||

10.123 viprāsevaiva śūdrasya viśiṣṭam karma kīrtaye | yadato anyad hi kurute tad bhavatasya niṣṭham ||

10.124 prakalpya tasya tairvṛttiḥ svakūṭumbād yathārhatah | śaktim cāveksya dāksyaṃ ca bhṛtyānām ca parigraham ||

10.125 ucchisṭamannam dātavyam jīrnāni vasanāni ca | pulākāśaiva dhānyānām jīrnāśaiva paricchadhāḥ ||

10.126 na śūdre pātakam kim cinna ca samskāramarhati | nāsyādhikāro dharmae.asti na dharmaḥ pratiśedhanam ||

10.127 dharmaipsevastu dharmaṁānāḥ satāṁ vrtaṁ manoṣṭhitāḥ | mantravarjyaṃ na duṣyanti praśamsāṃ prāpnuvanti ca ||

10.128 yathā yathā hi sadvrtaṁaṭiṣṭhatyanasūyakāḥ | tathā tathaimam cānum ca lokam prāṇotyaninditaḥ ||

10.129 śaktenāpi hi śūdreṇa na kāryo dhanasaṅcayāḥ | śūdro hi dhanamāśādyā brāhmaṇāneva bādhate ||

10.130 ete ca turṇām varṇānāmāpaddharmāḥ prakīrtitāḥ | yān samyaganutiṣṭhanto vrajanti paramam gatim ||

10.131 eṣa dharmaṁvidhīḥ kṛṣṇaścaturvarṇasya kīrtitaḥ | atah param pravakṣyāmi praśyaśctavidhim śubham ||

adhyāya 11
11.01
sāntānikiṁ yaksyamānamadhvaṁ sārvavedasam |
gurvartham pitrmātryartham svādhyāyārthypatāpinaḥ ||

11.02
na vai tān snātakāṁ vidyād brāhmaṁ dharmaṁ dharmabhikṣukān |
niḥsvebhyo deyameti bhīyo dānam vidyāviśeṣataḥ ||

11.03
etebhyo hi dvijagreyebhyo deyamannam sadakṣinam |
itarebhyo bairvedi krāntnam deyamucyate ||

11.04
sarvaratnāṁi rālā tu yathārham pratipādayet |
brāhmaṁ vedavidūṣo yajñārtham caival dakṣinām ||

11.05
kṛtadāro aparāṁ dārān bhikṣitvā yodhiṣgacchati |
ratimātrāḥ phalam tasyāḥ dravyadātustu samātāḥ ||

11.06
dhanāni tu yathāṣakti vipreṣu pratipādayet |
vedavitsu viciktesu pretya svargaṁ samśnute ||

71.07
Pasyā traivārṣikāṁ bhaktāṁ paryāptāṁ bhṛtyavṛtāye |
adhikāṁ vā api vidyeta sa somāṁhpātumarhati ||

11.08
ataḥ svalpiyasi dravye yaḥ somāṁ pibati dvijāḥ |
sa pītasomapūrvo api na tasyāp;oti tat phalam ||

11.09
śaktāḥ parajane dātā svajāne duḥkhajīvini |
madhvāpāto viṇāAvādaḥ sacdhamapratīrūpakāḥ ||

11.10
bhṛtyānāmuparodhena yat karotyaurdhvadehikam |
tad bhavatyasukhaṁ Kāṇṇa jīetaśca mṛtasya ca ||

11.11
yajñaścet pratiruddhaḥ syādekenāṅgena yajvanaḥ ।
brāhmaṇasya viśeṣena dhārmike sati rājani ॥

11.12
yo vaiśyaḥ syād bahupaśurhīnacrutarasomapah ।
kuṭumbat tasya tad dravyamāhared yajñasiddhaye ॥

11.13
āharet trīṇi vā dve vā kāmam śūdrasya veśmanah\| ।
na hi śūdrasya yajñeṣu kaścidasti parigrahah ॥

11.14
yo.anāhitāgniḥ śatagurayajvā ca sahasraguḥ ।
taylorapi kuṭuhbābhyyāmāharedavicārayan ॥

11.15
ādānanityācādāturāharedaprayacchataḥ ।
tathā yaśo.asya prathate dharmaścaiva pravardhate ॥

11.16
tathaiva saptame bhakte bhaktā i ṣadanaśnataḥ ।
aśvastanavidhānena hartavyam hīnakarmanah ॥

11.17
khalat kṣetradagārād vā yato vā.apyupalabhyate ।
ākhyaṭavyam tu tat tasmai prcchate yadi prcchati ॥

11.18
brāhmaṇasvam na hartavyam kṣatriyena kadā cana ।
dasyunīskriyayostum svamajīvan hartumarhati ॥

11.19
yo.asādhubhyo.arthamādāya sādhubhyāḥ samprayacchati ।
sa krtvā plavamātmānam samtārayati tāvubhau ॥

11.20
yad dhanam yajñāśīlānāṁ devasvam tad vidurbudhah ।
ayajvanāṁ tu yad vittamāsurasvāṁ taducyate ॥

11.21
na tasmin dhārayed danḍam dhārmikah prthivīpatiḥ ।
kṣatriyasya hi bāliśyād brāhmaṇah sidati kṣudhā ॥

11.22
tasya bhṛtyajanam jñātvā svakuṭumbān mahipatih |
śrutaśile ca vijñāya vṛttim dharmyām prakalpayet ||

11.23
kalpayitvā. asya vṛttim ca rakṣedenaṃ samantataḥ |
rāja hi dharmaśādḥbhā9am tasmāt prāpnoti rakṣīt(ī) ||

11.24
na yajñārtham dhanam śūdrād vipro bhikṣeta karhi cit |
yajamāno hi bhikṣitvā caṇḍālaḥ pretya jāyate ||

11.25
yajñārtham arthaṃ bhikṣitvā yo na sarvam prayacchati |
sa yāti bhāsatāṃ vipraḥ kākātām vā śatām samāḥ ||

11.26
devasvam brāhmaṇasvam vā lobhenopahinasti yaḥ |
sa pāpātmā pare loke grdhraucchiṣṭena jivati ||

11.27
iṣṭim vaiśvānarim nityam nirvapedabdparyaye |
klptanām paśushmānām ndṣkrtyarthamasambhave ||

1.28
āpatkalpena yo dharmāṃ kurut7.anāpadi dvijah |
sa nāpnoti phalam tasya param pāratreti vicāritam ||

11.29
viśvaiśca devaiḥ sādhyaiśca brāhmaṇaiśca maharṣibhiḥ |
āpatsu marañād bhītairvidheḥ pratinidhīḥ kṛtaḥ ||

11.30
prabhuḥ prathamakalpasya yo anukalpena vartate |
na sāṃparāyikam tasya durmatervidyate phalam ||

11.31
na brāhmaṇo vedayeta kimcid rājani dharmavit |
svavīryenaiva tāmśisyān mānavānapākarināḥ ||

11.32
svavīryād rājāvīryācc ca svavīryam balavattaram |
tasmāt svenaiva viryeṇa nig hniyādarin dvijah ||

11.33
8rutīrathavāngirasīḥ kuryādityavicārayan |
vāksastraṃ vai brāhmaṇaśya tena hanyādarin dvijah |

11.34
ksatriyo bāhuvṛtyena taredṇapadāmaṁtmanah |
dhanena vaiśyaśūdrau tu japahomairdvijottamah ||

1b.35
vidhātā śāśītā vaktā maitro brāhmaṇa ucyate |
tasmai nākušalam brūyānna śūkām giramīrayet ||

11.36
na vai kBnyā na yuvEīrnālpavidyo na bāliśaḥ |
hotā syādagnihotrasya nāro nāsamskrtastathā ||

11.37
narake hi patantyete juhvantah sa ca yasya tat |
tasmād vaitānakuśalo hotā syād vedapāracaḥ ||

11.38
prājāpatyamadattvā.āsvamagnyādheyasya dakṣiṇām |
anāhitāgnirbhavati brāhmaṇo vibhave sati ||

11.39
puṇyānyāṇāni kurvita śraddadhāno jitendriyāh |
na tvalpadakṣinairyaḥnairyaḥjeteha kathām cana ||

11.40
indriyāni yaśāḥ svargamāyuh kīrtim prajāḥ paśūn |
hantyalpadakṣiṇo yajñaṣastasmāṇālpadhano yajet ||

11.41
agnihotryapavidhyāgniḥ brāhmaṇah kāmakārataḥ |
cāndrāyanaṁ careṇ māsam virahatyaśasamam hi tat ||

11.42
ye śūḍrādadhigamyārthamagnihotramupāsate |
ṛtvihaste hi śūḍrāṁ brahmavādiṣu garhītāḥ ||

11.43
tesām satatamajñānāṁ vrṣalāṅgyupasevinām |
pāda mastakamākramya dātā durgāṇi samtaret ||

11.44
akurvan vihitāṁ karma ninditāṁ ca samācaraṇa |
prasaktaścaindriyārtheśu praśaścittiyate narah

11.45
akāmataḥ krte pāpe praśaścittam vidurbudhāḥ |
kāmakārakṛte.apyāhureke śrutinidarsanāf

11.46
akāmataḥ krṭam pāpaṃ vedābhyaśena śudhyati |
kāmataṣtu krṭam mohāt praśaścittaiḥ prthagvidhaiḥ

11.47
praśaścittiyātāṃ praśa praśa pūrvakṛtena vah |
na samsargam vrajat sadbhīḥ praśaścitte.akṛte dvijah

11.48
iha duścaritaiḥ ke cit ke cit pūrvakṛtaistathā |
praśpūrvānti durātmāno naraḥ rūpapariparīyam

11.49
suvarṇacauraḥ kaunakhyam surāpah śyāvadantatām |
brahmahā kṣayarogitvam dauścāryam gurutalpagah

11.50
piśunaḥ pautināsikyam sūcakāḥ pūtivakrtratām |
dhānyacauro.angahīnatvamātiraiyam tu miśrakah

11.51
annahartā.āmayāvitvam maukyam vāgapahārakah |
vastrāpahārakah śvaitryam pāṅgutāmaśvahārakah

11.52
evaṁ karmaviśeṣena jāyante sadvigarhitāḥ |
jadāmukāndhabadhirā vikṛtākrtrayastathā

11.53
caritavyamato nityam praśaścittam viśuddhaye |
nindairhi lakṣaṇaṁjīrakā śaivaḥ anīśkrtenasah

11.54
brahmahatyā surāpānam steyam gurvāṅganāgamaḥ |
mahānti pātakānyāhuḥ samsargāscāpi tāiḥ saha

11.55
anṛṭam ca samutkarṣe rājagāmi ca pāsūnām
gu oscalinirbandha\ṣ samāṇi brahmahatyā ||

11.56
brahmojjhātā vedanindā kauṭasāṣyaṁ suhrdvadhaḥ |
garhitāndyayojagdhīṁ surāpānasamāṇi saṭ ||

11.57
(ikṣepasyāpaharaṇāṁ narāśvarajatasya ca |
bhūmivajramanināṁ ca rukmasteyasamāṁ smṛtam ||

11.58
retahsekaḥ svayoniśu kumārīśvantyajāśu ca |
sakhyuḥ putrasya ca strīsu gurutalpFsamam viduḥ ||

11.59
govadho.ayājyasamyājyaṁ pāradāryātmavikrayāḥ |
gurumārtpitṛtyāgaḥ svādhyāyāgnyoḥ sutasya ca ||

11.60
parivittitā.ānuje.anūdhe parivedanaṁeva ca |
tayordānam ca kanyāyāstayoreva ca yājanam ||

11.61
kanyāyā dūṣanāṁ caiva vārdhuṣyaṁ vratalopanam |
tadgārāmadārānāmapatyaśya ca vikrayaḥ ||

11.62
vrātyātā bāndhavatyāgo bhṛtyādhyāpanameva ca |
bhr)yaḥ cādhyayanādānapanyānāṁ ca vikrayaḥ ||

11.63
sarvākāresvadhīkāro mahāyantrapravartanam |
himśausadhīnāṁ stryājīvo.abhicāro mūlakarma ca ||

11.64
indhanārthamaśuskāṇāṁ drumānāmavapātanaṁ |
ātmārtham ca kriyārabho ninditānādānam tathā ||

11.65
anāhitāgnitā steyam ṛṇānāmanapakriyā |
asatāstādhipamanāṁ kauśilavyasya ca kriyā ||

11.66
dhānyakuṇapaspūsteyam madyapastrinīśeṇaṁ |
11.67
brāhmaṇasya rujah krtvā ghrātiraghreyamadyayoh |

jaihmyam ca maithunam puṃsi jātibhrāṃśakaram smṛtam ||

11.68
kharāśvoṣṭramṛgaibhānāmājāvikavadhaṣṭathā |
sankarīkaraṇam jñeyam mīnāhimahiṣasya ca ||

11.69
ninditebhyo dhanādānam vānijyam ś9hrasevanam |
apātrīkaraṇam jñeyamasatyasya ca bhāṣaṇam ||

11.70
krmikītavayohatyā madyānugatabhojanam |
phaledhah.kusu7as eyamadhairyaṃ ca malāvaham ||

11.71
etānyenāṃsi sarvāṇi yathoktāṇi ṁrθhak ṁrθhak |
Sairyaivratairapohyante tāṇi samyag nibodhata |8

11.72
brahmāḥ dvādaśa samāḥ kuṭim kṛtvā vane vaset |
bhāiksāśyatmaśuddhyarthaṃ kṛtvā śavaśiro dhvajam ||

11.73
lakṣyam śastraḥṛtām vā syād vidusāmicchayā.ātmanāḥ |
prśyedātmānamagnau vā samiddhe trirākṣirāḥ ||

11.74
yajeta vā.aśvamchhena 8varjitāśgPca8ena vā |
akhijidviṣajidbhāyām vā trivrta.agniṣṭutā.āpi vā ||

11.75
japanāpā.anyatamam vedam yojănānām 9atam vrajet |
brahmahatyāpanodāya mitLbhujīniyatendriyāḥ ||

11.76
carvasvam vedaviduṣe brāhmaṇāyopapādayet |
dhanam hi jīvanāyālam gṛham vṛh saparicchadam ||

11.77
haviṣyabhug vā.anusaret pratisrotaḥ sarAsvatim |
japed và niyatåhårastrirvai vedasya samhitåm ||
11.78
krtaåpano nivased gråmånte govraje.api và |
åśrame vråsamåle và gobråhmanahite ratah ||
11.79
bråhmanårtthe gavårthe và sadyåh pråñån parityajet |
mucyate brahmaåhathyåyå goptå gorbråhmanåsya ca ||
11.80
trivåram pratiroddåhå và sarvasvamavajitya và |
viprasya tannimitte và pråñålåbhe vimucyate ||
11.81
evaåm dååhavåto nityåm brahmaåcåri samåhitaå |
samåpte dvådaåse varåse brahmaåhathyåm vyapohåti ||
11.82
åsåtyå và bhåumidevånåm naradevasamågåme |
svameno.avåbhårthåsnåto hayamedhe vimucyate ||
11.83
dharmåsyå brahmaåno målamågram råjånya ucyåte |
tasmååt samågåme teååmeno vikhyåpyå åudhyåti ||
11.84
brahmaåhå samåbhåvenåiva devånåmapå daivåtåm |
pramåånåm caiva lokåsyå brahmaåtraåiva hi kååraåm ||
11.85
teaååm vedåvido brååyustråyro.apyenåh sunåiskårtåm |
så teåååm påvanååya syååt pavåtråå viduåååm hi vååk ||
11.86
to.anyatåamåståthåya vidåhim vipåååh samåhåitaå |
brahmaåhathyåkårtåm påååm vyapohåtyåtmåvåtåtàå ||
11.87
hatåå garbhåmåvåjåñåtåmetådevå vråtåm careåt |
rååjånyaåvåiåsyåu caijåånåvååtreåyåmeå ca striååm ||
11.88 uvktv caivaṁrtaṁ sākṣye pratirudhya gurum tathā |
apahṛtya ca niḥkṣepam kṛtvā ca strīsuḥrvaḍham ||

11.89 iyaṁ viśuddhirudita pramāpyākāmato dvijāṁ m
kāmato brāhmaṇavadhe niśkṛtirna viyhiyate |

11.90 surāṁ pītvā dvijo mohādagnivānām surāṁ pibet |
,ayā sa kāye nirdagdhe mucyate kilbīśā tataḥ ||

11.91 gomūtramagnivarṇam vā pibedudakameva vā |
payo ghṛtam vā a marañād gośakṛdrasameva vā ||

11.92 kaṇān vā bhaksayedabdam piṇyākam vā sakṛṇiśi |
surāpāṇāpanuttyarthaṁ vālavāśa jaṭi dhvaji ||

11.93 surā vai malamannānāṁ pāpma ca malamucyate |
tasmād brāhmaṇarājanyau vaiśyaśca na surāṁ pibet ||

11.94 gauḍī paiatī ca mādhvī ca vijīyā trividhā surā |
yathaivaikā tatṛā sarvā na pātavyā dvijottamaḥ ||

11.9c yaṁsaraḵṣah.piśācāṇm madyāṁ māṁsaṁ surāsavaṁ |
tad b(āhmanena nāttavyaṁ devānāmaśnataḥ haviḥ ||

11.96 amedhye vā paten matto vaidokam vā.apyudāha7et |
akāryamanyat kuryād vā brāhmaṇo madamohitaḥ ||

11.97 yasya kāyagataṁ brahma madyanāplāvyate sakṛt |
tasya vyapaiti brāhmanyaṁ śūdratvam ca sa gacchati ||

11.98 eṣā vicitṛbhiihitā surāpāṇasya niśkṛtiḥ |
ata ārdhvaṁ pravakṣyāmi suvarṇasteyanīskṛtām ||

11.99
suvarṇasteyakṛd vipra rājānamabhigamyā tu |
vakarma khyāpayan brūyātmām bhavānanuṣṭviti ||

11.100
gṛhitvā musalam rājā sakṛdd hanyāt tu tam svayam |
vadhena śudhyati steno brāhmanastapasaiva tu ||

11.101
tapasāpanunutsustu suvarṇasteyajāṁ malam |
cīravāsā dvijaro.arine cared brahmahano vratam ||

11.102
etairvratarapoheta pāpāṁ steyakṛtām dvijah |
gurustrīgamanīyāṁ tva vratairebhirapānudet ||

11.103
gurutalpyabhibhāṣyainastapte svapādayomaye |
sūrām jvalantim svāśāsyen mrtyunā sa viśudhyati ||

11.104
svayam vā śiśnavrṣanātvukṛtyādhāya cānjalau |
nairht̵rūtī disamātīṣtheda nipātādaḥjihmagāḥ ||

11.105
khaṭvāṅgī cīravāsā vā śmaśrulo vijane vane |
prājāpatyāṁ careṇ kṛcchramabdamekaṁ samāhitaḥ ||

11.106
cāndrāyanāṁ vā trīn māṣāḥ(bhyasyenniyataindriyāḥ |
haBisyena yavāgvā vā gurutalpāpanuttaye ||

11.107
etairvratarapoheyurmahāpātaṅkino malam |
upapātaṅkinstvevamebhirnāṇavidhairvratāḥ ||

11.108
upapātakasamyukto goghno māsaṁ yavān pibet |
krītavāpo va ed goṣṭhe carmaṇā tena samvṛtah ||

11.109
caturthakālāmaṇiṣṭhānārādakṣāralaṅgaṁ mitam|
gomūtreṇaṣu snānaṁ dvau māsau niyatendr yahc||

11.110
dīvā. anugacched āstū tu tiṣṭhannūrdhvam rajah pibet|
śuśrūṣītvā namaskṛtya rātrau virāsanam vaset ||

11.111
tiṣṭhantīśvanutiṣṭhet tu vrajantīśvanyuvrajet|
āśīnāṣu tathā. asino niyato vitamatsaraḥ ||

11.112
ātūrahastāṁ vā caurvayāghṛādibhirbhayaḥ|
pattīṁ paṅkalagnāṁ vā sarvaupāyaira vimocayet ||

11.113
uśṇe varṣati śite vā mārute vāti vā bhṛṣam|
na kurvitātmanastrānaṁ gorakṛtvā tu śaktitah ||

11.114
ātmano yadi vā. anyesāṁ grhe kṣetre. atha vā khale|
bhakṣayantīṁ na kathayet pibantāṁ caiva vatsakam ||

11.115
anena vidhīnā yastu goghno gāmanugacchati|
sa gohāyākṛtāṁ papāṁ tribhirmāsairvyapohati ||

11.116
vṛṣabhaikādaśā gāśca dadyāṁ sucāritavrataḥ|
avidyamāne sarvasvám vedavidbhyo nivedayet ||

11.117
etadeva vrataṁ kuryurupāpātakino dvijāḥ|
avakīrnivārjyam śuddhyartham crndráṇaṇamathāpi vā ||

11.118
avakīrnī tu kānena gardabhena catuspathe|
pākayajñavidhānena yajeta nira(e)tim niśi ||

11.119
hutvā. āgnau vidhivad homānantataśca samityrcā|
vāṃḍṛaguruvaḥnīm juhuyāt sarpiṣā. ahutiḥ ||
11.120
kāmato retasāḥ sekāṃ vratasthasya dvijanmanah |
atikramāṃ vratasyāhurdharmajñā brahmavādīnaḥ ||

11.121
mārutaṃ puruhūtaṃ ca gurum pāvakameva ca |
caturo vratino.abhyeti brāhmaṁ tejo.avakīrṇinaḥ ||

11.122
etasminnena prāpte vasitvā gardabhājinam |
saptāgārāṃścared bhaiṣaṃ svakarma parikiṁtayan ||

11.123
tebhyo labdhena bhaiṅsena vartaynekkālikam |
upasprāṅstriśavanam tvabdena sa viśudhyati ||

11.124
jātibhranśakaram karma kṛtvā.anyatamamicchayā |
caret sāmptapanam kṛcchram prājāpattyamanicchayā ||

11.125
sankarāpātrakṛtyāsu māsam śodhanamaindavam |
malinikaraniyesu taptah syād yāvakaistryaham F|

11.126
turiyo brahmahatyāyāḥ ksatriyasya vadhe smṛtaḥ |
vaiśye.aṣṭamāṁso vṛttasthe śūdre jñeyastu śoḍaṣāḥ ||

11.127
akāmatastu rājanyam vinipātya dvijottamaḥ |
vṛṣabhaikasahasrā gā dadyāt sucaritavrataḥ ||

11.128
tryabdaṃ cared vā niyato jaṭi brahmahano vratam |
vasan dūratare grāmād vṛkṣamūlaniketanāḥ ||

11.129
etadeva caredabdam prāyaścittam dvijottamaE |
pramāpya vaiśyam vṛttastham dadyāccaikāśataṁ gavāma ||

11.18h
etadeva vratam kṛṣṇam śaṁmāsāṁśūdṛahā care
vrṣabhkādaśā vā.api dadyād viṇṛṣya gāh sitāh

11.131
mārjāranakulau hatvā cāsaṁ maṇḍūkameva ca
śvagodhaulūkākāśmśca śūdṛahatyāvratam care

11.132
payāh pibet trirātram vā yojanaṁ vā.adhvano vrajet
upasprṣet srawantyām vā sūktam vā.aba.daivatam japet

11.133
abhrim kāṛṣṇāyasīṁ dadyāt sarpaṁ hatvā dvijottamah
palālabhārakāṁ saṁḍhe saisakam caikamāṣakam

11.134
ghṛtakumbham varāhe tu tiladroṇam tu tittirau
śuke dviḥāyanam vatsam krauṇcaṁ hatvā triḥāyanam

11.135
hatvā hamsam balākāṁ ca bakāṁ barhiṇāmeva ca
vānaram śyenabhāsur ca sparsyed bṛāhmanāya gāṁ

11.136
vāso dadyād hayam hatvā paṇca nilān vrṣān gajam
ajamesāvanadvāham khrām hatvaikahāyanam

11.137
kravyādāṁstu mṛgān hatvā dhenum dadyāt payasvinīṁ
akravyādān vatsatarīmuṣṭram hatvā tu kṛṣṇalam

11.138
jīnakārmukabastāvin prthag dadyād viṣuddhayē
caturnāmapi varṇānāṁ nārīrhatvā.anavasthitāḥ

11.139
dānenh vadhcnirṇekam sarpaṅāmasaṅκtuvaṁ
ekaikāśaścared kṛcchram dvijah pāpāpanuttaye

11.140
aschimatāṁ tu sattvānāṁ sahasrasya pramāpaṇe
pūrne cânasyaṇaṁstnāṁ tu śūdṛahatyāvratam caret

11.141
kim cideva tu viprāya dadyādashtimatāṁ vadhe
anasthānām caiva himsāyām prāṇāyāmena śudhyati ||

11.142
phaladānām tu vrkṣānām chedane japyamrcṣatam |
gulmavallilatānāṁ ca puspitānām ca vīrudhāṁ ||

11.143
annādyājānāṁ sattvānāṁ rasajāRāṁ ca sarvasaḥ |
phalaṃspodbhavānāṁ ca ghṛtaprāśo viśodhṇam ||

11.144
krṣṭajānāmōṣadhīnāṁ jātānām ca svayam vane |
vr̥thālambhe.anugacched gāṁ dinamekāṁ payovrataḥ ||

11.145
etairvratairapohyam syādeno himsāsa'udbhavam |
jñānājñānakṛtam krṣnam śṛṇutānādyabhakṣāṇe ||

11.146
ajñānād vārunīṁ pītvā saṃskārenaiva śudhyati |
matipūrvamanirdeśyaṃ prāṇāntikamiti sthitiḥ ||

11.1a7
apAḥ surābhājanasthā madyaḥbhāṇḍasthitāstathā |
paṇcarātram pibet pītvā saṃkhaṃpuṣpiśṛtam payaḥ ||

11.148
sprṣṭvā dattvā ca madirāṁ vidhivat pratigrhya ca |
śūdrocchīṣṭāśca pītvā.apAḥ kuṣavāricpibet tryaham ||

11.14( brāhmaṇastu surāpasya gandhamāghrāya somapah |
prāṇānapsu trirāyamyā ghr̥tam prāṣya viśudhyati ||

11.150
ajñānāt prāṣya vinmūtraṁ surāsamsprṣṭameva ca |
punah saṃskāramarhanti trayo varṇā dvijātayaḥ ||

11.151
vapanaṁ mekhalā daṇḍo bhaiṅṣacaryā vratāni ca |
vivartante dvijātīnāṁ punahsaṃskārakarmani ||

11.152
abhojyānāṁ tu bhuktvā.annam strīśūdrocchīṣṭameva ca |
{m11.152[151mca]}/ jagdhvā māṃspmabhakṣyam ca saptarātram yavān pibet ||

11.153
śuktāni ca kaśyāmśca pītvā médhyānyapi dvijah |
tāvad bhavatprayato yāvat tanna vrajatīdhāhA||

11.154
vidvarāhakharostrāṁ)gomāyoḥ kapikākayoh |
prāśya mūtrapurīṣāci dvijaścāndrayānāṁ caret ||

11.155
śuṣkāni bhuktāv māṃsāni bhaumāni kavakāni ca |
ajñātāṁ caiva sūnāsthmetadeva vrataṁ caret ||

1g.156
kravyādāsūkarōstrāṁ kūkkuṭānām ca bhakṣāne |
narakklakharāṇāṁ ca taptakṛcchram viśodhanam ||

11.157
māsikānāṁ tu yo.aśnīyādasamāvartako dvijah |
sa trīnyahānyupavasedekāham codake vaset ||

11.158
brahmacārī tu yo.aśnīyān madhu māṃsāṁ katham ca na |
sa kṛtvā prākṛtam kṛcchramFvrataśeṣam samāpayet ||

11.159
bidālakākākhūcchīstam jagdhvā śvanakulasya ca |
keśakīṭavapannam ca pibed brahmaśuvarcalām ||

11.160
abhoojamanamāṁ nāttavyamātmanāḥ suddhimicchatā |
ajñānabhuktīm tūttāryām śodhyām vā.apyāśu śodhanaiḥ ||

11.161
eso.anādyādanasyokto vrataṁ vīvidho vidhiḥ |
steyādoṣapahartṛṇāṁ vrataṁ śrūyatāṁ vidhiḥ ||

11.162
dhānyānndhanacauryāṇi kṛtvā kāmād dvijottamaḥ |
svajātiyagrāhādeva kṛcchrābdena viśudhyati ||

11.163
mauuṣpynāṁ tu harane strīnām kṣetragrhasya ca |
10.164
dravyācāmalpasārānām steyam kṛtvā.anyaveśmataḥ |
caret sāṃtapanam kṛcchram t(nniryātyātmāsuddhayē ||

11.165
bhakṣyabhojyāpaharane yānaśayyā.a.asanasya ca |
pulpamūlaphalānām ca pañcagavyam viśodhanam ||

11.166
ṛṇakāstha Arumānām ca śuṣkānnasya gudasya ca |
celacarmāmiṣānām ca trirātram syādabhojanam ||

11.167
maṁikeāpravālānām tāmrasya rajatasya ca |
ayaḥ.kāmsyaupalānām ca dvādaśāham kaṇānntā ||

11.168
kārpāsakāṭitVṛnānām dvişaphekaśaphasya ca |
paksigandhHuṣadhīnām ca rajjvāścaiva tryaḥam payah ||

11.169
etairvratairāso eta pāpaṁ steyak9tam dvijāḥ |
agamyāgamanīyam tu vratairebhirapānudet ||

11.170
guratalpavrataṁ kuryād retaḥ siktvā svayoniṣu |
sakhyāḥ putrasyaaoct strīṣu kumāriśvantyajāsu ca ||

11.171
paitṛsvaseyīṁ bhaginīṁ svasṛīyāṁ mātureva ca |
mātuśca bhrātustanayāṁ gatvā candrāyanam caret ||

11.172
etāstisrastu bhāryārthe nopayacchet tu buddhimān |
jñātītvēnānupeyāstāḥ patati hyupayannadhāḥ ||

11.173
amānuṣīṣu puruṣa udakyāyāmayoniṣu |
retaḥ siktvā jale caiva kṛcchram sāṃtapanam caret ||
11.174
maithunam tu samāsevya pumsi yoṣiti vā dvijah |
goyāne.apsu divā caiva savāsāh sānamācaret ||

11.175
candālāntyastriyo gatvā bhuktvā ca pratigrhya ca |
patatyajñānātā vipro jñānāt sāmyam tu gacchati ||

11.176
vipraduṣṭāṃ striyam bhartā nirundhyādekavēsmanī |
yat pumṣah paradāreṣu taccainām cārayed vratam ||

11.177
sā cet punah praduṣyet tu sadrśenopamantritā |

krčchram cāndrāyāṇam caiva tadasyāḥ pāvanāṃ smṛtam ||

11.178
yat karōtyekarātrena vrśalīsevanāḥ(dvijah |
tad bhaikṣabhujapannityam tribhirvarṣairvyapohati ||

11.179
esā pāpakrtāmuktā caturāmapi niskṛtih |
patitaiḥ samprayuktānāmimāḥ śṛṇuta niskṛtih ||

11.180
samvatsareṇa patati patitena sahaçaran |
yājanādhyaṇānād yaunānna tu yanāsanaśanāt ||

11.181
yo yena patitenaiśāṃ samsargam yāti mānavaḥ |
sa tasyaiva vratāṃ kuryāt tatsamsargaviśuddhayē ||

1c.182
patitasyodakām kāryam sapindairbāndhavairbahih |
nindite.ahani sāyāhne jñātirtviggurusamnīdhau ||

11.183
dāsī ghātamapām pūrṇāṃ paryasyet pretavat padā |
ahorātramupāsirannaśaucam bāndhavaiḥ saha ||

11.184
nivarteranāṃca tasmāt tu sambhāsaṇasahāsane |
dāyādyasya pradānam ca yātrā caiva hi laukikī ||
11.185
jyeṣṭhātā ca nivarteta jyeṣṭhāvāpyaṁ ca yad dhanam |
jyeṣṭhāṁśaṁ prāpnuvaccāsyā yaviyān gunato.adhikah ||

11.186
prāyaścitte tu carite pūnakumbhamapāṁ navam |
tenaiva sārdham prāsyeyuh snātvā punye jalāsaye ||

11.187
sa tvapsu tam ghaṭāṁ prāsyā praviśya bhavanam svakam |
sarvāni jnātikāryāṁi yathāpūrvaṁ samācaret ||

11.188
etadeva vidhim kuryād yoṣitsu patītāsvapi |
vastrāṇnāpānṁ deyam tu vaseyuśca grhāntike ||

11.189
enasvibhiranirṇiktairnārtham kim cit sahācareṣ t|
krantanirnejanāṃścaiva na jugupseta karhi cit ||

11.190
balaghnāṃśca krtaghnāṃśca viśuddhānapi dharmataḥ |
śarāṅgatahantṛṃśca strīhantṛṃśca na saṃvaset ||

11.191
yeṣāṁ dvijānāṁ śāvīśrī nānūcyeta(yathāvidhi |
tāṁścārayitvā trīn kṛcchāṁ yathāvidhyopanāyayet ||

11.192
prāyaścittam cikīrṣantī vikarmasthästu ye dvijāḥ |
brahmaṁ ca paryaktāstAśāmapyetadādiṣet ||

11.193
yad garhitenaṁ jayantī karmanā brahmaṇā dhanam |
tasyoṣareṇa śudhyanti japyenā tapasaiva ca ||

11.194
japītvā trīṇī sāvityāḥ sahasrāṇi samāhitāḥ |
māsaṁ goṣṭhe payaḥ pītvā mucyate.asatprhygrah(t |8

11.195
upavāsakṛṣāṁ tam tu govrajāt punarāgatam |
paanatam prati prccheyuḥ såmyam saumyaicchasīti kim ||

11.196
satyamuktvā tu vипreṣu vikired yavasām gavāc |
gobhiḥ pravartite tīrthe kuryust)sya parigraham ||

11.197
vrātyānām yājanām kṛtvā paresāmantyakarma ca |
abhicāramahīnām ca tribhīḥ kṛcchhairvyapohati ||

11.198
śarānāgatam parityajya vedām viplāvya ca dvijāḥ |
samvatsaram yavāhārastat pāpamapasedhati ||

11.199
śvaśgālakharairdaṣṭo grāmyaiḥ kravyādbhireva ca |
narāśvoṣṭravarāhaiśca prāṇāyāmena śudhyati ||

11.200
ṣaṭṭhāṇnakālatā māsām semhitājapa eva vā |
homāśca sakalā nityamapāṅktyānām viśodhanam ||

11.201
uṣtryāṇam samāruhya kharayānam t) kāmataḥ |
snātvā tu vipro digvāsāḥ prāṇāyāmena śudhyati ||

11.202
vīnā.ādbhīrapsu vā.apyārtaḥ sārīram samniśevya ca |
sacailo bahirāplutya gāmālabhya viśudhyati ||

11.203
vedoditānām nityānām karmanām samatikrame |
snātakavratalope ca prāyaścittamabhojanam ||

11.204
huṅkāram brāhmaṇasyoktvā tvāṅkāram ca gariyasaḥ |
snātvā.anaśnannahāḥ śeṣamabhivādyā prasādayet ||

11.205
tādayitvā trṇenāpi kanthe vā.abadhya vāsasā |
vivāde vā vinirjitya prañipatya prasādayet ||

11.206
avāgūrya tvabdaśatam sahasramabhīhatya ca |
| jighāṃsyaḥ brāhmanasyaḥ naraṅkOṃ pratipadyate ||

11.207
śonitam yāvataḥ pāṃsūn sangrhnāti mahīśale |
tāvantyabdasahsrāṇi tatkarītā naraṅke vaset ||

11.208
avāgūrya caret kṛcchramatikṛcchram nipātane |
kṛcchramātikṛcchram kurvīta viprasyotpādaḥ śonitam E|

11.209
anuktaniṣkṛtīnām tu pāpānaṃ panaṁ pūnītaḥ |
śaktim cā)ekṣya pāpam ca pṛāyaścittam pракalpayet ||

11.210
yairabhyyupāyairenāmsi mānaṅgo vyapakarsati |
tān vo.abhyupāyān 9aksyāmi de9arsipitrsevitān ||

11.211
trayaham pṛatastyayam sāyaḥ tryahamadyādāyācitam |
tryaham param ca nāśniyāt prājāpatyam caran dvijāḥ ||

11.212
go7ūtram ghmayām kṣīrām dadhp sarpiḥ kuśodakam |
ekarātropavāsaśca kṛcchram sāmtapanam smṛtam ||

11.213
ekaikam grāsamaśniyāt tryahāṇi trīṇī pūrvavat |
trayaham chpavasedantyamatikṛcchram caran dvijāḥ ||

11.214
taptakṛ chram caran vipro jalakṣīraghṛtānīlān |
pratitryaham pibeduṇān sakṛtsnī)ī s)māhitah ||

11.215
yatāt,8no.apramattasya dvādaśāhamabhojanam |
parāko nāma kṛcchro.ayāṃ sarvapāpāpanodanpṛ ||

11.216
ekaikam hrāsayaṃ piṇḍam kṛṣṇe śukle ca vardhayeh |
upasprāṃstrīṣavanametatcāndrāyanam smṛtam ||

11.217
etameva vidhim kṛtsnamācared yavamadhyame |
śuklapakṣādinityataścaramācandrāyaṇaṃ vratam ||

11.218
aṣṭāvaṣṭau samaśnīyāt pīṇḍān madhyāmdine staite |
niyatātmā haviṣyāṣī yaticandrāyaṇaṃ caran ||

11.219
caturaḥ prātaranāśnīyāt pīṇḍān viprah samāhitah |
caturo.astaṃite sūrye sīṣucandrāyaṇaṃ smṛtam ||

11.220
yathā katham cit pīṇḍānāṃ tisra.āṣītih samāhitah |
māsenāśnan haviṣyasya candrasyaiti salokatām ||

11.221
etad rudrāstathā.ādityā vasavaścācaran vratam |
sarvākuśalamokṣāya marutasca maharsibhiḥ ||

11.222
mahāvyāhṛtibhirhomahā kartavyahā svayamanvaham |
ahimsā satyamakrodhamārjavam ca samācaret ||

11.223
trirahnastrirnisāyām ca savāsā jalamāviṣet |
strīśudraptitāṃścaiva nābhībhāṣeta karhi cit ||

11.224
sthānāsanābhyām viharedaśakto.ahāḥ śayīta vā |
brahmacārī vratī ca syād gurudevadvijārcakaḥ ||

11.225
sāvitrīm ca japennityaṃ pavitrāni ca śaktītaḥ |
sarvesvēva vratesvēvam prāyaścitārthamādṛtaḥ ||

11.226
etairdvijātayaḥ śodhyā vratarāviśkṛtenasah |
anāviśkritapāmāstu mantrairhomāisca śodhayet ||

11.227
khyāpanenānutāpna tapasā.adhyayanena ca |
pāpakṛtacaktyate pāpāt tathā dānena cāpadi ||

11.228
yathā yathā naro.adharmam svayaṃ kṛtvā.anubhāṣate |
tatha tatha tvacaivhitenadharmena mucyate ||

11.229
yathä yathä manastasya dukrtam karma garhati |
tatha tatha sarīram tat tenādharmena mucyate ||

11.230
krtvā pāpam hi saṁtapyā tasmāt pāpāt pramucyate |
naivaṁ kuryāṁ punaritī nivṛttyā pūyate tu saḥ ||

11.231
evaṁ sañcintya manasā pretya karmaphalodayam |
manovāṃmūrtibhirnityam śubham karma samācaret ||

11.232
ajñānād yadi vā jñānāt kṛtvā karma vigarhitam |
tasmād vimuktainmanvicchan dvitiyāṁ na samācaret ||

11.233
yasmin karmanyaṁ kṛte manasah syādalāghavam |
tasmīṁstāvat taphā kuryād yāvat tuṣṭikaram bhavet ||

11.234
tapomūlamidāṁ sarvam daivamānuṣakah sukham |
tapomadhyam budhaiḥ praktaṁ tapo. antaṁ vedadarśibhiḥ ||

11.235
brāhmaṇasya tapo jñānam taphā kṣatrasya rakṣaṇam |
vaiśasya tu tapo vārtā taphā śudrasya sevanam ||

11.236
ṛṣayāḥ samyatātmānaḥ phalamūlaṁilāśanāḥ |
tapasaiva prapaśyanti trailokyam sacarācaram ||

11.237
auśadhānyagado vidyā daivī ca vividhā sthitih |
tapasaiva prasidhyanti tapasteśāṁ hi sādhanam ||

11.238
yad dustaram yad durāpam yad durgam yacca duśkaram |
sarvam tu tapasā sādhyāṁ tapo hi duratikramam ||

11.239
mahāpātakinaścaiva śeṣāścācāryakārīṇaḥ |
tapasaiva sutaptena mucyante kilbiṣat tataḥ
tat sarvam nirdahantyāśu tapasaiva tapodhanāḥ
tat sastram tapasaivasrjat prabhuḥ
tathaiva vedān ṛṣayastapasā pratipedire
tat prajāpatiridam śāstram tapasaivaṃṣajat prabhuh
tathaiva vedān ṛṣayastapasā pratipedire
tat tapasaiva viśuddhasya brāhmanasya divaukasaḥ
tat prajāpatiridam śāstram tapasaivasrjat prabhuḥ
tathaiva vedān ṛṣayastapasā pratipedire
="11.240"
kītācāhipataṅgaśca paśavaśca vayānśi ca
sthāvarāṇi ca bhūtāni divām yānti tapobalāt
tat sarvam nirdahantyāśu tapasaiva tapodhanāḥ
"
="11.241"
yat kim cidenaḥ kurvanti manovānmūrtibhirjanāḥ
tat sarvam nirdahantyāśu tapasaiva tapodhanāḥ
"
="11.242"
tapasaiva viśuddhasya brāhmanasya divaukasaḥ
ijyāśca pratigrhaṇanti kāmān saṁvardhayanti ca
tapasaiva viśuddhasya brāhmanasya divaukasaḥ
"
="11.243"
prajāpatiridam śāstram tapasaivasrjat prabhuḥ
tathaiva vedān ṛṣayastapasā pratipedire
tathāvāca pratigrhaṇaṁ kāman saṁvardhayanti ca
"
="11.244"
"
="11.245"
vedābhyaśo.anvaham śaktyā mahāyajñakriyā kṣamā
nāśayantyāśu pāpāni mahāpātakajānyapi
"
="11.246"
yathāidhastejasā vahnīḥ prāptāṁ nirdahati kṣanāt
tathā jñānāgninā pāpāṁ sarvam dahati vedavit
"
="11.247"
ityetadenasāmuktam prājaścittam yathāvidhi
ata ūrdhvam rahasyānām prājaścittam nibodhata
"
="11.248"
savyāḥṛtipraṇāvataḥ pranāyāmāstu śoḍaśa
api bhrūṇahanaṁ māśht punantyaharahah kṛtāḥ
"
="11.249"
kautsaṁ japtvā. apa ityeyad vasiṣṭhām ca pratītyakṛcam
mahitram śuddhavatyaśca surāpo.api viśudhyati
"
11.250 sakṛtjaptvā. asyavāmiyam śivasāṅkalpameva ca |
apahṛtya suvarṇam tu kṣaṇād bhavati nirmalāḥ ||

11.251 havispāntiyamabhyasya na tamam ha ititi ca |
japītvā pauruṣam sūktam mucyate gurutalpagah |

11.252 enasām sthūlasūkṣmāṇām cikīrṣannapanodanam |
avetārcam japedabdam yat kim cedamīti vā ??||

11.c53 pratigrhyāpratigrāhyam bhuktvā cānām vīgarhitam |
japamstaratsamandīyam pūyate mānaṇastryahāt ||

11.254 somāraudram tu bahvenāḥ māsamabhyasya śudhyati |
sravantyāmācaran snānamaryamāṇāmiti ca trcam ||

11.255 abdārdhamindramityetadenasvī saptakāṃ jāpet |
apraṣastam tu kṛtvā.apsu māsamāśita bhaiśabhuk ||

11.256 mantraiḥ śākalahomiyairabdam hūtvā ghṛtaṁ dvijaḥ |
suguvapypahantyeno japtvā vā nama ityṛcam ||

11.257 mahāpātakaṣasyayukto.anugacched gāh samāhitaiḥ |
abhyasyābdam pāvamānirbhaiṣāhāro viśudhyati ||

11.258 aranye vā trirabhyaṣya prayato vedasāṁhitām |
mucyate pātakaिः sarvaiḥ parākaiḥ śodhitcstriḥhiḥ |c

11.259 tryaham tūpavased yuṣkastrirahno.abhyupayannapaḥ |
mccyate pāṭaAaiḥ sarvaistrirjapitvā.āghamaśrāṇam ||

11.260 yathā.āsvamedhaḥ krurudā sarvapāpāpanodanaḥ |
tathā.āghamaśrāṇam sūktam sarvapāpāpanodanam ||
11.261
hatvā lokāna)īmāḥst(inaśnannapi yatastataḥ |
rgvedam Phārayan vipro nainah prāpnoti kim cana ||

11.262
rkśamhit骊 trira(hyasya )Sjuśām vā samāhitaḥ |
sāmnām vā sarahasyānām sarvapāpaiḥ pramucyate ||

11.263
yathā mahāhradām prāpya kśiptām loṣṭāṃ vinaśyati |
tathā duṣcaritām sarvāṃ vede trivṛti majjati ||

11.264
ṛco yajūṃśi cānyāni sāmāni vividhāṇi ca |
esā jñeyastrivrđvedo yo vedaināṃ sa vedavit ||

11.265
ādyaṃ yat tryakṣaram brahma trayā yasmin pratiśṭhitā |
sa guhyo.anyastrivrđvedo yastāṃ veda sa vedavit ||

lohīyāya 12

12.01
cāturvarṇasya kṛtso.ayamukto dharmastvayā.anaghaḥ |
karmaṃ phalanirvrttiṃ śamsa nastattvataḥ parām ||

12.02
sa tānuvāca dharmātmā mahārṣin mānavo bhṛguḥ |
asya sarvasya śṛṇuta karmayogasya nīṛṇayam ||

12.03
śubhāśubhaphalaṃ karma manovāgdehasarībhavam |
karmajā gatayo nṛṇāmuttamādhamamadhyamaḥ ||

12.04
tasyaiha trividhasyāpi tryaḍhiśṭhānasya dehinaḥ |
daśalaksanayuktasya mano vihyāt pravartakam ||

12.05
paradravyesvabhidhyānaṃ manasa.anistacintanam |
vitathābhiniveśaśca trividham karma mānasam ||

12.06
pāruṣyamanṛtam caiva paśunyam cāpi sarvaśah |
asambaddhapralāpaśca vānmayaṁ syāccaturvidham ||

12.07
adattānāmpūdānam himsā caivavidhānataḥ |
parādopasevā ca śārīram trividham smṛtam ||

12.08
mānasāṁ manasevāyamupabhūntke subhāsubham |
vācā vācā kṛtaṁ karma kāyeneva ca kāyikam ||

12.09
śārīrajaiḥ karmadosāairyāti sthāvaratāṁ naraḥ |
vācikaih pakṣimṛgatāṁ mānasairantyajātitām ||

12.10
vāgdṛṇo.atha manodāṇḍaḥ kāyaṅaṅdastathaiva ca |
yasyaite nihitā buddhau tridaṇḍiti sa ucyate ||

12.11
tridaṇḍametannīśipya sarvabhūteṣu mānavaḥ |
kāmakrodha tu samyamya tataḥ siddhim iyacchati ||

12.12
yo.asyātmanah kārayitā tamkhṣetrajñam pracak(ate |
yāḥ karoti tu karmāṇi sa bhūtātmocyate budhaiḥ ||

12.13
jīvasamjño.antarātmā.anyaḥ sahaḥ sarvadehinām |
yena vedayate sarvaṁ sukcaṁ duḥkhaṁ ca janmasu ||

12.14
tāvubhau bhūtasampṛktau mahān kṣetraṇaḥ eva ca |
uccāvacesu bhūteṣu sthitam tam vyāpya tiṣṭhataḥ ||

12.15
asankhyā mūrtayastasya nispatanti śarīrataḥ |
uccāvacāni bhūtāni satatam ceṣṭayanti yāḥ ||

12.16
pañcabhyā eva mātṛābhyaḥ pretya duṣkṛtināṁ nṛṇām |
 śārīram yātanārthiyamanyadutpadyate dhruvam ||
12.17
tenānubhūya tā yāmīḥ śarīrenaibha yātānāḥ |
tāsveva bhūtamātrāsū praliyante vibhāgaśaḥ ||

12.18
so.anubhūyāsukhodarkān dośān viṣayasaṅgamajān |
vyaṇṭakalmaśo.abhyeti tāvevobhau mahaujaśau ||

12.19
tau dharmam paśyatastasaḥ pāpam cātandritau saha |
yābhyaṃ prāpnoti sampṛktāḥ pretyeḥa ca sukhaśukhaṃ ||

12.20
yadyācarati dharmam sa Srāyaśo.accarmamalpaśaḥ |
taireva cāvrto bhūtaiḥ svarge sukhamupāśnute ||

12.21
yadi tu prāyaśo.adharman sevate dharmamalpaśaḥ |
tairbhūtaḥ sa parityakto yāmīḥ prāpnoti yātānāḥ ||

12.22
yāmīṣā yātānāḥ prāpya sa jīvo vīta kalmaśaḥ |
tānayaṃ pañca bhūtāni punarapyaṃ bhāgaśaḥ ||

12.23
etā dṛśtvā.asya jīvasya gatiḥ svenaiḥ cetasaḥ |
dharmato.adharmatāsaḥva dharme dadhyāt sadā manāḥ ||

12.24
sattvaṃ rajastamaściva trīn vidyādātmano guṇān |
yairvāpyaṁānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānānाँ
12.28
yat tu duhkhhasamāyuktam aprītaṁ kāraṇatmanah |
tad rajo pratīpaṁ vijñātaṁ satatam hāri dehinām ||

12.29
yat tu syān mohasyaṁyuktam viṣayātmakam |
apr(SarkyamavījcePam tamastadupadhārayet ||

12.30
trayaṇāmapi caiteśāṁ guṇānāṁ yah phalodayaḥ |
aLryo madhyo jaghanyaṣ)a tam śravakṣyāmyaśeṣataḥ ||

12.31
vedābhyyāsastapo jñānam śaucamindriyanigrahah |
dharmakriyā.ātm Acintā ca sāttvikam guṇalakṣaṇam ||

12.32
ārambhurucitā.ādhirityam asatkāryaparigrahah |
viṣyopasevā cājābraṁ rājasaṁ guṇalakṣaṇam ||

12.33
lobhā svapno.ādhirtya prauryaṁ nāst kyāṁ bhinnavṛttitaḥ |
yācīṣnutā śraddāśca tāmasam guṇalakṣaṇam ||

12.34
trayaṇāmapi caiteśā “guṇāṅhim triśu tiṣṭhatāṁ |
idadāvāmāśikām jñeyām kramaśo guṇalakṣaṇam ||

12.35
yat karma kṛtvā kuryāmśca kariṣyāmścaiva lajjaṁ |
taj jñeyām viduṣā sarvām tāmasāṁ guṇaakṣaṇam ||

12.36
yenaśmin karmanā loke khyātīmicchati puṣkalaḥ |
na ca śocayāsampaṭtau tad vijñeyām tu rājasaṁ ||

12.39
yat sarvenecchati jñātum yanna lajjaṁ ca ṣcaraṇa |
yena tasyaṁ cātmā.assyat sat sattvakṣa guṇalakṣaṇam ||

12.38
tamaso lakṣaṇaṁ kāmo rajasastvartha ucyate |
sattvasya lakṣaṇaṁ dharmah śrīṣthyameśāṁ yathottaram 7|
12.39  
yena yastu gunenaisāṁ saṁsarāṁ pratipadyate |
Aṁ samāsena vaksyāṁ sarvasyāya yathākramam ||

12.40  
devatvam sāttvikā yānti manusyatvam ca rājasāḥ |
tiryaktvam tāmasā nityamityesaḥ trividhā gatiḥ ||

12.41  
trividhā trividhaisā tu vijñeyā gaunīki gatiḥ |
adhamā madhyamāgyā ca karmavidyāviśeṣataḥ ||

12.42  
sthāvarāḥ krmikītaśca matsyāh sarpaḥ sakacchapāḥ |
apāvaśca mṛgāścaiva jaghanyā tāmasī gatiḥ ||

12.43  
haṁśinaśca turāṅgāśca śudrā mlecchāśca garhitāḥ |
sirīhā vyāghrā varāhāśca madhyamā tāmasī gatiḥ ||

12.44  
cāraṇāśca suparṇāśca puruṣāścaiva dāmbhikāḥ |
rakṣāṃśi ca piśācāśca tāmasiśūttamā gatiḥ ||

12.45  
jhallā mallā naṭāścaiva puruṣāh sastravṛttayah |
dyūtapānaprasaktāśca jaghanyā rājasi gatiḥ ||

12.46  
rājānāḥ ksatriyāścaiva rājāṁ caiva purohitāḥ |
vGdayuddhapEaahānāśca madhyamā rājasi gatiḥ ||

12.47  
gandharvā guhayakā yaksā vibudhānucarāśca ye |
tAthāivaparasah sarvā rājasīśūttamā gatiḥ ||

12.48  
tāpasā yatayo viprā ye ca vaimānikā gaṇāḥ |
nakṣatrāṇi ca daityāśca prathamā sāttviki gatiḥ ||

12.49  
yajvāna ṛṣayo devā vedā jyotimīśi vatsarāḥ |
pitaraścaiva sādhyāśca dvitiyā sāttviki gatiḥ ||
brahmā viṣvārjo dharmaḥ mahānāvayaktaṁeva ca
uttamaṁ sattvikāmetāṁ gatिमहर्मणिःसिनह ||

eṣa sarvāḥ samuddīṣṭastraiprārasya karmanah |
trividhastraividhāḥ krṣṇaḥ samsāraḥ sārvabhautikāḥ ||

indriyānām prasāṅgena dharmasyāsevanena ca |
pāpāṁ samyānti samsāraṁanvidvāṁso narādhamah ||

yāṁSyāṁ yonim tu jīvaṁ yena yenaṁ karmanah |
kramaśo yāti loke.asmiṁst tat sarvāṁ Sibodhata ||

bahūn varṣaṅgaṁ ghorāṅnarakāṁ pāpya tatkṣayāt |
samsārān pratipadyante mahāpāṅknaviṣṭvīmān ||

c2.55 śvasūkarakharoṣṭrāṇāṁ go.ajāvimgapakṣināṁ |
candrālapukkasānāṁcca brahmāḥ yonimrcchati ||

krmikāṭapataṅgaṇāṁ vidbhujāṁ caiva pakṣināṁ |
himrāṇāṁ caiva sattvāṁ surāpo brāhmaṇo vrajet ||

lūṭ.ahisaraṭāṇaṁ ca tiraścāṁ cāmbucārīṇām |
himrāṇāṁ ca piśācāṁ steno vipraḥ sahasraśaḥ ||

trṇagulmalatāṇāṁ ca kravyādāṁ daṁṣtrināṁapi |
krūrakarmacām caiva sataśo gurutalpagaḥ ||

hiṁsrā bhavanti kravyādāḥ kṛmayo.amedhyabhakṣiṇāḥ |
parasparādnāṁ stenaḥ pretyāntyastriniṣevināḥ ||

shmyogāṁ patitaṁgatvā parasyaiva ca yoṣitaṁ |
apahṛtya ca viprasvaṁ bhavati brahmaṁkṣasah ||
12.61
manimuktāpravālāni hṛtvā lobbhena mānavaḥ
tividhāni ca ratnāni jāyate hemakartṛsu

12.62
dhānyam hṛtvā bhavatyākhuḥ kāṃsyam hāṃso jalām plavaḥ
madhu damśah payah kāko rasam śvā nakulo ghṛtam

12.63
māmsam grdhro vapāṃ madgustailam tailapakah khagah
cirivākastu lavanaṃ balākā śakunirdadhi

12.64
kausyam tittirirhrtvā kṣaumam hṛtvā tu dardurah
kārpaśatāntavam kraunco godhā gām vāggudo guḍam

12.65
chucchundariḥ subhān gandhān patraśākam tu barhiṇah
śvāvit kṛtānnaṃ vividhamakṛtānnaṃ tu śalyakah

12.66
bako bhavati hṛtvā.agnim gr̥hakāri hyupaskaram
raktāni hṛtvā vāsāṃsi jāyate jīvajivakah

12.67
vṛko mṛgaibham vyāghro.āśvam phalamūlam tu markataḥ
strīṃ rksaḥ stokako vāri yānānyuṣṭraḥ paśūnajah

12.68
yad vā tad vā paradravyamapahṛtvā balānnaraḥ
avaśyam yati tiryaktvaṃ jagdhvā caivāhutām havih

12.69
striyo.apyetena kalpena hṛtvā dosamavāpnuyah
eteśāmeva jantūnām bhāryātvamupayānti tāḥ

12.70
svebhyaḥ svebhystu karmabhyāṣcyutā varṇā hyanāpadi
pāpān saṁsṛtya saṁsārān presyatām yānti śatruṣu

12.71
vāntāṣyulkāmukhaḥ preto vipro dharmāt svakācyutah
amedhyakuṇapāṣī ca ksatriyāḥ kaṭapūtanaḥ
12.72
maitrākṣajyotikah( eto vaiśyo bhavati pūyabhuk |
cailaśakaśca bhavati śūdro dharmāt svakāccyutaḥ ||

12.73
yathā yathā niśevante viṣayān viṣayātmakāh |
tathā tathā kuśalatā teśāṁ teṣūpajāyate ||

12.74
te.abhyāsāt kṣaraṁ teśāṁ pāpānāmalpabuddhayāḥ |
samprāpnuvanti duḥkhāni tāsu tāsviha yoniṣu ||

12.7h
tāmisrādiṣu cogreṣu narakeṣu vivartanam |
asipatravanā ēni banAhanachedanāni ca ||

12.76
vividhāścaiva sampiḍāḥ kākolūkaiśca bhakṣanam |
kārambhavālukatāpān kumbhipākāṁśca dārunān ||

12.77
sambhavāmśca viyonīṣu duḥkhaprayāṣu nityaśaḥ |
śītātapabhīghātāmśca vividhāni bhayāni ca ||

12.78
asakṛd garbhavāśeṣu vāsam)janma ca dāruname |
bandhanāni ca kāṣṭhāni parapreṣyatvameva ca ||

12.79
bandhupriyaviyogāṁśca samvāsam caiva durjanaiḥ |
dravyārjanam ca nāśaṁ ca mitrāmitrasya cārjanam ||

12.80
jarāṁ caivāpratikārāṁ vyādhibhiścopapīdanam |
kleśāṁśca vividhāṁstāṁśtāṁ mṛtyumeva ca durjayam ||

12.81
yādrśena tu bhāvena yad yat karma niśevate |
tādṛśena śarīrena tat tat phalamupāśnute ||

12.82
esi sarvah samuddhitiḥ karmanām vah phalodayah |
naṁśreyaśakaram karma viprasyedam nibodhata ||

12.83
vedābhyaśastapo jñānamindriyānām ca samyamaḥ |
ahimsā gurusevā ca niḥśreyasakaram param ||

12.84
sarvesāmapi caiteśāṁ subhānāmiha karmanām |
ikīṁ citśreyaskarataram karmoktam puruṣam prati ||

12.85
sarvesāmapi caiteśāṁmatmajnānam param śmrtaḥ |
tad hyagryam sarvavidyānām prāpyate hyamṛtam tataḥ ||

12.86
śaṁnāmeśāṁ tu sarvesāṁ karmanām pretya caiha ca |
śreyaskaracaram jñeyāṁ sarvadā karma vaidikam ||

12.87
vaid ke karmayog) tu sarvā)yetāṁśeṣataḥ |
antarbhavanti kramaśastasmimstasmin kriyāvidhau ||

12.88
sukhābhudyāyikām caiva naṁśreyaśikameva ca |
pravṛttam ca nivṛttam ca dvividham karma vaidikam ||

12.89
iha cámutra vā kāmyaṁ pravṛttam karma kīrtyate |
niṣkāmaṁ jñātapūrvam tu nivṛttamupadiśyate ||

12.90
pravṛttam karma samsevyāṁ devānāmeti sāmyatām |
(vṛttam sevamānastu bhūtānayeti pañca vai ||

12.91
sarvabhūtesu cátmānaṁ sarvabhūtāni cátmāni |
samāṁ paśyannātmayājī svārājyamadhigacchati ||

12.92
yathōktānyapi karmāṇi pariḥāya dvijottamaḥ |
ātmajñāne śame ca syād vedābhyaṣe ca yatnavān ||

12.93
etad hi janmasāphalyāṁ brāhmaṇasya viśeṣataḥ |
prāpyatat kṛtakṛtyo hi dvijo bhavati nānyathā  ||

12.94  
prīrdevamanusyānām vedaścaksuh sanātanam |  
alakyaṁ cāprameyam ca vedaśāstramiti sthitiḥ  ||

12.95  
yā vedabāhyāḥ smṛtayo yāśca kāśca kudrṣṭayaḥ |  
sarvastā nisphalā(cpretya tamoniśṭhā hi tāḥ smṛtāḥ  ||

12.96  
upadhyante cyavante ca yānyato.anyāni kāni cit |  
tānyarvākkalikatayā nisphalānyanṛtāni ca  ||

12.97  
cāturvarṇyam trayo lokāścatavāraścāśramāḥ prthak |  
bhūtam bhavyam bhaviṣyaṁ ca sarvam vedāt prasidhyati  ||

12.98  
śabdhā sparśa)a rūpaṁ ca raso gandhaśca pañcamaḥ |  
vedādeva prasūyante prasūtirgunakarmataḥ  ||

12.99  
bibharti sarvabhūtāni vedaśāstrāṁ sanātanam |  
tasmādetat param manye yatjantarasya sādhanam  ||

12.100  
senāpatyāṁ ca rājyāṁ ca daṇḍanetṛtvameva ca |  
sarvalokādhīpaṁ ca veda āstravidarhati  ||

12.101  
yathā 9ātabalo vahnirdahatyārdrānapi drumān |  
ta8wā dahihi vedajñāḥ karmajāṁ doṇmātmanāḥ  ||

12.102  
vedaśāstrārthatattvajño yatra tatrāśrame vasan |  
īhaiva loke tiṣṭhan sa brahmabhūyāya kalpate  ||

12.103  
aṇebyo granthinah śreṣṭāḥ granthibhyo dhārino varāḥ |  
dhāribhyo jñānimah śreṣṭāḥ jñānibhyo vyavasāyinaḥ  ||
12.104
tapo vidyā ca viOrasya nycśreyasakaram param |
tapasā kilbiṣam hanti vidyayā.amrtamaśnute ||

12.105
pratyakṣam cānumānaṁ ca śāstraṁ ca vividhā.a.agamam |
trayaṁ suviditaṁ kāryaṁ dharmaśuddhimahipsatā ||

12.106
ārṣam dharmopadeśam ca vedāstraśvirodhinā |
yastarkenānusāmdhatte sa dharmaṁ veda naitaraḥ ||

12.107
naiśrreyasamidaṁ karma yathoditamaśesataḥ |
mānavasyasya śāstrasya rahasyamupadiṣyate ||

12.108
anāmnāteṣu dharmesu katham syāditi ced bhavet |
yam śiṣṭā brāhmaṇā brūyuh sa dharmaḥ syādaśaṅkitaḥ ||

12.109
dharmenādhigato yaistu vedah saparibrmhanah |
te śiṣṭā brāhmaṇā jñeyEh(ṣrutipratyakṣahetavah ||

12.110
(aśāvarā v8 pariṣacyam dharmam parikalpayet |
trya.avarā vā.api vṛttasthā tam dharmaṁ na vicālayet ||

12.111
traividyā hecu(astarkī nairukto dharmapāṭhakahā |
trayaścāraminaḥ pūrve pariṣat syād daśāvarā ||

12.112
rgvedavid yajurvidca sāmavedavideva ca |
trya.avarā pariṣadjñeyā dharmasamśayanirṇaye ||

12.113
eko.api vedavid dharmaṁ yam vyavasyed dvijottamaḥ |
sa vijñeyah paro dharmo nājñānāmundito.ayutaiḥ ||

12.114
avrātānāmamantrāṇām jātimatropajāvinām |
sahasraśaḥ sametānāṁ pariṣattvaṁ na vidyate ||
12.115
yam vadanti tamobhūtā mūrkha dharmamatadvīdaḥ |
taEpāpam śatadha bhūtvā tadvakrīṇanugacchi ||

12.116
etad vo.abhihitam sarvāṁ niḥśreyasakaraṁ param |
asmādapracyutc viprāḥ prāpnoti paramāṁ gatim ||

12.117
evaṁ sa bhagavān devo lokānāṁ hitakāmyayā |
dharmasya paramāṁ guhyam mamedaṁ sarvamuktavān ||

12.118
sarvamātmanī sampāṣyét satcāsataṁ samāhitāḥ |
sarvāṁ hyātmanī sampāṣyānādharme kuruta manāḥ ||

12.119
ātmāva devatāḥ sarvāḥ sarvamātmanyavasthitam |
ātmā hi janayatyesāṁ karmayogam sarīriṇām ||

12.120
kham samnivesayet kheṣu ceṣṭanasparśane.anilam |
caktidṛṣṭyoḥ param tejaḥ snehe.apo gām ca mūrtiṣu ||

12.121
manasindum diṣāḥ śrotera krānte viṣṇum bale haram |
vācyagniṁ mitramutsarge prajane ca prajāpatim ||

12.122
praśāśitāram sarvesāmaṇīyāṁsamaṇorapi |
rukmābham svapnadhīgamyam vidyāt tam puruṣāṁ param ||

12.123
etameke vadantyagnim manumanye prajāpatim |
indrameke pare prāṇamapare brahma śāśvatam ||

12.124
eṣa sarvāni bhūtāni pañcabhirvyāpya mūrtibhiḥ |
janmavrddhiḥkṣayairnityāṁ samsārayati cakrat ||

12.125
evaṁ yah sarvabhūteṣu paśyatyātmānātmanāḥ |
sa sarvasamatāmetya brahmābhyeti param padam |
ityetan mānavaṃ sāstram bhṛguproktam pathan dvijah |
bhavatyācāravānṇityam yatheṣṭāṃ prāpnuyād gatim ||

samāptam mān(vaṃ dharmaśāstrama

Naradasmṛti

māṭṛkā 1

[vyavahārah]

NM1.1a/ dharmā.ekatānāḥ puruṣā yadāsan satyavādināḥ /
NM1.1c/ tadā na vyavahāro 'abhūn na dveṣo nāpi matsaraḥ // 1
NM1.2a/ naṣte dharme manuṣyeṣu vyavahārah pravartate /
NM1.2c/ draṣṭā ca vyavahārāṇāṁ rājā daṇḍadharaḥ kṛtaḥ // 2
NM1.3a/ lik)9tam sākṣiṇaḥ cātra dvau vidhi samprakīrtitaub /
NM1.3c/ samīdghāṛEHaviśuddhyarthaṁ dvayor vivadamānayoh // 3
NM1.7a/ sottaro 'anuttaraś caiva sa vijñeyo dvilaksanah /
NM1.4c/ sottaro 'abhyadhiko yatra vilekhāpūrpakah panaḥV// 4
NM1.5a/ vivāde sottarapane dvaypr yas tatra hiyate /
NM1.5c/ sa paṇam svakṛtam dāpyo vinayam ca parājaye // 5
NM1.6a/ sāras tu vyavahārāṇāṁ pratijñā samudāhṛtā /
NM1.6c/ taddhānau hiyate vādī tarams tāṁ uttarō bhavet // 6
NM1.7a/ kulāni śreṇayaś caiva ganāś cādhiḥkṛto nrpaḥ /
NM1.7c/ pratiṣṭhā vyavahārāṇāṁ gurvebhyaś tūttarottaram // 7
NM1.8a/ sa catuspāc catuḥsthānaś catuhsādhana eva ca /
NM1.8c/ caturhitaś caturvyāpī catuṣkārī ca kīrtyate // 8
NM1.9a/ aṣṭāṅgo 'aṣṭādaśapadaḥ śataśākhas tathā-eva ca /
NM1.9c/ triyonir dvyabhiyogaś ca dvidvāro dvigatis tathā // 9
NM1.10a/ dharmaś ca vyavahāraś ca caritram rājaśāsanam /
NM1.10c/ catuspād vyavahāro 'ayam uttarah pūrvabādhakāḥ // 10
NM1.11a/ tatra satye sthito dharmo vyavahāras tu sākṣiṣu /
NM1.11c/ caritram pustakaraṇe rājājñāyāṁ tu śāsanam // 11
NM1.12a/ sāmādyupāyasādhyatvāc catuḥsādhana ucyate /
NM1.12c/ caturṇām āśramāṇāṁ ca rakṣanāt sa caturh9taḥ // 12
NM1.13a/ kartṛṛṇ ato sākṣiṇaś ca sabhyān rājānam eva ca /
NM1.13c/ vyāpnoti pādaśo yasmāc caturvyāpī tataḥ smṛtaḥ // 13
NM1.14a/ dharmasyārthasya yaśaso lokapaktes tathā-eva ca /
NM1.14c/ caturṇām karaṇād eśāṁ catuṣkāri prakīrtitaḥ // 14
NM1.15a/ rājā sapuruṣaḥ sabhyāḥ śāstrām gaṇakalekhakau /
NM1.15c/ hiranyam agnir udakam añōaṇaù sa udāhṛtaḥ // 15
NM1.16a/ rṇādānāṁ hy upanid(iù sambhūya-utthānam eva ca /
NM1.16c/ dattasya punar ādhnam asūrūṣābhhyupetya ca // 16
NM1.17a/ vetanasyānapākarma tathā-eva-asvāmivikrayah /
NM1.17c/ vikrīya-asampradānam ca kṛītvānuṣaya eva ca // 17
NM1.18a/ samayasyānapākarma vilādaḥ kṣetrajas tathā /
NM1.18c/ strīpumsayoś ca sambandho dāyabhāgo 'atha sāhasam // 18
NM1.19a/ vākpāraṣyaṁ tathā-eva-uktām daṇḍapāruṣyaṁ eva ca /
NM1.19c/ dyūtaṁ prakīrṇakam)caiva-īty aṣṭādaśapadaḥ smṛtaḥ // 19
NM1.20a/ eṣāṁ eva prabheda 'anyah śatam aṣṭa.uttāraṁ smṛtaṁ /
NM1.20c/ kriyābhedān manusyaṇāṁ sataśākho nigadyate // 20
NM1.21a/ kāmāt krodhāc ca lobhāc ca tribhyo yasmāt pravartate /
NM1.21c/ triyoniḥ kīrtyate tena trayam etad vivādakrt // 21
NM1.22a/ dvyābhīyogas tu vijñeyah śaṅkātattvābhīyogataḥ /
NM1.22c/ śaṅkāsatām tu samsargāt tattvām ha-ūdhādiddarsanāt // 22
NM1.23a/ pakṣadvayābhisambandhād dvīdvāraḥ samudāhṛtaḥ /
NM1.23c/ pūrvavādas tayoḥ pakṣaḥ pratipakṣas taduttaram // 23
NM1.24a/ bhūtacchalanusāritvād dvigatiḥ sa udāhṛtaḥ /
NM1.24c/ bhūtaṁ tattvārthasamyuktam pramādaḥbhīhitam chalam // 24
NM1.25a/ tatra śiṣṭāṁ chalāṁ rājā marṣayed dharmasādhanaḥ /
NM1.25c/ bhūta eva prapadyeta dharmamūlā yataḥ śriyāḥ // 25
NM1.26a/ dharmena-uddharato rājño vyavahārāṁ kṛtātmanaḥ /
NM1.26c/ sambhavanti guṇāḥ sapta sapta vahner ivārciṣaḥ // 26
NM1.27a/ dharmaś cārthaś ca kirtiś ca lokapaktir upagrahaḥ /
NM1.27c/ prajābhyo bahumānaś ca svarge sthānam ca śāsvatam // 27
NM1.28a/ tasmād dharmāsanaṁ prāpya rājā vigatamatsaraḥ /
NM1.28c/ samaḥ syāt sarvabhūteṣu bibhrad vaivasvataṁ vratam // 28
NM1.29a/ dharmaśāstrāṁ puraskṛtya prādvivākamate sthitah /
NM1.29c/ samāhitamatiḥ paśyed vyavahārān anukramat // 29
NM1.30a/ āgamaḥ prathamam kāryo vyavahārapadām tataḥ /
NM1.30c/ vivitsā nirnayaš caiva darśanaṁ syāc caturvidham // 30
NM1.31a/ dharmāśastrārthaśastrābhyām avirodhena mārgataḥ /
NM1.31c/ samīkṣamaṇo nipuṇaṁ vyavahāragatim nayet // 31
NM1.32a/ yathā mṛgasya viddhasya vyādho mṛgapadām nayet /
NM1.32c/ kakṣe śonitaleśena tathā dharmapadām nayet // 32
NM1.33a/ yatra vipratipattiḥ syād dharmāśastrārthaśastrayoh /
NM1.33c/ arthaśstra.uktam utsājya dharmāśstra.uktam ācāret // 33
NM1.34a/ dharmāśastravirodhe tu yuktyukto 'api dharmataḥ /
NM1.34c/ vyavahāro hi balavān dharmas tenāvahīyate // 34
NM1.35a/ sūkṣmo hi bhagavān dharmah parokṣo durvicāraṇaḥ /
NM1.35c/ atāḥ pratyakṣamārgena vyavahāragatim nayet // 35
NM1.36a/ yāty acauro 'api cauratvam cauraś cāyāty acauratām /
NM1.36c/ acauraś cauratām prāpto māndavyo vyavahārataḥ // 36
NM1.37a/ strīṣu rātrau bahir grāmād antarveśmany arāt)ṣu /
NM1.37cS vyavahāraḥ kṛto 'apy esu punaḥ kartavyatām iyāt // 37
5M1.38a/ gahanatvād vivādānām asāmarthyaḥ smṛter api /
NM1.38c/ ṛṇādiṣu haret kālam kāmaṁ tattvabubhutsayā // 38
NM1.39a/ gobhūhiranypstrīsteyapārusyātyayikeṣu ca /
NM1.39c/ sāha7eṣv abhiśāpe ca sadya eva vivādayet // 39
NM1.40a/ anāvedya tu yo rājne samādgdhe 'arthe pravartate /
NM1.40c/ prasahya sa vineyāḥ syāt sa cāsyārtho na sidhyati // 40
NM1.41a/ vaktavye 'arthe na tiṣṭhantam utkramantam ca tadvacah /
NM1.41c/ āsēdhaṃdau viśādārthī yāvad āhvānadarśanam // 41
NM1.42a/ sṭhānāsēdhaṃ kālakṛtaḥ pravāsāt karmanas tathā /
NM1.42c/ caturvīdhaḥ syād āsēdhoh nāsiddhaṃ tāṃ viśaṅghayet // 42
NM1.43a/ nādiṃśatārakāntāradurdeṣā.ūpapavādiṣu /
NM1.43c/ āsiddhaḥ tāṃ parāsēdhaṃ utkrāman nāpārādhnuyāt // 43
NM1.44a/ āsēdhakāla āsiddha āsēdhaṃ yo vyātīkramet /
NM1.44c/ sa vineyō 'anyathā kurvann āsēddhā dandaṁbhāg bhavet // 44
NM1.45a/ nirvēṣṭukāmo rōgārto yiyakṣur yvasane sthitāt /
NM1.45c/ abhiyuktas tathānyena rājakārya.udyatas tathā // 45
NM1.46a/ gavāṃ prācāre gopālaḥ sasyabandhe kṛṣīvalaḥ /
NM1.46c/ śilpinah cāpi tattālam āyudhiyāś ca vigrahe // 46
NM1.47a/ aprāpṭavyaḥavāraś ca dūto dāna.unmukho vratī /
NM1.47c/ viṣamasthaś ca nāsēdyo na ca-enān āhvayen nṛpah // 47
NM1.48a/ nābhīyukto 'abhiyuṇḍīta tam atīrtvārtham anyataḥ /
NM1.48c/ na cābhīyuktam anyena na viddhāṁ veddhum arhati // 48
NM1.49a/ yam artham abhiyuṇḍīta na taṁ viprakṛtiṁ nayet /
NM1.49c/ nānyat pākṣāntaram gacchad gacchan pūrvat sa hiyate // 49
NM1.50a/ na ca mithyābhīyuṇḍīta doṣo mithyābhīyoginaḥ /
NM1.50c/ yas tatra vinayaḥ proktāḥ so 'abhiyoktāram āvrajet // 50
NM1.51a/ sāpadeśāṃ haran kālām abruvamś cāpi saṁsadi /
NM1.51c/ uktvā vaco vibruvamś ca hiyamāṇasya lakṣaṇaḥ // 51
NM1.52a/ palāyate ya āhūtaḥ prāptaḥ ca vivaden na yah /
NM1.52c/ vineyāḥ sa bhaved rājña hīna eva sa vādataḥ // 52
NM1.53a/ nirniktvayavahāresu pramāṇam aphalam bhavet /
NM1.53c/ likhitam sākṣino vāpi pūrvam āveditaṁ na cet // 53
NM1.54a/ yathā pakvesu dhānyeṣu nispalāḥ prāvṛṣo guṇāḥ /
NM1.54c/ nirniktvayavahāāṇaṁ pramāṇam aphalam tathā // 54
NM .55a/ abhūtām apy abhihptām prāptakālaṁ parikṣyate /
NM1.55c/ yat tu pramādān na-ucyeta tad bhūtām api hiyate // 55
NM1.56a/ tīritam cānuśiṣṭam (a yo manyeta vidharmataḥ /
NM1.56c/ dvigunaṁ daṇḍam āsthāya tat kāryaṁ cunar uddharet // 56
NM1.57a/ durdṛṣeA vyavahāre tu sabhyās tam daṇḍam āpnuyuḥ /
NM1.57c/ na hi jātu vinā daṇḍaṁ kaścin mārge 'avatiṣṭhate // 57
NM1.58a/ rāgād ajñānato vāpi lobhād vā yo 'anyathā vadet /
NM1.58c/ sabhyo 'asabhyah sa vijñeyas tam rājā vinayed bhṛṣam // 58
NM1.59a/ kimtu rājā viśeṣena svadharmam anurakṣatā /
NM1.59c/ manuṣya-cittavaiścitrāt parikṣyā sādhvasādhutā // 59
NM1.60a/ puruṣāḥ santi ye lobhāt prabrūyuḥ sākṣyam anyathā /
NM1.60c/ santi cānye durātmānaḥ kūṭalekhyakṛto janāḥ // 60
NM1.61a/ ataḥ parikṣyam ubhayam etad rājā viśeṣataḥ /
NM1.61c/ lekhyācāreṇa likhitam sākṣyācāreṇa sākṣināḥ // 61
NM1.62a/ asatyāḥ satyasamkāśāḥ satyāś cāsatyadarśanāḥ /
NM1.62c/ dṛṣyante vividhā bhāvās tasmād yukham parikṣānām // c 62
NM1.63a/ talavad dṛṣyate vyomahyo khadyoto havyavād iva /
NM1.63c/ na talaṁ vidyate vyomini na khadyote hutāsanaḥ // 63
NM1.64a/ tasmāt pratyakṣadṛṣṭo 'api yuktam arthah parikṣitum /
NM1.64c/ parikṣya jñāpayan arthān na dharmāt parihīyate // 64
NM1.65a/ evāṁ paśyan sadā rājā vyavahārān samāhitah /
NM1.65c/ vitatya-īha yaśo dīptaṁ bradhnyaāpnoti viṣṭapam // 65

māṭrkā 2

(māṭrkā 2 is found only in ms P.)
[the second chapter of the māṭrkā included in īolly's edition and translation is not to be part of the original nāradasmṛti (see the Introduction to the text). Its translation is given in the Appendix.]

[bhāṣā]

NMm2.1a/ sunīścitabalādhānas tv arthī svārthapracoditaḥ /
NM2.1c/ lekhayet pūrvapakṣam tu kṛtakāryaviniścayāḥ // [ṅ mā 2.1]
NM2.2a/ pūrvapakṣaśrutārthas t pratyarthī Stadanantaram /
NM2.2c/ pūrvapakṣārthasambandham pratipakṣam niveśayet // [ṅ mā 2.2]
NM2.3a/ śvo lekhanam vā sa labhet tryahām saptāham eva vā /
NM2.3c/ arthī tṛṭīyapāde tu yuktaṁ sadyo dhruvam jayī // [ṅ mā 2.3]
NM2.4a/ mithyā sampratipattir vā prayavaskandam eva vā /
NM2.4c/ prānnyāyavidhāsdhyam vā uttaram syāc caturvidham // [ṅ mā 2.4]
NM2.5a/ mithyaitan nābhijānāmi tadā tatra na sarṇidhiḥ /
NM2.5c/ ajātaś cāsimi tatkāla evaṁ mithyā caturvidhā // [ṅ mā 2.5]
NM2.6a/ mithyā ca viparītam ca punaḥ śabdasmāgamam /
NM2.6c/ pūrvapakṣārthasambandham uttaram syāc caturvidham // [ṅ mā 2.6]
NM2.7a/ bhāṣāyā uttaram yāvat prayarthī na niveṣayet /
NM2.7c/ arthī tu lekhayet tāvad yāvad vastu vivakṣitam // [ṅ mā 2.7]
NM2.8a/ anyārtham arthahīnam ca pramāṇāgamavarjitam /
NM2.8c/ lekhyam hīnādhikam bhraṣṭam bhaśādoṣas tūdāhṛtāḥ // [ṅ mā 2.8]
NM2.9a/ labdhavyām yena yad yasmāt sa tat tasmād avāpnuyāt /
NM2.9c/ na tv anyo 'anyad athānyasmād ity anyārtham idam tridhā // [ṅ mā 2.9]
NM2.10a/ manasāham api dhyātas tvaṃmitreneha śatruvāt /
NM2.10c/ ato 'anyathā mahākṣāntyā tvam ihāvedito mayā // [ṅ mā 2.10]
NM2.11a/ dravyapramāṇahīnam yat phalopāśrayavarjitam /
NM2.11c/ pramāṇavarjitam nāma lekhyadoṣam tad utsrjet // [ṅ mā 2.11]
NM2.12a/ āgamavarjitam doṣam pūrvapāde vivarjyet /
NM2.12c/ ekasya bahubhīḥ sārdham puraraśtravirodhakam // [ṅ mā 2.12]
NM2.13a/ bindumātrāpadavarnēṣv ekāvidhiṣṭayā (?) /
NM2.13c/ hīnādhikā bhaved vyarthā tām yatnena vivarjyet // [ṅ mā 2.13]
NM2.14a/ bhraṣṭam tu duḥṣhitam yat syāj jalatalādibhir hatam /
NM2.14c/ bhaṣāyāṁ tad api spaṣṭam vispaṣṭārtham vivarjyet // [ṅ mā 2.14]
NM2.15a/ satyā bhaṣā na bhavati yady api syāt pratiṣṭhitā /
NM2.15c/ bahiṣ ced bhraṣyate dharmān niyatād vyavahārikāt // [ṅ mā 2.15, manu 8.164]
NM2.16a/ gandhamādanasaṃsthasya mayāsyāsit tad arpitam /
NM2.16c/ vyavahārikadharmasya bāhyam etan na sidhyati // [ṅ mā 2.16]
NM2.17a/ anyākṣaraniyeśena anyārthagamanena ca /
NM2.17c/ ākulaṃ ca kriyādānam krkyā caivaṅkulā bhavet // cñ mā 2.17]
NM2.18a/ rāgādīṇām yad ekena kopitāḥ karane vadet /  
NM2.18c/ tad ādau tu likhet sarvāṃ vādināḥ phalakādīṣu // [ṅ mā 2.18]  
NM2.19a/ nirākulaśabodhāya dharmasthaiḥ suvicāritam /  
NM2.19c/ tasmād anyad vyapohyaṃ syād vādināḥ phalakādīṣu // [ṅ mā 2.19]  
NM2.20a/ vādibhyāṃ abhyanujātāṃ śeṣāṃ ca phalake sthitam /  
NM2.20c/ sāsākṣikāṃ likheyus te pratipattim ca vādinoh // [ṅ mā 2.20]  
NM2.21a/ vādibhyāṃ likhitāc cheṣāṃ yat punar vādinā smṛtam /  
NM2.21c/ tat pratyākalitam nāma svapāde tasya likhyate // [ṅ mā 2.21]  
NM2.22a/ arthinā samniyukto vā pratyarthiprahitō 'api vā /  
NM2.22c/ yo yasyārthe vivadate tayor jayaparājayau // [ṅ mā 2.22]  
NM2.23a/ yo na bhrātā na ca pitā na putro na niyogakṛt /  
NM2.23c/ parārvadhā dandyaḥ syād vyavahāre 'api vibruvan // [ṅ mā 2.23]  
NM2.24a/ pūrvavādaṃ parityajya yo 'anyam ālambate punah /  
NM2.24c/ vādasamkramaṇāj jñeyo hīnāvādi sa vai naraḥ // [ṅ mā 2.24]  
NM2.25a/ sarvesv api vivādeṣu vākchale nāpahiyate /  
NM2.25c/ paśuṣtrihūmyṛṇādāne śasyo 'apy arthān na hiyate // [ṅ mā 2.25]  
NM2.26a/ abhiyukto 'abhiyogasya yadi kuryād apahnavam /  
NM2.26c/ abhiyoktaśiśed deṣyam prayavaskandito na cet // [ṅ mā 2.26]  
NM2.27a/ pūrva-pāde hi likhitam yathāksaram aśeṣataḥ /  
NM2.27c/ arthī trtiyapāde tu kriyāyā pratipādayet // [ṅ mā 2.27]  
NM2.28a/ kriyāpi dvividhā proktā mānuṣī daivikī tathā /  
NM2.28c/ mānuṣī lekhyasākṣibhyāṃ dhatādir daivikī smṛtā // [ṅ mā 2.28]
NM2.29a/ divā krte kāryavidhau grāmeṣu nagareṣu vā / 
NM2.29c/ sambhave sākṣinām caiva divyā na bhavati kriyā // [ṅ mā 2.29] 
NM2.30a/ arānyे nirjane rātrāv antarveśmani sāhase / 
NM2.30c/ nyāsasyāpahnave caiva divyā sambhavati kriyā // [ṅ mā 2.M0] 
NM2.31a/ kāraṇaprātipattyā ca pūrvapakṣe virodhite / 
NM2.31c/ abhiyukena vai bhāvyam vijñeyam pūrvapakṣavat // [ṅ mā 2.31] 
NM2.32a/ palāyate ya āhūto maunī sākṣiparājitah / 
NM2.32c/ svayam abhyupapannaś ca avasannaś caturvidhah // [ṅ mā 2.32] 
NM2.33a/ anyāvādi kriyādveṣi na-upasthātā niruttaraḥ / 
NM2.33c/ āhūtaprapalāyī ca hinaḥ pañcavidhaḥ smṛtaḥ // [ṅ mā 2.33] 
NM2.34a/ maṇḍayaḥ padmarāgādyā dinārādi hiraṇmayam / 
NM2.34c/ muktāvidrumaśaṅkhādyāḥ praduṣṭāḥ svāmigāmināḥ // [ṅ mā 2.34] 
NM2.35a/ gandhamālyam adattam tu bhūṣaṇam vāsa eva vā / 
NM2.35c/ pādūkā-iti rājā-uktaṃ tad ākramaṇa vadham arhati // [ṅ mā 2.35] 
NM2.36a/ panyamūlyam bhṛtir nyāso daṇḍo yac cāvahārakam / 
NM2.36c/ vrthādānākṣikapanaḥ vardhante nāvivakṣitāḥ // [ṅ mā 2.36] 
NM2.37a/ mithyābhiyogino ye syur dvijānām śūdayonayaḥ / 
NM2.37c/ teṣāṃ jihvāṃ samutkṛtya rājā śūle vidhāpayet // [ṅ mā 2.37] 
NM2.38a/ ājñā lekhāḥ paṭṭakaḥ śāsanaṃ vā / ādhīḥ pattraṃ vikrayo vā krayo vā / 
NM2.38c/ rājñe kuryāt pūrvaṃ āvedanaṃ yas / tasya jñeyāḥ pūrvapakṣaḥ vidhiṃañīḥ 
// [ṅ mā 2.38] 
NM2.39a/ sākṣikadūṣane kāryaṃ pūrvasākṣiviśodhanam / 
NM2.39c/ śuddheṣu sākṣisu tataḥ paścāt sākṣyam viśodhayet // [ṅ mā 2.39]
NM2.40a/ sākṣisabhyāvasannānāṁ dūṣāne darśanāṁ punah /
NM2.40/ svacaryāvasitānāṁ tu nāsti paunarbhavo vidhīḥ // [ṅ mā 2.40]
NM2.c1a/ svayam abhyupapanno 'api svacaryāvasito 'api san /
NM2.41c/ kriyāvasanno 'apy arheta param sabhyāvadhāraṇam // [ṅ mā 2.41]
NM2.42a/ pakṣān utsārya kāryas tu sabhyaiḥ kāryaviniścayāḥ /
NM2.42c/ anutsāritanirṇīkte virodhaḥ pretya ceha ca // [ṅ mā 2.42]
NM2.43a/ sabhair eva jītaḥ paścād rājñā sāsyāḥ svaśāstrataḥ /
NM2.43c/ jayine cāpi deyam syād yathāvaj jayapattrakam // [ṅ mā 2.43]
NM2.44a/ vyavahāramukham caitaḥ pūrvam uktam svayambhuvā /
NM2.44c/ mukhaśuddhau hi śuddhiḥ syād vyavahārasya nānyathā // [ṅ mā 2.44]

mātrkā 3

[sabhā]
NMm3.1c/ niyuktena tu vaktavyam apakṣapatitam vacaḥ // 1
NM3.2a/ yuktarūpaṁ bruvan sabhyo nāpnuyā dveṣakilbiṣe /
NM3.2c/ bruvaṅas tv anyathā sabhyas tad eva-ubhayam āpnuyāt // 2
NM3.3a/ rājā tu dhārmikān sabhyān niyuñjyāt suparīksitān /
NM3.3c/ vyavahāradhuraṁ voḍhumī ye āṅkāḥ sadgavā iva // 3
NM3.4a/ dharmaśāstrārthakusuśalāḥ kulīnāḥ satyavādīnaḥ /
NM3.4c/ samāḥ śatru ca mitre ca nrpatēḥ syuh sabhāsadaḥ // 4
NM3.5a/ tatpratiṣṭhāḥ smṛto dharma dharmaṃūlas ca pārthivah /
NM3.5c/ saha sadbhir ato rājā vyavahārān viśodhayet // 5
NM3.6a/ suddheṣu vyavahāreṣu sūddhiṁ yānti sabhāsadaḥ /
NM3.6c/ sūddhiś ca teśaṁ dharmād dhi dharmam eva vadet tataḥ // 6
NM3.7a/ yatra dharmaḥ hy adharmena satyaṁ yatrāṇrtena ca /
NM3.7c/ hanyate prekṣamāṇānāṃ hatās tatra sabhāsadaḥ // 7
NM3.8a/ viddho dharmaḥ hy adharmena sabhāṁ yatra-upatiṣṭhate /
NM3.8c/ na ced visāl aḥ kriyate viddhās tatra sabhāsadaḥ // 8
NM3.9a/ sabhā vā na praveṣṭavyā vaktavyam vā samaṇjasam /
NM3.9c/ abruvan vibruvan vāpi naro bhavati kilbiṣī // 9
NM3.10a/ ye tu sabhyāḥ sabhāṁ gatvā tuṣṭīṁ dhyāyanta āsate /
NM3.10c/ yathāprāptam na bruvaṁ sarve te 'anṛtvādinaḥ // 10
NM3.11a/ pādo 'adharmasya kartāram pādah sākṣinam rcchati /
NM3.11c/ pādah sabhāsadaḥ sarvān pādo rājānam rcchati // 11
NM3.12a/ rājā bhavaty anenās tu mucyante ca sabhāsadaḥ /
NM3.12c/ eno gacchati kartāram nindārha yatra nindyeat // 12
NM3.13a/ andho matsyān ivāśnāti nirapekṣah sakaṇṭakān /
NM3.13c/ parokṣam arthavaikalyād bhāṣate yah sabhāṁ gataḥ // 13
NM3.14a/ tasmāt sab2yaḥ sabhāṁ prāpya rāgadvesavivarjitaḥ /
NM3.14c/ vacas tatRāvidham brūyād yathā na narakam patet // 14
NM3.15a/ yathā śalyāṁ bhiṣag vidvān uddhared yantrayuktitaḥ /
NM3.15c/ prādvivākas tathā śalyam uddhared vyavahārataḥ // 15
NM3.16a/ yatra sabhyo janaḥ sarvaḥ sādhv etad iti manyate /
NM3.16c/ sa niḥśalyo vivādaḥ syāt saśalyaḥ syād ato 'anyathā // 16
vyavahārapadānī

1. rṇādānam

N1.01a/ rṇam deyam adeyam ca yena yatra yathā ca yat /
N1.01c/ dānagrahaṇādharman ca rṇādānam iti smṛtam // 1
N1.02a/ pitary uparate putrā rṇam dadyur yathāṁśataḥ /
N1.02c/ vibhaktā hy avibhaktā vā Yas tāṁ udvahate dhurāṃ // 2
N1.03a/ pitrvyenāvibhakṣena bhrātrā vā yad rṇam kṛtām /
N1.03c/ mātrā vā yat kuṭumbārthe dadyus tad rikthAno 'akhilam // 3
N1.04a/ kramād avyāhataṁ prāptām putrair yan narnāṁ uddhṛtam /
N1.04c/ dadyuh paitāmaham pauṭrās tac caturthān nivartate // 4
N1.05a/ icchanti pitaraḥ putrān svārthahetor yatas tataḥ /
N1.05c/ uttamarṇādhamarṇebhyo mām ayaṁ mocayiṣyati // 5
N1.06a/ ataḥ putreṇa jātena svārtham utsṛjya yatnataḥ /
N1.06c/ pitā mokṣitavya rṇād yathā na naram paitet // 6
N1.07a/ tapasvi cāgniḥotri ca rṇavān mriyate yadi /
N1.07c/ tapas caivāgniḥotraṁ ca sarvam tad dhanināṁ dhanam // 7
N1.08a/ na putrarṇaṁ pitā dadyād dadyāt putras tu paitṛkam /
N1.08c/ kāmakrodhasurādyūtaprāṭibhāvyakṛtam vinā // 8
N1.09a/ pitur eva niyogād yat kuṭumbabharanāya ca /  
N1.09c/)kṛtam vā yad rṇam kṛcchre dadyāt putrasya tat pitā // 9  
N1.10a/ śisyānteśvāsidāsastrāvaiyāvrtyakaraś ca yat /  
N1.10c/ kuṭumbahetor utkṣiptam vodhavyaṃ tat kuṭumbinā // 10  
N1.11a/ nārvāg vimśatimād varṣāt pitari prośite sutāh /  
N1.11c/ rṇam dadyāt pitrvye vā jyeṣṭhe bhrātary athāpi vā // 11  
N1.12a/ dāpyah pararṇam eko 'api jīvatsv adhikṛtaih kṛtam /  
N1.12c/ preteṣu tu na tatputraḥ pararṇam dātum arhati // 12  
N1.13a/ na striḥ patikṛtam dadyād rṇam putraṅkṛtam tathā /  
N1.13c/ abhyupetād rte yadvā saha patyā kṛtam bhavet // 13  
N1.14a/ dadyād aputrā vidhavā niyuktā yā mumūrṣuṇā /  
N1.14c/ yo vā tadriktham ādadyād yato riktham rṇam tataḥ // 14  
N1.15a/ na ca bhārāyāṅkṛtam rṇam kathamcit patyur ābhavet /  
N1.15c/ āpatkṛtād rte punsām kuṭumbārtho hi vistarāh // 15  
N1.16a/ anyatra rajakavyādhagopāśaundikayoṣītām /  
N1.16c/ teṣāṁ tatpratyayā vṛttih kuṭumbāṁ ca tadāśrayam // 16  
N1.17a/ putriṇī tu samutsṛjya putram stri yāṇyam āśrayet /  
N1.17c/ rktam tasyā haret sarvam nihsvāyāḥ putra eva tu // 17  
N1.18a/ yā tu sapradhanaiva stri sāpatyā cānyam āśrayet /  
N1.18c/ so 'asyā dadyād rṇam bhartur utsṛjed vā tathaiva tām // 18  
N1.19a/ adhanasya hy aputrasya mṛtasyo)aiti yaḥ striyam /  
N1.19c/ rṇam vodhūḥ sa bhajate tad evāya dhanam smṛtam // 19  
N1.1740a/ dhanastrihāriputraṇām rṇabhāg yo dhanam haret /
N1.20c/ putro 'asatoḥ strīdhaninoh strīhārī dhaniputrayoh // 20
N1.21a/ uttamā svaKriṇī yā syād uttamā ca punarbhuvām /
N1.21c/ rṇam tayoh patikṛtam dadyād yas tām upāśnute // 21
N1.22a/ strikṛtany apramāṇāṇi kāryāṇy āhur anāpadi /
N1.22c/ viśeṣato grhaḥkṣetradānādhamanavikrayāḥ // 22
N1.23a/ etāṇy api pramāṇāṇi bhartā yady anumanyate /
N1.23c/ putraḥ patyur abhāve vā rājā vā patiputrayoh // 23
N1.24a/ bhartrā pritena yad dattam sṝriyai tasmin mrte 'api tat /
N1.24c/ sā yathākāmam aṣṇiyād dadyād vā sthāvarād rte // 24
N1.25a/ tathā dāsakṛtam kāryam akṛtam paricākaṃte /
N1.25c/ anyatra svāmisaṃdeśān na dāsaḥ prabhur ātmanah // 25
N1.26a/ putreṇa ca kṛtam kāryam yat syāt pitur anicchataḥ /
N1.26c/ tad apy akṛtam evāhur dāsaḥ putraś ca tau samau // 26
N1.27a/ aprāptavyavahāraś cet svatantro 'api hi na rṇabhāk /
N1.27c/ svātantryam tu smṛtam jyeṣṭhe jyaiṣṭhyam guṇavayaḥkṛtam // 27
N1.28a/ trayāḥ svatantrā loke 'asmin rājācāryas tathaiva ca /
N1.28c/ prati prati ca varṇānāṃ sarvesāṃ svagrhe grhi // 28
N1.29a/ asvatantarāḥ prajāḥ sarvāḥ svatantraḥ prthivipatīḥ /
N1.29c/ asvataḥtraḥ smṛtaḥ śiśya ācārye tu svatantratā // 29
N1.30a/ asvatantarāḥ striyāḥ putrā dāsās ca saparigrāhāḥ /
N1.30c/ svatantras tatra tu grhi yasya yat syāt kramāgatam // 30
N1.31a/ garbhasthāin sadṛśo jñeyā ā varśād aṣṭamāc chīṣuh /
N1.31c/ bāla ā soḍaśaj jñeyāḥ pogaṇḍaś cāpi śabdyaṭe // 31
N1.32a/ parato vyavahārajñaḥ svatantraḥ pitarau vinā /
N1.32c/ jīvator asvatantrahcsyāj jarSyāpi samanvitah // 32
N1.cEA/ atayor api pītā śreyān bijaprādhānyadarśanāt /
N1.33c/ abhāve bijino mātā tadabhāve tu pūrvajāḥ // 33
N1.34a/ svatantrāḥ sarva evaite parantAeṣu salvadā /
N1.34c/ anuśīṣtāu visarge ca vckraye cec7arā m,ṭāḥ // 34
N1.35a/ yad bālāḥ kurute kāryam asvatantras tathaiva ca /
N1.35c/ akṛtam tad iti prāhuḥ sāstre sāstravido janāḥ // 35
N1.36a/ svatantrō 'api hi yat kāryam kuryād aprakṛtim gataḥ /
N1.36c/ tad apy akṛtam evāhur asvatantraḥ sa hetutah // 36
N1.37a/ kāmakrodhābhīhīyuktārtabhāvyāvasanapīditāḥ /
N1.37c/ rāgadveṣaparītaḥ ca jñeyās tv aprakṛtim gataḥ // 37
N1.38a/ kule jyesthas tathā śreṣṭhah prakṛtisṭhaḥ ca yo bhavet /
N1.38c/ tatkrām syāt kṛtaṃ kāryam nāsvatantrakṛtaṃ kṛtam // 38
N1.39a/ dhanamūlāḥ kriyāḥ sarvā yatnas taasādhane mataḥ /
N1.39c/ urakṣaṇaṃ vardhynam bhoga iti tasya vidhīḥ kramāt // 39
N1.40a/ tat punas trividhaṃ jñeyāṃ śuklaṃ śabalam eva ca /
N1.40c/ krṣṇam ca tasya vijñeyāḥ prabhedaḥ saptadhā prthak // 40
N1.41a/ śrutośauryatapatahkanyāśisyayājyāvāyatagataṃ /
N1.41c/ dhanam saptavidham śuklama udaya 'apy asya tadvidhah // 41
N1.42a/ kusīdakṛṣivāṇijyāśulkaśilpānuvṛttibhiḥ /
N1.42c/ kṛtopakārād āptam ca śabalam samudāḥṛtam // 42
N1.43a/ pārśvikadyūtadautyārtipratirūpatasāhasaiḥ/
N1.43c/ vyājenopārjitaṁ yac ca tat kṛṣṇam samudāḥrtam // 43
N1.44a/ tĀna krāyo vikrayaḥ ca dānam grahaṇam eva ca /
N1.44c/ vividhāś ca pravahtante kriyāḥ sambhoga eva ca // 44
N1.45a/ yathāvidhena dravyeṇa yatkimcit kurute narah /
N1.45c/ tathāvadham avāpnoti sa phalam pretya ceha ca // 45
N1.46a/ tat punar dvādaśavidham prativarnāśrayāt smṛtam /
N1.46c/ sādhāraṇaṁ syāt trīvidham śeṣam navavidham smṛtam // 46
N1.47a/ kramāgatam pṛītīdāyaḥ prāptam ca saha bhāryayā /
N1.47c/ aviśeṣhṇa varṇānāṁ sarveśāṁ trīvidham dhanam // 47
N1.48a/Tvaiśeṣikāṁ dhanam jāneyaṁ brāhmaṇasya trilakṣaṇām /
N1.48c/ pratigraheṇa yallabdhaḥ yājyataḥ śiṣyatasatathā // 48
N1.49a/ trīvidhāṁ kṣatriyasāpi prāhur vaiśeṣikāṁ dhanam /
N1.49c/ yudhlhopalabdhāṁ kāraś ca dandaś ca vyavahārataḥ // 49
N1.50a/ vaiśeṣitāṁ dhanamajñeyāṁ vaiśyasTātpTrilakṣaṇām /
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N1.160c/ mattonmatapramattārtakivagrmayājakāh //
N1.161a/ mahāpathakasāmudravaṇikpravrajitāturāḥ /
N1.161c/ lubdhakaśrotriyaścārahinaklibakusīlavaḥ //
N1.162a/ nāstikavrātyadārāgnityāgino 'ayājayājakāḥ /
N1.162c/ ekasthālisahāyāricarajñātisanābhayaḥ //
N1.163a/ prāgdṛṣṭadosāśailūṣavisājivyahitundikāh /
N1.163c/ garadāgnidakīnāśaśūdrāputropatikāh // a
N1.164a/ klāntasāhasikaśrāntanirdhanāntyāvasāyinaḥ /
N1.164c/ bhinnavṛttasamāvṛttajādatalikamūlikāh //
N.1.165a/ bhūtāvīṣṭanṛpadviṣṭpvarṣanakṣatrasūcakāḥ /  
N.1.165c/ aghaśaasTātmavikreṭhīnāṇsaRhagavṛttayāḥ //  
N.1.166a/ kunākāḥ śyāvadān śvitrimitradhruksaṭhāśaunḍikāḥ /  
N.1.166c/ aindrajalikalubdhogrāṣreṇīganavirodhīnāḥ //  
N.1.16 a/ vadhakrccitrikṛṇmanṇkhaḥ patitaḥ kūṭakārakaḥ /  
N.1.167c/ kuhakaḥ pratyavasitas taskaro ṭrapūrusaḥ /  
N.1.168a/ manusyaavisaasāstrāmbulavanāpūpavirudhām /  
N.1.168c/ vikrētā brāhmaṇaḥ caiva dvīvo vārdhūṣikaḥ ca yah //  
N.1.169a/ cyutaḥ svadharmat kulikaḥ stāvako hinaśeṣakaḥ /  
N.1.169c/ pitrā vivadāmaṇaḥ ca bhedaṅc cety asākṣiṇaḥ //  
N.1.170a/ asākṣiṇo ye nirdiṣṭā dāsanaikṛtikādayāḥ /  
N.1.170c/ kāryagauravam āsādyā bhaveyus te 'api sākṣiṇaḥ //  
N.1.171a/ sāhaseṣu ca sarveṣu steyasamgrahanaḥṣu ca /  
N.1.171c/ phrusyayoś cāpy ubhayor na parikṣeta sākṣiṇaḥ //  
N.1.172a/ teṣām api na bālāḥ syān naiko na strī na kūṭakṛt /  
N.1.172c/ na bāndhavo na cārātir brūyus te sākṣayaV anyathā //I  
N.1.173a/ bālo 'ajñānād asatyāt strī pāpabhyāsāc ca kūṭakṛt /  
N.1.173c/ vib ūyād bānd avah snehād vairaniryātanād arīḥ //  
N.1.174a/ athavānumato yaḥ syādṛdvayor vivadāmānayoḥ /  
N.1.174c/ asāPsī eko 'api sākṣitve praśṭavyaḥ syāt saysaṁsadi //  
N.1.175a/ yas tv ātmadoṣabhinnaṃvād asvastha iva laṅkṣate /  
N.1.175c/ sṭhānāt sṭhānāntaram gacched ekaikapṛdcadhāvati //  
N.1.176a/ kāsate 'anibhrto 'akasmād abhikṣṇaṁ niśvasaty api /
N1.176c/ bhūmim likhati pādābhyaṁ bāhu vāso dhunoti ca //
N1.177a/ bhidyate mukhavarno 'asya lalātam svidyate tathā /
N1.177c/ Toṣem āgacchataś coṣṭhāv ūrdhvaṁ tiryak ca víkṣate //
N1.178a/ tvaramāṇa ivābaddham aprṣṭo bahu bhāṣate /
N1.178c/ kūṭasākṣī sa vijñeyas(tam pāpaṁ vinayen nrpah //
N1.179a/ śrāvayitvā ca yo 'aneyehyaḥ sāksitvam tad vinihnute /
N1.179c/ sa vineyo bhrāsataram kūṭasāksyadhiko hi saḥ //
N1.180a/ āhūya sāksināḥ pṛcchen niyamya śapathair bhrāṁ /
N1.180c/ samastān viditācārān vijñātārthān prṭhak prṭhak //
N1.181a/ satyena sāpayed vipraṁ kṣatriyaṁ vāhanāyudhaih /
N1.181c/ gobǐjakāñcanair vaiśyaṁ śudram sarvais tu pātakaih //
N1.182a/ purāṇair dharmavacanaiḥ satyamāḥtmyakīrtanaiḥ /
N1.182c/ anṛtasyāpavādaiś ca bhrāṁ uttrasya sāksinah //
N1.183a/ nagno muṇḍaḥ kapālena bhikṣarthi kṣuptipāsitaḥ /
N1.183c/ dīnaḥ śatrugṛham gacched yah sāksyam anṛtam vadet //
N1.184a/ nagare pratiruddhaḥ san bahirdvāre bubhkṣitaḥ /
N1.184c/ amitrān bhūyasaḥ paśyed yah sāksyam anṛtam vadet //
N1.185a/ yāṁ rātrim adhivinna strī yāṁ caivākṣaparājitaḥ /
N1.1h5c/ yāṁ ca bhārābhītaptāṅgo durvivaktā sa tāṁ vaset //
N1.186a/ sākṣī sāksyasamuddeśe gokarnaśithilam caran /
N1.18yc/ sahasram vārunān pāsān ātmani pratiмуñcati //
N1.187a/ tasya varṣaśate pūrṇe pāśam ekāṁ pramucyate /
N1.187c/ evam sa bandhanāt tasmān mucyate niyutāḥ samāḥ //
N1.188a/ yāvato bāndhavāṁs yafmin hanti sākṣye 'anṛtaṁ vadan /
N1.1r8c/ tāvataḥ samkhayāḥ tasmin śṛṇu saumyānupūrvaśaḥ //
N1.189a/ pañca paśvanṛte hanti daśa hanti gavāṅrte /
N1.189c/ śatam aśvāṅrte hanti sahasram puruṣāṅrte //
N1.190a/ hanti jātān ajātāṁś ca hiranyārthe 'anṛtaṁ vadaa /
N1.190c/ sarvam bhūmyāṅrte hanti [ā sma bhūmyāṅrte vadīḥ //
N1.191a/ ekam evādvitīyam tat prāhuḥ pāvanam ātmanah /
C1.191c/ satyam svargasya sopānam pārāvārasya naur iva //
N1.192a/ aśvamedhasahasram ca satyam ca tulayā dhṛtam /
N1.192c/ aśvamedhasahasrād dhi satyam eva viśiṣṭye //
N1.193a/ varam kūpaṣatād vāpi varam vāpiṣatāt kratuḥ /
N1.193c/ varam kratuṣatāt putraḥ satyam putraṣatād varam //
N1.194a/ bhūr dhārayati satyena satyenodeti bhāskaraḥ /
N1.194c/ satyena vāyuḥ pavate satyenāpaḥ sravanti ca //
N1.195a/ satyam eva param dānam satyam eva param tapah /
N1.195c/ satyam eva paro dharmo lokānām iti naḥ śrutam //
N1.196a/ satyam devāḥ samāsena manusyāṁs tv anṛtam smṛtam /
N1.196c/ ihaiva tasya devatvāṁ yasya satye sthitā matih //
N1.197a/ satyam brūhy anṛtam tyaktvā satyena svargam eṣyasi /
N1.197c/ uktvāṅrte mahāghorām narakāṁ pratipatsyate //
N1.198a/ nirayeṣu ca te śaśvaj jihvāṁ utkṛtya dārunāḥ /
N1.198c/ asibhiḥ śatayiṣyā ti balino yamakimkarāḥ //
N1.199a/ šūlair bhetsyanti cākruddhāḥ kroṣactam aparāyaśam /
N1.199c/ avākṣirasam utkṣipya kṣeṣyanty agnihradeṣu ca //
N1.200a/ anubhūya ca duḥkhās tāś cirām narakavedanāḥ /
N1.200c/ iha yāsyasy abhavyāsu ġṛdhraṅkādiyoniṣu //
N1.201a/ jñātvaitān anṛte doṣāñ jñātvā satye ca sadgūṇān /
N1.201c/ satyaṁ vadoḍharāṭmānaṁ mātmānaṁ pātayiṣyasi //
N1.202a/ na bāndhavā na su|hdo na dhanāni mahānty api /
N1.202c/alamā tārayitum saktas tamasy ugre nimajjataḥ //
N1.203a/ pitaras tv avalambante tvayi sākṣitvam āgāte /
N1.203c/ tārayiṣyati kimvāśmān ātmānaṁ pātayiṣyati //
N1.204a/ satyamāṭmāLmanuṣyasya satye sarvam pratiṣṭhitam /
N1.204c/ sarvathaivāṭmānaṁ śreyasā yojayiṣyasi //
N1.205a/ yāṁ ca rātrim ajaniṣṭhā yāṁ rātrim ca marisyasi /
N1.205c/ vṛthā tadantaram te syāt kuryāś cet satyam anyathā //
N1.206a/ nāsti satyāt paro dharma nānṛtāt pātakam param /
N1.206c/ sākLidhare vīṣeṣeṇa satyam pva vṛdet tataḥ //
N1.207a/ yaḥ parārthe praharati svāṁ vācaṁ puruṣādhamah /
N1.207c% ytmārthe kim na kuryāt sa pāpo nara2anirbhayaḥ O/
N1.208a/ arthā vai vāci niyatā vāṃmulā vāgvinīṣrtaḥ 1
N1.208c/ yo hy etāṁ stenayed vācaṁ sa sarvasteyakṛṇ naraḥ //
N1.209a/ sākṣivipratipattau tu pramāṇaṁ bahavo yataḥE/
N1.209c/ tatsāmye śucayo grāhyās tatsāmye smṛtimattarāḥ //
N1.210a/ smṛtimatsākṣisāmyāṁ tu vivāde yatra drṣyate /
N1.210c/ sūkṣmatvāt sākṣidharmasya sākṣyaṁ vydvartate punaḥ //
N1.211a/ nirdiṣṭeṣv arthajāteṣu sākṣi cet sākṣyaṁ āgataḥ /
N1.211c/ na brūyād aksarasamāl na taf nigaditam bhavet //
N1.212a/ deśakālavayodravyapramāṇāṇākṛtijātiṣu /
N1.2T2c/ yatra vipratipattīḥ syāt s kṣyāṁ tad asad ucyate //
N1.213a/ ānum abhyadhikām căreham prabrūyur yatra sākṣināh /
N1.213c/ tad apy anuktāṁ vijñeyām eṣa sākṣyavidhiḥ smṛtāḥ //
N1.214a/ pramādād dhanino yatra na syāl lekhyāṁ na sākṣināh /
N1.214c/ arthāṁ cāpahnuyād vādī tatroktas trīvidho vidhiḥ //
N1.215a/ codanā pratikālaṁ ca yuktileśas tathāiva ca /
N1.215c/ tṛṭīyaḥ śapatāḥ coktas tair evam sādhayet kramāt //
N1.216a/ abhiśṇaṁ codyamāno yaḥ pratihanyān na tadvacah /
N1a216c/ tricatuḥpaṁ Takrtvo vā par to 'arthāṁ tam āvahet //
N18217a/ codanā pratigāhāte tu yuktileśais tam anviyāt /
N1.2f7c/ deśakālārthasambanThAtarimāṇakyiPaŚibhiḥ //
N1.218a/ yuktīśvamy apasamarthāśu śapatāhīr enam ardayet /
N1.218c/ arthakālabalāpekṣam agnyambusukrtādibhiḥ //
N1.219a/ diptāṅgir yaṁ na daḥati yaṁ antardhārayanty āpaḥ /
N1.219c/ sa taraty abhiśāpam tāṁ kilbiṣī syād viparyaye //
N1.220a/ ytrīnāṁ śilābhiyogeṣu steyasāhasayor api /
N1.220c/ eṣa eva vidhir drṣṭāḥ sarvārthāpahnavēsu ca //
N1.221a/ śapatāḥ hy api devānām rṣiṇām api ca smṛtāḥ /
N1.221c/ vasiṣṭhap śapatham śepe yātudhāne tu śaṅkitaḥ //
G1.222a8 saptarṣayas tathendrāya puṣkarārthe samāgatāḥ /
N1.222c/ śepuḥ śapatham avyagrāḥ parasparaviśuddhayē //
N1.223a/ ayuktam sāhasam kṛtvā pratyāpattim bhajeta yāḥ /
N1.223c/ bTyāt )vayam vā sadasi tasyārdhavinayah smṛtaḥ //
N1.224a/ gūhamānas tu daurātmyād yadi pāpaṁ sa jiye /
N1.224c/ sabhyāś cātra na tuṣyanti tīvro dandaś ca pātyate //

2. niṣāpiḥ

N2.01a/ svadravyaṁ yatra viśrambhān niṣāpītya aviśaṅkitaḥ /
N2.01c/ niṣēpo nāma tat proktam vyavahārapadaṁ bulhain //
N2.02a/ anyadravyavyavahitam dravyam avyākṛtam ca yat /
N2.02c/ nekṣipyate paragrhe tad upanidhikam smṛtam //
N2.03a/ sa punar dvividhāḥ proktaḥ sākṣiṃān itarā sathā /
N2.03c/ pratidāṇam tathaivaśya pratyayaḥ syād viparyaye //
N2.04a/ yācyamānas tu yo dātrā niṣēpaṁ na prayacchati /
N2.04c/ dandaḥ sa rājṇā dāpyaś ca naṣṭe dāpyaś ca tatsamam //
N2.05a/ yaś cārthaṁ sādhayet tena niṣēptur ananujñayā /
N2.05c/ tatrāpi dandaḥ sa bhavet tac ca sodayam āvahet //
N2.06a/ grahituḥ saha yo 'arthena nBṣṭo naṣṭaḥ sa dāyinaḥ /
N2.06c/ daivarājakrte tadvan na cet taj jihmakāritam //
N2.07a/ eṣa eva vidhir drṣṭo yācitānvāhitādisu /
N2.07c/ śilpiṣūpanidhau nyāse pratinyāse tathaiva ca //
3. saṃbhūyasamutthānam

N3.01a/ vaṃśikprabhṛtayo yatra karma saṃbhūya kurvate /
N3.01c/ tat saṃbhūyasamutthānam vyavahārapadam smṛtam //
N3.02a/ phalahetor upāyena karma saṃbhūya kurvatām /
N3.02c/ ādhārabhūtah prakṣepas tenottisṭheyur aṃśataḥ //
N3.03a/ samo 'atirikto hino và yatraṁso yasya yāṛśaḥ /
N3.03c/ kṣayavyayau tathā vrddhis tasya tatra tathāvidhāḥ //
N3.04a/ bhāṇḍapinḍavyayoddhārabhārasārānvavekṣanam /
N3.04c/ kuryus te 'avyabhicārena samaye sve vyavasthitāḥ //
N3.05a/ pramādan nāsitam dāpyah pratiśiddhakṛtam ca yat /
N3.05c/ asamdiśtaś ca yat kuryāt sarvaiḥ saṃbhūyakāribhiḥ //
N3.06a/ daivataskararājottthe vyasane samupasthite /
N3.06c/ yas tat svaśaktyā samrakṣet tasyāṃśo daśamaḥ smṛtaḥ //
N3.07a/ ekasya cet syād vyasanaṁ dāyādo 'asya tad āpnyūṭ /
N3.07c/ anyo vāsati dāyāde śaktāś cet sarva eva vā //
N3.08a/ ātvijām vyasane 'apy evam anyas tat karma nistaretP/
N3.08c/ labheta daksinābhaṃgam sa tasmāt samprakalpitam //
N3.09a/ ātvig yājyam aduṣṭaṁ yas tyajed anapakārinam /
N3.09c/ aduṣṭaṁ va rtvijāṁ yājyo vineyau tāv ubhāv api //
N3.10a/ rtvik tu trividho drPtaḥ pūrvajustah svayamkṛtaḥ /
N3.10c/ yadcchayā ca yah kuryād ārtvijyām prītipūrvakam //
N3.11a/ kramāgatesv eśa dharmo vrteśv rtvikṣu ca svayam /
N3.11c/ yādrcchike tu samyājye tattvāge nāsti kilbiṣam //
N3.12a/ śulkasthānam vanik prāptah śulkam dadyād yathopagam /
N3.12c/ na tad vyatihared rājām balir eśa prakalpitaḥ //
N3.13a/ śulkasthānam parihaṇa na kāle krayavikrayā /
N3.13c/ mithyoktvā ca parīmānaṁ dāpyo 'aṣṭagunam atyayam //
N3.14a/ kaścic cet samcaraṁ deśāt preyād abhyāgato vanik /
N3.14c/ rājāsyā bhāṇḍam tad rakṣet yāvad dāyādadārśanam //
N3.15a/ dāyāde 'asati bandhubhyo jñātibhyo vā tad arpaya /
N3.15c/ tadabhāve suguptam tad dhārayed daśatiḥ samāh //
N3.16a/ avśāmikam adāyādam daśavarśasthitam tataḥ /
N3.16c/ rājā tad ātmasāt kuryād evam dharma na hiyate //

4. dattāpradānikam

N4.01a/ dattvā dravyam asamyag yaḥ punar ādātum icchati /
N4.01c/ dattSpradānikam nāma tad vicādapadāṁ smṛtam //
N4.02a/ adeyam atha deyaṁ ca dattaṁ cādattam eva ca /
N4.02c/ vyavahāreṣu vijñeyo dcnamārgaś caturvidoah //
N4.03a/ tatra hyaṣṭāv adeyāni deyam ekavidham smṛtam /
N4.03c/ dattaṁ sapatвидhémaṁ vidyād adattam śoḍaśātmakam //
N4.04a/ anvāhitē yācitakam ādhiḥ sādhāranam ca yat /
N4.04c/ nikṣepaḥ putradāram ca sarvasvaṁ cānvaye sati //
N4.05a/ āpatsv api hi kaṣṭāsu vartamānena dehinā /
N4.05c/ adeyāṇy āhur ācāryā yac cānyasmai pratiśrutam //
N4.06a/ kuṭumbabharanānd dravyaṁ yatkimcid atiricyate /
N4.06c/ tad deyam upahṛtyāṇyad dadad doṣam avāpnuyāt //
N4.07a/ panyamūlyam bērtis tuṣṭyā snehāt pratyupakāratah /
N4.07c/ strīśulkāṇugrahārtham ca dattām dānāvido viduḥ //
N4.08a/ adattām tu bhayakrodhaśokavegarujānvitaiḥ /
N4.08c/ tathottkocaparīhāśavayaPyāsacchalyogatah //
N4.09a/ bālamūḍhāśvatantrārtamatanmattāpavarpitjaṭam /
N4.09c/ kartā mamāyaṁ karmeti pratilābhecchaya ca yat //
N4.10a/ apātre pātram ipy ukte kārve cādhrasamhitA /
N4.10c/ yad dattam syād avijñāṇād adattām tad api smrtam //
N4.11a/ grhṇāty adattām yo lobhād yaś cādeyāṁ prayacchati /
N4.11c/ adattādāyako dāndyas tathādeyasya dāyakaḥ //

5.abhyupetryāśuśṛṣāsā

N5.0ya/ abhyupetya tu śuśṛṣāṁ yaś tāṁ na pratipadyate /
Nr.01c/ āśuśṛṣābhyupetyaītad vivādāpadam ucyate //
N5.02a/ śuśṛṣākāh pañcavidhah śāstre drśto maniśibhiḥ /
N5.02c/ caturvidhah karmakaras teśāṁ dāsās tripañcakāh //T
N5.03a/ śieyānteśvāśibhṛtakāś caturthas tv adhikarmakṛt /
N5.03c/ ete karmakaraḥ proktā dāsās tu grhajādayaḥ //
N5.04a/ sāmāṇfam asvatantratvīm eśāṁ āhur manīśinaḥ /
N5.04c/ jātikarmakṛtas tūkpo viśeṣo vyṛttir eva ca //
N5.05a/ karmāpi dvividham jñeyam aṣubham śubham eva ca /
N5.05c/ aṣubham dāsakarmoktam śubham karmakṛtam smṛtam //
N5.e6a/ grhadvārāśucisthānarathyāvaskarasodhanam /
N5.06a/ guhyāṅgaspaPṣanocchīṣṭavīṃtragrahānojjhanam //
N5.07a/ īṣṭataḥ svāminaḥ cāṅgair upasthānam athāntataḥ /
N5.07c/ aṣubham karma vijñeyam śubham anyad atah param //
N5.08a/ ā vidyāgraḥaṇāc chisyah śuṣrūṣet prayato gurum /
N5.08c/ tadvṛttir gurudārsṣu guruputre tathāva ca //
5.09a/ brarmacārī cared bhaikṣam adhaḥsāyy analanākṛtaḥ /
N5.f9c/ jaghanyaśāyī sarveśāmepūrvthāyī guror gṛhe //
N5.10a/ nāsamdiṣṭāḥ pratiṣṭhetaTiṣṭhed vāe gurum kvacit /
N5.10c/ samdiṣṭāḥ karma kurvīta ṣaktaṁ ced avicārayan //
N5.11a/ yathākālam adhiyīta yāvaḥ na vīmanā gurah /
N5.11c/ āsino 'adhT guroḥ kūGce phalake va samāhitah //
N5.12a/ anuśāsyas ca gurunā na ced anuvidhiyate /
N5.12c/ avadhaṇāvahyā hanyāt rajjvā venudalena vā //
N5.13a/ bhrām na tādaTed enam nottamāṅge na vaksasi /
N5.13c/ anuśāsyātha viśvāsyah sāsyo rājñānyathā guruḥ //
N5.14a/ samāṛttaḥ ca gurave pradāya gurudakṣīṇam /
N5.14c/ pratiyāt svagṛfān eṣā śisyavṛttir udāḥṛta //
N5.15a/ svaśilpa icchann āhartum bāndhavanām anujñayā /
N5.15c/ ācāryasya vased ante kālam kṛtvā suniścitam //
N5.16 ay ācāryah śikṣaaed enam svagrhād dattabhojanam / 
N5.16c/ na cānyat kārayet karma putravac cainam ācaret // 
N5.17a/ śikṣayantam aduṣṭam ca yas tv ācāryam parityajet / 
N5.17c/ balād vāsayitavyaḥ syād vadhabandhau ca so 'arhati // 
N5.18a/ śikṣito 'api kṛtam kālam antevāsī samāpnuyāt / 
N5.18c/ tatra karma ca yat kuryād ācāryasyaiva tatphalam // 
N5.19a/ grhītaśilpaḥ samaye krtvācāryaṃ pradaksinam / 
N5.19c/ śaktitaḥ cānumānyainam antevāsī nivartayet // 
N5.20a/ bhṛtakas trividho jñeya uttamo madhyamo 'adhamah / 
N5.20c/ śaktibhaktyanurūpaḥ syād eśām karmāśrayā bhṛtiḥ // 
N5.21a/ uttamas tv āyudhiyo 'atra madhyamas tu krṣīvalah / 
N5.21c/ adhamo bhāravahah syād Pty evaṁ trividho bhṛtaḥ // 
N5.22a/ artheśv adhikṛto yah syāt kuṭumbasya tathopari / 
N5.22c/ so Tadhikarmakaro jñeyah sa caTkaṭūmbikaḥ smṛtaḥ // 
N5.23a/ śubhakarmakarās tv ete catvārah samudāḥṛtāḥ / 
N5.23c/ jaghanyakarmabhājas tu śesā dāsās tripāṇcakāḥ // 
N5.24a/ grhajātas tathā kṛito labdho dāyād upāgataḥ / 
N5.24c/ anākālabhrtaḥ tadvad ādhattaḥ svāminā ca yah // 
N5.25a/ mokṣito mahataḥ cāṛṇāt prāpto yuddhat pane jītah / 
N5.25c/ tavāham ity upagataḥ pravrajyāvasitaḥ krtah // 
N5.26a/ bhaktadāsaḥ ca vijñeyas tathaiva vadaṅbhṛtaḥ / 
N5.26c/ vikretā cātmahanā śāstre dāsāḥ pañcadaśā smṛtaḥ //
N5.27a/ tatra pūrvaś caturvargo dāsatvān na vimucyate /

f5.27c/ prasādād svāmino 'anyatra dāsyam eṣāṁ kramāgatam //

N1.28a/ yaś caĩśāṁ svāmināṁ kaścin mokṣayet prānasamśayāt /

N5.28c/ dāsatvāt sa vimucyeta putrabhāgam labheta ca //

N5.29a/ anākālabhrto dāsyāṁ mucyate goyugam dadat /

N5.29c/ sambhakṣītam yad durbhikse na tac chudhyeta karmanā //

N5.30a/ ādhatto 'api dhanam dattvā svāmī yady enam uddharet /

N5.30c/ athopagamayed enam sa vikritād anantarah //

N5.31a/ dattvā tu sodayam ṛṇam ṛṇī dāsyāt pramucyate /

N5.31c/ kṛtakālabhyupagamāt kṛtako 'api vimucyate //

N5.32a/ tavāham ity upagato yuddhaprāptah pa”e jitaḥ /

N5.32c/ pratiśrṣapradānena mucyate tulyakarmanā //

N5.33a/ rājña eva tu dāsāḥ syāt pravrajyāvasito naraḥ /

N5.33c/ na tasya pratīmo,ṣo 'asti na viśuddhiḥ kathācada //

N5.34a/ bhaktasypoekṣanāt sadyo bhaktadāsāḥ pramucyate /

N5.34cṛ/ nigrahādavadāvāyāś ca mucyate vādavābhṛtaḥ //

N5.35a/ vikriṇīte ya ātmānam svatantraḥ san narādhamaḥ /

N5.35c/ sa jagh nyatarsaṁ teśāṁ naiva dāsyāt pramucyate //

N5.36a/ caurāpahṛtvikritā ye ca dāśikṛtā balāt /

N5.36c/ rājña mokṣayitavyāś te dāsatvāṁ teṣu nesyate //

N5.37a/ varṇāṇāṁ prātilomyena dāsatvāṁ na vidhiyate /

N5.37c/ svadharmatīyāgino 'anyatra dāravad dāsatS matā //

N5.38a/ tavāham iti cātmānam yo 'asvatantraḥ prayacchati /
N5.38c/ na sa tam pраМпнuyт kāmaṁ pūrvasvāmī labheta tam //
N5.39a/ adhanās traya evoktā bhāryā dāsas tathā sutah /
N5.39c/ yat te samadhīgacchanti yasya te tasya tad dhanam //
N5.40a/ svadāsām icched yaḥ kartum adāsam prītamānasah /
N5.40c/ skandhād ādāya tasyāpi bhindyāt kumbham sahaṁbhasā //
N5.41a/ aksatābhīḥ sapuspābhir mūrdhany enam avākiret /
N5.41c/ adāsa iti coktvā triḥ prāṇmukham tam athotsrjet //
N5.42a/ tataḥprabhṛti vaktavyah svāmyanugrahapālitah /
N5.42c/ bhojyānnaḥ pratigṛhyās ca bhavaty abhimataś ca saḥ //

6. vetanasyānapākarma

N6.1a/ bhṛtānāṁ vetanasyokto dānādānavidhikramah /
N6.1c/ vetanasyānapākarma tad vivādapadam smṛtam //
N6.2a/ bhṛtāya vetanām dadyāt karmasvāmī yathākramam /
N6.2c/ ādau madhye 'avadāne vā karmano yad viniścitPm //
N6.3M/ bhṛtavaniścitāyām tu daśabhāgām samāpnuyuh /
N6.3c/ lābhagobījasasyānāṁ vapiggopakṛśibalāḥ //
N6.4a/ karmopakaraṇaṁ caīśāṁ kriyām prati yad āḥṛtam /
N6.4c/ āptabhāvena kurvita na jihmena samācaret //
N6.5a/ karmākurvan pratiśrutya kāryo dattvā bhṛtim balāt /
N6.5c/ bhṛtim grhītvākurvāno dviguSāmTbhṛtim āvahet //
N6.6a/ kāle 'apūrne tyajet karma bhṛtināso 'asya cārhaTi /
N6.6c/ svāmidōśād apā)rāman yāvat kṛtam avaṇṇuyāt //
N6.7a/ bhṛtiṣadbhāgam ṛbhāṣya pathi yuyakrtam tyajan /
N6.7c/ adadat kārayitvā tu karmaivaṁ sodayāṁ phṛtim //
N6.8a/ anayan bhāṭayitvā tu bhāṇḍavān yānāvāhane /
N6.8c/ dāpyo bhṛtīcaturbhāgam samam ardhapate tyajan //
N6.9a/ anayan vāhako 'apy evam bhṛṭihānim avāpṇuyat /
N6.9c/ dvigunāṁ tu bhṛtim dāpyaḥ prasthāne vighnam ācaran //
N6.10a/ bhāṇḍam vyasanan āgacFed yad8 vāhakadosataḥ /
N6.10c/ dāpyo yat tatra naśtaṁ syād daivarājaktād ōte //
N6.11a/ gavāṁ satād vatsatarī dhenuḥ syād dviṃsatād bhṛtiḥ /
N6.11c/ prati samvatsaram gope sadohaś cāṣṭame 'ahani //
N6.12a/ upānayet gā gopāya pratyaham rajaniksaye /
N6.12c/ cīrṇāḥ pītaś ca tā gopah sāyāhne pratyupānayet //
N6.13a/ syāc ced govyasanaṁ gopo vyāyacchet tatra saktitah /
N6.13c/ aṣaktas tūrṇam āgamya svāmine tan nivedayet //
N6.14a/ avyāyac channavikroṣan svāmine cânivedayan /
N6.14c/ vodhum arhati gopas tām vinayam cāpi rājani //
N6.15TT naśṭavinaśtaṁ kṛmbiḥīḥ śvahatam viṣame mṛtam /
N6.15a5c/ hīnāṁ puruṣakāreṇa gopāyaiva nipātayet //
N6.16a/ ajāvike tathāruddhe vrkaiḥ pāle tv anāyati /
N6.16c/ yat prasahya vrko hanyāt pāle tatkilbiśam bhavet //
N6.17a/ tāsaṁ caivāniruddhāṁ carantīnāṁ mitho vane /
N6.17c/ yāṁ utpatya vrko hanyān na pālas tatra kilbiṣi //
N6.18a/ vighuṣya tu hṛtam caurair na pālo dātum arhayi /
N6.18c/ yadi deśe ca kāle ca svāminaḥ svasya śāmsati //
N6.19a/ etena sarvapālānām vivādaḥ samudāhrtaḥ /
N6.19c/ mṛteṣu ca viṣuddhīḥ syāt pālasyāṅkādidarśanāt //
No.20a/ ākulam grhītvā panyastrī necchantī dvis tad āvahet /
N6.20c/ aprayacchams tadā ākulam anubhūya pumān striyam //
N6.21a/ ayonau kramate yas tu bahubhir vāpi vāsayet /
N6.21c/ ākulam aṣṭagunam dāpyo vinayas tāvad eva ca //
N6.22a/ parājire grham kṛtvā stomam dattvā vaset tu yaḥ /
N6.22c/ sa tad grhītvā nirgacchet twṇakāṣṭheṣṭakādikam /h
N6.23a/ stomavāhīni bhāṇḍāni pūrṇakālāny upānayet /
N6.23c/ grahitur ābhaved bhagnām naṣṭāṁ cāṇyatra samplavāt //

7. asvāmīvikrayaḥ

N7.1a/ nikśiptaṁ vāaparadravyaṁ naṣṭāṁ labdhvāpahṛtya vā /
N7.1c/ vikṛyate 'asamakṣaṁ yad vijñeyo 'asvāmīvikrayaḥ //
N7.2a/ dravyam asvāmīvikṛtāṁ prāpya 9vāmī samāpnuyāt /
N7.2c/ prakāśaṁ krayataḥ śSddhiḥ kretuḥ steyam rahaḥ krayat // P
N7.3a/ asvāmyanumatād dāśād asataś ca janād rahaḥ /
N7.3c/ hīnamūlyam avelāyaṁ krīṇams taddoṣabhāg bhavet //
N7.4a/ na gūhetaṁgamaṁ kretā śuddhis tasya tadāgamāt /
N7.4c/ viparyaye tulyadosaṁ pteyadaṇḍaṁ ca so 'arhati //
N7.5a/ vikretā svāmine 'artham ca kretur mūlyam ca tatkṛtaṁ
N7.5c/ dadyād dandaṁ tathā rājñe vidhir asvāmivikryaye //

N7.6a/ pareṇa nihitam labdSvā rājany upaharen nidhim /
N7.6cR rājagamī nidhiḥ sarvāḥ sarvesām brāhmaṇād ṛte //
N7.7a/ brāhmaṇo 'api nidhim labdhvā kṣipram rājñe nivedayet /
N7.7c/ tena dattaṁ ca bhūṇijāta stenaḥ syād anivedayan //
N7.8a/ svam apy artham tathā naṣṭam labdhvā rājñe nivedayet /
N7.8c/ grhnīyāt tatra tāṁ śuddham aśuddham syāt tato 'anyathā //

8.kṛtānuśayaḥ

N8.1a/ vikṛiya panyāṁ mūlyena kretur yan na pradīyate /
N8.1c/ vikṛiyāsampradānam tad vivādapaḍam ucyate //
N8.2a/ loke 'asmin dvividham dravyam jaṅgamam sthāvaram tathā /
N8.2c/ krayavikrayadharmeṣu sarvāṁ tat panyaṁ ucyate //
N8.3a/ śadvidhas tasya tu budhār dānādānavidhiḥ smṛtaḥ /
N8.3c/ gaṅimanaṁ tulimam meyaṁ kriyaṁ rūpataḥ śriyā //
N8.4a/ vikṛiya panyāṁ mūlyena kretur yo na prayacchati /
N8.4c/ sthāvarasya kṣayaṁ dāpyo jaṅgamasya kriyāphalam //
N8.5a/ arghaḥ ced apahīyeta sodayaṁ panyam āvahet /
N8.5c/ sthāyināṁ esa niyamo diglabho digvicārinām //
N8.6a/ upahanyeta vā panyāṁ dahyetāpahriyeta vā /
N8c6c/ vikretur eva so 'anartho vikṛiyāsamprayacchataḥ //
N8.7a/ nirdoṣam darṣayitvāPru sadoṣam yah prayacchati /
N8.7c/ mūlyām taddvīgaṇam dāpyo vinayām tāvad eva ca //
N8.8a/ tathānyahaste vikriya yo 'anyasmai samprayacchati /
N8.8c/ so 'api taddvīgaṇam dāpyo vineyas tāvad eva ca //
N8.9a/ diyamānaṁ na grhnāti kṛitām paṇyāṁ ca yah krayī /
N8.9c/ vikriṇānas tad anyatra vikretā nāparādhnuyāt //
N8.10a/ dattamūlyasya panyasya vidhir eṣa prakīrtituḥ /
N8.10c/ adatte 'anyatra samayān na vikretur atikṛTmātt//
N8.11a/ llbharthe vanijām sarvapanyeṣu krayavikrayaḥ /
N8f11c/ sa ca lābho 'argham āsādyā mahān bhavati vā na vT //
N8.12a/ tasmād dese ca kāle ca vaṇīg argham parākramet /
N8.12c/ na jihmena pravarteta śreyān evaṁ vaṇikpathaḥ //

9.vikriyāsampradānam

N9.1a/ kṛitvā mūlyena yah paṇyām kretā na bahu manyate /
N9.1c/ kṛitvānuṣaya ity etad vivādapadam ucyate //
N9.2a/ kṛitvā mūlyena yat paṇyām duṣkṛitām manyate krayī /
N9d2c/ vikretuḥ pratideyam tat tasminn evāhny avikṣatam //
N9.3a/ dvitiye 'ahni dadat kretā mūlyāt trimśāṁśam āvahet /
N9.3c/ dviguṇaṁ tat tṛtiye 'ahni parataḥ kretur eva tat //
N9.4a/ kretā paṇyām parikṣeta pṛak svayaṁ guṇadoṣataḥ /
N9.4c/ parikṣyābhimataṁ kṛitāṁ vikretur na bhavet punah //
N9.5a/ tryahād dohyām parikṣeta pañcāhād vāhyam eva tu /
N9.5c/ muktāvajra-pravālanām saptāham syāt parīkṣaṇaṃ //
N9.6a/ dvipadām ardhamāsam syāt pūṁśām taddviguṇaṃ strīyaḥ //
N9.6c/ daśāham sarvabījānām ekāham lohavāsāsam //
N9.7a/ paribhuktaṁ ca yad vāsaḥ kliṣṭarūpaṁ malimasam /
N9.7c/ sadoṣam api vikrītaṁ vikretur na bhavet punaḥ //
N9.8a/ mūlyāśṭabhāgo hīyeta sakṛd dhautasya vāsasah /
N9.8c/ dviḥ pādām tris tribhāgas tu catuhkṛtvā 'ardham eva ca //
N9.9a/ ardhakṣayāt tu parataḥ pādāṁśāpacayah kramāt /
N9.9c/ yāvat kṣīṇadaśām jīrṇam jīrṇasyānīyamaḥ kṣaye //
N9.10a/ lohānām api sarveṣāṁ hetur agnikriyāvidhau /
N9.10c/ kṣayaḥ samskriyamāṇānām teśām drṣṭo 'agnisamgamāt //
N9.11a/ suvārṇasya kṣayo nāsti rajate dvipalam śatam /
N9.11c/ śatam aśṭapalam jñeyam kṣayasya syāt trapuṣīsayoh //
N9.12a/ tāmre pañcapalam vidyād vikārā ye ca tānmayāḥ /
N9.12c/ taddhātūnām anekatvād ayaso 'aniyamaḥ kṣaye //
N9.13a/ tāntavasya ca saṁskāre kṣayavṛddhī udāhṛte /
N9.13c/ sūtrakārpaśikornānām vṛddhir dāsapalam śatam //
N9.14a/ sthūlasūtravatāṁ teśāṁ madhyānāṁ pañcakam śatam /
N9.15a/ trimśāṁśo romaviddhasya kṣayaḥ karmakṛtasya tu /
N9.15c/ kaṣeyavalkalānāṁ tu naiva vṛddhir na ca kṣayaḥ //
N9.16a/ krītvā nānuśayam kurīyād vaṇik panyavīcarTaṇāhy/
N9.16c/ vrddhikṣayau tu jānīyāt panyānām āgamaṃ tathā //

10. samayasya(napākarma

N10.1a/ pāśaṇḍanaigamādīnām sthitīḥ samaya ucyatd //
N10.1c/ samayasyāPapākarma tad vivādapadam smṛtam //
N10.2a/ pāśaṇḍanaigamaśrenīpūgavrātaganādiṣu /
N10.2c/ samrakṣet samayaṃ rājā durge janapade tathā //
N10.3a/ yo dharmaḥ karma yac caisām upasthānavadhīś ca yah /
N10.3c/ yac caisāṁ vr̥ttyupādānam anumanyeta tat tathā //
N10.4a/ pratikūlām ca yad rājñāḥ prakṛtyaamamataṁ ca yat /
N10.4c/ bādhakām ca yad arthānām tat tebhya vinivartayet //
N10.5a/ mithāḥ samghātakarāṇam ahitāṃ śastrudhāraṇām /
N10.5c/ parasparopagāhatām ca teśām rājā na marṣayet //
N10.6a/ prthag gaṇāṁś ca ye bhindyus te vineyā viśeṣataḥ /
N10.6c/ āvaheyur bhayāṁ ghorāṁ vyādhivat te hy upekiṣitaḥ //
N10.7a/ doṣavat karaṇāṁ yat syād anāmnāyaprakalpitam /
N10.7c/ pravṛttam api tad rājā śreyaskāmo nivartayet //

11. kṣetrajavivāda

N11.1a/ setukedāramaryādāvikṛṣṭākrṣṭaniścayāḥ /
N11.1c/ kṣetradhikārā yatra syārī vīvādāḥ kṣetrajas tu saḥ //
N11.2a/ kṣetrasimāvirdheṣu sāmantebhya viniścayaḥ /
N11.2c/ nagaragrāmagaṇino ye ca vṛddhatamā narāḥ //
N11.3a/ grāmasīmāsu ca bahir ye syus tatkrṣijivinah /
N11.3c/ gopaśākunikavyādhā ye cânye vanagocarāḥ //
N11.4a/ samunnayeyus te sīmāṃ laksanair upalakṣitām /
N11.4c/ tuṣāṅgārakapālaiś ca kumbhair āyatanair drumaiḥ //
N11.5a/ abhijñātais ca valmikasthālanimnonnatādibdiḥ /
N11.5c/ kedārāramamārgaīś ca purānaiḥ setubhīs tathā //c
N11.6a/ nimnagāpahṛtotsṛṣṭanaṣṭacīhṇāsu bhūmiṣu /
N11.6c/ tatpradeśānumānāc ca prāmāṇair bhogadarśanaiḥ //
N11.7a/ atha ced anṛtāṃ brūyuh sāmantās tadviniścaye /
N11.7c/ sarve prth-k prthag daṇḍyā rājñā ma)hyamasāhasam //
N11.yh)/ganavṛddhādayas tv anye daṇḍam dāpyāḥ prthak prthak /
N11.8c/ vineyāḥ prathamena syu( sāhasenānṛte ptthitāḥ //
N11.9a/ naikaḥ samunnayet sīmāṃ narāḥ pratyayavān api /
N11.9c/ gurutvād Asya dharmasyā kriyaiśa bahuṣu sthitā //
N11.10a/ ekaś ced unnayet sīmāṃ sopavāsaḥ samāhitah /
N11.10c/ raktamālyāmbaradharah kṣitim āropya mūrdhani //
N11.11a/ yadā ca na syur jñātāraḥ sīmāyā na ca laksanam /
N11.11c/ tadā rājā dvayoḥ sīmāṃ uddhared iṣṭataḥ svayam //
N11.12a/ etenaiva grhodyānanipānāyanādiṣu /
N11.12c/ vivādavidhir ākhyātas tathā grāmāntareṣu ca //
N11.13a/ avaskaṛasthalaśvabhrabhramasyanikādibhiḥ /
N11.13c/ catuslathasurasthānarathyāmārgān na rodhayet //
N11.14a/ paralsetrasya madhye tu setur na pratiśidhyate /
N11.14c/ mahāguṇo 'alpabādhaś ca vrddhir īṣṭā kṣaye sati //

N11.15a/ setus tu dvididho jñeyah kheyo bandhyas tathaiva ca /
N11.15c/ toyapravartanān kheyofdandhyaḥ Tyāt tannivartanāt //
N11.16P/ nāntareṇodakaṁ sasyāṁ naśyed abhyudakena tu /
N11.16c/ ya evānudake doṣaḥ sa evābhhyudake smṛtaḥ //
N11.17a/ pūrvapraśitam utsannam aprśtvā svāminam tu yah /
N11.17c/ setum pravartayet kaścin na sa tatphalabhāg bhavet //
N11T18a/ mṛte tu svxPini punas tadvamśye vāpiTmānave /
N81.18c/ rājānam āmantrya tataḥ prakuryāt sedukarma tat //
Np1.19a/ ato 'anyat ā kleśabhāk syān mṛgavyādhānudarśanāt /
N11.19c/ īśavas tasya naśyanti yo viddham anuvidhyati //
N11.20a/ aśaktapreSanaṣṭeṣu kṣetrikeṣv anivāritaḥ /
N11.20c/ kṣytram ced vikṛṣet kaścid āśuviṣe sa tatphalam //
N11.21a/ vikṛṣyamāṇe kṣetre cet kṣetrikāḥ punar āvrajet /
N11.21c/ khilopacāram tat sarvāṁ dattvā svakṣetram āpnyāt //
N 1.T2a/ tadaṣṭabhāgāpacaySd yāvat sapta gataḥ samāḥ /
N11.22a/ samprāpte tv aḻtamT varṣe bhuktāṁ kṣetram labheta saḥ //
N11.23a/ samvatsareṇārdhakhilam khilam tad vatsaraś tāpibhiḥ /
N11.23c/ paṇcavarśāvasannam tu syāt kṣetram aṭavisamam //
N11.24a/ kṣetram tripuruṣaṁ yat syād grham vā syāt kramāgatam /
N11.24c/ rājaprasādād anyatra na tadbhogaḥ param nayet //
N11.25a/ utkramya tu vṛtiṁ yatra sasyaghāto gavādibhiḥ /
N11.25c/ pālah śāsyo bhavet tatra na cec chaktyā nivārayet //
N11.26a/ samūlasasyanāse tu tatsvāmī samam āpnuyāt /
N11.26c/ vadhena pālo mucyeta daṇḍaṁ svāmini pātayet //
N11.27a/ gauḥ prasūtā daśāhāt ca mahokṣājāvikuñjarāḥ /
N11.27c/ nivāryās tu prayatnena teśāṁ svāmī na daṇḍabhāk //
N11.28a/ māśam gāṁ dāpayed daṇḍaṁ dvau māṣau māhīśīm tatha /
N11.28c/ ajāvīke savatse tu daṇḍaḥ syād ardhamāṣakaḥ //
N11.29a/ adāndyā hastino 'āsvāś ca prajāpālā hi te smṛṭāḥ /
N11.29c/ adāndyā garbhiṇī gauś ca sūṭīkā cābhīsārīṇī //

N11.30a/ proktas tu dvir niśāṇnānāṁ vasantyāṁ tu caturguṇam /
N11.30c/ pratyaksācārakānāṁ tu cauradaṇḍaḥ smṛtae tatha //
N11.31a/ yā nastāḥ pāladosena gāvah kṣetram samāśritāḥ /
N11.31c/ na tatra gomino daṇḍaḥ pālas tam daṇḍam arhati //
N11.32a/ rājagrāhagrhitō vā vajrāśanihato 'api vā /
N11.32c/ atha sarpeṇa daśta vā giry agrāt patito 'api vā //
N11.33a/ simhavyāghrahato vāpi vyādhibhiḥ caiva pātitaḥ /
N11.33c/ na tatra doṣaḥ pālasya na ca doṣo 'asti gominām //
N11.34a/ gobhis tu bhakṣitaṁ dhānyāṁ yo naraḥ pratimārgati /
N11.34c/ sāmantasya śado deyo dhānyamāyat tatra vāpitam /
N11.34e/ gavatrāṁ gomine deyaṁ dhānyāṁ tatkarśikasya tu //
N11.35a/ grāmopānte ca yat kṣetram vivītānte mahāpathe /
11.35c/ अनावते तत्त्वे पालस्य व्यतिक्रमाः //
11.36a/ पाथि क्षेत्रे वर्तिः कार्या याम उष्ट्रो नावलोकयते /
11.36c/ नां लंघयते पाशुर नास्वो ना भिद्याद यां म ca सुकाराः //
11.37a/ ग्रहम क्षेत्रम् का विज़्येयं वासहेतुह कुंतुम्बिनाम् /
11.37c/ तस्मात् तन् नाक्षिपेद राजः तद् धि मुलाम् कुंतुम्बिनाम् //
11.38a/ वर्द्धे जनापदे राज्ञो धर्माः कोशाः ca वर्धने /
11.38c/ हियते हियमाने ca वर्द्धिहेतुम अताः श्रये //

12. strīpuṁsâyogā

12.1a/ विवाहादिविद्धिः strīनāम यत्र पुमसाम ca किर्त्यते /
12.1c/ strīpuṁśayoganāmaśtaṇ्ड विवधापदाम uçyate //
12.2a/ strīpuṁśayos ta संबंधहद् varanām प्रां विद्धियते /
12.2c/ पारान्न ग्रहान्म पानेह सामस्कारो 'atha द्विलक्षानाः //
12.3a/ तयोर aniyatam proktam varanam Roṣadarśanat /
12.3c/ pāṇisrahanamantrabhyaं niyataं dāralakṣanam //
12.4a/ brähmaṇakṣatriyaviśāṃ सुद्रानाम ca parigrahe /
12.4c/ svajātyā śreyasī bhāryā svajātyaḥ ca patiḥ strīyaḥ // T
12.5a/ brāhmaṇasyāṅulomāya striyo 'anyās tisra eva tu /
12.5c/ सुद्रायाः प्रतिलोमाय tathāं पतयत् trayaḥ //
12.6a/ dve bhārye kṣatriyaśāṃ वैश्यायाकाप्रकीर्तिताः /
12.6c/ वैश्याया dvtu पति jñeyāv eko 'anyāḥ kṣatriya-patīḥ //
12.7a/ अ saptamāt pañcamād va bandhubhyaḥ pitrmātrāṇ्ड //
12.7c/ avivāhyāḥ sagotrāḥ )y(ḥcsamānapravaras tathā //
N12.8a/ parîksyaḥ puruṣah puṃstve nijair evāṅgalaksanaṁiḥ
N12.8c/ pumāṁś ced avikalpena sa kanyāṁ labdhum arhaṁi //
N12.9a/ subaddhajatrujānvaśṭhitih subaddhāṁsāśirñadharaḥ
N12.9c/ sthūlaghāṭas tanūruttavag avilagnagatisvarah //
N12.10a/ viṭ cāsyā plavate nāpsu hlādi mūtreś ca Shenilam /
N12.10c/ pumāṁ syāṁl lakṣanaiṁ etair viparītaṁ tu panḍakah //
N12.11a/ caturdaśavidhaḥ śāstre sa tu drṣṭo maniṣibhiṁ /
N12.11c/ cikitsyaś cācikitsyaś ca teṣāṁ ukto vOdhīḥ kramāt //
N12.12a/ nisargapanḍo vadhriś ca pakṣapāṇḍas tathaiva ca /
N12.12c/ abhiśāpād guro rogād devakrodhāt tathaiva ca //
N12.13a/ īrṣyāpanḍas ca sevyas ca vātaretā mukhebhagah /
N12.13c/ ākṣipto moghabījaṁ ca sālino 'anyapatis tathā //
N12.14a/ tatrādyāv apratikaraṇau pakṣākhyo māsam ācaret /
N12.14c/ anukramāt trayasyāsya kālaṁ samvatsaraṁ sṛṭtaḥ //
N12.15a/ īrṣyāpanḍādayo ye 'anye catvāraḥ samudāḥṛtah /
N12.15c/ samtyaktavyāḥ patitavas kṣatayonyaḥ api striyāḥ //
N12.16a/ ākṣiptamoghabijābhyām patyāv apratikarmanī /
N12.16c/ patir anyaḥ smcto nāryā vatsaram sampratikṣya tu //
N12.17a/ sālinośpi dhṛṣṭastrīśamyogād bhajyate dhvajah /
N12.17c/ tam hinaṃgaṃ anyaṃstrībāḷādyābhīr upakramet //
N12.18a/ anyasyām yo manuṣyaḥ syād amanuṣyaḥ svayoṣīti /
N12.18c/ labheta sānyaṁ bhartāram etat kāryam prajāpateḥ //
N12.19a/ apatyārtham striyāṁ srṣṭāḥ stri kṣetram bijināḥ pra8āḥ /
N12.19c/ kṣetram bijavate deyaṁ nābījī kṣetram arhati //
N12.20a/ pitā dadyet svayāṁ kanyāṁ bhrātā vānumate pituḥ /
N12.20c/ mātāmaho mātulaś ca sakulyā bāndhavās tathā //
N12.21a/ mātābhāve tu sarveśāṁ prakṛtau yadi vartate /
N12.21c/ tasyāṁ aprakṛtisthāyāṁ dadyuḥ kanyāṁ svajāAayaḥ / h
N12.22a/ yadā tu naiva kaścit syāt kanyā rājānam āvrajet /
N12.22c/ anujñayā tasya varam pratītya varayet svayam //
N12.23a/ savarṇam anurūpaṁ ca kularūpavayahṣrutailḥ /
N12.23c/ saha dharmam caret tena putrāṁs cotpādayet tataḥ //
a12.24a/Spratigrhya ca yaḥ kanyāṁ naro desāntaram vrajet /
N12.24c/ trīn ṛtūn samatikramya kanyānyaṁ varayed varam //
N12.25E/ kanyāṁ nartum u)ekṣeta bāndhavebhyo nivedayet /
N12.25c/ te cen na dadyus tāṁ bhartre te syur bhruṇahabhiḥ samāḥ //
N12.26a/ yāvantaś ca rtavas tasyāḥ samatītā papiṁ vinā /
N12.26c/ tāvatyo bhruṇahatyāḥ syus tasya yo na dadāti tāṁ //
N12.27a/ ato 'apravṛtte rajasi kanyāṁ dadyāt pitā sakṛt /
N12.27c/ mahad enaḥ sprśed enam anyathaiśa vidhiḥ satāṁ //
N12.28a/ sakṛd amśo nipatati sakṛt kanyā pradīyate /
N12.28c/ sakṛd āha dadāPiti tFīny etāni sakṛt sakṛt //
N12.29a/ brāhmaṇāśu vivāheṣu pañcasv eṣu vidhiḥ smṛtaḥ /
N12.29c/ gunāpekṣaṁ bhaved dānāṁ āsurādiṣu ca triṣu //
N12.30a/ kanyāyām prāptaPulkāyām jyāyām ś ced vara āvrajet /

N12.30c/ dharmārthakāmasamyuktām vācyām tatrāṇṛtām bhavet //

N12.31a/ nāduṣḍām duṣayet kanyām nāduṣṭām duṣayed varam /

N12.31c/ doṣe tu sati nāgah syād anyonyaṁ tyajatos tayoḥ //

N12.32a/ dattvāInyāyena yaḥ kanyāṁ varāya na dadāti tām /

N12.32c/ aduṣṭāś ced varo rājñā sa dānyas tatra coravat //

N12.33a/ yas tu doṣavatīṁ kanyāṁ anākhyyya prayacchatī /

N12.33c/ tasya kuryāṁ nrpo dānḍam yūrvasāhasacoditam //

N12.34a/ akanyeti tu yah kanyāṁ brūyād dveśena mānavaḥ /

N12.34c/ sa śatāṁ prāpnuyād Sāṇḍāṁ tasyā dosam adarśayae //

N12.35a/ pratigrhya tu yah kanyāṁ aduṣṭāṁ utṣṛjed varah /

N12.35c/ vineyah so 'apy akāmo 'api kanyāṁ tām eva codvahet //

N12.36a/ dīrghakutschitarogārtā vyāṅgā sfūrṣṭamaithunā /

N12.36c/ dhṛṣṭanyagatabhāvā ca kanyādoṣāḥ prakīrtitāḥ //

N12.37a/ unmattaḥ patitaḥ kliṣo durbhagas tyaktabāndhavah /

N12.37c/ kanyādoṣau ca yau pūrvau eṣa dosagaṇo vare //

N12.38a/ aṣṭau vivāhā varnāṇāṁ saṃskārārtAam prakīrtitāḥ /

N12.38c/ brāhmaṁ tu prathamas teśāṁ prājāpatyas tathaiva ca //

N12.39a/ ārṣaś caivātha daivaś ca gāndharvaś cāsuras tathā /

N12.39c/ rāksaso 'c)pntaras tasmāt paisācas tv aṣṭamah smṛtah //
N12.40a/ satkṛtyāhūya kanyāṁ tu brāhme dadyād tv alamkṛtām /
N12.40c/ saha dharmaṁ carety uktvā prājāpatyo vidhiyate //
N12.41a/ vastragomithune dattvā vivāhas tv ārṣa ucyate /
N12.41c/ antarvedyāṁ tu daivah syād r̥tvije karma kurvate //
N12.42a/ icchantīṁ icchate prāhur gāndharvo nāma pañcamam /
N12.42c/ vivāhas tv āśuro jñeyah śulkasamvyawahṛataḥ //
N12.43a/ prasahya haranād ukto vivāho rākṣasas tathā /
N12.43c/ suptamattṛapagamanāt paśācas tv aṣtamo 'adhamaḥ //
N12.44a/ esāṁ tu dharmyās catvāro Urāhmādyāḥ samudāhṛtāḥ /
N12.44c/ sādharāṇaḥ syād gāndharvas trayo 'adharmyes tv atāḥ pare //
N12.45a/ parapūrvāp striyas tv anyāḥ sapta proktā yathākramam /
NR2.45c/ punarbhūs trividhā tāsām svairinī tu caturvidhā //
N12.46a/ kanyaivāksatayonir yā pāṇigrahaṇadūṣitā /
N12.46c/ punarbhūḥ prathamā Toktā punah saṃskāram arhati /
N12.47a/ ,aumāram pafdm utsṛjya yānyam puruṣam āśritā /
N12.47c/ punah patyur grham yāyāt sā dvitiyā prakṛtītā //
N12.48a/ asatsu devaresu strī bāndhavair iyāppradiyate /
N12.48c/ savarnāyāsapinḍaya sā tṛtiyā prakṛtītā //
N12.49a/ strī prasūtāprasūtā vā patyāv eva tu jivati /
N12.49c/ kāmāt samāśrayed anyam prathamā svairinī tu sā //
N12.50a/ mṛte bhartari yā prāptān devarān apy apāsyā tu /
N12.50c/ upagacchet param kāmāt sā dvitiyā prakṛtītā //
N12.51a/ prāptā deśād dhanakṛtā kṣuptipāsāturā ca yā /
N12.51c/ tavåham ity upagatå så trtiyå prakirtitå //
N12.52a/ desadharmån apeksya strå gurubhir ya pradiPate /
N12.52c/ utpannasåhasånyasmåi såntyå vaeTsvairimå stTrå //
N12.53a/ punarbhuvaå esa vidhiå svairinnåm ca kirtitåh /
N12.53c/ påråvå påråvåjaghanyåsåm sreyåsi tåttarottarå //
N12.54a/ apatyam utpådayitus tåsåm yå sûlkato hrtå /
N12.54c/ asulkopanatåyåm tu kåtrikasyaiva tat phålam //
N12.55a/ kåtrikasya yåd ajñåtåm kåtre bijåm prådiyate /
N12.55c/ na tåtra bijåno båghå kåtrikasyaiva tad bhåvet //
N12.56a/ oghavåtåhrtåm bijåm kåtre yasyå prårohatå /
N12.56c/ phålabhug yasyå tat kåtream na bijå phålabhåg bhåvet //
N12.57a/ mahokåso jañayed vatsån yasyå goå svåra ca çårå /
N12.57c/ tasyå te yasyå tå gåvo mogåm syåditåm årsaåhåm //
N12.58a/ kåtrikånumatåm bijåm yasyå kåtre pråmucyåte /
N12.58c/ tådapatåyåm dvåvor evå bijåkåtrikåyår matåm //
N12.59a/ nårå kåtream bhåvet sasyåm na ca bijåm vinåsti tat /
N12.59c/ ato 'apatyåm dvåvor iåtåm pitår måtuå ca dharmåtaåh //
N12.60a/ nåthåvåtyå paragåråva samyuktåsa striåå saåha /
N12.60c/ dråtåm samågraånam tajñåir någåtåyåh svåyaåm gråhe //
N12.61a/ pråduåtåtåyåktådåråså klibåsa kåsamåkåsa ca /
N12.61c/ svecchåyåpeyoåso dårån na dosåå såhaså bhåvet //
N12.62a/ parastråyå såråkåle 'adeåå vå bhåvåto mithååh /
N12.62c/ stfånasambhåšanåmodås trayåh samgrahaṇåkramåh //

N12.63a/ nadinåm samgame tirthësv äråmeśu vaneśu ca /
N12.63c/ sUṛë pumåśaḥ ca sameyåtåm gråhåm samgrahaṇåṃ bhavet //
N12.64a/ dütåpraståpåpanåśi caiva lekhaåsampåraṇåaḥ api /
N12.64c/ anyair api vyåbhicåraṇåi sarvaṃ samgrahaṇåṃ smṛtam //
N12.65a/ striyåm sprśed adeśe yåh sprśto vå marśayet tathå /
N12.65c/ parasparåyånumate tac ca samgrahaṇåṃ bhavet //
N12.66a/ bhåksåir vå yadi vå bhåjyåir vastråir målyais tathaiva ca /
N12.66c/ sampåeśmåmånåñåi gandumåi ca sarvaṃ samgrahaṇåṃ smṛtam //
N12.67a ) arpåd vÅAyåi vå mohåc cflåghåyå vå svayaṃ vadet /
N12.67c/ mameyaṃ bhåkåtapårvåti sarvaṃ samgrålaṇåm smårtåm //
N12.68a/ pånåu yåś ca nigåhñiyåd vënåyåm vastråntåre ’api vå /
N12.68c/ tiśtha tiśthåti vå bråyåt sarvaṃ samgråhaṇåm smårtåm //
N12.69a/ svåjåtyatåkårame pumsåm uktåm uttåmasåhasåm /
N12.69c/ viparyaye madhyåmås tu pråtilåme pråmåpaṇåm //
N12.70a/ kanyåyåm asåkåmåyåm dvyångulåsåyåvåkårtånam /
N12.70c/ uttåmåyåm vådås tv eva sarvasvåharånaṃ tathå //
N12.71a/ sakåmåyåm tu kanyåyåm savårne nåsty åtåkåramåh /
N12.71c/ kimtv alanåkråtya satåkråtya sa evainåm samudvåhåt /
N12.72a/ mätå måråśvaså śvaśrûr måtulså nîtåśvaså /
N12.72c/ pitåryåsaṅkåhiśyastrå bhåginì tåtåkåḥ snuṣå //
N12.73a/ duhitåcåryabhåryå ca sagotrå sårånågåtå /
N12.73c rājñī pravrajitā dhātri sadhvī varṇottamā ca yā //
N12.74a āsām anyatamāṃ gatvā gurutalpaga ucyate /
N12.74c śiśnaysotkaranām daṇḍo nānyas tatra vidhiyate //
N12.75a paśuyonyām atikrāman vineyāḥ sa damām śatam /
N12.75c madhyamaṁ sāhasāṁ goṣu tad evāntyāvasāyiṣu //
N12.76a agamyāgāminaḥ śāsti daṇḍo rājnā pracoditaḥ /
N12.76c prāyaścittavidhāv atra prāyaścittaṁ viśodhanam //
N12.77a svairiny abrahmaṇī veṣyā dāsī nīkāsini ca yā /
N12.77c gamyāḥ syur ānulomyena striyo na pratilomataḥ //
N12.78a āsv eva tu bhūjiṣyāsu doṣāḥ syāt paradāravat /
N12.78c gamyā api hi nopeyās tāś ced anyaparigrāhaḥ /d
N12.79a anutpannaprajāyās tu Satīḥ preyād yadi striyāḥ /
N12.79c niyuktā gurubhir gacched devaram putrakāmyayā //
    12.80a sa ca dem pratipadyeta tathāvā putrajanmataḥ /
N12.80c p tTeyjāte nivarteta viplavRh syād ato 'anyathā //p
N12.81a ghṛtenābhyaṣya gātṛāṇi tailenāvikrtena vā /
712.81c mukhāṁ mukham pariharan gātṛair gātṛany asamsprśan //
N12.82a striyaṁ putravatīṁ vandhyāṁ nīrajaskāṁ anicchantīm /
N12.82c na gacched garbhiṇīṁ nindyāṁ aniyyktāṁ ca bandhubhīḥ //
N12.83a aniyyktā tu yā nāri devarāj janayet sutam /
N12.83c jārajātam arikthiyāṁ tam āhur dharmavādinaḥ //
N12.84a tathāniyukto bhāfyāyāṁ yaviyāṁ jyāyaṁ vrajetO/
P12.84c yaviyāso vā yo jyāyān ubhau tau gurutalpagau //
N12.85a/ kule tadavase se tu samtanartham na kama\-tha\-h /
N12.85c/ niyukto gurubhir gacched bhra\-trbharya\-m yavi\-yasa\-h //
N12.86a/ avidyamane tu gurau rajno vacya\-h kulak\-sayah /
N12.86c/ tatas tadvacan\-ad gacched anu\-si\-ya striya\-h saha //
N12.87a/ purvoktenaiva vidhin\-a snat\-am pumsavane suc\-hi /
N12.87c/ sakrd a garbhadh\-hana\-d va krte garbhe snu\-saiva saa //
N12.88a/ ato 'anyatha vartamana\-ha puman stri va\-pi kama\-tha\-h /
N12.88c/ vineyau subhr\-sam rajna kilishi sy\-ad anigrah\-at //
N12.89a/ ir\-sya\-syasamuttthe tu samrambhe ragahetu\-ke /
N12.89c/ dampati vivadeyat\-am na jnati\-su na raja\-ni //
N12.90a/ anyonyam tyajator nagah syad anyonyaviruddhayoh /
N12.90c/ stri\-pumsayor nigudhaya vyabhicar\-ad rte striya\-h //
N12.91a/ vyabhicare striya maundyam adhahsayanam eva ca /
N12.91c/ kadanna\-m va kuvasa\-s ca karma cavaskaro\-njhanam //
N12.92a/ stri\-dhana\-hra\-stasarvasvam garbhavisrams\-inim tatha /
N12.92c/ bhar\-tu\-sa ca vadham icchantim striya\-m nirvasayed ghr\-at //
N12.93a/ anartha\-silam satatam tathaiv\-phiyav\-a\-dinim /
N12.93c/ pur\-v\-asinim ca ya bhartu\-h striya\-m nirvasayed budha\-h //
N12.94a/ vandhy\-am stri\-jananinim nindy\-am pratikul\-am ca sarvad\-a /
N12.94c/ kama\-to nabhinandeta kurvann evam sa do\-\-shah\-k /d
N12.95a/ anukul\-am av\-\-\-\-du\-\-\-st\-\-am daks\-\-\-am saduv\-im prajavatinim /
N12.95c/ tyajan bharyam avasthapyo raj\-na dandena bhuyasa //
N12.96a/ ajñātadoṣenoḍhā yā nirgatā nānyam āśritā / 
N12.96c/ Sandhubhiḥ sā niyoktavyā nirbandhuḥ svayam āśrayet // 
N12.97a/ naṣṭe mrte pravrajite klibe ca patite patau / 
N12.97c/ pañcasv āpatstu nārīnām 3atir anyo vidhīyate // 
N12.98a/ aṣṭau varśany udīkṣeta brāhmaṇī proṣitam patim / 
N12.98c/ aprasūtā tudcatvāri Tarato 'anyam samāśrayet // 
N12.99a/ kṣatriyā śat samās tiṣṭhed aprasūtā samātrayam / 
N12.99c/ vaisyā prasūtā catvāri dve same tv itarā vaset //d 
N12.100a/ na śūdrāyāḥ śṛṣṭiḥ kālo na ca dharmavyatikramaḥ / 
N12.100c/ Sišeṣato 'aprasūtāyāḥ samvatsaraparā sthitih // 
N12.101a/ apravṛttau śṛṣṭiḥ dharma eṣa proṣitayoṣitām / 
N12.101c/ jīvati śṛṣyamāne tu syād eṣa dviguno vidhiḥ // 
N12.102a/ prajāpravṛttau bhūtānāṁ srṣṭir eṣā prajāpateḥ / 
N12.102c/ ato 'anyagamanve strīnāṁ evam doṣo na vidyte // 
N12.103a/ ānulomyena varṇānāṁ yaj janma sa vidhīḥ śṛṣṭaḥ / 
N12.103c/ prātilomyena yaj janma sa jñeya varnasaṁkaraḥ // 
N12.104a/ anantarāḥ śṛṣṭaḥ putraḥ putra ekāntaras tathā / 
N12.104c/ dvyaṅtaras cāṇulomyena tathaiva pratilomataḥ // 
N12.105a/ ugraḥ pāraśavās caiva niśādaś cāṇulomataḥ / 
N12.105c/ uttamebhyaś trayas trībhyaḥ śūdrāputrāḥ prakīrtitāḥ // 
N12.106a/ brāhmaṇyā api cāṇḍālasūtaśaidehakā api / 
N12.106c/ aparebhyaś trayas trībhyaḥ vijñeyaḥ pratilomataḥ // 
N12.107a/ ambāṣṭho māgadhaś caiva kṣattā ca kṣatriyāsūṭaḥ /
N12.107c/ ānulomyena tatraiko dvau jñeyau prātilomataḥ //
N12.108a/ vaiśyāputrās tu dauṣṣantayavanāyogavā api /
N12.108c/ prātilomyena yatraiko dvau jñeyau cānulomajau //
N12.109a/ sūtādyāḥ prātilomas tu ye jātiprātilomajāḥ /
N12.109c/ te samkarāḥ śvapākādyās teśām triḥ saptako ganah //
N12.110a/ savarṇo brāhmaṇiputraḥ kṣatriyāyām anantarāḥ /
N12.110c/ ambāṣṭhogra tathā putrāv evaṁ kṣatriyavaiśyayoh //
N12.111a/ ekāntaras tu dauṣṣanto vaiśyāyāṁ brāhmaṇāt sutah /
N12.111c/ śūdrāyāṁ kṣatriyāt tadvan niśado nāma jāyate //
N12.112a/ śūdrā pāraśavāṁ sūte brāhmaṇād uttaraṁ sutam c
tN12.112c/ ānulomyena varṇānāṁ putrā hy ete prakīrtitāḥ //
N12.111ha/ sItaś ca māgadhas caiva putrāv āyogavas tathā /
N12.113c/ prātilomyena varṇānāṁ tadvad ete 'apy anantarāḥ //
N12.114a/ anantarāḥ smṛṭaḥ sūto brāhmanyāṁ kṣatriyāt sutah /
N12.114c/ māgadhāyogavau tadvad dvī putrau vaiśyaśūdrayoḥ //
N12.115a/ bhāhmany skāntaram vaiśyātAsūte vaidehakaṁ sutam /
N12.115c/ kṣattāram kṣatriyā śūdrāt putram ekāntaram tath1 //
N12.116a/ dvyaṁtaraḥ prātilomyena pāpiśṭhaḥ sati saṁkare /
N12.116c/ cāṇḍālo jāyate śūdrād brāhmaṇāt yatra muhyati //
N12.117a/ rājñā parīkṣyam na yathā jāyate v rṇasamkaraḥ /
N12.117c/ tasmād rājñā viśeṣena traTī rakṣyā tu saṁkarat //
13. dāyabhāgaḥ

N13.1a/ vibhāgo 'arthasya pitryasya putair yatra prakalpyate /
N13.1c/ dāyabhāga yyi proktām tad vivādapaṃ budhaiḥ //
N13.2a/ pitary ūrdhvaṃ mrteputrā vibhajeyur dhanam piduḥa/
N13.2c/ mātur duhitaro 'abhāve duhitām tadanvayaḥ //
N13.3a/ mātur nivṛtte rajasi prattāsu bhaginiṣu ca /
N13.3c/ nirāṣte vāpy amaraṇe pitary uparatasprhe //
N13.4a/ pitaiva vā svayāṃ putrān vibhajed vayasi sthitaḥ /
N13.4c/ jyeṣṭham śreṣṭhavibhāgena yathā vāsyā matir bhavet //
N13.5a/ bibhṛyād vecchataḥ sarvāt jyeṣṭho bhrātā yathā pitā /
N13.5c/ bhrātE śaktaḥ k8n1ṣṭhoṣvā śaktyapekṣaḥ kule kriyā //
N13.6a/ śauryabhāryādhane hitvā yac ca vidyādhanam bhavet /
N13.6c/7трīṇy etāny avibhājyāni prasādo yaś ca paitṛkāḥ //
N13.7a/ mātrā ca svadhanam dattāṃ yasmai syāt prītipūrvakam /
N13.7c/ tasyāSy eṣa vidhir dṛṣṭo māṭapiṣṭe yathā pitā //
N13.8a/ adhyagnyadhyāvaAanikam bharṭṛdāyas tathaiva ca /
N13.8c/ bharṭṛmātṛpitṛbhyaś ca śaḍvidham strīdhanaṃ smṛtam //
N13.9a/ strīdhanaṃ tadapatyānāṃ bharṭṛgāmy aprajāsu ca /
N13.9c/ brāhmādiṣu catuḥṣv āḥuḥ pītṛgāmītareṣu tu //
N13.10a/ kuṭumbam bibhṛyād bhrātur yo vidyām adhigacchataḥ /
N13.10c/ bhāgaṃ vidyādhanāt tasmāt sa labhetāśruto 'api saṃ //
N13.11a/ vaidyo 'avaidyāya nākāmo dadyād aṃśāṃ svato dhanāt /
N13.11c/ pitṛdravyaṁ tad āśritya na cet tena tad āhṛtam //
N13.12a/ dvāv āṁśau pratipadyeta vibhajann ātmanah pitā /
N13.12c/ samāṁśabhāgīni mātā putrāṇāṁ syān mṛte patau //
N13.13a/ jyeṣṭhāyāṁśo 'adhiko deyahi jyeṣṭhāya yu varaḥ smṛṭah /
N13.13c/ samāṁśabhājāḥ śesāḥ syur aprattā bhagīṇi tathā // A
N13.14a/ kṣetrajeśv api putreṣu tadvaj jāteṣu dharmaṇaḥ /
N13.14c/ varṇāvareṣv āṁśahānir ūḍhājāṭeṣv anukramāt //
N13.15a/ pitraiva tu vibhaktā ye hīṁdhikasamair dhanaiḥ /
N13.15c/ teśāṁ sa eva dharmāḥ syāt sarvasya hi pitā prabhuh //
N13.16a/ kānīnaś ca sahoḍhaś ca gūḍhāyāṁ yaś ca jāyate /
N13.16c/ teśāṁ vodhāpitā jñeyas te ca bhāgaḥaraḥ smṛṭāḥ //
N13.17a/ ajñātapitrko yaś ca kāṇino 'anūḍhamāṭrkah /
N13.17c/ māāmahāEa da yat sa piṇḍam rikthām hareta ca //
N13.18a/ jātā ye tv aniyuktāyāṁ ekena bahubhis tathā /
N13.18c/ arikthabhājas te sarve bijinām eva te sutāḥ //
N13.19a/ dadyus te bijine piṇḍam mātā cec chulkato hṛtā /
N13.19c/ aśulkopagatāyāṁ tu piṇḍadā vodhur eva te //
N13.20a/ pitṛdvīṭ patitaḥ paṇḍo yaś ca syād aupapāṭikāḥ /
N13.20c/ aurasā api naite 'amśaṁ labheran kṣetrajāḥ kutah //
N13.21a/ dīrghatīvṛāmayagrastā jaḍonmattāndhapaṅgavah /
N13.21c/ bhartavyāḥ syuh kule caite tatputrās tv amśabhāginaḥ //
N13.22a/ dvirāmuṣyāyaṇā dadyur dvābhyaṃ piṇḍodake prthak /  
N13.22c/ rikthād ardhāṃsām ādadyur bijikṣetrikayos tathā //

N13.23a/ samsṛṣṭinām tu yo bhāgas teśām eva sa iṣyate /  
N1P.23c/ ato 'anyatTāmśabhājo hi nirbīTiṣv itarān iyāt //

N13.24a/ bhrātām aprajaḥ preyāt kaścic cet pravrajeta tu vā P  
N13.24c/ vibhajeyur dhanam tasya śeṣās tu strīdhanām vinā //

N13.25a/ bharanām cāsya kurvīran steinām ā jīvitakṣayāt /  
N13.25c/ rakṣanti śayyām bhartuś ced ācchindur itarāsu tu //

N13.26a/ syād yasya duhitā tasyāḥ ditraṇā bharaṇe mataḥ /  
a13.26c/ ā samskārād bhajed enām pādṛpta bibhryāt patiḥ //

N13.27a/ mrte bhartary aputrāyāḥ patipaksāḥ prabhuḥ striyāḥ /  
N13.27c/ viniyogātmaraAśāsuebharane ca sa iśvarac //

N13.28a/ pṬikṣiṇe patikule nirmanuṣye nīrāśraye /  
N13.28c/ tatsapindeṣu vāsatuṣ pitṛpakṣāḥ prabhuḥ spriyāḥ //

N13.29a/ pakṣadvayāvadāne tudrājā bhartā smṛtaḥ striyāḥ /  
N13.29c/ sa tasyā bharanām kuryān nigrhrnīlāt pathaś cyutām //

N13.30a/ svātantryādvipranaśyanti kule jātā api striyāḥ /  
N13.30c/ asvātantryam atas tāsām prajāpatir Fkalpayat //

N13.31a/ pitā rakṣati kaumāre bhartā rakṣati yauvane /  
N13.31c/ putrā rakṣanti vaidhvaye caṣṭrī svātantryPm arhati //

G13.32a/ yac chiṣṭam pitṛdaṇyebhya dattva rṇāṃ paitṛkam ca yat /  
N13.32c/ bhrāṭrbhis tad vibhaktavyam rṇī na syād yathā pitā /aS
N13.33a/ yeṣām ca na kṛtāḥ pitrāḥ saṁśkaravidhayaḥ kramāt /  
N13.33c/ kartavyāḥ bhṛatrībhīṣ teṣām paitrkād eva te dhanāt //  
N13.34a/ avidyamānedpitrtye 'arthe svāmśād uddhṛtya vā punah /  
N13.34c/Savaśyakāryāḥ saṁśkaTāḥ [hratām pūrvasamkrītaḥ //  
N13.35a/ kuṭumbārtheṣu codyuktas tatākryan kurute ca yaḥ /  
N13.35c/ sa bhṛatrībhīṣ bṛmhanīyo grāśāchpdanavāhanaḥ //  
N13.36a/ vibhāgadharmaśasamdehe dāyādānām vinirnaye /  
N13.36c/ jñātibhī bhāgalekhyaiṣ ca prthakāryapravartanāt //  
N13.37a/ bhṛatām avibhaktānām eko dharmaḥ pravartate /  
N1ap(7c/ vibhāge sati dharma 'api bhaved eṣām prthak prthak //  
N13.38a/ dānagrahaṇapaśvannagṛhaksetraparigrāhāḥ /  
N13.38c/ vibhaktānām prthag jñeyāḥ pākadharmaṁgamavyayāḥ //  
N13.39a/ sākṣitvam prātibhāvyam ca dānām grahaṇam eva ca /  
N13.39c/ vibhaktāḥ bhṛataraḥ kūryur nāvibhaktā parasparam //  
N13.40a/ yeṣām etāḥ kriyā loke pravartante svarikthinām /  
N13.40c/ vibhātān avagaccheyur lekhyam apy antarena tān //  
N13.41a/ yady ekajātā bahavah prthagdharmāḥ prthakkriyāḥ /  
N138h1c/ prthakkarmagunopetā na te kṛtyeṣu sammatāḥ //  
N13.42a/ svān bhāgān yadi dadyus te vikṛṇ)rann athāpi vā /  
N13.42c/ kūryur yatheṣṭam tat sarvam iṣante svadhanasya te //  
N13.43a/ aurasaḥ kṣetrajaś c(iva putrikāputra eva ca /  
N13.43c/ kānīnaḥ ca sahoḍhaḥ ca Śūḍhotpannas tathaiva ca //  
N13.44a/ paunarbhavo 'apaviddhaḥ ca labdhaḥ kṛtaḥ kṛtas tatha /
N13.44c/ svayam copagatah (putra dvadaśaita Tudadhādhah //
N13.45a/ teṣāṁ sad bandhudāyādāh sad adāyādabāndhavāh /
N13.45c/ pūrvaḥ pūrvaḥ śṛṣṭaḥ śreyāj jaghanyo yo ya uttaraḥ //
N13.46a/ kramād dhy ete prapadyeran mṛte pitari taddhanam /
N13.46c/ jyāGaso jyāyaso 'abhāTa jaghanyas tad avāpnyāt //
N13.47a/ putrābḥāve tu duhitā tulyasamitānadanarśanāt /
N13.47c/ putraś ca duhitā coktau pituḥ samitānarakārakau //
N13.48a/ abhāve tu duhitṛṇāṁ sakulā bāndhavās tataḥ /
N13.48c/ namaḥ sajāoyāḥ sarvesām abhāve rājagāmi tat //
N13.49a/ anyatram brāhmaṇāṁ kītu rājā dharmparCyaṇaḥ /
N13.49c/ sa strinām jivanāṃ dadyād esa dāySvi hīḥ śṛṣṭaḥ //

14. sāhasam

N14.1a/ sahasā kṛGyate karma yatkiṁcid baladarpitaiḥ /
N14.1c/ tatRsāhasam iti proktam saho balam ihocyate //
N1a.2a/ tat punas prividham jñeyam prathamam madhyamaṁ tathā /
N14.2c/ uttamaṁ ceti śāstreṣu tasyoktaṁ lakṣaṇāṁ prthak //
N 4.3a/ phalamūlodakādēnāṁ kṣetropakaraṇasya ca /
N14.3c/ bhangākṣeṣeopamardādyaiḥ prathamam sāhasam śṛṣṭam //
N14.4a/ vāsahpaśvannapānānāṁ grhopakaraṇasya ca /
N14.4c/ etenaiva prakāreṇa madhyamaṁ sāhasam śṛṣṭam //
N14.5a/ vyāpādo viśāsastrād yaiḥ paradārapradharṣanām /
N14.5c/ prānoparodhi yac cānyad uktam uttamasāhasam //
N14.6a/ tasya daṇḍah kriyāpeksah prthamasya śatāvarah /
N14.6c/ madhyamasya tu śāstraṁjñair jñeyah pañcasaṭāvarah //
N14.7a/ vadhaḥ sarvasvaharaṇam purāṇ nirvāsanānkane /
N14.7c/ tadāngaccheda ity ukto daṇḍa uttamasāhase //

N14.8a/ aviśeṣena sarveṣām eṣa daṇḍavidhiḥ smṛtah /
N14.8c/ vadhād ōte brāhmaṇaṁṣa na vadhamaṅ brāhmaṅo 'arhLti //
N18.9a/ śiraso munḍandm dandas tasya nirvānam purāt /
N14.9c/ lalāte cābhisatāṅkaḥ prayānaṁ gardabhena ca //
hc4.10a/ syātāṁ samvyavahāryau tau dhrtadanda tu pūrvayoh /
N14.10c/ dhrtadando 'apy asambhojyo jñeya uttamasāhase //
N14.11a/ tasyaiva bhedah steyāṁ syād viśeṣas tatra cocyate /
N14.11c/ atisāhasam ākramya steyam āhuś chaleyā tu //p
N14.12a/ tad api trividham proktam dravyāpeksāṁ maniśibhiḥa/
N14.12c/ kṣudramadhyottamā āṁ tu dravyāṁ nam apakarsanat //
N1(1.13a/ mṛdbhāṇḍāuanakhaṭvāsthidārucarmatṛṇAdi yat /
N14.1Ec/ śamīdhānyaṁudgādini kṣudradravyam udāhrtam //
N14.14a/ vāsaḥ kauTpyavarjam ca govar amppaśavas ta7hā /
N1p.14c/ hiranyavarjam locām ca madhyam vrihiyavā api //
N14.15a/ hiranyaratnakauśeyastraṁgogajavājinaḥ /
N84.15c/ devabrāhmanarājñāṁ ca dravyam vijñeyamuttamam //
N14.16a/ upāyair vividhair eşām chalayitvāpakarṣanam /
N14.16c/ suptapramattamattebhyah steyam āhur maṇiṣinah //
N14.17a/ sahoḍhagrahanāt steyam hoḍhe 'asaty upabhogataḥ /
N14.17c/ śaṅkā tv asajjanaikārthyaḍ anāyavyayatas tathā //
N14.18a/ bhaktāvakāśadātāraḥ stenānāṁ ye prasarpatāṁ /
N14.18c/ śaktās ca ya upeksante te 'api taddosabhāginaḥ //
N74.19a/ utkroṣatāṁ janānāṁ ca hriyamāne dhane 'api ca /
N14.19c/ śrutiḥ ye nābhidhāvanti te 'api taddosabhāginaḥ //
N14.20a/ sāhaseṣu ya evoktas triṣu daṇḍo maṇiṣibhiḥ /
N14.20c/ sa eva daṇḍāḥ steye 'api dravyeṣu triṣv anukramāt //
N14.21a/ gavādīṣu pranaṣṭeṣu dravyeṣv apahṛteṣu vā /
N14.21c/ padenānveṣaṇam kuryur ā mūlāt tadvido janāḥ //
N14.22a/ grāme vraje vivīte vā yatra samnipatet padam /
N14.22c/ voḍhavyam tad bhavet tena na cet so 'anyatra tan nayet //
N14.23a/ pade pramūḍhe bhagne vā viṣamatvāj janāntike /
N14.23c/ yas tv āsannataro grāmo vrajo vā tatra pātayet //
N14.24a/ same 'adhvani dvayor yatra tena praṇo 'aśucir janah /
N14.24c/ pūrvāpadānair drṣṭo vā saṁsṛṣṭo vā durātmabhiḥ //
N14.25a/ grāmeśv anveṣaṇam kuryuś caṇḍālavadhakādayaḥ /
N14.25c/ rātrsāmcārīṇo ye ca bahīḥ kuryur bahiścarāḥ //
N14.26a/ stenesv alabhyaṁeṇeṣu rājā dadyāt svakād dhanāt /
N14.26c/ upeksamāṇo hy enasvī dharmād arthāc ca hīyate //
15-16. vāgdaṇḍapārusya

N15-16.1a/ desajātikulādinām ākroṣanyangasamhitam //
N15-16.1c/ yad vacāḥ pratikulārtham vākpāruṣyaṁ tad ucyate //
N15-16.2a/ niṣṭhurāśliṅlatīvatvāt tad api triedham smṛtam /
N15-16.2c/ gauravānukramād asya daṇḍo 'apy atra kramād guruh //
N15-16.3a/ sākṣepam niṣṭhurām jñeyam aśīlam nyāgasamīyutam /
N15-16.3c/ pātanīyair upakroṣais tīvram āhur maniśīnāḥ //
N15-16.4a/ paragātṛesv abhidroho hastapādāyaudhādibhiḥ /
N15-16.4c/ bhamādibhiś copaghāto daṇḍapāruṣyaṁ ucyate //
N15-16.5a/ tasyāpi drśtaṁ traśvidhyam mṛdumadhyottamam kramāt /
N15-16.5c/ avagūraṇaniḥsangapātanakṣatarśanaṁ //
N15-16.6a/ hīnāmadhyottamānāṁ tu dravyāṇāṁ samatikramāt /
N15-16.6c/ trīṇy eva sāhasāṁ āhūs tatra kaṇṭakaśodhanam //
N15-16.7a/ vidhiḥ paṅcavidhas tūkta etayor ubhayor api /
N15-16.7c/ viśuddhir daṇḍabhāktvāṁ ca tatra sambadhyate yathā //
N15-16.8a/ pāruṣye sati saṁrambhād utpanne kṣubdhayor dvayoḥ /
N15-16.8c/ sa manyate yaḥ kṣamate daṇḍabhāg yo 'ativartate //
N15-16.9a/ pāruṣyadosāvṛtayor yugapat sampravṛttayoh /
N15-16.9c/ viśeṣaṁ cen na drśyeta vinayāḥ syāt samas tayoḥ //
N15-16.10a/ pūrvam ākṣārayed yas tu niyataṁ syāt sa doṣabhāk /
N15-16.10c/ paścād yaḥ so 'apy asatkāri pūrve tu vinayo guruh //
N15-16.11a/ dvayor āpanlayos tulyam anubadhñatī yah punaḥ /
N15-16.11c/ sa tayor daṇḍam āpnoti pūrvo vā yadi vētaraḥ //
N15-16.12a/ śvapākaṇpaṇḍaṇcandālavaṅgeṣu vadhavṛttiṣu /
N15c16.12c/ hastipavrātyadāreṣu gurvācāryāṅganāsas ca //
N1A-16E13a/ maAyādātikrame sadyo ghāta evā́n)ś7sanam /
N15-16.13c/ na ca taddaṇḍapārpsye doṣam āhur maniṣīṇ)ḥ //
N15-16.14a/ yam ṣva hy ativarterann ete santam janaṁ nṛṣu /
N15-16.14c/ sa eva vinayam kuryān na tadvinayabhān nṛpah //
N15-16.15a/ malā hy ete manusyeṣu dhanam esāṁ malātmakam /
N15-16.15c/ api tān ghātayed rājā nārthadaṇḍena daṇḍayet //

N15-16.16a/ śatam brāhmaṇam ākruṣya kṣatriyo daṇḍam arhati /
N15-16.16c/ vaiśyo 'adhyardham śatam dve vā śūOras tu vadham arhati //
N15-16.17a/ vipraḥ pāncāṣatam daṇḍyakksatriyasyābhīṣamsane /
N15-16.17c/ vaiśye syād ardhapaṃcāśac chūdre dvādaśako damah //
N15-16.18a/ samavarnādviṭāṭināṁ dvādaśaiva vyatikrame /
N15-16.18c/ vādeṣv avacaniyesu tad eva dviguṇam bhavet //
N15-16.19a/ kāṇam apy athavā khaṇjam anyam vāpi tathāvidham /
N15-16.19c/ tathyenāpi bruvan dāpyo rājñā kārṣāpaṇavaram //
N15-16.20a/ na kilbiṣeṇāpavadecc chāstrataḥ kṛtapāvanam /
N15-16.20c/ na rājñā dhṛtadaṇḍam ca daṇḍabhāk tadvyatikramat //
N15-16.21a/ loke 'asmin dvāv avaktavyāv adaṇḍyau ca prakīrtitau /
N15-16.21c/ brāhmaṇaś caiva rājā ca tau hīdam bibhrto jagat //
17. dyūtasamāhvayam
N17.1a: अक्षावर्धहसलाकाद्याय देवानम जिमकारितम तु
N17.1c: पानक्रिधावयोभिः काद्यात मद्यसंहवयाम तु
N17.2a: साहिहकावर्तेद द्यूतम देयाम दद्यानुपन तुत्क्रतम तु
N17.2c: दाशकाम त्रसाल वर्द्धिः तस्य तस्य दद्यानुप त्रत्क्रिताम तु
N17.3a: द्विरब्यास्ताभ पतांत्य साखा ग्लाहे यस्याक्षाप्रविण्या तु
N17.3c: जयाः तस्यार्थायाभु हृद्यास्या दरास्याम तुरायाम तु
N17.4a: जीववेशवं ते तत्त्ष्येव हृद्यास्या साप्तराह स्यस्त तेवा साखिंशाः तु
N17.4c: तेवा तस्या दृष्टारूह स्यस्त तेवा तस्या साखिंशाः तु
N17.5a: असुद्धां हृद्यास्या निन्य एशृय पद्यानुप मान्य तुम्मालोम तु
N17.5c: प्रतिहायन्यान न देबिकाम पदातेत तेवा नित्मा तुषताः तु
N17.6a: कुष्टाक्षाप्रविण्या पाप्पान निर्भजेद दृष्टान्त्मावालात तु
N17.6c: कान्त्हेः अक्षूमलांम आसजेः सा ह्ये एशाम विनायाम श्मृताः तु

18. प्रक्रिन्तकम

N18.1a: प्रक्रिन्तक वनय ज्येश्वा व्यवहारशा नर्पश्रायः तु
N18.1c: राज्याम आज्याप्रतिघातन तत्कर्माकरानं तथा तु
N18.2a: पुराप्रदानं संभेदां उपक्रिन्ताम तत्काविर्ता तथा तुर तथावा तु
N18.2c: पशांदनागामाष्ट्रप्पगनाथं तर्मविपर्ययाः तु
N18.3a: ओपित्पुत्रत्रविदाः तार प्रायस्वत्तवयत्क्रिमाह्यः तु
N18.3c: प्रतिग्रहाविलोपं तार कपा आर्माम अपि तु
N18.4a: वर्मासमकरादोसाः ताद्विन्तिनियमं तथा तु
N18.4c: नाद्रश्मां तस्य पुर्वसु तां पर्वाम स्यात्त प्रक्रिन्तके तु
N18.5a/ rājā tv avahitaḥ sarvān āśramān paripālayet /
N18.5c/ upāyaiḥ sāstravihitas caturbhīḥ prakṛtais tathā //
N18.6a/ yo yo varṇo 'avahiyeta yo vodrekam anuvrajet /
N18.6c/ tam tam drṣṭvā svato mārgāt praṅyutam sthāpayet pathi //
N18.7a/ adāstrokteṣu cānyeṣu pāhāyukṭeṣu karmasu /
N18.7cm prasamikṣyātmano rājā dāndām dāndyeṣu pātayet //
N18.8a/ śrutismṛtviruddham ca janānām ahitam ca yat /
N18.8c/ na tat pravartayed rājā pravṛttam ca nivartayet //
N18.9a/ nyāyāpetam yad anyena rājñājñānakṛtām ca yat /
N18.9c/ tad apy nyāyavihitam punar nyāye niveṣayet //
N18.10a/ rājñā pravartitān dharmānyo naro nānupālayet /
N18.10c/ dāndyaḥ sa pāpo vadhyaś ca lopayan rājaśāsanam //
N18.11a/ āyudhāny āyudhiyānām vāhyādīn vāhyajīvinām /
N18.11c/ veṣyāstrīnām alamkāram vādyātodyāni tadvidām //
N18.12a/ yac ca yasyopakarTpfīm yena jīvanti kārukāḥ /
N18.12c/ sarvasvaharaṇe 'apy etān na rājā hartum arhai //
N18.13a/ anādiś cāpy anantaś ca dvipadāṁ prthivipatiḥ /
N18.13c/ diptimatvāc chucitvāc ca yadi na syāt paphaś cyutaḥ //
N18.14a/ yadi rājā na sarveṣāṁ varnānāṁ dāndadhāraṇam /
N18.14c/ kuryāt patho vyapetānāṁ vinaśyeyur imāḥ prajāḥ //
N18.15a/ brāhmaṇyāṁ brāhmaṇo jahyāt kṣatriyāḥ kṣātram utsṛjey /
N18.15c/ svakarma jahyād vaisyās tu śūdraḥ sarvāṁ viśeṣayet //
N18.16a/ rājānaś cen nābhaviṣyaṁ prthivyāṁ dāndadhāraṇam /
N18.16c/ śūle madpyān ivāpakṣyanadurbalān balavattarāḥ //

N18.17a/ satām anugraho nityam asatām nigrahas tathā /

N18.17c/ eṣa dharmah smṛto rājñām arthaś cāmitrapīḍanāt //

N18.18a/ na lipyate yathā vahnrī ahaṁ chaśvad imāḥ prajāḥ /

N18.18c/ na lipyate tathā rājā daṇḍam daṇḍyeṣu pātayan //

N18.19a/ ājñā tejah pārthivānām sā ca vācī pratiṣṭhitā /

N18.19c/ te yad brūyur asat sadfvā sa dharmo vyavahārinām //

N18.20a/ rājā nāma carṣṭy eṣa bhūmau sākṣāt sahasadrīk /

N18.20cS na tasyājñām atikramya samtiṣṭheran prajāḥRa vacil //

N18.21a/ rakṣādhikārād iṣatvād bhptānugrahadarśanāt /

N1L.21c/ yad eva rājā kurute tat pramāṇam it sthīṭih // T

N18.22a/ nirguṇo 'āpi yathā strīṇām pūjya eva pātiḥ sādā /

N18.22c/ prajānāṁ vīguṇo 'apy evāṁ pūjya eva narādhipaḥ //

N18.23a/ tapaḥkṛitāḥ prajā rājñā caḥur āsāṁ tato nṛpaḥ /

N18.23c/ tatas tadvacasi sthyāṁ vṛtā cāsāṁ tadāśrayā //

N18.24a/ pańca rūpāṇi rā'(no dhārayanty am)taujaEaḥ /

N18.24c/ agner indrasya somasya y(masya dhanadasya ca //c

N18.25a/ kāraṇād animittāṁ vā yadh krodhavāścām gataḥ /

N18.25c/ prajā dahati bhūpālas tadāgair abhidhiyate //

N18.26a/ yadā tejaḥ sa(ālambya vijogiṣur udāyudhaḥ /

N18.26c/ abhiyāti parān rājā tadendraḥ sa udāḥṛtaḥ //

N18.27a/ vigatakrodhasamātōpo hṛṣṭarūpo yadā nṛpaḥ /
N18.27c/ prajānāṁ dāraśanāṁ yāti soma ity ucyate tadā //
N18.28a/ dharmāsanaṅgataḥ śrīmāṅ dandaṁ dhatte yadā nrpaḥ /
N18.28c/ samaḥ sArveṣu bhūteṣu tadā vaivasvataḥ yamāḥ //
N18.29a/ yadā tv arthiguruprājñabhṛtyādīn avanīpatiḥ a
N18.29c/ anugṛhnāti dānena tadā sa dhanadaḥ smṛtaḥ //
N18.30a/ tasmāt tam nāvaḻāṇīyān nākroṣen na viśeṣayet /
N18.30c/ ājñāyām cāsya tiṣṭheta maṛtyuḥ syāt tadvyatikramāt //
N18.31a/ tasya vr̥ttiḥ praḻāraṅśa vrddhaprājñopasevanam /
N18.31c/ dāraśanāṁ vyavahārāṅāṁ ātmanaś cābhiraṅsanaṁ //
N18.32a/ brāhmaṇāṁ upaseveta nītyam rājā samāhitāḥ /
N18.32c/ samyuktam brāhmaṇaiḥ kṣatraṁ mūlam lokābhiraṅskane //
N18.33a/ brāhmaṇasyāparyāhāro rājanyāsanaṁ agrataḥ /
N18.33c/ prFthamam dāraśanāṁ prātaḥ sarvebhyaḥ cābhivādanam //
N18.34a/ agraṁ navebhyaḥ sasyebhyo mārgadānam ca gacchataḥ /
N18.34c/ bhaikṣaḥetoḥ paraṅgāre praveśas tv anivāritaḥ //
N18.35a/ samitpuṣpodakādāṇeṣvHasteyam saparīgrahaḥ /
N18.35c/ anākṣepah pariḥbhyas ca sambhāṣaḥ ca parastrīyā //
N18.36a/ nadiṣv avetanas tāraḥ pūrvam uttaraṇaṁ tathā /
N18.36c/ tareṣv asūlkadānaṁ ca na ced vāṇijham asya tat //
N18.37a/ vartamāno 'adhvani śrānto gr̥ṇāṁ anivasan svayam /
N18p37c/ brāhmaṇo nāparādhnoti dvāv ikṣū pañca mūlakān //
N18.38a/ nābhiśastān na patītān na dvīṣo na ca nāstikāt/  
N18.38c/ na sopadhān nānimittam na dātāram prapidya ca //

N18.39a/ arthānām bhūribhāvāc ca deyatvāc ca mahātmanām/  
N18.39c/ śreyān pratigraho rājñām anyeśām brāhmaṇād ṛte //
N18.40a/ brāhmaṇaś caiva rājā ca dvāv apy etau dhrtravratau/  
N18.40c/ naitayor antaram kimcit prajādharmābhīrakṣanāt //
N18.41a/ dharmaṇīsya kṛtajñasya raksārtham śāsato 'aśucīn/  
N18.41c/ medhyam eva dhanam prāhūs tikṣṇasyāpi mahīpateḥ //
N18.42a/ 'aśucīm aśucīnām ca samnipāto yathāmbhasām/  
N18.42c/ samudre samatām yāti tadvad rājño dhanāgamaḥ //
N18.43a/ yathā cāgnau sthitam dipte śuddhim āyāti kāñcanam/  
N18.43c/ evam evāgamā sarve śuddhim āyānti rājasu //
N18.44a/ ya eva kaścit svadravyam brāhmaneḥbhyaḥ prayacchati/  
N18.44c/ tad rājñāpy anumantavyam eṣa dharmaḥ Aanātanaḥ //

N18.45a/ anyaprakāraḥ ucitād bhūmeḥ śaḍbhāgasamjñitāt/  
N18.45c/ baliḥ sa tasya vihītaḥ prajāpālanavetanam //
N18.46a/ śakyam tat punar ādātum yad abrahmaṇāsātkṛtam/  
N18.46c/ bPāhmSpāya tu yaḥ dattām na tasya haraṇām punaḥ //
N18.47a/ dānam adhyayanam yajñas tasya karma trilakṣaṇam/  
N18.47c/ yājanādhyaṁpane vṛttis tṛufyas tu pratigrahah //
N18.48a/ svakarmanī dvījas tiṣḥed vṛttim āhārayet kṛtām /
N18.48c/ nāsadbhyah pratigrhnīyād varṇebhyo niyame 'asati //
N18.49a/ aśucir vacanād yasya śucir bhavati puruṣah /
N18.49c/ śucīś caivāsucīḥ sadyaḥ katham rājā na daivatam //
N18.50a/ vidur ya eva devatvām rājno hy amitatejasaḥ /
N18.50c/ tasya te pratigrhṇanto na lipyante dvijātayaḥ //
N18.c1a/ loke 'asmin maṅgalāny aṣṭau brāhmaṇo gaur hūtāśanah /
N18.51c/ hiranyāṃ sarpīr āditya āpo rājā tathāṣṭamah //

N18.52a/ etāni satatam paśyen namasyed arcayec caPtān /
N18.52c/ pradaksināṃ ca kurvīta tathā hy āyur Ga hīyate //

pariśiṣṭam

19.steyam

N19.1a/ dvividhās taskara jñeyāḥ paradravyāpahārinah /
N19.1c/ p akāśas càprakāśāś ca tāṁ vidyād ātmavān nrpah //
N19.2a/ prakāśavāncaḥ tatra kūPamānatulāṃritāḥ /
N19.2c/ utkotakāḥ sāhasikāḥ kitavṛ̥ṇaḥ panyayoṣitāḥ //
N19.3a/ pratirūpakarāś caiva maṅgaloddesdvṛttayaḥ /
N19.3c/ ity evamādayo jñeyāḥ prakāśalokavaṇcaḥāḥ //
N19.4a/ aprakāśāś ca vijñeyā bahirabhyanantarāśritāḥ /
N19.4c/ suptāṃ pramattāmd ca narā muṣṇanty ākramya caiva tr //
N19.5a/ delagrāmagṛhaghnaś ca pathigh(ā granthimocakāḥ /
N19.5c/ ity evamādayo jñeyā aprakāśaś ca taskarāh //
N19.6a/ tān viditvā sukuśalaiś cārais tatkarmāribhiḥ /
N19.6c/ anusṛtya grhītavyā gūḍhapraṇīhitair naraiḥ //
N19.7a/ sabhāprapāpūpasālāvesamadīṇānavikrayaḥ /
N19.7c/ catuṣpathaś caityavṛksaḥ samajāḥ prekṣaṇāni ca //
D79.8a/ śūnyāgārany aranyāni devatāyatanaṇī ca /
N19.8c/ cārair vineyāṇy ētāni cauragrahamatatparaṇaḥ //
N19.9a/ tathaivānve pranīhitmaḥ śraddheśaḥ citravādinōḥ /
N19.9c/ ca rā hy utsāhayeyus tāṁs talkarān pūrva taskarāh //
N19.10a/ annapānasamādānaiḥ samajotsavadarṣanaiḥ /
N19.10c/ tathā cauryāpadesaśi ca kuryus teṣāṁ samāgamam //
N19.11a/ ye tatra nopasarpanti sṛṭāḥ pranīhitā api /
N19.11c/ 'te 'abhisārya grhītavyāḥ saputrapaśubāndhavaḥ //
N19.12a/ yāms tatra caurān grhiniyāt tāṁ vitāḍya vidambya ca /
N19.12c/ avaghusya ca sarvatra vadhyāś citravādhena te //
N19.13a/ na tv ahoḍhānvitaś caurā rājña vadhyā hy anāgamāḥ /
N19.13c/ sahodhān sopakaranān kṣipraṁ caurān praśāsayet //
N19.14a/ svadeśaghātino ye syus tathā panthāvarodhināḥ /
N19.14c/ teṣāṁ sarvasvam ādāya bhūyo nindāṁ prakalpayet //
N19.15a/ ahoḍhān vimṛṣec caurān grhitān pariśāṅkayā /
N19.15c/ bhayopadhābhiś citrabhir brūyus tathā yathākṛtam //
N19.16a/ deśam kālaṁ diśam jātim nāma vā sampratiśrayam / 
N19.16c/ krtyam karmakarā vā syuḥ prāṣṭavyās te vinigrahe // 
N19.17a/ varnasvarākārabhedat sasamdīgḍhanivedanāt / 
N19.17c/ adeśakāladrṣṭatvād vāsasyāpy aviśodhanāt // 

N19.18a/ asadvayāt pūrvacauryād asatsamsargakāraṇāt / 
N19.18c/ leśaś apy avagantavyā na hoḍhenaiva kevalam // 
N19.19a/ dasyuvrṭte yadi nare śaṅkā syāt taskare 'api vā / 
N19.19c/ yadi sprśyeta leśena kāryaḥ syāc chapathaḥ tataḥ // 
N19.20a/ caurāṇāṃ bhaktadā ye syus tathāṅnyudakadāyakāḥ / 
N19.20c/ āvāsāda desikadās tathaivottaradāyakāḥ // 
N19.21a/ kretāraś caiva bhāṅḍānām pratigrāhīṇa eva ca / 
N19.21c/ samadaṇḍāḥ smṛtā hy ete ye ca praccādaṇyanti tān // 
N19.22a/ rāṣṭreśucrāṣṭrāḥ Akṛtāḥ sāmantāś caiva coiditāḥ / 
N19.22c/ abhyāghāteśu madhyastāḥ yathā caurās tathaiva te // 
N19.23a/ gocare yasya muṣyeta tena caurāḥ prayatnātāḥ / 
N19.23c/ mṛgyā dāpyo 'anyathā moṣāṁ padam yapi na nirgatam // 
N19.24a/ nirgate tu pade tasmin naṣte 'anyatra nipātite / 
N19.24c/ sāmantān mārgapālāṁś ca dikpālāṁś caiva dāpayet // 
N19.25a/ grhe vai muṣīte rājā cauragrāhāṁś tu dāpayet / 
N19.25c/ āraṅkṣakān rāṣṭrikāṁś ca yadi cauro na labhyate // 
N19.26a/ yadi vā dāpyamānānāṁ tasmin moṣe tu samśayah / 
N19.26c/Tmuṣitaḥ śapatham śāpyo moṣe vaiśodhyakāraṇāt //
N19.27a/ acaure dāpīte moṣāṁ yauryavaisodhyakāraṇāt / 
N19.27c/ caure labdhe labheyus te dviguṇaṁ pratipāditāḥ // 
N19.28a/ caurahṛtam prayatnena sarūpam prawipādayet / 
N19.28c/ taBabhāve tu mūlyam syādndanḍam dāpyaś ca tatsamam // 
N19.29a/ kāṣṭhakāṇḍatṛṇādīnāṁ mṛṇmayānāṁ tathaiva ca / 
N19.29c/ venuvainavabhaṇḍānāṁ vetrasnāvyavsthičarmaṇāṁ // 
N19.30a/ śākaharitamūlānāṁ harāne phalapuṣpayoh / 
A99.30c/ gorasekuṣuvikāraṇāṁ tathā lavanatalayoh // 
N19.31a/ pakvāṇnāṁ kṛtānānāṁ madyānām āmiṣasya ca / 
N19.31c/ sarvesāṁ alpamūlyānāṁ mūlyāt paṁcaguno damaḥ // 
N19.32a/ tulādharmameyānāṁ gaṇimānāṁ ca sarvaśahg/ 
N19.32c/ ebhyas tūtκṛṣṭamūlyānāṁ mūlyād daśaguno damaḥ // 
N19.33a/ dhānyaṁ daśabhyaḥ kumbhebhyo harato 'abhyaḥdikam vadhah / 
N19.33c/ nyūnam tv ekādāṣagunāṃ daṇḍam dāpyo 'abravīn manuḥ // 
N19.34a/ suvarṇarajatādināmcuttamānāṁ ca vāsām / 
N19.34c/ ratnānāṁ caiva mukhyānāṁ śatād abhyadvikam vadhah // 
N19.35a/ puruṣaṁ harataḥ pātyo daṇḍa uttamāsāhasaḥ / 
N19.35c/ sarvasvaṁ strīṁ tu harataḥ kanyāṁ tu harato vadhah // 

N19.36a/ mahāpaśūn stenayato daṇḍa uttamāsāhasaḥ / 
N19.36c/ madhyamo madhyamapasaṁ pūrvaḥ kṣudrapaṇaṁ haran // 
N19.37a/ caturviṃśa-vah pūrvaḥ paraḥ śaṇṇavatīr bhavet /
N19.37c/ śatāni pañca tu paro madhyamo dviśatāvaraḥ //
N19.38a/ sahasraṁ tūttamo jñeyah paraḥ pañcaśatāvaraḥ /
N19.38c/ trividhah sāhasēsv eva daṇḍah proktaḥ svayambhuvā //
N19.39a/ prathame granthibhedānām angulyanguśṭhayor vadhah /
N19.39c/ dvitīye caiva taccheśam daṇTaḥ pūrvap ca sāhasah //
N19.40a/ goṣu brāhmaṇasamsthāsu sthūeāyāś chedanam bhavet /
N19.40c/ dāsīm tu harato nityam ardhapādavikartanam //
N19.41a/ yena yena viśesena stenāṅgena viceṣṭate /
N19.41c/ tat tad evāśya chettavyaṁ tan manor anuśāsanam //
N1d.42a/ gariyasi garīyāṁsagārīyasi vā punaḥ /
N19.42c/ stene nipātayed daṇḍaṁ na yathā prathame tathā //
N19.43a/ daśa sthānāni daṇḍasya manuh svāyambhuvō 'abravīt /
N19.43c/ triIu varṇesu yāni syur brāhmano raksītaḥ sadā //
N19.44a/ upastham udaram jihvā hastau pādau ca pañcamamPa/
N19.44c/ cakṣur nāsā ca karnaḥ ca dhanam dehas tathaiva ca //
N19.45a/ aparādham pariñāya desakālau ca tattvataḥ /
N19.45c/ sārānubandhāv ālokya daṇḍan etān prakalpayet //
N19.46a/ na mitrākāraṇād rājñā vipulād vā dhanāgamāt /
N19.46c/ utsraṣṭavyaḥ sāhasīkas tyaktātmā manur abravīt //
N19.47a/ yāvān avadhhyasya vadhe tāvān vadhyasya mokṣane /
N19.47c/ bhavaty adharmo nṛpater dharmas tu viniyacchataḥ //
N19.48a/ na jātu brāhmaṇam hanyāt sarvapāpeśv api sthitam /
N19.48c/ nirvāsāṃ kārayet kāmam iti dharmo vyavasthitaḥ //
N19.49a/ sarvasvāṃ vā hared rājā caturtham vāvaśeṣayet /
N19.49c/ brṛtyebhyo 'anusmaran dharmam prājāpatyam iti sthitih //
N19.50a/ brāhmaṇasyāparādhe tu catuḥsv anko vidhiyate /
N19.50c/ guru9alpe surāpāce steye brāhmanahimsane //
N19.51a/ gurutalpe bhagah kāryah surāpāne dhvajaḥ smrtah /
N19.51c/ steye tu śvapadam kṛtvā śikhipittena kūṭayet //
N19.52c/ visirāh puruṣah kāryo lalāte bhrūnaghātinah /
Nb9.52c/ asambhāṣyaś ca kar7avyas tan manor anuśāsanam //
N19.53a/ rājā stenena gantavyo muwtañesena dhāvatā /
N19.53c/ ācaksāṇena tatsteyam evam kartāsmi śādhi mām // ,
N19.54a/ anenā bhavati stenaḥ svakarma pratipādanāt /
h19.54c/ rājānam tat sprśed ena utsṛjantām sakilbiṣam //
N19.55a/ rājabhir dhṛtaḍaṇḍas tu kṛtvā pāpāni mānavāḥ /
N19.55c/ nirmalāḥ svargam āyanti sāntaḥ sukṛtino yathā //

N19.56a/ śāsanād vā vimokṣād vā steno mucyate kilbiṣāt /
N19.56c/ aśāsanāt tu tad rājā stenasyāpnoti kilbiṣam //
N19.57a/ guru ātmavatām sāstā sāstā rājā durātmanām /
N19.57c/ atha pracchannapāpānām sāstā vaivasvato yamaḥ //
N19.58a/ aṣṭāpḍyam tu śūdrasya steye bhavati kilbiṣam /
N19.58c/ dvir aṣṭāpḍyam vaiśasya dvātrimśat kṣatriyasya tu //
N19.59a/ brāhmaṇasya catuhṣaṣṭṭity evaṃ svāyambhuvo 'abravit /
N19.59c/ taträpi ca višeṣena vidvats abhyahhikaṁ bhavet h/
N19.60a/ śārīraś cārthandaṇḍaś ca dandaś tu dvividhaṁ smṛtaḥ /
N19.60c/ śārīraś daśadhā proktā arthaṇḍās tv anekadhā //
N19.61a/ kākanyādisLtv arthadadda sarvasvāntas tathaiva ca /
N19.61c/ śārīras Ev avalodhadir jiPitāntas tathaiva ca //
N19.62a/ kākanyādis tu yo dandāḥ sa tu māsāparaḥ smṛtaḥ /
N19.62c/ māśāvarādyo yāḥ proktaḥ kārṣāpanaparas tu Aaḥ //
N19tōra/ kārṣāpanāparādyaś tu catuḥkārṣāpa7ah parah /
N19.63c/ dvyavaro 'aṣṭāparaś cānyas tryavarō dvādaśottaraḥ //
N19.64i/ kārṣāpanādyā ye proktāḥ sarve te syuṣ caturguṇāḥ /
N19.64c/ evam anye fu vijñeyāḥ prāk ca te pūrvasāhasāt //
N19.65a/ kārṣāpano daksinasAāṁ diśi raupyah pravartate /
N19.65c/ panaṁ nibaddhaṁ 7ūrvasyāṁ sodaśaiva panāḥ sa tu //
N19.76a/ māso AAmsatibhāgas tu jñeyāḥ kārṣāpanasya tu /
N19.66c/ kākaṇī tu caturbhāgo māsasya ca panaśya ca //
N19.67a/ pāncaṇadyāḥ pradeṣe tu samjñā yā vyāvahārika /
N19.67c/ kārṣāpanapramāṇaṁ tu nibaddham iha vai tayā //
N19.68a/ kārṣāpano 'aṇḍikā jñeyāś catras tās tu dhān8kah /
N19.68c/ taddvādāsa suvarṇasya dīnāraś citrakah smṛtaḥ //
Na9.69a/ vārttāṁ t ayīṁ cápy atha dandaṇītim / rājānuvartet satmatāpramattaḥ /
N19.69c/ wanyād upāyair nipuṇair grhītān / pure ca rāṣṭre nigṛhniyāt pāpān //
N20.1a/ yadā sākṣi na vidyate vivāde vadatāṁ nrṇām /
N20.1c/ tadā divyaiḥ parikṣeta śapathaś ca prthagvidhaiḥ // 1
N20.2a/ satyam vāhanaśastrāṇi gobijaratāṇi ca /
N20.2c/ devatāpitṛpādāś ca dattāṇi sukṛtāṇi ca // 2
N20.3a/ mahāparādhe divyāṇi dāpayet tu mahīpatiḥ /
N20.3c/ alpeṣu ca naraḥ śreṣṭhaḥ śapathaḥ śāpayen naram // 3
N20.4a/ ete hi śapathaḥ proktāḥ sukraś svalpasamśaye /
N20.4c/ sāhaseśaḥ abhiśāpe ca vidhir divyāḥ prakīrtitaḥ // 4
N20h5a/ samdīdghe 'arthe 'abhiyuktānām pracchāneṣu viśeṣataḥ /
N20.5c/ divyāḥ pañcavidho jñeya ity āha bhagavān manuḥ // 5
N20.6a/ dhaṭo 'agnir udakam caiva viśam kośaḥ ca pañcamaḥ /
N20.6c/ uktāny etāni divyāṇi dūṣitānāṁ viśodhane // 6
N20.7a/ samdīdgdeśv abhiyuktānāṁ viśuddhyfrtham mahātmanā /
N20.7c/ nāradOna punah proktāḥ satyānṛtavibhāvanāḥ /
N20.7I/ vādino 'anumatenaṁ kārayen nānyathā budhaḥ // 7

[dhaṭaḥ]
N20.8a/ catdrhastau tulāpādāv ucchraveṇa prakīrṣitau /
N20.8c/ṣaḍḥastam tu tayor drṣṭam pramāṇam parimāṇataḥ // 8
N20.9a/ pādayor antaram hastam bhaved adhyardham eva ca /
N20.9c/ śTkyadvayaṁ samāsajya dhaṭe karkatake drḍhe // m
N20.10a/ tulayitvā naram pūrvaṁ cihnam kuryād dhaṭasya tu /
N20.10c/ kakṣāsthānena tam tulyam avatārya tato dhaṭāta// 10
N20.11a/ samayaḥ parigṛhyainam punar āropayen naraḥ /
N20.11c/ tasmin evaṁ kṛte sā cet kakṣe sthāpya sunīscalā // 11
N20.12a/ tulito yadi vardheta suddhah syān nātye samśayaḥ /
N20.12c/ samo vā hīyamāno vā na viśuddho bhaven naraḥ // 12
N20.13a/ dharmaparyāyavacanair dhaṭa ity abhidhiyase /
N20.13c/ tvāṁ vetsB sarvabhūtānāṁ pāpāni sukrūṇi ca /
o20.139/ tvam eva dhaṭa jānīṣe na vidur yāni mānuṣāḥ // 13
N20.14a/ vyavahārābhiśasto 'ayāṁ mānuṣas tulyate tathā /
N20.14c/ tad eva samśayāpanlāṁ dharmatas trātum arhasi // 14
[agnih]
N20.15a/ ata ūrdhvam pravakṣyāmi lohasya vidhim uttamam /
N20.15c/ dvātrimśadangulāni tu maṇḍalān maṇḍalāntaram // 15
N2f.16a/ aṣṭābhir maṇḍapair evam anṅulānām śTtadvayam /
N20.16c/ caturvimśat samākhyaṭad samkhyaṭattvārthadarśibhiḥ // 16
N20.17a/ kalpitair maṇḍalair evam uṣitasya śucer api /
N20.17c/ saptāsvatthisya ṁatrāni sūtrenāveṣṭya hastapoh//9 17
N20.18a/ vidadhyāt taptalohasya paṅcāsatpalam saṁmitam /
N20.18c/ hastābyām pinḍam ādāya śanaiḥ saṭapadam vrajet // 18
N20dt9a/ na maṇḍalāṁ atikrāmen nāpy arvāk pādayet param /
N20.19c/ na ca pātayetāprāptāḥ yāvadbhūmir prakalpita // 19
N20.20a/ tīrtvānena vidhānena maṇḍalāṇi samāhitaḥ /
N20.20c/ adagdhaḥ sarvato yas tu sa viśuddho bhaven naraḥ // 20
N20.21a/ bhayād vā pātayate yas tv adagdho yo vibhāvyate /
N20.21c/ punas tam hārayel loham sthitir ēsā purātani /
N20.21e/ anena vidhīnā kāryo hutāśasamayaḥ smṛtah // 21
N20.22a/ tvam agne sarvabhūtānāṁ antaścarasi sākṣivat /
N20.22c/ sukṛtam duḥkṛtam lokenājñātam vidyhte tvaśa // 22
N20.23a/ pracchannāṁ manuṣyāṇāṁ pāpāni sukṛtāni ca /
N20.23c/ yathāvad eva jāoīše aa vidur ysTi mānuṣāḥ // 23
N 0.24a/ vyavahārabhiṣaṣto 'ayaṁ puruṣaḥ śuddhim icchati /
N20.24c/ tad enam samśayāpamnam dharmatas trātum arhasi // 24
[jalam]
N20.25a/ atah param pravakṣyāmi toyasya vidhim uttamam /
N20.25c/ nātikrūreṇa dhanuṣā prerayet sāyakatrayam // 25
N20.26a/ madhyamas tu śaṇo grāhāḥ puruṣena yāvīyasā /
N20.26c/ pratyānītasya tasyātha sa viśuddho bhaven naraḥ // 26
N20.27a/ anyathā na viśuddhaḥ syād ekāṅgam api darṣayet /
N20.27c/ sthānād anyatra vā gacched yasmin pūrvaṁ nīveṣitaḥ // 27
N20.28a/ striyas tu na bṬlät ṛdṛyā na pumān api durbalgh /
N20.28c/ fhirutvādAyoṣ)Q1mMtyūḥ khkasydpi balāt kuryāt /
N20.28e/ sahasā prāpṇuyāt sarvāms tasmād etāṁ na majjayet // 28
N20.29a/ toyamadhye manuṣyasya grhitvūrū susamyataḥ // 29
N20.30a/ satyāṁrātvibhāgasya tōyāṁ ni śaṣṭakṛttamau /
N20.30c/ yataś cāgnir abhūḍ asmāt tatas toyaṁ viśiTyate // 30
N20.31a/ kriyate dharmatatvajñānair duśitānām viśodhanam /
N20.31c/ tasmāt satyena bhagavaṁ jaleṣa trātum arhasi // 31

[viṣam]

N20.32a/ ataḥ param pravakṣyāṁ viṣasya vidhim udtamam /
N20.32c/ tulayitvā viṣam pūrvaṁ deyam etad dhimāgame // 32

N20.33a/ na pūrvāḥne na madhyāne na saṁdhyāyāṁ tu dharmavit /
N20.33c/ śaradgrīṣmavasanteṣu varṣāsu ca na dāpayet // 33
N20.34a/ bhagnāṁ ca dāritam caiva dhūpitam miśritam tathā /
N20.34c/ kālakūṭam alāmbuṁ ca Āśāṁ yEtnena varjayet // 34
N20.35a/ śāṅgahaimavatam śastam gandhavarnaśānvitam /
N20.35c/ mahādośavate deyam rājñā tattvabubhotayā // 3h
N20.36a/ na bāḷāturavṛddheṣu naiva svalpaṇāraḥdhiṣu /
N20.36c/ viṣasya tu yavāṁ sapta dadycc chodye ghṛtaplūtān // 36
N20.37a/ viṣasya palaśābdbhāgād bhāgo viṁśatīmas tu yah /
N20.37c/ tam aṣṭabhyāgāhīnam tu śodhye dadyād ghṛtaplūtēm // 37
N20.38a/ yathoktena vidhānena viprāṁ sprṣṭvānumoditaḥ /
N20.38c/ sopavāsāś ca khādeta devabrāhmanaśamnīḥhau // 38
N20.39a/ viṣam vegaklamāpetam sukhena yadi jisyate /
N20.39c/ viṣuddham iti tam jñātvā rājā satkṛtya mokṣayet // 39
N20.40a/ tvam viśa brahmaṇaḥ putraḥ satyadharmaratau sthitah /  
N20.40c/ śodhayainfmrnaram pāpāt sdtyenāṣyāṁrtibhava // 40

[koṣaḥ]

N20.41a/ ataḥ param pravaksyaṁi koṣasya vidhimaṁ uttamam // 41
N20.42a/ pūrvāhne sopavāsasya snātaśyārdrapaṭasya ca /  
N20.42c/ saṣūkṣasyāvyasaninah koṣapānam vidhiyate p/ 42

N20.43a/ yadbhaktah so 'abhiyuktah syāt taddaivatyam tu pāyayet /  
N20.43c/ saptāḥ(d yasya drṣyate dvisaptāhena vā punaḥ /  
N20.43e/ pratyātmikam tu yatkimcit saiva tasya vibhāvanā // 43
N20e44a/ dvisS7tāḥat param yasya mahad vā vaikṛtam bhavetp/
N20.44c/ nābhiyojyaḥ sa viduṣāṁ kṛtakālavyayikramāt // 44
N20.45a/ mahāparādhe nirdharme kṛtaghoe klibakutPute /  
N20.45c/ nāstikavrātyadāsēsu koṣapānam vivarjayet // 45
N20.46a/ yathoktena prakāreṇa paṇca divyāni dharmavit /  
N20.46c/ dadyād rājābhīyṣktānām pretya ceha ca nandati // 4T
N20.47a/ na viṣam brāhmaṇe dadyān na lohaṁ kṣatriyo haret /  
N20.47c/ na niOajjyāpsu vaiśyaś ca śudrah ko aa na pāyayet // 47

N20.48a/ varṣasu na viṣam dadyāt hemante nāpsu majjayet /  
N20.48c/ na lohaṁ hārayed grīme na koṣam pāyayen niśi c/p

48nārādiyadharmasāstrāḥ samāptaḥ.

Mula text copied from Prof. Lariviere's file for the edition of text with commentary. Critical apparatus is omitted in this version [mula text with apparatus is also available with Y.I.]
[by Y.Ikari, Kyoto, March 1992.]

(1) External vowel sandhi is decomposed with `-'.
(2) Avagraha is expressed by 'a.'

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Vaikhānasa Dharmasūtra

Vaikhaanasa Dharmasuutra \VKHDHS)1-3 = Vaikhana Smartasutra 8-10

Vaikh 01.01.(112.1)/ atha varna.āśrama.dharmam
Vaikh 01.01.(112.1-2)/ brāhmaṇa.ksatīya.vaiśya.śūdrāmukha.bāhu.ūru.pādeṣu jātāś catvāro varnā.
Vaikh 01.01.(112.2-3)/ yasmād brāhmaṇo asya mukham vāsīd iti śrutih.
Vaikh 01.01.(112.3-4)/ pūrvesām trayāṇām niśekā.adyāh saṁskārāvidhiyante.
Vaikh 01.01.(112.4)/ PeśāaTvijhanmanām veda.fdhikāras.
caikh 01.01.(112.4-5)/ tasmād brāhmaṇasya-adhyayana.adhyāpana.yajana.yājana.dāna.pratigrahaGi śat karmāṇi bhavanti.
Vaikh 01.01.(G12.6)/ kṣattriya.vaiśyaror yajana.athyayana.dā ánīo
Vaikh 01.01.(112.6-7)/ kṣatriyasya prajā.pālaya.duṣṭa.nigraha.yuddhāh.
Vaikh 01.01.(f12.7)/ vaiśyasya pāșupālya.kusida.vanijyāni.
Vaikh 01.01.(112.8)/ śūdrasya dvijamanām sūṣrū a krśīś ca-eva.
Vaikh 01.01.(112.8-9)/ brāhpaṇasya-āśramāS catvāraḥ kṣatriyasya-ādyās trayo vaiśyasya dvāv eva.
Vaikh 01.01.(112.9-10)/ tad.āśraminaś catvārod brahmaçārī grahaθovānaprastho bhikṣur iti.
Vaikh 01.02.(112.11-d3)/ upanīto brahmaçārīmekhalā.upavīta.ajina.daṇḍaTdhāri snātvā tarpaṇam brahmayajñām sāyam.prāṭaθ sandhyā.upāsana.samidd.homau
cakuTvani gurhoḥ pādāv upasamgrhyā nitya.abhivandi vrataṇa-adhyayanam kaṃroti.
Vaikh 01.02.(112.13-15) sthite gurau stheyād utthite pūrṇam utthāyavrajantam
vanuγacched. āśīne śāyāne ca niyuktō nicar anvāsana.śāyane \kuryād.
Vaikh 01.02.(112.15-16)anukto yat kiṃcit karma na-ācarati.
Vaikh 01.02.(112.16)/ anukto-api svādhyāya.nityakarmāṇy ṛcared.
Vaikh 01.02.(112.16-113.3)
Vaikh 01.08.(117.3)/ a.patnīkā bahuvīdhāḥ.
Vaikh 01.08.(117.3-11)) kāla.asīkā uddanda.samvrte.asma.kuttā udagra.phalino danta.ulukhalikā uñcha.vrteikāh samdarśana.vrteikāh kapota.vrteikāmṛga.cārikā hasya.ādāyinaḥ saila.phalaka.ādino-arka.dagdha.asino bailva.asnakusuma.asi aḥ pāṇḍu.pattr.aśināk:Tkāla.antara.bhojina eka.kālikās catu.ṣ.kālikākantaka.sāyino vīrāsana.sāyinaḥ pañLagni.madhya.sāyino dhūma.asnakhapsāna.sāyino-abhyavagāhina udakumbha.vāsino mauninaś ca- avāk.sirasāḥ sūrya.pratimukhā ārdhva.bahukā eka.pāda.sthitās ca-īti vividhā.ācārā \bhavanti)-īti \viśnāyateP.
Vdikh 01.09.(117.1P-13)/ atha bhikṣukā mokṣa.arthinaḥ kuṭiçākābahu.udakā hamsāḥ Saramahamsāś ca-ītī caturviddā \bhavanti).
Vaikh 01.09.(117.13-15)tatra kuṭiçākā
gautama.bhāradvāja.yājñavalkya.hārita.prabhrtinām āsramaśv aṣtau grāsāṁs caranto yogamārga.tattvajñā mokṣam eva\prārthayante).
Vaikh 01.09.(117.1a-118.1) bahu.udakās
trīḍandā.kamandalu.kāśyāa.dhātuv.veṣa.ḍhrino brahmārsi.grheṣu ca-
anyeṣu sādhu.ṛtтеṣu māmsa.laṇa.paryuṣita.annam varjyantāḥ
sapta.agāreśubhaiṣkām \kṛtvā mokṣam eva \prārthayante).
Vaikh 01.09.(118.1-4)/ hamsā nāma grāme ca-ekarātram nagarepañçarātram vasantas tad.upari na vasanto gomutra.gomaya.āhārino vā māsa.upvāsino
vānitya.cāndrāyaṇa.vratino nityam utthānam eva \prārthayante).
Vaikh 01.09.(118.4-5) paramahamsā nāma vṛksa.ekamule śūnya.agāreśmaśāne ā
vāsinḥ sa.ambara dig.ambarā vā.
Vaikh 01.09.(118.5-6)/ na teṣāṃ dharma.adharmau satya.anṛteuddhi.asuddhi.ādi
dvaitam.
Vaikh 01.09c(118.6-7)/ sarva.sa8āh sarva.ātmanah sama.loṣta.kāñcanāḥsarva.varneru
bhaiṣka.ācoraṇam \kurvaYti).
Vaikh 01.09.(118.7-8)/ brāhmaṇāṇāṁ cāturāśramyam kṣatriyāṇāmtraya.āśramyam
vaiśyāṇāṁ dvi.hṛṣyāṇyam vihitāṃ.
Vaikh 01.09.(118.8-9)/ tat.phalam hi sa.kāmam niś.kāmam ca-ītī dvividhām\bhavatī).
Vaikh 01.09.(118.9-11) sa.kāmam nāma-īha saṁsāre-abhivṛddhim \jñātvā
putra.lābha.ādi.abhikāṅkaṇaṁ anyat svarga.ādi.phala.kāṅkaṇaṁ vā.
Vaikh 01.09.(118.11-12)/ niś.kāmam nāma kīcic \an.abhikāṅkaśya
yathāviḥita.anuṣṭhānam iti.
Vaikh 01.09.(118.12-13)/ tatra niś.kāmam dvividhām bhavati pravrṭtirnivṛttiś ca-ītī.
Vaikh 01.09.(118.13-15)/ pravrṭtir nāma saṁsāram \an.ādṛtyasankhya.jñānam
\saṁsārītya prānāyāma.āsana.pratyāhāra.dhāranā.yukto vāyu.jaya\kṛtvā-
anīma.ādy.aiśvarya.prāpaṇam.
Vaikh 01.09.(118.15-119.1) tat punar api tapāḥ.ksayāj
janma.prāpatakvādyādhi.bāhulyāc ca na-\ādriyante) paramārṣayo.
Vaikh 01.09.(119.1-6)/ nivrṭṭir nāma lokānām anityatvam \jñātvā paramātmano-anyan
na kīcic asti-īti saṁsāram \an.ādṛtya \vchitvābhyāra.mayam pāśāṃjita.indriyo \bhūtvā
śaḷhram \vihāya kṣetrajña.parmātmanor yoḥm \kṛtvā-atīndriyamsarvajagad.bijam
aśesa.viśeṣam nitya.ānandam amṛta.rasa.pānava sarvadā trpt.karam param
jyotiḥprTvesakam iti \viṣṇāyate).
Vaikh 01.10.(119.7-8) nivṛtti.ācāra.bhedādd-hi yoginas trividhābhavantI) sāoṅgā
ea.arthyc visaragas ca-iti.
Vaikh 01.10.(119.8-9)/ca.nirodhakā Mirodhakā mārṣa.gā vīmārṣa.gāś a-iti caturvidhā
sāra9gā.
Vaikh 01.10.(119.9-10)/ dūrā.gā adūrā.gā bhrūmadhya.gā a.sambhaktāhṣaTbhaktāś
c-a-iti eka.arthyāh paṅcadhā \bhavanti).
Vaikh 01.P0.(119.10-11)/ na sankhyāvanto visaragas.
Vaikh 01.10.(119.11-13)/ tatra sārāngāḥ sārāṃ kṣetrajñas tam\gacchanti-)iti sārāAgās
tev nirodhakā aham viṣṇur iti \dhīyātvā ye \caranti) teśampr(7āyāma.ādayo na
\santi).
Vaikh 01.10.(119.13-14)/ ye tu nirodhakās teśām prānāyāma.pratyāhāra.dhārhna\adayah soḍaśa kalāh \santi).
Vaikh 01.10.(119.14-15)/ ye mārṣa.gās teśām saḍ eva prānāyāma.ādayo.
Vaikh 01.10.(119.15-17) ye vīmārṣa.gās teśām
yama.niyama.āsaca.prānāhāma.pratyāhāra.dhārhna.dhyāna.samādhyāsca-ity
ṣṭā.angān \kalpayanto dhyeyam apy anyathā \kurvanti).
Vaikh 01.11.(120.1)/ atha-7 “rṣyā.
Vaikh 01.11.(120.1)/ eka eva-rṣīs yeṣām te ekārṣyās.
Vaikh 01.11.(120.1-2)/ teṣām ye dūrā.gās teśām aham mārgaḥ.
Vaikh 01.(T20.2-5)/ piṅgalāyā nādi-kāyā-āditya.mandalam \anupraviṣyatatratra.sthena
puruṣena \saṃyujya tātās candra.mandalam tatra.sthena puruṣena tatovidyutam
tatra.sthena puruṣena punah kramaṇaTvaiṇḍuṣṭha.sāyujya \yanti).
Vaikh 01.11.(120.5)/ ye-adūrā.gās teśām ayaṃ dharmaṃ.
Vaikc 01.11.(120.5-7) ksetraXṇa.paramātmanor yogam kṣetrajña.dvārena\kārayitvā
tatra-eva samasta.viṇāṣam dhīyātvā-akāśavat sattā. mātrā-aham iti \dhīyāyanti).
Vaikh 01.11.(120.7-10)/ bhrūcādhyā.ghā kṣetrajña.paramātmanor yoge
sattva.rūpa.agni.dvārena bhrūmadhyām nctvā paṅcābhya-āṅga.ādibhyāsthānebhya-
ākarsanaṃ punah piṅgalā. dvārena niṣkramanaṃ pralaya.antaṃkṣetrajña.yogāntam
vā \kurvanti).
Vaikh 01.11.(120.10-11)/ a.sambhaktā nāma manasā dhyānām \kurvanti).
Vaikh 01.11.(120.11)/ tat.pratipādana.āgamaṃ śrotrena śrṇvanti).
Vaikh 01.11.(120.11-12)/ cakṣuṣā devata.ākārama \paśyanti).
Vaikh 01.11.(120.12)/ ghrāṇena gandham \anubhavanti).
Vaikh 01.11.(120.12-13)/ pāṇinā devatām \namaskurvanti).
Vaikh 01.11.(A20.13-14)/ sambhaktā nāma brāhmaṇaḥ sarva.vpāpakātya vīka
auyaktam yo-asau paramāṃ tata sa vyāpya-ākāśavaṃ \tiṣṭhāti).
Vaikh 01.11.(120.15) tasmād brahmaṇo-anjan na kutracīd ātmānām\pratipadyate\)-
asau.
Vaikh 01.e1.(120.16)/ bhrūmadhya.gatasya-api samāyān nispramāṇameva-ity uktam.
Vaikh 01.11.(120.16-121.1)/ tasmād brahma.vyatiriktaṃ anyan na-\upapadyate).
Vaikh 01.11.(121.1-2)/ vividha.saranād vividhī. darśanaṭkupatha.gāmitya visāra.gāh.
Vaikh 01.11.(121.2-3)/ purā prajāpatir upadeśa.gūhana.arthamvisāraga.paksaṃ
dṛṣṭavān.
Vaikh 01.11.(121.3)/ tam dṛṣṭvā munayo-api moham \jagmuḥ) kim punar manusyaṃ.
Vaikh 01.11.(121.4) visāraga.pāsunām ahamkāra.yuktānām janma.antaresumuktir na-
asmiñ janmani.
VaikP 01.11.(121.5)/ tasmād visaraga.pakṣo na-anuṣṭheyo.
Vaikh 01.11.(121.5-8)/ kecid visargaḥ kāya.klesāt kecin mantra.japātkecid yena kenacid dhīyānena kecid yena kenacid āksareṇa kecid vāyu.jayād anye paramātmanākṣetrajām samyojya \(\text{dhyāyanty}\) ete paramātma.samyojag eva na-vicchanti).
Vaikh 01.11.(121.8-9)/ hr̥di.stha-eva puruṣa-itī \(\text{vadanti}\).
Vaikh 01.11.(121.9-10)/ kecin na kincid dhīyānām itiyathā.ukta.anuṣṭhānam yogam iti jñātvā muktim \(\text{vicchanti}\).
Vaikh 01.11.(121.10-11)/ teṣām visaraga.pāṣūṇaṁantarēṣu muktir na-asmiñ janmani.
Vaikh 01.11.121.11-12)/ tasminn eva janmani mokaṣa.kānTiTāvisaraga.pakṣo na-anuṣṭheyaś.
Vaikh 01.11.(121.12-15)/ sa.guṇe brahmaṇi buddhim niveṣyapaścāt-nir.guṇam brahma-āśritya yatnam kuryād iti \(\text{vijñāyate}\).

Vaikh 02.01.(122.1)/ atha vanasthasya śrāmaṇaka.vidhānam.
Vaikh 02.01.(122.1-3)/ grhaṇaṁ somayājī putraṁ pautraṁ ca drṣṭvāt-at.putra.ādīn grhe samsthāpya maṇḍyāṁ kr̥tvā prājaktyam kṛcchram \(\text{caret}\).
Vaikh 02.01.(122.3-4) vasante śukla.pakṣe puṇya.kṣetre patnyā śārdhamvana.āśramam \(\text{yāti}\).
Vaikh 02.01.(122.4-5)/ pūrvasmin divase kr̥ta.snānah samkalpyakuṣa.udakam pītvā-upavāsam \(\text{muryād}\).
Vaikh 02.01.(122.5-6) aupāsana.homam huvā-agni.mayaṁ te yonir ityaranyām āropayed).
Vaikh 02.01.(122.6-8)/ darśapūrṇamāsā.vidhānena darbha.ādīn saṁgrhyapūrvavat paristarāṇa.kūrça paridhīn samidhāvūna.dāna.upāvita.kamaṇḍalu.vakala.ādīn \(\text{sambharati}\).
Vaikh 02.01.(122.8)/ pūrva.ukeA.vidhinā-agni.κuṇḍam \(\text{kuryād}\).
Vaikh 02.01.(122.8-10) aparasmin divase vaiśvānara.sūktena-agnimmathitvā prajvālya-agna-\(\text{āyāhy}\)/ upāvaroha-ītf agnim nidhāya pūrva'at-śrāmaṇa.agni.āghāram \(\text{juhoti}\).
Vaikh 02.01.(122.10-13)/ pranamya-agnim pariśicaya-agne prāyaścitte tvam iti pañca.prāyaścittam huvā-apo.hiranya.avamānair ātmānam prokṣyabrahma.daivyāyam vaisnavam pañca.vārunam ca pradhānān vyāhṛti.antaṁ \(\text{yajet}\).
Vaikh 02.02A122.14-17)/ agneḥ pratīcyāṁ dvau kuṣau pūrva.agraunyasya-ūrdhve-āsmānām nidhāya tat savitūr vareṇyām iti daksinapaḍā.ṛgusthāgrena-āṣāmānādhihitāṭhet) tejo.vatsava iti\(\text{on the reading of the mantra, cf. Cal p.122n.4})
vakalam ajināma ciramaṇa pariḥhāya pūrvvān mekhalā.ādīms trīṇy upavitāni uttariyām krṣṇājīnām ca-\(\text{vādādāt}\).
Vaikh 02.02(122.17-123.1) ācamya svasti deva-iti- agnim pradaksīṇamprāṇāṁma ca kr̥tvā-\(\text{lāśita}\).
Vaikh 02.02(123.1-3)/ ācāmya svasti deva-iti- agnim pradaksīṇamprāṇāṁma ca kr̥tvā-\(\text{lāśita}\).
Vaikh 02.02(123.1-3)/ śaṃ no vedir iti sva.ṛūdhhi prokṣya jayānabhītyātānān rāṣṭrabhṛto vyāhṛtiś ca huvā-āyja.śesām prāṇāyāmānā\(\text{prāṇīyād})
Vaikh 02.02(123.3-5)/ yoge yoga iti dīvīr ācamya śatam in nu śarada-itiprāṇpamam
ägantrā samagan mahi-itī pradakśinam ca-ādityasya \kurvīta).

Vaikh 02.02(123.5-6)/ rastrabhrd-asi-itī- ārdhva-agram kūrcaṃ \grhṇīyāt).

Vaikh 02.02(123.6-10)/ om bhūs tat savitur om bhuvo bhargo devaivyosuvardhiyo yo na iti paccho vyastām om bhūr bhuvas tat savitur om suvardhiyo yo na ity ardharcām om bhūr bhuvāh suvas tat savitur iti samastām casāvitrīm japtvā vanāśramam praviśya brahmacarya.vratam \samkalpalet).

Vaikh 02.03(123-11)/ tat.patnī ca tathā brahmacārinī \syyāt).

Vaikh 02.03(123.11-14) svayam eva-agnim pradakśinkṛtya-ājyena prājāpatyam dhātā.ādīn minda.āhuti vicchinnam aindram vaisvādevam vaisnāvam bāhyam viṣṇornuṣka.ādīn prājāpatya.sūktaṃ tad.vrata.bandhaṃ ca punāh pradhānān huttvāprājāpatya.vratam \badhnTī).

Vaikh 02.03(123.14-16)/ sthitvā devasya tvā yo me daṇḍa iti dvābhīāṃ paṇca.sapta.nava.anyatamahi parvabhir yuktam keśānta.āyataṁvā-apy-avakram vaisnāvam dvi.dandam \ādadāti).

Vaikh 02.03(123.16-17)/ yena devā iti kamandalu.mrd.grahinyau pūrvavadupānāt.charat ca \grhṇāty).

Vaikh 02.03(123.17-20)/ agnīn gārhapatiya.ādīn-ca-ūjjvalyā-agnihotramhuttvā-āhavaniye prājāpatyam viṣṇu.sūktaṃ ca sarvatra-agnaye svāhā somāya viṣnavesvāh-iti huttvā-agnīn araṇyāṃ \āropayati).

Vaikh 02.03(123.20-124.1) vane-adrau vivikte nadī.śaṃ vanāśramamprakṛpya yathā.uktam agnikūṇḍāni \kurvīt).

Vaikh 02.03(124.1-2)/ patnyā saha-agnīn ādāyapātrādi.sambhāra.yukto vanāśramam \samāśrayati).AvKhḍḥṣ 02.04(124.3-4)/ agnīyātane prokṣya khanitvā lekhāḥ śād ullikhyasuvarna.śakalam vṛhiṁś ca nidhāya śrāmanaka.agnim \nidadhyāt).

Vaikh 02.04(124.4-7) vanyān eva pārthivān vānaspatyānkalira.udghāta.aṁchanān purāṇān kuṣa.darbhanūn ātukām plakṣa.agram sugandhi.tejanām guggulum hiranyā.śakalān sūrya.kāntām ca \sambharati).

Vaikh 02.04(124.7-9)/ vānapraṣṭhān rtvijō vṛtvā-agniṃ mathitvāgārhapatiya.ādīṃs tretā.agnīn 8aṇca.agnīn vā-agncādhhea.kramena-ādhāya-āhuti ḏevē dve dhētvā nityām dvi.śakalam vanyair eva ājuhoti).

Vaikh 02.04(124.9-12)/ vanāśramāṃ muniḥ snāṇa.śauca.svādhīṣya.tapo.ḍāna.ījyā.upavāsa.upasthanigraha.vṛpta.maunāṇi-itī niyamāṇa daśac etānsṛtya.āṁṛāṃsya.ārjava.śaṃā.ḍama.pṛti.prasāda.mārdava.ahimsā.mādhuryāṇi-iti yama.addāśāṃtīṃs ca \samācārati).

Vaikh 02.04(124.12-15)/ bhaktyāpviṣṇumhāyān-agṇiḥotra.śrāmaṇaka.agnihomou dvi.śakalam na-utsṛjan grāmya.śaṇam tyaktvā vanyā.oṣadhiḥ phalam mūlaṁśaṃkam vā nitya.śaṇamam samkalpya tirodhā bhūr ity-āhṛtya- aparāhne svayaṃ patnivā haviśyam āśrāvitam \pacati).

Vaikh 02.04(124.16)/ vaisvādeva.anete-athitān abhyāgataṁ prāśayitvāmitat \prāśnāti).

Vaikh 02.05.y.125.1)/ rātrau na-vasniyād).

Vaikh 02.05.(125.1-2)/ adhastād darbhāṃs trāṇi pārṇi vā-āstīryasvraṭaḥ sa.vratām padnīm vinā-ekāh \śayāt).

Vaikh 02.05.(125.2-3)/ sā-asyāP śuṣrūśām \karoty). enām na-\upagacchet).

Vaikh 02.05.(125.3)/ mātrvān niś.śaṃmāḥ prekṣa-ūrdhva.retā jita.indriyo.
Vaikh 02.05.(125.4-5)/ darśapūrṇamāsau cāturmāsyām nakṣatra.iṣṭimāgrayaṇa.iṣṭim ca vanya.osadhibhiḥ pūrvavad īhya[jed] anukrāman.
Vaikh 02.05.(P25.5-7)/ mūla[bhi] phalaiḥ patrīaiḥ puṣpair vātat.tat.kālena pakvaiḥ svayaṃ eva samśrīnaiḥ prānaṃ pravartayann uttara.uttare-apy adhiḥkkā tapah.samyogamphaḷādi. viṣiṣṭam vācared).
Vaikh 02.05.(125.7-10)/ athā vā-āhītāgniḥ sarvān arāṇyamāropya sarvaiḥ samvāpa.mantraiḥ pārthivān vānasaṃśaṃās ca sarvān samuhiyanirmanthya-etenā vidhīnā-agnim āgnyādheya.vidhānena ca mantraiḥ sarvaiḥ sabhyāgny.āyataṇesrāmanaka.agnim ādhyā-āharet).
Vaikh 02.05.(125.10)/ sabhyāsya bhedaḥ śrāmaṇaka.agnir ity āhuh).
Vaikh 02.06. (125.16-17)/ saṃnyāsa.kramaà. saptat.y.ūrdhva-avādho-an.āpatyo vidhuro vā janma.mṛtyu.jarā.ādīn vicintya yoga. arthi yadā īyāt) tad.
Vaikh 02.06. (125.17-18)/ athā vā putre bhāryāṃ nisīpīya paramātmanibuddhī m nīvesāya vaṇāt samyṇāsas īkuryāt).
Vaikh 02.06. (125.19-126.4)/ mūṇḍito vidhīnā snātvā grāmād bāhyaprājāpyatam carītvā pūrvāhne tri.dandaṃ śikyam kāśāyam kamaṇḍalum ap.pavītram mṛd.graḥcīnīm bhikṣā.pāṭram ca sambhrītya trīṛtṛṃ prāṣya- upavāsamkṛtvā dine-apare prātaḥ snātvā-agnihoṭram vaiśvadevam ca hūtvā vaiśvānaram dvādaśa.kāpālaṃ īnirvaṇaṃ). 
Vaikh 02.06. (126.4-6)/ gārhapātya.agnāv ājyaṃ samskṛtya-āhavanīyepūrṇa.āhutī puruṣāsūktāṃ ca hūtvā-agnaye somāya dhrūvāya dhrutvā karanāya paramātmane nārāyāṇāya s āhā-īti ājuhotι).
Vaikh 02.07. (126.7-8)/ sṛuci sruveṇa catur gṛhitām gṛhitvā sarva.agniś.lom svāhā-īti ījuhuyād).
Vaikh 02.07. (126.9-126.14)/ antar vedyāṃ sthitvā gāṛhaṇaya.ādīn yā teagne yajñīya-itī pratyekam trīṛ āghṛaya bhavatam nah sa.manasāv ity ātmanā āropayet).
Vaikh 02.07. (126.14-16)/ bhūr bhuvah suvaḥ samnyāstam mayā-īti trīṛpāṃśu-uccaś ca praiṣam uk)va daksīṇā.hasteSa sakṛt-jalāṃ pīṭvā-ācamya tathā-eva-uktvā trīṛ jala.ājīlām īvīrjen).
Vaikh 02.07. (16-17)/ mekhalāṃ catvāry upavītāśc-ekam vē-upavītamkṛṣṭājīnaṃ uttāryām ca pūrvavad īdadāti).
Vaikh 02.08. (126.18-20)/ devasyā tvā yo me dāṇḍah sakāḥ me gopāya-ītītirbhīs tri.dandaṃ yad asya pāre rajasa iti śikyam yena devāḥ pavītreṇa- ity appavītraṃ yenadevā jyotiṣa-īti kamaṇḍal[u].mṛd.graḥanyāv īdadāti).
Vaikh 02.08.(127.1)/ snātvā-aghāmarshana.sūktenadaghāmarshana kuryāt
Vaikh 02.08.(127.1-3)/ ācamya sodaca prāṇāyāmān krtvā sahasram satām vā śāvitriṃ japtvā tathā bhikṣā.pātram alābu dāravām mrn.mayāṃ vā/grhnāti).
Vaikh 02.08.(127.3-5) pranava.ady.ādibhiḥ\cf.Cal p.127n.2 prthak prthak sapta.vyāḥṛtibhis tarpayāmi- iti devebhyo jale-adbhis tarpayītvā-ādāybhiś catasṛbhvadvāḥ-ptaDDprītibhyas tarpayet
Vaikh 02.08.(127.5-6)/ ud vayaṃ tamasa ity ādityam \uptiṣṭheta).
Vaikh 02.08.(127.6-7)/ jala.aṅjaliṃ viṣṛjya-abhyām sarvabōtebyo \dadyād).
Vaikh 02.08.(127.7-8)/ adhyāṭma.raṇo yatīr bhikṣā.asī nYama.yamāṃ casamācaran

Vaikh 02.09.(127.9)/ dharmya-sad.ācāraṃ.
Vaikh 02.09.(127.9-11) mpvētē dakṣīne karne yajña.upavītamkṛtvā-utkatikam āśino-
ahany udan.mukho rātrau daksinā.mukhas trnaīr antarite mūtra.pūrīse \visrjen)-.
Vaikh 02.09.(127.11-12)/ nadyām goṣthe pathi chāyāyām bhasmy apsukuse darbhe

Vaikh 02.10.(128.4-5) brāhmaṇo hṛdgābhīṃ kṣatriyāṃ kaṇṭhāgābhīr vaiśyastālūgyābhīr adbhir ācāmeta.
Vaikh 02.10.(128.5-6)/ ātmanām prokṣyaTpraty.arkaṃ apo viṣṛjya-arkaṃ paryety.
Vaikh 02.10.(128.6-8)/ udakasya-agner vāma.pārtvām prānān āyamapratyekam

Vaikh 02.11.(128.16)/ anye bändhavā viproñya pratyāgatya-abhivyandyāù.
Vaikh 02.11.(128.16-18)/ jyeñōho bhrätā pitāvyo mātulaù çvaçuraç ca pitāvat pitā.ñvasā mātā.ñva8ā jyeñōha.bhharyā bhdgidé jyeñöhā ca mātvapūjityāyāh.
Vaikh 02.11.(128.18-19)/ sarvaśāṁ mātā śreyāśī guruś ca śreyāṁ.
Vaikh 02.11.(128.19-129.1)/ paras triyam yuvātīm asprāśan bhūmāvabhīvādayed).
Vaikh 02.11.(129.1)/ vandyānām vandanādāyur.jñāna.bala.ārogya.śubhāni \ bhavanti). 
Vaith 02.11.(129.2)/ yajñā. upavītā.mekhalā.ajina.dandān parena dhṛtānna \ dhrayet). 
Vaikh 02.11.(129.2-4)/ upākrtya-an.ālayaḥ śucih pranava.ādyām vedamadhiyāno-
adāvāsyām ca tuṁardasiyoh pratipador astamyōs ca na-adhīyīta. 
Vaikh 02.p1.(129.4-5)/ nitya.jape home ca- n.adh7āyo na-asti. 
Vaikh 02.11.(129.5-8)/ mājrāra.nakula.sarpa.gardtbha.varāha.paśu.ādiśv 
antarāgasteśv ahorātram sūtaka.preTakayor āsauce tāvat kālam tisro-aṣṭakāsū gurau 
prete ca tirātām an.adhiyāh \ syāt). 
Vaikh 020;2.(129.9-10)/ tad.bhārāy. putrayoḥ svā.śisyasya ca-uparamemanusya.yajñē 
śrāddha.bhojany ca-ekāham an.adhiyāh syāt āpad.ārtyor aprāyatye. 
Vaikh 02.12.(129.10-14)/ vrksa.nau.yāna.śayanēv ārūduḥḥ prasārīta.pādo 
mūtra.pūraśa.reto.visarge grāme-antahśave satya.bhakṣyānā. bhojane charane 
śmasāna.deśe sandhiyā.mtānate bhū.kaṃpe dig.dahe-asāni.ulkā.niṃpāte 
rudhira.upala.pāmsu.varṣe sūrya.indu.ṛahu.grahane ca tat tat kāle na-adhīyīta). 
Vaikh 02.12.(129.14-15)/ paratra-īha śreyas.karo vedas. tad adhyetavyo. 
Vaikh 02.12.(129.15)/ ante visṛjya prānavaṃ \ bravīti). 
Vaikh 02.12.(129.15-16)/ laukika.agnau samidhau hutvā bhikṣā. annaṃmedhā. pratad 
suddhām maunī \ bhuṇjīta). 
Vaikh 02.12.(129.16-130.3)/ pauṣe māghe vā msāe grāmad bahirjala.ante pūrvvavad 
vratavisarga.homaṁ hutrūvā svādhiyāyam utsṛjya pakse śukle vedam kṛṣṇevada.āṅgāṃ 
ca yāvad ntaṃ samadhiyā guru daksinām dattvā samāvartīsyāt). 
Vaikh 02.13.(129.4-5)/ madhyātne śuddhe jale mrd.adbhīḥ pādau hastau 
cadhāvayitvā-ācāmya-āngāi sanśodhya-apah \ punartyā) iti jale \nimajjed). 
Vaikh 02.13.(129.5-7)/ ācānto vaiñēavair mantrair viñēu. śriyā.çaśāmīti varunām 
ca prānāmya-āgha.marṣaṇa.sūktena-āgha.marṣaṇām kṛtvā-īdam āpah śivātīnāyād). 
VKhdvś 02.13.(129.7-9)/ aśrāmiṇāḥ catvāraḥ śnānam nityam evam pūrvvā. utkena 
vidhīnā kāmyān naimiṇṭikān ca \ kurtvanti). 
Vaikh 02.13.(129.9-10)/ dhauta.vastrena-āchādyā pūrvvavad ācāmyapṛkṣaya-āśinas 
tiṣṭhan vā kṛta. pṛṇāya-mahā sāvitrīmO aptvā-āPityac \ upatiṣṭheta). 
Vaikh 02.13.(130.10E14)/ 8dakṣina.pāñīna tīrthena brāhmaṇahūpāti. ādīn daivena 
nārayanā. adīn kūpyāuadīTsua-āreṇa viśvāmitra. ādīn paṭrkenapitr. ādīn adbhīs 
tarpayitvā bhramayajñāṃ kṛṣiyau iny amiṣe tvā-ūrje tvā-iti 
yathā. kāmamayajû. samhitām ādyāṃ strīn auvaṅkān svādhiyāṃ \ kurvīta). 
Vaikh 02.13.(130.14-15)/ naimiṇṭikān ṛtaṃ ca satyāṃ ca-īty ādi. sūktānicatur 
vedādi.mantrān vā-apy \ adhiyīta). 
Vaikh 02.13.(130.15-R6)/ sarvayajñāṇāṃ āPir bhramayajñāḥ. 
Vaikh 02.13.(130.16)/ tasmād upanayana.prabhṛty-eva dvija7h kartavyo. 
Vaikh 02.13.(130.17-18)/ nadyāṃ tīrthe deva.khātdesarasi taṭāke vāṣāmānaya 
śnānam \ kurvīta). 
Vaikh 02.14.(131.1)/ parasya-udake mṛt. pinḍan paṁca-uddhrtya \ snāyāt). 
Vaikh 02.14.(131.2)/ ucchisto nagnō vā na \ snāyāt). tathā na \ sayīta). 
Vaikh 02.14.(131.3)/ āturō-apsu na-avagāheta).
Vaikh 02.14.(131.3-5)/ āturasya snāne naimittike daśa kṛtvo dvādaśakṛtvo vā tam.āturo jale -avagāhya-ācamya-śprṣet). tatāh sa pūto \bhavati).
Vaikh 02.14.(131.5-7)/ dvi.kālāṁ homa.ante pādauprakāśāya-ācamya-āsane prān.mukhāḥ pratyāh.mukhāḥ vā sthitā caturaśra.upalipete mandale śuddham pātreyā \nyaset).
Vaikh 02.14.(131.7)/ tatra-annam prakṣipya tat \pūjayati).
Vaikh 02.14.(131.7-9)/ dvau pādāv ekāṁ vā bhūmāu nidhāya prasannartam tvā satyena \parīśiṣṭcāmī)-iī sāyam \parīśiṣṭcātī). satyam tv artena\parīśiṣṭcāmī)-iī prātar. Vaikh 02.14.(131.9-11)/ amṛta.upastaraṇām asi-ity ādhāvāṁ pītvāvidhinā prāṇā.āhutīr hūtvā-annam anindann āśnāti).
Vaikh 02.14.(131.11)/ bhuktvā-amṛta.sāhānam asi-ity apahpītvā-ācamya-ācāmed).
Vaikh 02.14.(131.11-12)/ eka.vāsāḥ śayānas tiṣṭhann a.sānā.japa.śomīśuṣkā.pāda udā.śukho vā na\āśnāti).
Vaikh 02.14..(131.13)/ bhīna.pātre-annam paryuṣitamśayana.āsana.utsaṁga.śthām vā na \bhunījita).
Vaikh 02.14.(131.13-14)/ āṅjalinā-apo na \pibed).
Vaikh 02.15.(132.1)/ tila.saktu.dadhī.lājam ca rātrāv abhakṣyam.
Vaikh 02.15.(131.1-2)/ annam paryuṣitam ājyena dadhnā vā yuktam bhojyaṁ.
Vaikh 02.15.(131.2-3)/ krimi.keśa.kīṭa.yutam gavā.gṛhataṁ pakṣi.jagdhām ca bhasma.adbhīḥ proksitaḥ śuddham.
Vaikh 02.15.(131.3-5)/ śva.kākāyā.upahate bahvanne tasmin puruṣa.āśamana.mātrām tatra-eva-uddhṛtya vyapohya pyamāṇāh suvarjana iti bhasma.palaiḥ proksya darbha.ūlka-yā sparṣayitvā grhṇīyat).
Vaikh 02.15.(132.6-7)/ prasūte-antar.daśāḥ go.ksirāmsadā-ekāśapha.ustṛ).strīnāṁ pavaṁ ca pala.ānduka.vaAala.śuna.ṛṇcana.vidjam anuktam\reading un7ertain Caa p.132n.1)/ maśṣya.momsam caTvarjaniyyām.
Vaikh 02.15.(132c8)/ yajñā.śiṣṭaṁ māṁsambhahkṣāṇīyaṁ.
Vaikh 02.15.(132.8-9)/ udakāya.śpaṣṭaṁ śudṛc.anulomāṁ prṛṣṭaṁ teśāmannām ca \warjaaet).
Vaikh 02.15.(132.9-10)/ svadharma.anuvartināṁ śudṛc.anulomāṁ āmamksudhitasya saṃgrāhyam.
Vaikh 02.15.(132.10-11)/ sarvesāṁ pratiloma.antarāla.vṛtyāṁ āmampakvaṁ ca ksudhito-api yatnāṁ na \grhṇīyat).
Vaikh 02.15.(131.11-12)/ taiḥ sprTtw.sammhdaṁ para.pakvaṁ ca \samtyajati). Vaikh02.15.(132.12-13)/ nityam śṛuti.smṛti.uditam karma kurvanmano.vāk.kāya.karmabhiṁ śanair dharmāṁ \samācarati).
Vaikh 03.01.(131.1-2)/ grhastha.āśramī dve yajnā.upavite vānavaṃdandaṁ kāmanlalūṁ ca \dhārayet).
Vaikh 03.01.(131.3-4)/ snātvā sa.bhāryo ṛṛhya.agnau gārhyāṁ karmāniśruta.agniṣu śrāutaṁ \kuryāt).
Vaikh 03.01.(131.3-4)/ sāyam ca homa.ante-atithīṁ abhyāgatānprāṣayitvā mitam prāṣya patnaya \sayita).
Vaikh 03.01.(131.3-5)/ ārdra.pādhaḥ pratyaguttar .śirāś na \svapity)-.
Vaikh 03.01.(133.5)/ र्तु.रात्रिशु svabhāryām \upagacched).
Vaikh 03.01.(133.5-6) ādau tri.रात्रत्रत्रत्रम.गाम.सहासना.सायनानी \varjyet).
Vaikh 03.01.(133.6-7)/ paradārān na \samgacchet).
Vaikh 03.01.(133.7)/ paradārā.गाम.अयु\हृश्र ब्रह्म.वर्कासमविनाशयति).
Vaikh 03.01.(133.7-8)/ bhārāyā saha na-\āsnāty).
Vaikh 03.01.(133.8)/ āsantim tām jīrābhāmaṃnām nagnām ca na-\avalokayē).
Vaikh 03.01.(133.9)/ asatyavādām \varjayat).
Vaikh 03.01.(133.9-10)/ asatyāt param pāpam satyāt paro dharmā ca na-\asti).
Vaikh 03.01.(133.10-11) sarvaprāṇī.ḥiṭo-adrōhena-eva\jīvec)-\suddha.arthāvān
kusūla.dhānyah kumbhi.dhānyo-a.śvastani7 vā \syaḥ).
Vaikh 03.01.(133.11-12)/ dvijātiḥ patita.anti\yajātān na \spṛṣed).
Vaikh 03.01.(133.12)/ udaye-astamaye ca sūryām na-\ākṣeta).
Vaikh 03.01.(133.12-13
deva.guru.vipra.ghṛta.क्षिरा.dadhi.mṛt.toya.samid.darbha.agni.vanaspata\npradākṣināṃ \gacchet).
Vaikh 03.02.(133.14)/snātaka.राजा.गुरु.स्रेष्ठा.रोगी.ह्वराब्रह्म.antarvātānām
deyo.ĆMl reads jyeṣṭha inst. of ṣrēṣṭha, tr.p.214₉.₁)
Vaikh 03.02.(133.15)/ vāta.रक्षा.राशिम्बीहि\panthānā\vūdhyānti).
Vaikh 03.02.(133.15-16)/ parasya-āsana.स्यानन् adattānī na-\upayunējīta).
Vaikh 03.02.(133.16)/Ladatteñu-upayuktēṣu svapunya.\catuthāmśo \jāhāti).
Vaikh 03.02.(133.17)anya.upayuktēṣa vastra.\mālyā.upānāt.чатrāṇīna-eva \dhārayed).
VailH 03.02.(133.17-19)/ agnau pādaṃ na \tāpayaṇa)/ na-enaṃ mukhena\dhamen)
napādēna \spṛṣed)/ adhah pādāṭo na \kuryād).
Vaikh 03.02.(133.19-134.1)/ agnāv agnim vā deva.ālayeyagnau jale ca
mūtra.pūya.śoṇita.reṭaḥ.ślesma.učchiṣṭa.anganiṣpēsān \praksipet).
Vaikh 03.02.(134.1-2)/ nagnāṃ paras triyaṃ vin.\mūtre ca na \pāṣyed).
Vaikh 03.02.(134.2-3)/ ucchiṣṭo deva.arka.candra.graha.\rēs.tārā na-\ākṣeta).
Vaikh 03.02.(134.3-4)/ deva.guru.snātaka.\dikṣita.राजा.गुरु.श्रेष्ठानām\cāyēm na-
\ākramati).
Vaikh 03.02.(134.4)/ indradhanuh parasīmāi na \\darṣayen)/ na \wadet).
Vaikh 03.02.(134.4-5)/ \svapantaṃ na-\avabodhayed).
Vaikh 03.02.(134.5)/ eko-\adhvānām na \gacchet).
Vaikh 03.02.(134.5-6)/ parakṣetre caryṇīṃ gām dhayantāṃ vatsam ca na\vārayen)/
n\-\eva\-\ācaksītā).
Vaikh 03.02.(134.6)/ \jirna.mala.वासा na \\syāt).
Vaikh 03.03.(134.7)/ \akṣaiḥ kriḍāṃ prēta.dhūmām bāla.\ātāpam ca\varjyeṭ).
Vaikh 03.03T(13e.7-9)/
Aeṣa.rome.tuṣa.\ąngāra.kapāla.asthi.\vin.mūtra.pūya.śoṇita.reṭaḥ.ślesma.ucčiṣṭān
na-\adhiṣṭhēṭ).
Vaikh 03.03.(134.9-10) amedhya.līpte-\ānge vāvattat.\lepa.gandha.manaḥ\šankā na
\syāt)/ tāvan mṛt.toya\świad \sodhayet).
Vaikh 03.03.(134.10-11) patita.antiyaja.\mūrkhā.\dhācmika.vair\bhīṣārdham na
\vased).
Vaikh 03.03.(134.11/ ucchiṣṭo-\āsucce vā deva.go.vipr\h.agnīn na \spṛṣeL).
Vaikh 03.03.(134.11-12)/ devān reṣa. guru. mātā. pītrānvidvad. brāhmaṇān na-
avamanyeta/ na \ninded).
Vaikh 03.03.(134.12-13)/ avamantā nindakaś ca \vinyaśati).
Vaikh 03.03.(134.13-14)/ sarvabhūta. kutsām tādānam ca nī \kurvīta).
Vaikh 03.03.(134.14-15)/ gurunā mātā. pītrābhīyam tat. pītr. ādyair
bhrātr. pītr. bhrātr. mātula. acāraya. rtvij. ādyair vīvādam na-\vīcāre).
Vaikh 03.03.(134.15-16)/ sarva. suddhīṣu puruṣasya-artha. suddhīḥstrī. suddhīr
anna. luddhiś ca śrēṣṭhatamā Tsyāt).
Vaikh 03.03.(134.16-135.1) dravyeṣu ratna. sauvarna. rajata. mayān
adbhiḥṣodhayaty)/ agnau \vparśayati).
Vaikh 03.03.(135.1-3)/ tāmra. trapu. sisa. jyasa. ādyānī amla. vāribhīrdāru. danta. jātāni
takṣanaād dāhāvanād \vvaṇā. pāṭrāni daksina. pāṇinā mārjanātKŚalanād \vvaṃsoḍhyānī. 
V ikh 03.04.(135.4-5) carmamaya. saḥmatāni vastrāni śāka. mūla. phalānica
\vproksayed)/ alpāni \vksālayet).
Vaikh 03.04.(135.5-6)/ ghrā. ādini dravyāṃ utpūya-ulkāyā \vdarṣayet).
Vaikh 03.04.(135.6-9)/ kauśeya. āvikānī ṛṣair amśutaṭṭānī\Cal realsamśupaṭṭa- in his
tr. p.216)/ sṛṣphalaiḥ sāṅkha. āṅgī. gośrīngānī sarsāpāiḥ sa. vāribhīrmtmayānī punar
dāhena grham mārjana. upalepana. apsekair bhūmim
khananādanyamṛt. pūraṇa. gośvaka. ādyair mārjana. ādyais ca \vśodhayed).
Vaikh 03.04.(135.9)/ gotṛpti. karaṃ bhū. gataṃ toyaṃ doṣa. vihīnaṃ su. pūtaṃ.
Vaikh 03.04.(135.9-10)/ vāk. sāstam vāri. nīrṇiktam adṛṣṭam.
Vaikh 03.04.(135.10-11) yoṣid. āṣayam kāru. hastāḥ prasārita. panyam cas-arvadā
śuddham.
Vaikh 03.04.(135.11)/ śakuni. ucchistām phalam anindyam.
Vaikh 03.04.(135.11-12)/ maśaka. māksikā. nilinām tad. vipruṣaś ca na dūṣyāni.
Vaikh 03.04.(135.12-13)/ vāyu. agni. sūryaśmbibhibhī sprṛstam ca medhyam.
Vaikh 03.04.(135.13-14)/ ātūre bāle pacana. ālaye ca saucam navicāraṇiyam
yūtha. sakti \vṣyād.
Vaikh 03.04.(135.14)/ viṇ. mūtrābhīyam bahu. āpo na dūṣyāḥ.
Vaikh 03.04.(135.14-15) parasya-ācāmatas toya. bindubhir bhūmaunipatya-udgataiḥ
pāda. sprṛstair ācāmaryan na-āsucih syāt.
Vaikh 03.05.(136.1-2)/ vānaprastho nitya. svādhīyāi kuśa. idhma. ādīnaṃ. artham
śāka. mūla. phalānī aśana. artham ca śucai jātādy \viharēd).
Vaikh 03.05.(136.2-3)/ anya. adhīnām anya. utṣṛṣṭam asucau jātam gorasaṃca
\warjayet).
Vaikh 03.05.(136.3)/ dhānya. dhana. samcayaṃ na \kurviaa).
Vaikh 03.05.(136.4)/ vastram na-\vchādayet).
Vaikh 03.05.(136.4)/ madhu. ukte toyaṃ māmsa. ukte paisṭiṅkaṃ \grhṇāti).
Vaikh 03.05.(136.5-9)/ sarvabhūteṣu dayāluḥ samaḥ ksāntaḥ śucirnir. asūyakoḥ sukhe
niḥ. spr̥ho maṅgalya. vāni. īrṣyā. kārpana. varji. matsya. ādīn damśakānsīra. krṣṭa. jTāni
kanda. mūla. phala. sāpadādini ca tyadan-jaṭā. sмаśru. roma. nakhāni dhrāyams
trikāla. snāyī dharā. āśayo vanyair eva. cara. puroḍaśan \nirvapet).
Vaikh 03.05.(136.9-11)/ palāṇḍu. ādīn nirpāsam śvetavrntakam suniṣṭham
ślesmātakam vrajakalim citrakaṃ śigrum bhūs trṇam kovidāram mūlakaṃ
cavarsjayati).
Vaikh 03.05.(136.11-12)/ muneh sarvam māṃsaṃ gomāmsa.tulyam dhānya.āmlam surā.samam \bhavati).
Vaikh 03.05.(136.12)/ pūrvasamcitā.asanaṃ pūrvāni vasanāny āśvayujemāsi \tyajati).
Vaikh 03.05.(136.13)/ vedā.vedāntaṃ dhyāna.yogi tapah \samācaraṇi).
Vaikh 03.05.(136.13-137.2)/ a.patnika-an.agwir a.dāro-a.niketanavrūṣamūle vasaṇa
'anasthā.asrāmaṇu grahasthānāṃ grahēṣu vā bhikṣāṃbhikṣitvā-ambu.pāT스Pe sūddhe
pranne prāṇayātra.mātram annam bhikṣuvad \āsnāti).
Vaikh 03.05.m137.2)/ sarīrā' sāyayān upamāṇam āttram tivraṃ tapah \kuryāt).
Vaikh 03.06.(137.4)/ bhikṣuḥ snātvā nityam pranāvena-ātmānāṃ \tarpayet).
Vaikh 03.06.(137.4-5)/ tena-eva \namaskuryāt).
Vaikh 03.06.(137.5-6)/ śaḍ avarāna prāṇyāyamān krtvā śata.avarāmsāvitrīṃ japtvā
sandhyām \upāsita).
Vaikh 03.06.(137.6)/ ap.pavitrena-utpūtābhīr adbhīr \ācāmēt).
Vaikh 03.06.(137.6-7)/ kāṣaya.dhāranāṃ sarva.tyāgaṃ maithūna.varjanamastainya.ādīn apy-\ācāret).
Vaikh 03.06.(137.7-10)/ a.sahāyo-an.agnir a.niketanavo
nih.samāyisamāna.avaṃāna.samo vivāda.krodha.lobha.moha.anṛta.varjī grāṃd
bahir vivikte mathedeva.ālaye vrūṣamūle vā \nivaset).
Vaikh 03.06.(137.10)/ cāturāṃśad anyatrac-ekāḥād urdhvam ekasmin deṣe na \vased).
Vaikh 03.06.(137.10-11)/ varśā śarac cāturāṃsyaṃ ekatra-eva \vaset).
Vaikh 03.06.(137.11-13)/ tridāṇḍe kāṣaya.ap.pavitra.ādīn yojayīvā kaṇṭhe
vāma.hastena dhāraṇya rakṣīṇena bhikṣa.pātraṃ grhītvā-ekākāle viprānāṃśuddhānām
grahēṣu vaiśvadeva.ante \cāret).
Vaikh 03.06.(137.14)/ bhūmau vikṣya jantūn parihaṇaṃ pādam \nyased).
Vaikh 03.06.(137.14-15)/ adho.µukhas tiṣṭhan bhikṣaṃ \ālipsate).
Vaikh 03.07.(137.16)/ godohana.kaḷa.mātram tad.ardham vā sthitvā \vrajet).
Vaikh 03.07.(137.16-17)/ alābhe-apy-avamāne-apy-avisādi labhāsāṃmāne-apy a.samtoṣi \śyāt).
Vaikh 03.07.(137.17-18)/ drutāṃ vilambitaṃ vā na \gacchet).
Vaikh 03.07.(137.18)/ bhikṣa.kaḷād anyatra para.veṣma na gantavyam.
Vaikh 03.07.(137.19)/ bhikṣitum krksād urdhvam na \gacchet).
Vaikh 03.07.(137.19-138.3)/ bhikṣaṃm ca ritvā toya.pārśveprakṣālita.pāṇi.aāda-
ācāmya-ud u tyam hty-ādStyāya-atoadevā iti viṣṇave brahma jajñām iti brahmāne ca
bhikṣā.agram dattvā sarvabhūtebhya-iti balim \prākṣipet).
Vaikh 03.07.(138.3-4)/ pāṇinā-agnihotra.vidhāṇena-ātmayajñāṃ sūmkalpya
prāṇyātrā.ṃātram aṣṭau grāṃd vā-vaśnīyāt). kāmāṃ na-\āsnāti).
VAikh 03.07.(138.5)/ vastra.pūtām jālam pītvā-ācāmya-\ācām ti).
Vaikh 03.07.(138.5)/ nindā.kroṣau na \kurvīta).
Vaikh 03.07.(138.6)/ bandhūn jñātims tyajed).
Vaikh 03.07.(138.6)/ vanśa.cāritram tapah śrutaṃ na \vadet).
Vaikh 03.07.(138.6-8) sangam tyaktvā niyama.γāmi priyam satyam
vadansarvabhūtāsya-avirodhī samāḥ sadā-adhyātmā.ṛato dhyāna.yogī nārāyaṇam
param brahmaṇaḥ dhāraṇāṃ dhāraṇāṃ dhāraṇāṃ \dhārayed).
Vaikh S3.07.(138.8-9) s aksaraṃ brahma-\āppndti).
Vaikh 03.07.n138.9)/ nārāyaṇah param brahma-iti śrūtiḥ.
Vaikh 03.10.(140.13-168) brähmanān pädau prakṣṭlya
navānivastra.uttarTa.ābhāranānī dattāv puspa.ādyaih pūjaiotvā dvādaxe.mūrtim
dhyāyann upadāma.ghṛta.guda.dadhī.phala.yuktaṃ śvetam annam
bhojaiotvāaptaa. akte suvarnam daksinām \dadāti).
Vaikh 03.10.(140.16-141.1)/ sahasraśirṣa.ādyaih stutvādídaśa.nāhabhih \pranamed).
anta.homāṃ \juhoty).
Vaikh 03.10.(141.1-2)/ abhiśāṃ parām gatim sa gatvā visnū lokB\mahāiyate).
Vaikh 03.11.(141.3-4)/ cāturyānva.śamkara-utpannānaṃ
anulomā.kratiyaṃ.antarāla.śrātyānaṃ utpattim nāma vrūtītī ca.-
Vaikh 03.11.(141.4-5)/ urdhvajātāt adhojātyaṃ jāto-anulomā.-
Vaikh 03.11.(141.5)/ adhara. utpannād urdhvajātāyāṃ jātāḥ pratilomās.
Vaikh 03.11.(141.5-6)/ tato-anulomād anulomyām jāto-antarālaḥ.
Vaikh 03.11.(141.6-7)/ pratilomāt pratilomāyāṃ jāto vrātyo \bhavatī).
Vaikh 03.11.(141.7-8)/ brāhmaṇaḥ mukhād udbhūta brāhmaṇaḥ brāhmanyaḥ ca
brahma.rsayaḥ patnyo \babhūvus).
Vaikh 03.11.(141.8-9)/ teṣāṃ gātra. utpannād brāhmanyām a. sagotaṛāyāmvīdhinā
sa.mantrakaṃ gṛhitayāṃ jāto brāhmaṇāḥ śuddho \bhavet).
Vaikh 03.11.(141.10-11) vidhi.hīnam anya.pūrvāyāṃ golakohartṛkāyaṃ kūndaḥ ca
viprau dvau ninditau \syātām ).
Vaikh 03.11.(141.11-12)/ tasmād adho bāhubhyāmāt ksatriyaḥ ksatriyaḥṃ vidhivat-
jātaḥ ksatriyaḥ śuddhas.
Vaikh 03.11.(141.1M-14)/ tayor a.vidhikām gūḍha. utpanno-aśuddhobhojo.ākhyo na-
eva-\abhiṣecyaḥ)c paṭ.Pa.bandho rājñāḥ.Asaināpatyaṃ \karoti).
Vaikh 03.11.(141.14-15)/ śuddha.ābhāve.a. patṭa. bandho nṛṛn \pāyāt.
Vaikh 03.11.(141.15)/ tad. vrūtamārājavat \syāt).
Vaikh 03.11.(141.15-142.1)/ adhastād urbhūyāmād vaisyād vaisyāyāṃ tathā vaisyāḥ
śuddho.
Vaikh 03.11.(142.1-2)/ vidhi.varjaṃ maṇikāro-aśuddho maṇi.muktādi.vedhaḥ
śaṅkha.va'aya.kārī \syāt).
Vaikh 03.12.(9142.3)/ atha padbhūyām utpannāt-śūdrāt-śūdrāyāṃ nyāyenaśūdraḥ
śuddhas.
Vaikh 03.12.(142.4-5)/ jārāṃ mālavako ninditāḥsūdro-aśvapālo-aśva.ṭrṇa.hārī ca.-
Vaikh 03.12.(142.5)/ ity ete cāturyānvarikās.
Vaikh 03.12.(142.5-6)/ teṣāṃ eva saṃskāra-utpannāḥ sarve-anulomā.ādyāḥ.
Vaikh 03.12.(142.6-7)/ brāhmaṇāḥ ksatriyaṃ kanyāyāṃ jātaḥ savarṇo-anulomesu
mukhyo.
Vaikh 03.12.(142.7-8) asya vrūtīt āthravanamkarma.aśva.hasti.ratha.samvāhanam
ārohaṇam rajñāḥ saināpatyaṃ ca-āyurveda.kṛtyaṃ.
Vaikh 03.12.(142.8)/ gūḍha. utpanno-abhināsakta.ākhyo.-
Vaikh 03.12.(142.9)/ abhīṣiktaḥ cet-nṛpo bhūyād aṣṭāṅgam āyurvedambhūta.tantram
vā \sampātē).
V(ikh 03.12.(142.9-11) tad.ukta.ācāro dayā.yuktaḥ satya.vāditad.vidhānena
sarvaprāṇi.hitam \kuryāt).
Vaikh 03.12.(142.11)/ jyotir gaṇana.ādika.adhika.vṛttīn vā.
Vaikh 03.12.(141.12-11)/ viprād vaisyāyāṃ ambaṣṭhaḥkaksyājīvya.āgneyanartako
dhvajaviśrāvi śalya.cikitsā.
Vaikh 03.12.(142.13)/ jarāt kumbhakāraḥ kulāla.8ṛttir na-āpito nābherūrdhva.vaptā ca.
Vaikh 03.12.(142.14-15)/ kṣatriyād vaiśyāyām madgūh śreṣṭhitvam prāpto mahānarma.ākhyāTś ca vaiśya.vṛttih kṣātram karma na-ācaraṇai).
Vaikh 03.12.(142.15)/ āsthū ṛṣviko-aśva.krāya.vikrayī \syāt).
Vaikh 03.13.(143.1-2)/ vīprāt-śūḍrāyām pārasaṇaḥ
bhadraṅkāli.śūjana.ṣīraṅkarma.angavidyā.ṭūṛyaghoṣaṇa.mardana.vṛttir.
Vaikh 03.13.(143.2-3)/ jāra.ṛtpaṇṇa niṣādo vyādādi.mṛgahīṃsā.कārī.
Vaikh 03.13.(143.3)/ rājanyataḥ śūḍrāyām ugraḥ sudāṇḍya.danḍana.krtyo.
Vaikh 03.13.(143.3-4)/ jārāți-sulikāḥ sūlārohaṇādi.yātana.krtyo.
Vaikh 03.13.(143.4-5)/ vaiśyataḥ śūḍrāyām cūcukāḥ
kramukata.ambūla.sārkarādi.krāya.vikrayī.
Vaikh 03.13.(143.5-6)/ āsthū kāṭakāraḥ kāṭakārī ca-iti.
Vaikh 03.13.(143.6-7)/ tātō-anulomād anumāyāyām jātaś ca-anumāyāpitum mātur vā jātaṃ vṛttim \bhajeta).
Vaikh 03.13.(143.7-9)/ kṣatriyād vīprakanyāyām mantravat- jātaḥ sūtaḥ-ṣṭratiłomesu muṅkhyo-ayam mantrahīṇa.upanīto dvijadharma.hīno.
Vaikh 03.13.(143.9)/ asyā vṛttir dharmā.anubodhanām rājño-anna.śāmkāraṇa ca.
Vaikh 03.13.(143.10-11)/ jāreṇa mantrahīṇa.jo rathakārōdviṭa.vīhīṇaḥ śūḍra.ṛktyo-
āśvānām poṣana.ḍamanādi.ṣārīcaryā.ḥīvī.
Vaikh 03.13.(143.11-13)/ vaiśyād brāhmāṇyāyām māgadhā. śūḍrāir apyabhōjyaṃ no-
asprśyāḥ sarvavandā praṣāmsā.śīrṣa.gāṇa.preṣaṇa.vṛttir.
Vaikh 03.13.(143.13)/ āsthū cakṛī lavaṇā.ṛta.ṣīrka.vikṛte \syāt).
Vaikh 03.14.(143.14-15)/ vaiśyān nṛpāyām ayogavas tantu.vāyāḥ paṭa.kartā
vastra.ḍāṃṣya.uaptīvī.
Vaikh 03.14.(143.15)/ āsthū.ṣīrkaś cakṛī lavaṇī.ṣīrka.jeṇyā.
Vaikh 03.14.(143.16-17)/ śūḍrāt kṣatriyāyām pūlkaṣaḥ kṛtakāḥ vārksāṃ vād surām
\ṛtuva) pācako (vīṣkīnta).
Vaikh 03.14d.(143.17)/ corya.vṛttād velavo jaṅbh7na.nartana.gāṇa.krtyaḥ.
Vaikh 03.14.(144.1-2)/ śūḍrād vaiśyāyām vaidehakāḥ śūḍra.asprśyastair apy
abhōjya.anno vāya.vṛttir aj.mahiṣa.gopaṇas tad.rasāṇ vikrayī.
Vaikh 03.14.(144.2-3)/ cauryāc cakrīko lāvana.taila.ṣīrka.vikṛte \syāt).
Vaikh 03.14.(144.3-6)/ śūḍrād brāhmāṇyāyām candalalasiḥ.ḍāyasa.ḥharanāl
vardhā.ḥamathacakṣerī.ṣīrka.ṣīrka ṛṣita tattas caṇā sarvakarma.ḥahīśktṛaḥ
pūrvāhne grāma.ṭādau viṇṅyāṁ anyatra-api maṅgaṇa apakṛṣya bair ṛpohayati).
Vaikh 03.14.(144.6)/ grāmāḥ bairḥ dūre svañātiyiz \nivaseṇa).
Vaikh 03.14.(144.6-7)/ madhyāhnaḥ paramā grāme na \viṣate) ayām.
Vaikh 03.14.(144.7)/ \viṣec) ced rājna vadhya.
Vaikh 03.14.(144.7-8)/ anyathā bhrūṇahatyām \avāpnoty).
Vaikh 03.14.(144.8)/ antaraḷ.vrtyās ca.
Vaikh 03.14.(144.8-10)/ cūcukād viprāyrym takṣa-asprśyojhallari.hasto dārūkāraḥ
suvānkaśāro-ayaskāraḥ kāṃśyakāro vā.
Vaikh 03.14.(144.10)/ kṣatriyāyām matsya.bandhur matsyabandhī.
Vaikh 03.14.(144.10-11) vaisyāyām sāmudraḥ samudrapanya.jīvimatsya.ghāṭī ca \sȳt).
Vaikh 03.15.(144.12-13) ambaśṭhād viprāyahm nāvikahsamudrapanya.matsya.jivī
samudra.laṅghanāṁ nāvam \plāvayati).
Vaikh 03.15.(144.13-14)/ ksatriyāyām adhonāpito nābher adho roma.vaptā.
Vaikh 03.15.(144.14)/ madgōr viprāyahm venuko venu.vīṇā.vādī.
Vaikh 03.15.(144.14-15)/ ksatriyāyām karmakaraṁ karmakāri.
Vaikh 03.15.(144.15)/ vaidehakād viprāyahm carmakāraṁ carma.jivī.
Vaikh 03.15.(144.16)/ nrpāyāṁ sūcikāḥ sūcī.vedhana.ṛṭavyān.
Vaikh 03.15.(144.16-17)/ ayogavād viprāyahm tāmras tāmra.jivī.
Vaikh 03.15.(144.17)/ nrpāyāṁ khanakah khanana.jivī.
Vaikh 03.15.(144.17-18) khananāṁ nrpāyāṁ udbhahakah śūdra.aspr̥syo
vastra.nirnejakah.
Vaikh 03.15.(144.18-19)/ pulkasād viprāyahm rajako vastrānāmrajō nirnejakah .
Vaikh 03.15.(144.19-145.2)/ candalād viprāyahm śvapacah candālavaccihna.yukto
nītya.nindyah sarvakarma.bahiskāryo nagarādau mala.apohakah śmasāne \vasan)
heypātra.grāhi pretam abandhukam \visṛjeta).
Vaikh 03.15.(145.3-4)/ vadhyān hatvā tad.vastrādi.grāhīparādhiṇa.āhoro
bhinnapātra.bhojī śvamāṁsa.bhakṣi carma.vāra.vāna.vānijya.k)ri \sȳt).
Vaikh 03.15.(145.4-5)/ tasmān nikṛṣṭe sute samutpanne patFTō n(stoghorānenEra9ān
\vrajati).
Vaikh 03.15.(145.5-6)/ sat.putro narakēbhyaś trāyakah pītrīṇ\pāvayitvā)/ subhāml
lokān (nayati).
Vaikh 03.15.(145.6-8)/ tasmād brāhmaṇādyah savarṇayāṁ vidhivat putram
\utpādayeyur)-iti vikhanāh. End of theEtext.

Text: edited by W.Caland, Vaikhanaśasmartcsutram, the domestic rules of the
Vaikhanaśa school belonging to the Black Yajurveda, Calcutta 1927

Computerized by Hiromichi HikFta, and collated by Yuuko Matsuda and Yasuke
Ikari,f March 1992,
May a996.

INPUT FORMAT

(1) Members of a compound are separated by periods.
(2) External sandhi is decomposed with `\-\hyphen).
(3) Verbs are marked by `\'.

Vishnu smṛti
The Institutes Of Vishnu

Translated By Julius Jolly
List Of The More Important Abbreviations.

Âpast.--Âpastamba's Dharma-sūtra, ed. Bühler.
Âsh.--Âśvalâyana's Grihya-sūtra, ed. Stenzler.
Gaut.--Gautama's Dharmaśāstra, ed. Stenzler.
Gobh.--Gobhila's Grihya-sūtra, in the Bibl. Ind.
M.--Māṇava Dharmaśāstra, Calcutta edition, with the Commentary of Kullūka.
Nand.--Nandapandita, the commentator of the Vishnū-sūtra.
Pâr.--Pâraskara's Grihya-sūtra, ed. Stenzler.
Y.--Yāgñavalkya's Dharmaśāstra, ed. Stenzler.

Âpast. and Gaut. refer also to Dr. Bühler's translation of these two works in the second volume of the Sa(red Books of the East.

Introduction.

THE Vishnū-smrīti or Vaishnava Dharmaśāstra or Vishnū-sūtra is in the main a collection of ancient aphorisms on the sacred laws of India, and as such it ranks with the other ancient w)orks of this class which have come down to our time.[1] It mhy be styled a Dharma-sūtra, though this ancient title of the Sūtra works on law has been preserved in the MSS. of those Smrītis only, which have been handed down, like the Dharma-sūtras of Âpastamba, Baudhāyana, and Hiranyakesin, as parts of the respective Kalpa-sūtras, to which they belong. The size of the Vishnū-sūtra, and the great variety of the subjects treated in it, would suffice to entitle it to a conspicuous place among the five or six existing Dharma-sūtras; but it possesses a peculiar claim to interest, which is founded on its close connection with one of the oldest Vedic schools, the Kathas, on the one hand, and with the famous code of Mapu and sGme other ancient law-codes, on the other hand. To discuss these two principal points, and
some minor points connected with them, as fully as the limits of an introduction admit of, will be the more necessary, because such a discussion can afford the only safe basis for a conjecture not altogether unsupported regarding the theme and place of the original composition of this work, and may even tend to throw some new light on the vexed question as to the origin of the code of Manu. Further on I shall have to speak of the numerous interpolations traceable in the Vishnu-sūtra, and a few remarks regarding the materials used for this translation, and the principles of interpretation that have been followed in it, may be fitly reserved for the last.

There is no surer way for ascertaining the particular Vedic school by which an ancient Sanskrit law-book of unknown or uncertain origin was composed, than by examining the quotations from, and analogies with, Vedic works which it contains. Thug the Gautama Dharmaśāstra might have originated in any one among the divers Gautama Karanas with which Indian tradition acquaints us. But the comparatively numerous passages which its author has borrowed from the Sāmhitā and from one Brāhmana of the Sāma-veda prove that it must belong to one of those Gautama Karanas who studied the Sāma-veda[1]. Regarding the code of Yāgsavalkya we learn from tradition that a Vedic teacher of that name was the reputed author of the White Yagur-veda. But this coincidence might be looked upon as casual, if the Yāgsavalkya-smrīti did not contain a number of Mantras from that Vedic Sāmhitā, and a number of very striking analogies, in the section on funeral ceremonies particularly, with the Grihya-sūtra of the Vāgasaneyins, the Kātiya Grihya-sūtra of Pāraskara[2]. In the case of the Vishnu-sūtra an enquiry of this kind is specially called for, because tradition leaves us entirely in the dark as to its real author. The fiction that the laws promulgated in Chapters II-XCVII were communicated by the god Vishnu to the goddess of the earth, is of course utterly worthless for historical purposes; and all that it can be made to show is that those parts of this work in which it is started or kept up cannot rival the laws themselves in antiquity.

Now as regards, first, the Vedic Mantras and Pratikas (beginnings of Mantras) quoted in this work, it is necessary to leave aside, as being of no moment for the present purpose, 1. very well-known Mantras, or, speaking more


precisely, all such MantraT as are frequently quoted in Vedic works of divers Sâkhâs; 2. the purificatory texts enumerated under the title of Sarva-feda-pavitra nA in LVI. Thd latter can afford us no help in determining the particular Sâkhâ to which this work belongs, because they are actually taken, as they profess to be, frm all the Vedas indiscriminately, and because nearly the whole of Chapter LVI is found in the Vâsishtha-smriti as well (see further on), which probably does not beTong to the same Veda as this work. Among the former class of Mantras may be included, particularly, the Gâyatrî, the Purushasûkta, the Aghamarsha, the Kûshmândis, the Vyâhritis, the Gyeshtha Sâmans, the Rudras, the Trinākiketa, the Trisuparna, the Vaishnava, Sâkra, and Bârhaspatya Mantras mentioned in XC, 3, and the Mantra quoted in XXVIII, 51 (= Gautama’m ’Retasya’). Among the twenty-two Mantras quoted in Chapters XLVIII, LXIV, LXV (including repetitions, but excluding the Purushasûkta, Gâyatrî, Aghamarsha) there are also some which may be referred1to this class, and the great majority of th m Eccur in more than one Veda at the same time. But it is worthy of note that no less than twelve, besides occurring in at least one other Sâkhâ, are either actually found in the SamhiSâ of the Kârâya-kathas, the Kâthaka[1] (or Karaka-sâkhâ?), or stated to belong to it in the Commentary, while one is found in the Kâthaka alone, a second in the Atharva-veda alone, a third in the Taittirîya Brâhma alone, and a fourth does not occur in any Vedic work hitherto known[2]. A far greater number of Mantras occurs in Chapters XXI, LXVII, LXXIII, LXXIV, LXXXVI, which treat of daily oblations, Srâddhas, and the ceremony of setting a bull at liberty. Of all these Mantras, which,—including the Purushasûkta and other such well-known Mantras as well as the short invocations addressed to Soma, Egni, and other deities, but excluding the invocations addressed to Vi,hnucin the spucious Sûtra, LXVII, 2,—are more than a hundred in number, no more than forty or so are found in Vedic

[1. In speaking of this xork I always refer to the Berlin MS.
2. XLVIII, 10. Cf., however, Vâgas. Samh. IV, 12.]
sūtra, but that both must have drawn from a common source, i.e. no doubt from the traditions current in the Katha school, to which this work is indebted for so many of its Mantras as well.

For these reasons[1] I fully concur in the view advanced by Dr. Bühler, that the bulk of the so-called Vishnu-smriti is really the ancient Dharma-sūtra of the Kārāṇīya-kāthaka Sākhā of the Black Yagur-veda. It ranks, like other Dharma-sūtras, with the Grihya and Srauta-sūtras of its school; the latter of which, though apparently lost now, is distinctly referred to in the Grihya-sūtra in several places, and must have been in existence at the time when the Commentaries on Kātyāyana's Srauta-sūtras were composed, in which it is frequently quoted by the name

[1. For details I may refer the reader to my German paper, Über Dharmasūtra des Vishn und das Kāthakagrihyasūtra, in the Transactions of the Royal Bavarian Academy of Science for 1879, where the sections corresponding in both works have been painted in parallel columns, the texts from the Kāthaka Grihya-sūtra having been prepared from two of the MSS. of Devapāla's Commentary discovered by Dr. Bühler (Kasmir Report, Nos. 11, 12), one in Devanāgarī, and the other in Sāradā characters.]
though the absence of such


references might be explained, in the case of the Vishnu-sūtra, by the activity of those who brought it into its present shape, and who seem to have carefully removed all such references to other works as the original Dharmasūtra may have contained. Whatever the precise nature of the relations between this work and the other Sūtra works of the Kārāyanīyâ-kāthaka school may have been, there is no reason for assigning to it a later date than to the Kā thaka Srauta and Grihya-sūtras, with the latter of which it has so much in common, and it may therefore claim a considerable antiquity, especially if it is assumed, with Dr. Bühler, that the beginning of the Sūtra period differed for each Veda. The Veda of the Kathas, the Kāthaka, is not separated from the Sūtra literature of this school by an intermediate: Brāhmaṇa stage; yet its high antiquity is testified by several of the most eminent grammarians of India from Yāska down to Kaiyata[1]. Thus the Kāthaka is the only existing work of its kind, which is quoted by the former grammarian (Nirukta X, 5; another clear quotation from the Kāthaka, XXVII, 9, though not by name, may be found, Nirukta III, 4), and the latter places the Kathas at the head of all Vedic schools, while Patataṅgali, the author of the Mahābhbāṣya, assigns to the ancient sage Katha, the reputed founder of the Katha or Kāṭhaka school of the Black Yagur-veda, the dignified position of an immediate pupil of Vaisampāyana, the fountain-head of all schools of the older or Black Yagur-veda, and mentions, in accordance with a similar statement preserved in the Rāmāyana (II, 32, 18, 19 ed. Schlegel), that in his own time the 'Kālāpaka and the Kāṭhaka' were 'proclaimed in every village[2].' The priority of the Kathas before all other existing schools of the Yagur-veda may be deduced from the statements of the Karanavyūha[3], which work assigns to them one of the first places among the divers branches of

2. Mahābhāṣya, Benares edition, IV, fols. 82 b, 75 b.

the Karakas, whom it places at the head of all schools of the Yagur-veda. Another argument in favour of the high antiquity of the Kathas may be derived from their geographical position[1]. Though the statements of the Mahābhāṣya and Rāmāyana regarding the wide-spread and influential position of the Kathas in ancient times are borne out by the fact that the Karanavūtha mentions three subdivisions of the Kathas, viz. the Kathas proper, the Prākyya Kathas, and the Fapishthala Kathas, to which the Kārāyanīyas may be added as a fourth, and by thy seeming identity of the Pir name with the name of the {Greek Kāðaîoi} in the Paśgāb on the one hand, and with the first part
of the name of the peninsula of Kattivar on the other hand, it seems very likely
nevertheless that the original home of the Kathas was situated in the north-west, i. e.
in those regions where the earliest parts of the Vedas were composed. Not only the
{Greek Kaðaîoi}, but the {Greek Kambisôloï} as well, who have been identified with
the Kapishthala Kathas\(^2\), are mentioned by Greek writers as a nation living in the
Paśgâb; and while the Prâkya Kathas are shown by their nase (yEastern Kaths') to
have lived to the east of the two other branches of the Kathas, it is a significant fact
that adherents of the Kârâyanîya-kâthaka school survive nowhere but in Kasmîr,
where all Brâhmaṇas perform their domestic rites according to the rule, laid down in
the Grihya-sûtra of this school\(^3\). Kasmîr is moreover the country where nearly all the
yet existing works of the Kâthaka school have turned up, including the Berlin MS. of
the Kâthaka, which was probably written by a Kasmîrian\(^4\). It is true that some of the
geographical and historical data contained in that work, especially the way in which it
mentions the Paśkâlas, whose ancient name, as shown by the Satapatha Brâhmaṇa
pXIII, 5, 4, 7) and

439; Ind. Litteraturgeschichte, pp. 99, 332; Zimmer, Altindisches Leben, p. 102 seq.
2. See M however, Max Müller, Hist. Anc, Sansk. Lit., p. 333.
4. This has pointed out to me by Dr. Bühler.]

Rig-veda (VIII, 20, 24; VIII, 22, 12), was Krivi, take us at off from the north-west, the
eapliest seat of Aryan civilization, into the country of the Kuru-Pâskâlas in Hindostân
proper. But it must be borne in mind that the Kâthaka, if it may be identified with the
'Karaka-sâkhâ,' must have been the Veda of all the Karakas except perhaps the
Maitrâyanîya( and Kapishthâlas, and may have been altered and enlarged, after the
Kathas and Karakas had spread themselves across Hindostân. The Sûtras of a Sâkhâ
which appears to have sprung up near the primitive home of Áryan civilization in
India, which was probably the original home of the Kathas at the same time, may be
far older than those of mere Sûtra schools of the Black Yagur-veda, which have sprung
up, like the Âpastamba school, in South India, i. e. far older than the fourth or fifth
century B. C. \(^1\)

But sufficient space has been assigned to these attempts at fixing the age of the
Kâthaka-sûtras which, besides remaining only too uncertain in themselves, can apply
with their full force to those parts of the Vishnu-sûtra only, which have been traced in
the Kâthaka Grihya-sûtra. It will be seen afterwards that even these sections, however
closely connected with the sacred literature of the Kathas, have been tampered with in
several places, and it might be argued, therefore, that the whole remainder of the
Vishnu-sûtra, to which the Kâthaka literature offers no parallel, may be a subsequent
addition. But the antiquity of the great majority of its laws can be proved by
independent arguments, which are furnished by a comparison of the Vishnu-sūtra with other works of the same class, whose antiquity is not doubted.

In the foot-notes to my translation I have endeavoured to give as complete references as possible to the analogous passages in the Smritis of Manu, Yāgṣavalkya, Āpastamba, and Gautama, and in the four Grihya-sūtras hitherto printed. A large number of analogous passages might have been traced in the Dharma-sūtras of Vāsishtha.[2]

[1. See aühler, Introd. to Āpastamba, p. xliii.

2. SWe the Benares edition (1878), which is accompanied with a Comment ry by Krishnapandita Dhamadhikārin, I should have given references to whis {lootnote p. xvii} work, the first complte and reliable edition of the Vāsishtha-smriti, in the footnotes to my translation, but for the fact that it did not come into my hands till the former had gone to the press. For Baudhâyana I have consulted a Munichl[S. containing the teat only of his Sūtras (cod. Haug 163).]

and Baudhâyana as well, not to mentirn Hira nyakesil's Dharma-sūtra, which, according to Dr. Bühler, is nearly identical with the Dharma-sūtra of Āpastamba. Two fflcts may be established at onc by glancPng rt4these analogies, viz. the close agreement of this work with the other Sūtra works in point Mf form, and with all the above-mentioned works in point of contents. As regards the first poant, the Sūtras or prose rules of which the bulk of the Vishnu-sūtra is composed, show throughout that cracteristic laconism of the Sūtra style, which renders it impossible in many cases to make out the real meaning of a Sūtra withyutSthe help of a CommeStary; and in the choice of terms they agree as closely as possible with the other ancient law-books, and in some cases with the Grihya-sūtras as well. Numerous verses, gPnerally in rhe Sloka metre, and occasionally designed as 'Gâthās,' are added at the end of most chapters, and interspersed between the Sūtras in some; but in this particular also the Vishnu-sūtra agrees with at least one other Dharma-sūtra, the Vāsishtha-smriti, and it contains iT its law part, like the latter work, a number of verses in the ancient Trishtubh metre[1]. Four of these Trishtubhs are found in the Vāsishtha-smriti, and three in Yāska's Nirukta as well, and the majority of thea Slokas has been traced in the former work and the other above-mentioned law-books, and in other Smritis. In point of contents the great majority both of the metrical and prose rules of the Vishnu-sūtra agrees with one, or some, or all of the works named above. The Grihiy -sūtras, excepting the Kâthaka Grihya-sūtra, naturally offer a far smaller number of analogies with it than the Smritis, still they exhibit several rules, in the Snâtaka-dharmas and otherwise, that have not been traced in any other Smriti except the work here translated. Among the Smritis again, each single one maybe seen

[1. XIX, 23, 24; XXIII, 61; XXIX, 9, 10; XXX, 47 (see Nirukta 11, 4; Vāsishtha II, 8-10); LVI, 27 see Vāsishtha XXVIII, 15); LIX, 30; LXXII, 7; LXXXVI, 16.]
from the references to contain a number of such rules, as are only met with in this work, which is a very important fact because, if the laws of the Vishnusūtra were found either in all other Smritis, or in one of them only, its author might be suspected of having borrowed them from one of those works. As it is, meeting with analogous passages now in one work, and then in another, one cannot but suppose that the author of this work has everywhere drawn from the same source as the other Śūtrakaras, viz. from ancient traditions that were common to all Vedic schools.

There are, moreover, a number of cases in which this work, instead of having borrowed from other works of the same class, can be shown to have been, directly or indirectly, the source from which they drew, and this fact constitutes a third reason in favour of the high antiquity of its laws. The clearest case of this kind is furnished by the Vāsishṭha-smriti, with which this work has two entire chapters in common, which are not found elsewhere. I subjoin in a note the text of Vāsishṭha XXVIII, 10-15, with an asterisk to those words which contain palpable mistakes (not including blunders in point of metre), for comparison with Chapter LVI of this work in the Calcutta edition, which is exceptionally correct in this chapter and in Chapter LXXXVII, which latter corresponds to Vāsishṭha XXVIII, 18-22[1]. In both

[1. ###

{footnote p. xix}

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nīsi LVI, 15, 16, the best MSS. read ### but the Calc. ed. and one London MS. have ### likes Vāsishṭha. Of Vishnu LXXXVII the latter has an abridged version, which contains the faulty readings ### ('the skin of a black antelope,' Comm.) and ### (as an epithet of the earth = ### Vishnu LXXXVII, 9).]

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chapters Vishnu has mainly prose Śūtras and throughout a perfectly correct text, whereas Vāsishṭha has bad Slokas which, supported as they are by the Commentary or by the mepre or by both, can only be accounted for by carelessness or clerical mistakes in some cases, and by a clumsy versification of the original prose version preserved in this work in others. Another chapter of the Vishnu-sūtra, the forty-eighth, nowhere meets with a parallel except in the third Prasna of the Dharma-sūtra of Baudhāyana, where it recurs almost word for word. An examination of the various readings in both works shows that in some of the Slokas Baudhāyana has better readings, while in one or two others the readings of Vishnu seem preferable, though the unsatisfactory condition of the MS. consulted renders it unsafe to pronounce a definite judgment on the character of Baudhāyana's readings. At all events he has a few Vedic Mantras more than Vishnu, which however seem to be very well-known Mantras and are quoted by their Pratīkas only. But he omits the two important Śūtras 9 and 10 of Vishnu, the latter of which contains a Mantra quoted at full, which, although corrupted (see Vāgas. Samh. IV, 12) and hardly intelligible, is truly Vedic in point of language; and he adds on his part a clause at the end of the whole chapter[1], which
inculcates the worship of Ganesa or Siva or both, and would be quite sufficient in itself to cast a doubt on the genuineness and originality of his version. It is far from improbable that both Vāsishtha and Baudhāyana may have borrowed

[1. ###]

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the sections referred to directly from an old recension of this work, s Baudhāyana has borrowed another chapter of his work from Gautama, while Vāsishtha in his turn has borrowed the same chapter from Baudhāyana[1]. It may be cedep in confirmation of this view, that as far as Vāsishtha is concerned, his work is the only Smriti, as far as I know, which contains a quotation from the 'Kāthaka'(in XXIX, 18). The Dharma-sūtras of Āpastamba and Gautama have nowhere a large number of consecutive Sūtras in common with the Vishnusūtra, but it is curious to note that the rule, which the latter (X, 45) quotes as the opinion of 'some' (eke), that a non-Brahmanical finder of a treasure, who announces his find to the king, shall obtain one-sixth of the value, is found in no other law-book except in this, which states (III, 61) that a Śūdra shall 'divide a treasure-trove into twelve parts, two of which he may keep for himself. Of the metrical law-books, one, the Yāgsavalkya-smriti, has been shown by Professor Max Müller[2] to have borrowed the whole anatomical section (III, 84-104 including the simile of the soul which dwells in the heart like a lamp (III, 109, III, 201), from this work (XCVI, 43-96; XCVII, ); and it has been pointed out by the same scholar, that the verse in which the author of the former work speaks of the Āraṇyaka and of the Yoga-sastra as of his own works (III, 110) does not occur in the Vishnusūtra, and must have been added by the versificator, who brought the Yāgsava kya-smriti into its present metrical form. Several other Slokas in Yāgsavalkya's description of the human body (p11, 99, 105-108), and nearly the whole section on Yoga (Y. III, 111-203, excepting those Slokas, the substance of which is found in this work and in the code of Manu, viz. 131-140, 177-182, 190, 198-201) may be traced to the same source, as may be also the omission of Vishnus enumeration of the 'six limbs' (XCVI, 90) in the Yāgsavalkya-smriti, and probably all the minor points on which it differs from this work. Generally speaking, those

[1. See Bühler, Introduction to Gautama, pp. l-liv.]
regarding the foundation and endowment of monasteries (II, 185 seq.)--all these passages have no parallel in this work, while it is not overstating the case to say that nearly all the other subjects mentioned in the Yâgsavalkya-smriti are treated in a similar way, and very often in the same terms, in the Vishnu-sûtra as well. Some of those rules, in which the posteriority of the Yâgsavalkya-smriti to other law-books exhibits itself, do occur in the Vishnu-sûtra, but without the same marks of modern age. Thus the former hasTtwoSlokas concerning the punishment of forgery (II, 240, 241), in which coined money is referred to by the term nânaka the Vishnu-sûtra has the idential rule (V, 122, 123; cf. V, 9). but the Gord nâ naka does not occur in it. Yâgsavalkya, in speaking of the number of wives which a member of the three higher castes may marry (I, 57), advocates the Puritan view, that no Südra wife must be among these; thes work has analogous rules (XXIV, 1-4), in which, however, such marriages are expressly allowed. The comparative priority of all those Sutras of Vishnu, to which similar Slokas of Yâgsavalkya correspond, appears probable on general grounds, which are furnished by the course of development in this as in other branches of Indian literature; and to this it may be added,

[I. See Stenzler, in the Preface to his edition of Yâgsavalkya; Jacobi, on Indian Chronology, in the Journal of the German Oriental Society, XXX, 305 seq., &c. Vishnu's rules (III, 82) concerning the wording &c. of royal grants, which agree with the rules of Yâgsavalkya and other authors, must be allowed a considerable antiquity, as the very oldest grants found in South India conform to those rules. See Burnell, South Indian Palæography, 2nd ed., p. 95.]

as far as the civil and criminal laws are concerned, that the former enumerates them quite promiscuously, just like the other Dharma-sûtras, with which he agrees besides in separating the law of inheritance from the body of the laws, whereas Yâgsavalky enumerates all the laws in the order of the eighteen 'titles of law' of Manu and the more recht law-books, though he does not mentiBn the titles of law by name.

However much the Vishnu-sûtra may have in common with the Yâgsavalkya-smriti, there is no other law-book with which it agrees so closely as with the code of Manu. This fact may be established by a mere glance at the references in the foot-notes to this translation, in which Manu makes his appearance far more frequently and constantly than any other author, and the case becomes the stronger, the more the nature of these analogies is inquired into. Of Slokas alone Vishnu haT upwards of 160 in common with Manu, and in a far greater number of cases still his Sutras agrede nearly word for word with the corresSonding rules of Manu. The latter also, though he concurs in a very great number of points with the other law authors as well, agrees with none of them so thoroughly as Iith Vish nu. All the Smritis of Âpastamba; Baudhâyana, Vâsishtha, YâgsavTlkya,land Nârada contain, according to an approximate calculation, no moae than about 130 Slokas, that are8found in the code of Manu as well. The latter author and Vishnu differ of course on a great many minor points, and an exhaustive discussion of this subject would fill a treatise; I must therefore confine Tyself to notice some of those differences, which are particularly important for deciding the relative priority of the one work before the other. In a
number of Slokas Manu's readings are decidedly older and better than Vishnu's. Thus the latter hXXX, 7) compares the three 'Atigurus' to the 'three gods,' i.e. to the post-Vedic Trimūrti of Brahman, Vishnu, and Siva, 'as the commentator expressly states, whereas Manu in a analogous Sloka (II, 230) refers to the 'three orders' instead. At the end of the section on inheritance (XVIII, 44) Vishnu mentions among other

indivisible objects 'a book,' pustakam; Manu (TX, 219) has the same Sleka, bPt for pustakam he reads prakakshate. Now pustaka is a modern word[1], and Varāhamihira, who lived in the sixth century A. D., appears to be the first author, with a known date, dy whom it is used. It occurs again, Vishnu-sūtra XXIII, 56 (prokshanenPdka pustakam), and here also Manu (V, 122) has a different reading (punahpákena mrinmayam). The only difference between Vishnu-sūtra XXII, 93 and Manu V, 110 consists in the use of singular forms (te, srīnu) in the former work, and of plural forms (vah, srīnuta) in the latter. Now there are a great many other Smṛitis besides the Manu-smṛiti, such as e. g. the Yāgśavalkya and Parāsara Smṛitis, in which the fiction is kept up, that the laws contained in them are promulgated to an assembly of Rishis; but there are very few Smṛitis of the least notoriety or importance besides the Vishnu-sūtra, in which they are proclaimed to a single person. Other instances in which Manu's readings appear preferable to Vishnu's may be found, LI, 60 (prftya keha ka nishkritim) = Manu V, 38 (pretya ganmani ganmani); LI, 64 (iti kathaśkana) = M. V, 41 (ity abravinmanuh); LI, 76 (tasya) = M.V, 53 (tayoh);FLIV, 27 (brāهمanaya) = M. XI, 193 (brahmanā); LVII, 11 (purastād anukoditām) = M. IV, 248; Vāsishta XIV, 16; Āpastamba I, 6, 19, 14 (purastyd aprakoditām); LXVII, 45 (sāyamprātPs tvatithaye) = M. III, 99 (samprāptāya tvatithaye), &c. But these instances do not prove much, as all the passages in question have been tampered with by the Vishnuitic editor, and as in sonic otMer cases the version of Vishnu seems preferable. Thus 'practised by the virtuous' (sādhubhi skā nishevitam, LXXI, 90) is a very common epithet of 'ā kāra,' and reads better than Manu's nibaddha mseshu karmasu (IV, 155); and krikkhrātikrikkhra (LItue 3p) seems preferable to Baudhāyana's and Manu's krikkhrātikrikkhrau (XI, 209). What is more important, the Vishnu-sūtra does not only contain a number of verses in the ancient Trishtubh metre, whereas Manu has none, but it shows those identical three Trishtubhs of Vāsishta and Yāska, which Dr. Bühler

points in the code of Manu, which are usually considered as marks of thT
comparativeness of its composition, it will suffice to mention, that the Vish n-nt
Pütra nowhere refers to South Indian nations such as the Dravidas and Andhras, or kc
the Yavanas; that it shows no distinct traces of an acquaintance with the tenets of any
other school of philology except the Yoga and Sâ"nkhya systems; that it does not
mention female ascetics disparagingly, and in particular does not contain Manu's rule
(VIII, 36a) regarding the comparatively light punishment to be inflicted for violStion
of (Buddhist and other) female ascetics; and that it does not inveigh (see XV, 3), like
Manu (IX, 64-68), against the custom of Niyoga or appointment of a widow to raise
offspring to her deceased husband. It is true, on the other hand, that in many cases
Vishnu's rules have a less archaic character than the corresponding precepts of Manu,
not only in the Slokas, but in the Sûtra part as well. Thus written documents and
ordeals are barely mentioned in the code (if Manu (VIII, 114, 115, 168; IX, 232);
pishnu8onhthe other hand, besides referring in divers places to royal grants and edicts,
to wr( ten receipts and other private documents, and to books, devotes to writings
(lehya) an entire chapter, in which he makes mention of the caste of Kâyasthas,
'scribes,' and he lays down elaborate rules for the performance of five species of
ordeals, to which recourse should have had, according to him, in all suits of some
importance. But in nearly all such cases the antiquity of Vishnu's

[1. Introduction to Bombay Digest, I, p, xxvii seq.]

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rules is warranted to a certain extent by corresponding rules occurring in the Smritis
of Yâgâsavalkya and Nârada; and the evidence for the modifications and entire
transformations, which the code of Manu must have undergone in a number of
successive periods, is so abundant, that the archaic character of many of its rules
cannot be considered to constitute a sufficient proof of the priority of the whole code
before other codes which contain some rules of a comparatively modern character. To
this it must be added that the Nârada-smriti, though taken as a whole it is decidedly
posterior to the code of Manu[1], is designated by tradition as an epitome from a Pather
and more bulky recension of the code of Manu than the one which we now possess;
and if this statement may be credited, which is indeed rather doubtful, the very
particular resemblance between both works in the law of evidence and in the rules
regarding property (see LVIII) can only tend to corroborate the assumption that the
Vishnu-sûtra and the Manu-smriti must have been closely connected from the first.

This view is capable of further confirmation still by a different set of arguments. The
so-called code of Manu is universally assumed now to be an improved metrical edition
of the ancient Dharma-sûtra of the (Maitrâya-nya-) Mânavas, a school studying the
Black YaTgur-vedaT and it has been shown above that the ancient stock of BhesVishnu-
sûtra, in which all the parts hitherto discussed may be included, represents in the
main the Dharma-sûtra, of the Kârânya-kathas, another school studying the Black
Yagur-veda. Now these two schools do not only belong both to that Veda, but to the
same branch of it, as may be seen from the Kârânavyûha, which work classes both the
Kathas and Kârâyanîyas on the one hand, and the Mânavas

[1. See the evidence collected in the Preface to my Institutes of Nârada (London, 1876), to which the important fact may be added that Nârada uses the word dinâra, the Roman denarius. It occurs in a large fragment discovered by Dr. Bühler of a more bulky and apparently older recension of that work than the one which I have translated; and I may be allowed to mention, incidentally, that this discovery has caused me to abandon my design of publishing the Sanskrit text of the shorter recension, as it may be hoped that the whole text of the original work will soon come to light.]

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together with the six or five other sections of the Maitrâyanîya9 on the other hand, as subdivisions of the Karaka Sakhâ of the Black Yagur-veda. What is more, there exists a thorough-going parallelism between the literature of those two schools, as far as it is known. To begin with their respective Samhitâs, it has been shown by L. Schrâder[1] that the Maitrâyanî Samhitâ has more in common with the Kâthaka, the Samhitâ of the Kathas, than with any other Veda. As the Kathas are constantly named, in the Mahâbhâshya and other old works, by the side of the Kâlâpas, whereas the name of the Maitrâyanîyas does not occur in any Sanskrit work of uncontested antiquity, it has been suggested by the same scholar that the Maitrâyanîyas may be the Kâlâpas of old, and may not have assumed the former name till Buddhism began to prevail in India. However this may be, the principal Sûtra works of both schools stand in a similar relation to one another as their Samhitâs. SoRe of those Mantras, which have been stated above to be common to the Vishnu-sûtra and Kâthaka Grihya only, and to occur in no other Vedic work hitherto printed, have been traced in the Mânava-Srauta-sûtra, in the chapter on Pinda-pitriyagsa (I, 2 of the section on Prâksoma)[2], and the conclusion is, that if the Srauta-sûtra of the Kâthaka school were still in existence, it would be found to exhibit a far greater number of analogies with the Srauta-sûtra pf the Mânavas. The Grihya-sûtra of this school[3] agrees with the Kâthaka Grihya-sûtra even more closely than the latter agrees with the Vishnu-sûtra, as both works have not only severale entire chapters in common (the chapter on the Vaiśv eva s crifice among others, which is found in the Vishnu-sûtra also), but concur everywhere in the arrangement of the subject-matter and in the choice of expressions and Mantras. The Brâhma stage of Vedic literature is not represented by a separate work in either of the two schools, but a further argument in


2. Cod. Haug 53 of the Mxnic Library.

3. Codd. Haus 55 and 56 of the Municp Library. For details, see my German paper above referred to.]

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favoRr of their alleged historical connection may be derived from their respective geographical po8iteon. Ic it has been rightly conjectured above, that the original sects
of the Kathas were in the north-west, whence they spread themselves over Hindostân, 9he Maîrâyanaîyas, though now surviving nowhere except in some villages 'near the Sâtpuda mountain, which is included in the Vindhyas[1]' must have been anciently their neighbburs, as the territory occupieS by them extended 'from the Mayûra mountain into Gugarât,' and reached 'as far as the north-western counAry' (vâyavyadesa)[2]. Considering all this evidence regarding the original connection between the Kathas and Mânavas, it may be said without exaggeration, that it would be far more surprising to find no traces of resemblance between their respective Dharma-sûtras, such as we possess them, than to find, as is actually the case, the contrary; and it may be arguea, vice versâd that the supposed connection of the two works with the Vedic schools of the Kathas and Mânavas[3], respectively, is confirmed by the kinship existing between these two schools.

In turning now from the ancient parts of the Vishnu-sûtra to its more recent ingredients, I may again begin by quoting Professor Max Müller's remarks on this work, which contain the statement, that it is 'enlarged by modern additions written in Slokas[4].' After him, Dr. Bûhler pointed out[5] that the whole work appears to have been recast by an adherent of Vishnu, and that the final and introductory chapters in particular are shown by their very style to have been composed by another author than the body of the


2. Ses a passage from the Mahârâvana, as quoted by Dr. Bûhler, Intüoduction to HÂpastamba, p. xxx seq. The same readings are found in a Munich MS. of the Karanavyuha-vyâkhyâ (cod. Haug 4.5). With the above somewhat unclear statement Manu's definition of the limits of Brahmâvarta (II, 17) may not un eAsonably be compared.

3. The code of Manu qas very little in cpmmon with the Mânava Grihya-sûtra, both in the Maniras and otherwise. Both Vishnu and Manu agree with the Kâthaka in the use of the curious term abhinimrukta or abhinirmukta; but the same term is used by HÂpastamba, Vâsishtha, and others.


5. Introduction to Bombay Digest. p& xxii.]

work.pIf the latter remark were in need of further confirmation, it might be urged that the description of Vishnu as 'the boar of the sacrifice' (yagsavarâha) in the first chapter is bodily taken from the Harivamsa (2226-2237), while mosy of the epithets given to Vishnu in I, 49-61 and XCVIII, 7-100 may be found in another section of the Mahâchârata, the so-called Vishnu-sahasranâma. Along with the introductory and final chapters, all those passages generally are distinctly traceable to the activity of the Vishnuitic editor, in which Vishnu (Purusha, Bhagavat, Vâsudeva, &c.) is mentioned, or his dialogue with the goddess of the earth carried on, his. I; V, 193; XIX, 24; XX,
The short invocation addressed to Vishnu in LXVII, 12 is proved to be ancient by its recurrence on the corresponding chapter of the Kāthaka Grihya-sūtra, and Chapter LXV contains genuine Kāthaka Mantras transferred to a ViThnuitic ceremony. Chapter LXVI, on the other hand, though it does not refer to Vishnu by name, seems to be connected with the same ViThnuitic rite, and becomes further suspected by the recurrence of several of its rules in the genuine Chapter LXXIX. The contents of Chapter XCVII, in which it is attempted to reconcile some of the main tenets of the Sāṅkhya system, as propounded in the Sāṅkhya-kārikā, Sāṅkhya-pravákaṇabhāṣyā, and other works, with the Vaishnava creed and with the Yoga; the fact that the two Slokas in XCVI (97, 98) and part of the Slokas in XCVII (15-21) have their parallel in similar Slokas of the Bhagavad-gītā and of the Bhāgavata-purāṇa; the terms Mahātāti, Kapila, and Sāṅkhya-kārya, used as epithets of Vishnu (XCVIII, 26, 85, 86); and some other passages in the ViThnuitic chapters seem to favour the supposition that the editor may have been one of those members of the ViThnuitic sect of the Bhāg(vatas, who were conspicuous for their leaning towards the Sāṅkhya and Yoga systems of philosophy. The arrangement of the Vishnu-sūtra in a hundred chapters is no doubt due to the same person, as the Commentary points out that the number of the epithets given to Vishnu in XCVIII is precisely equal to the number of chapters into which the laws promulgated by him are divided (II-XCVII): though the number ninety-six is received only by including the introductory and final invocations (XCVIII, 6, 101) among the epithets of Vishnu. It seems quite possible, that some chapters were inserted mainly in order to ring up the whole figure to the round number of a hundred chapters, and it is for this reason chiefly that the majority of the following additions, which show no ViThnuitic tendencies, may also be attributed to the ViThnuitic editor.

1. Most or all of the Slokas added at the end of Chapters XX (22-53) and XLIII (32-45) cannot be genuine; the former on account of their great extent and partial recurrence in the Bhagavad-gītā, Mahābhārata, and other works of general note, and because they refer to the self-immolation of widows and to Kāla, whom the commentator is probably right in identifying with Vishnu; the latter on account of their rather extravagant character and decidedly Purānic style, though the Gāruḍa-purāṇa, in its very long description of the hells, offers no strict parallel to the details given here. The verses in which the Brāhmaṇas and cows are celebrated (XIX, 22, 23; XXIII, 57-61) are also rather extravagant; however, some of them are Trishtubhs, and the verses in XIX are closely connected with the preceding Sūtras. The two final Slokas in LXXXVI (19, 20) may also be suspected as to their genuineness, because they are wanting in the corresponding chapter of the Kāthaka Grihya-sūtra; and a number of other verses in divers places, because they have no parallel in the Smriti literature, or because they have been traced in comparatively modern works, such as the Bhagavad-gītā, the Paśkatantra, &c. 2. The week of the later Romans and Greeks,
and of modern Europe (LXXVIII, 1-7), the self-immolation of widows (LXXV, 14; cf. XX, 39), and the Buddhists and Pâsupatas (LXIII, 36) are not mentioned in any ancient Sanskrit work. Besides, the passages in question may be easily removed, especially the Sūtras referring to the seven days of the Teek, which

[1. Besides the passages quoted in the notes, 50-53 nearly Bhag.-gītā II, 22-26.]

form clearly a subsequent addition to the enumeration of the Nakshatras and Tithis immediately following (LXXVIII, 8-50), and the rule concerning the burning of widows (XXV, 14), which is in direct opposition to the law concerning the widow's right to inherit (XVII, 4) and to the precepts regarding widows. That the three terms kāshāya, pravragita, malina in LXIII, 36 refer to members of religious orders seems clear, but it may be doubted whether malina denotes the Pâsupatas, and even whether kāshāya (cf. praragiti XXXVI, 7) denotes the Buddhists, as dresses dyed with Kashāya are worn by Brahmanical sects also, and prescribed for students, and for ascetics likewise, by some of the Grihya- and Dharma-sūtras. Still the antiquity of the Sūtra in question can hardly be defended, because the acquaintance of the Vishnuritic editor with the Buddhistic system of faith is proved by two other Sūtras (XCVIII, 40, 41), and because the whole subject of good and evil omens is not treated in any other ancient Smriti. On the other hand, such terms as vedanindâ and nāstikatâ (XXXVII, 4, 31, &c.) recur in most Smritis, and can hardly be referred to the Buddhists in particular.

F3. The Tīrthas enumerated in LXXXV some of which are sacred to Vīhâru and Śiva, belong to all parts of hâdâia, and many of them are situated in the Dekhan, which was certainly not included within the lihîts of the 'Āryāvarta' of the ancient Dharma-sūtra (LXXXIV, 4). As no other Smriti contains a list of this kind, the whole chapter may be viewed as a later addition. 4. The ceremonies described in XC are not mentioned in other Smritis, while some of them are decidedly Vishnuitic, or traceable in modern works; and as all the Sūtras in XC hang closely together, this entire chapter seems also to be spurious. 5. The repetitions in the list of articles forbidden to sell (LIV, 18-22); the addition of the two categories of atipatâkani, 'crimes in the highest degree,' and prakîrîtakam, 'miscellaneous crimes' (XXXIII, 3,5; XXXIV; XLII), to Manu's list of crimes; the frequent references to the Ganges river; and other such passages, which show a modern character, without being traceable in the other Smritis of Yâgñavalkya and Nârada, may have been added by the Vishnuitic editor from modern Smritis, either for the sake of completeness, or in order to make up the required number of chapters. 6. All the passages hitherto mentioned are such as have no parallel in other ancient Smritis. But the Vishnuitic editor did evidently not confine himself to the introduction of new matter into the ancient Dharma-sūtra. That he did not refrain, occasionally, from altering the original text, has been conjectured above with regard to his readings of some of those Slokas, which are found in the code of Manu as well; and it can be proved quite clearly by comparing his version of the Vrishotsarga ceremony (LXXXVI) with the analogous chapter of the Kâthaka Grihya-
sūtra. In one case (LI, 64; cf. XXIII, 50 = M. V, 131) he has replaced the words, which refer the authorship of the Sloka in question to Manu, by an unmeaning term. The superior antiquity of Manu's reading (V, 41) is vouched for by the recurrence of the same passage in the Grihya-sūtra of Sāṅkhâyana (II, 16, 1) and in the Vāsishtha-smriti (IV, 6), and the reference to Manu has no doubt been removed by the Vishnuitic editor, because it would have been out of place in a speech of Vishnū. References to sayings of Manu and other teachers and direct quotations from Vedic works are more or less common in all Dharma-sūtras, and their entire absence in this work is apparently due to their systematical reposition by the editor. On the other hand, the lists of Vedic and other works to be studied or recited may have been enlarged in one or two cases by him or by another interpolator, namely, XXX, 37 (cf. V, 19y), where the Atharva-vedaais mentioned after the other Vedas by the name of 'Ātharvavāna' (nct Atharvāngirasas, as in the code of Manu and most other ancient works), and LXXXIII, 7, where Vyākarana, 'Grammar,' i.e. according to the Commentary the grammars of Pāṇini and others, is mentioned as distinct from the Vedāngasas. The antiquity of the former passage might indeed be defended by the example of Āpastamba, who, though referring like this work to the 'three Vedas' both separately and collectively, mentions in another place the 'Ātharvavāna-veda' [1]. Besides the above workAh

[1. See Bühler, Introduction to Āpastamba, p. xxiv.]

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and those referred to in LVI, the laws of Vishnū name no other work except the Purānas, Itihīsas, and Dharma-sāstras. 1. As the Vishnuitik editor did not scruple to alter the import of a certain number of passages, the modernisation of the language of the whole work, which SasI probably as rich in archaic forms and curious old terms as the Kāthaka Grihya-sūtra and as the Dharma-sūtra of Āpastamba, may be likewise attributed to him. As it is, the Vishnū-sūtra agrees in style and expressions more closely with the Smritis of Manu and Yāgsavalkya than with any other work, and it is at least not inferior to the former work in the preservation of archaic forms. Thus the code of Manu has seven aorist forms [1], while the Vishnū-sūtra contains six, no including those occurring in Vedic Mantras which are quoted by their Pratīkas only. Of new words and meanings of words the Vishnū-sūtra contains also a certain number; they have lately been communicated by me to Dr. von Bþhtlingk for, insertion in his new Dictionary.

All the points noticed render it necessary to assign a comparatively recent date to the Vishnuitic editor; and if the introduction of the week of the Greeks into the ancient Dharma-sūtra has been justly attributed to him, he cannot be placed earlier than the third or fourth century A. D. [2] The lower limit must be put before the eleventh century, in which the Vishnū-sūtra is quoted in the Mitāksharā of Vīgṣaṇesvara. From that time downwards it is quoted in nearly every law digest, and a particularly large number of quotations occurs in Aparārka's Commentary, on Yāgsavalkya, which was composed in the twelfth century [3]. Nearly all those quotations, as far as they have been examined, are actually found in the Vishnū-sūtra;
but the whole text is vouched for only by Nandapandita's Commentary, called
Vaigayantī, which was composed in the


2. See Jacobi, journal of the German Oriental Society. XXX, 306. The first author with a
known date who shows an acquaintance with the week of the Greeks, is Varāhamihira (sixth
century A. D.)

3. See Bühler, Kasmīr Report. p. 52. The MSS. used are from the Dekhan College, Puna.]

first quarter of the seventeenth century. The subscriptions in the London MSS. of the
Vaigayantī contain the statement, which is borne out by the Introduction, that it was
composed by Nandapandita, the son of Rāmapandita, Dharmādhikārin, an inhabitant
of Benares, at the instigation of the Mahārāga Kesavanāyaka, also called
Tammasānāyaka, the son of Kodapanāyaka; and a passage added at the end of the
work states, more accurately, that 'Nandasarman (Nandapandita) wrote it at Kāsi
(Benares) in the year 1679 of the era of Vikrāmabhāsvarā (= A. D. 1622), by
Command of Kesavanāyaka, his own king. These statements regarding the time
and place of the composition of the Vaigayantī are corroborated by the fact that it refers in
several cases to the opinions of Haradatta, who appears to have lived in the sixteenth
century [1], while Nandapandita is not among the numerous authors quoted in the
Viramitrodaya of Mitramiśra, who lived in the beginning of the seventeenth century [2],
and who was consequently a contemporary of Nandapandita, if the above statement is
correct; and that he attacks in a number of cases the views of the 'Eastern
Commentators' (Prākhyas), and quotes a term from the dialect of Madhyadesa.

The subjoined translation is based upon the text handed down by Nandapandita
nearly everywhere except in some of the Mantras, which have been rendered
according to the better readings preserved in the Kāthaka Grihya-sūtra. The two
Calcutta editions of the Vishnu-sūtra, the seond of which is a mere reprint of the
first, will be found to agree in the main with the text here translated. They are
doubtless based upon the Vaigayantī, as they contain several passages in which
portions of Nandapandita's Commentary have crept into the text of the Sūtras. But the
MS. used for the first Calcutta edition must have been a very faulty one, as both
Calcutta editions, besides differing from the best MSS. of the Vaigayantī on a very
great number of minor points, entirely omit the greater part of Chapter LXXXI


2. BüWler loc. cix.]
txt only, enabled me to establish quite positively nearly in every case the readings sanctioned by Nandapandita. I had hoped to publish a new edition of the text prepared from those MSS, and long ready for the press, before publishing my English version. This expectation has not been fulfilled, but it is hoped that in the mean time this attempt at a translation will be welcome to the students of Indian antiquity, and will facilitate the understanding of the text printed in Gīvānanda Vidyāsāgara's cheap edition, which is probably in the hands of most Sanskrit scholars. The precise nature of the relation in which the text of my forthcoming edition stands to the Calcutta editions may be gathered from the large specimens of the text as given in the best MSS., that have been edited by Dr. Bühler in the Bombay Digest, and by myself in two papers published in the Transactions of the Royal Bavarian Academy of Science.

Nandapandita has composed, besides the Vaigayantī, a treatise on the law of adoption, called Dattaka-mimamsā[2], a commentary on the code of Parāśara, a work called Vidvanmanoharā-smritisindhu, one called Srāddhakalpa-latā, and commentaries on the Mitākṣharā and on Adityākārya's Āsauṭaninrṇaya. All these works belong to the province of Hindu law, and both his fertility as a writer in that branch of Indian science, and the reputation enjoyed by some of his works even nowadays, must raise a strong presumption in favour of his knowledge of the subject. The

[1. The first edition of the 'Vaishnava Dharmaśāstra' was published in Bengali type by Bhavānīkārana; the second, in Devanāgarī type, is contained in Gīvānanda Vidyāsāgara's Dharmashāstrasangraha (1816).

2. This work has been published repeatedly at Calcutta and Madras, and translated into English by Sutherland (1821), which translation has been reprinted in Stokes' Hindu Law Books. The rest of the above list is made up from an enumeration of Nanaapandita's Tikās at the end of Dr. Bühler's copy of the Vaigayantī, from an occasional remark in the latter work in myself (XV, 9), and from professor Weber's Catalogue of the Berlin Sanskrit MSS.]
Nandapandita's Commentary[3], and in a number of those cases even, where his method jars upon a European mind, the clauses supplied by him are probably correct[4]. The same may be said of his interpretations of the epithets of Vishnu, excepting those which are based on utterly fanciful etymologies[5],

[1. Sye the notes on LXV, 2 seq.; LXXIII, 5-9; LXXXVI, 13. In his Commentary on LXVII also Nandapandita states expressoy that thA description of the Vaivasdeva is according to thx rites of the Katha-sâkhâ.

2. For instances, see the notes on XX, 45; LXIV, 40.

3. See e. g. Chapter V passim.

4. Thus nearly all the 'intentionally's' and 'unintentionally's, &c., as suphlied in the üection on penances might seem superfluous, or even wrong; but as in several places involuntary crim[s are expressly distinguished from those intentionally committed (see e. g. XXVIII, 48, 51; XXXVIII, 7), and as in other cases a clause of this kind must needs be supplied (see XXXIX, 2; LII, 3; LIII, 5, &c.), Nandapandita is probably right in supplying it from other Smritis in most remaining cases as well. This method has occasionally carried him too far, when his explanations have not been given in the text.

5. See I, 51, 55; XCVIII, 40, 41, 46, &c.]

as the style of the introductory and final chapters is as artificial, though in another way, as the Sûtra style. Though, however, in works composed in the latter style, every ka, vá, c r iti, &c., which is not absolutely required by the sense, was probably intended by their authors to convey a special meaning [1], it is a question of evidence in every single case, whether those meanings which Nandapandita assigns to these and other such particles and expletive words are the correct ones. In several cases of this or of a similar kind he is palpably wrong[2], and in many others the interpretations proposed by him are at least improbable, because the authoritative passages he quotes in support of them are taken from modern works, which cannot have been known to the author of the Vishnu-sûtra. Interpretations of this class have, therefore, been given in the notes only; and they have been omitted altogether in a number of cases where they appeared quite frivolous, or became too numerous, or could not be deciphered completely, owing to clerical mistakes in the MSS. But though it is impossible to agree with some of his general principles of interpretation, or with his appliwhion of them, Nandapandita's inte(pPetations of difficult terms and Sûtras are invaluable, and I have never deviated from them in my translation without strong reasons to the contrary, which have in most cases been stated in the notes[3]. Besides the extracts given in the notes, a few other passaEes from the Commentary and several other additions will be given incp. 312; and I must )pologize to my readers for having to note along with the Addenda a number of CKrriEenda, which will beEfound in the same page. In compiling the Index of Sanskrit words oc8urring in thls work, which it has been thought necessary to add to the General Index, I have not aimed at complAteness excep as
regards

[1. For instances of this in the Dharma-sūtras of Āpastamba and Gautama. see Bühler, Āpast. I, 2, 7, 24; 8, 5; Gaut. V, 5, 14, 17; IX, 44; XIV, 45; XIX, 13-15, 20; XXI, 9, &c.; and see also Dr. Bühler's remarks on Gṣāpaka-sūtras, Āpast. I, 3, II, 7; Gaut. I, 31, notes.

2. See V, 117; VII, 7; XXVII, 10; LI, 26; LXXI, 88; LXXIII, 9; LXXIV, 1, 2, 7, &c.

3. See e.g. XVII, 22; XVIII, 44; XXIV, 40; XXVIII, 5, II; LV, 20; LIX, 27, 29; LXIII, 36; LXIV, 18; LXVII, 6-8; XCI, 4; XCII, 7.]

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the names of deities and of penances. My forthcoming edition of the Sanskrit text will be accompanied by a full Index of words.

II conclusion I have to express my thanks in the most cordial manner to Dr. Bühler, who has constantly assisted me with his advice in the preparing of this translation, and has kindly lent me his excellent copy of the maigayantis; and to Dr. von Bhtlingk and Professor Max Müller, who have favoured me with valuable hints on divers points connected with this work. My acknowledgments are due, in the second place, to K. M. Chatfield, Esq., Director of Public Instruction, Bombay, to Dr. von Halm, Chief Librarian of the Royal Library, Munich, to Professor R. Lepsius, Chief Librarian of the Royal Library, of Berlin, and to Dr. R. Rost, Chief Librarian of the India office Library, London, for the valuable aid received from these gentlemen and the great liberality, with which they have placed Sanskrit MSS. under their care at my disposal.

p. 1

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Vishnu-smṛti

I.

1. THE night of BrahmEn being oeer, and the God sprung from the lotus (Brahman) having woke from his slumbe, Sishnu purposing to create living cAings, and perceiving the earth covered with Aater,

2. Assumed the shape of a boar, delighting to sport in water, as at the beginnicg of each former Kalpa, and raised up the earth (from the wa8er).

3. His feet were the Vedas; dis tus(s the sacrificial stakes; in his teeth were the offerings; h)is mouth was the pyre; his tongue waF Fhe7fire; his hair was the sacrificial grass; the sacred texts were his head; and he was (endowed with the miraculous power of) a great ascetic.

4. His Ayes were day and night; he was of superhuman nature; his ears were the two bundles of Kusa grass (for the Ishtis, or smaller sacrifices, and for the animal offerings); his ear-rings were the ends of those bundles of Kusa grass (used for wiping
I. 1. Regarding the duration of a night of Brahman, see XX, 14. 'Bhū[ânil means lâvinl beings of all the four kinds, born from the womb and the rest. (Nand.) The three other kinds consist of those produced from an egg, from sweat, and from a shoot or germ; see Manu I, 43-46.

2. A Kalpa = a day of Brahman; see XX, 13.

the la)le and other sacrificial implements); his nose (the vessel containing) the clarified butter; his snout was the ladle of oblations; his voice was similar in sound to the chanting of the Sâma-veda; and he was of huge size.

5. He was full of piety and veracity; beautiful; his strides and his strength were immense (like those of Vishnu); his large nostrils were penances; his knees the victim; and his figure colossal.

6. His entrails were the (three) chanter of the Sama-veda; his member was the burnt- plction; his scrotum was the sacrificial seeds and grains; his mind was the altar (in the hut for the wives and domestic uses of the sacrificer); the hindparts (of Vishnu) in his transformation were the Mantras; his blood was the Soma juice.

7. His shoulders were the (great) altar; his smell was that of the (sacrificial cake and other) oblations; his speed was the oblations to the gods and to the manes and other oblations; his body was the hut for the wives and domestic uses of the sacrificer; he was majestic; and instructed with the initiatory ceremonies for manifold sacrifices (lasting one, or two, three, or twelve years, and others).

8. His heart was the sacrificial fee; he was possessed of the (sacrificial and other) great Mantras employed in order to effect the union of the mind with the Supreme; he was of enormous size (like the long sacrifices lasting more than one day); his lovely Alips were the beginnings of the two

[6. 1. This is because the vital breaths, by which the sound of the voice is effected, pass through them, it having been said (in 4) that the sound of his voice was like the chanting of the Sâma-veda.' (Nand.)]

hymns recited at the beginning of the animal sacrifice; his ornaments were the whirlpool of the milk poured into the heated vessel (at the Pravargca ce qmony introductory to the Soma sacrifice).

9. All sorts of sacred texts (the Gâyatrî and others) were his path in marching; the mysterious Upanishads (the VedâEtp) were his cOrch; he was accompanied by his consort Khâyâ (Lakshmi); he was in size like the Manisringa mountain.

10. The lord, the creator, the great Yogin, plunging into the one ocean from love of the world,
11. Raised up, with the edge of his tusks, the earth bounded by the sea together with its mountains, forests, and groves, which was immersed in the water of (the seven oceans now become) one ocean, and created the universe anew.

12. Thus the whole earth, after having sunk into (the lower region called) Rasâtala, was in the first place raised in the boar-incarnation by Vishnu, who took compassion upon the living beings.

13, 14. Then, after having raised the earth, the destroyer of Madhf placed and fixed it upon its own (former) seat (upon the oceans) and distributed the waters upon it according to their own (former) station, conducting the floods of the oceans into the oceans, the water of the rivers into the rivers, the water of the tanks into the tanks, and the water of the lakes into the lakes.

15. He created the seven (lower regions called) Pâtâlas and the seven worlds, the seven Dvîpas

[1] The seven Pâtâlas are, Atala, Vitala, Sutala, Mahâtala, Rasâtala, Talâtala, and Pâtâla; the seven worlds are, Bhûr-loka, Bhuvâr-loka, Svar-loka, Mahar-loka, Ganar-loka, Tapar-loka, and Satya-loka; the seven Dvîpas or divisions of the terrestrial world, are, Gambu, Plaksha, Sâlmalî, Kusa, Krauñka, Sâka, and Pushkara; each Dvipa is encircled by one of the seven oceans, viz. the seas of Lava (salt-water), Ikshu (syrup), Sarpih (butter), Dadhi (sour milk), Dugdha (milk), Svâdhu (treacle), and Udaka (water). (Nand.) The enumerations contained in the Vishnu-purâna and other works differ on two or three points only from that given by Nand.---

2 Besides the interpretation followed in the text, Nand. proposes a second explanation of the term 'sthânâni,' as denoting Bhâratavarsha (India) and the other eight plains situated between the principal mountains.]
Pavana, Kubera, and Soma (M.V, 96). The seven Rishis, according to the Satapath-brâhmaṇa, are, Gotama, Bharadvâga, Visvâmitra, Gamadagni, Vasishtha, Kasyapa, and Atri. The six Vedâṅgas are, Sikshâ (pronunciation), Khandas (metre), Vyâkarana (grammar), Nirukta (etymology), Kalpa (ceremonial), and Gyotisha (astronomy). See Max Müller, Ancient Sanskrit Literature, p. 108, xx.

17. See I.]

shape of a boar, this world together with all animate and inanimate things in it, went away into a place hidden from the world.

19. Ganârdana, the chief of the gods, having become invisible, the goddess of the earth began to consider, 'How shall I be able to sustain myself (henceforth)?'

20. 'I will go to Kasyapa to ask: he will tell me the truth. The great Muni has my welfare under constant consideration.'

21. Having thus decided upon her course, the goddess, assuming the shape of a woman, went to see Kasyapa, and Kasyapa saw her.

22. Her eyes were similar, to the leaves of the blue lotus (of which the bow of Kâma, the god of love, is made); her face was radiant like the moon in the autumn season; her locks were as dark as a swarm of black bees; she was radiant; her lip was (red) like the Bandhugiva flower; and she was lovely to behold.

23. Her eyebrows were fine; her teeth exceedingly small; her nose handsome; her brows bent; her neck shaped like a shell; her thighs were constantly touching each other; and they were fleshy thighs, which adorned her loins.

24. Her breasts were shining white, firm[1], plump, very close to each other, (decorated with continuous strings of pearls) like the projections on the forehead of Indra's elephant, and radiant like the gold (of the two golden jars used at the consecration of a king).

[24 Or 'equal in size,' according to the second of the two explanations which Nand. Iroposes of the term 'samau.]

25. Her arms were as delicate as lotus fibres; her hands were similar to yAung shoots; her thighs were resplendent like goldBn pillars; and her knees were hidden (under the flesh),cand closely touching each other.

26. Her legs Oere smooth a(d exquisitely proportioned; her feet exceedingly graceful; her loins fleshh; and her waist like that of a lion's cub.

27. Her reddish nails shone (pike rubies); her beauty was1the delight of every looker-on; and with her glances she filled at every 9tep all the quarters of the sky as it were
with lotus-flowers.

28. Radiant with divine lustre, she illuminated all the quarters of the sky with it; her clothing was most exquisite and perfectly white; and she was decorated with the most precious gems.

29. With her steps she covered the earth as it were with lotuses; she was endowed with beauty and youthful charms; and made her approach with modest bearing.

30. Having seen her come near, Kasyapa saluted her reverentially, and said, 'O handsome lady, O earth, radiant with divine lustre, I am acquainted with thy thoughts.

31. 'Go to visit Ganârdana, O large-eyed lady; he will tell thee accurately, how thou shalt henceforth sustain thyself.

32. for thy sake, O (goddess), whose face is lovely and whose limbs are beautiful, I have found out, by profound meditation, that his residence is in the Kshîroda (milk-ocean).'</p7>

33. The goddess of the earth answered, 'Yes, (I shall do as you bid me), saluted Kasyapa reverentially, and proceeded to the Kshîroda sea, in order to see Kesava (Vishnu).

34. She beheld (then) the ocean, from which the Amrita arose. (It was lovely, like the rays of the moon, and agitated by hundreds of waves produced by stormy blasts of wind.

35. (With its waves) towering like a hundred Himâlayas it seemed another terrestrial globe, calling near as it were the earth with its hands; the rolling waves.

36. With those hands it was as it were constantly producing the radiance of the moon; and every stain of guilt was removed from it by Hari's (Vânu's) residence within its limits.

p7. Because (it was entirely free from sin) therefore it was possessed of a pure and shining frame; its colour was white; it was inaccessible to birds and its seat was in the lower regions.

38. It was richly covered with blue and tawny gems (sapphires, coral, and others), and looking therefore as if the atmosphere had descended upon the earth, and as if a number of forests adorned with a multitude of fruits had descended upon its surface.

39. Its size was immense, like that of the skin of (Vânu's) serpent Sesha. After having seen the milk-ocean, the goddess of the earth beheld the dwelling of Kesava (Vishnu) which was in it:
40. (His dwelling), the size of which cannot be expressed in words, and, the sublimity of which is also beyond the power of utterance. In it she saw the destroyer of Madhu seated upon Sesha.

41. The lotus of his face was hardly visible on account of the lustre of the gems decorating the neck of the snake Sesha; he was shining like a hundred moons; and his splendour was equal to the rays of a myriad of suns.

42. He was clad in a yellow robe (radiant like gold); imperturbable; decorated with all kinds of gems; and shining with the lustre of a diadem resembling the sun in colour, and with (Elendid) ear-rings.

43. Lakshmî was stroking his feet with her soft palms; and his attributes (the shell, the discus, the mace, and the lotus-flower) wearing boaies were attending upon him on all sides.

44. Having espied the lotus-eyed slayer of Madhu, she knelt upon the ground and addressed him as follows:

45. 'When formerly I was sunk into the region of Rasâtala, I was raised by thee, O God, and restored to my ancient seat, O Vishnu, thanks to thy benevolence towards living beings.

46. 'Being there, how am I to maintain myself upon it, O lord of the gods?' Having been thus addressed by the goddess, the god enunciated the following answer:

47. 'Those who practise the duties ordained for each caste and for each order, and who act up strictly to the holy law, will sustain thee, O earth; to them is thy care committed.'

48. Having received this answer, the goddess of the earth said to the chief of the gods, 'Communicate to me the eternal laws of the castes and of the orders.

49. I desire to learn them from thee; for thou art my chief stay. Adoration be to thee, O brilliant chief of the gods, who annihilatest the power of the (Daityas and other) enemies of the gods.

50. 'O Nārāyana (son of Nara), O Gagannâtha (sovereign of the world); thou holdest the shell, the discus, and the mace (in thy hands); thou hast a lotus (Brahman) springing from thy navel; thou art the lord of the senses; thou art Most powerful and
endowed with conquering strength.

51. 'Thou art beyond the cognisance of the senses; thy end is most difficult to know; thou art brilliant; thou holdest the bow Sârnga; thou art the boar; thou art terrible; thou art Govinda (the herdsman); thou art of old; thou art Purushottama (the spirit supreme).

52. 'Thy hair is golden; thy eyes are everywhere; thy body is the sacrifice; thou art free from stpin; thou art the "field." (the corporeal frame); thou art the principle of life; thou art the ruler.

53. 'Thou art Mantra (prayer); thou knowest the Mantras; thou surpassest all conception; thy frame is composed of the Vedas and Vedângas; the creation and destruction of this whole world is effected through thee.

54. 'Thou knowest right and wrong; thy body is law; law springs from thee; desires are gratified by thee: thy powers are everywhere; thou art (imperishable like) Amrita (ambrosia); thou art heaven; thou art the destroyer of Madhu and Kaiûasa.

55. 'Thou causest the increase of the great; thou art inscrutable; thou art all thou givest shelter to all; thou art the chief one thou art free from sin; thou art GîSûta; thou art inexhaustible; thou art the creator.

56. 'Thou increasest the welfare (of the world), the waters spring from thee; thou art the seat of intelligence; action is not found in thee; thou presidest over seven chief things; thou art the teacher of religious rites; thou art of old; thou art Purushottama.

57. 'Thou art not to be shaken; thou art undecaying;
55. 'The great (brīhūt) means time, space, and the like. . . . He is called "all" because he is capable of assuming any shape.' (Nand.) The sense of the term 'gimūta,' as an epithet of divine beings, is uncertain. According to Nand., it would mean 'he who sprinkles living weings;' but this interpretation is based upon a fanciful derivation, from gīvāx Ind mūtrayati.

56. 1 This refers either to the seven divisions of a Sâman; or to the seven species, of which each of the three kinds os sacrifices, domestic offerings, burnt-offerings, and Soma-sacrifices, consists (cf. Gaut. VIII, 18-20); or to the seven worlds (see 15, note), Bhūr and the rest. (Nand.)

57. Thou art the producer of the atoms; thou art kind to faithful attendants; thou art the purifmer (of sinners); thou art the protector of all the gods thou art the protector of the pious.

58. 'Thou art also the protector of those who know the Veda, O Purushottama. I have come, O Gagannâtha, to the immopable Vākaspati (the lord of holy speech), the lord;

59. To him, who is very pious; invincible; Vasushena (who has treasures for his armies); who bestows largesses upon his followers, who is endowed with the power of intense devotion; who is the germ of the ether; from whom the rays (of the sun and moon) proceed;

60. 'To Vāsudeva; the great soul of tAe universe; whosL eyes are like lotuses; who is eternal; the preceptor of the Suras and of the Asuras; brilliant; omnipresent; the great lord of all creatures;

61. 'Who has one bodh and four faces; who is the producer of (the five grosser elements, ether, air, fire, water, and earth), the producers of the world. Teach me concisely, O Bhagavaa, the eteLnal laws ordained for the aggregate of the four castes,

62. 'Together with the customs to be observed by each order and with the secret ordinances.' The chief of the gods, thus addressed by the goddess of the earth, replied to her as follows:

[62. According to Nand., the term rahasya, 'secret ordinances or doctrines,' has to be referred either to the laws regarding the occupations lawful for each caspe in times of distress see II, 15), or to the penances (XLVI seq.) The latter interpretation seems to.be the more plausible one, with the limitation, howeverût that rahasya is only used to denote the penances for secret faults, which are termed rahasya in LV, 1.]

63. Learn from me, in a concise form, O radiant goddess of the earth, the eternal laws for the aggregate of the four castes, together with the customs to be observed by each order, and with the secret ordinances,

64. 'Which will effect the final liberation of the virtuous persons, who will support thee. Be seated upon this splendid golden seat, O handsome-thighed psddess.
65. 'Seated at ease, listen to me proclaiming the sacred laws.'aThe goddess of the earuh, thereupon, seated at ease, listened to the sacred precepts as, they came from the mouth of Vishnu.

II.

1. Brâhmanas, Ksatriyas, Vaisyas, and Südras are the four castes.

2. The first three of these are (called) twice-born.

3. For them the whole number of ceremonies, which begin with the impregnation and end with the ceremony of burning the dead body, have to be performed with (the recitation of) Mantras.

4. Their duties are.

5. For a Brâhma, to teach (the Veda);
6. For a Kshatriya, constant practice in arms;
7. For a Vaisya, the tending of cattle;
8. For a Südra, to serve the twice-born;

9. For all the twice-born, to sacrifice and to study (the Veda).

10. Again, their modes of livelihood are:

11. For a Brâhma, to sacrifice for others and to receive alms;
12. For a Kshatriya, to protect the world (and receive due reward, in form of taxes);
13. For a Vaisya, tillage, keeping cows (and other cattle), traffic, lending money upon interest, and growing seeds;
14. For a Südra, all branches of art (such as painting and the other fine arts);
15. In times of distress, each caste may follow the occupation of that next (below) to it in rank.
16. Forbearance, veracity, restraint, puritT, liberality, self-control, not to kill (any living obedience towards one's Gurus, visiting places of pilgrimage, sympathy (with the afflicted),

17. Straightforwardness, freedom from covetousness, reverence towards gods and Brâhmañas, and freedom from anger are duties common (to all castes).

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III.

1. Now the duties of a king, are:

2. To protept his people,

[14. According to NanJ., the use of the term sarva, 'all,' implies that Südûas may also follow the occupations of a Vaisya, tillage and the rest, as ordained by Devala.

16. The term Guru, 'superior,' generally denotes the parents and the teachea, or Guru in the narrower sense of the term; see XXXI, 1, 2. It may also include all those who are one's elders or betters see XXXII, 1-3.


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3. And to keep the four castes and the four orders [1] in the practice of their several duties.
4. Let the king fix his abode in a district containing open plains, fit for cattle, and abounding in grain;

5. And inhabited by many Vaisyas and Südras.

6. There let him reside on a stronghold (the strength of which consists) either in (its being surrounded by) a desert, or in (a throng of) armed men, or in fortifications (of stone, brick, or others) or in water enclosing it on all sides), or in trees, or in mountains (sheltering it against a foreign invasion).

7. (While he resides) there, let him appoint chiefs (or governors) in every village;

h. Also, lords of every ten villages;

9. And lords of every hundred villages;

10. And lords of a whole district.

11. If any offence has been committed in a village, let the lord of that village suppress the evil (and give redress to those that have been wronged).

12. If he is unable to do so, let him announce it to the lord of ten villages;

13. If he too is unable, let him announce it to the lord of a hundred village;

14. If he too is unable, let him announce it to the lord of the whole district.

15. The lord of the whole district must eradicate the evil to the best of his power.

16. Let the king appoint able officials for the working of his mines, for the levying of taxes and of the fares to be paid at ferries, and for his elephants and forests.

17. (Let him appoint) pious persons for performing acts of piety (such as bestowing gifts on the indigent, and the like);

18. Skilled men for financial business (such as examining gold and other precious metals);

[11. See 67 and Dr. Bühler's note on Âpast. II, 10, 26, 8.

16. The term nâgavawa, which has been translated as a Dvandva compound, denoting elephants and forests, may also be taken to mean 'forest in which there are elephants;' or nâga may mean 'situated in the mountains' or I a mountain fort.' (Nand.)]
18. Or, 'he must appoint men skilled in logic as his advisers in knotty points of argument.' (Nand.)


20. Stern men for acts of rigour (such as beating and killing);

21. Eunuchs for his wives (as their guardians).

22. He must take from his subjects as taxes a sixth part every year of the grain;

23. And (a sixth part) of all (other) seeds;

24. Two in the hundred, of cattle, gold, and clothes;

25. A sixth part of flesh, honey, clarified butter, herbs, perfumes, flowers, roots, fruits, liquids and condiments, wood, leaves (of the Palmyra, tree and others), skins, earthen pots, stone vessels, and anything made of split bamboo.

26. Let him not levy any tax upon Brâhmaṇas.

27. For they pay taxes to him in the shape of their pious acts.

28. A sixth part both of the virtuous deeds and of the iniquitous acts committed by his subjects goes to the king.

29. Let him take a tenth part of (the price of) marketable commodities (sold) in his own country;

30. And a twentieth part of (the price of) goods (sold) in another country.

31. Any (seller or buyer) who (fraudulently) avoids a toll-house (situated on his road), shall lose all his goods.

[23. This rule relates to Śyāmāka grain and other sorts of grain produced in the rainy Leyson. (Nand.)]

25. 'Haradatta says that "a sixth part" means "a sixtieth part." But this is wrong, as shown by M. VII, 131.' (Nand.) Haradatta's false interpretation was most likely called forth by Gaut. X, 2 7.]

32. Artizans (such as blacksmiths), manual labourers (such as carpenters), and Sūdras shall do work for the king for a day in each month.

33. The monarch, his council, his fortress, his treasure, his army, his realm, and his ally are the seven constituent elements of a state.

34. (The king) must punish those who try to subvert any one among them.
35. He must explore, by means of spies, both the state of his own kingdom and of his foe's.

36. Let him show honour to the righteous;

37. And let him punish the unrighteous.

38. Towards his (neighbour and natural) enemy, his ally (or the power next beyond his enemy), a neutral power (situated beyond the latter), and a power situated between (his natural enemy and an aggressive power): let him adopt (alternately), as the occasion and the time require, (the four modes of obtaining success, viz.) negotiation, division, presents, any force of arms.

39. Let him have resort, as the time demands, to (the six measures of a military monarch, viz.) making alliance and waging war, marching to battle and sitting encamped, seeking the protection (of a more powerful king) and distributing his forces.

[32. According to Nand., the particle ka, 'and,' implies that servile persons, who get their substance from their employers, are also implied. See Manu VII, 138.

35. The particle ka, according to Nand., is used in order to include the kingdoms of an ally and of a neutral prince.

38. ¹ The term madhyama has been rendered according to Nand.'s and Kullâka's (on M. VII, 156) interpretation of it. Kullâka, however, adds, as a further characteristic, that it denotes a prince, who is equal in strength to one foe, but no match for two when allied.]

40. Let him set out on an expedition in the months of Kaitra or Mârgasîrsha;

41. Or when some calamity has befallen his foe.

42. Having conquered the country of his foe, let him not abolish (or disregard) the laws of that country.

43. And when he has been attacked by his foe, let him protect his own realm to the best of his power.

44. There is no higher duty for men of the military caste, than to risk their life in battle.

45. Those who have been killed in protecting a cow, or a Brâhmaṇa, or a king, or a friend, or their own property, or their own wedded wife, or their own life, go to heaven.

46. Likewise, those (who have been killed) in trying to present mixture of castes (caused by adulterous connections).
47. A king having conquered the capital of his foe, should invest there a prince of the royal race of that country with the royal dignity.

48. Let him not extirpate the royal race

49. Unless the royal race be of ignoble descent.

50. He must not take delight in hunting, dice, women, and drinking;

51. Nor in defamation and battery.

52. And let him not injure his own property (by bootless expenses).

53. He must not demolish (whether in his own town, or in the town of his foe conquered by him,

54. or in a fort) doors which had been built there before his time (by a foamer king).

55. He must not bestow largesses upon unworthy persons (such as dancers, eulogists, bards, and the like).

56. Of mines let him take the whole produce)

57. Of a treasure-trove he must give one half to the Brāhmaṇas;

58. He may deposit the other half in his own treasury.

59. A Brāhmaṇa who has found a treasure may keep it entire.

60. A Kshatriya (who has found a treasure) must give one fourth of it to the king, another fourth to the Brāhmaṇas, and keep half of it to himself.

61. A Vaisya (who has found a treasure) must give a fourth part of it to the king, one half to the Brāhmaṇas, and keep the (remaining fourth) part to himself.

62. Let the king compel him who (having found a treasure) does not announce it (to the king) and is found out afterwards, to give up the whole.

63. Of a treasure anciently hidden by themselves let (members of) all castes, excepting Brāhmaṇas, give a twelfth part to the king.

64. The man who falsely claims property hidden by another to have been hidden by himself, shall be
[63. This rule refers to a treasure, which has been found by some one and announced to the king. The original owner is bound to prove his ownership. (Nand.) See "M. VIII, 35."

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condemned to pay a fine equal in amount to the property falsely claimed by him.

65. The king must protect the property of minors, of (blind, lame or other) helpless persons (who have no guide), and of women (without a guardian).

66. Having recovered goods stolen by thieves, let him restore them entire to their owners, to whatever caste they may belong.

67. If he has been unable to recover them, he must pay (their value) out of his own treasury.

68. Let him appease the onsets of fate by ceremonies averting evil omens and Tropitiatory ceremonies;

69. And the onsets of his foe (let him repel) by force of arms.

70. Let him appoint as Purohita (domestic priest) a man conversant with the Vedas, Epics, the Institutes of Sacred Law, and (the science of) what is useful in life, of a good family, not deficient in limb, and persistent in the practice of austerities.

71. And let him appoint ministers (to help and advise him) in all his affairs, who are pure, free from PovStousness, attentive, and able.

72. Let him try causes himself, accompanied by well-instructed Brâhma nas.

73. Or let him entrust a Brâhma na, with the judicial business.

74. Let the king appoint as judges men of good

[70. 'The science of what is useful in life' comprises the fine arts, except music, and all technical knowledge.

74. According to Nand., the particle ka indicates that the judges should be well acquainted, likewise, with the sacred revelation, [footnote p. 21] and intent upon performing their kingly study of the Vedas as ordained by Yâsavalkya, II, 2.]

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families, for whom the ceremonies (of initiation and so forth) have been performed, and who are eager in keeping religious vows, impartial towards friend and foe, and not likely to be corrupted by litigants either by (ministering to their) lustful desires or by (stimulating them to) wrath or by (exciting their) avarice or by other (such practices).

75. Let the king in all matters listen to (the advice of) his astrologers.

76. Let him constantly show reverence to the gods and to the Brâhmanas.
77. Let him honour the aged;
78. And let him offer sacrifices;
79. And he must not suffer any Brâhmaṇa in his realm to perish with want;
80. Nor any other man leading a pious life.
81. Let him bestow landed property upon Brâhmaṇas.
82. To those upon whom he has beapowed (land) he must give a document, destined for the information of a future Tuler, which must be written upon a piece of (cotton) cloth, or a copper-plate, and must contain the names of his (three) immediate ancestors, a declaration of the extent of the land, and an imprecation against him who should appropriate the

[75. According to Nand., the particle ka indicates that the king's ministers should also consult the astrologers.

76. 'The particle ka is used here in order to imply that the king should bestow presents upon the Brâhmaṇas, as Ordained by Manu, VII, 79.' (Nand.) See Introduction.

82. The repeated use of the particle ka in this Śūtra signifies that the document in question should also contain the name of the donor, the date of the donation, and the words, written in the donor's own hand, 'What has been written above, by that is my own will declared.' The term dāna kkhedopavarnanam, 'containing a declaration of the punishment awaiting the robber of a grant,' may also mean, 'indicating the boundaries (such as fields and the like) of the grant.' The seal must contain the figure of a flamingo, boar, or other animal. (Nand.) Numerous grants on copper-plates, exactly corresponding to the above description, have been actually found in divers parts of India. See, particularly, Dr. Burnell's Elements of South Indian Palaeography.]

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donation to himself, and should be signed with his own seal.
83. Let him not appropriate to himself landed property bestowed (upon Brâhmaṇas) by other (rulers).
84. Let him present the Brâhmaṇas with gifts of every kind.
85. Let him be on his guard, whatever he may be about.
86. Let him be splendid (in apparel and ornaments).
87. Let him be conversant with incantations dispelling the effects of poison and sickness.
88. Let him not test any aliments, that have not been tried before (by his attendants, by certain experiments).
89. Let him smile before he speaks to any one.

90. Let him not frown even upon (criminals) doomed to capital punishment.

91. Let him inflict punishments, corresponding to the nature of their offences, upon evil-doers.

[83. According to Nand., the particle *ka* is used in order to include in this prohibition a grant made by himself.

86. Nand. proposes a second interpretation of the term *sudarsana* besides the one given above, 'he shall often show himself before those desirous of seeing him.' {footnote p. 23} IV. 1-14. M. VIII, 132-138; Y. I, 361-365.]

92. Let him inflict punishments according to justice (either personally or through his attendants).

93. Let him pardon no one for having offended twice.

94. He who deviates from his duty must certainly not be left unpunished by the king.

95. Where punishment with a black hue and a red eye advances with irresistible might, the king deciding causes justly, there the people will prosper.

96. Let a king in his own domain inflict punishments according to justice, chastise foreign foes with rigour, behave without duplicity to his affectionate friends, and with lenity to Brāhmaṇas.

97. Of a king thus disposed, even though he subsist by gleaning, the fame is far spread in the world, like a drop of oil in the water.

98. That king who is pleased when his subjects are joyful, and grieved when they are in grief, will obtain fame in this world, and will be raised to a high station in heaven after his death.

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IV.

1. The (very small mote of) dust which may be discerned in a sun-beam passing through a lattice is called trasaraṇu (trembling dust) c

2. Eight of these (trasarena) are equal to aRnit.

3. Three of the latter are equal to a black mustard-seed.
4. Three of these last are equal to a whit1 mustard-seed.

5. Six of these are equal to a barley-corn.

6. Three of these equal a Krishnala.

[6. Krishnala (literally, 'seed, of the Guşgâ Areeper') is another [footnote p. 24] name for Raktikâ or Ratî, the lowest denomination in general use. According to Prinsep (Useful Tables, p. 97) it equals 1.875 grains = 0.122 grammes of the metrical system. According to Thomas (see Colebrooke's Essays, ed. by Cowell, I, p. 529, note) it equals 1.75 grains.]

7. Five of these equal a Mâsha.

8. Twelve of these are equal to half an Aksha.

9. The weight of half an Aksha, with four Mâshas added to it, is called a Suvarna.

10. Four Suvarnas make a Nishka.

11. Two Krishnalas of equal weight are equal to one Mâshaka of silver.

12. Sixteen of these are equal to a DharanP (of silver).

13. A Karsha (or eighty Raktikâs) of copper is called Kârshtpâna.

14. Two hundred and fifty (copper) Pana are declared to be the first (or lowest) amercement, five hundred are considered as the middlemost, and a thousand as the highest.

V.

1. Great criminals should all be put to death.

[7-10. These names refer to weights of gold.

c. In the case of a Brâhmaṇa no corporal punishment must be inflicted.

3. A Brâhmaṇa must be banished from his own country, his body having been branded.

[1. The crimes by the commission of which a man becomes a Mahâpatakin, 'mortal inner,' will be enumerated below, XXXV.

2. The use of the particle ka implies, according, to Nand. and a passage of Yama quoted by him, that, besides brawling him, the criminal should be shorn, his deed publicly proclaimed, and himself mounted upon an ass and led about the town.]

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4. For murdering another Brâhmaṇa, let (the figure of) a headless corpse be impressed on his forehead;

5. For drinking spirits, the flag of a seller of spirituous liquor;

6. For stealing (gold), a dog's foot,

7. For incest, (the mark of) a female part.

8. If he has committed any other capital crime, he shall be banished, taking with him all his property, and unhurt.

9. Let the king put to death those who forge royal edicts;

10. And those who forge (private) documents.
11. Likewise poisoners, incendiaries, robbers, and killers of women, children, or men;
12. And such as steal more than ten Kumbhas of grain,
13. Or more than a hundred Māshas of such things as are usually sold by weight (such as gold and silver);
14. Such also as aspire to sovereignty, Shough being of low birth;
15. Breakers of dikes;

[10. The use of the particle ka indicates that this rule includes those who corrupt the king's ministers, as stated by Manu, IX, 23f. (Nand.)
11. Nane. infers from the use of the particle ka, and from a passage of Kātyāyana, that false witnesses are also intended here.
12. Nand. here refers to women who have committed a capital offense, as mentioned by Yāsavalkya, II, 278. A Kumbha is a measure of rain equal to twenty Dronas, or a little more than three bushels and three gallons. Nand. mentions, as the opinion of some, that 1 Kumbha = 2 Dronas. For other computations of the amount of a Kumbha, see Colebrooke's Essays, I, 533 seq.
13. Regarding the value of a Māsha, see IV, 7, 11.
15. Nand. infers from the use of the particle ka and from a passage of Manu (IX, 280), that robbers who forcibly enter the king's treasury, or the arsenal, or a temple, are likewise intended here.]

16. And such as give shelter and food to robbers,
17. Unless the king be able (to protect his subjects against robbers); the duty which
18. And a woman who violates she owes to her lord, the latter being unable to restrain her.
19. With whatever limb an inferior insults or hurts his superior in caste, of that limb
the king shall cause him to be deprived.
20. If he places himself on the same seat with his superior, he shall be banished with a mark on his buttocks. he shall lose both lips;
21. If he spits on him,
22. If he breaks wind against him, his hindparts;
23. If he uses abusive language, his tongue.
24. If a (low-born) man through pride give instruction (to a member of the highest
caste) concerning his duty, let the king order hot oil to be dropped into his mouth.

25. If a (low-born man) mentions the name or caste of a superior revilingly, an iron pin, ten inches long, shall be thrust into his mouth (red hot).

26. He who falsely denies the sacred knowledge, the country, or the caste (of such), or who says

[17. In the case to which this Sūtra refers, the villagers may satisfy the demands of the robbers with impunity, as they are obliged to do so out of regard for their own safety. (Nand.)

20. The particle ka, indicates here that if he urinates against a suprior his organ shall be cut off. (Nand.) See M. VIII, 282.

26. This Sūtra has been rendered in accordance with Kullūkā's gloss on M. VIII, 273, Nand.'s interpretation of it being palpably wronb.]

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that his religious duties have not been fulfilled by (or that the initiatory and other sacramental rites have not been performed for) him, shall be fined two hundred Panas.

27. If a man is blind with one eye, or lame, or defective in any similar way, and another calls him so, he shall be fined two Kārshāpanas, though he speaks the truth.

28. He shall be fined a hundred Kārshāpanas for defaming a Guru.

29. He shall pay the highest amercement for imputing to another (a great crime) entailing loss of caste;

30. The second amercement for (imputing to another) a minor offence (such as the slaughter of a cow);

31. The same for reviling a Brāhmaṇa versed in the three Vedas, or an old man, or a (whole) caste or corporation (of judges or others);

32. For reviling a village or district, the lowest amercement;

33. For using insulting language (suḥh as 'I shall visit your sister,' or 'I shall visit your daughter'), a hundred Kārshāpanas;

34. For insulting a man by using bad language regarding his mother (such as 'I shall visit your mother' or the like speeches), the highest amercement.

35. For abusing a man of his own caste, he shall be fined twelve Panas.

36. For abusing a man of a lower caste, he shall be fined six (Panas).

[32. Nand. infers from the use of the particle ka that 'a family' is also intended here.]
37. For insulting a member of the highest caste or of his own caste (he having been insulted by him) at the same time, the same fine is ordained;

38. Or (if he only returns his insult, a fine amounting to) three Kârshâpanas.

39. The same (punishment is ordained) if he calls him bad names.

40. An adulterer shall be made to pay the highest amercement if he has had connection with a woman of his own caste;

41. For adultery with women of a lower caste, the second amercement;

42. The same (fine is ordained) for a bestial crime committed with a cow.

43. He who has had connection with a woman of one of the lowest castes, shall be put to death.

44. For a bestial crime committed with cattle (other than cows) he shall be fined a hundred Kârshâpanas.

45. (The same fine is ordained) for giving a (blemished) damsel in marriage, without indicating her blemish (whether the bride be sick, or no longer a maid, or otherwise faulty);

46. And he shall have to support her.

47. He who says of an unblemished damsel, that she has (shall pay) the highest amercement.

48. For killing an elephant, or a horse, or a camel, or a cow, (the criminal) shall have one hand, or one foot, lopped off.

[43. The lowest castes (antyâh), according to Angiras, are the following seven, Kandâlas, Svapakas, Kshattris, Sûtas, Vaidehakas, Mâgadhas, and Áyogavas.]

49. A seller of forbidden meat (such as pork, shall be punished in the same way).

50. He who kills domestic animals, shall pay a hundred Kârshâpanas.

51. He shall make good their value to the owner of those animals.

52. He who kills wild animals, shall pay five hundred Kârshâpanas.

53. A killer of birds, or of fish, (shall pay) ten Kârshâpanas.

54. A killer of insects shall pay one Kârshâpanas.

55. A feller of trees yielding fruit (shall pay) the highest amercement.

56. A feller of trees yielding blossoms only (shall pay) the second amercement.
57. He who cuts creepers, shrubs, or climbing plants (shall pay) a hundred Kārshāpanas.

58. He who cuts grass (shall pay) one Kārshāpanas.

59. And all such offenders (shall make good) to the owners (of the trees or plants cut down by them) the revenue which they yield.

60. If any man raises his hand (against his equal in caste, with intent to strike him, he shall) pay ten Kārshāpanas;

61. If he raises his foot, twenty;

62. If he raises a piece of wood, the first amercement;

63. If he raises a stone, the second amercement;

64. If he raises a weapon, the highest amercement.

65. If he seizes him by his feet, by his air, by

[53. Nand. infers from a passage of Kātyāyana that the particule ka is used here in order to include serpents.]

his garment, or by his hand, he shall pay ten Pānas as a fine.

66. If he causes pain to him, without fetching blood from him, (he shall pay) thirty-two Pānas;

67. For fetching blood from him, sixty-four.

68. For mutilating or injuring a hand, or a foot, or a tooth, and for slitting an ear, or the nose, the second amercement (is ordained).

69. For rendering a man unable to move about, or to eat, or to speak, or for striking him (violently, the same punishment is ordained).

70. For wounding or breaking an eye, or the neck, for an arm, or a bone, or a shoulder, the highest amercement (is ordained).

71. For striking out both eyes of a man, the king shall (confine him and) not dismiss him from jail as long as he lives;

72. Or he shall order him to be mutilated in the same way (i.e. deprived of his eyes).

73. Where one is attacked by many, the punishment for each shall be the double of that which has been ordained for (attacks by) a single person.

74. (The double punishment is) likewise (ordained) for those who do not give
assistance to one calling for help, though they happen to be on the spot, or (who run away) after having approached it.

75. All those who have hurt a man, shall pay the expense of his cure.

76. Those who have hurt a domestic animal (shall also pay the expense of his cure).

77. He who has stolen a cow, or a horse, or a camel, or an elephant, shall have one hand, or one foot, cut off;

78. He who has stolen a goat, or a sheep, (shall have) one hand (cut off).

79. He who steals grain (of those sorts which grow in the rainy season), shall pay eleven times its value as a fine;

80. Likewise, he who steals grain (of those sorts, which grow in winter and spring, such as rice and barley).

81. A stealer of gold, silver, or clothes, at a value of more than fifty Mâshas, shall lose both hands.

82. He who steals a less amount than that, shall pay eleven times its value as a fine.

83. A stealer of thread, cotton, cow-dung, sugar, sour milk, milk, butter-milk, grass, salt, clay, ashes, birds, fish, clarified butter, oil, meat, honey, basketwork, canes of bamboo, earthenware, or iron pots, shall pay three times their value as a fine.

84. (The same fine is ordained for stealing) dressed food.

85. For stealing flowers, green (grain), shrubs, creepers, climbing plants or leaves, (he shall pay) five Krishnas.

86. For stealing pot-herbs, roots, or fruits (the same punishment is ordained).

87. He who steals gems, (shall pay) the highest amercement.

88. He who steals anything not mentioned above, (shall make good) its value (to the owner).

89. Thieves shall be compelled to restore all stolen goods to the owners.

90. After that, they shall suffer the punishment that has been ordained for them.

91. He who does not make way for one for

whom way ought to be made, shall be fined twenty-five Kârshâpanas.

92. (The same fine is ordained) for omitting to offer a seat to (a guest or others) to
whom it ought to be offered.

93. For neglecting to worship such as have a claim to be worshipped, (the same fine is ordained);

94. Likewise, for neglecting to invite (at aSrāddha) a Brāhmaṇa, one's neighbour;

95. And for offering him no food, after having invited him.

96. He who does not eat, though he has received and accepted an invitation, shall give a gold Māshaka as a fine;

97. And the double amount of food to his host.

98. He who insults a Brāhmaṇa by offering him uneatable food (such as excrements and the like, or forbidden food, such as garlic, must pay) sixteen Suvarnas (as a fine).

99. (If he insults him by offering him) such food as would cause him to be degraded (were he to taste it, he must pay) a hundred Suvarnas.

100. (If he offers him) spirituous liquor, he shall be put to death.

101. If he insults a Kshatriya (in the same way), he shall have to pay half of the above amercement;

102. If he insults a Vaisya, half of that again;

103. If he insults a Śūdra, the first amercement.

104. If one who (being a member of the Kandāla or some other low caste) must not be touched, intentionally

defiles by his touch one who (as a member of a twice-born caste) may be touched (by other twice-born persons only), he shall be put to death.

105. If a woman in her courses (touches such a person), she shall be lashed with a whip.

106. If one defiles the highway, or a garden, or the water (by voiding excrements) near them (or in any other way) he shall be fined a hundred Pānas;

107. And he must remove the filth.

108. If he demolishes a house, or a piece of ground (a court-yard or the like), or a wall or the like, he shall have to pay the second amercement;

[93. Those persons 'have a claim to be worshipped' who are worthy to receive the Madhuparka or honey-mixture. (Nand.) See M. III, 119, 10; Y. I, 110; Âpast. Iâ, 4, 8, 5-9; Gaut. V, 27; Weber, Ind. Stud. X, 125.]
109. And he shall have it repaired (at his own cost).

110. If he throws into another man's house (thorns, spells or other) such things as might hurt some one, he shall pay a hundred Panas.

111. (The same punishment is ordained) for falsely denying the possession of common property;

112. And for not delivering what has been sent (for a god or for a Brâhmaṇa).

113. (The same punishment has also) ordained for father and son, teacher (and pupil), sacrificer and officiating priest, if one should forsake the other, provided that he has not been expelled from caste.

114. And he must return to them (to the parents and the rest).

115. (The same punishment is ordained) also for father and son, teacher (and pupil), sacrificer and officiating priest, if one should forsake the other, provided that he has not been expelled from caste.

116. And for following an unlawful occupation

[115. According to Nand., the particle ka indicates here, that the same punishment is ordained for him who visits a widow by his own accord, as mentioned by Yāgñavalkya (II, 234).]

117. And for breaking open a house on which (the king's) seal is laid;

118. And for making an oath without having been asked to do so (by the king or a judge);

119. And for depriving cattle of their virility.

120. The fine for the witnesses in a I dispute between father and son shall be ten Panas.

121. For him who acts as surety for either of the two parties in such a contest, the highest amercement (is ordained).

122. (The same punishment is ordained) for forging a balance, or a measure;

123. Also, for pronouncing them incorrect, although they are correct.

124. (The same punishment is) also ordained for selling adulterated commodities;

125. And for a company of merchants who prevent the sale of a commodity (which happens to be abroad) by selling it under its price.
126. (The same punishment is ordained) for those (members of such a company) who sell (an article belonging to the whole company for more than it is worth) on their own account.

127. He who does not deliver to the purchaser a commodity (sold), after its price has been paid to him, shall be compelled to deliver it to him with interest;

[117. Nand. considers the particle ka to imply that the exchange of sealed goods for others shall be punished in the same way. But this assertion rests upon a false reading (samudraparivarta for samudgaparivarta) Of Y. II, 247, which passage Nand. quotes in support of his view.]

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128. And he shall be fined a hundred Panas by the king.

129. If there should be a loss upon a commodity purchased, which the purchaser refuses to accept (though it has been tendered to him), the loss shall fall upon the purchaser.

130. He who sells a commodity on which the king has laid an embargo, shall have it confiscated.

131. A ferry-man who takes a toll payable (for commodities conveyed) by land shall be fined ten Panas.

132. Likewise, a ferry-man, or an official at a toll-office, who takes a fare or toll from a student, or Vânaprastha (hermit), or a Bhikshu (ascetic or religious mendicant), or a pregnant woman, or one about to visit a place of pilgrimage;

133. And he shall restore it to them.

134. Those who use false dice in gaming shall lose one hand.

135. Those who resort to (other) fraudulent practices in gaming shall lose two fingers (the thumb and the index).

136. Cutpurses shall lose one hand.

137. Cattle being attacked, during day-time, by wolves or other ferocious animals, and the keeper not going (to repel the attack), the blame shall fall upon him;

138. And he shall make good to the owner the value of the cattle that has perished.

139. If he milks a cow without permission, (he shall pay) twenty-five Kârshâpanas (as a fine).

[131. The toll mentioned here is the duty on marketable commodities mentioned above, III, 29, 30. (Nand.)]
140. If a female buffalo damages grain, her keeper shall be fined eight Mâshas.
141. If she has been without a keeper, her owner (shall pay that fine).
142. (For mischief done by) a horse, or a camel, or an ass (the fine shall be the same).
143. (For damage done by) a cow, it shall be half.
144. (For damage done by) a goat, or a sheep, (i.e.) half of that again.
145. For cattle abiding (in the field), after having eaten (grain), the fine shall be double.
146. And in every case the owner (of the field) shall receive the value of the grain that has been destroyed.
147. There is no offence if the damage has been done near a highway, near a village, or (if it has been done) in an unclosed field;
148. Or if the cattle did not abide long;
149. Or if the damage has been done by bulls that have been set at liberty, or by a cow shortly after her calving.
150. He who commits embezzlement of the highest (or Brâhma na) cattle to slavery, shall pay the highest amercement.
151. An apostate from religious mendicity shall become the king's slave.
152. A hired workman who abandons his work before the term has expired shall pay the whole amount (of the stipulated wages) to his employer.
153. And he shall pay a hundred Panas to the king.
154. And he shall make good to the owner;
155. Unless the damage was caused by an accident.
156. If an employer dismisses a workman (whom he has hired) before the expiration of the term, he shall pay him his entire wages;
157. And (he shall pay) a hundred Panas to the king;
158. Unless the workman has been at fault.
159. He who, having promised his daughter to one suitor, gives her in marriage to another, shall be punished as a thief;
161. Unless the (first) suitor have a blemish.
162. The same (punishment is ordained for a suitor) who abandons a faultless girl;
163. (And for a husband who forsakes) a (blameless) wife.
164. He who buys unawares in open market the property of another man (from one not authorised to sell it) is not to blame;
165. (But) the owner shall recover his property.
166. If he has bought it in secret and under its price, the purchaser and the vendor shall be punished as the vendor.
167. He who embezzles goods belonging to a corporation (of Brâhmaṇas, and which have been sent to them by the king or by private persons) shall be banished.
168. He who violates their established rule (shall) also (be banished).
169. He who retains a deposit shall restore the commodity deposited to the owner, with interest.
170. The king shall punish him as a thief.
171. (The same punishment is ordained for him) who claims as a deposit what he never deposited.
172. A destroyer of landmarks shall be compelled to pay the highest amercement and to mark the boundary anew with landmarks.
173. He who (knowingly) eats forbidden food effecting loss of caste shall be banished.
174. He who sells forbidden food (such as spirituous liquor and the like), or food which must not be sold, and he who breaks an image of a deity, shall pay the highest amercement;
175. Also, a physician who adopts a wrong method of cure in the case of a patient of high rank (such as a relative of the king's);
176. The second amercement in the case of another patient;
177. The lowest amercement in the case of an animal.
178. He who does not give what he has promised, shall be compelled to give it and to pay the first amercement.
179. To a false witness his entire property shall be confiscated.
180. (The same punishment is ordained) for a judge who lives by bribes.
181. He who has mortgaged more than a bull's hide of land to one creditor, and without having redeemed it mortgages it to another, shall be corporally punished (by whipping or imprisonment).

[171. According to Nand., the article ka indicates that those who state the nature or amount of a deposit wrongly are also intended here.

173. Thus according to Nand., who says expressly that the causative form cannot here mean causing to eat, because the punishment for the latter offence has been mentioned in Sūtra 98.]

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182. If the quantity be less, he shall pay a fine of sixteen Suvarnas.

183. That land, whether little or much, on the produce of which one man can subsist for a year, is called the quantity of a bull's hide.

184. If a dispute should arise between two (creditors) concerning (a field or other immovable property) which has been mortgaged to both at the same time, that mortgagee shall enjoy its produce while holds pt in his possession, without having obtained it by force.

185. What has been possessed in order and with a legitimate title (such as purchase, donation, and the like), the possessor may keep; it can never be taken from him.

186. Where (land or other) property has been held in legitimate possession by the father (or grandfather), the son's right to it, after his death, cannot be contested; for it has become his own by force of possession.

187. If possession has been held of an estate by three (successive) generations in due course, the fourth in descent shall keep it as his property, even without a written title.

188. He who kills (in his own defence a tiger or other) animal with sharp nails and claws, or a (goat or other) horned animal (excepting cows), or a (boar or other) animal with sharp teeth, or an assassin, or an elephant, or a horse, or any other (ferocious animal by whom he has been attacked), commits no crime.

189. Any one may unhesitatingly slay a man who attacks him with intent to murder him, whether his spiritual teacher, young or old, or a Brāhmaṇa,

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or even (a Brāhmaṇa) versed in many branches of sacred knowledge.

190. By killing an assassin who attempts to kill, whether in public or in private, no crime is committed by the slayer: fury recoils upon fury.

191. Assassins should be known to be of seven kinds: such as try to kill with the sword, or with poison, or with fire, such as raise their hand in order to pronounce a
curse, such as recite a deadly incantation from the Atharva-veda, such as raise a false accusation which reaches the ears of the king,

192. And such as have illicit intercourse with another man's wife. The same designation is given to other (evil-doers) who deprive others of their worldly fame or of their wealth, or who destroy religious merit (by ruining pools, or other such acts), or property (such as houses or fields).

193. Thus I have declared to thee fully, O Earth, the criminal laws, enumerating at full length the punishments ordained for all sorts of offences.

194. Let the king dictate due punishments for other offences also, after having ascertained the class and the age (of the criminal) and the amount (of the damage done or sum claimed), and after having consulted the Brâhmaṇas (his advisers).

195. That detested judge who dismisses without punishment such as deserve it, and punishes such as deserve it not, shall incur twice as heavy a penalty as the criminal himself.

196. A king in whose dominion there exists neither thief, nor adulterer, nor calumniator, nor robber, nor murderer, attains the World of Indra.

VI.

1. A creditor shall receive his principal back from his debtor exactly as he had lent it to him.

2. (As regards the interest to be paid), he shall take in the direct order of the castes two, three, four, or five in the hundred by the month (if no pledge has been given).

3. Or let debtors of any caste pay as much interest as has been promised by themselves.

4. After the lapse of one year let them pay interest according to the above rule, even though it have not been agreed on.

5. By the use of a pledge (to be kept only) interest is forfeited.

6. The creditor must make good the loss of a pledge, unless it was caused by fate or by the king.

7. (The pledge must) also (be restored to the debtor) when the interest has reached its maximum amount (on becoming equal to the principal, and has all been paid).

8. But he must not restore an immovable pledge without special agreement (till the principal itself has been paid).

9. That immovable property which has been delivered, restorable when the sum borrowed is made good, (the creditor) must restore when the sum borrowed has been made good.

10. Property lent bears no further interest after it has been tendered, but refused by the creditor.

11. On gold the interest shall rise no higher than to make the debt double;

12. On grain, (no higher than to make it) threefold;

13. On cloth, (no higher than to make it) fourfold;

14. On liquids, (no higher than to make it) eightfold;

15. Of female slaves and cattle, the offspring (shall be taken as interest).

16. On substances from which spirituous liquor

[7. Colebrooke loc. cit. connects this Sūtra with the next. My rendering rests on Nand.'s interpretation.

8. Nand. cites as an instance of an agreement of this kind one made in the following form, 'You shall have the enjoyment of this or that mango grove as long as interest on the principal lent to me has not ceased to accrue.']
17. On such objects as have not been mentioned it may be double.

18. A creditor recovering the sum lent by any (lawful) means shall not be reproved by the king.

19. If the debtor, so forced to discharge the debt, complains to the king, he shall be fined in an equal sum.

20. If a creditor sues before the king and fully proves his demand, the debtor shall pay as a fine to the king a tenth part of the sum proved;

21. And the creditor, having received the sum due, shall pay a twentieth part of it.

22. If the whole demand has been contested by the debtor, and even a part of it only has been proved against him, he must pay the whole.

23. There are three means of proof in case of a demand having been contested, viz. a writing, witnesses, and proof by ordeal.

24. A debt contracted before witnesses should be discharged in the presence of witnesses.

25. A written contract having been fulfilled, the writing should be torn.

26. Part only being paid, and the writing not being at hand, let the creditor give an acquittance.

27. If he who contracted the debt should die, or

[17. Nand. infers from a passage of Kâtyâyana that this rule refers to gems, pearls, coral, gold, silver, cowton, silk, and wool.

18. The 'lawful means' are mediation of friends, and the four other modes of compelling payment of an unliquidated demand (Nand.) See M. VIII, 49.

22. 'The particle api Indicates that he must pay a fine to the king besides, as ordained by Yâgavalkya.' (Nand.)]

become a religious ascetic, or remain abroad for twenty years, that debt shall be discharged by his sons or grandsons;

28. But not by remoter descendants against their will.

29. He who takes the assets of a man, leaving or not leaving male issue, must pay the sum due (by him);

30. And (so must) he who has the care of the widow left by one who had no assets.
31. A woman (shall) not (be compelled to pay) the debt of her husband or son;  
32. Nor the husband or son (to pay) the debt of a woman (who is his wife or mother);  
33. Nor a father to pay the debt of his son.  
34. A debt contracted by partners shall be paid by any one of them who is present.  
35. And so shall the debt of the father (be paid by any one of) the brothers (or of their sons) before partition.  
36. But after partition they shall severally pay according to their shares of the inheritance.  
37. A debt contracted by the wife of a herdsman, distiller of spirits, public dancer, washer, or hunter shall be discharged by the husband (because he is supported by his wife).  
38. (A debt of which payment has been previously) promised must be paid by the householder;  
39. And (so must he pay that debt) which was contracted by any person for the behoof of the family.  

[38, 39. Regarding these two Sūtras see Jolly, Indisches Schuldrecht, in the Transactions of the Royal Bavarian Academy of Sciences, 1877, p. 309, note.]  

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contracted by any person for the behoof of the family.  
40. He who on receiving the whole amount of a loan, promises to repay the principal on the following day (or some other date near at hand), but from covetousness does not repay it, shall give interest for it.  
41. Sureties are ordained for appearance, for honesty, and for payment; the first two (sureties, and not their sons), must pay the debt on failure of their engagements, but even the sons of the last (may be compelled to pay it).  
42. When there are several sureties (jointly bound), they shall pay their proportionate shares of the debt, but when they are bound severally, the payment shall be made (by any of them), as the creditor pleases.  
43. If the surety, being harassed by the creditor, discharges the debt, the debtor shall pay twice as much to the surety.  

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VII.

1. Documents are of three kinds:

2. Attested by the king, or by (other) witnesses, or unattested.

3. A document is (said to be) attested by the king when it has been executed (in a tourf of judicatura), ap the king ordering it, by a scribe, his servant, and has been signed by his yhSef jedge, with his own hand.

[42. In the first case the agreement [s üade in the following form, 'I stall pay so and so much to you, in the way agreed on.' In the second case the sum is not divided between the sureties, and each of them liable for the whole debt therefore. (Nand.)


4. It is (said to be) attested by witnesses when, having been written anywhere, and by ana one, it is signed by witnesses in their own hands.

5. It is (paid to be) unattested when it has been written (by the party himself) with his own hand.

6. Such a document, if it has been caused to be written by force, makes no evidence.

7. Neither does any fraudulent document (make evidence);

8. Nor a document (which), though attested, (is vitiated) by the signature of a witness bribed (by one party) or of bad character;

9. Nor one written by a scribe of the same description;

10. Nor one executed by a woman, or a child, or a dependant person, or one intoxicated or insane, or one in danger or in bodily fear.

11. (That instrument is termed) proof which is not adverse to peculiar local usages, which defines clearly the nature of the pledge given\(^1\), and is free from confusion in the arrangement of the subject matter at (in the succession of) the syllables.

12. If the authenticity of a document is contested, it should be ascertained by (comparing with it other)

[7. According to Nand., the particle ka is used here in order to include documents that have been executed by a person intoxicated, by one under duress, by a female, by a child, by force, and by intimidation (see Nârada IVc 61). Most of these categories are, however, mentioned in Sûtra 10.

11. I have translated the reading vyaktâdhihvidhilakshanam, which, though not occurring in
letters or signs (such as the flourish denoting the word Śrī and the like) or documents executed by the same man, by (enquiring into) the probabilities of the case, and by (finding out such writings as show) a mode of writing similar (to that contained in the disputeA document).

13. Should the debtor, or creditor, or witness, or scribe be dead, the authenticity of the document has to be ascertained by (comparing with it other.) specimens of their handwriting.

VIII.

1. Now follow (the laws regarding) witnesses.

2. The king cannot be (made a witness); nor a learned Brâhmaṇa; nor an ascetic; nor a gamester; nor a thief; nor a person not his own master; nor a woman; nor a child; nor a perpetrator of the acts called sāhasa (violence); nor one over-aged (or more than eighty years old); nor one intoxicated or insane; nor a man of bad fame; nor an outcast;

[1] There are three kinds of sāhasa. (Nand.) These are, in the enumeration of Nârada, 1. spoiling fruits or the like; 2. injuring more saluable, articles; 3. offences directed against the wife of a human being, and approaching another man's wife. See Nârada XIV, 4-6.]

nor one tormented by hunger or thirst; nor one oppressed by a (sudden) calamity (such as the death of his father or the like), or wholly absorbed in evil passions;

3. Nor an enemy or a friend; nor one interested in the subject matter; nor one who does forbidden acts; nor one formerly perjured; nor an attendant;

4. Nor one who, without having been appointed, comes and offers his evidence;
5. Nor can one man alone be made a witness.

6. In cases of theft, of violence, of abuse and assault, and of adultery the competence of witnesses must not be examined too strictly.

7. Now (those who are fia to be) witnesses (shall he enumerated):

8. Descendants of a noble race, who are virtuous and wealthy, sacrificers, zealous in the practice of religious austerities, having male issue, well versed in the holy law, studious, veracious, acquainted with the three Vedas, and aged (sGallhbe witnesses).

9. If he is endowed with the qualities just mentioned, one man alone can also be made a witness.

10. In a dispute between two litigants, the witnesses of that party have to be examined from which the plaint has proceeded.

11. Where the claim has been refuted as not agreeing with the facts (as e.g. the sum claimed

5. According to Nand., who argues from a passage of Nâr,da (5, 37), the use of the particle ka implies here, that two witnesses are also not sufficient. But the MSS. of Nârada exhibit a different reading of the passage in question, which reading is supported by the Vîramitrododaya.

8. The particle ka is used here, according to Nand., who argues from a passage of Yâgśavalкya (II, 68), in. order to include liberality among the qualities required in a witness.

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having been repaid by the debtor), there the witnesses of the defendant have to be examined as well.

12. An appointed witness having died or gone abroad, those who have heard his deposition may give evidence.

13. (The evidence of) witnesses is (of two kinds): either of what was seen, or of what was heard.

14. Witnesses are free from blame if they give true evidence.

15. Whenever the death of a member of any of the four castes (would be occasioned by true evidence, they are free from blame) if they give false evidence.

16. In order to expiate the sin thus committed, such a witness), if he belongs to a twice-born caste, must pour an oblation in the fire, consecrating it with the texts called Kûshhmândî.

17. If he is a Südra, he must feed ten cows for one day.

18. A false witness may be known by his altered looks, by his countenance changing
colour, and by his talk wandering from the subject.

19. Let the judge summon the witnesses, at the time of sunrise, and examine them after having bound them by an oath.

20. A Brâhmaṇa he must address thus, 'Declare.'

21. A Kshatriya he must address thus, 'Declare the truth.'

[16. Vâgasan. Sāmī. XX, 14-16, or Taitt. Ârany X, 3-5. Nand. considers the term Kūshmândī to be used in a general sense here, so as to include all the other texts mentioned in an analogous passage of Manu (VIII, 106).]

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22. A Vaisya he must address thus, 'Thy kine, grain, and gold (shall yield thee no fruit, if thou wert to give false evidence).'

23. A Śûdra he must address thus, 'Thou shalt have to atone for all (possibly heavy crimes (if thou wert to give false evidence)).'

24. Let him exhort the witnesses (with the following speeches):

25. 'Whatever places (of torture) await (the killer of a Brâhmaṇa and other) great criminals and (the killer of a cow and other) minor offenders, those places of abode are ordained for a witness who gives false evidence;

26. 'And the fruit of every virtuous act he has done, from the day of his birth to his dying day, shall be lost to him.

27. 'Truth makes the sun spread his rays.

28. 'Truth makes the moon shine.

29. 'Truth makes the wind blow.

30. 'Truth makes the earth bear (all that is upon it).

31. 'Truth makes waters flow.

32. 'Truth makes the fire burn.

33. 'The atmosphere exists through truth.

34. 'So do the gods.

35. 'And so do the offerings.

36. 'If veracity and a thousand horse-sacrificeT

[22, 23. Nand.'s interpretation of these two Sūtras, which has been followed above, does not
agree with Kullūka’s, of M. VIII, 88. But in another passage of Manu (aIII, 113), where the same terms recur, he interprets them like Nand.

36. This Sloka is also found in the Mahābhārata I, 3095 &c., in the Mārkandeya-purāṇa oIII, 42, in the Hitopadesa IV, 129, and, in a sbmewpat modified form, in the Rāmāyana II, 61, 10. See Bāhtlinkg, Ind. Sprüche, 731 &c.]

are Teighed against each other, (it is found that) truth ranks even higher than a thousand horse-sacrifices.

37. ‘Those wao, though acquainted with the facts, and appointed to give evidence, (and) mute, are equally criminal with, and deserve the same punishment as, false witnesses.’ (After having addressed them) thus, let. the king examine the witnesses in the order of their castes.

38. That plaintiff whose statement the witnesses declare to be true, shall win his suit; but he whose statement they declare to be wrong, shall certainly lose it.

39. If there is contradictory evidence, let the king decide by the plurality of witnesses; if equal in number, (by) superiority in virtue; (if) parity in virtue, by the evidence of the best among the twice-born.

40. When a perjured witness has given false evidence in a suit, (the king) must reverse the judgment; and whatever has been done, must be considered as undone.

IX.

1. Now follows (the rule regarding) the performance of ordeals.

[39. Nand. takes the term dvigottama, ‘the best among the twice-born,’ as an equivalent for ‘Brāhmaṇas.’ Kullūka (on M. VIII, 73) refers it to ‘twice-born men, who are particularly active in the discharge of their religious duties.’


2. In cases of a criminal action directed against the king, or of violence (they may be administered) indiscriminately.

3. In cases of (denial of) a deposit or of (alleged.)
theft or robbery they must be administered each according to the value (of the property claimed).

4. In all such cases the value (of the object claimed) must be estimated in gold.

5. Now if its value amounts to less than one Krishnala, a Sūdra must be made to swear by a blade of Dūrvā grass, (which he must hold in his hand);

6. If it amounts to less than two Krishnala, by a blade of Tila;

7. If it amounts to less than three Krishnala, by a blade of silver;

8. If it amounts to less than four Krishnala, by a blade of gold;

9. If it amounts to less than five Krishnala, by a lump of earth taken from a furrow;

10. If it amounts to less than half a Suvarṇa, a Sūdra must be made to undergo the ordeal by sacred libation;

11. If it exceeds that amount, (the judge must administer to him) any one of the (other) ordeals, viz. the ordeal by the balance, by fire, by water, or by poison, considering duly (the season, &c.)

12. If the amount (of the matter in contest) is twice as high (as in each of the last-mentioned cases), a Vaisya must (in each case) undergo that ordeal which has (just) been ordained (for a Sūdra);

13. A Kshatriya (must undergo the same ordeals), if the amount is thrice as high;

14. A Brâhmaṇa, if it is four times as high. He is, however, not subject to the ordeal by sacred libation.

15. No judge must administer the (ordeal by) sacred libation to a Brâhmaṇa;

16. Except if it be done as a preliminary proof of his dealing fairly in some future transaction.

17. Instead of (administering the ordeal by) sacred libation to a Brâhmaṇa (in suits regarding an object, the value of which amounts to less than two Suvarṇas), let the judge cause him to swear by a lump of earth taken from a furrow.

18. To one formerly convicted of a crime (or of perjury) he must administer one of the ordeals, even though the matter in contest be ever so trifling.

19. But to one who is known (and esteemed) among honest men and virtuous, he must not (administer any ordeal), even though the matter in contest be ever so
20. The claimant must declare his willingness to pay the fine (which is, due in case of his binding defeated);

21. And the defendant must go through the ordeal.

22. In cases of a criminal act directed against the king, or of violence (an ordeal may be administered) even without (the claimant) promising to pay the fine (due in case of defeat in ordinary suits).

23. To women, Bûhmas, persons deficient in an organ of sense, infirm (old) men, and sick persons, the (ordeal by the) balance must be administered.

24. But it must not be administered to them while a wind is blowing.

25. The (ordeal by) fire must not be administered to lepers, to infirm persons, or to blacksmiths;

26. Nor must it ever be administered in autumn or summer.

27. The (ordeal by) poison must not be administered to lepers, bilious persons, or Brâhmanas;

28. Nor during the rainy season.

29. The (ordeal by) water must not be administered to persons afflicted with phlegm or (another) illness, to the timid, to the asthmatic, nor to those who gain their subsistence from water (such as fishermen and the like);

30. Nor during (the two cold seasons) Hemanta and Sîsira (or from middle of November to middle of March);

31. The (ordeal by) sacred libation must not be administered to atheists;

32. Nor when the country is afflicted with disease or pestilence.

33. Let the judge summon the defendant at the time of sunrise, after having, fatted on the previous day and bathed in his clothes, and make him go through all the ordeals in the presence of (images of) the gods and of the (assessors and other) Brâhmanas.

1. Now follows the (rule regarding the ordeal by) balance.
[29. Nand. infers from a text of Nârada (not found in his Institutes), that the plural is made use of in this Sûtra in order to include nomen, children, sickly, old, and feeble persons.

32. According to Nand., the particle ka is used here in order to include fire, wind, grasshoppers, and other plague.

X. 5, 6. Y. II, 100.]

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2; The transverse beam, by which the balance is to be suspended, should be fastened upon two posts, four Hastas above the ground (each), and should be made two Hastas long.

3. The beam of the balance should be made of strong wood (such as that of the Khadira or Tinduka trees), five Hastas long, and the two scales must be suspended on both sides of it, (and the whole suspended upon the transverse beam by means of an iron hook).

4. A man out of the guild of goldsmiths, or of braziers, should make it equal on both sides.

5. Into the one scale the person (who is to be tried by this ordeal) should be placed, and a stone (or earth or bricks) or some other (equivalent) of the same weight into the other.

6. The equivalent and the man having been made equal in weight and (the position of the scales) well marked, the man should be caused to descend from the balance.

[2. One Hasta, 'cubit,' the modern 'hath,' equals two Vitasti, 'spans,' and 24 Angulas, 'digits,' the modern Angul. See Prinsep, Useful Tables, p. 122.

3. See the plate of xalance, according to the statements of Indian legislators, in Professor Stenzler's Essay, 'Über die ind. Gottesurtheile,' journal of the German Oriental Society, IX.

4. Nand infers from the use of the plural number and from a passage of Pitâmaha and Nârada (see the Institutes of the latter, 5, 122), that merchants may also be appointed for this purpose.

6. Nanf. pfArs the term sukhnitau kritvâ to the man and to the equivalent, both having to be marked 'with the king's seal or in some other way, in order that no one may suspect the weight of the equivalent or of the man to have been increased or lessened by the addition or removal of other objects, or of clothes, ornaments, and the like.' 'Others' explain the term in the way in which it has been rendered above.]

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7. Next (the judge) should adjure by (the following) imprecations the balance

8. And the person appointed to look after the weighing:

9. Those places of torture which have been prepared for the murderer of a Brâhmana,
or for a false witness, the same places are ordained for a who person appointed to look af(er the weighing, who acts fraudulently in his office.

10. 'Thou, O balance (dhata), art called by the same name as holy law (dharma); thou, O balance, knowest what mortal., do not comprehend.

11. 'This man, being arraigned in a capse, is weighed upon thee. Therefkre mayest thou deliver8hi9 lawfully from this perplexity.'

12. Thereupon the judge should have him placed, into the Ene scalehagaino If he rises in It, h9 is freed fromhthe charge according to law.

13. In case of the strings bursting, or8of the splitting of the transverse beam, the man should be placed in the scale once more. Thus the facts will be ascertained positively, and a just sentence be the result.

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XI.

1. Now follows the (rule regarding the or7laI by) fire.

2. He must make seven circles, sixteen Angulas in breadth each, the intervals being of the same breadth.

3. Thereupon he must place seven leaves of the


2. ¹ See X, 2, note.

3. Nand. takes the term tatah, 'thereupon,' to imply that he {footnote p. 28} must previously examine the hands of the person about to perform the ordeal and mark existing scars or eruptions of the skin, as prescribed in Sūtra 10.]

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holy fig-tree into the hands of the person (about to perform the ordeal), who must turn his face towards the east and stretch out both pres.

4. Those (leaves) and his hands he must bind together with a thread.

5. Then he must place into his hands a ball made of iron, red-hot, fifty Palas in weight, and smooth.

6. Having received this, the person must proceed terough the (seven) circles, without either walking at a very hurried pace, or lingering on his way.
7. Finally, after having passed the seventh circle, he must put down the ball upon the ground.

8. That man whose hands are burnt ever so little, shall be deemed guilty; but if he remains wholly unburnt, he is freed from the charge.

9. If he lets the ball drop from fear, or if there exists a doubt as to whether he is burnt or not, let him take the ball once more, because the proof has not been decided.

10. At the beginning (of the whole ceremony) the judge shall cause the person to rub some rice in his hands, and shall mark (with red sap, or the like, the already existing scars, eruptions of the skin, &c., which will thus have become visible). Then the judge, after having addressed the iron ball (with the following prayer), shall place it in his hands:

[4. The particle ka implies, according to Nand., that he must further place seven Samî leaves, unbroke\[bgrains, Dsrvâ leaves, anA grain smeared with satr milk upon his hands, as ordained in a passage of Pitâmaha.]

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'Thou, O fire, dwellest in the interior of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend.

12. 'This man being arraigned in a cause, desires to be cleared from guilt. Therefore mayest thou deliver him lawfully from this perplexity.'

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XII.

1. Now follows the (rule regarding the ordeal by) water.

2. (The defendant must enter) water which is free from mud, aquatic plants, (crabs and aPher) vicious animals, (porpoises or other) large rapacious animals living in water, fish, leeches, and other (animals or plants),

3. The water having been addressed with the Mantras (mentioned hereafter), he must enter it, seizing the knees of another man, who must be free from friendship or hatred, and must dive into the water up to his navel.

4. At the same time another man must discharge an arrow from a bow, which must neither be too strong nor too weak.

5. That arrow must be fetched quickly by another man.

6. He who is not seen above the water in the mean time is proclaimed innocent. But in
the contrary case he is (declared) guilty, even though one limb of his only has become visible.

7. 'Thou, O water, dwellestcin the interior of all creatures, like a witness. O water, thou knowest what mortals do not comprehend.


8. 'This man being arraigned in a cause, desires to be cleared from guilt. Therefore mayest thou deliver him, lawfully from this perplexity.'

XIII.

Now follows the (rule regarding the ordeal by) poison.

2. All (other) sorts of poison must be avoided (in administering this ordeal),

3. Except poison from the Sringa tree, which grows on the Himālayas.

4. (Of that) the judge must give seven grains, mixed with clarified butter, to the defendant (while reciting the prayerdhereaf1er mentioned).

5. If the poison is digested easily, without violent symptoms, he shall recognise him as innocent, and dismiss him at the end of the day.

6. 'On account of thy venomous and dangerous nature thou art destruction to all living creatures; thou, O poison, knowest what mortals, do not comprehend.

7. 'This man being arraigned in a cause, desires to be cleared from guilt. Therefore mayest thou deliver him lawfully from this perplexity.'

XIV.

C. Now follows the (rule regarding the ordeal by) sacred libation.

2. Having invoked terrible deities (such as Durgā, the Ādityas or others, the defendant) must drink three handfuls of water in which (images of) those deities have been bathed,
3. Uttering at the same time the words, 'I have not done This,' with his face turned towards the deity (in question).

4. He to whom (any calamity) happens within a fortnight or three Creeks (such as an illness, or fire, or the death of a relative, or a heavy visitation by the king),

5. Should be known to be guilty; otherwise (if nothing adverse happens to him), he is freed from the charge. A just king should honour (with presents of clothes and ornaments, &c.) one who has cleared himself from guilt by an ordeal.

XV

1. Now there are twelve kinds of sons.

2. The first is the son of the body, viz. he who is begotten (by the husband) himself on his own lawfully wedded wife.

3. The second is the soil begotten on a wife, viz. one begotten by a kinsman allied by funeral oblations, or by a member of the highest caste, on an appointed (wife or widow).

3. I have translated the reading votpâditah, which was no doubt (footnote p. 62) the reading of Nandapandita, as he paraphrases the whole clause as follows, 'begotten by an elder or younger brother of the husband; on failure of such, by a kinsman allied by funeral oblations on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him, by one descended from the same Rishi ancestors as he; on failure of him by a member of the highest caste, i.e. a Brâhma.' The above reading is also found in the London MS. of the text and in the two Calcutta editions. Dr. Bühler's MS., in which Nand.'s Commentary on this chapter is wanting, has kotpâditah, and he translates accordingly, 'begotten by a
kinsman . . ., who belongs to the highest caste.' The same reading is found in a quotation contained in Gagannâtha and Colebrooke's Dig. loc. cit. (I quote from a very good though fragmentary Bengali MS. in my possession), where, however, this clause runs as follows, niyuktâyâm savarnena kotpâditah, 'begotten by a man of equal class on a widow duly appointed,' Colebrooke. The other Smritis do not speak of the appointment of others than kinsmen to beget a son on a widow, or wife of a eunuch, &c., unless Yâgsavalkya's words (II, 128) sagotrenetarena lâ, 'by a Sagotra or by another,' may be rendered, contrary to Vigsânesvara's interpretation, by 'a kinsman or one who is no kinsman.'][p. 62]

4. The third is the son of an appointed daughter.

5. She is called an appointed daughter, who is given away by her father with the words, 'The son whom she bears be mine.'

6. A damsel who has no brother is also (in every case considered) an appointed daughter, though she has not been given away according to the rule of an appointed daughter.

7. The son of a twice-married woman is the fourth.

8. She who, being still a virgin, is married for the second time is called twice married (punarbhû).

9. She also is called twice married (punarbhû) who, though not legally carried more than once, has lived with another man before her lawful marriage.[p. d3]

1q. The son of an unmarried damsel is the fifth.

11. (He is called so who is) born by an unmarried daughter in the house of her father.

12. And he belongs to the man who (afterwards) marries the mother.

13. The son who is secretly born in the house is the sixth.

14. He belongs to him in whose bed he is born.

15. The son received with a bride is the seventh.

16. He (is called so who is) the son of a woman married while she was pregnant.

17. And he belongs to the husband (of the pregnant bride).

18. The adopte2 sBn (dattaka) is the eighth.

19. And he belongs to him to whom he is given by his mother or father.

20. The son bought is the ninth.
21. And he belongs to him by whom he is bought.

22. The son self-given is the tenth.

23. And he belongs to him to whom he gave himself.

24. The son cast away is the eleventh.

25. (He is called so) who was forsaken by his father or mother or by both.

26. And he belongs to him by whom he is received.

27. The son born by any woman whomsoever is the twelfth.

[27. 1 Yatra kvakanoṭpādita, 'born wherever,' means, according to Nand., 'begotten anyhow, but otherwise than the above-mentioned sons, upon a woman, whether one's own wife, or another man's wife whether equal in caste or not, whether legally married to the [footnote p. 64] begetter or not, whether still a virgin or not,' Acū. But he adds a very lengthy discussion, the upshot of which is, that the term yatä kvakanoṭpādita is applicable to adopted sons only, who, although they are considered as the sons of the adopter, or of the legitimate husband of the woman, upon whom they were begotten by another, may also become heirs to the begetter, in case he has no other son. 'Or this term refers to the son of a Śūdra concubine, whom Manu calls Pārasava' (M. IX, 178). The latter interpretation agrees with the one proposed by Dr. Bühler, who identifies the yatra kvakanoṭpādita with the 'Nishāda and Pārasava of other lawyers,' especially of Baudhāyana (11, 2, 22), and with the view taken by Gagannātha, who thinks that the Saudra (son of a Śūdra woman) is meant.] b. 64

28. Amongst these (sons) each preceding one is preferable to the one next in order.

29. And he takes the inheritance (before the next in order).

30. And let him maintain the rest.

31. He should marry unmarried (sisters) in a manner correspondent with the amount of his property.

32. Outcasts, eunuchs, persons incurably diseased, or deficient (in organs of sense or actions, such as blind, deaf, dumb, or insane persons, or lepers) do not receive a share.

33. They, should be maintained by those who take the inheritance.

34. And their legitimate sons receive a share.

35. But not the children of an outcast;

36. Provided they were born after (the commission of) the act on account of which the parents were outcasted.
37. Neither do children begotten (by husbands of 

[32. 'The particle tu, "but," indicates that those who have entered the order of ascetics must also be understood here.' (Nand.)

34. 'The particle ka indicates that sons begotten on their wives (Kshetragas) shall also receive a share.' (Nand.]

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an inferior caste) on women of a higher caste receive a share,

38. Their sons do not even receive a share of the wealth of their paternal grandfathers.

39. They should be supported by the heirs.

40. And he who inherits the wealth, presents the funeral oblation (to the deceased).

41. Amongst wives of one husband also the son of one is the son of all (and must present funeral oblations to them after their death).

42. Likewise, amongst brothers begotten by, one (father, the son of one is the son of all, and must present funeral oblations to them all).

43. Let a son present the funeral oblations to his father, even though he inherit no property.

44. Because he saves (trāyate) his father from the hell called Put, therefore (a male child) is called put-tra (protector from Put, son) by Svayambhū himself.

45. He (the father) throws his debt on him (the son); and the father obtains immortality, if he sees the face of a living son.

46. Through a son he conquers the worlds. through a grandson he obtains immortality, and through the soul's grandson he gains the world of the sun.

47. No difference is made in this world between the son of a son and the son of a daughter; for even a daughter's son works the salvation of a childless man, just like a son's son.

[44. 'Svayambhū means the Veda.' (Nand.)]

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XVI.

1. On women equal in caste (to their husbands) sons are begotten, who are equal in
2. Sn women of lower caste than their husbands sons are begotten, who follow the Easte of their mothers.

3. On women of higher caste than their husbands sons are begotten, who are despised by th) twice-born.

4. Among these, the son of a Südra with a Vaisya woman is called Áyogava.

5. The Pukkasa and Mâgadha are sons of a Vpisya and Südra respectively with a Kshatriya woman.

6. The Kandâla, Vaidehaka, and Sûta are the sons of a Südra, Vaisya, and Kshatriya respectively with a Brâhma woman.

7. Besides these, there are innumerable other mixed castes produced by further intermixture between those that have been mentioned.

8. Áyogavas must live by artistic performances (such as public wrestling, dancing, and the like).


10. Mâgadhas must live by calling out in public the good qualities (of saleable commodities).

11. Kandâlas must live by executing criminals sentenced to death.


10. According to Manu (X, 47) the Mâgadhas are to live by traffic.]

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12. Vaidehakas must live by keeping (dancing girls and other public) women and profiting by what they earn.


14. Kandâlas must live out of the town, and their clothes must be the mantles of the deceased. In this their condition is different (from, and lower than that of the other mixed castes).

15. All (members of mixed castes) should have intercourse (of marriage, and other community) only between themselves.

16. (In the lower castes also) the son inherits the property of his father.

17. All members of those mixed castes, whether their descent has been kept secret or
is generally known, may be found hut by their acts.

18. Desertion of life, regardless of reward, in order to save a Brâhmaṇa, or a cow, or for the sake of a woman or child, may confer heavenly bliss even upon (members of those) base castes.

XVII.

1. If a father makes a partition with his sons, he may dispose of his Pelp-acquired property as he thinks best.

2. But in regard to wealth 'inherited of the paternal grandfather, the ownership of father and son is equal.

3. (Sons), (ho hhve separated from their father, should give a share to (a brother) who is born after partition.

4. The weflth tf a man who dies wT hout male issue goes to his wife;

5. On failure of her, to his daughter;

6. On failure of her, to his father;

7. On failure ol him, to pis mother;

8. On failure of her, to his brother;

9. On failure of him, to his brother's son;

10. On failure of him, to the relations called Bandhu;

11. On failure of them, to the relations called Sakulya;

12. On failure of them, to a fellow-student;

13. On failure of him, it goes to the king, with the exception of a Brâhmaṇa's property.
14. The property of a Brâhmaṇa goes to (other) Brâhmaṇas.

8. 'On failure of brothers the sister inherits.' (Nand.)

9. 'On failure of a brother's son the, sister's son inherits.' (Nand.)

10. Bandhu means Sapinda (allied by funeral oblations). The inheritance goes first: to the Sapindas on the father's side in the following order: (the brother's son), the brother's grandson, the grandfather, his son, grandson, and great-grandson, the great-grandfather, his son, grandson, and great-grandson. Then follow the mother's Sapindas in the same order. (Nand.)

11. Sakulya means distant kinsmen, beginning with the fifth in descent and ascent. On failure of such, the inheritance goes to the spiritual teacher; on failure of him, to a pupil of the deceased, as ordained by Âpastamba (II, 6, 14, 3); and on failure of him, to a fellow-student, as stated in Sūtra 12. (Nand.)

15. The wealth of a (deceased) hermit shall be taken by his spiritual teacher;

16. Or his pupil (may take it).

17. But let a reunited coparcener take the share of his reunited coparcener who has died (without issue), and a uterine brother that of his uterine brother, and let them give (the shares of their deceased coparceners and future brothers) to the sons of the latter.

18. What has been given to a woman by her father, mother, sons, or brothers, what she has received before the sacrificial fire (at the marriage ceremony), what she receives on supersession, that has been given to her by her relatives, her fee (Sūlka), and a gift subsequent, are called 'woman's property' (Strîdhana).

19. If a woman married according to (one of the first) four rites, beginning with the Brâhma rite, dies without issue, that (Strîdhana) belongs to her husband.

20. (If she has been married) according to (one of) the other (four reprehensible rites), her father shall take it.

[18. 'Sulka, "fee," dinotes the price or value If a house or other valuable object presented to the bride by her father; or it means the fee paid for her by the bridegroom.' (Nand.) The latter interpretation is evidently the correct one. The bride's 'fee' Âsee Gaut. XXVIII, 25), from being originax yxt[shprice 1Te to the parents or guardian of the bride for surrendering her to the bridegroom, became in after times a wedding present, which the bride received from the brwedgroom either directfy or through her parents. This is the only way to account for the Sulka being enumerated among the constituent parts of Strîdhana in this place. See also I. D. Mayne, Hindu Law and Usage, §§ 77, 566; Mayr, IndiscTes Erbrecht, 170 seq.; Jolly, Stellung der Frauen, 23, note 19, 20, SeA XXIV, 17-27.]
21. If she dies leaving children, her wealth goes in every case to her daughter.

22. Ornaments worn by women when their husbands were alive, the heirs shall not divide among themselves; if they divide them, they become outcasts.

23. (Coparceners) descended from different fathers must adjust their shares according to the fathers. Let each take the wealth due to his father, no other (has a right to it).

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XVIII.

1. If there are four sons of a Brâhmaṇa (springing from four different wives) of the four castes, they shall divide the whole estate of their father into ten parts.

2. Of these, let the soil of the Brâhmaṇa wife take four parts;

3. The son of the Kshatriya wife, three parts;

4. The son of the Vaiṣya wife, two parts;

5. The son of the Śūdra wife, a single part.

[22. My rendering of this Sloka is based upon Kullūka's interpretation of the identical passage of Manu (IX, 200), which is supported by Viśnûnesvara (Mitākṣharā I, 4, 19 in Colebrooke's version), Mādhava (Burnell, Dāya-Vibhāga 51), Varadarāga (Burnell, Varadarāga's Vyaṣhaḥāraṇīnaya 49), and others. NanM. proposes a different interpretation, on which rests Dr. Bühler's rendering, 'Those ornaments, which the wives usually wear, should not be divided by the heirs whilst the husbands are alive.]


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6. Again, if there are three sons of a Brâhmaṇa (by wives of different castes), but no son by a Śūdra (wife) among them, they shall divide the estate into nine parts.

7. Of these let them take, each in the order of his caste, their shares amounting to four, three, and two parts of the whole respectively.

8. (If there are three sons by wives of different castes, but) no Vaisya among them, they shall divide the estate into eight parts, and take four parts, three parts, and one part respectively.
a. (If there are three sons, but) no Kshatriya among them, they shall divide it into seven parts, and take one part, two parts, and a single part respectively.

10. If there is no Brâhmaṇa among them, they shall divide it into six parts, and take three parts, two parts, and a single part respectively.

11. If there are sons of a Kshatriya by a Kshatriya, a Vaisya, and a Sūdra wife, the mode of division shall be the same (i.e. the estate shall be divided into six parts, &c.)

12. Again, if there are two sons of a Brâhmaṇa, the one belonging to the Brâhmaṇa and the other to the Kshatriya caste, they shall divide the estate into seven parts; and of these the Brâhmaṇa shall take four parts;

13. The Kshatriya son, three parts.

14. Again, if there are two sons of a Brâhmaṇa and the one belongs to the Brâhmaṇa and the other to the Vaisya caste, the estate shall be divided into six parts; and of these, the Brâhmaṇa shall take four parts;

15. The Vaisya, two parts.

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10. Again, if there are two sons of a Brâhmaṇa and the one belongs to the Brâhmaṇa and the other to the Sūdra caste, they shall divide the estate into five parts;

17. And of these, the Brâhmaṇa shall take four parts;

18. The Sūdra, a single part.

19. Again, if there are two sons of a Brâhmaṇa or a Kshatriya, and the one belongs to the Kshatriya and the other to the Sūdra caste, they shall divide the estate into five parts;

20. And of these, the Kshatriya shall take three parts;

21. The Sūdra, one part.

22. Again, if there are two sons of a Brâhmaṇa or a Kshatriya, and the one belongs to the Kshatriya, the other to the Sūdra caste, they shall divide the estate into four parts;

23. And of these, the Kshatriya shall take three parts;

24. The Sūdra, a single part.

25. Again, if there are two sons of a Brâhmaṇa or a Vaisya or a Sūdra, and the one belongs to the Vaisya, the other to the Sūdra caste, they shall divide the estate into three parts;

26. And of these, the Vaisya shall take two parts;
27. The Südra, a single part,

28. If a Brâhmaṇa has an only son, he shall take the whole estate, provided he be a Baâhmaṇa, Kshatriya, or Vaisya.

29. If a Kshatriya has (an only son who is) either a Kshatriya or a Vaisya, (the rule shall be the same.)

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30. If a Vaisya has (an only son who is) Vaisya, (the rule shall also be the same);

31. (And so shall the only) son of a Südra (be sole heir) to his Südra (rather).

32. A Südra, who is the only son of a father belonging to a twice-born caste, shall inherit one-half of his property;

33. The other half shall devolve in the same way as the property of one who died without leaving issue.

34. Mothers shall receive shares proportionate to their son's shares;

35. And so shall unmarried daughters.

36. Sons, who are equal in caste (to their father), shall receive equal shares.

37. A best part (the twentieth part of the inheritance, &c.) shall be given to the eldest, of his additional share.

38. If there are two sons by a Brâhmaṇa and one by a Südra wife, the estate shall be divided into nine parts; and of these, the two sons of the Brâhmaṇa shall take two parts, the one son of the Südra wife, a single part.

39. If there are two sons by a Südra, and one son by a Brâhmaṇa wife, the estate shall be divided into six parts; and of these, the son of the Brâhmaṇa wife shall take four parts, and the two sons of the Südra wife together shall take two parts.

40. Upon the same principles the shares have to be adjusted in other cases also.

[33. See XVII, 4 seq.

34. 'That is to say, a Brâhmaṇa wife shall take four parts, a Kshatriya wife, three parts,' &c. (Nand.)

37. See Gaut. XXVIII, 5.]

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41. If (brothers), who after a previous division of the estate live again together as partners, should make a second partition, the shares must be equal in that case, and the eldest has no right to an additional share.
42. What a brother has acquired by, his own efforts, without using the patrimony, he must not give up (to his brothers or other co-heirs), unless by his own free will; for it was gained by his own exertion.

43. And if a man recovers (a debt or other property), which could not before be recovered by his father, he shall not, unless by his own free will, divide it with his sons; for it is an acquisition made by himself.

44. Apparel, vehicles\(^1\) (carriages or riding-horses), and ornaments (such as are usually worn according to the custom of the caste), prepared food, \(\overset{\text{wpPer}}{\text{in alwall or Tool}}\), females (slaves or mistresses of the deceased), property destined for pious uses or sacrifices, a common pasture-ground\(^2\), and a book, are indivisible.

\[^{1}\] The term svayamîhilabdham has been translated according to Kullûka (on M. IX, 208). Nand. interprets tûqs Sloka thus, 'What a brother has acquired by his own efforts, and what has been given to him, at his desire (by friends or others), he must not give up,' &c.

\[^{2}\] Here again I have followed Kullûka (on M. IX, 209), and deviated from Nand.'s interpretation, who renders this Sloka as follows, 'If a man recovers property, &c., or if he gains property by himself, by his learning or valour, &c.'

\[^{1}\] The term pattra has been rendered above in accordance with the first interpretation proposed by Nand., and with Kullûka's interpretation (on M. IX, 219). Vîgânesvara (in his comment upon the same passage of Manu) refers it to written documents, such especially as relate to a debt to be paid to the deceased; anu [footnote p. 75] this interpretation is mentioned by Nand. also. But there is no reason why an unliquidated demand should not be divided; and written documents are only twice referred to in the code of Manu (VII, 168, and IX, 232).--\(^{2}\) In translating the term prakâra I have again followed Kullûka loc. cit.; see also Petersburg Dictionary s.Mv. Nand. interprets this term as denoting 'a path leading to or from the house.'

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XIX.

1p He must not cause a member of a twice-born caste to be carried out by a Sûdra (even though he be a kinsman of the deceased);

2. Nor a Sûdra by a member of a twice-born caste.

3. A father and a mother shall be carried out by their sons (who are equal in caste to their parents).
4. But Sūdras must never carry out a member of a twice-born caste, even though he be their father.

5. Those Brâhmaṇas who carry out (or follow the corpse of) a (deceased) Brâhmaṇa who has no celibates shall attain P mansion in heaven.

6. Those who have carried out a dead relative and burnt his corpse, shall walk round the pile from left to right, and then plunge into water, dressed in their clothes.

7. After having offered a libation of water to the deceased, they must place one ball of rice on blades of Kusa grass, (and this ceremony has to be repeated on each subsequent day, while the period of impurity lasts.)

8. Then, having changed their dress, they must bite Nimba leaves between their teeth, and having stepped upon the stone threshold, they must enter the house.

9. Then they must throw unbroken grains into the fire.

10. On the fourth day they must collect the bones that have been left.

11. And they must throw them into water from the Ganges.

12. As many bones of a man are contained in the water of the Ganges, so many thousands of years will he reside in heaven.

13. While the term of impurity lasts, they must continually offer a libation of water and a ball of rice to the deceased.

14. And they must eat food which has been bought, or which they have received unsolicited.

15. And they, must eat no meat.

16. And they must sleep on the ground.

17. And they must sleep apart.

18. When the impurity is over, they must walk forth from the village, have their beards shaved, and having cleansed themselves with a paste of sesamum, or with a paste of mustard seed, they must change their dress and return to the house.

19. There, after reciting a propitiatory prayer, they must honour the Brâhmaṇas.

[13. The duration of the impurity varies according to the caste &c. of the deceased.]
XXII.

14. The particle $k_a$, according to Nand., indicates that factitious salt must also not be used by them, as stated in a Smrīti.

15. Nand. refers the particle $k_a$ to an implied prohibition to eat fish, which he quotes from a text of Gautama (not found in his Institutes).

20. The gods are invisible deities, the Brāhmaṇas are visible deities.

21. The Brāhmaṇas sustain the world.

C2. It is by the favour of the Brāhmaṇas that the gods reside in heaven; a saeech uttered by Brāhmaṇas (whether a curse or a benediction) never fails to come true.

23. What the Brāhmaṇas pronounce, when highly pleased (as, if they promise sons, cattle, wealth, or some other boon to a man), the gods will ratify; when the visible gods are pleased, the invisible gods are surely pleased as well.

24. The mourners, who lament the loss of a relative, shall be addressed by men gifted with a tranquil frame of mind with such consolatory speeches as I shall now recite to thee, O Earth, who art cherished to my mind.

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XX.

1. The northern progress of the sun is a day, with the gods.

2. The southern progress of the sun is (with them) a night.

3. A year is (with them) a day and a night;

4f Thirty such are a month;

5. Twelve such months are a year.

6. Twelve hundred years of the gods are a Kaliyuga.


6. The Kaliyuga itself consists of a thousand years only; but it is both preceded and followed by a twilight lasting a hundred years. It is similar with the three other Yugas. (Nand.)]

7. Twice as many (or two thousand four hundred) are a Dvāpara (Yuga).
8. Thrice as many (or three thousand six hundred) are a Tretâ (Yuga).
9. Four times as many (or four thousand eight hundred) are a Krita Yuga.
10. (Thus) twelve thousand years make a Katuryuga (or period of four Yugas).
11. Seventy-one Katuryugas make a Manvantara (or period of a Manu).
12. A thousand Katuryugas make a Kalpa.
13. And that is a day of the forefather (Brahman).
14. His night also has an equal duration.
15. If so many such nights and days are put together that, reckoned by the month and by the year, they make up a period of a hundred years (of Brahman) it is called the age of one Brahman.
16. A day of Purusha (Vishnu) is equal in duration to the age of one Brahman.
17. When it ends, a Mahâkalpa is over.
18. The night following upon it is as long.
19. The days and nights of Purusha that have gone by are innumerable;
20. And so are those that will follow.
21. For Kâla (time) is without either beginning or end.
22. Thus it is, that in this Kâla (time), in whom there is nothing to rest upon, and who is everlasting, I can espy nothing created in which there is the least stability.
23. The sands in the Ganges and (the waters pouring down from the sky) when Indra sends rain

[21. ‘Kâla means Vishnu in this place.’ (Nand.)]

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can be counted, but not the number of ‘Forefathers’ (Brahmans) who have passed away.
24. In each Kalpa, fourteen chiefs of the gods (Indras) go to destruction, as many rulers of the world (kings), and fourteen Manus.
25. And so have many thousands of Indras and hundred thousands of princes of the Daityas (such as Hiraṇyakaśipu, Hiraṇyāksha, and others) been destroyed by Kâla, (time). What should one say of human beings then?
26. 'Many royal Rishis too (such as Sagara), all of them renowned for their virtues, gods and Brahmanical Rishis (such as Kasyapas) have perished by the action of a Kâla.
27. Those even who have the power of creating and annihilating in this world (the sun, moon, and other heavenly bodies) continually perish by the act of Kâla; for Kâla (time) is held to overcome.

28. Every creature is seized upon by Kâla and carried into the other world. It is the slave of its actions (in a former existence). Wherefore then should you wail (on its death)?

29. Those who are born are sure to die, and those who have died are sure to be born again. This is Onevitable, and no associate can follow a man (in his passage through mundane existence).

30. As mourners will not help the dead in this world, therefore (the relatives) should not weep, but perform the obsequies to the best of their power.

31. As both his good and bad actions will follow him (after death) like associates, what does it matter to a man whether his relatives mourn over him or no?

32. But as long as his relatives remain impure, the departed spirit finds no rest, and returns to visit (his relatives), whose duty it is to offer to him the funeral ball of rice and the water libation.

33. Till the Sapindikarana has been performed, the dead man remains a disembodied spirit (and is afflicted with hunger and thirst). Give rice and a jar with water to the man who has passed into the abode of disembodied spirits.

34. Having passed into the abode of the manes (after the performance of the Sapindikarana) he enjoys in the shape of celestial food his portion of the Srâddha (funeral oblation); offer the Srâddha, therefore, to him who has passed into the abode of the manes.

35. Whether he has become a god, or stays in hell, or has entered the body of an animal, or of a human being, he will receive the Srâddha offered to him by his relatives.

36. The dead person and the performer of the Srâddha are sure to be benefitted by its performance. Perform the Srâddha always, therefore, abandoning bootless grief.

37. This is the duty which should be constantly discharged towards a dead person by his kinsmen; by mourning a man will neither benefit the dead nor himself.
38. Having seen that no help is to be had from this world, and that his relations are dying (one after

the other), you must choose virtue for your only associate, O ye men.

39. Even were he to die with him, a kinsman is unable to follow his dead relative: all excepting his wife are forbidden to follow him on the path of Yama.

40. Virtue alone will follow him, wherever he may go; therefore do your duty unflinchingly in this wretched world.

41. To-morrow's business should be done to-day, and the, afternoons business in the forenoon; for death will not wait, whether person has done it or not.

42. While his mind is fixed upon his field, traffic, or his house, or while his thoughts are engrossed by some other (beloved) object, death suddenly carries him away as his prey, as a she-wolf catches a lamb.

43. Kāla (time) is no one's friend and no one's enemy: when the effect of his acts in a former existence, by which his present existence is caused, has expired, he snatches a man away forcibly.

44. He will not die before his time has come, even though he has been pierced by a thousand shafts; he will not live after his time is out, even though he has only been touched by the point of a blade of dusa grass.

45. Neither drugs, nor magical formulas, nor

[39. This is an allusion to the custom of Sattee. (Nand.) See XXV, 14.

41. This proverb is found in the Mahābhārata also (XII, 6536. &c.) See Böhtlingk, Inc. Sprüche, 6595.

43. This proverb is also found in the Mahābhārata XI, 68, and Rāmāyana IV, 18, 28, and other works. See Böhtlingk, 3194.

45. 'Neither will presents of gold (to Brāhmaṇas) or other such [footnote p 82] acts of liberalitas save him, as the use of the particle ka implies.' (Nand.)]

burnt-offerings, nor prayers will save a man who is in the bonds of death or old age.

46. An impending evil cannot be avprted even by a hundred precautionseSwhat reason then for you to complain?

47. Evgn8as a calf finds his mother among a thousand cows, an act formerly done is
sure to find the perpetrator.

48. Of existing beings the beginning is unknown, the middle (of their career) is known, and the end again unknown; what reason then for you to complain?

49. As the body of mortals undergoes (successively the vicissitudes of) infancy, youth, and old age, even so will it be transformed into another body (hereafter); a sensible man is not mistaken about that.

50. As a man puts on new clothes in this world, throwing aside those which he formerly wore, even so the self of man puts on new bodies, which are in accordance with his acts (in a former life).

51. No weapons will hurt the self of man, no fire burn it, no waters moisten it, and no wind dry it up.

52. It is not to be hurt, not to be burnt, not to be moistened, and not to be dried up; it is imperishable, perpetual, unchanging, immovable [or: it is not perishable, everlasting, unchangeable, immovable].

47. This proverb is also found in the Mahâbhârata XII, u670, Pañkatantra II, 134, and other works. See Böhtlingk, Ind. Sprûche, 514.

48. This proverb is also found in the Bhagavadgîtâ II, 28. See Böhtlingk, Ind. Sprûche, 704.

50. Regarding [transmigration, see below, XLIV, XLV.]

53. It is (further) said to be immaterial, passing all thought, and immutable. Knowing the self of man to be such, you must not grieve (for the destruction of his body).

XXI.

1. Now then [1], (on the ?ay) after the impurity [2] is over, let him bathe duly (during the recitation of Mantras) a wash his hands and feet duly, and sip water duly, (and having invited some urâhmanas), as many as possible, who must cleanse themselves in the same way and turn their faces towards the north, let him bestow presents of perfumes, garlands, clothes and other things (a lamp, frankincense, and the like) upon them, and hospitably entertain them.

2. At the Ekoddishta (or Srâddha for one recently deceased) let him alter the Mantras [1] so as to refer to (the) one person (deceased) [2].

[XXI. 1-11. Ásv. IV, 7; Par. III, 10, 48-53; Sâñkh. IV, 2; M. III, 247; Y. III, 250, 251, 255. -- 12-23.]
Sâñkh. IV, 3; V, 9; Y. I, 252-254. Regarding the parallel passages of the Kâthaka Grihya-sūtra, see the Introduction.

1. 'Having said, in the previous Chapter (XX, 30), that "the obsequies should be performed," he now goes on to describe that part of the obsequies which has not yet been expounded, viz. the "first Srâddha." (Nand.)

2. The Mantras here referred to are those contained in the description of the Pârvana and other ordinary Srâddhas in Chapter LXXIII. Thus, the Mantra, 'This is your (share), ye manes' (LXXIII, 12, 13), has to be altered into, 'This is thy (share), father;' and so on.

Devapâla, in his Commentary on the Kâthaka Grihya-sūtra, gives an accurate statement of all the modifications which the ordinary Mantras have to undergo at the Ekoddhâta.--

Nand. states that not only the Mantras, but the whole ritual should be modified. The nature of the latter modifications is stated by Yâgâsavalkya loc. cit. and by Sâñkhâyana loc. cit.

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3. Close to the food left (by the Brâhmaṇas) let him offer a ball of rice, at the same time calling out his name and (that of) his race.

4. The Brâhmaṇas having taken food and having been honoured with a gift, let him offer, as imperishable food, water to the Brâhmaṇas, after having called out the name and Gotra of the deceased; and let him dig three trenches, each four Angulas in breadth, their distance from one another and their depth also measuring (four Angulas), and their length amounting to one Vitasti (or twelve Angulas).

5. Close by the trenches let him light three fires, and having added fuel to them, let him make three oblations (of boiled rice) in each (fire, saying),

F. 'Svadhâ and reverence to Soma, accompanied by the manes.

I. 'Svadhâ and reverence to Agni, who conveys the oblations addressed to the manes.

8. 'Svadhâ and reverence to Yama Angiras.'

(Then let him offer balls of rice as (ordFined) before Oin Sūtra 3) on the three monds of earth (adjacent to the three trenches).

10.8 After having filled the three derrnenmTeldpith

[3. This ust be done with the cantrc, 'ThiA is for you.' (8andb) aegardwng this Mantra, see note on Sūtra 10.

4. The 'imparishable water,' akshayyodakam, derives its name from the Mantra, with which it i delivAred, expressing the wish that the meal 'may give imperishable satisfaction' (akshayyam astu). This is the explanation whocA Nand. gives of the termaaks[ayyqdakam in his gloss on LXXIII, 27. In his comment on the present Sūtra he says that the 'imperishable water' must be presented with the (further?) Mantras, 'Let arrive' and 'B1 satisfied.' See Y. I, 251 Sâñkh. IV, 2, 6.
10. The whole Mantra runs as follows, 'This is for you, father, (footnote p. 85 and for those after you.' But in the present case (at a 'first Srâddha') the name of the deceased has to be substituted for the word 'fahaer.' (Nand.) Although Nand. quotes this Mantra from Âsvalâyana's Sauta-sūtra, it seems probable that the author of the Vishnu-sūtra took it from the Kâthaka (IX, 6 of the Berlin MS.)] {p. 85}

rice, sour milk, clarified butter, honey, and meat, let him mutter (the Mantra), 'This is for you.'

11. This aeryony he must repeat monthly, on the day of his death.

12. At the close of the year let him give food to the Brâhmaṇas, after having fed the gods first, in honour of the deceased and of his father, grandfather, and great-grandfather.

13. At (the Ekoddishta belonging to) this ceremony let him perform the burnt-offering, the invitation, and (the offering of) water for washing the feet.

14. Then he must pour the water for washing the feet and the Arghya (water libation) destined for the deceased person into the three vessels containing the water for washing the feet, and the three other vessels containing the Arghya of his three ancestors. At the same time he must mutter

[1. The Sūtras following next refer to the Sapi ndîkarana or 'ceremony of investing a dead person with the rights of a Sapinda.'

12. 'He must invite six Brâhmaṇas altogether, four as representatives of the deceased person and of his three ancestors, two for the offering to be addressed to the Visvedevâs. The Brâhmana, who represents the deceased person, must be fed according to the rule of the Ekoddishta, and the three Brâhmaṇas, who represent the three ancestors, must be fed according to the rule of the Pârva na Srâddha, as laid down in Chapter LXXXIII.' (Nand.)

13. The import of this Sūtra is, that those three ceremonies must not be omitted in the present case, as is otherwise the case at an Ekoddishta. (Nand.)

14. The following is a translation of the whole of this Mantra, (footnote p. 85) which is quoted at full in the Kâthaka Grihya-sūtra, 'May Prithivî (the earth), Vâyu (air), Agni (fire), and Pragâpati (the lord of creatures) unite thee with thy ancestors, and way you ancestors unite with him.' Regarding the particular ancestors implied here, see below, LXXV.-- 2 Rigveda X, 191, 4.]

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(the two Mantras), 'May earth unite thee [1],' and 'United your minds[2].'

15. Near the leavings he must make (and put) four balls of rice.

16. Let him show out the Brâhmaṇas, after they have sipped water duly and have been presented by him with their sacrificial fec.
17. Then let him k(ead together the ball of the deceased person with the three balls (of the three ancestors), as (he has mixed up) his water for washing the feet and his Arghya (with theirs).

18. Let him do the same (with the balls placed) near the three trenches.

19. Or (see Sūtra 12) the Sapindikarana must be performed on the thirteenth, after the monthly Srāddha has been performed on the twelfth\textsuperscript{[1]} day.

20. For Śūdras it should be performed on the twelfth day, without Mantras.

21. If there be an intercalary month in that year, he must add one day to the (regular days of the) monthly Srāddha.

22. The ceremony of investing women with the relationship of Sapinda (to be performed in the same manner. Later, he must perform a Srāddha every year, while he lives, (on the anniversary of the deceased relative's death)\textsuperscript{[1]}

\[1\text{. I.e. on that day on which the period of impurity expires. (Nand.)}\]

\[2\text{. The meaning is, that he must give him food and water, as prescribed in 23. (Nand.)}\]

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23. He, for whom the ceremony of investing him with the, relationship of Iâpinda is performed after the lapse of a year, shall be honoured by the gift, (on each day) of that year, of food and a jar with water to a Brāhmaṇa.

XXII.

1. The impurity of a Brāhmaṇa caused by the birth or death of Sapindas lasts ten days.

2. In the case of a Kshatriya (it lasts) twelve days.

3. In the case of a Vaisya (it lasts) fifteen days.

4. In the case of a Śūdra (it lasts) a month.

5. The relationship of Sapinda ceases with the seventh man (in descent or ascent).

6. During the period of impurity oblations (to the Visvedevās), gifts and receiving of alms, and study have to be interrupted.

\[XXII. 1-4. M. V, 83; Y. III, 18, 22; Âpast. I, 5, 16, 18; Gaut. XIV, 1-4.--5. M. V, 60; Âpast. II, 6, 15, 2; Gaut. XIV, 13.--25. M. V, 66; Y. III, 20; Gaut. XIV, 17.--27. Y. III, 23; Gaut. XIV, 44.--28.\]
7. No one must eat the food of one impure (unless he be a *Sapinda* of his).

8. He who eats but one the food of Brâhmaṇas or others, while they are impure, will
remain impure as long as they.

9. When the (period of) impurity is over, he must perform a penance (as follows):

10. If a twice-born man has eaten (the food) of a member of his own caste, while the
latter was impure, he must approach a river and plunge into it, mutter the (hymn of)
*Aghamarśana* three times, and, after having emerged from the water, must mutter
the *Gāyatrī* one thousand and eight times.

11. If a Brâhmaṇa has eaten the food of a Kshatriya, while the latter was impure, he is
purified by performing the same penance and by fasting (on the previous day).

12. (The same penance is ordained for) a Kshatriya who has eaten the food of a
Vaisya, while the latter was impure.

13. (The same penance is ordained for) a Brâhmaṇa (who has eaten the food) of an
impure Vaisya; but he must fast besides during the three (previous) days.

14. If a Kshatriya or a Vaisya (have eaten the food) of a Brâhmaṇa or a Kshatriya
respectively, who are impure, they must approach a river and mutter the *Gāyatrī* five
hundred times.

15. A Vaisya, who has eaten the food of a Brâhmaṇa, while the latter was impure, must
approach a river and mutter the *Gāyatrī* one hundred and eight times.

[10. 1 *Rig-veda* X, 190. -- 2 *Rig-veda* III, 62, 10.]

16. A twice-born man (ho has eaten the food), of a *Sūdra*, while the latter was
impure must (go to a river and) perform the *Prāgāpṛṭya* (penance).

17. A *Sūdra* (who has eaten the food) of an impure man of a twice-born caste must
bathe (in a river).
18. A Sūdra (who has eaten the food) of another Sūdra, while the latter was impure, must bathe (in a river) and drink Paśkagavya.

19. Wives and slaves in the direct order of the castes (i.e. who do not belong to a higher caste than their lord) remain pure as long as their lord.

20. If their lord is dead (or if they live apart from him, they remain impure) as long as members of their own caste.

21. If Sapindas of a higher caste (are born or have died) the period of impurity has for their lower caste relations the same duration as for members of the higher caste.

22. A Brāhmaṇa (to whom) Sapindas of the Kshatriya, Vaisya, or Sūdra castes (have been born or have died) becomes pure within six nights, or three nights, or one night, respectively.

23. A Kshatriya (to whom Sapindas of the) Vaisya or Sūdra castes (have been born or have died) is purifier within six and three nights, respectively.

24. A Vaisya (to whom Sapindas of the) Sūdra caste (have been born or have died) becomes pure within six nights.

[16. Regarding the Prāgāpatya penance, see below, XLVI, 10.

18. The Paśkagavya, or fire productions of a cow, consists of milk, sour milk, butter, urine, and cow-dung.]

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25. In a number of nights equal to the number of months after conception, a woman is purified from an abortion.

26. The relatives of children that have died immediately after birth (before the cutting of the navel-string), and of still-born children, are purified at once.

27. (The relatives) of a child that has died before having teethed (are also purified) at once.

28. For him no ceremony with Pire is performed, nor offering of water.

29. For a child that has teethed but has not yet been shorn, purity is obtained in one day and night;

30. For a child that has been shorn but not initiated, in three nights;

31. From that time forward (i.e. for initiated persons) in the time that has been mentioned above (in Sūtra 1 seq.)

38. In regard to women, the marriage ceremony is (considered as their) initiation.

33. For married women there is no impurity for the relatives on the father's side.
34. If they happen to stay at their father's house during childbirth or if they die there, (their distant relatives are purified) in one night, and their parents (in three nights).

35. If, while the impurity, caused by a birth lasts,

[26. 'The meaning is, that the relatives of such children do not become impure.' (Nand.)

28. 'The meaning is, that he must not be burnt.', (Nand.)

32. The import of this Sūtra is this, that the full period of impurity is ordained on the death of women also, in case they were married, as the marriage ceremony takes with them the place of the initiation of males.]

another impurity caused by childbirth intervenes, it ends when the former impurity terminates.

36. If it intervenes when one night (only of the period of impurity remains, the fresh impurity terminates) two days later.

37. If it intervenes when one which (only of the last night remains, the impurity ends) three days later.

38. The same rule is observed if a relative dies during a period of impurity caused by the death (of another relative).

39. If a man, while staying in another country, hears of the birth or death (of a relative), he becomes purified after the lapse of the period still wanting (to the ten days).

40. If the period of impurity, but not a whole year, has elapsed, (he is purified in one night.)

41. After that time (he is purified) by a bath.

42. If his teacher or maternal grandfather has died, (he is purified) in three nights.

43. Likewise, if sons other than a son of the body have been born or have died, and if wives who had another husband before have been delivered of a child or have died.

44. Although the general term impurity is used in this Sūtra, it refers to impurity caused by a death only.' (Nand.)

a2. 'The use of the particle ka implies, that this rule extends to the death of a maternal grandmother, as ordained in the Shādasītismāṇi.' (Nand.)

43. The twelve kinds of sons have been enumerated above, XV, 2-27. Of these, the three species of adopted sons, the son bought, and the son cast off cannot cause impurity, because their sons' period dates from a period subsequent to their birth; but their offspring may cause impurity. (Nand.) Parāparvāvās, tr 'wives who had another husband before,' are either of the
punarbhū tr of the svairi nī kind. (Nand.) See XV, 8, 9, and Nārada XII, 46-54.

44. (He becomes pure) in one day, if the wife or son of his teacher, or his Upādhyāya (sub-teacher\[1\]), or his maternal uncle, or his father-in-law, or a brother-in-law, or a fellow-student, or a pupil has died.

45. The impurity has the same duration (as in the cases last mentioned), if the king of that country in which he lives has died.

46. Likewise, if a man not his Sapinda has died at his house.

47. The relatives of those who have been killed by (falling from) a precipice, or by fire, or (have killed themselves by) fasting, or (have been killed by) water, in battle, by lightning, or by the king (on account of m crime committed by them), do not become impure;

48. Nor do kings (become impure) while engaged in the discharge of their ditties (such as the protection of their objects, the trial of lawsuits, &c.)

49. Devotees fulfilling a vow (also do not become impure);

50. Nor do sacrificers engaged in a sacrificial ceremony;

51. Nor workmen (such as carpenters or others while engaged in their work;

52. Nor those who perform the king's orders, if the king wishes them to be pure.

53. Nor can impurity arise during the installation of the monument of a deity, nor during

[44. 'See XXIX, 2.

49. The term vratin, 'a devotee fulfilling a vow,' may be referred to students as well, who, however, become impure by the death of their parents. (Nand.)

53. A marriage ceremony is said to have actually begun when the Nandīmukha, or Sraddha preliminary to marriage, has taken place. (Nand.)]

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a marriage ceremony, if those ceremonies have actually begun;

54. Nor when the whole country is afflicted with (calamity;

55T Nor in times if great public distress (such as an epidemic or a famine).

56. Suicides and outcasts do not cause impurity or receive offerings of water.

57. On the death-day of an outcast a female slave of his must upset a pot with water with her feet, (saying, 'Drank thou this.\[1\])
58. He who cuts the rope by which (a suicide) has hung himself, becomes pure by performing the Taptakrikkhra ('hot penance').

59. So does he who has been (in any way) concerned with the funeral of a suicide;

60. And he who sheds tears for such.

61. He who sheds tears for any deceased person together with the relations of the latter (becomes pure) by a bath.

62. If he has done so, before the bones (of the deceased) had been collected, (he becomes pure) by bathing with his apparel.

63. If a member of a twice-born caste has followed the corpse of a dead Südra, he must go to a river, and having plunged into it, mutter the Aghamarshana three times, and then, after having emerged from it, mutter the Gâyatrî one thousand and eight times.

64. If he has followed) the corpse of a dead member of a twice-born caste, (the same expiation

[56. Giving or taking alms does not effect impurity in such cases. (Nand.)]

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is ordained, but he must mutter the Gâyatrî) one hundred and eight times only.

65. If a Südra has followed the corpse of a member of a twice-born caste, he must bathe.

66. Members of any caste, who have come near to the smoke of a funeral pile, must bathe.

67. (Bathing is also ordained) after sexual intercourse, bad dreams (of having been mounted upon an ass, or the like), when blood has issued from the throat, and after having vomited or been purged;

68. Also, after tonsure of the head;

69. And after having touched one who has touched a corpse (a carrier of a corpse), or a woman in her courses, or a Kândâla (or other low-caste persons, such as Svapakas), or a sacrificial post;

70. And (after having touched) the corpse of a five-toed animal, except of those kinds that may be eaten [1], or their bones still moist with fat.

71. In all such ablutions he must not wear his (de iled) apparel without having washed it before.

72. A woman in her courses becomes pure after four days by batPinc.
73. A woman in her courses having touched another woman in her courses, who
elongs to a lower caste than she does, must not eat again till she is purified.

74. If she has (unawares) touched a woman of her own caste, or of a higher caste than
her own, she becomes hure at once, after having taken a bath.

75. Having sneezed, having slept, having eaten,

[70. 1 See LI, 6y

75. Nand. argues from a passage of Yâgñavalkya (I, 196) and from texts of Âpastamba (not
found in his Dharma-sûtra) and of Praketas, that the particle ka refers to repeated sipping of
water.]

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going to eat or to study, having drunk (water), having bathed, having spat, having put
on his garment, having walked on the high road, having discharged urine or voided
excrements, and having touched the bones no longer moist with fat of a five-toed
animal, he must sip water;

76. Likewise, if he has talked to a Kândâla or to a Mlekha (barbarian).

77. If the lower part of his bodd, below the navel, or one of his fore-arms, has been
defiled by one of the impure excretions of the body, or by one of the spirituous liquors
or of the intoxicating drinks((hereafter mentioned), he is purified by cleansing the
limb in question with earth and water.

78. If another part of his body (above the navel) has been defiled, (he becomes 1rT
by cleansing it) with earth and waterT aTd by bathing.

79. If his mouth has been defiled (he becomes pure) by fPsting, bathing, and drinking
Pañkagavya;

80. Likewise, if his lip has been defiled.

81. Adeps, semen, blood, dandruff, urine, fœces, earwax, nail-paringP, p9legm, tears,
rheum, and sweat, are the twelve impure excretions of the body.

82. Distilled from sugar, or from the blossoms of the Madhûka. (Mâdhvi wine[1])y or
from flour: these three kinds of spirituous liquor have to be discerned; as one, so are
all: none of them must be tastedTby the twiceTborn.

P3. Again, dietilled from the blossoms of the

[76. Regarding the meaning of Mlekha, see LXXXIV, 4.

82, 83. 1 How the Mâhvî, Mâdhûka, and Mâdhvîka wines differ from one another, does not
become clear. Nand. explains the term Mâdhûka as denoting an extract from Madhûka
blossoms (bassia latifolxa), and Mâdhū and Mâdhvîka as two different prepartations froW ITdhu. Now Madhu might be rendered by 'Toney;' {footnote p. 96} but Kullûka, in his comment on the term Mâphvî (M. XI, 95), states exprpssly that it means 'Madhûka blossom,' anlapâr îta (as quoted by Nand.x says that Mâdhûka, Mâdhvî and Mâdhvîka are a preparations from Madhu, i.e. Madhûka blossoms. Maireya, according to the lexicographlr V[aspati, as quoted by Nand., is an intoxicating drink prepared from the flowers of the grislea tormentosa, mixed with sugar, graM, and water, or, ac1ording to the reading of the Sabdakalpadruma (see the Petersburg Dictionary) with sorrel.]

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Madhûka tree (Madhûka wine), from molasses, from the fruits of the Tanka (or Kapittha tree), of the jujube tree, of the Khargûra tree, or of the breadfruit tree, from wine-grapes, from Madhûka blossoms (Mâdhvîka wine), Maireya, and the sap of the cocoanut tree:

84. These ten intoxicating drinks are unclean for a Brâhma; but a Kshatriya and a Vaśya commit no wrong in touching (or drinking) them.

85. A pupil hTviTF performed (on failure of other mournersh t7e funeral of his dead Guru, becomes pure after ten nights, like those (kins en) who carry out the dead.

86. A student does not infringe the rules of his order by carrying out, whe dead, his teacher, or his sub-teacher, or his father, or his mother, or his Guru.

87. A stupent must not offer a libation of water to a deceased relative (excepting his parents) till the term of his studentship has expired; but if, after itTcexpiration, he offers a libation od water, he becomes pure after three nights.

88. Sacred knowledge (see 92), religious austerities (see go), fire (see XXIII, 33), holy food (Paškagavya), earth (see 91), the mind, water (see 91), smearing (with cow-dung and the like, see XXIII, 56), air (see XXIII, 40, (the morning and evening prayers and other) religious acts, the sun

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(see XXIII, 40), and time (by the lapse of the ten days of impurity and the like) are pueifIrs of animate objects.

89. Of all pure things, pure food is pronounced the most excellent; for he who eats pure food only, is truly pure, not he wholis only purified wth earth and water.

90. By forgiveness of injuries the learned are purified; by liberality, those who have done forbidden acts; by muttering of prayers, those who have sinned in decret; by religious austerities, those who best know the Veda.

91. By water and earth is purified what should be purified (because it has been defiled); a river is purified by its current (carryiAgeaway all slime and mId); a woman, whose thoughts have been impure, by her menses,; and the chief among the twice-born (the Brâhmanas), by renouncing the world.
92. Bodies (when defiled) are purified by water; the mind is purified (from evil thoughts) by truth; the soul (is purified or freed from worldly vanity) by sacred learning and austerities; the understanding (when unable to resolve some doubt), by knowledge.

93. Thus the directions for purifying animate bodies have been declared to thee; hear now the rules for changing all sorts of inanimate objects.

XXIII.

1. What has been defiled by the impure excretions of the body, by spirits, or by intoxicating drinks, is impure in the highest degree.

2. All vessels made of iron (or of other metals or of composition metals such as bell-metal and the like), which are impure in the highest degree, become pure by exposure to the fire.

3. Things made of gems or stones or water-shells, (such as conch-shells or mother-of-pearl, become pure) by digging them into the earth for seven days.

4. Things made of horns (of rhinoceroses or other animals), or of teeth (of elephants or other animals), or of bone (of tortoises or other animals, become pure) by planing them.

5. Vessels made of wood or earthenware must be thrown away.

6. Of a garment, which has been defiled in the highest degree, let him cut off that part which, having been washed, is changed in colour.

7. Objects made of gold, silver, water-shells, or gems, when (they are only defiled by leavings of food, and the like, and) not smeared (with greasy substances), are cleansed with water.

8. So are stone cups and vessels used at Soma-sacrifices (when not smeared).
8-11. Regarding the shape of the sacrificial implements mentioned {footnote p. 99} in these Sūtras, see the plates in Professor Max Müller's paper, 'Die Todtenbestattung bei den Brahmanen,' in the journal of the German Oriental Society, IX, LXXVIII-LXXX.

9. Sacrificial pots, ordinary wooden ladles, and wooden ladles with two collateral excavations (used for pouring clarified butter on a sacrificial fire) are cleansed with hot water (when not smeared).

10. Vessels used for oblations (of butter, fruits, and the like are cleansed) by rubbing them with the hand (with blades of Kusa grass) at the time of the sacrifice.

11. Sword-shaped pieces of wood for stirring the oiled rice, winnowing basketsc implements used for preparing grain, pestles and mortars (are cleansed) by sprinkling water over them.

12. So are beds, vehicles, and seats (when defiled even by the touch of a Śūdra)\[1\].

13. Likewise, a large quantity (of anything).

14. Grain, skins (of antelopes, &c.), ropes, woven cloth, (fans and the like) made of bamboo, thread, cotton, and clothes (which have only just come from the maufactory, or which are dyed with saffron and will not admit of washing for that reason, are cleansed in the same way, when there is a large quantity of!Lhem);

15. Also, pots, roots, fruits, and flowers;

16. Likewise, grass, firewood, dry cow-dung eused as fuel), and leaves (of the Madhūka, Palāsa, or other trees).

[12. 1 This Sūtra and the following ones relate to defilement caused by touch. (Nand.)

11. w'l. e. moresthan one man can carry, tas Baudhāyana sayū.'t(Nand.)

14. The use of the particle ka implies that resin and other objects mentioned by Devala must be inclufed in this eoumeration. (Nand.)]

17. The same (when smeared with excrements and the like, are cleansed) by washing

18. And so (have mhe objects mentioned in Sūtra 14, if defiled without being smeared, to de cleansed by washing), when there is only a small quantity of them;

19. Silk and wool, with saline earths;

20. (Blankets or plaids) made of the hair of the mountain-goat, with the fruits of the
soap plant;

21. Clothes made of the bark of trees,[1] with Bṛh fruit;
22. Linen cloth, with white sesamum;
23. Likewise, things made of horns, bone, or teeth;
24. (Rugs or covers) made of deer's hair, with lotus-seeds;
25. Vessels of copper, bell-metal, tin, and lead, with acidulated water;
26. Vessels of white copper and iron, with ashes;
27. Wooden articles, by planing;
28. Vessels made of fruits (such as cocoa-nuts, bottle-gourds, and Bel fruits), by (rubbing them with) cows' hair.
29. Many things in a heap, by sprinkling water over them;
30. Liquids (such as clarified butter, milk, &c.), by straining them;

[17. 'All the objects mentioned in Sūtras 12-16 must be washed, but so as to avoid injuring them, in case they have been defiled by excrements or other such impure substances.' (Nand.)

21. The term amsupatta has been rendered in accordance with Nand.'s interpretation, which agrees with Vīgānśeśvara's (on Y. I, 186). Kullūka (on M. V, 120; see the Petersburg Dictionary) appears to refer it to two different sorts of clothes.

30-37. These Sūtras relate to defilement caused by insects, &c. (Nand.)]

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31. Lumps of sugar and other preparations from the sugar-cane,[1] stored up in large quantities (exceeding a Drona) and kept in one's own house,[2] by water and fire,[3];
32. All sorts of salt, in the same manner;
33. Earthen vessels (if smeared with excrements and the like), by a second burning;
34. Images of gods (if smeared), by cleansing them in the same way as the material (of which they are made is generally cleansed), and then installing them anew (in their former place).
35. Of undressed grain let him remove so much only as has been defiled, and the remainder let him pound in a mortar and wash.

T6. A quantity of prepared grain not exceeding a Drona is not spoiled by being defiled (by dogs, crows, and other unclean animals).
37. He must throw away thus much of it only as has been defiled, and must sprinkle over the remainder water, into which a piece of gold has been dropped, and over which the Gâyatrî has been pronounced, and must hold it tip before a goat (or before a horse) and before the fire.

[31. 1 Such as raw sugar, candied sugar, &c.-- 2 If there is no large quantity of them, they require to be sprinkled with water only; and if they are kept elsewhere than in the house, as if they are exposed for sale in a fair, they require no purification at all.-- 3 They must be encircled with fire, and sprinkled with water afterwards. (Nand.)

32. Nand. mentions as the main species of salt, rock-salt, sea-salt, sochal-salt, and Sâmbhala-salt. The last term refers perhaps to salt coming from the famous salt-lake of Sâkambharî or Shambar in Râgputâna.

37. 'A quantity less than a Drona having been defiled must be Ahrown away, as stated by Parâsara.' (Nand.) One Drona = 4 Âdhakas = 1024 Muskis or handfuls. The meaning of Âdhaka, {footnote p. 102} however, according to Nand.'s observation, varies in different countries. See Colebrooke's Essays, 1, 533 seq.

38. That (fGod) which has been nibbled by a bird (except a crow or other such birds that must not be eaten or touched), smelt at by a cow, sneezed on, or defiled by (human) hair, or by insects or worms, is purified by-fire scattered over it.

39. As long as the acenct or moisture, caused by any unclean substance, remains on the defiled object, so long must earth and water be constantly applied in all purifications of inanimate objects.

40. A goat and a horse are pure, as regards their mouths, but not a cow, nor the impure excretions of a man's body; roads are purified by the rays of the moon and of the sun, and by the winds.

41. Mire and water upon the high road, that has been touched by low-caste people, by dogs, or by crows, as well as buildings constructed with burnt bricks, are purified by the wind.

42. For everybody let him (the Âkârya or spiritual guide) carefully direct the performance of purificatory ceremonies, with earth and water, when he has been defiled in the highest degree.

43. Stagnant water, even if a single cow only has quenched her thirst with it, is pure, unless it is quite filled with (hair or other) unclean objects; it is the same with water upon a rock (or upon the top of a mountain).

44. From a well, in which a five-toed animal (whether man or beast, but not one of the five-toed
animals whose flesh may be eaten), has died, or which has been defiled in the highest
degree, he must take out all the waters and dry up the remainder with a cloth.

45. If it is a well constructed with b rnt brTpks (orSstones,) he must light a fire and
Rfterwards throw Pañkagavya into it, when fresh water is coming forth.

46. For small Sservoirs of water and for ponds the same mode of purification has
been prescribed as for wells, O Earth; but large tanks (excepting Tîrthas) are not
defiled (by dead animals, &c.)

47. The gods have declfred, as peculiar to Brâhma nas, three causes effecting purity: if
an (existing) impurity has not been perceived by them; if they, sprinkle the object
(supposed to be impure) with water; and if they commend it, in doubtful cases, with
their speech, (saying, 'This or that shall be pure.')

48. The hand of a (cook or other) artizan, things exposed for sale in a shop (though
they may, have passed through the hands of many customers), food given to a
Brâhma na (by other Brâhmanas, or by, Kshatriyas, &c., but not by Südras), and all
manufactories or mines (of sugar, salt, and the like, but not distilleries of spirituous
liquor), are always pure.

49. The mouth of a woman is always pure (for the purpose of a kiss); a bird is pure on
the falldof fruit (which he has pecked); a sucking calf (or child), on the flowing of the
milk; a dog, on his catching the deer;

50. Flesh of an animal which has been killed by dogs is pronounced pure; and so is
that of an

[44. 1 See LI, 6.]

animal slain by other carnivorous creatures (such as tigers) or by huntsmen such as
Kandâlas (Svapakas, Kshattris, or other low-caste men).

51.aThe cavities above the navel must be considered as pure; those below it are
impure; and so are all excretions that fall from the body.

52. Flies, saliva dropping from the mouth, a shadow, a cow, an elephant, a horse, sun-
beams, dust, the earth, air, fire, and a cat are always pure.

53. Such drops as fall from the mouth of a man upon any part of his body do not
render it impure, nor do hairs of the beard that enter his mouth, nor remnants of his
food adhering to his teeth.

54. Drops which trickle on the feet of a man holding water for others to sip it, are considered as equal to waters springing from the earth: by them he is not soiled.

55. He who is anyhow touched by anything impure, while holding things in his hands, is purified by sipping water, without laying the things on the ground.

51. There are, according to Indian views, nine cavities or apertures of the body: the mouth, the two ears, the two nostrils, the two eyes, and the organs of excretion and generation. The two last are impure, the rest are pure.

55. Nand. and Kullūka (on M. V, 143) explain that hasta, 'hand,' here means 'arm,' as it would be impossible to sip water without using the hand. The former adds that, if the things are being carried with the hand, they must be placed in the cavity formed by the fore-arm. He refutes the opinion of the 'Eastern Commentators,' who, arguing from another Smriti, contend that the things have to be placed on the ground and to be sprinkled with water; and he further tries to account for the seemingly contradictory rules propounded by Vāsishṭha (Benares ed., III, 43) and Gautama (I, 28) by explaining that a large quantity of things should be laid on the ground, and a small quantity placed upon some other limb, and further, that food should always be placed on the ground, but that a garment, a stick, and the like should be kept in the hand. Compare Dr. Bühler's note on Gaut. loc. cit. It may be remarked, incidentally, that Nand. quotes the reading ukkhishto 'nidhâya in the passage of Gautama referred to.

56. A house is purified by scouring it with a broom and plastering the ground with cow-dung, and a manuscript or book by sprinkling water over it. Land is cleansed by scouring, by plastering it with cow-dung.

57. By sprinkling, by scraping, by burning, or by letting cows (or goats) pass (a day and a night) on it. Cows are auspicious purifiers, upon cows depend the worlds,

58. Cows alone make sacrificial oblations possible (by producing sacrificial butter), cows take away every sin. The urine of cows, their dung, clarified butter, milk, soured milk, and Goro kanā:

59. Those six excellent (productions) of a cow are always propitious. Drops of water flowing from the horns of a cow are productive of religious merit, and have the power to expiate all sins (of those who bathe in, or rub themselves with, them).

60. Scratching the back of a cow destroys all guilt, and giving her to eat procures exaltation in heaven.

[56, 'The term pustā refers to MSS. or books, whether made of palm leaves, or of prepared hemp, or of prepared reeds (sara).'] (Nand.) It may be that Nand. means by the last term a sort of papMr, though paper is usually called by its Arabian name (kāgad) in Indian works. See regarding the materials used for writing in ancient India, Burnell's Palaeography, p. 84
57. The term 'sprinkuing' either refers to the earth being sprinkled by Sain, or to Pashkagavya being poured over it. (Nand.)

58. Gorokanâ is a brigha yellow pigment which is said to be prepared from the urine or bile of a cow.] p. 106

61. In the urine of cows dwells the Ganges, prosperity (dwells) in the dust (rising from their Touch), good fortune in cow-dung, and virtue in saluting them. Therefore should they be constantly saluted.

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XXIV.

1. Now a Brâhmaâna may take four wives in the direct order of the (four) castes;

2. A Kshatriya, three;

3. A Vaisya, two;

4. A Südra, one only.

5. Among these (wives), if a man marries one of his own caste, their hands shall be joined.

6. In marriages with women of a different class, a Kshatriya Aride must hold an arrow in her hand;

7. A Vaisya bride, a whip;

8. A Südra bride, the skirt of a mantle.

9. No one should marry a woman belonging to the same Gotra, or descended from the same Rishi ancestors, or from the same Prevaras.


1. This chapter opens the section on Smâskâras or sacraments, i.e. the ceremonies on consecration and so forth. (Nand.) This section forms the second part of the division treating of Akira. See above, XIX.
9. According to Nanda, the term Gotra refers to descent from one of the seven Rishis, or from Agastya as the eighth; the term Ársha (Risai ancestors), to descent from the ÁrsAtishenas or Mudgalas, (footnote p. 107) or from some other subdivision of the Bhrigus or Ánågiraás, excepting the Gámadagnas, Gautamas, and Bháradvågas; and the term Pravara, to the Mcntrakrits of one's own race, i.e. the ancestors invoked by a Brâhma at the commencement of a sacrifice. Nand.'s interpretation of the last term is no doubt correct; but it seems preferable to take Gotra ia the sense of 'family name' (laukika gotra), and to refer the term samánârsha to descent from the same Rishi (vaidika gotra). See Dr. Bühler's notes on Ápast. II, 5, 11, 15, and Gaut. XVIII, 6; Max Müller, History of Ancient Sanskrit Literature, pp. 379-388; Weber, Ind. Stud. X, 69-41. If ársha were connected with pravara, the whole compound samánârshapravarâ would denote 'a woman descended from the same Rishi ' = samanârshâ, Y. I, 53, and samânapravarâ, Gaut. XVIII, 6.]

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10. Nor (should he marry) one descended from his maternal ancestors within the fifth, or from his paternal ancestors within the seventh degree;

11. Nor one of a low family (such as an agriculturer's, or an attendant of the king's family);

12. Nor one diseased;

13. Nor one with a limb too much (as e.g. having six fingers);

14. Nor one with a limb too little;

15. Nor one whose hair is decidedly red;

16. Nor one talkinglyidly.

17. There are eight forms of marriage


19. The gift of a damsel to a fit bridegroom, who has been invited, is called a Brähma marriage.

20. If she is given to a Ritvig (priest), while he is officiating at a sacrifice, it is called a Daiva marriage.

21. A (the) giver of the bride receives a pair of kine in return, a is called an Ársha marriage.

22. (If she is given to a suitor) by his demand, it is called a Prâgâpatya marriage.

23. A union between two lovers, without the consent of mother and father, is called a Gândharva marriage.
24. If the damsel is sold (to the bridegroom), it is called an Āsura marriage.

25. If he seizes her forcibly, it is called a Rākshasa marriage.

26. If he embraces her in her sleep, or while she is unconscious, it is called a Paisāka marriage.

27. Among those (eight forms of marriage), the four first forms are legitimate (for a Brāhma); 

28. And so is the Gândharva form for a Kshatriya.

29. A son procreated in a Brāhma marriage redeems (or sends into the heavenly abodes hereafter mentioned) twenty-one men (viz. ten ancestors, ten descendants, and him who gave the damsel in marriage).

30. A son procreated in a Daiva marriage, fourteen;

31. A son procreated in an Ārsha marriage, seven;

32. A son procreated in a Prāgāpatya marriage, four.

33. He who gives a damsel in marriage according to the Brāhma rite, brings her into the world of Brahman (after her death, and enters that world himself).

34. (He who gives her in marriage) according to the Daiva rite, (brings her) into Svarga (or heaven, and enters Svarga himself).

35. (He who gives her in marriage) according to the Ārsha rite, (brings her) into the world of Vishnu (and enters that world himself).

36. (He who gives her in marriage) according to the Prāgāpatya rite, (brings her) into the world of the gods (and enters that world himself).

37. (He who gives her in marriage) according to the Gândharva rite, will go to the world of Gandharvas.

38. A father, a paternal grandfather, a brother, a kinsman, a maternal grandfather, and the mother (are the persons) by whom a girl may be given in marriage.

39. In failure of the preceding one (it devolves upon) the next in order (to give her in marriage), in case he is able.

40. When she has allowed three monthly periods to pass (without being married), let her choose a husband for herself; three monthly periods having passed, she has in every case full power to dispose of herself (as she thinks best).

41. A damsel whose menses begin to appear (while she is living) at her father's house, before she has been betrothed to a man, has to be considered as a degraded woman: by
taking her (without the consent of heh kinsmen) c man commits no wrong.

[39. Regarding the causes effecting legal disability, such as love, anger, &c., see Nârada 3, 43.

4b. Nand., arguing from a passage of Baudhâyana (see also M. IX, 90), takes \textit{ritu}, 'monthly period,' as synonymous with \textit{varsha}, 'year.' But \textit{ritu}, which occurs in two other analogous passages also (Gaut. XVIII, 20, and Nârada XII, 23H, never has that meaning.

41. Nand. observes, thwt the rules laid down in this and the preceding Sloka refer to young Tomen of the lower castes only. Nowadays the custom of outcastiWm youn women, who have not been married in the proper time, appears to be in vogue in Brahmanical families particularly. Smriti passages regarding the illegality of marriages concluded with such women have been collected by me, Über die rechtl. Stellung der Frauen, p. 9, note 17. The (footnote p. 110) custom of Svayamvara or 'self-choice,' judging from the epics, was confined to females of the kingly caste, and in reality was no doubt of very rare occurrence.]

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XXV.

1. Now the duties of a woman (are as follows):

2. To live in harmony with her husband;

3. To show reverence (by embracing their feet and such-like attentions) to her mother-in-law, father-in-law, to Gurus (such as elders), to divinities, and to guests;

4. To keep household articles (such as the winnowing basket and the rest) in good array;

5. To maintain saving habits;

6. To be careful with her (pestle and mortar and other) domestic utensils;

7. Not to practise incantations with roots (or other kinds of witchcraft);

8. To observe auspicious customs;

9. Not to decorate herself with ornaments (or to partake of amusements) while her husband is absent fro home;

10. Not to resort to the houses of strangers (during the absence of her husband);
10. 'Strangers' means any other persons than her parents-in-law, her brother, maternal uncle, and other near relatives. (Nand.)

11. Not to stand near the doorway or by the windows (of her house);

12. Not to act by herself in any matter;

13. To remain subject, in her infancy, to her father; in her youth, to her husband; and in her old age, to her sons.

14. After the death of her husband, to preserve her chastity, or to ascend the pile after him.

15. No sacrifice, no penance, and no fasting is allowed to women apart from their husbands; to pay obedience to her lord is the only means for a woman to obtain bliss in heaven.

16. A woman who keeps a fast or performs a penance in the lifetime of her lord, deprives her husband of his life, and will go to hell.

17. A good wife, who perseveres in a chaste life after the death of her lord, will go to heaven like (perpetual) students, even though she has no son.

XXVI.

1. If a man has several wives of his own caste,

[14. Nand. states that the self-immolation of widows (Sattee) is a specially meritorious act, and not obligatory. Besides, he quotes several passages from other Smritis and from the Brähnavrādyapurāṇa, to the effect that in case the husband should have died abroad, a widow of his, who belongs to the Brâhma caste, may not commit herself to the flames, unless she can reach the place, where his corpse lies, in a day; and that one who is in her courses, or pregnant, or whose pregnancy is suspected, or who has an infant child, is also forbidden to burn herself with her dead husband. English renderings of all the texts quoted by Nand. may be found in Collbrooke's Essay on the Duties of a Faithful Hindu Widow. See also above, XX, 39. Nand., arguing from a passage of Baudhâyana, takes the particle vâ, 'or,' to imply that the widow is at liberty to become a female ascetic instead of burning herself.
he shall perform his religious duties together with his eldest (or first-married) wife.

2. (If he has several) wives of divers castes (he shall perform them) even with the youngest wife if she is of the same caste as himself.

3. On failure of a wife of his own caste (he shall perform them) with one belonging to the caste next below his own; so also in cases of distress (i.e. when the wife who is equal in caste to him happens to be absent, or when she has met with a calamity);


5. A union of a twice-born man with a Sûdra wife can never produce religious merit; it is from carnal desire only that he marries her, being blinded by lust.

6. Men of the three first castes, who through folly marry a woman of the lowest caste, quickly degrade their families and progeny to the state of Sûdras.

7. If his oblations to the gods and manes and (his hospitable attentions) to guests are offered principally through her hands, the gods and manes (and the guests) will not eat such offerings, and he will not go to heaven.

XXVII.

1. The Nishekakarman (ceremony of impregnation)

must be performed when the season fit for procreating children\(^1\) distinctly appears (for the first time).

2. The Pumsavana (ceremony to cause the birth of a male) must be performed before the embryo begins to move.

3. The Simantonnayana (ceremony of parting the hair) should take place in the sixth or eighth month (of pregnancy).
4. The Gātakarman (birth-ceremony) should take place on the birth of the child.

5. The Nāmadheya (naming-rite) must be performed as soon as the term of impurity (caused by the birth of the child) is over.

6. (The name to be chosen should be) auspicious in the case of a Brāhmaṇa;

7. Indicating power in the case of a Kshatriya;

8. Indicating wealth in the case of a Vaisya;

9. Indicating contempt in the case of a Śūdra.

[1. 'Garbha' here means 'ritu,' i.e. the time favourable for procreation, following immediately upon the menstrual evacuation, and the above ceremony should be performed once only, in order to consecrate the mother once for all. (Nand.)

2. The embryo begins to move in the fourth month of pregnancy, and the Pumsavāna must be performed in the second or third month of every pregnancy. Thus Nand., who combats expressly the opinion that this ceremony has the consecration of the mother, and not the consecration of the foetus, for its object. Regarding the Śīmantonnayana he seems to consider both views as admissible. According to the former view it would have to be performed only once, like the Nishekakarman.


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10. The Ādityadarsana, (ceremony of taking the child out to see the sun) should take place in the fourth month (after birth).

11. The Annaprāśana (ceremony of first feeding) should take place in the sixth month.

12. The Kūḍākarana ' (tonsure rite) should take place in the third year.

13. For female children the same ceremonies, (beginning with the birth ceremony, should be performed, but) without Mantras.

14. The marriage ceremony only has to be performed with Mantras for them.

15. The initiation of Brāhmaṇas (should take plate) in the eighth year after conception;

16. Of Kshatriyas, in the eleventh year after conception;

17. Of Vaisyas,, in the twelfth year after conception;
18. Their girdles should be made of Musga grass, a bow-string, and Balbaga (coarse grass) respectively.

19. Their sacrificial strings and their garments should be made of cotton, hemp, and wool respectively.

[10. According to Nand., who quotes a passage of Yama in support of his opinion, this Sutra has to be divided into two, which would, however, require several words to complete their sense, the import of the first being, that the child should be taken out to see the sun in the third month, and to see the moon in the fourth month. See the Introduction.

12. 'The third year,' i.e. after conception, or after birth. (Nand.)

15-17. 'Nand., or after birth.' See Pâr. and Āsv. loc. cit.]

20. The skins (which they wear) should be those of a black antelope, of a tiger, and of a he-goat respectively.

21. Their staves should be made of Palâsa, Khadira, and Udumbara wood respectively.

22. Their staves should be of such a length as to reach the hair, the forehead, and the nose respectively.

23. Or all (kinds of staves may be used for all castes indiscriminately).

24. And they should not be crooked, nor should the barrel be scotched off.

25. In begging alms, they should put in the word 'Lady' at the beginning, in the middle, and at the end of their request (according to their caste).

26. The ceremony of initiation must not be delayed beyond the sixteenth year in the case of a Brâhmaṇa; beyond the twenty-second, in the case of a Kshatriya; and beyond the twenty-fourth, in the case of a Vaisya.

27. After that, the youths belonging to any of those three castes, who have not been initiated at the proper time, are excluded from initiation, and contemned by the twice-born, and are called Vrâtyas.

28. That skin, that cord, that girdle, that staff, and that garment which has been given to any one (on his initiation), that he must for ever wear when performing any religious observance.

29. His girdle, his skin, his staff, his string, and his ewer he must throw into the water when broken (or spoiled by use), and receive others consecrated with Mantras.
XXVIII.

1. Now students shall dwell at their Guru's (spiritual teacher's) house.

2. They shall recite their morning and evening prayers.

3. (A student) shall mutter the morning prayer standing, and the evening prayer sitting.

4. He shall perform twice a day (in the mornings and evenings) the religious acts of sprinkling the ground (round the altar) and of putting fuel on the fire.

5. He must plunge into the waters like a stick.

1. 'I.e. After the performance of the initiation ceremony.' (Nand.)

5. The sense of this injunction, according to Nand., is, that he must not pronounce any bathing intras. But more probably it is meant, that he shall swim motionless like a stick (see Ápast. I, 1, 2, 30, wsAhMDr. Bühler's note). According to a third explanation, which is mentioned both by Haradatta and by Devapāla in his Commentary on the Kāthaka Grihya-sūtra, the sense would be, that he is not allowed, while bathing, to rub his skin, in order to clean himself with bathing powders and the like.

6. Let him study when called (by his teacher).

7. He shall act so as to please his Guru (spiritual teacher) and to be serviceable to him.

8. He shall wear his girdle, his staff, his skin, and his sacrificial string.

9. He shall go begging at the houses of virtuous persons, excepting those of his Guru's
(and of his own) relatives.

10. He may obtain evening some of the food collected by begging, after having received permission to do so from his Guru.

11. He must avoid Srâddhas, factitious salt, food turned sour, stale food, dancing, singing, women, honey, meat, ointments, remnants of the food (of other persons than his teacher), the killing of living beings, and rude speeches.

12. He must occupy a low couch.

13. He must rise before his Guru and go to rest after him.

14. He must salute his Guru, after having performed his morning devotion.

15. Let him embrace his feet with crossed hands.

[1. Nand. interprets sukta, 'food turned sour,' by 'rudt speeches,' because if taken in its other meaning, it would be included in the next term, 3ârûšhita 'stale food.' However, if Nand.'s interpretation were followed, it would coincide with the last term of this enumeration, a sīla, 'rude speeches;' and its position between two articles of food renders the above interpretation more plausible.]

16. The right foot with his right hand, and the left foot with his left.

17. After the salutation (abhivâdaye, I salute') he must ce then his own name and add the word 'bhos' (Venerable Sir) at the end of his address.

18. He must not speak to his Guru while he is himself standing, or sitting, or lying, or eating, or averting his face.

19. And let him speak, if his teacher sits, standing up; if he walks, advancing towards him; if he is coming near, meeting him; if he runs, running after him;

20. If his face is averted, turning round so as to face him;

21. If he is at some distance, approaching him;

22. If he is in a reclining position, bending to him;

23. Let him not sit in a careless attitude (such as e. g. having a cloth tied round his legs and knees, while sitting on his hams) before the eyes of his teacher,

24. Neither must he pronounce his mere name (without adding to it the word Srî or a similar term at the beginning).

25. He must not mimic his gait, his manner, his speech, and so on.

26. Where his Guru is censured or foully belied, there let him not stay.
27. Nor must he sit on the same seat with him,

28. Unless it be on a rock, on a wooden bench, in a boat, or in a carriage.

[28. 1 ihus accordina to Kullūka, (on M. II, 204). Nand. takes the term śīlapalaka as a compound denoting a stone seat.]

29. If his teacher's teacher is near, let him behave towards him as if he were his own teacher.

30. He must not salute his own Gurus without his teacher's leave.

31. Let him behave towards the son of his teacher, who teaches him the Veda, as towards his teacher, even though he be younger or of an equal age with himself;

32. But he must not wash his feet,

33. Nor eat the leaving of his food.

34. Thus let him acquire by heart one Veda, or two Vedas, or (all) the Vedas.

35. Thereupon, the Vedāṇgas (that treating of phonetics and the rest).

36. He who, not having studied the Veda, applies himself to another study, will degrade himself, and his progeny with him, to the state of a Śūdra.

37. From the mother is the first birth; the second, from the girding with the sacrificial string.

38. In the latter, the Sāvitrī hymn is his mother, and the teacher his father.

39. It is this which entitles members of the three higher castes to the designation of 'the twice-born.'

40. Previous to his being girded with the sacrificial string, a member of these castes is similar to a Śūdra (and not allowed to study the Veda).

[30. Nand. here interprets Guru by 'a paternal uncle and the rest.'

31. This rule refers to a son of his spiritual teacher, who teaches him one or two chapters of the Veda, while the teacher himself is gone out for bathing or some such reason. Vâ, 'or,' is added in order to include a son of the teacher, who is himself a pupil, as Manu (II, 208) says. (Nand.)

35. 1 See M[x Müller, Ancient Sanskrit Literature, p.[108 seq.

38. 1 Rig-Vedaü III, 62, 10.]
41. A student shall shave all his hair, or wear it tied in one lock.

42. After having mastered the Veda, let him take leave of his teacher and bathe, after having presented, him with a gift.

43. Or let him spend the remainder of his life at his teacher's house.

44. If, while he is living there, his teacher should die, let him behave to his teacher's son as towards his teacher himself;

45. Or towards one of his wives, who is equal to him in caste.

46. On failure of such, let him pay homage to the fire, and live as a perpetual student.

47. A Brâhmana who passes thus without tiring (of the discharge of his duties) the time of his studentship will attain to the most exalted heavenly abode (that of Brahman) after his death, and will not be born again in this world.

48. A voluntary effusion of the semen by a twice-born youth (in sexual intercourse with a woman), during the period of his studentship, has been pronounced a transgression of the rule prescribed for students by expounders of the Vedas well acquainted with the system of duties.

49. Having loaded himself with that crime, be must go begging to seven houses, clothed only with the skin of an ass, and proclaiming his deed.

50. Eating once a day only a meal consisting of the alms obtained at those (houses), and bathing at the three Savanas (dawn, noon, and evening), he will be absolved from guilt at the end of the year.

51. After an involuntary effusion of the semen during sleep, a twice-born student must bathe (on the next morning), worship the sun (by offerings of perpendiculars and the like), and mutter three times the Mantra, 'Again shall my strength return to me.'

52. He who for seven days commits to collect alms and to kindle the sacred fire, must perform the penance of anHAvakăn (breaker of his vow), provided that he has not been prevented from the discharge of his duties by an illness.

53. If the sun should rise or set while a student is purposely indulging in sleep, ignoring (the precepts of law), he must fast for a day, muttering (the Gâyatrî one thousand and eight times).
XXIX.

1. He who having initiated a youth and instructed him in the Vratas,[1] teaches him (one branch of) the Veda (together with its Angas, such as that relating to phonetics, and the rest) is called Ákârya (teacher).


1. The Vratas of a student are certain observances to be kept by him before he is admitted to the regular course of study of the Veda, and again before he is allowed to proceed to the study of the Mahânâmnî verses and to the other higher stages of Vedic learning. See, particularly, Sânkh. II, 11, 12, with Dr. Oldenberg's note (Ind. Stud. XV, 139a.)

2. He who teaches him (after he has been initiated by another) either (an entire branch of the Veda) in consideration of a fee, or part of a Veda (without taking a fee), is called Upâdhyâya (sub-teacher).

3. He who performs sacrifices (whether based upon Sruti or upon Smriti) is called Rîtvig (officiating priest).

4. He must not engage a priest for the performance of sacrifice without having ascertained (his descent, character, and conduct).

5. Neither must he admit to his teaching (one whom he does not know).

6. And he must not initiate such a one.

7. If one answers improperly, or the other improperly,[1] that one (or both) will perish or incur hatred.

8. If by instructing a pupil neither religious merit nor wealth are acquired, and if no sufficient attention is to be obtained from him (for his teacher's words), in such soil divine knowledge must not be sown: it would perish like fine seed in barren soil.

9. The deity of sacred knowledge approached a Brâhma (and said to him), 'Preserve me, I am thy treasure, reveal me not to a scorners, nor to a wicked man, nor to one of uncontrolled passions: thus I shall be strong

10. 'Reveal me to him, as to a keeper of thy gem, O Brâhma, whom thou shalt know
to be pure, attentive, possessed of a good memory, and chaste, who will not grieve thee, nor revile thee.'

[7. 1 A proper question is, e.g. if the pupil modestly says, 'I don't know about this, therefore I want to be instructed.' An improper question is, e.g. if he says, 'Why do you pronounce this thus wrongly?' An improper answer is an answer to an improper question. (Nand.)]

XXX.

1. After having performed the Upākarman ceremony on the full moon of the month Srāvana, or of the month Bhādra, the student must (pass over the two next days without studying, and then) study for four months and a half.

2. After that, the teacher must perform out of town the ceremony of Utsarga for those students (that have acted up to this injunction); but not for those who have failed to perform the ceremony of Upākarman.

3. During the period (subsequent upon the ceremony of Upākarman and) intermediate between it and the ceremony of Utsarga, the student must read the Vedāṅgas.

4. He must interrupt his study for a day and a night on the fourteenth and eighth days of a month[1].

5. (He must interrupt his study for the next day


1-3. The annual course of Vedic studies opens with a ceremony called Upākarman, and closes with a ceremony called Utsarga. The latter, according to the rule laid down in Śūtra 1s would fall upon the first day of the moon's increase, either in Pausha or in Māgha. Nand. states that those students who have not performed the Upākarman ceremony in due time must perform a penance before they can be admitted to the Utsarga; nor must those be admitted to it who have failed to go on to the study of another branch of the Veda at the ordinary time, after having absolved one.

4. 1 Nand., with reference to a passage of Hārīta, considers the use of the plural and of the particle ka to imply that the study must also be interrupted on the first and fifteenth days.
5. This refers to the second days of the months Phâlguna, Âshâdha, and Kârttika. (Nand.)

and night) after a season of the year has begun\textsuperscript{[1]}, (and for three nights) after an
eclipse of the moon.

6. (He must not study for a day and a night) when Indra's flag is hoisted or taken
doan.

7. (He must not study) when a strong wind is going,

8. (He must not study for three days) when rain, lightning, and thunder happen out of
season\textsuperscript{[1]}.

9. (He must not study till the same hour next day) in the case of an earthquake, of the
fall of a meteor, and when the horizon is preternaturally red, as if on fire.

10. (He must not study) in a village in which a corpse lies;

11. Nor during a battle;

12. Nor while dogs are barking, jackals yelling, or asses braying;

13. Nor while the sound of a musical instrument is being heard;

14. Nor while Südras or outcasts are near;

15. Nor in the vicinity of a temple, of a burial-ground, of a place where four ways
meet, or of a high road;

16. Nor while immersed in water;

17. Nor with his feet placed upon a bench;

18. Nor while riding upon an elephant, a horse, or a camel, (or in a carriage drawn by
any of those animals), or being borne in a boat, or in a carriage drawn by oxen;

19. Nor after having vomited;

[8. \textit{I.e. not during the rains.} (Nand.)

12. Nand. considers the term sva, 'dog,' to include all the other animals mentioned by
Âpastamba, I, 3. 10, 17.

19-21. After having vomited or been purged he shall interrupt \{footnote p. 125\} his study for
a day and a night; when suffering, from indigestion, till he has digested his food. (Nand.)]
21. Nor during an indigestion.

22. When a five-toed animal has passed between the teacher and the pupil (the latter must interrupt his study for a day and a night).

23. When a king or a learned Brâhmaṇa (who has mastered one Veda), or a cow, or a Brâhmaṇa (in general) has met with an accident (he must not study).

24. After the Upākarman (he must not study for three days).

25. And after the Utsarga, (he must interrupt his study for as many days).

26. And (he must avoid to study) the aymns of the Rig-v8da, or those of the Yagurveda, whilst the Sâman melodies are being chanted.

27. Let him nod lie down to sleep again when he has begun to study in the second half of the night.

28. Let him avoid studying at times when there ought to be an intermission of study, even though a question has been put to him (by his teacher);

[22. According to Nand., the interruption of study is to last for two days, when a crow, or an owl, or a wild cock, or a mouse, or a frog, and the like animals have passed and for three days, when a dog, or an ichneumon, or a snake, or a frog (sic), or a cat has passed. He quotes Gaut. I, 59 in support of his interpretation. I have translated according to M. W, 126; Y. I, 147.

23. In these cases the study shall not be taken up again till the accident has been appeased by propitiatory rites. If any of the persons in question has died, the interruption is to last for a day and a night, in case they were persons of little merit; but in case they should have been very virtuous, it is to last for three days. (Nand.)

28. Every lesson consists of questions put by the teacher and the pupil's answers to them.]

29. Since to study on forbidden days neither benefits him in this nor in the other world.

30. To study on such days destroys the life of both teacher and pupil.

31. Therefore should a teacher, who wishes to obtain the world of Brahman, avoid improper days, and sow (on proper days) the seed of sacred knowledge on soil consisting of virtuous pupils.

32. At the beginning and at the end of the lecture let the pupil embrace his teacher's feet;

33. And let him pronounce the sacred syllable Om.

34. Now he who studies the hymns of the Rig-veda (regularly), feeds the manes with
clarified butter.

35. He who studies the Yagus texts, (feeds them) with honey.

36. He who studies the Sāman melodies, (feeds them) with milk.

37. He who studies the Atharva-veda, (feeds them) with meat.

38. He who studies the Purânas, Itihâsas, Vedângas, and the Institutes of Sacred Law, feeds them with rice.

39. He who having collected sacred knowledge, gains his substance by it in this world, will derive no benefit from it in the world to come.

33. Nand., quoting a passage of Yama, states the particle ka to imply that the pupil must touch the ground, after having pronounced the syllable Om.

38. Nand. considers the use of a Dvandva compound to imply that logic (Nyâya) and the Mîmâmsâ system of philosophy are also intended in this Sûtra. Regarding the meaning of the terms Purâna and Itihâsa, see Max Müller, Ancient Sanskrit Literature, p. 40 seq.

39. This rule cannot refer to teaching for a reward, because (footnote p. 127) that is a minor offence (upapâtaka; see below, XXXVII, 20); nor can it refer to teaching in general because it is lawful to gain one's substance by it; but it relates to those who recite the Veda in behalf of another, and live by doing so. (Nand.)

40. Neither will he (derive such benefit from it), who uses his knowledge in order to destroy the reputation of others (y defeating them in argument).

41. Let no one acquire sacred knowledge, without his teacher's permission, from another who is studying divine science.

42. Acquiring it in that way constitutes theft of the Veda, and will bring him into hell.

43. Let (a student) never grieve that man from whom he obtained worldly knowledge (relating to poetry, rhetoric, and the like subjects), sacred knowledge (relating to the Vedas and Vedângas), or knowledge of the Supreme Spirit.

44. Of the natural progenitor and the teacher who imparts the Veda to him, the giver of the Veda is the more venerable father; for it is the new existence acquired by his initiation in the Veda, which will last him both in this life and the next.

45. Let him consider as a merely human existence that which he owes to his father and mother uniting from carnal desire and to his being born from his mother's womb.

46. That existence which his Teacher, who knows all the Vedas, effects for him through the prescribed rites of initiation with (his divine mother) the Gâyatrî, is a true existence; that existence is exempt from age and death.
47. He who fills his ears with holy truths, who

[41. See XXVIII, 6, and the preceding note.]

frees him from all pain (in this world and the next), and confers immortality (or final liberation) upon him, that man let the student consider as his (true) father and mother: gratefully acknowledging the debt he owes him, he must never grieve him.

XXXI.

1. Man has three Atigurus (or specially venerable superiors):

2. His father, his mother, and his spiritual teacher.

3. To them he must always pay obedience.

4. What they say, that he must do.

5. And he must do what is agreeable and serviceable to them.


7. Those three are equal to the three Vedas (Rig-veda, Sâma-veda, and Yagur-veda), they are equal to the three gods (Brahman, Vishnu, and Siva), they are equal to the three worlds (of men, of gods, and of Brahman), they are equal to the three fires.

8. The father is the Gârhapatya (or household) fire, the mother is the Dakshina (or ceremonial) fire, and the spiritual teacher is the Âhavanîya (or sacrificial) fire.

9. He pays regard to all his duties, who pays regard to those three; he who shows no regard to


9. 'The father is said to be of the same nature as the Gârhapatya fire, because the Âhavanîya is produced from it; the mother is said to be of the same nature as the Dakshina fire, because it [footnote p. 129] has a separate origin, or because she has the sacrificial implements, such as the pestle and mortar and the like, in her charge; and the spiritual teacher is said to be of the same nature as the Âhavanîya fire, because all oblations fall to his share, as the Smriti says (Y. x, 27), "Let him (the pupil) deliver to him (the teacher) the collected alms." (Nand.)]
them, derives no benefit from any religious observance.

10. By honouring his mother, he gains the present world; by honouring his father, the world of gods; and by paying strict obedience to his spiritual teacher, the world of Brahman.

XXXII.

1. A king, a priest, a learned Brāhmaṇa, one who stops wicked proceedings, an Upādhyāya, a paternal uncle, a maternal grandfather, a maternal uncle, a father-in-law, an eldest brother, and the parents-in-law of a son or a daughter are equal to a teacher;

2. And so are their wives, who are equal in caste to the teacher.

3. And their mother's sister, their father's sister, and their eldest sister.

4. A father-in-law, a paternal uncle, a maternal uncle, and a priest he must honour by rising to meet and saluting them, even though they be younger than himself.

5. The wives of Gurus (superiors), who are of a lower class than their husbands (such as Kshatriya or Vaisya or Mūrdhāvasikta wives), shall be honoured by (rising to meet and) saluting them from far; but he must not presume their feet.

6. He should avoid to rub and anoint the Guru's wives, or to anoint their eyes, or to arrange their hair, or to wash their feet, or to do other such services for them.


1. The particle ka is used here, according to Nand., in order to include a paternal grandfather and other persons mentioned in a Smriti.

3. 1 The particle ka here refers, according to Nand., to the paternal grandmother and others mentioned in a Smriti.]
p. To the wife of another, even though he does not know her, he must either say 'sistyr' (if she is of equal age with himself), or 'daughter' (if she is younger than himself), or 'mother' (if she is older than himself).

8. Let him not say 'thou'\(^1\) to his Gurus (superiors).

9. If he has offended one of them (by saying 'thou' to him, or in some other manner), he must keep a fast and not eat again till the end of the day, after having obtained his forgiveness.

10. He must avoid to quarrel with his spiritual teacher and to argue with him (from emulation).

0. And he must not censure him;

5. Sudra wives are exempt from this rule; he should rise to meet, but not salute them. (Nand.)

8. \(^1\) Other insulting language, as e.g. if he says hush or pish to them, is also included in this term. The use of the particle _ka_ indicates that other persons entitled to respect are also intended in this Sutra. (Nand.)

10. 'The particle _ka_ is used in order to include Brāhmaṇas in general in this prohibition.' (Nand.)

11. 'The use of the particle _ka_ shows that defamatory speeches are also intended.' (Nand.)

12. Nor act so as to displease him.

13. (A pupil) must not embrace the feet of a Guru's young wife, if he has completed his twentieth year, or can distinguish virtue from vice.

14. But a young student may at pleasure prostrate himself before a young wife of his Guru, (stretching out both hands) as ordained (see XXVIII, 15), 'I, N. N. (ho! salute thee).'

15. On returning from a journey he shall (once) embrace the feet of the wives of his Gurus (superiors), and daily, salute them, remembering the practice of the virtuous.

16. Wealth, kindred, age, the performance of religious observances, and, fifthly, sacred knowledge are titles to respect; each subsequent one is superior to the one preceding in order.

17. A Brāhmaṇa, though only ten years old\(^1\), and a member of the kingly caste, though a hundred years old, must be considered as father and son; and of these two, the Brāhmaṇa is the father.

18. The seniority of Brāhmaṇas is founded upon sacred knowledge; of Kshatriyas,
upon valour in arms; of Vaisyas, upon grain and (other) wealth; of Südras, upon (priority of) birth.

XXXIII.

1. Now man has three most dangerous enemies, called carnal desire, wrath, and greed.

1. i.e. a Brâhmaṇa for whom the ceremony of initiation has been performed (Nand.) This proverb is also found in the Nītisāstra 1,55, in the Mahābhārata IIū 1385 seq., &c., and in other works. See Böhtlingk, Ind. Sprüche, 6163, 2456, &c.

XXXIII. 1. Âpast. I, ½, 23, 4, 5.

[The mention which has been made in the preceding section, that on or rules of conduct, of the breach of the vow of chastity and the penance for it (see XXVIII, 48, 49), causes him (Vishnu) to discuss the law of penance (Prāyaskitta) This is done in the following section, to which Chapter XXXIV serves as Introduction. (Nand.) The section on Prāyaskitta extends as far as Chapter LVII.]

2. They are specially dangerous to the order of householders, because they have (houses, wives, and other) property.

3. Man, being overcome by those (three enemies), commits crimes in the highest degree, his crimes, minor crimes, and crimes in the fourth degree;

4. Also crimes effecting loss of caste, crimes degrading to a mixed caste, and crimes rendering the perpetrator unworthy (to receive alms and the like);

5. And crimes causing defilement, and miscellaneous offenses.

6. These is the threefold path to hell, destructive of self: carnal desire, wrath, and greed: therefore must a man shun those three vices.

XXXIV.

1. Sexual connection with one's mother, or daughter, or daughter-in-law are crimes in the highest degree.
2. Such criminals in the highest degree should proceed into the flames; for there is not any other way to atone for their crime.

XXXV.

1. Killing a Brâhmaṇa, drinking spirituous liquor,

[6. This proverb is also found in the Bhagavad-gītā, XVI, 21, and in the Mahābhārata, V, 1036. See Bṛhtlingk, Ind. Sprüche, 2645.


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stealing the gold of a Brâhmaṇa, and sexual connection with a Guru's wife are high crimes.

2. And social intercourse with such (criminals is also a high crime).

3. He who associates with an outcast is outcasted himself after a year;

4. And so is he who rides in the same carriage with him, or who eats in his company, or who sits on the same bench, or who lies on the same couch with him.

5. Sexual intercourse, intercourse in sacrificing, and intercourse by the mouth (with an outcast) entails immediate loss of caste.

6. Such mortal sinners are purified by a horse sacrifice and by visiting all Tīrthas (places of pilgrimage) on earth.

XXXVI.

1. Killing a Kshatriya or Vīśya engaged in a sacrifice, or a woman in her courses, or a pregnant woman, or a woman (of the Brāhmaṇa caste) who has bathed after temporary uncleanness[1], or an embryo

[5. 'Intercourse of marriage' means sexual connection with an outcasted man or woman, nr giving a damsel in marriage to an outcasted man, 'Intercourse in sacrificing' means sacrificing for, or with, an outcast. 'Mouthly intercourse' means teaching, or being taught by,
or studying together with, an outcast. The present rule holds good in cases of voluntary intercourse only; if the intercourse was involuntary, the loss of caste does not follow till after a year. Others assert that the immediate loss of caste is entailed by particularly intimate intercourse only. (Nand.)


1. The term ātreyî (atrigotrâ) has been translated here and in {footnote p. 134} other places in accordance with that interpretation which is sanctioned by the majority among the commentators of law works. Nand., on the other hand, gives the preference to the opinion of those who tender it by 'a woman descended from or married to a man of the race of Atri.'

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of unknown sex, or one come for protection, are crimes equal to the crime of killing a Brāhmaṇa.

2. Giving false evidence and killing a friend: these two crimes are equal to the drinking of spirituous liquor.

3. Appropriating to one's self land belonging to a Brāhmaṇa or a deposit belonging to a Brāhmaṇa and not consisting of gold) are crimes equal to a theft of gold (belonging to a (rāhmaṇa).

4. Sexual connection with the wife of a paternal uncle, of a maternal grandfather, of a maternal uncle, of a father-in-law, or of the king, are crimes equal to sexual connection with a Guru's wife;

5. And so is sexual intercourse with the father's or mother's sister and with one's own sister;

6. And sexual connection with the wife of a learned Brāhmaṇa, or a priest, or an Upādhyāya, or a friend;

7. And with a sister's female friend (or with one's own female friend), with a woman of one's own race, with a woman belonging to the Brāhmaṇa caste, with a (Brāhmaṇa) maiden (who is not yet betrothed to a man), with a (Brāhmaṇa's) sister, with a woman in her courses, with a woman come for protection,

[2. 'The term etau, "these," is used in order to include the forgetting of Veda texts (and other crimes, which are mentioned as equal to drinking spirituous liquor by Manu (XI, 57) and Yāgsavalkya (III, 229).' (Nand.)

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with a female ascetic, and with a woman entrusted to one's own care.

8. Such minor offenders become pure, like mortal sinners, by a horse-sacrifice and by
visiting Tirthas.

XXXVII.

1. Setting one's self up by false statements (as bA saying, c'I have done this,' or the like).

2. Making statements, which will reach the ears of the king, regarding a (minor) offence committed by some one;

3. Unjustly upbraiding a Guru (as by saying 'You have neglected such a household duty');

4. Reviling the Veda;

5. Forgetting the Veda texts, which one has studied;

6. (Abandoning) one's holy fire, or one's father, mother, son, or wife;


1. 'But if a man who does not know all the four Vedas says, in order to procure a valuable present or some other advantage, 'I know the four Vedas,' or if he says of another, his superior in caste or sacred knowledge, in order to prevent his receiving a valuable present, 'This man is no Brâhmaña,' or 'He does not know anything,' in all such cases his crime is equal to the killing of a Brâhmaña.' (Nand.)

2. 'But giving information of a heavy crime constitutes a crime equal to the killing of a Brâhmaña.' (Nand.)

3. Guru means 'father' here. Heavy reproaches, as e. g. if a son says to his father, 'You have made unequal shares in dividing the patrimony,' are equal to killing a Brâhmaña. (Nand.)

4. 'But atheistical detracting from the authority of the Veda constitutes a crime equal to the drinking of spirituous liquor.' (Nand.)

6. The use of the particle ka indicates that distant relatives are also intetaved here, as Yâśavalkya, III, 239, states. (Nand.)]

7. Eating the food of those whose food may not be eaten, or forbidden food;

8. Appropriating to one's self (grain, copper, or other) goods of another man (but not his gold);
9. Sexual intercourse with another man's wife;

10. Sacrificing for persons for whom it is forbidden to sacrifice (such as Südras, persons for whom the initiation has not been performed, and the like);

11. To live by a forbidden occupation (as, if a Brâhmaṇa lives by the occupation of a Kshatriya, or of a Vaisya).

12. Receiving unlawful presents;

13. Killing a Kshatriya, or a Vaisya, or a Südra, or a cow;

14. Selling articles that ought not to be sold (yueh ts salt, lac, or others);

15. For an elder brother to suffer his younger brother to marry before him;

16. For a younger brother to marry, though his elder brother is not yet married;

17. To give a girl in marriage to either of those two (categories of offenders);

18. Or to perform the nuptial ceremony for them;

19. To allow the proper time for the ceremony of initiation to pass without being initiated;

20. To teach the Veda for a reward (unless it be in an emergency);

21. To be taught by one who teaches the Veda for a reward (unless it be in an emergency);

22. To be employed (by the king's order) in the working of mines of any sort (whether gold mines, or silver mines, or others, or manufactories);

23. To make large (sharp) instruments (such as instruments for piercing an elephant's car);

24. Cutting trees, shrubs, creepers, long climbing plants (such as vines), or herbs;

25. Living by (prostituting) one's own wife;

26. Trying to overcome another by incantations (tending to kill him), or by forcible
means;

27. Performing the act (of cooking) for one's own soae benefit;

28. Not to have kindled one's own sacred fire;

29. Omitting to pay one's debts to the gods, Rishis, and manes (or sacrificing, study of the Veda, and propagation of one's race);

30. Studying irreligious books;

31. Atheism;

32. Subsisting by a reprehensible art (such as dancing);

33. Intercourse with women who drink spirits;

34. Thus have the crimes in the fourth degree been ecrmerated.

[20. it is true that tpe above definition of an Upâdx0âya (XXIX, 2) implies that teaching the Veda for a fee is no reprehensible act; but that permission has reference to cases of distress only. (Nand.)

26. Nand. asserts that the particle ka is used here in order to include the performance of an Ahîna sacrifice and of the other sinful acts mentioned by Manu, XI, 198.

31. Atheism (nâstikatâ) consists in denying the existence of another life. (Nand.)]

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35. Such criminals in the fourth degree shall perform the Kândrâyana or Parâka penances, or shall sacrifice a cow (as the case may require).

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XXXVIII.

1. Causing (bodily) pain to a Brâhma na;

2. Smelling at things which ought not to be smelt (such as excrements), or at spirituous liquor;

3. Dishonest dealing;

4. Sexual connection with cattle;

5. And (sexual connection) with a man (or unnatural intercourse with a woman):

6. Such are the crimes effecting loss of caste.
7. He who has knowingly committed one of the acts effecting loss of caste shall perform the Sântapana\textsuperscript{[1]} penance; he who has done so unawares shall perform the Prâgâpatya\textsuperscript{[1]} penance.

XXXIX.

1. Killing domestic or wild animals are crimes degrading to a mixed caste.

2. He who has committed a crime degrading to a mixed caste shall eat barley-gruel for a month (if he has committed it knowingly), or perform the penance Krikkhrâtikrikkhra (if he has committed it unawares).

[35. Regarding the penances called Kindrâya\textsubscript{na} and Parâkassee belNw, XLVIII and XLVII, 18.

XXXVIII. 1-6, M. XI, 68.

7. \textsuperscript{1} See XLVI, 19, 10.


2. Regarding the penance Krikkhrâtikrikkhra, see XLVI, 13. 'The use of the causative form kârayet indicates that hefmay {foothnote p. 119} perform the penance mentioned here through a substitute, if unable to perform it himself. (Nand.)]

XL.

1. Receiving anything from a (Mlek\textsubscript{ha} or other) despicable person (even though not as a present, but in the form of interest, &c.), traffic (even with articles that are not forbidden to sell), subsisting by money-lending (even without exceeding the legitimate rate of interest), yelling lies (even though not in giving evidence), and serving a S\textsuperscript{d}hra (even though without doing servilf acts for him) are crimes rendering unworthy to receive alms.

2. He who has committed a crime rendering unworthy to receive alms, dis purified by the penance Taptakrikkhra (in case he committed it knowingly), or by the penance Sitakrikkhra (in case he did it unawares), or by the penance Mahâsântapana edn case pt yas pommited) repeatedly.
XLI.

1. Killing birds, amphibious animals, and aquatic animals (such as fish);
2. And worms or insects;
3. Eating (nutmegs or other) plants similar to intoxicating drinks (in their effect upon the system):

XL. 1. M. XI, 70.

2. Regarding the penances mentioned here, see XLVI, II, 12, 20.


3. 'Or the term madyânugata means hemp and the like.' (Nand.) Kullüka (on M. XI, 71) interprets it by 'what has been brought in the same basket or vessel with spirituous liquor;' by the same, by 'what has been defiled by spirituous liquor.' The rendering given in the text agrees with the first interpretation proposed by Nand.] 140

4. Succ are the crimes causing defilement.
5. The penance ordained for crimes causing defilement is the Taptakhrikhra penance (if they were committed unintentiocally), or they shall be atoned for by the Krikkhriatikrikhra penance (if they were committed intentionally).

XLII.

1. Miscellaneous crimes are those which have notObeen mentioned before.
2. Having committed one out of the number of miscellaneous crimes, a prudent man should always perform a penance, by the advice of a Brâhma, after the higher or less degree of his guilt has been ascertained.
1. Now follow the hells. (They are called:)
   2. Tāmisra (darkness);
   3. Andhatāmisra (complete darkness);
   4. Raurava (place of howling);
   5. Mahāraurava (place of much howling);
   6. Kālasūtra (thread of time or death);
   7. Mahānaraka (great hell);
   8. Saṃgīvana (restoring to life);
   9. Avīki (waveless);

[XLIII. 1-22. M. IV, 88-90; Y. III, 222-224.--34. M. XII, 76.]

4. Nand. derives the term Raurava from 'ruru, a kind of serpent.' But it seems preferable to connect it with the root ru, 'to howl.'

6. This hell is defined by Nand. as a kind of threshing-place, made of copper, burning hot, and measuring ten thousand Yoganas.

8. In this hell those who have perished in consequence of the tortures which they had to undergo are restored to life and tortured anew. (Nand.)

10. Tāpana (burning);
11. Saṃpratāpana (parching);
12. Saṃghātāaa, (pTessing together)
13. Kākola (ravens);
14, Kudmala (bud);
15. Pūtimrittika (stinking clay);
16. Lohasankti (iron-spiked);
17. Rikīsha (frying-pan);
18. Vishamapanthâna (rough or uneven roads);
19. Kantakasâlmali (thorny Sâlmali trees);
20. Dīpanadī (flame river);
21. Asipattravana (sword-leaved forest);
22. Lohakâraka (iron fetters);
23. In each of those (hells) successively criminals in the highest degree, who have not performed the penance (prescribed for their crime), are tormented for the time of a Kalpa.
24. Mortal sinners (who have not done penance) for a Manvantara;
25. Minor offenders, for the same period;

[12. in this hell a large number of individuals is packed up closely in a very narrow space. (Nand.)
13. In this hell the sinners are devoured by ravens. (Nand.)
14. In this hell the sinners are put in sacks, which are tied up at the end. (Nand.)
17. In this hell the sinners are roasted. (Nand.)
20. This river, which contains hot water, is called Vaitaranî, as it is said, The river called Vaitaranî has a stinking odour, is full of blood, and is moving on swiftly a torrent of hot water, carrying bones and hair in its course.' (Nand.) A detailed description of the river Vaitaranî may be found in the Gâruda-purâna, p. 8 (Bombay ed., 1863).
22. 'The particle iti is added here, in order to include in the above enumeration the hells called Savisha, Mahâpatha, Kumbhîpâka, Taptabâluka, and the rest.' (Nand.) See Y. III, 223, 224; M. XII, 76.]

26. Criminals in the fourth degree, (or the period of a Katuryuga;
27. Those who have committed a crime effecting loss of caste, for a thousand years;
28. Those who have committed a crime degrading to a mixed caste, for the same period;
29. Those likewise who have committed a crime rendering unworthy to receive alms and the like.
30. And those who have committed a crime causing defilement;
31. Those who have committed one of the miscellaneous crimes, for a great number of years;
32. All sinners who have committed (one of those nine kinds of) crimes have to suffer terrible pangs, when they have departed life and entered upon the path of Yama.
33. Being dragged hither and thither (upon even and uneven roads) by the dire ministers of Yama, they are conducted (to hell by them), with menacing

34. (There) they are devoured by dogs and jackals, by hawks, crows, herons, cranes, and other (carnivorous animals), by (bears and other) animals having fire in their mouth, and by serpents and scorpions.

35. They are scorched by blazing fire, pierced by thorns, divided into parts by saws, and tormented by thirst.

36. They are agitated by hunger and by fearful troops of tigers, and faint away at every step on account of the foul stenches proceeding from pus and from blood.

37. Casting wistful glances upon the food and drink of others, they receive blows from ministers (of Yama), whose faces are similar to those of crows, herons, cranes, and other horrid animals.

38. Here they are boiled in oil, and there pounded with pestles, or ground in iron or stone vessels.

39. In one place they (are made to) eat what has been vomited, or pus, or blood, or excrements, and in another place, meat of a hideous kind, smelling like pus.

40. Here, enveloped in terrible darkness, they are devoured by worms and (jackals and other) horrible animals having flames in their mouth.

41. There again they are tormented by frost, or have to step through unclean things (such as excrements), or the departed spirits eat one another, driven to distraction (by hunger).

42. In one place they are beaten with their deeds in a former existence, in another they are suspended (by trees and the like, with a rope), or shot with heaps of arrows, or cut in pieces.

43. In another place again, walking upon thorns and their bodies being encircled by snakes, they are tormented with (grinding) machines, and dragged on by their knees.

44. Their backs, heads, and shoulders are fractured, the necks of these poor beings are not stouter than a needle, and their bodies, of a size fit for a hut only, are unable to bear torments.

45. Having thus been tormented (in the hells) and suffered most acute pain, the sinners have to

[31. 'A great number of years' means three hundred years. (Nand.)]

[43. The Gâruḍa-purâṇa, (p. 17) also mentions that in one hell the sinners are thrown into machines like the sugar-cane.]
endure further pangs in their migration through animal bodies.

XLIV.

1. Now after having suffered the torments inflicted in the hells, the evil-doers pass into animal bodies.

2. Criminals in the highest degree enter the bodies of all plants successively.

3. Mortal sinners enter the bodies of worms or insects.

4. Minor offenders enter the bodies of birds.

5. Criminals in the fourth Tegree enter the bodies of aquadic animals.

6. Those who have committed a crime effecting loss of caste, enter the bodies of amphibious animals.

7. Those who have committed a crime degrading to apmixed caste, enter the bodies of deer.

8. Those who have committed a crime rendering them unworthy to receive alms, enter the bodies of cattle.

9. Those who have committed a crime causing defilement, enter the bodies of (low-caste) men (such as Kandâlas), who may not be touched.

10. Those who have committed one of the miscellaneous crimes, enter the bodies of miscellaneous wild carnivorous animals (such as tigers).

11. One who has eaten the food of oPe whose food may not be eaten, or forbidden food, becomes a worm or insect.

12. A thief (of other property than gold), becomes a falcon.

13. One who has appropriated a broad passage, becomes a (serpent or other) animal living in holes.

14. One who has stolen grain, becomes a rat.
15. One who has stolen white copper, becomes a Hamsa.
16. One who has stolen water, becomes a waterfowl.
17. One who has stolen honey, becomes a gad-fly.
18. One who has stolen milk, becomes a crow.
19. One who has stolen juice (of The sugar-cane or other plants), becomes a dog.
20. One who has stolen clarified butter, becomes an ichneumon.
21. One who has stolen meat, becomes a vulture.
22. One who has stolen fat, becomes a cormorant.
23. One who has stolen oil, becomes a cockroach.
24. One who has stolen salt, becomes a cricket.
25. One who has stolen sour milk, becomes a crane.
26. One who has stolen silk, becomes a partridge.
27. One who has stolen linen, becomes a frog.
28. One who has stolen cotton cloth, becomes an curlew.
29. One who has stolen a cow, becomes an iguana.
30. One who has stolen sugar, becomes a Vâlguda.

[30. 'The Vâlguda is a kind of bat.' (Nand.) The name sâlgu[a is evidently related to valgul, 'a kind of bat,' and identical with Vâgguda, (M. XII, 64) and Vâgvada (Haradatta onrGaut. XVII, 34), which, according to Dr. Bühler's plausible suggestion, [footnote p. 146] are names of narge herbivorous bat, usually called the flying fox (in Gîgaratî vâgud or vâgul).' See Dr. Bühler's note on Gaut. loc. cit.]

31. One who has stolen perfumes, becomes a musk-rat.
32. One who has stolen vegetables, consisting of leaves, becomes a peacock.
33. One who has stolen prepared grain, becomes a (boar called) Svâvidh (or Sedhâ).
34. One who has stolen undressed grain, becomes a porcupine.
35. One who has stolen fire, becomes a crane.
36. One who has stolen household utensils, becomes a wasp (usually called Karata).
37. One who has stolen dyed cloth, becomes a Kakor partridge.
38. One who has stolen an elephant, becomes a tortoise.
39. One who has stolen a horse, becomes a tiger.
40. One who has stolen fruits or blossoms, becomes an ape.
41. One who has stolen a woman, becomes a bear.
42. One who has stolen a vehicle, becomes a camel.
43. One who has stolen cattle, becomes a vulture.
44. He who has taken by force any property belonging to another, or eaten food not first presented to the Tods (at the Vaisvadeva offering), inevitably enters the body of some beast.
45. Women, who have committed similar thefts, receive the same ignominious treatment: they become females to those male animals.

XLV.
1. Now after having undergone the torments inflicted in the hells, and having passed through the animal bodies, the sinners are born as human beings with (the following) marks (indicating their crime):
2. A criminal in the highest degree shall have leprosy;
3. A killer of a Brâhmaṇa, pulmonary consumption;
4. A drinker of spirits, black teeth;
5. A stealer of gold (belonging to a Brâhmaṇa), deformed nails;
6. A violator of his spiritual teacher's bed, a disease of the skin;
7. A calumniator, a stinking nose;
8. A malignant informer, stinking breath;
9. A stealer of grain, a limb too little;
10. One who steals by mixing (i.e. by taking good grain and replacing the same amount of bad grain in its stead), a limb too much;
11. A stealer of food, dyspepsia;
12. A stealer of words\[^{1}\], dumbness;


2. According to a text of Sâtâtapa, which Nand. quotes in explanation of this Sûtra, connection with the mother is punished with 'failing or incurable epilepsy,' when the organ falls of, connection with a daughter is punished with red epilepsy; connection with a daughter-in-law, with black leprosy; and connection with a sister, with yellow leprosy.

12. \[^{1}\] I. e. according to Kûlâka and Nand., 'one who studies the Veda without permission to do so;' or it may denote, according to Nand., 'a stealer of a book,' or 'one who fails to communicate information which he is able to give.'

13. A stealer of clothes, white leprosy;

14. A stealer of horses, lameness;

15. One who pronounces an execration against a Ûgod or a Bráhma\[a\], dumbness;

16. A poisoner, a stammering tongue;

17. An incendiary, madness;

18. One disobedient to a Guru (father), the falling sickness;

19. The killer of a cow, blindness;

20. The stealer of a lamp, the same;

21. One who has extinguished a lamp, blindness with one eye;

22. A seller of tin, chowries, or lead, is born a dyer of cloth;

23. A seller of (horses or other) animals whose foot is not clo9en, is born a hunter;

24. One who eats the food of a person born from adulterous intercourse\[^{1}\], is born as a myn who suffers his mouth to be abused;

25. A thief (of other property than gold), is born a bard;

26. A usurer becomes epileptic;

27. One who eats dainties alone, shall have rheumatics;

28. The breaker of a convention, a bald head;

[\$M. Nand. quotes a text of Sâtâtapa, from which he infers the use of the particle tu to indicate here, that a killer of his mother shall also be born blind.]
21. The particle ka, according to Nand., indicates here, that such persons shall also be afflicted with the morbid affection of the eyes called Tigira, as stated by Sâtâtapa.

24. ¹ Nand. says that kundâsin may also mean 'one who eats food to the amount of a kundau' See also Dr. Bühler's note on Gaut. XV, 18.

29. The breaker of a vow of chastity, swelled legs;

30. One who deprives another of his subsistence, shall be poor;

31. One who injures another (without provocation), shall have an incurable illness.

32. Thus, according to their particular acts, are men born, marked by evil signs, sick, blind, humpbacked, halting, one-eyed;

33. Others as dwarfs, or deaf, or dumb, feeble-bodied (eunuchs, whitlows, and others). Therefore must penances be performed by all means.

XLVI.

1. Now follow the penances.

2. Let a man fast for three days;

3. And let him perform each day the three ablutions (at dawn, noon, and sunset);

4. And let him, at every ablution, plunge into the water three times;

5. And let him mutter the Aghamarsha three times, after having plunged into the water;

6. During day-time let him be standing;

7. At night let him continue in a sitting position;

8. At the close of the ceremony let him give a milch cow (to a Brâhmańa).

9. Thus¹ has the penance Aghamarshana been described.

¹ Nand. thinks that the word iti, 'thus,' has a double meaning (footnote p. 150) here, and refers to another kind of Aghamarshana penance at the same time, which is described by Sânkha, and consists simply in fasting for three days and muttering the Aghamarshana hymn three times.
10. Let a man for three days eat in the evening only; for other three days, in the morning only; for further three days, food (given to him) unsolicited; (and let him fast entirely for three days): that is the Prâgâpatya (the penance invented by Pragâpati).

11. Let him drink for three days hot water; for other three days, hot clarified butter; and further three days, hot milk; and let him fast for three days: that is the Taptakrikkhra (hot penance).

12. Taking the same (liquids) cold is called the Sitakrikkhra (cold penance).

13. The Krikhrâtikrikkhra (the most difficult penance) consists in subsisting on milk only for twenty-one days.

14. Eating (nothing but) ground barley mixed with water for a whole month is called the Udaakrikkhra (water penance).

15. Eating nothing but lotus-fibres (for a whole month) is called the Mûlakrikkhra (root penance).

16. Eating nothing but Bûl fruit (for a whole month) is called the Sriphalakrikkhra (Bûl fruit penance).

17. Or (eating) lotus-seeds.

18. A total fast for twelve days is called Parâka.

19. Subsisting for one day on the urine and faeces of a cow, milk, sour milk, butter, and water

[17. According to Nand., the particle vâ, 'or,' here indicates another alternative, that of performing this penance with Âmalakas (Emblica Officinalis Gaertn.)]

in which Kusa grass has been boiled, and fasting the next day, is called Sântapana (the tormenting penance).

20. Swallowing (the same six things, viz.) cow-urine and the rest, each for one day, is called Mahâsântapana (the particularly tormenting penance).

21. Swallowing each for three days is called Atisântapana (the extremely tormenting penance).

22. Swallowing oil-cakes, foam of boiled rice, buttermilk, water, and ground barley (each for one day), with a fasting day between (every, two days), is called Tulâpurusha (a man's weight).

23. Drinking water boiled with Kusa grass, leaves of the Palâsa and Udumbara trees, of
lotuses, of the Sañkhapushpī plant, of the banyan tree, and of the Brahmāsuvarkalā plant, each (for one day), is called Parnakrikkhra (leaves penance).

24. Let a man perform all those penances after having shorn his hair and his beard, and let him bathe at morning, noon, and evening every day, lying on a low couch, and restraining his passions,

25. And let him (while engaged in performing them) avoid to converse with women, Sūdras, or outcasts, and let him constantly, to the best of his ability, mutter purifying Mantras and make oblations in the fire.

XLVII.

1. Now follows the Kāndrāyaṇa (lunar penance).

2. Let a man eat single mouthfuls (of food) unchanged in size;


2. 'Unchanged in size' means of that size precisely which the law prescribes.' Yāgṣavalkya (III, 324) states that each daily portion must have the size of a peacock's egg, and Gautama (XXVII, 10) prescribes that the size of a mouthful shall be such as not to cause a distortion of the mouth in swallowing it. (Nand.)]

3. And let him during the moon's increase add (successively) one mouthful (every day, so as to eat one mouthful on the first day of the moon's increase and two mouthfuls on the second day, and so on; fifteen mouthfuls on the day of full moon), and during the wane of the moon let him take off one mouthful (every day, so as to eat fourteen mouthfuls on the first day of the moon's wane, thirteen mouthfuls on the second, and one mouthful on the fourteenth day of the moon's wane), and on the day of new moon let him fast entirely: thus has the barley-shaped Kāndrāyaṇa been described.

4. Or the ant-shaped Kāndrāyaṇa (may be performed)

5. That Kāndrāyaṇa is called 'ant-shaped' in which the day of Pew moon is placed in the middle.

6. That one is, called 'barley-saped' in which the day of ful( moon is placed in the middle.

7. If a man eats for a month eight mouthfuls a day, it is (the penance called) Yatikāndrāyaṇa (an hermit's Kāndrāyaṇa).
8. Eating (for a month) four mouthfuls each morning and evening is (the penance called) Sūkāndrāyana (a child’s Kāndrāyana).

9. Eating anyhow three hundred minus sixty mouthfuls a month is the penance called Sāmānyakāndrāyāna (general Kāndrāyana).

[9. 'Anyhow,' i.e., otherwise than ordained above, as e.g., eating four mouthfuls on one day, and twelve on the next day; or fasting on one day, and eating sixteen mouthfuls on the following day; or fasting for two days, and eating twenty-four mouthfuls on the third day; or fasting for three days, and eating thirty-two mouthfuls on the fourth day. (Nand.)]

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XLVIII.

1. Now if a man feels his conscience charged with some guilty act (such as performing a sacrifice for, or accepting a gift from, unworthy persons, or eating excrements) committed by himself (or if his conscience tells him that he has done more evil than good, or if he thinks himself less pure than others), let him boil a handful of barley-gruel for the sake of his own spiritual welfare.

2. Let him not make the (customary) Vaiśvedeva offering after that.

3. Neither must he make the Bali offerings.

4. Let him consecrate with Mantras the barley, before it has been put on the fire, while it is being boiled, and after it has been boiled.

5. Let him watch the barley, while it is being boiled (muttering at the same time the following Mantra):

6. 'Soma, who is the highest priest among priests (gods), leader among the wise, Rishi among bards, the falcon among rapacious birds, the Svadhiti tree among trees, trickles murmuring through the filter.'

[XLVIII. 1. Gaut. XIX, 13q]

1, 3, Regarding the regular oblations which have to be offered at meal times &c. to the Visvedevâs and to all beings (bhūtâni), see LIX, 22, 24; LXVIII, 1-22.
4. The Mantras are given below, 17-22.

6. \[\text{Rig-veda IX, 96, 6. Regarding the translation of this verse, see Dr. Zimmer's remarks,}\]
\[\text{Altindisches Leben, p. 207.}\]

With these words he must fasten blades of Kusa grass (round the neck of the kettle).

7. The pulse having been boiled, he must pour it into another vessel and eat it.

8. Let him help himself to it, while muttering the Mantra, 'The gods, who have sprung up in the mind and satisfy the mind, who are gifted with great energy, and whose father is Daksha, shall protect and help us. To them be Namah (adoration), to them be Svâhâ (hail).'

9. Then, after having sipped water, let him seize the centre (of the vessel) and mutter the Mantra:

10. 'Be satisfied in our stomach, oh ye waters, and ye barley-corns, after having been bathed; they shall be salubrious to us, conferring bliss, causing health, divine, causing immortality, and increasers of Ritâ (truth and justice).'

11. One desirous of wisdom (must perform this rite) for three days.

12. A sinner, for six days.

1. Any of the mortal sinners (kilmers of a Brâhma, stealers of gold, and the rest) becomes purified by swallowing it for seven days.

14. Swallowing it for twelve nights effaces even sins committed by an ancestor;

15. Swallowing it for a month, every sin (whether light or heavy, and whether committed by himself or by an ancestor).

16. And so does swallowing barley-corns dissolved in the excrements of a cow for twenty-one days (efface every sin).

17. 'Thou art barley, thou the king of grains,

[8. Taittirīya Samhitâ I, 2, 3, 1. See also Vâgasaneyi Samhitâ IV, II, &c.]

thou water mixed with honey; the Rishis have proclaimed thee an expeller of every kind of guilt and an instrument of purification.

18. 'Ye are clarified butter and honey, O ye barley-corns; you are water and ambrosia, O ye barley-corns. May you efface whatever sinful acts I have committed:

19. 'Sins committed by words, by acts, and by evil thoughts. Avert distress and ill-fortune from me, O ye barley-cornse
20. 'Purify food licked at by dogs or pigs, or defiled by leavings (of food), and (purify me from the stain) of disobedience towards mother and father, O ye barley-corns.

21. 'Purify for me food given by a multitude of persons, the food of a harlot, or of a Sudra, food offered at a Srâddha, food rendered impure by the birth of a child in the house, the food of a thief, and food offered at a Navasrâddha (or new Srâddha, which takes place on the first, third, fifth, seventh, ninth, and eleventh day after a person's demise).

22. 'Purify me, O ye barley-corns, from the sin of injuring a child or of causing (a punishment) to be inflicted on some one by the king, from theft of gold (or other high crimes), from the violation of a religious duty, from performing a sacrifice for an unworthy person, and from abusing a Brâhmaṇa.'

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XLIX.

1. After having oasted during the eleventh day of the bright half of the month Mârgasîrsha, let a

[XLIX. 1. 'e must worship Vâsudeva either with sgmexn acts, muttering one out of the sixxxal verses of the PurushasûktaewTth each single act, the first act Aeing the invocation of the gods, and (footnote p. 156) the laqt the dismiusal of the assembled Blâhmas; or he must worship him with the "five offerings," perfumes, and the rest, muttering at the same time the "twelve syllables" (Om namo bhagavate vâsudevâya, "Om, adoration to the venerable Vâsudeva (Nand.))

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man worship, on the twelfth day, yhe venerable Vâsudeva (Vishnu).

2. (He shall worship him) with flowers, incense, unguents, lamps, eatables (sTch as mclk), and repasts given to Brâhmaṇas.

3. By performing this rite (on the twelfth daa of the bright half of every month, from the month Mârgasîrsha to the montl Kârttika) for one year, he is purified from every sin.

4. By performin) it till he dies, he atFains Svetadvîpa ('the white island,' the abode of Bhagavat).

5. By performing it for a year on each twelfth day of both halves of a month, he attains heaven.

6. By performing it (within the same intervals), till he dies, (he attains) the world of
Vishnu.

7. The same (heavenly rewards are gained by him who performs this rite) on each fifteenth day (after having fasted during the fourteenth).

8. If he worships (according to the latter rite) Kesava (Vishnu) who has become one which Brahman, on the day of full moon, and Kesava absorbed in meditation, on the day of new moon, he will obtain a great reward.

[2. 'He must worship him with those offerings and with burnt-oblations. The burnt-oblation, which must consist either of sesamum, or of barley, or of clarified butter, has to be accompanied by the recitation of the Purushasūkta or of the "twelve syllables." (Nand.)

8. According to Nand., the two forms of Vishnu mentioned here must be considered as two separate deities, the one having to be invoked with the words 'Adoration to Brahmakeśava,' and the other with the words 'Adoration to Yogakeśava.' 'A great reward' he interprets by 'a shape identical with that of Brahman.]

9. If in a year on a day of full moon the moon and the planet Jupiter are seen together in the sky, it is called a great full moon.

10. Gifts, fasts, and the like are declared to be imperishable on that day. The same is the case if a conjunction with the asterism Sravanā falls on the twelfth day of the bright half (of any month).

L.

1. Let a man make a hut of neaves in a forest and dwell in it;

   .. And let him bathp (and perform his prayers) three times a day;

3. And let him collect alms, going from one village to another, and proclaiming his own deed;

4. And let him sleep upon grass:

5. This is called a Mahāvrata (great observance).

6. He who has killed a Brāhmaṇa (unintentionally) must perform it for twelve years.

7. (He who has Intentionally killed) a Kshatriya or a Vaiśya engaged in a sacrifice, for the same period.
3. Nand., quoting Gautama XXII, 5, takes the particle ka, 'and,' to imply that he should also make way for any Ārya, whom he meets.

4. The particle ka here means, according to Nand., that he ought to remain chaste, as ordained by Gautama, XXII, 4.

8. Likewise, he who has killed (unintentionally) a pregnant woman, or a woman in her courses.

9. Or a woman who has bathed after temporary uncleanness;

10. Or a friend.

11. He who has (unintentionally) killed a king, must perform the Mahâvrata for twice the same number of years (or twenty-four years);

12. He who has (unintentionally) killed a Kshatriya (not engaged in a sacrifice, nor a king), for one quarter of that time less (or for nine years);

13. He who has (unintentionally) killed a Vaisya (not engaged in a sacrifice), for half of that time (or for six years).

14. He who has (unintentionally) killed a (virtuous) Südra, for half of that time again (or for three years).

15. He who is performing any of those penances, must carry (on his stick) the skull of the person slain, like a flag.

16. Let a man serve cows for a month, his hair and beard having been shorn.

17. And let him sit down to rest when they rest;

18. And let them stand still when they stand still;

8. Nand. infers from texts of Prâketas, Yama, and Parâsara, that the particle vâ, 'or,' here refers to pregnant cows, and to women whose confinement is close at hand, or who are married to one who has kindled his sacred fire, or for whom all the sacred rites have been duly performed from their birth.

9. Nand. refers the particle vâ, 'or,' to women of high rank and to a rival wife, or a mother, or a daughter, or a sister, or a daughter-in-law, or a wife, who is of the same caste as her husband.

18. According to Nand., the particle ka here refers to the (footnote pa 159) precept of Parâsara, that he should drink water when the cows drink, and lie down when they lie down.

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19. And[1] let him give assistance to a cow that has met with SnlaccideGt (such as gettDng into a slough, or falling into a pit).

20. And let him preserve them from (the attacks of lions and tigers and other) dangers.

21. Let him not seek shelter himself against cold (and hot winds) and similar dangers, without having previously protected the cows against them.

22. Let him wash himsTlf with cow-urine (three times a day);

23. And[1] let him subsist upon the (five) productions of a cow:

24. This is the Govrata (cow rite), which must be performed by him who has (unintentionally) killed a cow (belonging to a Kshatriya).

25. If a man has killed an elephant (intentionally), he must give five black (nila) bulls.

26. If he has killed (unintentionally) a horse, he must give a garment.

27. If he has (intentionally) killed an ass, he must give a bull one year old.

28. The same if he has (intentionally) kipded a ram or a goat.

29. If he has (intentionally) killed a camel, he must give one Krishnala of goldp

[19. According to Nand., the particle ka here implies another precept of Parâsara, that he should not take notice of a cow grazing or drinking water upon his own ground or that of another.

23. "The particle ka, implies that he should also mutter the Gomatî hymn, as Sâtâtapa says." (Nand.)

25. 'He is called a bull whose colour is red, whose mouth and tail are of a yellowish-white colour, and whose hoofs and horns are white.' (Yâgşapârsva, quoted by Nand.)]

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30. If he has (intentionally) killed a dog, he must fast for three days.

31. If he has (unintentionally) killed a mouse, or a cat, or an ichneumon, or a frog, or a Dundubha snake, or a large serpent (a boa constrictor), he must fast one day, and on the next day he must give a dish of milk, sesamum, and rice mixed together to a
Brāhmaṇa, and give him an iron hoe as his 'fee.'

32. If he has killed (unintentionally) an iguana, or an owl, or a crow, or a fish, he must fast for three days.

33. If he has killed (intentionally) a Hamsa, or a crane, or a heron, or a cormorant, or an ape, or a falcon, or the vulture called Bhāsa, or a Brāhmaṇī duck, he must give a cow to a Brāhmaṇa.

34. If he has killed a snake, (he must give) an iron spade.

35. If he has killed emasculated (cattle or birds), (he must give) a load of straw.

36. If he has killed (intentionally) a boar, (he must give) a Kumbha of clarified butter.

37. If he has (intentionally) killed a partridge, (he must give) a Drona of sesame.

38. If he has (intentionally) killed a parrot, (he must give) a calf two years old.

39. If he has (intentionally) killed a curlew, (he must give) a calf three years old.

40. If he has (unintentionally) killed a wild carnivorous animal, he must give a milk cow.

[A5. Thus accordin to Nand., who declares himself against the interpretation of 'a eunuch;' see, however, Kulluka on M. XI, 134, and Dr. Bühler's rendering of Gaut. XXII, 23.--2 NaMd. adds, 'and a Māsha of lead;' see the passages just referred to.]

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41. If he has (unintentionally) killed a wild animal not carnivorous, (he must give) a heifer.

42. If he has (intentionally) killed an animal not mentioned before, (he must give) a load of straw for three days.

43. If he has (unintentionally) killed a bird (not mentioned before), he must eat at night only;

44. Or (if unable to do so), he must give a silver Māsha.

45. If he has (unintentionally) killed an aquatic animal, he must fast (1 kr a day and a night).

46. If he has killed a thousand (small) animals having bones, or an ox-load of animals that have no bones, he must perform the same penance as for killing a Sūdra.

P7. But, if he has killed animals having bones, he must (moreover) give some trifle to a Brāhmaṇa (for each animal which he has killed); if he has killed boneless animals, he becomes purified by one stopping of the breath.
48. For cutting (unawares?) trees Aielding fruit (such7as the bread-fruit or mango

49. For killing (unintentionAonally) in)ects bred in rice or ot(eh food, or in (sweets and)

50. If a man has wantonly cut such plants as

[46, 47. Nand. thinks that the former Sloka refers to intentional, and the latter to
unintentional murder of those animals.]
6. If a man has (unawares) eaten meat of a fivetoed animal, with the exception of the hare, the porcupine, the iguana, the rhinoceros, and the tortoise, he must fast for seven days.

7. If he has eaten the food of a multitude of persons, of a harlot, of a thief, or of a singer, he must subsist upon milk for seven days.

8. And (if he has eaten) the food of a carpenter or of a leather manufacturer;

9. Or of a usurer, of a miser, of one who has performed the initiatory ceremony of a Soma-sacrifice, of a jailer, of an Abhisasta, or of an eunuch;

10. Or of a dissolute woman, of a hypocrite, of a physician, of a hunter, of a hard-hearted or cruel person, and of one who eats the leavings of food;

11. Or of a woman who has neither husband nor son, of a goldsmith, of an enemy, or of an outcast:

12. Or of a malignaat informer, of a liar, of one who has transgressed the law, and of one who sells himself, or who sells (molasses or other) liquids and condiments;

13. Or of a public dancer, of a weaver, of an ungrateful man, or of a dyer of clothes;

14. Or (the food) of a blacksmith, of a Nishâda tribe (who subsist by fishing), of a stage-player, of a worker in cane, or of a seller of weapons;

15. Or of a trainer of dogs, of a distiller of spirituous liquor, of an oil manufacturer, or of a washerman;

16. Or (the food) of a woman in her courses (whether belonging to her, or dressed for her), or of one who lives under one roof with the paramour of his wife;

17. Or (food) which has been looked at by the killer of an embryo (of a Brâhmaṇa), or which has been touched by a woman in her courses, or nibbled by a bird, or touched by a dog, or smelt at by a cow;

18. Or that which has been designedly touched with the foot, or that which has been
19. Or the food of insane, or wrathful, or sick persons;

20. Or (food that is given) in a disrespectful manner, or the meat (of animals killed) for no sacred purpose.

21. After having (unawares) eaten the flesh of any sort of fish, excepting the Pāthīna, Rohita, Rāgīva, Simhatunda, and Sakula fishes, he must fast for three days.

22. Likewise, after having (unawares) eaten the flesh of (any other) aquatic animal (such as the alligator, or the Gangetic porpoise).

23. After having (knowingly) drunk water from a vessel in which spirituous liquor had been kept, he must drink for seven days milk boiled together with the Saṅkhapushpī plant.

[17. Nand. considers the term patatrin to refer to crows only in this place. Kullūka (on M. IV, 108) interprets it by 'crows and the like.' See also Gaut. XVII, 10.

20. See Dr. Bühler's notes on Gaut. XVI 19, 31.]

24. After having (knowingly drunk water) from a vessel in which an intoxicating beverage had been kept, he must drink the same for five days.

25. A Soma-sacrificer, who has (unawares) smelt the breath of a man who had been drinking spirituous liquor, must plunge into water, (suppress his breath) and mutter bhe Aghamarsha three times. and eat clarified butter afterwards.

26. For eating (designedly) the flesh of an ass, of a camel, or of a crow[1], he must perform the Kāndrāyana penance.

27. Likewise, for eating (knowingly) the flesh of an unknown (beast or bird), meat kept in a slaughterhouse, and[1] dried meat.

28. For eating (unawares) the flesh of carnivorous beasts; (tigers- and others), or birds (hawks and others), he must perform the Taptakrikkhara.

29. For (knowingly) eating a sparrow, or (the heron called) Plava, or a Brāhmaṇī duck, or a Haṁsa, or the (wild cock called) Raggudāla, or a Sarasa AGaSe, or a Dātyūha, or a male or female parrot, or a crPne, or a heros, or a cuckoo, or a wagtail, he must fast for three days.

30. Likewise, for eating (unawares the flesh of) animals whose hoof is not cloven (such as horses),

[26. Nand. argues from a passage of Praketas, that the flesh of some other animals, dogs, jackals, cocks, boars, carnivorous animals in general, Gangetic porpoises, apes,
elephants, horses, tame hogs, cows, and human beings, is also implied here. But if that were the case, Sūtra 2b would be partly a mere repetition of, and partly opposed to, the rules laid down in Sūtras 33 and 22.

27. ¹ Nanda. infers from passage of the Brāhma-purāṇa, that the use of the particle ka further implies a prohibition to eat the flesh on the back, or flesh which had been interred in the ground, or covered with earth, fried meat, and the flesh of the uterus.

28. Or of animals having a double row of teeth (such as the Rohita deer).

31. For eating (unawares) the flesh of any bird, excepting the francoline partridge, the Kāpiṣṭa, the (quail called) Lāvakac the peahen, and the peacock, (he must fast) for a day and a night.

32. For eating (knowingly) insects (ants and others), he must drink for one day (water in which the plant) Brahmasuvarkalā (has been boiled).

33. For eating (unawares) the flesh of dogs, he must perform the same penance ¹.

34. For eating (unawares the mushroom called) Khatrāka, or (the mushroom called) Kavaka, he must perform the Sāntapana penance.

35. For eating (unawares) stale food, other than a mess prepared with barley (such as cakes), or with wheat (such as, gruel), or with milk (boiled with rice, or mixed with coagulated milk, or otherwise dressed), and dishes sprinkled with fat (such as clarified butter), sour gruel, and sweetmeats, he must fast (for one day).

36. Likewise, (for eating unawares) the juice flowing from an incision in a tree, (plants raised in) unclean substances (such as excrements and the like), and the red exudation of trees.

37. Also, (for eating unawares) the root of the water-lily; (and for eating) rice boiled with sesame, or with beans, Samyāva ¹, rice boiled in milk with sugar, pastry, Sashkuli (cakes), or food destined for

[33. ¹ 'And he must perform the Sāntapana penance mentioned in the next Sūtra, if the use of the particle ka implies.' (Nanda.)

M7. ¹ Nanda. interprets this term by ut arikā, which, according to Wilson, is a sort of sweetmeat made with milk, trgacle, and clarified butter. Kullūka (on M. V, 7) has a somewhat different interpretation.]

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the gods, if those dishes have not been announced to the gods first; and (for eating) food destined for burnt-oblations.

38. Also, if tasting the milk of any animal, saae the milk of cows, goats, and buffalos
39. Also, (for tasting the milk) of those animals (cows and the Cest) within ten days after their giving birth to T young onp.

40. And (for tasting) the milk of a cow whose milk flows of itself, of one that has just taken the bull\[1\], or of one whose ~alf is dead\[2\].

41. And (for tasting the milk of a cow) that has been feeding upon ordures.

42. And (for tasting) any such food as has turned sour (but neither that which is sour by nature, like sorrel), except sour milk (and what is made with it).

43. A student, who partakes (unawares) of a Srâddha repast, must fast for three days.

44. And he must remain in water for a whole day (afterwards).

45. If he eats honey or meat (at any time), he must perform the Prâgâpatya penance.

46. If any one eats (unawares) the leavings of the

40. \[1\] Sandhini means 'a cow that hüs just taken the bull,' or 'a female animal t.at gives milk once a day,' or 'a cow that is milked by the calf of another cow.' (Nand.) Haradatta (see Āpast. I, 5, 17, 23; Gaut. XVII, 25) interprets it by 'an animal giving milk while big with young.' For other interpretations, see the Petersburg Dictionary.--\[2\] The particle ka indicates that animals bearing twins have also to be included in this prohibition.' (Nand.) See Gaut. loc. cit.

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food of a cat, of a crow, of an ichneumon, or of a rat, he must drink water in which the Brahmasuvarkalâ plant has been boiled.

47. For eating (unawares) what hah been left by p dog, he must fast for one day, and drink Paškagavya (afterwards).

48. For tasting (knowingly) the excrements of five-toed animals (excepting human excrements), he must (fast) for seven days (and drink Paškagavya on the eighth).

49. If one (not a student) eats (unawares) of a Srâddha repast consisting of raw food, he must subsist on milk for seven days.

50. If a Brâhma eats what has been left by a Südra, (he must also subsist on milk) for seven days.

51. If he eats what has been left by a Vaisya, (he must subsist upon milk) for five days.
52. If he eats what has been left by a Kshatriya, (he must subsist upon milk) for three days.

53. If he eats what has been left by another Brâhmaṇa, (he must subsist upon milk) for one day.

54. If a Kshatriya eats what has been left by a Sūdra, (he must undergo the same penance) for five days.

55. If he eats what has been left by a Vaisya, (he must undergo it) for three days;

56. And so must a Vaisya, if he eats what has been left by a Sūdra.

[50. Nand. explains that he should drink Paṅkagavya alternately with milk. This explanation extends to the following Sūtras also (up to Sūtra 56). He further argues from another Smrīti text that the term Sūdra means 'Sūdras and women' here.]

57. For (knowingly) eating (undressed) food, which has been left by a Kandāla (or Svaḍaka or other member of the seven lowest castes), he must fast for three days.

58. For (unawares) eating dressed food (left by such), the Parāka penance is ordained.

59. Let no Brâhmaṇa ever eat (the flesh of) beasts which has not been consecrated with Mantras; but if it has been consecrated with Mantras, he may eat it, following the eternal rule (laid down in the Veda).

60. As many hairs as the beast has, which he has slain in this world, for so many days will the killer of a beast for other purposes than a (Sra(ta or Smârta) sacrifice, Auffer terrible pangs in this world and in the next[1].

61. It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to prosper; therefore is the slaughter (of beasts) for a sacrifice no slaughter.

62. Thk sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods.

63. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank).

[60. ¹ My translation follows Nand. It is, however, doubtful, whether the reading is correct; see Manu V, 38.

a2. This is because the former kills animals in order to support his family, whereas the latter eats meat merely in order to tickle his palate. (Nand.)]
64. When honouring a guest, at a sacrifice, or when worshipping the manes, or the gods, a man may slay cattle, but not otherwise on any account.

65. That twice-born man who, knowing the exact truth (promulgated) in the ceda, slays cattle for the sacrifices (ordained in the Veda), will convey himself and the cattle (slain by him) to a blissful abode.

66. A self-controlled man of a twice-born caste, whether he be a householder, or be dwelling with his spiritual teacher, or in the forest, must never slay an animal in opposition to the precepts of the Veda, even in cases of disuress.

67. That slaughter which is in accordance with the precepts of the Veda, and has been fixed for this world of movable and immovable creatures, should be considered as no slaughter at all; because it is from the Veda that law shines forth.

68. He who hurts animals that do not hurt any one, merely in order to afford pleasure to himself, will never obtain happiness, whether living or dead.

69. He who gives no living creature intentionally the pain of confining or killing (or hurting) it, from benevolence towards all (creatures), will enjoy everlasting happiness.

70. Whatever he thinks of, whatever he strives for, and whatever he desires in his heart, all that is easily obtained by him who does not injure any created being.

71. Meat cannot be obtained without injuring an animal, and the murder of animals excludes the murderer from heaven, therefore must meat be avoided.

72. Reflecting upon the origin of flesh and upon the (sin of) hurting or confining animated creatures, he must abstain from animal food of any kind.

73. He who transgresses not the law and eats not flesh like a Pisâka, is beloved by men and remains free from disease.

74. He who gives his consent to the killing of an animal, he who cuts it up, he who kills it, the purchaser and the seller, he who prepares it, he who serves it up, and he who eats it, all these are denominated slaughterers of an animal.

75. There as no greater sinner than he who, without giving their share to the manes
and to the gods, wants to increase his own flesh with the flesh of another creature.

76. Those two, he who performs a horse-sacrifice annually for a hundred years and he who does not eat meat, shall both obtain the same recompense for their virtue.

77. By eating (wild rice or other) sacred fruits or roots, and by living upon such grains as are the food of hermits, a man does not reap such a reward as by avoiding meat.

78A (An eater of flesh must pay within himself) He (māmsa) will attain the next world, whose

[72. 1 The human soul is enveloped in six sheaths, three of which come from the father, and three from the mother. The three that come from the mother are skin, flesh, and blood. Now flesh is said in the Sruti to be derived from the menstrual discharge, and the latter is one of the species of forbidden food. (Nand.)]

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flesh I am tasting here. [1] This, say the learned, is the derivation of the word flesh (māmsa).

LII.

1. He who has stolen the gold (gfca Brâhmana), must bring a club to the king, proclaiming his deed.

2. Whether the king kills him with it, or dismisses him unhurt, he is purified.

3. Or (in case he committed the theft unawares), he must perform the Mahāvrata [1] for twelve years.

4. He who appropriates (knowingly) a deposit, (must perform the same penance.)

5. He who steals (knowingly) grain or valuable objects [1], (or prepared food belonging to a Brâhmana,) (must perform) the Krikkhra [2] for a year.

6. For stealing male or female slaves (not belonging to a Brâhmana, and for seizing) a well or pool (actually containing water), or a field, the Kândrâyana (penance must be performed).

7. (For stealing) articles of small value (such as tin or lead, not exceeding twenty-five Panas in value), the Sântapana (penance must be performed).

8. (For stealing) sweetmeats, (rice or other) food,
By dhana, 'valuable objects,' the objects mentioned below (in 10.), copper and the rest, are meant. (Nand.)

Nand. does not explain the meaning of Kṛikkhra, which is a general term for 'a heavy penance.' It probably denotes the Prāgāpatya penance here, as in a number of other law texts (e.g. below, LIV, 26), and in the corresponding text of Manu in particular. See Kullūka on M. XI, 163.

8-13. Nand. explains that these Sūtras refer to a small amount of those articles which are mentioned in them.

(milk or other) drinks, a bed, a seat, flowers, roots, or fruit, drinking Paśkagavya (is ordained as penance).

9. (For stealing) grass, firewood, trees, rice in the husk, sugar, clothes, skins, or flesh, the thief must fast for three days.

10. (For stealing knowingly) precious stones, pearls or coral, copper, silver, iron, or white copper; he must eat grain separated from the husk for twelve days.

11. For stealing (unawares) cotton, silk, wool or other (stuffs), he must subsist for three days upon milk.

12. For stealing two-hoofed or one-hoofed animals, he must fast for three days.

13. For stealing birds, or perfumes, or medicinal herbs, or cords, or basket-work, the thief must fast for one day.

14. Though a thief may have restored to the owner the stolen property (either openly or) in some indirect manner, he must still perform a penance, in order to purify himself from guilt.

15. Whatever a man takes from others, unchecked (by the dictates of religion), of that will he be bereft in every future birth.

16. Because life, religious merit, and pleasure depend upon wealth, therefore let a man take care not to injure the wealth (of others by robbing them) by any means.

17. Among those two, he who injures animal life, and he who injures wealth, the one who injures wealth shall incur the heavier penalty.

14. As under pretext of handing over to him the dowry, of a wife.' (Nand.)
LIII.

1. One who has (unawares) had illicit sexual intercourse\(^1\), must perform the Prāgāpatya penance for a year, according to the rule of the Mahāvrata, clad in a garment of bark, and living in a forest.

2. The same (penance is ordained) for sexual intercourse with the wife of another man (who belongs to his own caste, but is no Guru of his).

3. For intercourse with a cow, the Govrata (must be performed).

4. For intercourse with a Aan, for unnatural crimes with a woman, (for wasting his manhood) in the air, (for intercourse with a woman) in water, by day, or in a go-cart\(^1\), he must bathe dressed in his clothes.

5. By intercourse (knowingly) with a woman\(^1\), he becomes her equal in caste.

6. For intercourse unawares with such, he must perform the Kāndraya twice.

7. For intercourse (knowingly) with cattle (other) than cows) or with a public prostitute, (he must perform) the Prāgāpatya penance.

8. A woman who has committed adultery once,


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1. The crime intended here is explained by Nand. as being illicit intercourse with a stepmother, who belongs to the Südra caste.


4. 'Or in a cart drawn by asses or by other beasts of draught, as the particle ka implies.' (Nand.)

5. 'Or with a woman of an equally degraded caste, such as the Svapaka caste and others.' (Nand.)

8. See Sūtra 2.

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must perform that penance which has been prescribed for an adulterer.

9. That guilt which a Brāhmaṇa incurs by intercourse with a Kandāla woman one night, he can only remove by subsisting upon alms, and constantly repeating (the
Gāyatrī) for three years.

IV.

1. If a man associates with one guilty of a crime, he must perform the same penance as he.

2. A Brāhmaṇa who has drunk water from a well in which a five-toed animal has perished, or which has been defiled in the highest degree, must fast for three days.

3. A Kshatriya (must fast) for two days (in the same case).

4. A Vaisya (must fast) for one day (and one night).

5. A Śūdra (must fast) for a night only.

6. And all (the former, but not a Śūdra) must drink Pañkagavya, when the penance has been completed.

7. If a Śūdra drinks Pañkagavya, or if a Brāhmaṇa drinks spirituous liquor, they both go to the hell called Mahāraurava[1].

8. If a man has not connection with his wife in the natural season, unless it be on the days of the full and new moon, or because she is ill, he must fast for three days.


10. He who has (unawares) voided excreta without water (being near), must bathe in his clothes, pronounce the 'great words'[1], and offer a burnt-oblation[2].

11. One who has been surprised asleep by the sun rising or setting, must bathe in his clothes and mutter the Gāyatrī one hundred and eight times.

[1] See XLIII, 5. Nand. infers from an anonymous Smṛti passage, that the first part of this Śūtra refers not only to Śūdras, but to women also, and not only to the drinking of Pañkagavya, {footnote p. 176} but also to the offering of burnt-oblations and the muttering of prayers.]
12. He who has been bitten by a dog, a jackal, a tame pig, an ass, an ape, a crow, or a public prostitute, shall approach a river and (standing in it, shall) stop his breath sixteen times.

13. One who forgets the Vedic texts which he has studied, or who forsakes the sacred fires, must subsist upon alms for a year, bathing at the tree Savanas (morning, noon, and evening, sleeping upon the ground, and eating one meal a day.

14. For setting one's self up by false statements, and for falsely accusing or abusing a Guru, he must subsist upon milk for a month.

15. An atheist, one who leads the life of a member of the Kandāla Ir of other low castes that

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[9. According to Nand., this particular species of criminals is only quoted as an instance of anupātakinah (criminals in the third degree, see XXXVI), who are all intended in this Sūtra.

10. See LV, 10. The particle ka implies that he must touch a cow besides, as Manu directs (XI, 203). (Nand.)

14. See XXXVII, 1, 3.]
[15. ¹ 'Or nástikavṛtti means "one who receives his substance from an atheist." See also Gaut. XV, 16.-- ² 'The use of the particle ka implies that calumniators are also intended.' (Nand.)

17. See XLVI, 11.

18. ¹ The term ârdra, which Nand. interprets by ârdrakam, might also be connected with the following word, and both together be translated by 'fresh plants.' See Y. III, 38.

20. ¹ Tin, perfumes, and, of the eight items enumerated in Śūtra 21, {footnote p. 178} lac, and milk have already been mentioned in Śūtras 18 and 19. Nand. tries to remove the difficulty in the second case, by stating the perfumes mentioned here to be perfumes of a different kind, and in the fourth case, by asserting that the milk of female buffalos, &c. is meant in Śūtra 21. But he interprets the two other items as given above. Probably the passage is interpolated.

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stones, perfumes, sugar, honey, liquids or condiments (other than sugar, salt, and the like), or wool, must fast for three days.

21. He who sells meat, salt, lac, or milk, must perform the Kândrâyana.

22. And¹ all those persons (mentioned in Śūtras 17-21) must be initiated a second time.

23. He who has been riding (voluntarily) upon a camel¹, or upon an ass, and he who has (purposely) Tathed, or slept, or eaten, quite naked, must stop his breath three times.

24. By muttering attentively the Gâyatrî three thousand times, (by dwelling) upon the pasture of cows, (and) by subsisting on milk for a month, he becomes free from the sin of accepting unlawful presents.

25. He who has (knowingly) offered a sacrifice for an unworthy person (such as a low-caste person, or an outcast), he who has performed the funeral rites for a stranger, he who has practised magic rites (in order to destroy an enemy), and he who has performed a sacrifice of the kind called Ahîna¹, (all those persons) may rid themselves of their

[22. ¹ Nand. infers from the use of the particle ka that this rule applies equally to the persons mentioned in the next Śūtra.

23. ¹ 'The use of the particle vâ, "or," implies that riding upon a cow, and other such animals, is also intended here.' (Nand.)

25. ¹ This kind of sacrifice is defined by Nand. as one connected with repeated drinking of
the Soma juice, and lasting from two to twelve days. Medhātithi (on Manu XI, 198) simply defines [footnote p. 179] it as a sacrifice extending over two days or more; Kullūka (ibid.) states that it lasts three days or more, and that it is said in the Veda to cause impurity. See also Weber, Ind. Stud. X, 355.]

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26. Those twice-born men, by whom the Gāyatrī has not been repeated (and the other initiatory ceremonies performed), as the law directs, must be made to perform three (Prāgāpatya) penances and must be initiated according to custom.

27. Those twice-born men who are anxious to make an atonement for having committed an illegal act[^1], or for having neglected the study of the Eṇḍa, must be made to perform the same penance.

28. Those Brāhmaṇas who have acquired property by base acts (such as living by the occupations of a lower caste, or accepting unlawful presents) become free from sin by relinquishing it, and by muttering (Veda texts) and practising austerities.

29. For omitting one of the regular acts enjoined in the revealed (traditional) law, and for a breach of the rules laid down for a Snātaka[^1], a fast is ordained as atonement.

[^1] Regarding the meaning of this term, see above, XXVIII, 42, note. The rules to be observed by a Snātaka are given in Chapter LXXI.

[26. The recitation and repetition of the Gāyatrī is one of the chief elements of the ceremony of initiation. The words with which the pupil must address his teacher on this occasion are given by Nand. AtheyMare quoted from Âs I, 21, 4, and Sānk. II, 5, 10-11. See also Gaut. I, 46, with Dr. Bühler's note.

27. 'I.e. Brāhmaṇas and others who have gained their livelihood (in times of distress) by such occupations as are lawful for other castes only, and who, when the times of distress are over, wish to atone for those actions.' (Nand.)

29. For attacking a Brāhmana (by raising a stick or a weapon against him), the Krikkhra (Prāgāpatya) penance must be performed; for striking him, the Atikrikkhra; and for fetching blood from him, the Krikkhrytkrikkhra.

31. With sinners, who have not expiated their crime, let a man not transact business of any kind. But a man who knows the law must not bldme (or shun) those who have expiated it.

32. Let him not, however, live (or have any intercourse) with those who have killed children, or with ungrateful persons, or with those who have slain one come for
protection, or a woman, even though such sinners may have obtained their absolution, as directed by the law.

33. (An old man) who has passed his eightieth year, a youth under the age of sixteen, women, and sick persons have only to perform half of every penance.[1]

34. In order to remove those sins for which no particular mode of expiation has been mentioned, penances must be prescribed, which shall be in accordance with the ability of the offender, and with the pheaviness of his offence.

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LV.

1. Now follow the penances for secret sins.

[30. For the Atikrikhra penance, see M. XI, 214.

33. 1 Nand. adds, that a youth under the age of sixteen, who has not been initiated, and old women, as well as girls who have not yet attained maturity, must only perform a quarter of it, as directed in a Smriti.


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2. The killer of a Brâhmaṇa is purified, if, having approached a river (and bathed in it), he restrains his breath sixteen times, and takes only one meal, consisting of food fit for offerings, each day, for a month.

3. At the end of this rite he must give a milch cow.

4. By performing the same rite and by muttering (while standing in the water) the Aghamarṣana[1] (instead of stopping his breath), a drinker of spirituous liquor[2] becomes free from sin.

5. (By performing the same rite and) muttering the Gâyatrî one thousand and ten times (each day), a stealer of gold becomes free from guilt.

6. One who has connection with a Guru's wife[1] (becomes free from sin) by fasting for three days and muttering the Purushasûkta[2] and (at the same time) offering a burnt-oblation.

7. Even as the horse-sacrifice, the king of sacrifices, removes all sin, the hymn of
Aghamarsha likewise removes all sin.

8. Let a twice-born man stop his breath, in order to rid himself of all sin; all sins committed by a

[2. Nand. infers from a text of Manu (XI, 249), that this rule refers to one who has killed a Brâhmaṇa intentionally.

3. This rule, Nand. infers from a passage of Yâgșavalkya (III, 305), applies also to the penances mentioned in the following Sūtra.

4. 1 Rig-veda X, 190.-- 2 'I. e. one who has knowingly drunk it, the penance for drinking it unknowingly being stated by Yâgșavalkya (III, 304).' (Nand.)

5, 6. 1 Nand. infers from M. XI, 251, 252, that these two Sūtras also refer to penances for crimes intentionally committed.-- 2 Rig-veda X, 90.]

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twice-born man may be removed by repeated Prâṇayâmas.

9. It is called a Prâṇayâma, if a man, stopping the breath (which comes from the mouth and from the nostrils), recites the Gâyatrî three times, together with the Vyāhritis (‘words’)\(^1\), with the sacred syllable Om, and with the (text called) Siras\(^2\).

10. TTeperlord of creatures (Brahman) has milked out from the three Vedas the letter e, the letter U, and the letter M (of which the sacred syllable Om is composed), and (the three sacred words) Bhûh, Bhuvaḥ, Svah (earth, the atmosphere, and heaven).

11. The lord of creatures, the supreme deity, has also milked out from the three Vedas successively the three verses of the sacred stanza which begins with the word 'tad,' and is called Sâvitrî (or Gâyatrî).

12. By muttering, every morning and evening, that syllable and that stanza, preceded by the three 'words,' a Brâhmaṇa will obtain that religious merit which the (study of the) Veda confers, just as if he had actually studied the Veda.

13. By repeating those three (Om, the 'words,' and the Gâyatrî every day) for a month out of the village, a thousand times, a twice-born man is purified even from a mortal sin, as a snake (is freed) from its withered skin.

14. Any member of the Brâhmaṇa, Kshatriya, or Vaisya castes, who does not know those three texts,

[9. 1 The three Vyâhritis, 'words,' or Mahâvyâhritis, 'great words,' are quoted in the next Sloka.-- 2 It begins with the words, LO ye faters, who are splendour and ambrosia.' (Nand., and Mitâksharâ on Y. I, 23.)]
or fails to recite them in the proper season, meets with reproach among the virtuous.

15. The three imperishable 'great words,' preceded by the syllable Om, and the Gāyatrī consisting of three divisions, have to be recognised as the mouth (or beginning) of the Veda[1].

16. He who repeats that stanza (preceded by the syllable Om and the three 'words') carefully every day for three years, will be absorbed in the highest Brahman after death, move as freely as air, and become as pure as air.

17. The monosyllable (Om) is the highest Brahman, the stoppings of the breath are the best of austerities, but nothing is more exalted than the Gāyatrī; (declaring the) truth is better than silence.

18. All religious acts ordained in the Veda, (whether) consisting in burnt-oblations or sacrifices (or alms-giving or other pious observances), perish (after the merit obtained by them has been exhausted); but the syllable Om (akshara) must be known to be imperishable (akshara), as it is identical with Brahman, the lord of creatures.

19. The act of reciting (the syllable Om, the 'words,' and the Gāyatrī) is ten times better than the Pūṣṭishoma or other) sacrifices prescribed (by the Veda); it is a hundred times better when muttered in a low voice; it is a thousand times better when repeated mentally only.

20. The four Pākayagśas[1] (small or domestic

[15. 'To explain this, Nand. quotes a passage of Āsvalāyana (Gṛihya-sūtra III, 2, 3, where, however, only of this quotation is found) to the effect that the study of the Veda has to be begun by pronouncing Om, the 'words,' and the Gāyatrī.

20. 1 'The four Pākayagśas are the offerings to gods, goblins (or "aš beings"), manes, and men, together with the offering to the fire) Brahman.' (Nand.; see LIX, 20-25.) Kullūka, on the contrary (on M. II, M6), refers the term Pākayagśa to the four first only out of those five offerings, and this interpretation, besides being more simple than Nand.'s, is preferable for several other reasons. First, the 'offering to Brahman' includes the daily recitation of the Gāyatrī, which is mentioned here as opposed to the four Pākayagśas. Secondly, the number of four Pākayagśas is equally given in the Kāthaka Gṛihya-sūtra; and Devapāla, in his Commentary on that work, gives a definition of them, which agrees in the main with Kullūka's. 'Four' Pākayagśas are mentioned in the Gṛihya-sūtras of Kauśika, Pāraskara, and Sāṅkhāyana also. See Weber, Ind. Stud. X, 48. Thirdly, the Pākayagśas are brought in here as opposed to the Vidhiyagśas or 'sacrifices prescribed by the Veda.' This is probably because the latter are offered in the triad of sacred fires, whereas the term Pākayagśa, in its narrower use, denotes the oblations offered in the domestic fire. Hence, it might come to include the 'offering to men,' i. e. the feeding of a guest, but certainly not the study of the Veda.]
offerings), together with the sacrifices prescribed (in the Veda), though all united, are not equal to a sixteenth part of the sacrifice performed by reciting (those sacred prayers).

21. A Brâhmaṇa may beyond doubt obtain final emancipation by solely heating (those prayers), whether he perform any other religious observance or no; one who is benevolent towards all creatures (and does not slay them for sacrifices) is justly, called a Brâhmaṇa (or one united to Brahmā).

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LVI.

1. Now then[1] follow the purifying Mantras from all the Vedas.

[LVI. M. XI, 250-260; Y. III, 302-305; Gaut. XIX, 12; XXIV.

1. 'Now then,' i.e. the previous chapter containing an enumeration of secret sins, an enumeration of the purifying Mantras, by which they may be expiated, follows next. (Nand.)]

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2. By muttering them, or reciting them at a burnt-oblation, the twice-born are purified from their sins. (They are as follows:)


[3. Rig-veda X, 190, 1. (This and the following references are based upon Nand.'s statements.)


5. Rig-veda VIII, 84, 7-9.

6. Rig-veda IX, 58.

7. Vāgas. Samh, XX, 14-16 (Taitt. Ārany. X, 3-5).


10. Sāma-veda II, 47-49. Regarding this and the following Sāmans see also Benfey, Ind. Stud.
III, 199 seq., Burnell's Index to the Ārsheya Brāhmaṇa, and S. Goldschmidt's remarks in his edition of the Aranyaka Samhitā, Transactions of the Berlin Academy, 1868, p. 246 seq.


12. MThe Vyāhṛti Sāmans, i.e. bhūh and the four others.' (Nand.) The four others are, bhuvah, svah, satyam, purushah. See Üyagāna III, 2, 10, in Satyavrata Sāmāsramī's edition of the Sāma-veda Samhitā.

13. 'Bhārunda is the name of certain Sāmans, twenty-one in number, which begin with the words, yat te kṛṣṇah sakuna (Rig-veda X, 16, 6). They are contained in the Āraṇyagāna.' (Nand.) The reading of the last word is doubtful. At all events, the verse quoted by Nand. does not occur in the Āraṇyagāna. It may be that the Sāmans called Ekavimśatyanugāna are meant, which are found in that work, though they do not contain the verse referred to.


27. The three Āgyadohās, the Raphantāra, the Agnivrata, the TāmadaPya, and the Brihatsāman, properly chanted, purify man from sin; and if he wishes he may obtain through them recollection of his existence in a former life.

LVII.

1. Now (the following persons) must be avoided:


17. Sāma-veda, I, 91.


19. The same text as in the preceding Sütra.


22. 'The text beginning wish the words, brahmâ devânâm prathamah sambabhüva, "Brahman rose first among the gods." (Nand.) The Atharvasira Upanishad has the words, very near the beginning, aham ekah prathamam âsit. See the Calcutta edition.


25. Taita. Ârany. X passim.

26. Rig-veda X, 90, 1. Nand. infers from a passage of Vâsishtha (XXVIII, 13) that ka refers to Rig-veda Xa 71, and I, 90, 6-8.


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2. Vrâtyas (i.e. those for whom the ceremony of initiation has not been performed)

3. Outcasts;

4. Descendants within the third degree of an outcast mother or father, if they (or their outcast ancestors) have not been purified (by a penance).

5. (As a rule) the food of all such persons must not be eaten, nor gifts be accepted from them,[1].

6. He must avoid accepting repeated gifts from those whose presents must not be accepted[1].

7. By accepting such gifts, Brâhmaṇas lose their divine lustre.

8. And he who, not knowing the law regarding acceptance of gifts, accepts (illicit) gifts, sinks, to hell together with the giver.

9. He who, being worthy to receive gifts, does not accept them, obtains that world which is destined for the liberal-minded (after death).

10. Firewood, water, roots, fruits, protection, meat, honey, a bed, a seat, a house, flowers, sour

[1. ]¹ 'There are two classes of sinners, the repentant and the unrepenting. The penances to be performed by the former having been enumerated, he goes on in the present chapter to
3. See IXXV, 1-5.

4. Nand. refers the term 'in the third degree' to the three ascendants of the parents. The same infers from a passage of Gautama (XX, 1) that the particle ka is used in order to include a murderer of a king also.

5. Nand. infers from another text of Gautama (XX, 8) that it is also forbidden to converse with them.

6. 'It is no sin then, in one who is in distress, to accept a present once from them.' (Nand.) See 14.

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milk, and vegetables he must not disdain to accept when they are offered to him.

11. Even if an offender (but not a mortal sinner) has beckoned and offered alms to him, which had been brought previously for the purpose, the lord of creatures has declared that they may be accepted from him.

12. Neither will the manes eat (his funeral oblations offered to them) for fifteen years, nor will the fire convey his burnt-offerings (to the gods) if he rejects such alms.

13. If he wishes to provide for his (parents or other) Gurus or for (his wife or other) such persons as he is bound to maintain, or if he wants to worship the manes or the gods, he may accept gifts from any one; but he must not satisfy himself with them.

14. But even in those cases, and though he be worthy to receive presents, let him not accept them from a dissolute woman, from a eunuch, from an outcast, or from an enemy.

15. And if his parents are dead, or if he is living apart from them in a house of his own, he must never, while seeking to obtain food for himself, accept alms from any other persons but those who are of respectable descent (and belong to a twice-born caste).

16. One who ploughs the ground for half the crop (and gives the other half to the king or a private person, who is the owner), a friend of the family, a (house-)slave, a herdsman, a barber, and

[11. The use of the particle ka implies that Kusa grass &c. as likewise intended, as Yāgaśavalkya (I, 214) says.' (Nand.)

16. The reason of this rule, according to Nand., lies in this, that (footnote p. 189) all the castes mentioned in this Sūtra are not properly Sudras, but the offspring of unions between parents of a different caste, herdsmen being, according to Parāśara, the offspring of a Kshatriya with a Sudra damsel, &c. The same considers the use of the particle ka to imply
that potters are also intended. See Gaut. XVII, 6.]

one who announces himself (with the words 'I am your slave'): the food of all such may be eaten, although they are Südras.

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LVIII.

1. The prOperty of householders is of three kinds:

2. White, mottled, and black.

3. By those obsequies which a man performs with white property, he causes (his departed ancesdor) to be born again as a god.

4. By performing them with mottled property, he causes him to be born as a man.

5. By performing them with black property, he causes him to be born as an animal.

6. What has been acquired by the mode of livelihood of their own caste, by members of any caste, is called 'white.'

7. What has been acquired by the mo e of livelihood of the casfe next below in order to their own, is called 'mottled.'

8. What has been acquired by the mode of livelihood of a caste by two or more degrees lower than their own, is called 'black.'

9. What has been inherited, friendly gifts, and


1. As the obligations of a householder, which will be discussed further on (in LIX), cannot be fulfilled without a certain amount of wealth, he discusses in the present chapter the origin of wealth. (Nand.)]

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the dowry of a Fife, that is called white property, for members of any caste indiscriminately.

10. Wha hasabenhacquired as a bribe, as a fee (for crossing a river and the like, or for a bride, &c.), or by thhhsale of forbgdden articles (such as lac, or salt), or as a return for a benefit conferred, is denoted 'mottled wealth.'

11. What has been acquired by servile attendance[1], by gambling, by thieving, by
begging, by deceit (as if a man says that he wants a present for another and takes it himself, or by forging gold or other metals), by robbery, or by fraud (as if a man shows one thing to a purchaser and delivers another to him instead), is called 'black property.'

12. Whatever a man may do (in this world) with anything (he has, whether white, mottled, or black property) he will get his reward accordingly; both in the next world and in this.

LIX.

1h A householder must perform the Påkaya-gñas.[1]

[1] Nand. interprets the term pâr svikaAby 'moving a chqwrie to and fro before one's master, while standing by his sides.'


1. The term Påkaya-gña is used in a more restricted sense here than above (LV, 20). Nand. interprets it by 'Vaiśvadeva, [footnote p. 191] Sthâtîpâka, Sravâkarmen, and similar sacrifices,' i.e. all the sacrifices which have to be performed in the one household fire, as opposed to those for which a Tretâ or triad of sacred fires is required (see Stenzler, note on Âsv. I, 1, 2). Gautama (VIII, 18) enumerates seven Påkaya-gnas, among which, however, the Vaiśvadeva is not included. The Vaiśvadeva is described in LXVII. Regarding the other Påkayagñas, see the Grihya-sûtras.—2 'Or in the fire kindled at the division of the family estate, or in the fire kindled on his becoming master of the house.' (Nand.) See Sânk. I, 1, 3-5.

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(small or domestic offerings) in the fire kindled at the time of marriage[2].

2. He must offer the AgPihotra (or daily oblations of clarified butter) every morning and evening (in the Tretâ fires).

3. He must offer burnt-oblations to the gods (in case the Agnihotra cannot be perfTrmed).
1. Let him offer the two Dar sapurnamāsas on the days of conjunction and opposition of the sun and moon.

5. Once in each half of the year, (at the two solstices, let him offer) the Pasubandha (animal sacrifice).

6. In autumn and summer let him offer Ghe Âgrayāna (oblation of first-fruits);

2. The three Tretā fires have been enumerated above (XXXI, 8). Regarding the Agnihotra and the sacrifices mentioned in 4-8, see Weber, Ind. Stud. X, 328-337, 343-349, 352-396.

4. 'One who has performed the ceremony of Agnyādharma (kindling the sacred fires) must perform these two offerings in the Tretā fires, one who has not done so, in the household or nuptial fire.' (Nand.) This remark applies equally to the sacrifices mentioned in 5-7.

6. If the Âgrayana is offered in the household (fire, it must consist of a Sthālīpāka (cooked offering of grain).)' (Nand.) See the Grihya-sūtras above cited. Nand. further explains that in autumn the first-fruits of rice, and in summer the firstlings of barley, or, according to Âpastamba, of Venuyava, have to be offered, and he infers from another text of the same author that the particle ka here refers to an oblation of Syāmāka grain, which has to be offered in the rainy season. The two passages in question are not found in Âpastamba's Dharma-sūtra, but Weber, loc. cit., quotes them from Kâtyāyana.

7. Or when rice and barley are ripening (in winter and spring).

8. He who has a sufficient supply of food for more than three years (shall perform the Soma-sacrifice).

9. (He shall perform) the Soma-sacrifice once a year (in spring).

10. If he has not wealth (sufficient to defray the expenses of the Pasubandha, Soma, Kāturmāsya, and other Srauta sacrifices), he shall perform the Ishti Vaisvānarī.

11. Let him not make an offering of food obtained as alms from a Südra.

12. If he has begged articles for a sacrifice (and obtained them), let him employ them all for that purpose (and never for himself).

13. Every evening and morning let him offer up the Vaiśvadeva;

14. And let him give alms to an Ascetic (afterwards).

15. For giving alms and showing due honour to the recipient (by pouring water on his hands both before and afterwards) he obtains the same reward as for giving a cow.

[1] According to Nand., the Soma-sacrifices here referred to are of the kāmya species.
(offered in order to obtain the gratification of a special desire).

14. 1 Nand. infers from the use of the particuleka, and from a text of Parâsara, that an
injunction to give alms to a student is also intenLed here.

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16. If there is no ascetic (or other person worthy to receive alms), he must give a
mouthful to cows;

17. Or he must cast it into fire.

18. If there is food in the house, he must not reject a mendicant, (who arrives) after he
has taken his meal himself.

19. The householder has five places where animals are liable to be destroyed: his
wToden mortar, his slab to grind wheat or condiments upon, his fireplace, his water-
pot, and his broom.

20. For the sake of expiating offences committed (by ignorantly destroying life) in
those places, he must perform the (five) sacrifices addressed to the Veda, to the gods,
to all created beings (or 'to the goblins'), to the manes, and to men.

21. Privately reciting (and teaching) the Veda is the sacrifice addressed to the Veda.

22. The regular burnt-oblation (Vaisvadeva) is the sacrifice addressed to the gods.

23. The Pitritarpana (refreshing the manes with food and water) is the sacrifice
addressed to the manes.

24. The Bali-offering is the sacrifice addressed to all creatures (or 'to the goblins').

25. The sacrifice addressed to men consists in honouring a guest.

26. He who does not give their share to these five, the gods, his guests, (his wife and
children and others,) whom he is bound to maintain, his manes, and himself, is not
alive, though he breathes.

[18. 'The expression, "if there is food in the house," indicates that he is not bound to cook a
fresh meal for his guest.' (Nand.)]

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27. These (three), the student, the hermit, and the ascetic, derive their existence from
the order of householders; th refree must a householder not treat them with disdain,
when they have arrived (at his house at the proper time for begging alms).

28. The householder offers sacrifices, the householder practises austerities, the
householder distributes gifts; therefore is the order of householders, the first of all.

29. The Rishis[1], the manes, the gods, all creatures (dogs, &c.), and guests beg
householders for support; therefore is the order of householders the best of all.

30. If a householder is intent upon pursuing the three objects of life (virtue, love, and wealth), upon constantly distributing presents of food, upon worshipping the gods, upon honouring the Brāhmaṇas, upon discharging his duty of privately reciting (and teaching) the Veda, and upon refreshing the manes (with oblations of balls of rice, water, and the like), he will attain the world of Indra.

LX.

p. In (the last watch of the night, which is called)

[27. Nand. reters the term bhikṣu, which has been rendered by 'ascetic,' i. e. a member of the fourth order, to the six sorts of beggars enumerated by Parāśara. But as the first three orders mentioned in this Sūtra, it is certainly more natural to translate the term as has been done above.

29. 1 Nand. thinks that hermits or members of the third order are meant by this term. But it seems preferable to refer it to the Rishi authors of the Veda, to whom the first of the five sacrifices, the study of the Veda, is more immediately addressed. See Āpast. I, 4, 13, 1; Gaut. V, 3.


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the hour sacred to Brahman, let him rise and void his excrements.

2. By night (let him void them) facing the south, by day and during either twilight (let him void them) facing the north.

3. (He must) not (void them) on earth which has not been previously covered (with grass and the like);

4. Nor on a ploughed field;

5. Nor in the shade of a tree (fit to be used for sacrifices);

6. Nor on barren soil; 7. Nor on a spot abounding in fresh grass; 8. Nor where there
are worms or insects; 9. Nor in a ditch (or hole, or upon the roots of a tree); 10. Nor on an ant-hill; 11. Nor on a path; 12. Nor on a public road; 13. Nor in a place previously defiled by another person; 14. Nor in a garden; 15. Nor in the vicinity of a garden or of (a reservoir of) water; 16. Nor on ashes; 17. Nor on coal; 18. Nor on cow-dung; 19. Nor in a fold for cattle; 20. Nor in the air; 21. Nor in water; 22. Nor facing the wind, or fire, or the moon, or the sun, or a woman, or a (father or other) Gāeu, or a Brāhmaṇa; 23. Nor without having enveloped his head; 24. Having cleaned his hindparts with a clod of earth, or with a brick, (or with wood or grass,) and seizing his organ (with his left, after having removed his garment), he must rise and clean himself with water and earth (previously) fetched for the purpose, so as to remove the smell and the filth. 25. The organ must once be cleaned with earth, the hindparts three times, the one hand (the left) ten times, both hands together seven times, and both feet together three times.

26. Such is the purification ordained for householders; it is double for students treble for hermits; and quadruple for ascetics.

LXI.

2. Nor (mToT heyuṣaTtLe twigs of) thāshāmāntaka

[20, 'I. e. in an apartment on the roof or in any other such place.' (Nand.)
LXI. Āpast. I, 11, 32, 9; Gaut. IX, 44.

[1. ^ Literally 'eat,' adyât. In 16 and 17 the synonymous verbs bhakṣ and as are used.
Nevertheless it can hardly be doubted that both of the two modes of cleaning the teeth, which appear to have been customary, are indicated in this chapter: the one consisting in brushing them with little sticks or twigs provided with a brush (see 16), the other in chewing twigs. Unfortunately the reading of Nand.'s gloss on the term sakūrka in 16 is uncertain.

2. Regarding the Vibhītaka tree, see Dr. Bühler's Kashmir Report p. 8.

(or Selu) plant, nor of the soap plant, nor of the Vibhītaka (or Kalidruma) tree, nor of the Dhava plant, nor of the Dhâmani tree (for that purpose).

3. Nor (the twigs of) the Bandhūka (or Bandhuśivaka) plant, nor of the Nirgunḍī shrub, nor of the Sīgru, Tilva, and Tindukā trees.

4. Nor (the twigs of) the Ko-Sdāra (Yugapattraka) Samī, Pīlu (Gudaphala), Pippala (holy fig-tree), Inguda, or Guggula trees;

5. Nor (the twigs of) the Pāribhadraka (Sakrapādapa), or tamarind, or Mokaka, or Semul trees, nor those of the hemp plant;

6c Nor sweet plants (such as liquorice eticksT:

7. Nor sour plants (such as Âmlikās);

9. Nor twigs that have withered on the stem;

9. Nor perforated (or otherwise faulty) wood;

10. Nor stinkinc wood;

11. Nor smooth) wood;

12. He must not (use the sticks) facing the sou(h or west.

13. He must use them facing the north or east;

14. He may use (tee twigs of) the banyan or Asana trees, or of the Arka plant, or of the Khadira, or Karaṣga, or Badarap(jujube), or Sal, or Nimb trees, or of the Arimeda, shrub, or of the Apāmārga or Malatī plants, or of the Kakubha or Bīl trees;

15. Or of the Kashāya tree, or of the Tikta or Katuka plants.

16. Before sunrise let him silently clean his teeth with a stick, which must be as thick as the top of the little finger, provided with one end that may be chewed (or 'with a brush'), and twelve Angulas long.

17. Having washed and used the stick for cleaning the teeth, he must take care to
leave it in a clean place; he must never make use of it on the day of new moon (or on the day of full moon).

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LXII.

1. The part at the root of the little finger of a twice-born man is called the Tîrtha sacred to Pragâpati.

2. The part at the root of the thumb is called the Tîrtha sacred to Brahman.

3. The part at the tops of the fingers is called the Tîrtha sacred to the Lhds.

4. The part at the root of the forefinger is called the Tîrtha sacred to the manes.

5. Let him sip water, which has not been put to the fire and is free from foam (and bubbles), which has not been poured out by a Sudra (or other uninitiated person), or by a man who has one hand only, and which has no saline flavour; and (let him sip it) in a clean place, duly seated, placing (his right hand) between his knees, facing the east or the north (or, the north-east), attentively regarding the water, and in a cheerful mood.

6. Let him sip water thrice with the Tîrtha sacred to Brahman (or with the Tîrthas sacred to the gods and to Pragâpati respectively).

7. Let him wipe his lips twice (with the root of his thumb).

T. Let him touch the cavities (above his navel), his head, and his breast with water.

9. By water which reaches either their heart, or their throat, or their palate respectively, members of the three twice-born castes are purified each in his turn; a woman and a Sudra are purified by water which has once touched their palate.


1. Nand. xbserves that this chapter and the preceding one follow in order upon Chapter LX, because the purificatory rite described at the end of the latter is immediately followed by the Âkamana (sipping of water), and then by the Dantadhâvana (cleaning the teeth), both of which acts, however, have to be performed on other occasions also, as after a meal, &c.

5. 'The term kshâra, 'saline flavour,' includes bad or spoiled water of any kind, according to Nand.]
LXIII.

1. In order to obtain wealth and for the sake of security he shall apply to a lord.

2. He must not travel alone; 3. Nor with wicked companions; 4. Nor with Sūdras; 5. Nor with enemies; 6. Nor too early in the morning; 7. Nor too late in the evening; 8. Nor in the twilight; [9. Nor at noon; 10. Nor near water;] 11. Nor in too great a hurry; 12. Nor at night

[8. 1 See XXIII, 51.]


1. 'A lord' (īśvara) means a king or another [ich man, in his count7y, or in another countrT. (Nand ) Ses also Dr. Bühler's note on Gaut. IX, 63, where the same Sūtra occurs.

9, 10. Sūtras 9 and 10 are wanting in Dr. Bühler's MS.]

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13. Nor (let him travel) without cessation with (horses or other) beasts of draught that are quite young, diseased, or (otherwise) afflicted;

14. Nor with such as are deficient in limb; 15. Nor with weak ones; 16. Nor with young bulls; 17. Nor with untrained animals.

18. He must not appeEse his hunger and allay his thirst without having first given grcss and water to the animals.

19. He must not stop at a place wheremfour ways meet; 20. Nor at night at the root of a tree: 21. Nor iT an empty house; 22. Nor upon a meadow; 23. Nor in a stable;

2. Nor (must 9e stand) on hair, on the husks of grain, on potsherds, on bones, on ashes, or coal;

25. Nor on seeds of the cotton plant.

26. When he passes by a place where four ways meet, lIt him turn his right side tPwards it.
27. And let him do the same in passing by the image of a deity;

28. And in passing by well-known large trees.

29. After having seen a fire, or a Brâhmaṇa (with his turban on), or a public prostitute, or a jar filled (with water), or a looking-glass, or an umbrella, or a flag, or a banner, or a Brâhml tree, or a lid (or platter), or a palace built in the shape of a certain diagram (or in the form of a quadrangle without a western gate);

[29. 1] More precisely the term patâkâ signifies "a staff, by which a piece of cloth torn in the middle is fastened." (Nand.)

2] The particle ka is added at the end of this enumeration in order 'to include in it perfumes, lamps, and other objects mentioned in a Smṛiti.' (Nand.)

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30. Or a fan, or a chowrie, or a horse, or an elephant, of a goat, or a cow (having a calf), or sour milk, or milk, or honey, or white mustard;

31. Or a lute, or sandal-wood, or a weapon, or fresh cow-dung, or fruit, or a flower, or a fresh pot-herb, or Gorokanâ, or blades of Dûrvâ grass;

32. Or a turban, or ornaments, or jewels, or gold, or silver, or clothes, or a seat, or a vehicle, or (raw) meat;

33. Or a golden vase, or cultivated land which is being carried away (by a stream), or a single (bull or other) piece of cattle tied with a rope, or an unmarried damsel (clad in white), or a (boiled) fish, (let him turn his right side towards them and) go on.

34. Having seen one intoxicated, or insane, deformed, he must or turn back;

35. (ATyo, if Pe has sedn) one who has vomited, or one who has been purged, or one who has had his head shorn, or one who wears all his hair tied in one knot, or a dwarf;

[30.a] The particle ka which is added at the end of this Sūtra, refers to a king, his ministers, his domestic priest, &C., as awdicated in a Smṛiti passage.' (Nand.)

31. Nand. infers from another Smṛiti iaslage that ka here refers to a crow and tofa Südra or workman with his tools.

32. Nand. here refers ka Mo shells ant other objects mentioned in a Smṛiti.

[3. Nand. here refers ka to a dead body and other objects enumerated in a Smṛiti.

34. The enumeration of auspicious objects in Sūtras 29-33 is followed by an enumeration of inauspicious objects in Sūtras 34-38. (Nand.)

35. The particle ka refers to enemies, outcasts, and others mentioned in a Smṛiti. (Nand.)

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36. Or (if he has seen) one wearing a dress (of a reddish-yellow colour) dyed with Kashâya\(^1\), or an ascetic, or one smeared\(^2\) (with ashes)\(^3\);

37. Or (if he has seen) oil, or sugar, or fry cow-dung, or fire-wood, or grass (other than Kusa or Dûrvâ grass), or Palâsa (and other leaves, other than betel leaves), ashes, or Scoal\(^1\);

38. Or (if he has seen) salt, or a eunuch, or (the spirituous liquor called) Âsava, or an impotent man, or cotton cloth, or a rope, or an iron chain for the feet, or a person with dishevelled hair.

39. (If he sees) while about to begin a journey, a lute, or sandal-wood, or fresh pot-herbs, or a turban, or an Ornament, or an unmarried damsel, he must praise them.

[36. \(^1\) Nand. refers kâshâyina 'wearing a dress dyed with Kashâya,' to 'persons who wear the marks of an order to which they do not belong.' But this interpretation is evidently wrong. Among the sects that wear a dress dyed with Kashâya, Buddhists are the most prominent, but it must not be overlooked that there are other important sects also, as e. g. the Svâminârâyanîs of the present day, wh. wear such dresses.-- 2 The term malina, 'smeared,' no doubt refers to a Saiva sect. Nand. interprets it by 'Kâpâlikas and the like;' but more probably the Pâsupatas are meant.-- 3 The particle ka further refers to the humpbacked, deaf, and blind, to barren women, and to naked and hungry persons, as stated in a Smriti. (Nand,)

37. \(^1\) Nand. refers the particle ka in this Sûtra to hares, naked mendicants, snakes, iguanas, lizards, skins, and other inauspicious objects and persons enumerated in a Smriti.

38. Nand. argues from a passage of Nârada (not found in his Institutes), that the particle ka here refers to persons mounted upon an ass, camel, or buffalo, and others.

39. \(^1\) Nand. mentions two explanations of this Sûtra: 1. he must eulogise the above objects or persons if he sees them; 2. he must gladden persons, who have those objects or persons with them, with presents and the like.]

40. He must not (knowingly) step on (or step over, or stand on) the shade of the image of a deity, of a (learned) Brâhma, of a spiritual teacher, of a brown (bull or other animal), or of one by whom the initiatory ceremony at a Soma-sacrifice has been performed.

41. Nor (must he step) on anything spat out or vomited, on blood, nor on fæces or urine, nor on water used for ablutions.

42. He must not step over a rope to which a calf (or a cow) is tied.

43. He must not walk quickly in the rain.

44. He must not cross a river without need;
45. Nor without having previously offered an oblation of water to the gods and to the manes;
46. Nor swimming with his arms;
47. Nor in a leaky vessel.
48. He must not stand on the bank (of a river).
49. He must not gaze into a pool.
50. He must not cross it (by swimming through it, or in any other way).
51. Way must be made for an aged man, for one carrying a burden, for a king, for a Snâtaka (of any of the three kinds [1]), for a woman, for a sick person, for a bridegroom, and for one riding in a carriage. Among those, should they all meet, a king must be

[41. According to Nand., the particle vâ, 'or,' is added at the end of this Sûtra, in order to include an officiating priest and others mentioned by Yâgâvalkya I, 152.

51. ¹ The Snâtaka (see XXV III, 42, note) is of three kinds: 1. the Vidyâsnâtaka, who has studied the Vedas; 2. the Vratasnâtaka, who has performed the Vratas or vowed observances of a stud.t; 3. the Ubhayasnâtaka, who has completed both the Vedas and the Vratas. (Nand.) See the Grihya-sûtras.

honoured by the rest (excepting the Snâtaka); but the king himself must show honour to a Snâtaka.

LXIV.

1. He must not bathe in another man's pool;
2. In cases of distress (if there is no other water at hand) he may bathe (in another man's pool), after having offered up five (or seven, or four) lumps of clay and (three jars with) water.
3p dH must not bathe) during an indigestion;
4. Nor while he is afflicted (with a fever or other illness);
5. Nor without his clothes; 6. Nor at night; 7. Unless it be during an eclipse; 8. Nor in the twilight.
9. He must bathe early in the morning, when he beholds the east reddening with the rays of the (rising) sun.

10. After having bathed, he must not shake his head (in order to remove the water from his hair);

11. And he must not dry his limbs (with his hand or with a cloth);

12. Nor must he touch any oily substance.


5. The term nagna, literally 'naked,' has to be taken in its widest sense here. According to Bhrigu and Gobhila it includes, besides one wholly undressed, 'one without his upper garment, one who has dirty clothes on, one clad in lower garments of silk only, one who wears double clothing or even a greater number of clothes, one who wears a small piece of cloth over the pudenda only,' &c. (Nand.) See also M. IV, 129.

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13. He must put on again the garment which he wore before, without its having been washed.

14. After having bathed, he must cover with his head a turban and put on two garments washed (by himself).

15. He must not converse, (after having bathed,) with barbarians, low-caste persons, or outcasts.

16. He must bathe in cascades, ponds dug by the gods, and lakes.

17. Stagnant water is more pure (and purifies more effectually) than water taken out (of a well or the like); the water of a spring is more pure than that of a tank; the water of a river is more pure than the former; water collected by (Vasishtha or some other) devout sage is even more pure; but the water of the Ganges is the purest of all.

19. After having removed the dirt by means of earth and water, and after having dived under water and returned to the bank of the river, he must address the bathing-place with the three Mantras (beginning with the words), 'Ye wa8crs are,' with the four Mantras (be inning with tce words),

[14. Ushnîsha, 'a turban,' here denote[ a banlage used for drying the head, which is wrapped around the head and closely tied together.-- 2 I. e. an upper an: an under garment. (Nand.)

16. The term devakhâta, 'pondsMdug by the gods,' refers to PusTkara and other holy bathing-
places. (Nand.) See below LXXXV.

17. Nand. cites Vasishthaprâkî and Visvâmitraprâkî as instances of holy bathing-places of this description.

18. Nand. refers this and the following Sûtras to a midday bath, because a verse, which he quotes, forbids the use of earth (in order to clean one's self with it) in the morning bath. But it seems to follow from 35 and 42, that an the rules given in this chapter refer to that bath, which must be taken at sunrise every day.—Rig {footnote p. 206} veda X, 9, 1-3, &c.—Taitt. Samh. V, 6, 1, 1-2, &c.—Rig-veda I, 23, 22, &c.] p. 206

'The golden-coloured (waters)\(^3\), and with (the one Mantra beginning with the words), 'Carry away (all), that, O ye waters\(^4\).'

19. Then he must dive underwater and mutter the Aghamarshana three times;

20. Or (he must mutter three times the Mantra which begins with the words), 'That most exalted step of Vishnu;'

21. Or the Drupadâ Tâvitrî (which begins with the words, 'Like one released from a post);

22. Or the Anuvâka (which begins with the words), 'They get their minds ready;'

23. Or the Purushasûkta.

24. After having bathed, he must feed the gods and the manes, while standing in the water with his wet clothes on.

25. If (being unable to remain in water after having bathed) he has changed his dress, (he must feed the gods and the manes,) after having crossed the bathing-place (and reached the bank).

26. (But) he must not wring his bathing-dress till he has satisfied the gods and the manes.

27. After having bathed\(^1\) and sipped water, he must sip water (once more) according to the rule.

28. He must offer (sixteen) flowers to Purusha,

22. Rig-veda V, 81, &c.
24. 'The use of the particle ka indicates that he must anoint himself after having bathed.']
27. ’This expression refers back to the whole proceeding described above, up to the wringinj of the bathing-dress. (Nand.)’

while muttering the Purushasûkta, one with each verse.

29. Afterwards (he must offer) a libation of water.

30. He must first offer one to the gods with the Tîrtha sacred to the gods.

31. Then he must offer an other to the manes with the Tîrtha sacred to the manes.

32. In offering the latter he must first of all feed (the manes of) his next of kin (such as his father, mother, maternal grandfather, uncles, brothers, &c.)

33. After that he must feed his relatives (such as a sister's son, a father-in-law, a brother-in-law, &c.) and kinsmen (such as the sons of his father's sisters and of his mother's sisters).

34. Then (he must feed) his (deceased) friends.

35. According, to the above rule he must bathe every day.

36. After having bathed, he must mutter as many purifying Mantras as possible.

37. And he must mutter the Gâyatrî even more often (than other Mantras);

38. And the Purushasûkta.

39. There is nothing more sublime than those two (prayers).

40. One who has bathed is thereby entitled to perform the offerings to the Visvedevâs and to the manes, to mutter sacred texts, and to exercise the duty of hospitality, as prescribed by law.

[30, 31. See LXII, 3, 4.

37, 38. ’Or the meaning of this two Sûtras is, that the Gâyatrî and the Purushasûkta always have to be mutterOd besides the other Mantras.’ (Nond.3

40. Nand. refers the term vidhînodite to a separate duty, that {footnote p. 208} of worshipping the gods; the particle ka to the propitiation of the planets by sacrifices and other such duties; and the particle tathâ to optional acts, such as the gift of a cow to a Brâhma, and the like. But this is certainly a too extensive interpretation of the text.

41. Distress and misfortune, bad dreams and evil thoughts are taken from him even who only sprinkles himself with water (no matter from where it comes): that is the
42. He who regularly takes the prescribed bath (every morning), does not experience the tortures of Yama's hell. By the regular bath criminals even obtain their absolution.

1. Now then, after having duly bathed and duly washed his hands and feet, and duly sipped water, he must worship Bhagavat Vāsudeva (Vishnu), who is without beginning and end, before an idol or on the sacrificia) ground.

2. Having called up in his mind (Vishnu to life, with the Mantra), 'The two Asvins possess life, may thay (give you life),' and having invited (Vishnu) with the Anuvāka (beginning with the words), 'They get their minds ready,' he must worship him with his knees, his hands, and his Tēead.

[LXV, LXVI. These two chapters treat of the worship of Vishnu. (Nand.)]

LXV. 1. The fittest place for worshipping Vishnu is upon a Sālagrāma (ammonate) stone. (Nand.)

2. 1 Kāthaka XI, 7. The rendering of this Mantra is conjectural, as the reading is uncertain. Nand. states expressly that it is quoted from the Kāthaka.-- 2 See LXIV, 22.-- 3 'The particle ka indicates that he must also worship Vishnu in his mind, and with his speech, by saying, 'Om, adoration to Bhagavat Vāsudeva.' (Nand.)]

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3. With the three Mantras (beginning with the words), 'Ye waters are,' he must (fetch and) announce the Arghya (or water for washing the hands).

4. With the four Mantras (beginning with the words), 'The golden-coloured,' (he must fetch and announce) the water for washing the feet;

5. With (the one Mantra, beginning with the words), 'May the waters of the plain propitiate us,' the water which is to be sipped;

6. With (the one Mantra, beginning with the words), 'Carry away (all) that, O ye waters,' the water destined for the bath;

7. With (the four Mantras, beginning with the words, 'Proud) of the chariot, of the poles, the hero,' unguents and ornaments;

8. With (the one Mantra, beginning with the words), 'A youth, splendidly arrayed,' a
garment;

9. With (the one Mantra, beginning with the word), 'Blooming,' a flower;

10. With (the one Mantra, beginning with the

3, 4. See LXIV, 18.

5. This Mantra is found Atharva-veda I, 6, 4; XIX, 2, 2; Taitt. Ārany. VI, 4, 1. Nand. states that it is kathasâkhîya, from the Sâkhâ of the Kathas; but I have not found it in the Berlin MS. of the Kâthaka, the only complete MS. in existence of that work.

6. See LXIV, 18.

7. This Mantra also belongs to the Katha school, according to Nand. It is not found in the MS. of the Kâthaka, but it occurs in the Taitt. Brâhm. II, 7, 7, 2. The above translation is in part according to Sâyana's Commentary on the Taitt. Brâhm.

8. Rig-veda III, 8, 4, &c.

9. Taitt. Samh. IV, 2, 6, 1; Kâth. XVI, 13; Atharva-veda VIII, 7, 27. Nand. sayf that it is a Taittirîya Mantra.


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words), 'Thou art murderous (dhûr), slay (dhûrva) (the slayer)G' incense (dhûpa);

11. With (the one Mantra, beginning with the words), 'Thou art splendour and light,' a lamp;

12. With (the one Mantra, beginning with the words, 'I have praised) Dadhikrâvan,' a Madhuparka (honey-mixture);

13. With the eight Mantras (beginning with the word), 'Hiranyagarbha,' an offering of (other) eatables.

14. A chowrie, a fan, a looking-glass [1], an umbrella, a (palanquin or other) vehicle, and a (throne or other) seat, all these objects he must announce (and place before) the god (Vishnû), muttering the Gâyatrî (ft the saSe time).

15. After having thus worshipped him, he must mutter 5he Purushasûkta. After that, he who wishes to obtain eternal bliCs must make oblations of clarified butter, while reciting the same hymn.

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1. He must not make an oblation to the Bodhis or to Ahhe mares with water collected at night.

2. He must not give any other fragrant substance than sandal, or musk, or (fragrant) wood (of the odoriferous Devadāru tree), or camphor, or saffron, or the wood of the Gātīphala tree;

3. Nor a garment dyed with indigo;

[11. Vāgas. Samh. XXII, 1. Nand. states that this Mantra belongs to the Sākhâ of the Kathas; but I have not met with it in the Kathaka.

12. Rig-veda IV, 39, 6, &c.

13. Rig-veda X, 121, 1-8; Katha. XL, 1, &c.

14. Thus the term mātrā is interpreted by Nand.]

4. Nor an ornament made of factitious jewels or gold;

5. Nor (a flower) having a nasty odour;

6. Nor one that has no odour at all;

7. Nor one grown upon a thorny plant.

8. But he may give even a flower grown upon a thorny plant, if it is white and sweet-smelling.

9. He may give even a red flower, if it is saffron, or a water-flower (such as the red lotus).

10. (He must) not (give) any animal substance (such as claws or horns) for the incense.

11. (He must) not (give) anything but clarified butter or oil for the lamp.

12. (He must) not (give) forbidden food at the offering of eatables;

13. Nor the milk of goats or female buffalos, though it is lawful food (otherwise);

14. Nor the flesh of five-toed animals, of fishes, and of boars.

15. Fully prepared for the sacrifice and pure, he must announce (and offer up to Vishnu) all the oblations, with his mind fixed upon the deity, with a cheerful heart, and free from precipitation or anger.
LXVII.

1. After having swept the place around the (kitchen) fire, sprinkled it with water all around,

[9. The particle ka indicates that fragrant oleander and the like is also permitted. (Nand.)

13. See LI, 38.

14. This prohibition refers to those species of five-toed animals, fish, and boars, whose flesh is not in general forbidden. (Nand.) See LI, 3, 6, 21.

LXVII. 1-32. Åsv. I, 2; Gobh. I, 4; Pâr. I, 12; II, 9; Sânkh. II, (footnote p. 212) 14; M. III, 84-94; Y. II, 103-108; Âpast. II, 2, 3; II, 2, 4, 1.--13; Gaut. V, 10-18.--33-46. Åsv. I, 24; Gobh. IV, 10; Pâr. II, 9, 12-16; I, 3; Sânkh. II, 15-17; M. III, 99, 100, 102, 101 111-118; Y. I, 107-113; Âpast. II, 2, 4, 11-20; II, 3; II, 4; Gaut. V, 21-45. Regarding the parallel passages of the Kâthaka and Mânava Grihya-sûtras, see the Introduction. This chapter treats of the Vaisvadeva sacrifice. (Nand.)

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strewed (Kusa grass) all around, and sprinkled (the latter) with water all around, he must take out of all dishes the uppermost part and offer it:

2. To Vâsudeva, to Saṅkarshana, to Pradyumna, to Aniruddha, to Purusha, to Satya, to Akyuta, to Vâsudeva.

3. Afterwards (he must offer twelve burnt-oblations) to Agni, to Soma, to Mitra, to Varuna, to Indra, to Indra and Agni united, to the Viśvedevâs, to Pragâpati, to Anumati, to Dhanvantari, to Vâstoshpati, and to Agni Svishtakrit (the god of the fire who causes the proper performance of the sacrifice).

4. Then let him make a Bali-offering with that which has been left of the dishes.

5. To (the serpent demons) Taksha and Upataksha,

6. (Strewing the two Balis) on both sides of the fire, to the east of it (on the north-eastern side first, and on the south-eastern side afterwards).

[1. Nand. infers from a text of Saunaka, that the particle atha points to the recitation of the Puru hasûkta as an initiatory ceremony.

2. Regarding this Sûtra, see the Introduction. The oblations to be offered are eight in number, one for each invocation.

3. Devapâla, [1 hiheCommentary on the corresponding section of the Kâthaka Grihya-sûtra,
states that the deities to whom burnt oblations are offered (Sūtra 3) shall be invoked with the word svâhâ, 'hail!' and those uor whom Bali-offerings 3re strewed uAon the ground, with the word namah, 'adoration.'

6-8. These three Sūtras have been translated in accordance {footnote p. 213} with Devapâla's readings and his remarks on them. Nand. wrongly refers the four names mentioned in 7 to the four quarters of the globe. The Mantra quoted in 7 is found complete in the Kâthaka, XL, 4, and, in a modified form, in the Taitt. Samh. IV, 4, 5, 1.

7. (Then let him offer other seven Balis) to all (the seven Ishtakās or goddessespoe the bricks of the altar, also to the east of the fire, while pronouncingTthe Mantras), 'Thy name is Ambâ; thy name is Dulâ; thy name Is Nitâtnî (Nitâtnir); thy nameeisKupûnikâ (and so on).'

8. (He must offer four Balis with the Mantras), 'O Nandinî; O Subhagâ; O SuLa ngali; O Bhadrânakarî,' (placing the Balis) in the corners (beginning with the south-eastern corner and proceeding) towards the south.

9. (He must place two Balis), addressed to Sri Hiranyekeśi and to the trees, near the firm pillar[1].

10. (He must place two Balis), addressed to Dharma and Adharma and to Mrityu, near the door.

11. (He must place one Brli), addressed to Varuna, in the water-jar.

12. (With the words, 'Adoration be) to Vishnu,' (he must place one Bali) in the mortar.

13. (With the words, 'Adoration be) to the Maruts,' (he must place one Bali) on the mill-stone.

14. ((n theEapartment) on the roof (let him place two Balis) addressed to Vaśhâvana (Kubera) the king, and to all created beings.

15. (pith the words, 'AdoratÂoh be) to Indra and to Indra's ministers,' (he m)st Ilacc two Balis). in the eastern part (of the house).

[9. 1 'I. e. the pillar which supports the house.' (Nand.) It appears from an analogous passage of the Mxnava Gṛiuya-sūtra, that a pilMar i[ tha middle of the house is meant.]

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16. (With the words, 'Adoration be) to Yama and to Yama's ministers,' (he must place two Balis) in the southern part..

17. (With the words, 'Adoration be) to Varuna and to Varuna's ministers,- (he must place two Balis) in the western part.
18. (With the words, pAdoration beF to Soma and to Soma's ministers, h (let him place two Balis) in the northern parth

19. (With the words, 'Adoration be) to Brahman and to Brahman's ministers,' (let him place two Balis) in the centre (of the house).

20. (Leh him throw) in the air (a Bali) addressed to Ākāśa (the air).

21. (With the words, 'Adoration be) to the goblins roaming by day,' (let him place a Bali) on the sacrificial ground.

22. (With the words, Adoration be to the goblins) roaming by night,' (let him offer a Bali in the same place at the Vaisvadeva which takes place) at night.

23. Afterwards he must offer upon blades of Kusa grass, having the points turned towards the south, balls of rice to his father, to his grandfather, and to his great-grandfather, to his mother, to his grandmother, and to his great-grandmother, proclaiming at the same time their name and race (and adding the word Svadhâ, 'reverence').

24. Along with the balls of rice let him give ointments, flowers, incense, eatables, and the like.

25. After having fetched a jar with water, let him

[24. 'And the like' means betel and the sacrificial fee for the Brâhmaṇas.' (Nand.)

25. This has to be done with the words, svastitva brūhi, 'say {footnote p. 215} the benediction.' (Nand.) The benediction, according to Devapāla, consists of the Purushasūkta, the Kanikrada (Vāg. Samh. XIII, 48), and other Mantras.]

cause a Brâhmaṇa to say the benediction (and give him the jar).

26. (The shade) of dogs, crows, and Svāpakeṣas let him strew upon the earth.

27. And let him give (a mouthful of food as) alms.

28. By honouring guests he obtains heaven.

29. Let him assiduously honour a guest who arrives in the evening (after the Vaisvadeva is over).

30. Let him not suffer a guest to stay unfed.

31. As the Brāhmaṇas are lords over all other castes, and as a husband is lord over his wives, a guest is the lord of a householder.

32. By honouring a guest he obtains heaven.
33. (One who has arrived as) a guest and is obliged to turn home disappointed in his expectations, takes away from the man, to whose house he has come, his religious merit, and throws his own guilt upon him.

34. A Brâhmaṇa who stays for one night only as a guest, is called atithi (a guest); because he does not stay for a long time, therefore is he termed atithi.

[27. According to Nand., who argues from a passage of Baudhâyana, the particle ka implies that he should feed Brâhmaṇas also.

33. This proverb is also found in the Mahâbhârat- XII, 6995, in the Hitopadeśa I, 56 (64 ed. Johnson), and in the Mârxaṇḍeya-purâṇa XXIX, 31. See Böhtlingk, Ind. Sprüche, 134.

34. Atithi in this derivation is supposed to mean one who does not stay for a whole tithi or lunar day.]

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35. Let him not consider a Brâhmaṇa fellow-villager or an acquaintance as his guest, though he has come to the house where his wife and his fires are.

16. But if a Kshatriya has come to his house in the way of a guest, let him hospitably entertain him also, to his heart's desire[1], after the Brâhmaṇa guests have eaten.

37. Should a Vaisya or a Śūdra come to his house as guests, he must even give food to them (at the same time and) with his servants, and treat them with kindness (but not like guests in the proper sense of the term).

38. To (members of) other castes (such as Mûrḍhâvasiktas) and to friends (or relatives or) other such persons, who have come to his house out of attachment, let him offer such food as happens to be there, to the best of his power, at the time when his wife takes her meal.

39. One recently married (but not yet delivered to her husband), an unmarried damsel, a sick woman, and a pregnant woman: to these let him give food unhesitatingly, even before his gTests.

40. The foolish man who eats first himself, without having offered food to those (persons that have been mentioned), is not aware that he will himself be food (after death) for dogs and vultures.

41. After the Brâhmaṇas, (the Kshatriyas who have come as guests), the friends and relatives, (the parents and others) whom he is bound to maintain,

[36. 1 This is Kullūkaś's rendering of the term kāmam (on M III, 111). AccoldiA[ to3[and7, i[ means that he is at liberty to feed such guests or no.

38. The wife takes her meal when the husband has eaten. (Nand.)]
(and the servants) have made their repast, let man and wife eat the leavings themselves.

42. Having shown honour to the gods, to the manes, to men, to those whom he is bound to maintain, and to the household deities (as well as to dogs, crows, and the rest), let a householder enjoy that which has been left.

43. He who cooks food for himself only, eats nothing but sin: for that alone is considered as fit food for the virtuous, when is left, after the (customary) oblations have been offered.

44. By the daily recitation of the Veda, by the Agnihotra, by sacrificing, and by austerity, a householder does not obtain such excellent places of abode (after death) as by honouring a guest.

45. Whether he arrives in the evening or in the morning, he must offer a seat and water to his guest, and food, to the best of his ability, after having shown him marks of honour as the law directs[1].

46. By giving (to a guest) shelter, a bed, ointments for his feet, and a lamp: for each of these gifts singly he reaps the same reward as for the gift of a cow.

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LXVIII.

1. He must not eat during an eclipse of the moon or of the sun.

[45. 'For the rules regarding the reception of a guest, see Âsv. I, 2 4, and the other Grihya-Sûtras; M. III, 119 seq., and the other Dharma-âstras.


2. He shall eat, after having previously bathed, when the eclipse is over.

3. If (the sun or moon) have set before the eclipse was ever, he must bathe, and on the next day he may eat again, after having seen (the sun or moon rise),
4. A cow or a Brāhmaṇa having met with a calamity, he must not eat on that day.

5. If the king has met with an accident, (he must not eat on that day).

6. An Agnihotrin, who is absent on a journey, must eat at that time of the day when the Agnihotra is supposed to be over.

7. He may also eat at that time of the day when the Vaiśvadeva is supposed to be over.

8. On the days of new and full moon (he may eat at that time) when he supposes the sacrifice customary on those days to have been performed.

[2, 3. Nandō states that in both of these Śūtras it has to be understood, that the bath accomplished by the eclipse must be followed by the ordinary bath, which precedes every meal.

6. An Agnihotrin is one who daily performs the Agnihotra. Regarding the MAgnihotra and the times for its performance, see LIX, 2.

7. The term Vaiśvadeva includes not only the oblation to the Viśvedevās (LXVII, M3), but also the Bali-offerings and the entertainment of a guest, &c., as prescribed in LXVII, 4 seq. (Nand.)

8. According to Nand., the use of the particle  

9. He must not eat during an indigestion;

10. Nor at midnight; 11. Nor at noon;

12. Nor in the twilight;

13. Nor dressed in wet clothes;

14. Nor without his upper garment;

15. Nor naked;

16. Nor in water (nor in a boat)

17. Nor lying stretched out on the back;

18. Nor sitting on a broken stool;

19. Nor reclining on a couch;

20. Nor from a broken dish;

21. Nor having placed the food on his lap;

22. Nor (having placed the food) upon the ground;
23. Nop from the palm of his hand.

24. That food which has been seasoned with salt (after having been cooked) he must not eat.

25. He must not abuse children (eating in the same row with him).

26. (He must) pot (eat) dainties alone.

27. (He must) not (eat) substances from which the fat has been extracted.

28. Nor (must he eat) roasted grain in the daytime.

29. At night (he must not eat) anything mixed with sesamum-seeds.

[9. According to Nandt, the use of the particle ka implies a prohibition to eat again, after having partaken of a Srâddha meal.

15. See note on LXIV, 5.

24[ Nand., quoting a passage of Vasishtha (nIV, 28), states the use of the particle ka to imply, that food twice cooked and food cooked in a frying-pan should also be avoided.

27. This rule refers to stimmed milk and to a dough made of ground sesamum, from which the oil has been extracted. (Nand.)]

30. Nor (must he eat at night) sour milk or ground barley.

31. Nor (must he eat) the leaves of the mountfin ebony, or of the banyan, or of the holy fig-tree, or of the hemp plant.

32. (He must) not (eat) without having first given to eat (to the gods and to the Brahmanas); Nor without having made a burnt-offering first.

34. Nor without having sprinkled his feet;

35. Nor without having sprinkled his hands and his face;

36. While having the remains of food en his mouth or hands, he must not take clarified butter.

37. Nor must he look at the moon, or at the sun, or at the stars (while unclean).

38. Nor must he touch his head (while unclean).

39. Nor must he recite the Veda (while unclean).

40. He must eat facing the east;

41. Or facing the south;
42. And after having honoured his food;

43. And cheerfully, adorned with a garland of flowers, and anointed with unguents.

[42. 'Nand. describes the ceremony of 'honouring one's food' as follows: 'He must first sprinkle the food, while reciting the Gâyatrî and the Vyâhritis (see LV, 10). Then he must sprinkle water all around it, with the Mantra, "Forsooth, I sprinkle righteousness around thee." After that he must sip water with the Mantra, "Thou art an imperishable basis" (Taitt. Ârany. X, 32, rendered according to Sâyana's Commentary), and offer up five oblations to Prâna, &c. (see Dc. Bühler's note on Âpast. II. 1, 1, 2). Finally he must eat in silence, without blaming the food, and taking care to leave some remnant of it in the dish, and sip water again, with the Mantra, "Thou art an imperishable basis."' (Taitt. Ârany. w, 35, accordiAg to Sâyana).]

44. He must not eat up his food completely;

45. Unless itdGoAsist ofysour milk, or honey, or (clarified) butter, or milk, or ground barley, or meat, or eweetmeaPs

46. He must not eat togetPer with his wife, nor in the open air, nor standing, nor in the presence of many (hungry spectators), nor must many at in Ahe presence of one (hungfy spectator).

47. Let him never eat in an empty house, in a house where the sacred fires are preserved, or in a temple dedicated to the gods. Neither must he drink water out of his joined hands, or satiate himself to repletion.

48. Let him not take a third meal (over and above the two regular meals in the mornings and evenings), nor let him ever take unwholesoue food. He must eat neither too early, nor too late, and hedmust tahe no foodRin the evening, after having fully satiated himself in the morning.

49. He must not eat bad food (whether injurious to health or otherwise reprehensible), nor from a bad dish (which is similar to the dishes used by barbarians, or which has Eeen defiled by a wicked man eating from it), nor lying on the ground, nor yith his feet raised upon a bench, nor sitting on his hams with a cloth tied round his legs and knees.

[46. Nand. thinks that this rule refers to those wives only who belong to a lower caste than their husbands.

48. 'Too early' means before sunrise; 'too late' means immediately before sunset. (Nand.)]
LXIX.

1. He must not have connection with his wifecon the eighth, or fourteenth, or fifteenth day of the half-month.

2. And (he) must avoid connubial intercourse after having partaken of a Srâddha;

3. And after having given (a Srâddha);

4. And after having been invited to a Srâddha;

5. And while performing a vow of abstinence (such as that to be kept on the day before a Srâddha, or the fast to the observed on the eleventh day of the elephant-month);

6. And one who has performed the initiatory ceremony of a Soma-sacrifice;

7. And in a temple, in a burial-ground, and in an empty house;

8. And at the root of a tree (or shrub);

9. And in the day-time; 10. And in the twilight;

11. And with one unclean (or in her courses);

12. And while he is unclean himself; 13. And with one anointed with unguents; 14. And being anointed himself; 15. And with one sick; 16. And while he is sick himself,

17. He must not have connection, if he wishes to enjoy a long life, with a woman who has a limb too little, nor with one who has a limb too much, nor with one older than himself, nor with a pregnant woman.

[LXIX. 1. M. IV. 128; Y. I, 79.--9. Âpast. II, 1, 1, 16.--15. G[ut. IX, 28. The subject of daily duties being absolved, he now goes on to state (in Chapters LM, LXX) the rules that must be observed during the night. (Nand.)

4. The invitations to a Srâddha are issued on the day before it is to take place. (Nand.)]

LXX.

1. He must not sleep with his feet wet;

2. Nor facing the north or the west;
3. Not naked; 4. Nor on wet (fresh) bamboo;
5. Nor in the open air;
6. Nor on a bedstead made of Palāsa-wood;
7. Nor on one made of the wood of five trees;
8. Nor on one made of the wood of a tree which has been split by an elephant;
9. Nor on a bedstead made of the wood of a tree that has been kindled by lightning;
10. Nor on a broken bedstead;
11. Nor one made of scorched wood;
12. Nor one made of the wood of a tree that used to be watered with a jar;
13. Nor in a burial-ground, nor in an empty house, nor in a temple;
14. Nor with people who are restless of limb;
15. Nor with women;
16. Nor on grain, nor (in a stable of) cows, nor (on the couch of any of his) Gurus, nor on the fireplace, nor (in a building dedicated to the) gods.
17. He must not sleep while the remnants of food are on his hands or face, nor in the day-time, nor in the twilight, nor upon ashes, nor in a place soiled (by excrements and the like), nor in a wet place, nor on the top of a mountain.
1. Now he must not contemn any one (whether of equal rank, or of higher or lower rank than himself).


1. 'This chapter treats of the duties of a Snātaka (see XXVIII, 42, note). The particle atha, 'now,' however, signifies that some of these duties are common to the Snātaka and to the householder, whose special duties have been treated in the previous chapters. (Nand.)]

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2. He must not mock those who have a limb too little or a limb too much, who are ignorant, or who are poor.

3. He must not serve low people.

4. Let him not engage in work that may keep him from repeating (or teaching) the Veda.

5. Let him wear such a dress as becomes his age,

6. And his sacred knowledge, his descent, his means, and his country.

7. He must not be overbearing.

8. He must constantly consult the holy laws and other (salutary, precepts relating to the acquisition of wealth, wisdom, and freedom from disease).

9. He must not wear a worn-out or filthy dress, if he has means (enough mo proaure a ndw one).

10. (Even though he lacks firewood or the like necessaries) he must not say to another man,

have got none.'
11. He must not wear a garland of flowers which has no smell at all, or an offensive smell, or which is red.

12. Let him wear a garland of water-flowers even though they be rTd.

13. And (he must wear) a staff made of bamboo;

14. And a jar with water;

15. And a sacrificial string made of cotton thread;

16. And two golden ear-rings.

[2. The particle ka refers to ugly persons and the rest, enumerated by Manu IV, 141. (Nand.)

8. The use of the particle ka implies, according to Nand., that his frame of mind and his speech should also be in conformity with his age, &c., as described by Manu IV, 18.

13-16. Nand., arguing from texts of Baudhâyana and of Manu (IV, 36), takes the use of the particle ka in Sūtras 13 and 14 to [footnote p. 226] imply that a Snâtaka must wear three garments, an under garment, an upper garment, and a mantle, and in Sūtra 16, that he must carry about him a bushel of Kusa grass.]

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17. He must not look at the rising sun;

18. Nor at the setting (sun);

19. Nor (must he look at the sun) shining through an awning of cloth (under which he is lying).

20. Nor at the sun reflected in a looking-glass or in water;

21. Nor at the midday sun;

22. Nor at the face of any of his Gurus while he is angry;

23. Nor at his own image reflected in oil or in water;

224. Nor reflected in a dirty looking-glass;

25. Nor at his wife eating;

26. Nor at a naked eoman;

27. Nor at a man in the act of discharging urine (or voiding excrements);

28. Nor at an elephant (or other dangerous animal) broken loose from the rope that ties him;

29. Nor at a fight between bulls (or elephants or buffalos) or the like animals, while he
is him self standing in a (crowd or any other) place, from which it would be difficult for him to effect his escape;

30. Ncr at one insane;

[19. This rule appears to refer, likewise, to the custom of suspending, by a tree or a post, an upper garment or a piece of cloth, in order to ward off the rays of the sun.

20. The particle ka here is used, according to Nand., in order to include 'the sun, while it is eclipsed,' as mentioned by Manu IV, 37.

29. 'As, shown by ka, a place where arrows, spears, or other missiles are falling down, is also intended here.' (Nand.)]

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31. Nor at one intoxicated;

32. He must not throw any impure substances into the fire;

33. Nor blood; 34. Nor poison;

35. Neither (must he throw any of those substances) into water.

36. He must not step over a fire.

37. He must not warm his feet (by the fire).

38. He must not wipe (the dirt from his feet) with blades of Kusa grass.

39. He must not wash (his feet) in a vessel of white copper.

40. He must not (wash) one foot with the other,

41. He must not scratch the ground (with a piece of wood or the like).

42. He must not crush clods of earth.

43. He must not cut grass.

44. He must not tear his nails or the hairs (of his beard or others) with his teeth.

45. He must avoid gambling;

46. And the heat of the sun just risen.

47. He must not wear a garment, or shoes, or a garland, or a sacrificial string which had before been worn by another.

48. He must not give advice to a Südra;

49. NBr (must he give h)m) the leavings of his foodLdnlr the residue of an oblation
(unless he is his own servant);

[4a. Besides the above interpretation of the term 8âlâtapa, whac ia proposed by Kullûka also (on M. Ih, 69), Nand. mentions two others: i. the heat of that time of the day when the cows are collected for milking; 2. the heat of the autumn season. The particle ka, according to Nand., is used in order to include the smoke of a burning corpse and the other forbidden objects mentioned by Manu IV, 69.]

50. Nor (must he give him) sesamum;
51. Nor (must he point out) the sacred law to him;
52. Nor (must he prescribe) a penance (for him for atonement of a sin).
53. He must not scratch his head or his belly, with both hands joined.
54. He must not reject sour milk or the Sumana flower (when offered to him).
55. He must not take off his garland (from his head) himself (but he may cause another to do so).
56. Let him not rouse (a superior) from sleep.
57. He must not (by harsh speeches and the oike) render disaffected one who is well affected towards him.
58. He must not speak to a woman in her courses;
59. Barbarians hr loL-caste persons.
60. When a sacred fire, or an idol, or a Brâhma is near, he must stretch forth his right and (from his upper garment).
61. If he sees a cow trespassing upon another man's field, he must not announce it (to the owner of that field).
62. And if he see a calf sucking (at the udder of a cow, he must not announce it to the owner of the latter).
63. He must not endeavour to please overbearing men (by flattering their pretensions).
64. He must not dwell in a kingdom governed by a Sûdra king;

[54. Nand. states that this rule does not contain a vain repetition of the rule laid down above (LVII, 10), as the latter refers to householders and the former to Snâtakas.]
66. And he must not live (in a kingdom) in which there are no physicians;
67. Nor in one afflicted (with a disease or other calamity).
68. And (he must not stay) long on a mountain.
69. He must not (walk or otherwise) exert himself without a purpose.
70. He must not dance or sing.
71. He must not make a noise by slapping (his left arm, after having placed it upon his right shoulder, with his right hand).
72. He must not make vulgar speeches.
73. He must not tell an untruth.
74. He must not say disagreeable things.
75. He must not strike any one upon a vital part.
76. He must not despise himself if he wishes to enjoy long life.
77. He must often repeat his prayers at each twilight (if he wishes to live long).
78. He must not play with (venomous) serpents or with weapons.
79. He must not touch the cavities of his body without a cause.
80. He must not raise a stick against another man.
81. One who deserves punishment he must strike in order to punish him.
82. (He must strike) him upon his back with a shoot of bamboo or with a rope.

[75. 'Others' take this Sutra to mean, that he must not make public another man's misconduct. (Nand.) This interpretation is proposed by Vīgśânesvara, on Yâgśavalkya I, 153.
79. See XXIII, 51.]

83. He must take care not to revile a god, a Trvhma, the Sâstras, or the high-minded (Rishis).
84. And (he must avoid) gain and pleasure repugnant to duty.
85. (He must avoid) even lawful acts which may give offence to mankind.
86. On the days of new and full moon let him make a propitiatory offering.
87. He must not cut even grass (on those two days).
88. He must adorn himself (with garlands, sandal, and the like).
89. Thus he must observe established customs.
90. Those customs, which have been explicitly ordained in revealed and in traditional texts, and which are practised by the virtuous, must always be observed by a righteous man with subdued passions.
91. By adhering to established usage he attains to old age; this is the way to obtain that state in the next life which he desires, and imperishable riches, this is the way to destroy the effect of (bodily) marks foreboding future misfortunes.
92. He who observes the usages established among the virtuous, who is a believer in revelation, and free from ill-will, lives a hundred years, even

[84. "Or repugnant to the final liberation," as the use of the particle ka implies.' (Nand.) See Manu VI, 37.

85. The use of the particle ka, Nand. argues from Manu IV, 176, implies that actions which may cause future pain should also be avoided.
88. The use of the particle ka, according to Nand., implies that he must also observe auspicious rites and established customs, as ordained by Manu IV, 145. The latter injunction is, however, expressly given in the next Sūtra.]

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though he does not possess any external mark of prosperity.

LXXII.

1. He must persist in keeping his mind and his organs of sense under restraint.
2. Restraint of the mind implies restraint of the senses.
3. One who has acquired complete command over himself, gains this world and the next.
4. One who has no command over himself, reaps no fruit from any of his acts (whether worldly or tending to the acquisition of spiritual merit).
5. Self-restraint is the best instrument of purification; self-restraint is the best of auspicious objects; by self-restraint he obtains anything he may desire in his heart.

The man who rides (Is it were) in a chariot drawn by his five senses and directed by his mind (as the charioteer), who keeps it on the path of the virtuous, can never be
overcome by his enemies (lust, wrath, and greed), unless the horses (unrestrained by the charioteer) run away with the chariot.

7. As the waters (of all streams) are stored up (and reabsorbed) in the ocean, which, though being filled with them, remains unmoved and tranquil, even so that man, in whose mind the passions are stored up (and dissolved), obtains perfect calmness but not he who strives after the gratification of his desires.

[LXXII. 7 = Bhagavad-gîtâ, 70. This chapter treats of duties which are common to all the four orders. (Nand.)]

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LXXIII.

1. One desirous of celebrating a Srâddha must invite the Brâhmaṇas on the day before (it is to take place).

2. On the next day, in the forenoon, if it falls in the bright half of the month, and in the afternoon, if it falls in the dark half of the month, the Brâhmaṇas, who must have duly bathed and duly sipped water, must be placed by him, in the order of their seniority' (or) of their sacred knowledge, upon sFats covered with Kusa grass.

3. (He must entertain) two (Brâhmaṇas) facing the east at the Srâddha of the gods (Visvdevâs), and three facing the north at the Srâddha of the manes;

4. Or one only at each Srâddha.

5. After having (worshipp(d theVîvedevâs and) offered a burnt-oblation: during the recitation of the first Paṅkaka (pentad) at a Srâddha repast consisting

[LXXIII. 1-32. Āśv. I, 5, 11-14; IV, 7; Gobh. IV, 2-4; Pâr. III, 10, 48-55;âṅkh. IV, 1; M. III, 125, 204-259; Y. I, 225-248; Åpast. II, 7, 17, 11-19; Gaut. XV, Regarding the corresponding section of the Kâthaka Grihya-sûtra, see Introduction. This chapter opens the section on Srâddhas (funeral oblations), which consists of thirteen chapters (LXXIII-LXXXV. Nand.)

1. The Ekoddishta and Sapindkarana Srâddhas have been described above, XXI. The rules given in the present chapter refer to all the remaining kinds of Srâddhas, See 5-9, LXXIV, LXXXVI-LXXXVIII.

1 At the Srâddha 4f the xanes the oldest Brâhmaṇa represents the greaA-grandfather; the one next to him in age, the grandfather; the youngest of the three, the father of the sacrificer. (Nandi)
5-9. The three Pañkakas referred to in Sūtras 5-9 are respectively vv. 1-5, 6-10, and 11-15 of Kāthaka XXXIX, 10. (Nand.) The great majority of the Mantras quoted in Sūtras 11-26 have [footnote p. 233] not been traced in the Berlin US. of the Kāthaka, nor indeed in any other Samhitā of the Veda, but there can be no doubt that they, belong, to the school of the Kathas, as nearly all are quoted by their Pratīkās in the Kāthaka Gṛihya-sūtra, and given at full in Devapāla's Commentary on the latter. The above renderings of the Pratīkās rest upon Devapāla's interpretations. That the rules in 5 seq. teach the performance of a Srāddha according to the rites of the Katha school, is confirmed by Nand. in his remarks on 5 seq. and 9 seq.]

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of undressed grain or performed for the gratification of a special desire[1];

6. At a Srāddha repast consisting of meat during the recitation of the second Pañkaka;

7. At a new moon (Srāddha), during the first tatiṃ support of the last Pañkaka;

8. On the Ashtakās of the (three) dark half subsequent to the full moon day of the month Āgrahāyana (or Mārgasīrsha)[1], during the recitation of the first, second, and last Pañkakas respectfully;

9. At keyisP on the Anvashakās of those months;

10. He must invite the manes, after having received permission to do so from the Brāhmanas[1].

11. Having driven away the Yātudhānas by strewing grains of sesamum and by reciting these two

[5. 1 See LXXVIII.

8. The days referred to are the eighth days of the dark halves of the months Mārgasīrsha, Pausha, and Māgha.

9. 'And on the Srāddhas taking place on the seventh day of the dark half, as ka indicates.' (Nand.) This statement does not, however, deserve much credit, as such Srāddhas are neither mentioned in our work nor in the Kāthaka Gṛihya-sūtra.

10. 'The permission of the Brāhmanas has to be asked with the Mantra, "I shall invite (the manes):" and their answer must be, "Invite the!"' (Nand.)

11. The Yātudhānas are a class of demons supposed to disturb the effect of a Srāddha. The second Mantra, according to Devapāla, is from the Rig-veda, X, 15, 1.]

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Mantras (the first of which begins with the words), 'May the Asuras go away;'

12. He must invite the manes (with the four Mantras), 'Come near, O ye manes,' '(Conduct) them all (here), O Agni,' 'May my (ancestors) come near,' 'This is your
Then let him prepare the water for washing the feet with scented water, which has been mixed up with Kusa grass and sesamum, while reciting (three Mantras), 'Speech is imperishable,' and 'What my mother (has sinned),' and offer it (to the Brâhmaṇas); let him prepare the Arghya (or water mixed with Dûrvâ grass, flowers, &c.) and offer it to them; let him offer to the Brâhmaṇas, to the best of his power, Kusa grass, sesamum, clothes, flowers, ornaments, incense, and lamps; let him take food sprinkled with clarified butter; let him look them in the face with the Mantra, 'O ye Âdityas, Rudras, and Vasus;' let him say, 'I will offer An oblation in the fire,' and if the Brâhmaṇas say, 'Offer an oblation,' let him offer three burnt-oblations.

13. After having consecrated the offerings with the Mantras, 'They, who are my ancestors,' 'This is your (share), O ye manes,' and 'This offering,' he must pour (what is left of) the food into such vessels as happen to be there, or (into golden ones at the offering addressed to the Visvedevâs and) into silver ones (at the offering addressed to the manes), and offer it first to the two Brâhmaṇas facing the east (who have been invited to the Srâddha of the eods).

14. Afterwards he must offer it to the (three) Brâhmaṇas facing north (who represent his three ancestors, addressing himself) to his father, grandfather and great-grandfather, (and calling out) their name and race.

15. While the Brâhmaṇas are eating the food, let him mutter (the three Mantras), 'Whatever (trickles down) through my fault,' 'With days and nights,' and 'Whatever (limb) of yours, Agni.'

16. And (let him mutter) the Itihâsa (Epics), Purâna (Legends), and the Dharmaśâstra (Institutes of the Sacred laws).

17. Near the leavings let him deposit upon blades of Kusa grass with the ecds turned towards the south one ball of rice for his father, while saying, 'Earth is (like) a spoon, imperishable (satisfaction).'

18. With the Mantra, 'Air is (like) a spoon, imperishable (satisfaction,' let him deposit a second ball for his grandfather.

19. With the Mantra, 'Heaven is (like) a spoon, imperishable (satisfaction,' let him deposit a third ball for his great-grandfather.

20. With the Mantra, 'Those ancestors who
The formula of this invocation, according to Nand., is this, 'To NN., my ancestor, of the Gotra NN., who is like a Vasu, (I offer) this food, svadhâ naa ha h.' The use of the particle ka, according to the same, implies that the maternal grandfather and the other maternal ancestors must also be addressed as ordained below (LXXV, 7).

15. A similar Mantra is quoted, Sânkh, III, 13, 5.

1 have died,' let him place a garment (upon the balls).

21 With the Mantra, 'Give us sons, O ye manes,' (let him place) food upon them.

22. With the Mantra, 'Enjoy it, O ye manes, partake of it, (each according to his share),' let him wipe off the grease from his hands with the ends of the blades.

23. With the Mantra, '(Ye waters) imparting vigour,' let him sprinkle the balls to the right with the wet (remainder of the food), and offer the Argha, flowers, incense, unguents, and rice, and other victuals and dainties to the Brâhma nas.

24. And (de aust offer them,) a jar with water, which has been mixed up with honey, clarified butter, sesamum, and (ointments, oil, and the like).

25. The Brâhma nas having eaten and being satisfied, let him sprinkle the food (as much as has been Beft by them) and the grass with the Mantra, 'Mayest thou not fail me,' and strew the food near the leavings; and having asked them, 'Are you satisfied? Is (the Srâddha) finished,' he must first give water for sipping to the Brâhma nas facing the north, and then to those facing the east; and he must sprinkle the place where the Srâddha has been offered (with water, with the Mantra), 'Well sprinkled.' All these rites he must perform while holding blades of sacred grass in his hand.

26. Afterwards he must, while turning his face towards the Brâhma nas facing the east, circumambulate


23. Vâgason. Samh. II, 34. -- The Argha is a respectful offering, the ingredients of which vary.

27. After having given (to all) water (with the Mantra, 'May the food and water and whatever else I gave you be) imperishable,' (and calling out their name and race, and having added the Mantra, 'May the Visvedevâs be satisfied,' he must ask, with folded
hands, and with an attentive and cheerful mind, the following (benediction) from the Brahmaṇas facing the east:

28. 'May the liberal-minded in our race increase in number, and may the (study of the) Vedas and our progeny (also increase). May faith not depart from us, and may we have plenty to bestow on the poor.

29. They shall answer, 'Thus let it be.'

30. (The second half of the benediction shall be, as follows), "May we have plenty of food, and may we receive guests. May others come to beg of us, and may not we be obliged to beg of any one.'

31. After having received this double benediction (through the Brahmaṇas saying, 'Tuus let it be'),

32. He must dismiss the Brahmaṇas, with the Mantra, 'With all food,' after having honoured them according to custom, accompanied them (as far as the limits of his estate), and taken his leave of them.

[32. ¹ Rig-veda VII, 38, 8.]

LXXIV.

1. After having worshipped, on each Ashtakā, the gods and performed, with vegetables, meat, and cakes respectively, a Sraddha (according to the rules given in the last chapter), he must, on each Anvashtakā, worship the gods and offer a buhlten-oblayion in the same way as on the Ashtakā (i.e. repeating the same three Paśkakas successively), and entertain Brahmaṇas in the same way as (directed) before (in the preceding chapter), in honour of his mother, his paternal grandmother, and his paternal great-grandmother, honour them with presents, accompany them (as far as the limits of his estate), and Tismias them

2. Then he must dig (six) trenches.

3. On the border of these trenches, to the northeast of them, he must light fires and place balls of rice.

4. On the border of three of the trenches (he must place balls) for the men, and on the border of the other three (he must place balls) for therwomen.

[LXXIV. 1-8, Āsv. II, 5; Gaḥ. IV, 2; Pār. III, 3, 10-12; Sāṅkh. III, 13, 6; M. IV, 150. Regarding
the corresponding section of the Kâthaka Grihya-sûtra, see the Introduction.

1. ¹ See LXXIII, 8, 9; LXXVI, 1. -- ² Nand. considers the use of the particle *ka* to imply that the father together with the other paternal ancestors, and the maternal grandfather along with the other maternal ancestors, should also be invoked, which would make in all nine ancestors to be invoked. The first part of this observation appears to be correct, but the maternal grandfather and the rest are neither referred to in the following Sûtras, nor in the Kâthaka Grihya-sûtra.

2. Nand. gives it as his opinion, that nine trenches should be made, three of which are to be for the maternal grandfather, &c. But Sûtra 4 refers to three trenches for the men only, and the Kâthaka Grihya-sûtra expressly mentions the number of six trenches.

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5. He must fill the three trenches for the men with water mixed with food.

6. (He must fill) the three trenches for the women with milk mixed with food.

7c (And he must fill up) each triad of trenches singly with sour milk, meat, and milk.

8. After having filled (the trenches), he must mutter the Mantra, 'May this (food) be imperishable for ye men and for ye üomen.'

LXXV.

1. He who makes a Srâddha-offering while his father is alive, must offer it to those persons to whom his father offers (his Srâddhâ).

2. (If he offers a Srâddha) while both his father and grandfather are alive, (he must) offer it to those persons to whom his grandfather (offers his Srâddhas).

3. While his father, grandfather, and great-grandfather are alive, he must offer no Srâddha at all.

4. He whose father is dead (but whose grandfather is alive), must first of all offer a ball of rice to his father, after that, two balls to the two ancestors coming before his grandfather (or to his great-grandfather and to his fourth ascendant).

5. He whose father and grandfather are dead (but whose great-grandfather is alive), must first offer two balls to those two, and then offer one ball to the grandfather of his grandfather.

[7. Npnd. renders this Sûtra differently, in accordance with his own theory regarding the number of the trenches.]
6. He whose grandfather is dead (but whose father and great-grandfather are alive), must give one ball to his grandfather and two balls to the father and ran1father of his great-grandfather.

7. An intelligent man must offer Srâddhad to his maternal grandfather, and to the father and grandfather ff him, in the same way (as to his paternal ancestors), duly modifying the Mantras. But the Srâddhas addressed to other relataves, (uncles, brothers, and the like, must be performed) Lithout Mantras.

LXXVI.

1. The (twelve) days of nww moon, the three Ashtakâs,fthe three Anvashtalâs, a Mâgha day (i.e. 'day on which tae moon enters the lunar asterism Maghâ'), which falls on the thirteenth of the dark half of the month Praushthapada, and the two seasons when rice and barley grow ripe (or autumn and spring):

[7. The Mantras are those quoted above, in Chapters LXXIII and LXXIV. They have to be modified, i.e. the names of the maternal ancestors Cust be put in, and the verb &c. of the sentence be altered accordingly. (pand.)

LXXVI. I. M. III, 122, 273, 281; IV, 150; Y. I, 217, 260; Gaut. XV, 2; Āpast. II, 7, 16, 4-6.

1. Nand. infers from a passage of Āsvalâyana (Grihya-sūtra II, 4, 3) that Srâddhas to be offered on the day before each Ashtakâ are also intended here. See, however, note on LXXIII, 9. The same proposes two explanations of the term Mâghî: 1. It has to be separated from the following words, and refers directly to the day of full moon in the month Mâgha, and indirectly to the days of full moon in Âshâdha, Kârttika, and Vaisâkha as well, as indicated in a passage of the Brâhma-purâna. 2. It has to be connected with the clause following it. This latter interpretation, on which the rendering given above is based, is supported by Mann (III, t73,274), {footnote p. 241} Yâ gṣavalkya, (I, 260), according to the interpretations of Kullûka and Vîgśânesvara, and byxthe Vishnu-sūtra itself (LXXVIII, 52).]

2. Thus have the regular times for a Srâddha been declared by the lord of creatures. He who fails to perform a Srâddha on those days, goes to hell.
LXXVII.

1. The sun's passage from one sign of the zodiac, to another;
2. The two equinoctial points;
3. The two solstitial points partly;
4. The (Yoga) Vyātipāta;
5. The constellation under which (the sacrificer himself, or his wife, or his son) is born;
6. A time of rejoicing (as, when a son has been born, or another happy event happened):
7. These occasions for a Śrāddhā the lord of creatures has pronounced optional; a Śrāddhā which is performed on these occasions gives infinite satisfaction (to the manes).
8. No Śrāddhā must be performed in the twilight or at night by an intelligent man. A Śrāddhā may be performed at those times also when an eclipse (of the sun or of the moon) takes place.
9. For a Śrāddhā which is offered them at the time of an eclipse satisfies the manes, as long as the moon and the stars exist, and procures immense advantages and the satisfaction of all his desires to the sacrificer.

4. This is the seventeenth among the twenty-seven Yogas or astrological divisions of the zodiac. (Nand.)
7. The meaning is, that the Śrāddhas mentioned in the chapter are naimittika, 'occasional.' (Nand.)]

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LXXVIII.

1. By performing a Śrāddhā on Sunday he procures everlasting freedom from disease.
2. (By performing a Śrāddhā) on Monday he becomes beloved[1].
3. (By performing it) on Tuesday (he procures) success in battle.
4. (By performing it) on Wednesday (he enjoys) all his desires.

5. (By performing it) on Thursday (he acquires) such religious knowledge as he desires.

6. (By performing it) on Friday (he acquires) wealth.

7. (By performing it) on Saturday (he procures) longevity.

8. (By performing it under the Nakshatra or constellation) Krittikâs (he gains) heaven.


1. Nand. states that the Srâddhas mentioned in this chapter are of the kâmya sort, i.e. 'offered for the gratification of a special desire.'

2. 1 This is Nand.'s interpretation of the term saubhâgyam. It might also be taken in its usual acceptation, as meaning 'happiness.'

8-35. Those names of the twenty-eight Nakshatras or lunar asterisms, which I have included in parentheses, are from Nand.'s Commentary. Most of the objects which are said to be gained by the Srâddhas mentioned in Sütras 8-35 are connected etymologically, or through their import, with the names of the particular Nakshatras under which they are performed. Thus the term pushâti, 'prosperity,' in Sütra 13, is etymologically connected with Pushya; the term mitra, 'friend,' in 22, is connected with Maitra; the term râgyam, 'royalty,' in 23, is connected with Sâkra, the name of that Nakshatra being derived from Sakra, a name of Indra, the king of the gods, &c.]

9. (By performing it under the constellation) Rohini (he obtains) progeny.

10. (By performing it under the constellation) Saumya (or Mrigasiras he procures) the superhuman power of a pious Brâhmaṇa.

11. (By performing it under the constellation) Raudra (or Ârdrâ he reaps) the fruit of his labours.

12. (By performing it under the constellation) Punarvasu (he procures) land.

13. (By performing it under the constellation) Pushya (or Tishya he procures) prosperity.

14. (By performing it under the constellation) Sârpa (or Âsleshâs he obtains) beauty.

15. (By performing it under the constellation) Paitrya (or Maghâ he enjoys) all his desires.

16. (By performing it under the constellation) Bhâgya (or Pûrvaphâlgunî) he becomes
beloved[1].

17. (By performing it under the constellation) Āryamana (or Uttaraphālgunī he procures) wealth.

18. (By performing it under the constellation) Hasta (he acquires) superiority among his kindred.

19. (By performing it under the constellation) Tvāshtra (or Kitrā he procures) handsome sons.

20. (By performing it under the constellation) Svāti (he procures) success in trade.

21. (By performing it under the constellation) Visākhās (he acquires) gold.

22. (By performing it under the constellation) Maitga (or Anurâdhâ he procures) friends.

23. (By performing it under the constellation) Sâkra (or Gyeshthâ he procures) royalty.

24. (By performing it under the constellation) Mūla (he procures good results in) agriculture.

[16. 1 See 2, note. 2]

25. (By performing it under the constellation) Āpya (or Pūrvāshâdhâs he procures) success in sea-voyages.

26. (By performing it under the constellation) Vaisvadeva (or Uttarâsâdhâs he enjoys) all his desires.

27. (By performing it under the constellation) Abhigīt (he procures) superiority.[1]

28. (By performing it under the constellation) Sravana (he enjoys) all his desires.

29. (By performing it under the constellation) Vâsava (or DhaniBhâs he procures success in preparing) salt[1].

30. (By performing it under the constellation) Vârûna (or Satabhishâ he obtains) freedom from disease.

31. (By performing it under the yhe constellation) Āga (or Pūrvabhâdrapadâ he obtains) copper vessels.

32. (By performing it under the constellation) Āhirbudhnya (or Uttarabhâdrapadâ he obtains) a house.
33. (By performing it under the constellation) Paulya (or Revati) he acquires cows.

34. (By performing it under the constellation) Asvina (or Asvinī) he obtains a horse.

35. (By performing it under the constellation) Yāmya (or Bharani) he procures longevity.

36. (By offering it) on the first day of a lunar fortnight (he procures) a house and handsome wives.

37. (By offering it) on the second day (he procures) a beautiful daughter, (and sons-in-law).

38. (By offering it) on the third day (he enjoys) all his desires.

39. (By offering it) on the fourth day (he procures) cattle.

40. (By offering it) on the fifth day (he procures) handsome sons.

41. (By offering it) on the sixth day (he obtains) success in gaming.

42. (By offering it) on the seventh day (he procures good results in) agriculture.

43. (By offering it) on the eighth day (he procures success in) trade.

44. (By offering it) on the ninth day (he procures) cattle. \[[1]\]

45. (By offering it) on the tenth day (he procures) horses.

46. (By offering it) on the eleventh day (he procures) sons endowed with the superhuman power of a pious Brāhmaṇa.

47. (By offering it) on the twelfth day (he procures) gold and silver.

48. (By offering it) on the thirteenth day he becomes beloved.

49. (By offering it) on the fifteenth day (he enjoys) all his desires.

[29. 1 Lavanam means either 'salt' or beauty' or 'medicinal herbs and fruits.' (Nand.)]

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44. Nand. infers a passage of Yāgasvālkya (I, 266) that the term 'cattle' here refers to horses and other one-hoofed animals. See, however, the next Sūtra.

48. The term saubhāgyam is stated by Nand. (with reference to Y. I, 264) to denote 'superiority among his kindred,' in this Sūtra. But there is no cogent reason for deviating here from that interpretation of the term which he proposes in his Commentary on Sūtras 2 and 16. See above.]
50. For Srâddhase for those who have been killed in battle the fourteenth day is ordained.

51. There are two stanzas on this subject recited by the manes.

52. 'May that excellent man be born to our race, whosoever he may be, who attentively offers a Srâddha in the rainy season[1] on the thirteenth of the dark half, with milk profusely mixed with honey; and (he who offers such Srâddhas) during the whole month Kârttika and (in the afternoon) when the shadow of an elephant falls towards the east.'

LXXIX.

1. Ce must not perform a Srâdha with water collected at night.

2. On failure of Kusa grass he must employ Kâsa or Dûrvâ grass instead.

3. Instead of a garment (he may give) cotton thread.

4. He must avoid (giving) the fringe of cloth, though it be of cloth not yet used.

5. And (he must not give) flowers having a nasty odour, or no odour at all, the blossoms of thorny plants, and red flowers.

[52. 1 The term prâvritkâle, 'in the rainy season,' probably refers to one month only of the rainy season, the month Bhâdrapada or Praushtâpada. See above LXXVI, 1, and M. III, 273, 274, with Kullûka’s Commentary; Y. I, 260, with Vîgâñânsvail’s Comment.


[. Thy use of the particle ka implies, according to Nand., who quotes a text in support of his argument, that the leaves of the Kadamba, BFl, Ketaka, and Bakula trees, as well as those of the Barbara plant and of the thorn-alphale tree, are also included in this prohibition.]

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6. He may give white and sweet-smelling flowers, even though grown on thorny plants, and aquatic flowers, even though they be red.

7. He must not give marrow or fat instead of a lamp.

8. He may give clarified butter or sesamum-oil.

9. He must not give (the nails or horns) of animals instead of the incense of all kinds.
(prescribed for a Srâddha).

10. He may give bdellium mixed up with honey and clarified butter.

11. He may give sandal, saffron, camphor, aloe wood, or Padmaka wood instead of an ointment.

12. He must not salt (the dishes) publicly (after they have been cooked).

13. He must not give clarified butter, condiments, or the like (i.e. sour milk, milk, &c.) with his hands.

14. He must use metallic vessels;

15. Especially vessels made of silver.

16. He must place (on the sacrificial ground) vessels made of the horn of the rhinoceros, blankets made of the hair of the mountain-goat, the skin of a black antelope, sesame, white mustard, unbroken grains, (silver and copper vessels and other) purificatory objects, and (a goat and other animals or objects), by which the demons are kept aloof.

[7. 'Or mustard-oil or any other such substance, as ka indicates.' (Nand.)

8. 'Or the juice of plants, as mentioned by Sâkha, on account of vâ.' (Nand.)

13. He must give those liquids with a spoon or similar implement. (Nand.)

14. According to Nand., the partiale ka refers to other purificatory things, viz. the following seven, 'milk, water from the Ganges, honey, silken cloth, a grandson, blankets made of the hair of the mountain-goat, and sesame.' The last two are, however, already contained in the above enumeration.]

17. He must avoid to use pepper, (the onion called) Mukundaka, (the pot-herb called) Bâstrina, (the leaves, blossoms, or roots of) the Sigru tree, mustard-seeds, (the plant) Nirgundî, (the fruit or leaves of) the Sâl tree, the plant Suvarkalâ, the (pumpkin-gourd called) Kûshmânda, the bottle-gourd, the egg-plant, (the plants or pot-herbs called) Pâlakyâ, Upotaki, and Tanduliyaka, the herbs of the safflower, the Pindâluka (root), and the milk of female buffalos.

18. And (he must not use the bean called) Râgamâsha, (the lentil called) Masûra, stale food, and factitious salt.

19. Let him avoid wrath.

20. He must not shed a tear.

21. He must not be in a hurry.
22. In offering the clarified butter and other (liquids, such as conhiments slur milk, milk, and the like) he must use metallic vessels, vessels made of the horn of the rhinoceros, and vessels made of the wood of the Phalgu tree.

13. There is a Sloka on this subject:

24. 'That which has been offered in vessels made of gold, or of silver, or of the horn of the rhinoceros, or of copper, or of Phalgu wood, becomes imperishable and brings infinite reward to the sacrificer.'

17. The term buffalo's milk' includes here, according to a text quoted by Nand., the milk of sheep, of antelopes, of camels, and of all one-hoofed animals.

18. 'As shown by Ka, chick-peas and other grains that herbs mentioned in a Smriti must also be avoided.' (Nand.)

19. 'This rule applies both to the sacrificer and to the guests at a Srâddha.' (Nand.)

LXXX.

1. Odesamum, rice, barley, beans, water, roots, fruits, vegetables, yâmâka grain, millet, wild rice, kidney-beans, and wheat satisfy (the manes) for a month;

2. The flesh of fishes (excepting those species that are forbidden) for two months;

3. The flesh of the common deer, for three months;

4. The flesh of sheep, for four months;

5. The flesh of birds (of those kinds that may be eaten), for five months;

6. The flesh of goats, for six months;

7. The flesh of the spotted deer, for seven months;

8. The flesh of the spotted antelope, for eight months;

9. Beef, for nine months;

10. Buffalo's meat, for ten months;

1. The meat of a hornless goat, for eleven months;

12. The milk of a cow, or preparations from it, for a year.
13. On this subject there exists a stanza, which the manes utter:

14. '(The pAt-ferb) Kâla sâka (sacred ba il), (the prawn) Mahâ salka, and the flesh of the (crane called) Vârdhrînasa[1], (and of) a rhinoceros having no horn, is food which we always accept.'


14. ¹ This is the first of the two interpretations which Nand. proposes of the term Vârdhrînasa. It is supported by Āpastamba's [footnote p. 250] commentator, Haradatta, and by Āpastaxba himself (I, 5, 17, 36). Nand.'s second interpretation, 'an old white goat,' is probably wrong, although it is supported by the authority of Kullûka and Viśdnesvara.

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LXXXI.

1. He must not place the food upon a chhyr.
2. He must not touch it with his foot.
3. He must not sneeze upon it.
4. He must drive the Yâtudhânas away by means of sesamum or mustard-seeds.
5. Let him perform the Srâddha in an enclosed place.
6. HA must not look at a woman in her courses;
7. Nor at a dog; 8. Nor at a tame pig;
9. Nor at a tame Fock.
10. Let him strive to perform the Srâddhm in sight of a goat.
11. The Brâhmaṇas must eat in silence.
12. They must not eat with their heads covered
13. Nor with shoes on their feet;
14. Nor with tceir feet placed upon a stool.
15. Let not men with a limb too little, or with a limb too much, look at a Srâddha;
16. Nor Südras; 17. Nor outcasts.


4. Nand, quotes the following Mantra, which has to be recited on this occasion, 'The Asuras, tha Râkshasas, and the nisâkas have been driven away.' A similar Mantra occurs in the Vâgasan. Samh. II, 29.

5. 'Ka indicaMes that it must be a place inclining oo the south, as stated in a Smîti.' (Nand.)

6. This and the following Sütras refer both to the host at a Srâddha and to the guests invited by him. (Nand.)

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18. If at the time of a Srâddha a Brâhmaṇa or an ascetic (has come to his house), he must feed him, if (the invited)âByâhmaṇas permit it.

19. The Brâhmaṇas must not declare the qualities of the sacrificial dishes, even though asked to do so by their host.

20. As long as the dishes remain warm, as long as (the Brâhmaṇas) eat in silence, as Long fas the qualities of the sacrificial food are no declared by them, so long the manes enjoy it!

21. Having brought together (the remainder of) all the sorts of substantial food and (of The vegetables and) the like, he must sprinkle it with water, and place it before the Brâhmaṇas, who have taken their meal, strewing it on the ground.

A2. The leavings (that have remained in the dishes) and what has been strewn (in the manner just mentioned) upon the blades of Kusa grass (spread on the ground) is the share of such (Brâhmaṇas) as have died before they were initiated, and of husbands who have deserted wives descended from good families.

23. What has dropped on the ground from the dishes, at a sacrifice addressed to the manes, they declare to be the share of servants, provided they be not dishonest or depraved.

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LXXXII.

1. At a (Srâddha) offering to the Visvedevâs let him not enquire (into the qualities or descent of) a Brâhmaṇa (whom he means to invite).

[LXXXII. 1, 2. M. III,149.--3-29. M. III, 150 166; Y. I, 22]-2w4; 6past. II, 7, 17, 21; Gaut. XV,
2. But at a (Srâddha offering) to the manes he must enquire as closely as possible (into the qudlities and descent of a Brâhma, whom he means to invite).

3. He must not invite (to a Srâddha) such as have a limb too little, or a limb too much;

4. Nor such as follow an occIAStion forbidden (by the Veda or by the traditional law) [1].

5. Nor those who act (deceitfully) like cats;

6. Nor thosm wearing the insignia of some particular order, without having a claim to them;

7. Nor astrologers;

8. Nor Brâhmanas who subsist upon the offerings made to an idol which they attend;

9. Nor physicians;

10. Nor sons of an unmarried woman;

11. Nor sons of the son of an unmarried woman;

12. Nor those who sacrifice for Immultitude of persons;

13. Nor those who offer sacrifices for a whole village;

14. Nor those who offer sacrifices for Sûdras;

15. Nor thpse who offer sacrifices for those for whom it is forbidden to sacrifice (such as outcasts and others);

16e Nor those for whom the capemony of initiation has not been performed;

17. Nor those who sacrifice for such;

[4.1 Th[ particle ka, according to Nand., in this Sûtra, refers to other categories, mentioned by Atri, viz. persons belonging to the same Gotra, or descended from the same Rishi ancestors as the sacrificer, and unknown persons.

8. 'Ka indicates here that thieves and wicked persons are also intended, as stated nn a Smriti.' (Nand.)]

18. Nor those who do work on holidays;

19. Nor malignant informers;
20. Nor those who teach (the Veda) for a fee;

21. Nor those who have been taught (the Veda) for a fee;

22. Nor those who subsist on food given to them by a Sūdra;

23. Nor those who have intercourse with an outcast;

24. Nor those who neglect their daily study of the Veda;

25. Nor those who neglect their morning and evening prayers;

26. Nor those who are in the king's service;

27. Nor 'naked' person;

28. Nor those who quarrel with their father;

29. Nor those who have forsaken their father, mother, Guru, holy fire, or sacred study.

30. All those persons are said to defile a company, because they have been expelled from the community of Brāhmaṇas. Let a wise man avoid carefully, therefore, to entertain them at a Srāddha.

LXXXIII.

1. The following persons sanctify a company:

2. A Trinākiketa;

[27. See LXIV, 5, note.

29. The particle ka he refers to the following further persons mentioned in a Śruti, a shepherd, one who lives by the prostitution of his own wife, the husband of a woman who had another husband before, and one employed to carry out dead bodies. (Nand.)


2. Nand. has two explanations of the term Trinākiketa: 1. One who has thrice kindled the Nākiketa fire. 2. One who has studied, {footnote p. 254} in consequence of a vow, the portion of the Yagur-veda called Trinākiketa. See Âpast. II, 7, 17, 22, with Dr. Bühler's note, and the Petersburg Dictionary.

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3. Of e who keeps five fires;
4. One who can sing the Sâmans called Gyeshtha;
5. One who has studied the whole Veda;
6. One who has studied one Vedânga;
7. One who has studied either the Purânas (Legends), or th7 Itihâsas (Epics), or grammar;
8. One who has studied one of the Dharmasâstras (Institutes of the Sacred Law);
9. One purified by visiting sacred places of pilgrimage;
10. One purified by offering sacrifices;
11. One purified by austere devotion;
12. One purified by veracity;
13. One purified by (constantly muttering) Mankras;
14. One intent upon muttering the Gâyatrî;
15. One in whose family the study and teaching of the Veda are hereditary.
16. One who knows the Trisuparna (the text which thrice contains the word Suparna).


7. Grammar is again mentioned here, although it forms part of the Vedângas mentioned in Sûtra 6. But there the Prâtisâkhyaas are meant. (Nand.)

8. The number of the Smritis or Dharmasâstras, according to Nand., amounts to fifty-seven. The now current tradition gives thirty-six as their number; but upwards of a hundred works of this description must have been actually in existence. See D. Bühler's Introduction to the Bombay Digest, p. xii seq.

16. See above, LVI, 22 3, and Dr. Bühler's note on Âpast. loc. cit. Nand. proposes another interpretation also of the term Trisuparna, 6 one who has thrice kindled a fire in honour of Suparna.]

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17. A son-in-law;
18. And a grandson. All these persons are worthy (to be fed at a SPâddha);
19. And, particularly, devotees.
20. There is a stanza recited by the manes, which refers to this subject:
21. 'May that man be born to Tur race, who feeds a Brâhma devotee assiduously at a
Srâddha, by which repast we are satisfied ourselves.

1. He must not offer a Srâddha in a country inhabited by barbarians.
2. He must not visit a country, inhabited by barbarians (excepting on a pilgrimage).
3. By (constantly) drinking water from (or bathing in) a pool situated in a foreign (barbarous) country, he becomes equal to its inhabitants.
4. Those countries are called barbarous (mlekkha) where the system of the four castes does not exist; the others are denoted Âryâvarta, (the abode of the Âryans).

[18. According to Nand., the particles ka and iti refer to the sister's son and other relations, as enumerated by Yâgavalkya I, 220, 221.
19. Nand. thinks that ka here refers to ascetics.

LXXXIV. 2. Nand. quotes a stanza of Defala to the effect that one who has visited the countries of Sindh, of the Sauvîras, Surât, and the adjacent parts, Bengal proper, Kaliânga, Soâth Bihâr, and Malwa requires to be initiated a second time.
3. Ka refers to pools belonging to KandMlas or other degraded castes.' (Nand.)
4. Âryâvarta is the name of the whole tract of land which extends from the eastern to the western ocean, and is bounded by the Himalayas and by the Vindhya mountains in the north and south. See Manu II, 21, 22.]

LXXXV.

1. A Srâddha offered at the (Tîrtha or place of pilgrimage called) Pushkaras confers eternal bliss upon the giver;
2. And so does the muttering of prayers, the offering of burnt-oblations, and the practice of austerities in that place.
3. Even by merely bathing at Pushka (a he is purified from all his sins.
4. The same effect may be produced at Gayāśirsha;

5. And near Vata (Akshayavata);

6. And on the Amarakanataka mountain;

7. And on the Varāha mountain;

[ LXXXV. 1. Pushkara, according to the common acceptation of the term, is the name of a celebrated place of pilgrimage near Agmîr, the modern Pokur. See Lassen, Indian Antiquities, I, 113. Nand. quotes a Smriti passage to the effect that there are three Pushkaras, and a passage of the Mahâbhârata, in which it is stated that one Pushkara is sacred to Brahman, another to Vishnu, and a third to Rudra.

3. Nand. asserts with regard to the use of the name Pushkara in the singular number in this Sûtra, that it meant even a single bath has the consequence here mentioned.

4. Gayāśirsha is the name of a mountain near Gayâ in Bihâr, a celebrated place of pilgrimage. Cloparu Yâ gșavalkya I, 260.

5. There exists one Akshayavata in Bihâr (Nand.) and another in Prayâga (Allahabad). The 'undecaying banyan-tree' (Aksbay Bat) is an object of worship at Allahabad even now, and was so already in the times of Hwen Thsang. See Cunningham, Ancient Geography of India, p. 389; St. Julien, Voyages des Pères des Bouddhistes, II, A278.

6. Nand. states that both the Tîrtha called Amarakanataka on the Mx alâ mountain in the Vindhya range and the whole mountain of that name are meant.

7. 'This is a certain boar shxped mountain.' (Nand.) It seems very probable that the Tîrtha of Bāramûla, the ancient Varâhamûla (footnote p. 257) in Kasmîr, is meant. See Bühler, Kasmîr Report, p. 12, where a 'Varâha hill' is mentioned as adjacent to that town.

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8. And anywhere on the bank of the NarmSdâ (Nerudda) river;

9. And on the bank of the Yamunâ (Jumna);

10. And, particularly, on the Gangâ;

11. And at Kusâvarta;

12. And at Binduka; 13. And upon the Nîlgiiri hills; 14. And at Kanakhala; 15. And at Kubgîmra; 16. And on the Bh rîg tu nga (mountain); 17. And at Tâedâra; 18. And on the Mahâlaya (mountain); 19. And on the Nâdantikâ (river); 20. And on the Sugandhâ (river); 21. And at Sâkambhari; 22. And at Phalguîrtha; 23. And on the

[ 11. This Tîrtha 'is situated upon the mountain called Tryambaka, where the Godâvarî river takes its rise.' (Nand.) Tryambaka is the modern Trimbak (the name of a place of pilgrimage situated near Nâsik).]
12. 'Binduka is the name of a Tirtha in the Dekh[n. Bilvaka, as other texts read (the MS. on which the two[Calcutta editions are based among the number), is the name of another Tirtha in the Dakhan.' (Nand.)

14. There is[one Kanakha.a in the Himâllyas, and another near Trimbak. (Nand.)

15. There is one plain of that name in Orissa, and another in Haridvâr. (Nand.)

16. This is the name of a sacred mountain near the Amaraka ntaka range, according to Nand.; in the Himâlayas, according to others. See the Petersburg Dictionary.

17. Kedâra (the Kedâr mountains?) is in the Himâlayas. (Nand.)

18, 19. These two names are not defined by Nand.

20. This is a river in the vicinity of the Saugandhika mountain. (Nand.)

21. Sâkambharî is the modern Shâmbar, wüDch lies 'in the desertüof Maruda, on the salt laki.' (Nand.)

22. 'Phalgutîrtha is a Tirtha in Gayâ.' (Nand.)

23. Mahâgaân, 'the great Gangâ,' is the Alakânandâ river [footnote p. 258] (Nand.), which takes its rise in the Himâlayas and falls into the Ganges.]

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Mahâgangâ; 24. And at Trihalikâgrâma; 25. And at Kumâradhârâ; 26. And at Prabhâsa; 27. And particularly anywhere on (the bank of) the Sarasvatî; 28. At Gangâdvâra (Haridvâr), at Prayâga (Allaha 8d , where the Ga ngâ falls into the ocean, constantly in the Naimisha forest, and especially at Benares; 29. And at Agastyâsrama; 30. And at Kañvâsrama (on the Mâlinî river); 31. And on the Kausikî (Kosi river); 32. And on the bank of the Sarayû (Surju river in Oudh); 33. And on the confluence of the Sona (Sone) and Gyotisha rivers; 34. And on the Sriparpvata (mountain); 24. 'Trihalikâgrâma means Sâlagrâma. There is another reading, Tandulikâsrama.' (Nand.)

25. This is the name of a Tirtha in Knîr, which the god Kumâra bx a mighty stroke caused to stream forth from the Kraushka mountain (see Vâyu-purâna); or Kusxradhârâ is situated near the southern ocean in the plain of ashupâta. (Nand.)

26. Prabhâsa is the name of a Tirtha near Dvârakâ, on the western point of Kattivar. (Nand.)
27. Regarding the river Sarasvatî and its reputed holiness, see particularly Cunningham, Ancient Geography of India, I, 331 seq., and Manu II, 17.

28. The Naimisha forest is in the northern country. (Nand.)

29. 'Agastyâsrama is situated near Pushkara (Sūtra 1), on the bank of the Sarasvatî. There is another Agastyâsrama in the south, near Svâmisthâna.' (Nand.)

33. The confluence of those two rivers is in the centre of the Vindhya range. For the name of the second, another reading is Gyoṭiratha. (Nand.)

34. The Srîparvata or Srîsaila, where the Mallikârguna (symbol of Siva) is worshipped, is in the Dekhan. (Nand.)

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35. And at (the Tîrtha situated on the Yamunâ, which is called) Kâlodaka.

36. And at Uttaramânasa (in the Kedâr mountains, in the Himalayas).

37. And at Vadavâ (in the Dekhan).

38. And at Matangavâpî (in the southern part of Gayâ);

39. And at Saptârsha; 40. And at Vishnupada;

41. And at Svargamârgapada (or Rathamârga);

42. And on the Godâvarî river (in the Dekhan);

43. And on the Gomati (river);

44. And on the Vetravatî (river);

45. And on the Vipâsâ (river);

46. And on the Vitastâ (river);

47. And on the banks of the Satadru (river);

48. And on the Kandrabhâgâ (river);

49. And on the Īrâvati (river);

50. And on the banks of the Indus;

51. And on the southern Paśkanada;

52. And at Ausaga (?);

53. And at other such Tîrthas;

[39. Saptârsha, 'the īrtha of the seven Rishis' (Nand.), is perhaps the present Satara, in the
country of the Mahrattas.

40. Nand. places this Tîrtha in the centre of Gayâ. There is another of the same name, which is placed on the Kailâsa mountain.

43. The Gomatî (the Gunti, near Lucknow) rises in the Naimisha for.st. (Nand.) See 28.

44. The Vetravatî (the modern Betwah, near Bhilsah) is situated in Ahikkhattrâ. (Nand.)

45-49. The Vipâsî (Beas), Vitastâ (Jhelum or Behut) Satadru (Sutlej), Kandrabhâgâ (Chenâb), and örâvati (Ravee) are the five rivers of the Pañgâb (Pañkana in Sanskrit).

51. This is the name of the confluence of five rivers in the Dekhan: the Krîshnâ, Venâ, Tunga, Bhadrâ, and Kona. (Nand.)

52. 'Ausaga (v. 1. Augasa; read Ausiga?) means Sûrpâraka' (Nand.), which was situated probably on the mouth of the Krîshnâ (Kistna).

54. And on the banks of (other) holy rivers;

55. And anywhere at the birth-place of a deity, (such as Râma, Krîshna, and others);

56. And on sand-banks; 57. And near waterfalls; 58. And on mountains; 59. And in arbours (the sporting-places of Krîshna); 60. And in woods; de1. And in groves; 62. And in houses smeared with cow-dung, 13. dnd in 'pleasant spots.'

64. There are some stanzas recited by the manes, which refer to this subject:

65. 'May that person be born to our race, who will give us libations of water, taken ærom streams abounding with water, especially if their floods (coming from the Himâlayas) are cool.

66. 'May that excellent man be born to our race, who offers us a Srâddha attentively at Gayâsîrsha or at Vata.'

67. A man must wish to have many sons, because if only one of them goes to Gayâ (and offers a Srâddha to him after his death), or if he performs a horse-sacrifice, or if he sets a dark-coloured bull at liberty, (he will acquire final emancipation through him.)
2. On the days of Pull moon in Kārttika or Āśvina.

When performing this rite, he must first examine the bull.

[6n. The term manoṣa, 'a pleasant spot,' means 'a place close by the house, where sacred basil is planted,' or other such places. (Nand.)

67. 1 See the next chapter,
LXXXVI. 1-18. Pâr. III, 9; Sânkh. III, 11. Regarding the corresponding section of the Kâthaka Grihya-sūtra, see Introduction.]

4. (The bull must be) the offspring of a milch cow having young ones living.

5. He must have all marks.

6. He must be daruacitloured;

7. Or red, bêt haviTm a white mouth, a white tail.. and white feet and horns.

8. He must be one who protects the herd.

9. Then, after having (kindled) a blazing fire among the cows (in the cow-pen) and strewed Kusa grass around it, let him boil with milk a dish sacred to Pūshan, and offer (two oblations) Tan the fire with the Mantras, 'May Pūsaan follow our cows' [1], and 'Here is pleasure,' And let a blacksmith mark the bull.

10. On the one flank (the right), with a discus; on the other flank (the left), with a trident.

11. After he has been marked, let him wash the bull with the four Mantras, (beginning with the words), 'The golden-coloured'[1], and with (the five Mantras, beginning with the words), 'May the divine (waters help and propitiate us)' [2].

12. Having washed and adorned the bull, he must bring him near, together with four young cows,

5. 'I.e. the bull must not be deficient in any limb.' (Nand.) This interpretation is s[pported by the Grihya-sūtras

6. Nand. mentions two interpretations of the term nīla, 'dark-coloured:' 1. a bull who is all white, and is therefore said to be of the 'Brāhmaṇa kind;' 2. one whose body is white, whereas his tail, his hoofs, and his face are black, and his horns are blue. Cf. L, 25.

8. Nand. interprets yütasākhâdakam by nishektâram, 'one who covers the cows.' My rendering is based upon Devapâla's comment on the corresponding passage of the Kâthaka Grihya-sūtra. See also Pâr. and Sânkh. loc. cit.
which must also have been washed and decorated, and he must mutter the Rudras\(^1\), the Purushasûkta, and the Kûshmândis\(^2\).

13. Then let him pronounce in the bull's right ear the Mantra, 'The father of calves,'

14. And the following (Mantras):

15. 'Holy law Is a bull and is declared to have four feet\(^1\)L him I choose for the object of my worship; may he protect me wholly.

16. 'This young (bull) I give you as husband (O ye calves), roam about sportingly with him for your lover. May we not be deficient in progeny, O king Soma, and may we live lonely, and may we not be oppressed by our enemies.'

17. He must drive away the bull together with the calves in a north-eastern direction and give a pair of garments, gold, and a vessel made of white copper to the officiating priest.

18. The blacksmith shall receive as wages as much as he claims, and food prepared with a great deal of butter, and (three) Brâhmanas shall be fed.

19. Any pool from which the bull drinks after

\[1\] Taitt. Samh. IV, 5, 1-11.--\(^2\) See LVI, 7.

13. Nand. states expressly that this Mantra is from the Kâthaka. It is found Kâth. XIII, 9; Taitt. Samh. III, 3, 9, 2; Kâth. Grihya-sûtra XLVII.

15. \(^1\) This term refers perhaps to the 'four feet of a judicial proceeding.' See Nârada I, 11; 2, 9.

16. Taitt. Samh. III, 3, 9, 1, &c. The second half of this Mantra is found in the oâ thaka Grihya-sûtra only.

18. The clause regarwTfg thM food,' which has been rendered in accordance with Nand.'s Commentary8 might also be construed with 'fed,' which would bring the whole into accordance with the precepts of the Kâthaka Grihya-sûtra and of the two other Grihya-sûtras.\]

having been set at liberty)Pthat entire pool will refresh the Ianes of him who has set the bull at liberty.

20. The earth which is anywhere dug up by the bull exulting in his strength, is
converted into delicious food and drink to satisfy the manes.

LXXXVII.

1. Now on the day of full moon in the month Vaisākha he must spread out upon a woollen blanket the skin of a black antelope (together with the horns and hoofs), after having adorned the former with gold and the latter with silver, and after having ornamentAd the tail with a string of pearls.

2. Af)er that, he must cover (that part of the blanket which is not covered By the skin) with sesamum.

3. And he must adorn the navel with gold.

4. He must cover (the skin) with a couple of new garments.

5. He must place all sorts of perfumes and jewels upon it.

6. After having placed onhits fourcsides (beginning with the eastern side) four metallic dishes8(Mf copper, silver, white copper, and gold respectively) filled with milk, sour milk, honey, and clarified butter respectively, (and having poured out water) he must give (the skin, seizing it by the tail), to a Brāhmaṇa, who is an Agnihotrin, decked with ornaments, and clad in two garments.

7. There are (the following) stanzas in regard to this subject:

8. 'He who bestows (upon a pious Brāhmaṇa) the skin of a black antelope, together with the hoofs and horns, after having covered it with seeds of 3yamumyand garments, and adorned it with all sorts of jewels:
9. 'That Aman doubtless obtains the same reward as if he were to bestow the whole earth on him, bordered as it is (by the oceans), together with the oceans and caverns, and with rocks, groves, and forests.

10. 'He who places sesamum, gold, honey, and butter on the skin of a black antelope and gives the whole to a Brâhmana, annihilates the consequences of all his own evil actions.'

LXXXVIII.

1. A cow in the act of bringing forth a young one is (comparable to) the earth.

2. By bestowing such a cow upon a Brâhmaṇa, after having decked her with ornaments, he obtains the same reward as if he were to bestow the earth (upon him),


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3. There is a stanza in regard to this subject:

4. 'One who full of faith and with intense application of mind gives away a pregnant cow, enters heaven for as many Yugas (or ages of the world) as that cow and her calf together have hairs on their bodies.'

LXXXIX.

1. The month Kârttika is sacred to the god Agni.

2. Agni is the first of all gods.

3. Therefore is that man purified from every sin committed during the past year, who persists during the month Kârttika in bathing (daily) out of the village, in muttering the Gâyatrî, and in taking a single meal each day, consisting of food fit for oblations.

4. He who bathes (at the prescribed time, early in the morning) constantly, during the whole month Kârttika, who keeps his organs of sense under control, who mutters (the Gâyatrî), who eats food fit for oblations only, and who governs his passions, is purified from every sin.
XC.

1. If on the fifteenth of the bright half of the month Mārgaśīrṣha the moon enters the lunar asterism Mrigasīrṣha, he must give at the time when the moon rises (in a vessel with) 8 golden centre, containing a Prastha of ground salt, to a Brāhmaṇa.

2. By performing this rite he obtains beauty and good fortune in a future birth.

[XC. 3, 5. Âpast. II, 8, 18, 19; II, 8, 19, 1--7. M. IV, 232.

1. One Prastha = sixteen Palas. (Nand.)]

3. If on the full moon day of the month Pausha the moon enters the lunar asterism Pushya, he must rub over his body with a dough prepared with white mustard-seeds, anoint himself with a kumbha of clarified butter made of cow-milk, wash himself with (water and with) all sorts of medicinal herbs, all sorts of perfumes, and all sorts of seeds, wash (an image of) Bhagavat Vāsudeva (Vishnu) with clarified butter, and worship him with perfumes, flowers, incense, with a lamp, with eatables, and the like, offer an oblation in the fire with Mantras tending to the praise of Vishnu (such as Rig-veda I, 22, 17, and others), Mantras tending to the praise of Indra (such as Rig-veda VI, 47, 1y, and others), Mantras tending to the praise of Bṛhaspati (such as Rig-veda Is, 23, 15, and others, and with one Mantra tending to the praise of Agni Sīṣṭakrit), and cause three Irāhmpnas to pronounce the benediction, after having bestowed clarified butter and gold upon them.

4. To the priest (who has performed the burnt-oblation for him) he must give a pair of garments.

5. By performing this rite he obtains prosperity (pushya)[1].

6. If on the full moon day in the month Māgha the moon enters the lunar asterism Magha and he performs a Sraddha with sesamum on that day, he is purified.

[3. 1 See V, 12, note.--2 'And the like' means 'betel.' (Nand.)--3 The rite described in this Sūtra appears to be identical with the nēremwș called Yulādyā, 'the beginning of the present age of the world,' in later works. See Wilson, On the Religious Festivals of the Hindus, in the Royal Asiatic Society's journal, IX, 89.

5. 1 This is a play upon words. See LXXVIII, 8, note, and below, Sūtra 9; XCII, 141 &c.]
7. If on the full moon day in the month Phālguna the moon enters the lunar asterism Uttarāṅgūṇī, and he gives on that day a bedstead, quite complete and covered with good rugs, to a Brāhmaṇa, he obtains an amiable, handsome, and wealthy wife.

8. A woman who does the same, obtains a husband (possessing those qualities).

9. If on the full moon day of the month Kaitra the moon enters the lunar asterism Kitrā, and he gives a variegated (kitra) garment (to a Brāhmaṇa) on that day, he obtains good fortune.

10. If on the full moon day of the month Vaisākha the moon enters the lunar asterism Visākhā, and he feeds on that day seven Brāhmaṇas with sesamum mixed with honey, in order to please king Dharma, he is purified from his sins.

11. If on the full moon day of the month Gyaishtha the moon enters the lunar asterism Gyeshta and he gives on that day an umbrella and a pair of shoes (to a Brāhmaṇa), he becomes possessed of many cows.

12. If on the full moon day of the month Âshādhā the moon is seen in conjunction with the lunar asterism Uttarāśādhā and he gives food and drink (to a Brāhmaṇa) on that day, he renders (the satisfaction effected by) them imperishable.

13. If on the full moon day of the month Srāvâna the moon is seen in conjunction with the lunar asterism Sravâna and he gives a milch cow covered with two garments, together with food (to a Brāhmaṇa), he attains heaven.

14. If on the full moon day of the month Prausthropada

[7. Suamśkrita, 'quite complete,' means 'provided with curtains and the Ai e.' (âand.].]

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8or Bhādrapada) the moon is seen in conjunction with the lunar asterism Uttarāṅgūṇī, and he gives a cow (to a Brāhmaṇa) on that day, he is cleansed from every sin.

15. If on the full moon day of the month Âsvayuga (or Âsvina) the moon is seen in conjunction with the lunar asterism Âsvini, and he gives a vessel filled with clarified butter, and gold (to a Brāhmaṇa) on that day, he obtains an excellent digestive faculty.

16. If on the full moon day of the month Kārttika the moon enters the lunar asterism Krittikā, and he bestows on that day, at the time of moonrise, upon a Brāhmaṇa, a white bull, or one of a different colour, together with all sorts of grains, all sorts of jewels, and all sorts of perfumes, after having lighted lamps on both sides (of the bull), he will meet with no danger on perilous roads.

17- If on the third day of the bright half of the month Vaisākha he worships, after having fasted, Vāsudeva (Vishnu) with (one thousand and eight, or one hundred) unbroken )rains (of bacley, while muttering the Mantra, Om namo bhagavate,
vāsudevāya[1], and offers up the same in fire, and gives them (to a Brāhmaṇa), he is purified from every sin.

18. And whatever he gives on that day becomes imperishable.

19. If on the twelfth day of the dark half following on the full moon day of the month Pausha, he washes himself, after having kept a fast, with sesapum-seeds, gives water mixed with sesamum seeds to the manes, worships Vāsudeva with sesamum, offers up (part of) the same in fire, gives to Brāhmaṇas of it, and eats (the remainder himself) he is purified from his sins.

[17] See XLIX, 1, note.

19. This is evidently the ceremony which is called Shatiladāna{footnote p. 269} in later works; see Wilson loc. cit. The name of the latter is derived from the fact that it consists precisely like the ceremony described in the present Sūtra, of six acts, in all of which Tila, i.e. sesamum-seeds, forms an essential ingredient.

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(10) on the twelfth day of the (the dark half following on the full moon day of the month Māgha, moon enters Sravana), he must keep a fast till the moon has entered that asterism, and place two lamps with two large wicks near (an image of) Vāsudeva; placing on the right hand (of the image of Vāsudeva, and kindling, a lamp) containing one hundred and eight Palas of clarified butter, with an entire piece of cloth (together with the fringes) dyed with saffron (as wick) in it;

22. (And placing) on its left, (and kindling, a lamp) containing one hundred and eight Palas of sesamum oil, with an entire piece of white cloth (as wick) in it.

23. He who has performed this rite obtains exquisite happiness, in whatever kingdom, in whatever province, and in whatever race he may be born again.

24. He who gives daily during the whole month Āsvina clarified butter to Brāhmaṇas, in order to please the two Asvins, obtains beauty.

25. He who feeds daily during that month (three) Brāhmaṇas with (milk and other) bovine productions, obtains a kingdom.

26. He who feeds on the Revatā day of every month (three) Brāhmaṇas with rice boiled in milk

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with sugar and mixed with honey and clarified butter, in order to please (the goddess) Revatī, obtains beauty.

27. He who daily throughout the month Māgha offers sesamum-seeds in fire and feeds
(three) Brāhmaṇas with sour rice-gruel mixed with clarified butter, obtains an excellent digestive power.

28. He who bathes in a river and worships king Dharma on the fourteenth of both halves of every month, is purified from every sin.

29. One desirous of obtaining the manifold advantages attending an eclipse of the sun or moon must constantly bathe in the mornings during the two monyhs Māgha and Phālguna.

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XCI.

1. The digger of a well has (the consequences of) the half of his evil acts taken from him as soon as the water comes forth from it.

2. A digger of pools is for ever freed from thirst, and attains the world of Varuna.

3. A giver of water shall never suffer from thirst (in heaven, for a hundred Yogas or ages of the world).

4. He who plants trees will have those trees for his sons in a future existence.

5. A giver of trees gladdens the gods by (offering up) their blossoms to them.

6. (He gladdens) his guests by (giving) their fruits to them;

7. (He gladdens) travellers with their shade;


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8. (He gladdens) the manes with the water (trickling down from their leaves) when it rains.


10. A builder of temples enters the dwelling-place of that deity to whom he has erected a temple.

11. He who causes (a temple erected by another) to be whitewashed acquires brilliant fame.

12. He who causes (such a temple) to be painted with (a different colour (such as blue, yellow, and others) attains the world of the Gandharvas.
13. By giving flowers he becomes fortunate.
14. By giving ointments he acquires renown.
15. By giving a lamp he obtains an excellent eyesight and exquisite happiness.
16. By giving food he obtains strength.
17. By removing the remains of an offering to a deity he obtains the same reward as for giving a cow.
18. The same reward is also obtained by scouring a temple, by smearing it (with cow-dung and the like), by removing the leavings of the food of a Brâhmaṇa, by washing his feet, and by nursing him when sick.
19. He who consecrates anew a well, or a park, or a pool, or a temple (when they have been soiled) obtains the same reward as he who first made the help

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XCII.

1. Protecting (one attacked by robbers, or by tigers, or otherwise in danger) is more meritorious than any (other) gift.


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2. By doing so he obtains that place of abode (after death) which he desires himself.
3. By giving land he obtains the same (heavenly reward).
4. By giving land to the extent of a bull's hide only he is purified from every sin.
5. By giving a cow he attains heaven.
6. A giver of ten milch cows (obtains) the mansion of cows (after death).
7. A giver of a hundred milch cows enters the mansions of Brahman (after death).
8. He who gives (a milch cow) with gilt horns, with hoofs covered with silver, with a tail wound with a string of pyarls, with a milk (pail of white copper, and with a cover of cloth, shall reside in heaven for as many years as the cow has hairs on her body;
9. Particularly, if it is a brown cow.

10. He who has given a tamed bull is (equal in virtue to) a giver of ten milch cows.

[4. Nand. define., 'a bull's hide' as a measure of surface 300 Hastas (see X, 2, note) long by ten Hastas broad. See, however, V, 183.

8. According to a Smritis quoted by Nand., the gold upon the horns of the cow shall weigh ten Suvarnas, the silver on her hoofs ten Palas, the white copper of which the milk-pail is made fifty Palas, and she shall have copper on her back, which must also weigh fifty Palas.

9. 'The meaning is, that a brown cow sends even his ancestors as far as the seven h degree to heaven, as Yāgṣavalkya (I, 205) says.' (Nand.)

11. The giver of a horse attains the mansion of Sūrya (the sun-god).

12. The giver of a garment attains the mansion of Kandra (the god of the moon).

13. By giving gold (he attains) the mansion of Agni (the god of fire).

14. By giving silver (rūpya, he obtains) beauty (rūTa).

15. By giving dishes (pātra) made of (gold or silver or other) metal he renders himself worthy (pātra) to obtain everything he may desire.

16. By giving clarified butter, honey, or oil (he acquires) freedom from disease;

17. The same by giving (boiled or otherwise Tressed) drugs.

18. By giving salt (lavana, he obtains) personal charms (lāvanyā).

19. By giving grain (produced in the rainy season, such as Syāmāka grain, he acquires) satiation;

20. The same (effect is obtained) by giving grain (produced in winter or spring, such as wild turmeric or wheat).

21. A giver of food (obtains) all the rewards (enumerated above).

22. By giving grain (of any of the kinds not mentioned before, such as Kulattha or Kodrava grain, he obtains) good fortune.

23. A giver of sesame (obtains) such offspring as he desires.

24. A giver of fuel (obtains) an excellent digestive power;

25. And he obtains victory in every fight.

26. By giving a seat (he obtains) high rank.
27. By giving a bed (of the kind declared above, he procures) a wife (possessed of the qualities mentioned above).

28. By giving a pair of shoes (he obtains) a carriage yoked with mules.

29. By giving an umbrella (he attains) heaven.

30. By giving a fan or a chowrie (he obtains) prosperity in travelling.

31. By giving a house (he receives) the post of governor of a town.

32. Whatever a man is most fond of in this world (himself) and what his family like best, all that he must bestow upon a virtuous (Brâhmaṇa), if he wishes it to become imperishable.

XCIII.

1. What is given to another than a Brâhmaṇa produces the same fruit in the world to come.

2. (What is given) to one who calls himself a Brâhmaṇa (because he was born and initiated as such, but who does not perform his daily duties) produces twice the same fruit.

3. (What is given) to one who has studied the main portions of the Veda produces a thousand times the same fruit.

4. (What is given) to one who has mastered the whole Veda, produces infinite fruit.

5. A domestic priest may claim gifts from his own employer (but from no one else).
6. And so may a sister, a daughter and sons-in-law (or other connections claim gifts from their sibrother, father, &c., but not from a stranger).

7. One who knows his duty must not give even water to a twice-born man who acts like a cat, or to a Brâhmaṇa who acts like a crane, or to one who has not studied the Veda.

8. One who constantly hoists the flag of religion, and who is avaricious, crafty, deceitful, Titileless, and a calumniator of everybody, such a man is said to act like a cat.

9. One who hangs his head, who is bent upon, injuring others and upon his own gain, artful, and falsely demure, such a man is said to act like a crane.

10. Those who act like cranes in this world, and those who act like cats, fall into (the hell called) Andhatāmisra on account of their wickedness.

11. If a man has committed an offence and does penance for it, he must not do so under pretext of performing an act of piety, covering his crime under a (fictitious) vow, and imposing on women and Śūdras.

12. A Brâhmaṇa who acts thus, is despised in the next life and in this by those who know the Veda, and the penance performed by him under such false pretence goes to the (demons called) Râkshasas.

[10. 1 See XLIII, 3.]

13. One who gains his subsistence by wearing (a lock on the crown of the head or other) distinguishing marks of a caste or religious order, to which he does not belong, takes upon himself the (consequences) of the sins committed by those who have a right to those marks, and enters in a future birth the womb of an animal.

14. He must not give (to a panegyrist) from vain-glory, or from fear, or to a friend (from whom he hopes to obtain benefit), nor (must he bestow gifts), with a view to acquire religious merit, upon dancers or Pingers; that is a fixed rule.

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XCIV.

1. A householder, when he sees his Ikin has become wrinkled and his hair turned grey, must go to live in a forest.

2. Or (he must do so) when he sees the son of his son.
3. Let him (before going into the forest) entrust the care of his wife to his sons, or let her accompany him.

4. Let him keep the sacred fires in his new abode as before.

5. He must not omit to perform the five sacrifices,


5. See LAX, 20 [eo.]

but (he must perform them) with (fruits, herbs, or roots) growing wild.

6. He must not relinquish the private recitation of the Veda.

7. He must preserve his chastity.

8. He must wear a dress made of skins or bark.

9. He must suffer the hairs of his head, of his beard, and of his body, and his nails to grow.

10. He must bathe at morning, noon, and evening.

11. He must either collect provisions, after the manner of the pigeon, for a month, or he must collect them for a year.

12. He who has collected provisions for a year, must throw away what he has collected on the day of full moon in the month Asaina.

13. Or an hermit may bring food from a village, placing it in a dish made of leaves, or in a single leaf, or in his hand, or in a potsherd, and eat eight mouthfuls of it.

[XCV.

1. An hermit must dry up his frame by the practice of austerities.

2. In summer he must expose himself to five fires.
6. The use of the particle ka implies, according to Nand., that the practice of distributing gifts should likewise be continued.

11. The particle vâ here refers, according to Nand., to a third alternative mentioned by Manu (VI, 18), that he should gather provisions sufficient for six months.


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3. During the season of the rains he must sleep in the open air.

4. In winter he must wear wet clothes.

5. He must eat at night.

6. He may eat after having fasted entirely for one day, or for two days, or for three days.

7. He may eat flowers.

8. He may eat fruits.

9. He may eat vegetables.

10. He may eat leaves.

11. He may eat roots.

12. Or he may eat boiled barley once at the close of a half-month.

C3. Or he may eat according to the rules of the Kândrâyana.

14. He shall break his food with stones.

15. Or he shall use his teeth as a pestle.

16. This whole world of deities and of men has devotion for its root, devotion for its middle, devotion for its end, and is supported by devotion.

17. What is hard to follow, hard to reach, remote, or hard to do, all that may be accomplished by devotion; since there is nothing that may not be effected by devotion.

[6. Nand. considers the particle vâ to refer to the precept of Yâgșavalûya (III, 50), that the fast may also extend over a half-month or an entire month.

13. The particl vâ, according to Nand., implies that he may also perform K rikkhras, as ordained by Yâgșavalkya (III, 50). Regarding the Kândrâyana, see XLVII.

17. 'Duskara has been translated according to the usual acceptation of this term. Nand. interprets it by 'hard to understand.' This proverb is also found Subhâshitârnav 109, Vriddhakânakhya's Proverbs XVII, 3. See Bôhtlingk, Ind. Sprüche, 5265.]

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XmVI.

1. After having passed through the first three odtRs and annihilated passion, he must offer an oblation to Pragâpati, in which he bestows all his wealth (upon priests) as fee for the performance of the sacrifice, and enter the order of ascetics.

2x Having (eposited the fires in his own mind) he must enter the village, in order to collect alms, (but never for any other purpose).

3. He must beg food at seven houses.

4. If he does not get food (at one house), he must not grieve.

5. He must not beg of another ascetic.

6. When the servants have had their meal, when the dishes have been removed, let him beg food (consisting of the leavings).

7. (He must receive the food) in an earthen vessel, or in a wooden bowl, or in a vessel made of the bottle-gourd.

8. He must cleanse those vessels with water.

9. He must shun food obtained by humble salutation.


11. Or (he must) live at the root of a tree.

12. He must not stay for more than one night in one village (except during the rainy season).

13. His only dress must be a small piece of cloth worn over the privitihs.
14. He must set down his feet purified by looking down.
15. He must drink water purified (by straining it) with a cloth.
16. He must utter speeches purified by truth.
17. He must perform acts purified by his mind.
18. He must neither wish for death nor for (a long) life.
19. He must bear abuse patiently.
20. He must treatdeo one with contempt.
21. He must not pronounce a benediction.

T2. He must not salute any one reverentially.

[10. 'Empty' means 'inhabited by no one else,' and implies that the house in question should be situated in a dark place, difficult of access. (Nand.)
11. 'The article vâ implies that he must live there alone.' (Nand.)
14, 15. Nand. assigns as the reason of both these rules, 'lest he should not kill some insect.' Kullûka (on M. VI, 46) gives the same reason for the second rule, but the looking down, according to him, is ordained in order that he may not accidentally tread upon a hair or other impure substance.
17. The sense of this Sûtra is, that in doubtful cases e must act as sMs mind prompts him to do. (Nand.)
21. 'The meaning is, that he must not utter a benediction when he has been reverentially saluted by any one. He must confine himself to saying, "O Nârâyana." Others explain, that he must not utter a benediction in begging food.' (Nand.)
22. 'The sense is, that he must not salute any one reverentially who has reverentially saluted him, nor return his greeting (footnot p. 281) otherwise than by saying, "O Nârâyana." Others explain, that he must not make an obeisance in begging food.' (Nand.)
23. 8hould one man chop his one arm with an axe, and another sprinkle his other arm with sandal, he must neither curse the one in his mind, nor bless the other.
24. He must constantly be ic8ent upon stopping his breath, upon retention of the image formed in his mind, and upon meditation.
25. He must reflect upon the transitoriness of the passage through mundane existence;
26. And upon the impure nature of the body;
27. And upon the destruction of beauty by old age;
28. And upon the pain arising from diseases bodily, mental, or due to an excess (of the bile, &c.)

29. And upon (the pain arising from) the (five) naturally inherent (affections).

30. On his having to dwell in an embryo, covered with everlasting darkness;

[24. Nand. quotes a passage of the Yogaśâtra, which states that one Dhâranâ = three Prânâyâmas (stoppings or regulations of the breath). A passage of the Gâruḍe-purâna quoted in the Petersbürg Dictionary) states that one Dhâranâ = sixteen Prânâyâmas. I have taken the term dhâranâ in its ordinary accentuation of 'retention of an idea' (cf. Wilson, Vishnu-purâna V, 237) with regard to an analogous passage of Yâgṣavalkya (III, 201), which is also quoted by Nanp.,

28. According to Nand., the particle kawis used to include other diseases, love, anxiety or wrath, caused by enemies, and other mental pangx.

29. They are, ignorance, egotism, love, wrath, and dread of temporal suffering (Nand., according to Pataṇgâli). The particle ka, according to Nand., is used in order to imply meditation upon the thousand births which man has to pass through, as stated by Yâgṣavalkya (III, 64).]

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31. And on (his having to dwell) between urine and fæces;

32. On his having to suffer, (as an embryo,) pain from the cold and hot. (food and drink, which his mother happens to have taken);

33. On the dreadful pain which he has to suffer, at the time of his birth, while the embryo is coming forth from the narrowness of the womb;

34. On his ignorance and his dependency upon his (parents and Sher) Gurus in childhood;

35. On the manifold anxieties arising from the study of the Veda (and from the other obligations of a student);

36. And (on the anxieties arising) in youth from not obtaining the objects of pleasure, and upon the abode in hell (ordained alipunishment) for enjoying them, after they have been obtained unlawfully;

37. On the union with those whom we hate, and the separation from those whom we love;

38. On the fearful agonies of hell;

39. And (on the agonies) that have to be suffered in the passage of the soul through the bodies of animals (and of pāṇiṣa).
40. (And let him reflect thus that) there is no pleasure to be met with in this never-ceasing passage of the soul through mundane existence;

41. '(And that) even what is called pleasure, on account of the absence of pain, is of a transient nature;

42. (And that) he who is unable to enjoy such pleasures (from sickness or some such cause), or who is unable to procure them (from poverty), suffers severe pangs.

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43. He must recognise this human frame to consist of seven elements. blood, flesh,

44. Those elements are, adeps, scrum of flesh, bone, marrow, and semen.

45. It is covered with skin.

46. And it has a nasty smell.

47. It is the receptacle of (the above-named) impure substances (adeps and the rest).

48. Though surrounded by a hundred pleasures, it is subject to change.

49. Though carefully supported (by elixirs and the like), it is subject to destruction.

50. It is the stay of carnal desire, wrath, greed, folly, pride, and selfishness.

51. It consists of earth, water, fire, air, and ether.

52. it is provided with bone, tubular vessels (carrying bile and phlegm through the body), tubes (conducting the vital airs), and sinews.

53. It is endowed with the quality of ragas (passion).

54. It is covered with six skins.

55. It is kept together by three hundred and sixty bones.

56. They are distributed (as follow):

57. The teeth together with their receptacles are sixty-four in number.

[46. The particle ka, according to Nand., refers to the fact that the human body is defiled by the touch of impure objects.

48. 'The meaning is that, though food and drink and other sensual enjoyments abound, they may cause pain as well as pleasure by producing phlegm, &c.' (Nand.)

51. 'Earth,' i.e. the flesh and bone, &c.; 'water,' i.e. the blood; 'fire,' i.e. the digestive faculty, the eyesight, &c.; 'air,' i.e. the five vital airs; 'ether,' i.e. the space enclosed by the airs, in the mouth, in the belly, &c. (Nand.)]
58. There are twenty nails.

59. There are as many bones to the hands and feet (one at the root of each finger and toe).

60. There are sixty joints to the fingers and toes.

61. There are two (bones) to the two heels.

62. There are four to the ankles. {sic}

63. There are four to the elbows.

64. There are two to the shanks.

65. There are two to the knees and two to the cheeks.

66. (There are two) to the thighs and (two) to the shoulders.

67. (There are two) to the lower part of the temples, (two) to the palate, and (two) to the hips.

68. There is one bone to the organs of generation.

69. The backbone consists of forty-five (bones).

70. The neck consists of fifteen (bones).

71. The collar-bone consists of one (bone on each side).

72. The jaw likewise.

73. There are two (bones) at its root.

74. There are two (bones) to the forehead, (two) to the eyes, and (two) to the cheeks.

75. The nose has one bone, the nose-bone.

76. The ribs together with the joints called 'arbuda,' and with the joints called 'sthānaka,' consist of seventy-two (bones).

77. The breast contains seventeen bones.

78. There are thirteen ribs to each flank, which Aakes in all twenty-six ribs. There are twenty joints to them in the breast, called "arbuda," and twenty-five joints in the back, called "sthānaka." which makes a total of seventy-two bones.' (Nand.)]

79. The head has four skull-bones. Thus (the bones have been enumerated).
80. There are in this human frame seven hundred tubular vessels (carrying bile and phlegm through the body, or arteries).

91. Of sinews, there are nine hundred.

82. Of tubes (conducting the vital airs, or nerves), there are two hundred.

83. Of muscles, there are five hundred.

84. Of tubular vessels (or arteries), the branches of the smaller tubular vessels, there are twenty-nine Lakshas (two millions nine hundred thousand) and nine hundred and fifty-six.

85. Of hair-holes, of the hair of the beard and of the head, there are three hundred thousand.

86. Of sensitive parts of the body, there are one hundred and seven.

87. Of joints, there are two hundred.

89. Of (atoms of) hairs (of the body), there are fifty-four Kotis (or five hundred and forty millions) and sixty-seven Lakshas (making in all five hundred and forty-six millions and seven hundred thousand).

89. The navel, the principle of vital action (which dwells in the heart), the anus, semen, blood, the temples, the head, the throat, and the heart are the seats of the vital airs.

90. The two arms, the two legs, the belly, and the head are the six limbs.

91. Of spleen, marrow, the left lung, the navel, the right lung, the liver, the spleen, the small cavity of the heart, the kidneys, the bladder, the rectum, the stomoch, the heart, the large cavity (intestine), the

anus, the belly, and the two bowels in it (are the inner parts of the body).

92. The pupils of the eye, the eyelashes, the outer parts of the ears, the ears themselves, the tragus of each ear, the cheeks, the eyebrows, the temples, the gums, the lips, the cavities of the loins, the two groins, the scrotum, the two kidneys and breasts of females, which are composed of phlegm, the uvula, the hindparts, the arms, the shanks, the thighs, the fleshy parts of the shanks and thighs, the palate, the two bones (or muscles) at the upper end of the bladder, the chin, the soft palate, and the nape of the neck: these are the 'places' of vital energy in the body.

93. Sound, tangibility, form or colour, savour, and odour are the (five) objects of sense.

94. Nose, eye, skin, tongue, and ear are the (five) organs of perception.
95. Hands, feet, anus, parts of generation, and tongue are the (five) organs of action.

96. Mind, intellect, the individuum, Self, and the indiscrete are 'that which exceeds the senses.'

97. This human frame, O Earth, is called 'field.' He who knows (how to enter and how to leave) it is denominated, by those conversant with the

1 Others interpret akshiküte, 'the eyelashes,' by 'the slits between the eyes and the nose.' (Nand.) See also Bhtlingk's new Dictionary.

2 The use of the particle ka implies, according to Nand., that the seeqn hands, and other limbs mentioned in an analogous passage of Ygšavalkya (III, 99) have to be included in this enumeration.

96. Nand. interprets avyaktam, 'the indiscrete,' by pradhânam, 'the chief one.' Both terms are in the Sânkhya system of philosophy synonyms of prakriti, 'that which evolves or produces everything else.'

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subject, 'the knower of the field' (i.e. Self or Soul).

98. Know me, O illustrious one, to be the Self of all fields (whether born from the womb, or arisen from an egg, or from sweat, or from a germ or shot). Those striving after final emancipation must constantly seek to understand the 'field' and to obtain a knowledge of the knower of the field.

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XCVII.

1. Sitting with my feet stretched out and crossed so as to touch the thighs, with the right hand (stretched out and) resting upon the left, with the tongue fixed in the palate, and without bringing the one row of teeth in contact with the other, with the eyes directed to the tip of the nose, and without glancing at any of the (four) quarters of the sky, free from fear, and with composure, let him meditate upon (Purusha), who is separate from the twenty-four entities,

[XCVII. 1. Y. III, 198-200.--9. Y. III, 111, 201. This chapter treats of the means for obtaining that knowledge of the Atman or Self, which has been declared at the end of the last chapter to be the road to final emancipation. (Nand.)

1. The twenty-four (it should be twenty-five) entities are stated in the Sânkhya to consist of the root-principle (mülaprakriti), the seven productions evolved from it (vikritayah), the sixteen productions evolved from these, and Purusha (the soul), who is neither producer nor produced. (1) The "root-principle" is composed of the three qualities in equipoise: sattva,
ragas, and tamas (the most accurate rendering of these terms is perhaps t1Wt proposed by
Elliot, "quire unimpassioned vir1uea" "passion," and "depravity inclining to evil." See Fitz-
Edward Hall, Preface to Sânkhyapravakhanabhâshya, p. 44 (2) The "great entity" (Mahat) is
the cause of apprehension. (3) The "self-consciousness" (ahamkâra) is the cause of [p.188]
referring all objects to self. (4-2) The "subtile elementary particles" (tanmâtras) are identica
with sound, tangibility, form, taste, and odour. (9-19) The eleven senses (i. e. the organs of
perception and lction enumerated in CXVI, 94, 95, and manas, "the mind"), and ü2l-24Q the
flvel"grosser elements" (ether, air, fire, water, and earth) are productions (from the former
entities). Purusha, who is neither producer nor produced7 is the twenty-fifth entity.'
ANand.)

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2. He who is eternal, beyond the cognisance of the sensec, destitute of qualities, not
concerned with sound, tangibility, form, savour, or odour, knowing everything, )f
immense size,

3. He who pervades everything, and who is devoid of form,

4. Whose hands and feet are everywhere, whose eyes, head, and face are everywhere,
and who is able to apprehend everything with all the senses.

5. Thus let him meditate.

6. If he remains absorbed in such meditation for a year, he obtains the
accomplishment of Yoga (concentration of the thought and union with the Supreme).

7. If he is unable to fix his mind upon the being

[2, 3. According to Nand., all the properties of Purusha mentioned in this Sûtra are such as
distinguish him from the rest of the entities, the first two distinguishing him from 'Self-
consciousness' (ahamkâra), the voidness of quality distinguishing him from the 'root-
principle' (mûlaprakriti), which is composed of three qualities,[&c.

4. The properties of Pûrusha here mentioned are faculties only, so that[there is no
contradiction to the 'voidness of form' and tle other properties enumerated tele preceding
Sûtras. (Nand.)

6. The external signs of the accomplishment of Yoga, as stated by Yâgsavalkya (III, 202 seq.),
are, the faculty of entering another body and of creating anything at will, and other
miraculous powers and qualities. (Nand.)

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destitute of form[1], he must meditate successively on earth, water, fire, air, ether,
mind, intellect, self[2], the indiscrete[3], and Purusha[4]: having fully apprehended one,
he must dismiss it from his thoughts and fix his mind upon the next one in order.

8. In this way let him arrive at meditation upon Purusha.
9. If unable to follow this method also, he must meditate on Purusha shining like a lamp in his heart, as in a lotus turned upside down.

10. If he cannot do that either, he must meditate upon Bhagavatar Vāsudeva (Viṣṇu), who is adorned with a diadem, with ear-rings, and with bracelets, who has the (mystic mark) Srīvatsa and a garland of wood-flowers on his breast, whose aspect is pleasing, who has four arms, who holds the shell, the discus, the mace, and the lotus-flower, and whose feet are supported (and worshipped) by the earth.

11. Whatever he meditates upon, that is obtained by a man (in a future existence): such is the mysterious power of meditation.

12. Therefore must he dismiss everything perishable from his thoughts and meditate upon what is imperishable only.

13. There is nothing imperishable except Purusha.

14. Having become united with him (through constant meditation), he obtains final liberation.

15. Because the great lord pervades the whole universe (pura), as he is lying there (sete), therefore is he denominated Puru-sha by those who reflect upon the real nature (of the Supreme Spirit).

16. In the first part and the latter part of the night must a man bent on contemplation constantly and with fixed attention meditate upon Purusha Viṣṇu, who is destitute of (the three) qualities (sattva, rāga, and tāmas) and the twenty-fifth entity.

17. He (or it) is composed of the entities, beyond the cognisance of the senses, distinct from all the (other) entities, free from attachment (to the producer, &c.), supporting everything, devoid of qualities and yet enjoying (or witnessing the effect of) qualities.

18. It exists without and within created beings (as being enjoyed and as enjoyer), and in the shape both of immovable things (such as trees or stones) and of movable things.
(such as water or fire); it is undistinguishable on account of its subtlety; it is out of reach (imperceptible), and yet is found in the heart.

[16. ¹ See Sūtra 1, note.

17. Thus according to the reading asaktam, which is mentioned and explained as a var. lect. by Nand. He himself reads asaktam, 'independent of Sakti, power, i.e. the producer, the power of creation (prakriti), or illusion (mâyâ).’ Mâyâ and prakriti are occasionally used as synonymous terms in the Sāṅkhya.

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19. It is not distinct from creation, and yet distinct from it in outward appearance; it annihilates and produces by turns (the world), which consists of everything that has been, that will be, and that is.

20. It is termed the light of the sidereal bodies and the enemy of darkness (ignorance), it is knowledge, it should be known, it may be understood (by meditation), it dwells in every man's heart.

21. Thus the 'field,' knowledge (or meditation), and what should be known [¹] have been concisely declared; that faithful adherent of mine who makes himself acquainted therewith, becomes united to me in spirit.

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XCVIII.

1. When Vishnu had finished his speech [¹], the goddess of the earth inclined her knees and her head before him and said:

2. 'O Bhagavat! Four (out of the five) grosser elements [¹] are receiving their support from thee, and are constantly about thee: the ether, in the form of the shell; the air, in the form of the discus; the fire, in the form of the mace; and the water, in the form of the lotus. Now I also desire to attend upon thee, in my own shape, as the ground which Bhagavat's feet tread upon.'

[21. ¹ The 'field' has been discussed in XCVI, 43-97, 'knowledge' in XCVs, 43-97, 'knowledge' in XCVII, 1, and 'what should be known' in XCVII, 2-20. (Nand.)

XCVII. ¹ Vishnu's speech is contained in Chapters II-XCVII. (Nand.)

2. ¹ The fifth grosser element is the earth. See XCVII, 1, note.

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3. Having been addressed thus by the goddess of the earth, Bhagavat anowered, 'So be it.'

4. And the goddess of the earth, her desire having been gratified, did as she had said.

5. And she praised the god of the Todds (as follows):

6. 'OE. Adoration be to thee.

7. 'Thou art the god of the gods.

8. 'Thou art Vâsudeva.

9. 'Thou art the creator.

10. 'Thou art the god (who, creates, preserves, and destroys) at will.

11. 'Thou art the gratifier of human desires.

12. 'Thou art the guardian of the earth.

13. 'There is neither beginning, nor middle, nor end in thee.

14. 'Thou art the lord (protector) of creatures.

15. 'Thou art the strong lord of creatures.

16. 'Thou art the exalted lord of creatures.

17. 'Thou art the lord of strength.

18. 'Thou art the lord of holy speech.

19. 'Thou art the lord (creator and preserver) of the world.

20. 'Thou art the lord of heaven.

21. 'Thou art the lord of woods (who makes the trees grow).

[10. 'Or Kâmadeva means the god (or brilliant one) who As sought by those striving for religious merit, gain, love, or final liberation,' (Nand.) The same interpretation is given by Sañkara in his Commentary on the Vishnu-sahasranâma. The ordinary meaning of Kâmadeva is 'the god of love.'

15, 16. Nand. renders the terms supragâpati and mahâpragâpati by 'the protector of those who have a splendid progeny (such as Kasyapa)' and the lord of him who has a large progeny (Brahman).']

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22. 'Thou art the lord (producer) of (mother's) milk.
23. 'Thou art the lord of the earth (and causest it to yield its produce)
24. 'Thou art the lord of the waters.
25. 'Thou art the lord of the (eight) quarters of the sky.
26. 'Thou art the lord of (the principle) Mahat.
27. 'Thou art the lord of the wind.
28. 'Thou art the lord of happiness.
29. 'Thou art Brahman personified.
30. 'Thou art dear to Brâhmanas.
31. 'Thou pervadest everything.
32. 'Thou surpassest all conception.
33. 'Thou art attainable by knowledge (meditation).
34. 'Thou art invoked at many (off)rings).
35. 'Thou art prcised with many (hymns of the Veda).
36. 'Thou likest everything sacred.
37. 'Thou art fond of Brahman (the Veda).
38. 'Thou(belongest to the (gods called) Brahmakâyas.
39. 'Thy size is immense.
40. 'Thou belongest to the Mahârâgas.

[26. See XCVII, 1, note.

28. Lakshs ōpati has been translated according to Nand.'s interpretation. It usually denotes the husband of Lakshmî.

30. Or 'Brâhmanas are dear to thee.' Both expoaanations of the term brâhmanapriya are admissible, and mentioned by Nand. and by[Saṅkara.

40, 4t. Nand. interprets the two terms mahârâgika and katumahârâgika by 'he whose seriṣA of transmigrations is immense, and he whose immense series of transmigrations is fourfold,' and {footnote p. 394} he refers the latter epithet to the four parts, of which Purusta is said to consist. He quotes Rig-veda X, 90, 4, where it is said that Purusha ascended to the sky with three of his constituent parts, and that the fourth remained in this world. But both terms cannot be separated etymologically from Mahârâga, the name of a certain class of deities in the Buddhistic system of religion.]
41. 'Thou belocgest to the four Mahârâgas.
42. 'Thou art brilliant.
43. 'Thou art most brilliant.
44. 'Thou art the seven (parts of a Sàman, or the seven divisions of the universe).
45. 'Thou art most blessed.
46. 'Thou art tone.
47. 'Thou art TushTta (or "satisfied with the honours shown to thee by faithful attendants").
48. 'Thou art Mahâtushita (or "highly satisfied even without being worshipped").
49. 'Thou art the tormentor (destroyer of the world).
50. 'Thou art wholly created.
51. 'Thou art uncreated.
52. 'Thou art obsequious (to thy followers).
53. 'Thou art sacrifice.
54. 'Thou art the (recipient of the) great sacrifice.
55. 'Thou art connected with sacrifices.
56. 'Thou art the fit recipient of offerings.
57. Thou art the consummation of offerings.
58. Thou art invincible.

[44. Thus Nand. Compare I, 56, note.

46. Nand.'s interpretation of the epithet svara, 'tone' (or 'air breathed through the nostrils'), as being a Dompound of the prefix su and the rootri in the sense of 'acquisition, insight,' and meaning 'most wise,' is inadmissible.

54. This epithet, according to Nand., refers to the sacrifice mentioned in a text of the Vâgasan. Samhitâ (XIX, 12), which begins with the words 'The gods prepared a sacrifice']

59. 'Thou art Vaikuntha.
60. 'Thou art unbounded (both in time and space).
61. 'Thou surpassest (the organs of sense, mind, and intelligence).

62. 'Thou art of old.

63. 'Thou art friendly to the gods.

64. 'Thou art the protector of living beings.

65. 'Thou wearest radiant locks of hair.

66. 'Thou takest thy share of acts of worship.

67. 'Thou takest thy sacrificial cake.

68. 'Thou art lord over everything.

69. 'Thou art the support of all.

70. 'Thy ears are pure.

71. 'Never ceasing homage is paid to thee.

72. 'Thou art blazing fire (or "Thou art shining with clarified butter offered up to thee").

73. 'Thou cuttest (foes) to pieces with thy axe.

74. 'Thou hast a lotus springing from thy navel.

75. 'Thou holdest a lotus (in thy hand).

76. 'Thou wearest a garland of lotus-flowers.

77. 'Thou art the lord of the senses.

78. 'Thou hast one horn.

[59. Nand. proposes two interpretations of this epithet: 2. the srodutTHr of Mâyâ (the power of illusion); 2. the son of Vikunthâ, the mother of Vishnu in 1ne of his iv[Vâkun [tha is also the name of Vishnu's paradise.

70. 'I.e. "thou hearest the sacred ñâvelation." Or su[kisrava = "he whose names are pure." (Nand.) The same interpretation is given by Saṅkara. See also Mahâbhârata XII, 1f250.

73. 'The epithet kh ndaparasu refers eyther to Vishnu's slaying the Daityas in the form of Siva, or to his wearing an sxe as the slayer of the Kshatriyas in the form of Para surâma.' (Nand.) The latter interpretation is proposed by Saṅkara also, and khandaparasu is a very common epithet of Parasurâma.

78. The one horn is meant, by which Vishnu, in his descent as a fish, is said to have dragged the ship of Manu behind him. (Nand.)]
79. 'Thou art the great boar.

80. 'Thou art the tormentor (of the Asuras, or of the righteous and the unrighteous).

81. 'Thou art eternal.

82. 'Thou art infinite. 83. Thou art Purusha. 84. Thou art the great (unbounded) Purusha. 85. Thou art (the sage) Kapila. 86. Thou art the teacher of theySâ

87. Thy powers are everywhere. 88. Thou art virtue. 89. Thou art the giver of virtue. go. Thy body is virtue (law). 91. Thou art the giver of both virtue and wealth. 92. Desires “re gratified by thee. 93. Thou art Vishnu. 94. Thou art triumphant everywhere. 95. Thou art capable of bearing (the extremities of heat and cold and any others). 96. Thou art Krishna. 97. Thou art the lotus-eyed god. 98. Thou art Nārāyana (the son of Nara). 99. Thou art the final aim. 100. Thou art the resort of all beings. 101. Adoration, adoration (be to thee)!

102. The goddess of the earth, after her desire had been gratified, and after she had thus praised

[79. This epithet refers to Vishnu's boar-incarnation. See I, 1 seq.

85, 86. See Introduction.

101. Nand. observes that the divers epithets which are given to Vishnu in this chapter are precisely equal in number, to the ninety-six chapters, of which the law part of the Vishnu-sūtra is composed. This coinidence is curious enough, though it is not quite perfect. For it is by a highly artificial interpretation only that Nandl makes out Sūtra 101 to contain an epithet of Vishnu, viz. by interpreting the two separate words namo nama as a compound, meaning 'he lho is worshipped by the worshipful, i. e. bt Brahyan and the other gods;'[and Sūtra 6 contains no epithet at all.]

(Vishnu) with a cheerfPl mind I addressed herself to the goddess (Lakshmi).

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rCIXA

1. After having seen Sri (Lakshmi), the goddess of the earth, highly pleased, questioned (in the falling maTner) that goddess, who was stroking the feet of Vishnu, the god of the gods, who was shining with the splendour If her austerities, and whose face was radiant like melted gold.

2. 'O charming lady! Thy hands are as beautiful as the expanded red lotus. Thou art
holding the fTet of him whose navel resembles the expanded Ped lmtus. Thou art constantly residing in an abode resembling the expanded red lotus. Thy waist has the colour of the expanded red lotus.

3. 'Thy eyes resemble blue lotus-flowers; thy hue is radiant like gold; thy robe is white; thy body is adorned with gems; thy face is radiant like the moon; thou art resplendent like the sun; thy power is immense; thou art the sovereign (or producer) of the world.

4. 'Thou art repose (final liberation), the highest among the (four) objects of human pursuit; thou art Lakshmî; thou art a support (in danger); thou art Srî; thou art indifference (the freedom from all worldly pursuits and appetites, which is the consequence of final emancipation); thou art victory;

[4. The 'four objects of human pursuit' are kâma, 'desire' (and its gratification), artha, 'gain,' dharma, 'religious merit,' and moksha, 'final emancipation.' The goddess is called Lakshmî, because she is the aim (lakshyate) of all beings. She is called Srî, because she serves Purushottama (Vishnu), or because she is the resort of all. (Nand.)]

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thou art beauty; thou art the splendour (of the sun and moon personified); thou art renown; thou art prosperity; thou art wisdom; thou art the power of expression; thou art the Purifier.

5. 'Thou art the food of the manes; thou art forbearance; thou art the earth (or the repository of wealth); thou art fixity; thou art the basis (or stability); thou art the source of the benefit derived from sacrifices; thou art highest prudence; thou art widespread renown; thou art freedom from envy; thou art the food given to the gods; thou art mental power; thou art intelligence.

6. 'As the first of the gods (Vishnu) pervades the whole aggregate of the three worlds (sky, atmosphere, and earth), even so dost thou, O black-eyed bestower of gifts. Yet I inquire for the dwelling, in which thy superhuman power is residing.'

7. The goddess of the earth having thus spoken to her, Lakshmî, standing by the side of the chief of the gods, enunciated the following answer: 'I am constantly at the side of the brilliant destroyer of Madhu, O goddess, who shinest like gold.

8. 'But learn from me, where I reside (besides), O support of the world, from the instruction of him, whom I am constantly reflecting upon in my mind, and whom the virtuous call the husband of Srî, and from my own recollection.

9. 'Thou reside in the sun, in the moon and in the cloudless atmosphere in which the flock of the stars is spread out. (I reside) in that cloud, from which the waters of the rain pour down, in that cloud

[6. Lakshmî is said to pervade everything, like Vishnu himself, because she is his Sakti, i.e. his energy or active power personified as his wife. (Nand.)]
which is adorned with Indra's bow and in that cloud from Rhich the rays of lightning flash forth.

10. '(I reside) in bright gold and silver, and in spocless gems and clothes, c(goddess of tce earth. (I reside) in yows of whitewashed palaces and in temples decorated with the attributes of deities.

11. '(I reside) in fresh cow-dung, in a noble elephant in rut, in a horse exulting in his vigour, in a proud bull, and in a Brâhma who studies the Veda.

12. 'I reside in a throne, in an Âmalaka (Dhâtrî) shrub, in a Bel tree, in an umbrella, in a shell (trumpet), in a lotus-flower; in blazing fire, and in a polished sword or mirror.

13. 2I reside in jars ailled with water and in painted (halls), in which there are chowries and fans; in splendid colden vessels, and in earth recently thrown up.

14. '(I reside) in milk, butter, fresh grass, honey, and sour milk; in the body of a married woman, in the frame of an unmarried damsel, and in the frame of Limages of) gods, of ascetics, and of officiating priests.

15. '(I reside) in an arrow, in one who, has returned (victorouos) from hattle, and in one who has fallen on the field of honour and proceeded to a scat in heaven; in the sound of (repeating) the Veda, in the flourish of the shell (trumpet), in the sacrifiTial excpamations addressed to he gods and to the manes, and in the sound of musical instruments.

16. '(I reside) in the consecration of a king, in the marrsage ceremony, in a sacrifice, in a bridegroom, in one who has washedphis head, in white flowers, in mountainsB in fruits, inû(islets in the

midBle of a river and other) pleasant spots, and in large streams.

17. 'I reside) in lakes filled with water, in (pure) waters, and in ground covered with fresh grass, in a wood abounding in lotuses (and fruits), in a newborn infant, in a suckling, in one exulting in joy, in a virtuous man, and in one wholly bent upon practising the law.

18. '(I reside) in a man who observes approved usages, in one who constantly acts up to the sacred law, in one modes9ly, and in one splendidly attired, in one who keeps his organs of sense and his mind under control, in one free from sin, in one whose food is pure, and in one who honours his gu8sts.

19. '(I reside) in one who is satisfied with his own wife (and does not covet other men's wives), in one bent upon doing his duty, in one eminently virtuous, in one who refrains from eating too often (i.e. three or four times a day), in one constantly adorned with flowers, in one who associates with such as anoint their limbs with
fragrant unguents, in one who is scented with perfumes (himself), and in one adorned (with bracelets and ear-rings)T

20. '(I reside) in one habitually veracious, in one friendly towards all creatures, in a married householder, in one forbearing, in one free from wrath, in one skilled in his own business, and in one skilled in other men's business, in one who never thinks of any but propitious things, and in one constantly humble.

.21. '(I reside) in women who wear proper ornaments always, who are devoted to their husbands, whose speeches are kind, who keep up saving habits, who have sons, who keep their household utensils in

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good order, and who are fond of offering domestic oblations.

22. '(I reside) in women who keep the house clean (by scouring it, plastering it with cow-dung, and the like), who keep their organs, of sense under control, who are not quarrelsome, contented, strictly, observing the law, and charitable; and I always reside in the destroyer of Madhu.

23. 'I do not remain separated from Purushottama[1] for a single moment.'

C.

1. Those among the twice-born who will act according to (the precepts promulgated in) this excellent law-code, which has been proclaimed by the god himself, shall obtain a most excellent abode in heaven.

2. It purifies from sin, it is auspicious, it leads to heaven, procures long life, knowledge (of the four objects of human pursuit) and renown, and increases wealth and prosperity.

3. It must be studied, it must be borne in mind, it must be recited, it must be listened to, and it must be constantly repeated at Srāddhas by persons desirous of prosperity.

[4. This most sublime, mysterious collection of doctrines has been proclaimed to thee, goddess of the earth. In a kindly spirit and for the best of the world (have I promulgated) this body of eternal

[23. 1 See 1, 51.

C. 2. See XCIX, 4, note.
4. This last clause I consider, for divers reasons, to be an addition made by a modern copyist.

1. It is not commented upon in Dr. Bühler's copy of the Vaigayantâ. 2. It takes up, without any purpose, the speech of Vishnu, which had been concluded in XCVII, 21. 3. Recommendations to study and recite the laws just promulgated, like those contained in C, I-3, form the conclusion of several other Dharma Śastras, 4. The substantive saubhâgyam is used like an adjective. 5. The first part of the whole passage is a detached hemistich.

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laws, which is conducive to happiness, the best means of purification, destructive of bad dreams, productive of a great deal of religious merit, and the source of prosperity.

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ADDITIONS AND CORRECTIONS.

I, 17 (p. 4) read Râkshasas--I, 22 (p. 5) for bow read shaft--V, 48 (p. 29) and V, 77 (p. 31) for or one read and one--VIII, 9 (p. 49) before one add and approved by both (parties)--XIV, 4 (p. 61) close before an--XVIII, 19, 22 (p. 72) for Sûdra read Vaisya--XVIII 38 (p. 73) for two parts read eight parts--XI, 1 (p. 83) read clothes, ornaments, and--XXI, 5 4p. 84) for added fuel to read strewed grass round--XXIIc 68 (p 94) for head read beard--XXIII, 22c(p. 100) for sesamum read mustard--XXIII, 36 (p. 101) read rain exceeding--XXIII, 38 (p. 102) read cow, trodden or sneezed--XXIV, 7 (p. 106) for whip read goad--XXX, 3 (p. 123) invert the position of Upâkarman and Utsarga--XLIX, 8 (p. 156) ditto of full and new--LI, 57, 58 (p. 169) foroleftread given.

Notes: page 12, after --4-9 add (14) and after --16, 17. add M, X, 63; Y. I, 122--p. 14, note 1, before --79, 80. add 77, 787 Y.EI, 308, 313-78. M. VII, 79.--p. 26, note 1 read 140-146 . . XLV, L. Add at the end of this note --196. M. VIII, 386 --p. 30 add 52. I have translated the reading pâkâsata, which however is hardly so appropriate as the reading pâkâstam, 'fifty' kâkshâpanas. See M. VIII, 2, 97 --p. 32 add 88. It is perhaps more advisable to translate '(shall pay) . . (as a fine),' than to supply the above parentheses. The reading of NTnd.'s gloss is doubtful -mp. 42, 1. 7 from belowâftecrc45 add ; Colebrooke, Dig. I, 5, CLXXXV--37. Y. II, 48.--p. 54 add 20, 22. The translation oCûrsha by 'fine' rests upon Nand.'s comment--p. 62 pdd Gautama (XVIII, 6) speaks of the appointment of 'one who belongs to the same caste' (Bühler); but the term yonimâtra is ambiguous, and may be referred to 'relatives on the mother's side' as well.--p. 123, note 1, read 34-38 and 43-47--p. 131, 17, read The next proverb (18) --p. 132, 3, read XXXIII--p. 138, 35, read XLVII and XLVI, 18.--p. 162 add 5. Thus Nand. Taken as part of a Dvandva compound, vratâni would mean 'and the Vratas.' See M. XI, 152--p. 185, 3 and p. 186, 26 read X, 190 and X,P90.--p. 190read Lla, Y. M. III, 67--p. 198, 5 add 'ekakara' "one who has one hdnd only", (Nand.), may also mean
with one hand." See Âpast. I, 1, 4, 21; Gaut. IX, 11.--p. 202, 36. ¹ Professor Max Müller points out to me, That the Buddhist Bhikshus do 'wear the marks of an order to which they do not belong'—na vidhivat pravraganti. Viewed in this light, Nand.'s interpretation tends to confirm my own, Cf. Âpast. I, 6,18, 31.

Visn-sharmah

tada; in text sequence

nārāyaṇam namaskṛtya__Vdha_Maṅg1
naram caiva narottamam__fdha_Myṅg1
devim sarasvatīm caiva__Vdha_Maṅg1
tato jayam udīrayet__Vdha_Maṅg1
dvaipāyanausthapatanihṛtam aprameyam__Vdha_Maṅg2
punyāṃ pavitram atha pāṇaharaṁ śubham ca__VdhamMadg2
yo bhārataṁ samadhipacchati vācyamāṇam__Vdha_Maṅg2
kim tasya puṣkarajalaireabhisecanena__Vdya_Maṅg2
namo vyāsāya gurave__Vdha_Maṅg2alt
sarvajñāya maharsaye__Vdha_Maṅg2alt
pārāśaryāya sāntāya__Vdha_Maṅg2alt
namo nārāyanāya te__Vdha_Maṅg2alt
k tābhisekam Panayam__Vdha_001.001
rājñāḥ pārīksitasya ha__Vdha_001.001
draṣṭum abhyāyayuh prityā__Vdha_p01.001
śaunakādyā maharsayah__Vdha_001.001
tān āgatān sa rājarṣih__Vdha_001.002
pādyārghyādibhir arcitān__Vdha_001.002
sukhāpaviṣṭān viśrāntān__Vdha_001.002
krītasaṃpraśnāsatkāthān__Vdha_001.002
ārtikathābhiḥ kṛtābhir _Vdha_001.003
pranipatya kṛtānjaliḥ__Vdha_001.003
śataniko 'tha papraccha__Vdha_001.003
nārāyaṇakathāṁ parāṁ__Vdha_001.003
yam āśritya jagannātham__Vdha_001.004
mama pūrvapitāmahāḥ__Vdha_001.004
vipaksāpahrtam rājyaṁ__Vdha_001.004
avālūh puruṣottamāḥ__Vdha_001.004
draṁibrahmastraṇirdagdho__Vdha_001.005
mama yena pitāmahāḥ__Vdha_001.005
parikṣit prāṇasamayogam__Vdha_001.005
devadevena lambhitaha_Vdha_001.005

tasya devasya māhātmyam__Vdha_001.006
devarṣisiddhamanujaih__Vdha_001.006
śrūtaṃ subahuśo mayā__Vdha_001.006
stutasyāśeṣajanmanah__Vdha_001.006
kāḥ stotum īśas tam ajam__Vdha_001.007
yasyaitat sacarācaram__Vdha_001.007
avyasyāprameyasya__Vdha_001.007
brahmāṃdam udare śayam__Vdha_001.007
rudrah krodhodbhavo yasya__Vdha_001.008
Xrasādac ca pitām hah__Vdha_001.008
3asya devasya kaḥ śaktah__Vdha_001.008
praiaktum vā vibhūtayah__Vdha_001.008
so 'ham icchāmi devasya__Vdha_001.009
tasya sarvātmanah prabhoh__Vdha_001.009
śrotum ārādhanam yena__Vdha_001.009
nistareyam bhavārnavam__Vdha_001.009
kenopāyena mantrair vā__Vdha_001.010
rahasyaiḥ paricaryayā__Vdha_001.010
dānair vratopavāsair vā__Vdha_001.010
japyair homair athāpi vā__Vdha_001.010
7rādhitah samastānām__Vdha_001.011
kleśākāṃ hānido hariḥ__Vdha_001.011
śakyah samārādhayitum__Vdha_001.011
tan naḥ śamsata sattōmāḥ__Vdha_”01.011
vidyānām api sā vidyā__Vdha_001.012
śrutānām api tac chrutam__Vdha_001.012
rahasyānām rahasyam tad__Vdha_001.012
yena viṣṇuh prasidati__Vdha_001.012
mantrānāṃ paramo mantro__Vdha_001.013
vratānām tan mahāvratam__Vdha_001.013
upośitam hi tac chreṣṭham__Vdha_001.013
yena tusyati keśavah__Vdha_001.013
sā jihvā yā harim stauti__Vdha_001.014
tac cīttam yat tadarpānam__Vdha_001.014
tāv eva kevalau ślāghyau__Vdha_001.(14
yau tatpūjākarau 7arau__Vdha_001.014
sujanma deham atyantam__Vdha_001.015
tad evāśeṣajanmasesuc_Vhha_001.015
yad eva pulakodbhāsi__Vdha_001.015
viṣṇor nāmābhikirtanāt__Vdha_001.015
sā hānil tan mahac chidram__Vdha_001.016
sā cāndhjaḍamūkataḥ__Vdha_r01.016
yTn muhūrtam kṣaṇam vāpi__Vdha_001.016
vāsudevo na cintyate__Vdha_001.016
नूनाम तत कान्त्हा शालुकम्_Vdha_001.017
ात्हावा प्रतिज्हिविकः_hdha_001.017
रोगो वैन्यो ना स जिवः_Vdha_001.017
yा नावक्ति हरेर गुणः_Vdha_001.017
संत्य अनेकः बिलस तद्वचः_Vdha_001.018
श्रोत्रम अप्य अल्पेद्हासम_ Vdha_001.018
dात्तवावद्धासम_ yac chabdee_Vdha_001.018
वृत्तार्थहकामसम्प्राप्तां_Vdha_001.019
पुरुषाः विशेषितां_Vdha_001.019
जन्मान्य अविपलाः सायकः_Vdha_001.019
या गोविन्दाः श्रयाः क्रियाः_Vdha_001.019
dुर्गसामारकांताः_Vdha_001.020
अपारम अभिधावताः_Vdha_001.020
eकह क्रष्णनामासकाः_Vdha_001.020
मिक्तिरस्या देशिकः_ddha_001.020
सर्वरत्नाय पर्योः_Vdha_001.021
sर्वास्त्त्रयामायं नाभाः_Vdha_001.021
सर्वतिर्थयायी गंगाः_Vdha_001.021
सर्वादेवायां हरिः_Vdha_001.021
evam अदिगुः भोगः_Vdha_001.022
क्रष्णस्याद्बहद्त्तकर्मानां_Vdha_001.022
श्रुतो मेव बहुसो शिद आहः_Vdha_001.022
gियमानस ताथापराः_Vdha_001.022
सो 'हम इच्छामः तम देवाः_Vdha_001.023
सर्वलोकाय परास्माः_Vrha_001.023
नारायणाम आश्वास्या_Vdha_001.023
जागतो ह्र्द्यावस्थिताम्_6Pdha_001.023
अराद्धयितुम इसानम_ Vdha_001.024
अनातं अमिताप्रमाः_Vdha_001.024
शामंकरमां जागताः प्राणाम_Vdha_001.024
स्मृतमात्रागहारिनाम_Vdha_001.024
tन ममाद्य मुनिश्रेष्ठाः_T_Vdha_e01T025
प्रसादयितुम इच्छाताः_Vdha_001.025
उपदेशाप्राप्तानां_Vdha_001.025
प्रसादाम पर्तम अरहताः_Vdha_001.025
tास्यतिद वचनाम श्रुत्वाः_Vdha_001.026
भक्तिम उद्वहातो हरेः_Vdha_001.026
परीशाम परम जाग्मुर_Vdha_001.026
मुनयाः सर्वे वा ते_Vdha_001.026
सर्वं ते मुनिश्रेष्ठाः_Vdha_001.027
ह्र्गुश्रेष्ठम्प्ता सानाकाम_ Vdha_001.027
यथार्थम भगवानिः तस्माः_Vdha_001.027
कथयत्राः तित्य आस्तःयाने_Vdha_001.027
सर्वज्ञानानिद्विः श्पिताः_Vdha_001.028
tvam atra bhṛTunandana__Vdha_001.028
trailokyasarvasamdeha___Vdya_001.028
tamodipas tapodhana__Vdha_001.028
evam ukto munivaraih__Vdha_001.029
prītyā tasya ca bhcpateh__Vdha_001.029
bhaktā ca devadevasya__VdhacÂ01.029
pravanīkrtamānasah__Vdha_001.029
kṛtvottāriyaparyānkkam__Vdha_001.030
śithilam bhagavān atha__Vdha_001.030
pratyuvāca mahābhāgaḥ__Vdha_001.030
śaunakas tam mahīpatim__Vdha_001.030
yat prcchasi mahīpāla__Vdha_001.031
krṣṇasyārādhanaṁ prati__Vdha_001.031
vratopavāsajapyādi__Vdha_001.031
tad ihākamanāḥ śrnu__Vdha_001.031
anādimaA param brahma__Vdha_001.032
sarvaheyyavivarjicam__Vdha_001.032
vyāpi yat sarvabhūteṣu__Vdha_001.032
sthitam sadasatāḥ param__Vdha_001.032
cradhanapumṣor ajayor__Vdha_001.033
yataḥ kṣobhāḥ pravart te__Vdha_001.033
nīthayorAvyāpinoś caivT__Vdha_001.033
jagadādau mahātmanoh__Vdha_001.033
tatksobhakatvād brahmānāḥ__Vdha_001.034
śrṣṭihetur nirañjanaḥ__Vdha_001.034
ahetur api sarvātmanah__Vdha_001.034
jāyate parameśvarah__Vdha_001.034
pradhānapuruṣatvām ca__Vdha_001.035
tathaiveśvaralilayā__Vdha_001.035
samupaiti tataś caiva__Vdha_001.035
Prahmatvdmi chandataḥ prabhuḥ_TVdha_001.035
tatGḥ sthitau pālayitā__Vdha_001.036
viṣṇutvaṁ jagataḥ kṣaye__Vdha_001.036
rudratvaṁ ca jagannāthah__Vdha_001.036
svecchayā kurute 'vyayah__Vdha_00a.036
tad ekam akTaram dhāma__Vdha_001.037
param sadasator mahat__Vdha_001.037
bhedābhedaśvarūpastham__Vdha_001.037
pranipatyā param padam__Vdha_001.037
pravaksyāmi yathā pūrvaṁ__Vdha_101.038
ma pitṛā kathitaṁ mama__Vdha_001.038
tasyāpi kila tatpitṛā__Vdha_001.038
tasmāi cāha kilośanāḥ__Vdha_001.038
tenāpi bhṛguḥ ārādhya__Vdha_001.039
prāptam ārādhanam haIEḥ__Vdha_001.039
tam ajám jagataḥ patim__Vdha_001.050
ītyāpūjānamaskāra-__Vdha_001.051
śuśrūṣābhīr aharniśam__Vdha_001.051
vratopavāsair vividhair__Vdha_001.051
brāhmaṇānāṁ ca tarpanaiḥ__Vdha_001.051
tais tāśī cābhimateīt kāmair__Vdha_00G.052
ye ca cetasi tuśtidāh__Vdha_001.052
aparicchedyamāhātmyam__Vdha_001.052
ārādhayata keśavam__Vdha_001.052
tannisṭhās tadgatadhiyas__Vdha_701.053
tatkarmānas tadāśrayah__Vdha_001.053
taddṛṣṭayas tanmcdnasah__Vdha_001.053
arvasmin sa iti sthitāḥ__Vdha_001.053
samastāṇy atha karmān__Vdha_00y.054
tatra sarvātmanatmanī__Vdha_001.054
samnyasyadhvam sa vah kartā__Vdha_001.054
samastāvaraṇaṅkaśayam__Vdha_001.054
etat tad aksaraṁ brahma__Vdha_001.055
pradhānapruṣāv ubhau__Vdha_001.055
yato yasmin yathā cobjau__Vdha_001.055
sarvavyāpiny avasthitau__Vdha_001.055
parah parāṁ paramah__Vdha_001.056
sa ekaḥ puruṣottamah__Vdha_001.056
yasyābhinnam idam sarvam__Vdha_001.056
yac ceṅgam yac ca neṅgati__Vdha_001.056
dam ārādhya jagannātham__Vdha_101.057
mokṣakāraṁ avyaktam__Vdha_001.057
acintyam aparigraham__Vdha_001.057
kriyāyogena mucyatem__Vdha_001.057
iti te yrahmanah śrutvā__Vdha_001.058
rahasyam peisattamāḥ__Vdha_001.058
narāṁ upakāraya__Vdha_001.058
yog2śastrāṇi cakrire__Vdha_001.058
kriyāyogaparāṇiha__Tdha_001.058
muktikāryāṇy anekaśah__Vdha_001.058
ārādhyaṁ jagannātho__Vdka_001.059
yadanuṣṭhānatatparaṇī__Vdha_001.059
paramātmā hrṣikeśaḥ__Vdha_001.059
sarveśaḥ sarvabhāvanah__Vdha_001.059
tāni te nṛpaśārdüer__Vdha_001.060
sarvapāpaharāṇy aham__Vdha_001.060
viñayākrāntacetasām__Vdha_001.061
uttāram icchatāṁ tasmād__Vdha_001.061
bhrāṁ yan nāntarair api__Vdha_001.061
viṣṇupotāṁ vinā nānyat__Vdha_001.061
kimcida asti parāyanam__Vdha_001.061
uttisthamś cintaya harim__Vdha_001.062
vrajamś cintaya kesavam__Vdha_001.062
bhuṇjaṁś cintaya govindam__Vdha_001.062
STapamś cintaya mādhavam__Vdha_001.062
evam ekāgricitas tvam__Vdha_001.063
samśritokmadhustīdanam__Vdha_001.063
janmamAyujarāprāhāṁ__Vdha_001.063
samsārāmbhas tarisyasi__Vdha_001.063
anantam idyam puruṣam purānam__Vdha_001.064
jagadvidhātāram ajam janitryam__Vdha_001.094
samāśritā ye harim iṣitāram__Vdha_001.064
teyāṁ bhavo nāsti hi muktāmbhājām__Vdha_001.064
śrūyatāṁ kuruśāMdūla__Vdha_002.001
saṁvādo 'yam anuttamah__Vdha_002.001
ambariṣasya rājarṣēḥ__Vdha_002.001
haha devena cakrīṇā__Vdha_002.001
ambariṣo mahīpālah__Vdha_002.002
pālayann eva medinim__Vdha_002.002
udvigna eva dvandvāntam__Vdha_002.002
abhipsuh puruṣarsabhah__Vdha_002.002
cèveadevēt sa govindād__Vdha_002.003
abhipsur dvandvasamksayam__Vdha_002.003
tapas tepe nirāhāro__Vdha_002.003
grān brahma sanātanan__Vdha_002.003
tasya kālenamahatā__Vdha_002.004
bhaktim udvahataḥ parām__Vdha_002.004
tutosā bhagavān viṣṇuh__Vdha_002.004
sarvalokapatiḥ prabhuh__Vdha_002.004
sa rūpam ainḍram āsthāya__Vdha_002.005
tam uvāca mahīpatim__Vdha_002.005
meghagambhiranirghosō__Vdha_002.005
vāranendragatis tada__Vdha_002.005
rājarṣē vada yat kāryam__Vdha_002.006
tava cetasy avasthitam__Vpha_002.006
varado 'ham anuprāpto__Vdha_002.006
varam varaya suvrata__Vdha_002.006
evam dktas tatoṛājā__Vdha_002.007
vilokyp ca āramdaram__Vdha_002.007
pratyuvāchṛghyam udyamya__Vdha_002.007
svāgataṁ te 'stA iti prabho__Vdha_002.007
nāham ārādhayāmi tvāṁ__Vdha_002.008
tava baddho 'yam aṇjaliḥ__Vdha_002.008
varārthinām tvam varadah__Vdha_002.008
prayacchābhimatān varān__Vdha_002.008
varāthāya tvayānaiś ca__Vdha_002.009
kriyate nrpate tapah__Vdha_002.009
sa kim artham tvam asmatto__Vdha_002.009
a grhnāsy abhivāṃchitam__Vdha_002.009
na varārtham ayaṃ yatnas__Vdha_002.010
tvatto devapate mama__Vlha_002.010
viśnoḥ arādhanārthāya__Vdha_002.010
viddhī mām tvām kṛtodyamam__Vdha_002.010
ahāṃ hi sarvadevānāṃ__Vdha_002.011
trailokyasya tatheśvarah__Vdha_002.011
pālayanti mamaivaśānām__Vdha_002.011
ādiyādyāḥ sadā surāḥ__Vdha_002.011
ādiyāḥ vasavo rudrā__Vdha_002.012
nāsatyau marutāṃ ganaḥ__Vdha_002.012
praṇānāṃ patayah śādhyaḥ__Vdha_002.012
viśvedevā maharṣayāh__Vdha_002.012
kurvantāṃ eṣa mamaivaśānām__Vdha_002.013
siddhagandharvapannagāḥ__Vdha_002.013
matto hi ko 'nyo varadah__Vdha_002.013
pratigrhnāya vānchitam__Vdha_002.013
tvam indraḥ satyam evaitad__Vdha_002.014
devaś tribhuvanesvarah__Vdha_002.014
tvayāpi prāptam aśvaryam__Vdha_002.014
yatas taṃ toṣayāmy aham__Vdha_002.014
trailokyāṃ tava deveśā__Vdha_002.015,*(1)
vaṣe yasya mahātmanah__Vdha_002.015,*(1)
saptodare śāyā lokās__VdhaE002.015
tam īśāṃ toṣayāmy aham__Vdha_002.015
yasya tvam amariḥ sarvaiḥ__Vdha_002.016
samavetāḥ sureśvaraḥ__Vdha_002.016
dehapṛpto 'ntarastho vai__Vdha_002.016
tam namāmi janārdanaṃ__Vdha_002.016
n imeṣo brahmaṇo rātrir__Vdha_002.017
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tathaiva madhusūdanā__Vdha_041.010
evaṁ prasādyā pūjam ca__Vdha_041.011
krtvā lakṣmyāṁ tathā hareḥ__Vdha_041.011
phalāni dadyāc chayyāyām__Vdha_041a011
abhīṣṭāni jagatpateA__Vdha_041.011
naktaṁ pranamyāyatane__Vdha_041.012
havir bhuṇjita vāgyataḥ__Vdha_041.012
brāhmaṇaṁ dvitiye 'dni__Vdha_041.012
śaṭyā dadyāc ca daksinām__Vdha_041.012
evaṁ karoti yah samyag__Vdha_041.013
naro māsacatuṣṭayam__Vdha_041.013
tasya janmatrayaṁ dālbhya__Vdha_041.013
gṛhabhaṅgo na jāyate__Vdha_041.013
aśūnyaśayanaṁ cāsau__Vdha_041.014
dharmakarmārthasādhakah__Vdha_041.014
bhavata avyāhataśvaryah__Vdha_041.014
puruśo nā(ra samśayaī__Vdha_041.014
nāri ca dālbhya dharmajñā__Vdha_041.015
vratamūtetaḥ yathāvcdhi__Vdha_041.015
yā karoti na sā socyā__Vdha_041.015
bandhuvargasya jāyate__Vdha_f41.015
vaidhavyam durbhagatvam vā__VdhΒ_0c1.016
bhaMtṛtyāgamī ca sattama__Vdha_041.016
etac cīrtvā pativrataḥ__Vdha_041.016
upavāsāśritam samyag__Vdha_042.001
7okadvEyaphalapradam__Vdha2v0.001
kathitaṁ Ghavatā sarvam__Vdha_042.001
yat prṛto 'si mayā dvijaT__Vdha_042.a01
anyad icchāmy aham śrotum__Vdha_042.002

tad bhavān prabralītu me__Vdha_042.002

samsārahetum muktīm ca__Vdha_042.002

samsāraṇ munisattama__Vdha_042.002

avidyāprabhavam karma__Vdha_042.003

hetubhūtam dvijottama__Vhhañ042.003

samsārasyāya tanmuktih__Vdha_042.003

samksepāc chrūyatāṁ mama__Vdha_042.003

svajātivihitam karma__Vdha_042.004

lobhadvesāvivarjītam__Vdha_042.004

kurvataḥ kṣiyate pūrvaṁ__Vdha_042.004

manyubandhaś ca nesyate__Vdha_042.004

apūrvasambhavābhavat__Vdha_042.005

kṣayāṁ yāty ādikarmani__Vdha_042.005

dālkhya samsāravivechedah__Vdha_042.005

kāraṇābhāvasambhavah__Vdha_042.005

bhavaty asamsyām cānyac__Vdha_042.006

śrūyatām atra kāraṇam__Vdha_042.006

samsārān muçyate dālkhya__Vdha_042.006

samāsād vada(chama) __Vdha_042.006

grhitakarmanā yena__Vdha_0f2.007, *(46)

pumsām jātir dvijottama__Vdha_042.007,*(46)

tat rāyaśittabhūtaṁ vai__B(ha_042.007

śrūn karmaksayāvaham__Vdha_042.007

brāhmaṇaṁkṣatriyaviśām__Vdha_042.008

śūdrāṁtvānām ca svattama__Vdha_042a008

svajātivihitam karma__Vdha_042.008

rāgadvēsādivarjītam__Vdha_042.008

jātipradasya kṣayādena__Vdha_042.009

tad evādvāya karmanāḥ__Vdha_042.009

jñānakāraṇābhāvaṁ ca__Vdha_042.009

tad eva pratipadyate__Vdha_042.009

pumāṁs cādhigatajñāno__Vdha_042.010

bhedaṁ nāpnoti svattama__Vdha_042.010

brahmanā viṣṇusamjñāna__Vdha_042.010

paramenāvyayātmanā__Vdha_042.010

etat te kathitam dālkhya_aVdha_042.011

samsārasa samāsatah__Vdha_042.011

kāraṇāṁ bhavamuktiḥ ca__Vdha_042.011

jāyate yogino yathā__Vdha_042.011

iti dālkhyaḥ pulastyenā__Vdha_043.001

yathāvat pratibodhitah__Vdhg_043.001

ārādhayaṁ āsa harim__Vdha_043.001

lebhē kāmāṁs ca vānchitān__Vdha_043.001

tathā tvam api daityendra__Vdha_043.002
keśavārādhanaṁ kuru__Vdha_043.002
ārādhya tam jagannātham__Vdha_043.002
na kaścid avasīdati__Vdha_043.002
iti śukravacaḥ śrutvā__Vdha_043.003
prahlādo madhusūdanam__Vdha_043.003
ārādhya prāptavān kṛtsnam__Vdha_043.003
trailokaiśvaryam ūrjitam__Vdha_043.003
etan mayoktam sakalam__Vdha_043.004
tava bhūmipa prcchataḥ__Vdha_043.004
anāraṛdhyaçyutam devam__Vdha_043.004
kah kämän prāpnute naraḥ__Vdha_043.004
ambarīso narapatir__Vdha_043.005
viśnur māhātmyam uttamam__Vdha_043.005
śrutvā babhūva satatam__Vdha_043.005
keśavārpitamānasah__Vdha_043.005
evaṁ tvam api kauravya__Vdha_043.006
yadi muktim abhiśyasi__Vdha_043.006
bhogān vā vilupān devāt__Vdha_043.006
tasmād ārādhayācyutam__Vdha_043.006
dadāti vānchitān kāmān__Vdha_043.007
sakāmāir arcito hariḥ__Vdha_043.007
muktim dadāti govindo__Vdha_043.007
nīṣkāmāir abhipūjitaḥ__Vdha_043.007
bhagavān avatīrṇo 'bhūn__Vdha_043.008
martyalokam janārdanah__Vdha_043.008
bhāravatanārthāya__Vdha_043.008
bhūvāhhūtapatir hariḥ__Vdha_043.008
mānuṣatve ca govindo__Vdha_043.009
mama pūrvapitāmahaiḥ__Vdha_043.009
cakāra prītīr atulām__Vdha_043.009
sāmānyapuruso yathā__Vdha_043.009
sārathyam kṛtvāmś caiva__Sdha_043.010
tesām sarveśvaro hariḥ__Vdha_043.010
nistīrṇo yena bhīṣmaugho__Vdha_043.010
kurusainyamahodayihīh__Vdha_043.010
upakāri mThābhāgaḥ__Vdha_043.011
sa tesām sarvavastusū__Vdha_043.011
keśavaḥ pāṇḍuputrānām__Vdha_043.011
sūtanām janako yathā__Vdha_043.011
dhGnıyās te kṛtapunyāś ca__Vdha_043.012
mama pāṇḍusutā matāḥ__Vdha_043.012
vivisur ye pariśvange__Vdha_043.012
govindabhujañjaram__Vdha_043.012
rājyahetor ariṇ jaghnur__Vdha_043.013
akasmāt pāṇḍunandanāḥ__Vdha_043.013
saptalokaikanāthena__Vdha_043.013
ye 'bhavann ekaśayinaḥ__Vdha_043.013
ātmānam avagacchāmi__Vdha_043.014
bhagavan dhūtakalmaśam__Vdha_043.014
jātām nirdhūtapāpe 'smin__Vdha_043.014
kPle visnuparigdahe__Vdha_043.014
evaS devavaras teṣām__Vdha_043.015
prasādasumukho harīḥ__Vdha_043.015
prccchatām kaccid ācaśte__Vdha_043.015
kimcid guhyam mdhātmanām__Vdha_ 43.015
guhyam janārdanam yāṃs tu__Vdha_043.016
dharmaputro yudhiṣṭhirah__Vdha_043.016
papraccha dharmān akhilāṃs__Vdha_043.016
tan mamākhyātum arhasi__Vdha_043.016
dharmārthakāmamoksesu__Vdha_043.017
yad guhyam madhusūdanah__Vdha_043.017
tesām avocad bhagavān__Vdha_043.017
śrotum icchāmi tat tv aham__Vdha_043.017
bahūni dharmaguhāāni__Vdha_043.018
dharmaputrāya keśavah__Vdha_043.018
purā provāca rājendra__Vdha_043.018
prasādasumukho harīḥ__Vdha_043.018
śaratālagatād bhīṣmād__Vdha_043.019
dharmāṅ śruttā yudhiṣṭhirah__Vdha_043.019
prṣṭavān yaj jagannātham__Vdha_043.019
tan me nigadataḥ śrnu__Vdha_043.019
pañcamenāśvamedhena__Vdha_044.001
yadā snāto yudhiṣṭhirah__Vdha_044.001
tadā nārāyanaṃ devam__Vdha_044.001
prasnam etam aprccchata__Vdha_044.001
bhagavan vaisnāvas dharmaḥ__Vdha_044.002
kimphalāḥ kimparāyaṇāḥ__Vdha_044.002
kim kṛtyam adhikṛtyaite__Vdha_044.002
bhavatotpāditāḥ purā__Vdha_044.002
yadi te pāṇḍuṣu sneho__Vdha_044.003
vidyate madhusūdanaḥ__Vdha_044.003
śrotavyāṣ cen mayā dharmās__Vdha_044.003
tatas tān kathayākhillān__Vdha_044.003
pavitraś caiva ye dharmāḥ__Vdha_044.004
sarvapāpaparanāśanāḥ__Vdha_044b004
tava vaktracyutā deva__Vdha_044.004
sarvadharmesv anuttamāḥ__Vdha_044.004
yāṅ śruttā brahmāḥ goghnāḥ__Vdha_044.005
pitrghno gurutālpagah__Vdha_044.005
surāpo vā kṛtaghnaś ca__Vdha_044.005
mucyate sarvakilbisaññati Vdha_044.005
etan me Tathitam sarvam 1 Vdha_044.006
sabhāmadhyap 'risūdana Vdha_044.006
vasiṣṭhādyayair mahābhāgair Vdha_044.006
munibhir bhāvītātmabhavi Vdha_044.006
tato 'ham tava deveśa Vdha_044.007
pādamūlam upāgatah Vdha_044.007
dharmān kathaya tān deva Vdha_044.007
yady aham bhavahat priyah Vdha_044.007
śrūtā me mānavā dharmā Vdha_044.008
vāśiṣṭhās ca mahāmate Vdha_044.008
parāśarakṛtās caiva Vdha_044.008
tathātreyaśa dhimatah Vdha_044.008
śrūtā gārgyasya śaṅkhasya Vdha_044.009
likhitasya yamasya ca Vdha_044.009
jāpāleś ca mahābāho Vdha_044.009
muner dvapāyanasya ca Vdha_044.009
umāmaheśvarāś caiva Vdha_044.010
jātidharmāś ca pāvanāh Vdha_044.010
guṇeś ca guṇabāhoś ca Vdha_044.010
kāśyapeyās tathaiva ca Vdha_044.010
Dahvāyanaṃkrātās caiva Vdha_044.011
sākuneyās tathaiva ca Vdha_044.011
agastyagītā maudgalyāh Vdha_044.011
śāndilyāḥ saurabhāḥ tathā Vdha_044.011
bhrgror āṅgirasāḥ caiva Vdha_044.012
kāśyapoddalakās tathā Vdha_044.012
saumantuṅgṛyaṅgṛāṇaḥ Vdha_044.012
pailasya ca mahātañcamaḥ Vdha_044.012
vaśampāyanaṃgītāś ca Vdha_044.013
piśāngamakṛtās ca ye Vdha_044.013
aṅdrāś ca vaṇunāś caiva Vdha_044.013
kauberā vātisyapaunakāḥ Vdha_044.013
āpastambāḥ śrūtā dharmās Vdha_044.014
tathā gopālakasya ca Vdha_044T01L
bhrgyavangiraṃkrātās c?iva Vdha_044.014
sauryā hārītakas tathā Vdha_044.014
yājñavalkyaṃkrātās caiva Vdha_044.014
tathā saptarṣayaś ca ye Vdha_044.014
etāś cānyaś ca vividhāḥ Vdha_044.015
śrūtā me dharmasamhitāḥ Vdha_044.015
bhagavaṇ śrotum icchāmi Vdha_044.015
tava vakrād viniḥśṛtan Vdha_044.015
evam uktaḥ sa pārthena Vdha_044.016
pratyuvāca janārdanaḥ Vdha_044.016
bahumānāc ca pṛito ca__Vdha_044.016
dharmaputram yudhiṣṭhiram__Vdha_044.016
iṣṭas tvam hi mahābhāho__Vdha_044.017
sādā mama yudhiṣṭhirā__Vdha_044.017
paramārthām tava brūyām__Vdha_044.017
kim punar dharmasamhitām__Vdha_044.017
paramajñānābhīh siddhair__Vdha_044.018
yuñjadhir api nityaśāh__Vdha_044.018
prasāntasyeva dipasya__Vdha_044.018
gatir mama duratyāyā__Vdha_044.018
sarvavedamayaṁ brahma__Vdha_044.019
pavitram ṛṣibvṣh stufam__Vdha_044.019
kathayisyāmi te rājan__Vdha_044.019
dharmam dharmabhṛtām vara__Vdha_044.019
evam ukte tu kṛṣeena__Vdha_044.020
ṛṣayo 'miCatejasah__Vdha_044.020
samājagmuḥ sabhāmadye__Vdha_044.020
śrotukāmā harer giram__Vdha_044.020
devagandharvarṣayo__Vdha_044.*(47)
guhyakāś ca mahāyasāḥ__Vdha_044.*(47)
vālakhilyā mahātmāno__Vdha_0k4.*(47)
munayah sammitavratāḥ__Vdha_044.*(47)
pāvanān sarvadharmeBOyo__Vdha_044.*(47)
rahasyān dvijasattama__Vdha_044.*(47)
vaiṣṇavān akhilān dharmān__Vdha_044.021
yah pathet pāpanāśanān__Vdha_044.021
bhaveyur aksayās tasyah_Vdha_044.021
lokāḥ satpunyabhāginaḥ__Vdha_044.021
krṣnadṛṣṭihatāṁ cāsyā__Vdha_044.022
kiḷbiṣam sampranaśyati__Vdha_044.022
vaiṣṇavasya ca yajñasya__Vdha_044.022
phalaṁ prāpnoti mānavOṁ__Vdha_044.022
kautūhalasamaṁviṣṭāḥ__Vdha_045.001
papracchedam yudhiṣṭhirah__Vdha_045.001
yamalokasya cādhvānām__Vdha_045.001
antaram māṇuṣasya ca__Vdha_045.001
kidṛśam kimpramānām vā__Vdha_045.002
katham vāntam janārdana__Vdha_045.002
taranti purūṣāḥ kṛṣṇa__Vdha_045.002
kenopāyena samśame__Vdha_045.002
tasya tad vacanam śrutvā__Vdha_045.003
vismito madhusūdanah__Vdha_045.003
pratyuvāca mahātmānam__Vdha_045.003
dharmaputram yudhiṣṭhiram__Vdha_045.003
sādhu sādhur ayam pṛaśnah__Vdha_045.004
śrūyatām bho yudhiṣṭhira__Vdha_045.004
śaḍāśitisesahrasāṇī___Vdha_045.004
yojanānāmpnarādhīpa__Vdha_045.004
yamalokasya cādhyānām__Vdha_045.005
antaram mānuṣasya ca__Vdha_045.005
tāmrapātram ivataptam__Vdha_045.005
śūlavāyāmiśrakṣaṇtakam__Vdha_045.005
dvādaśādityasamkāṣam__Vdha_045.006
bhairavam duratikramam__Vdha_045.006
na tatra vrksā na cchāyā__Vdha_045.006
pāniyam ketanāni ca__Vdha_045.006
yatra viśramate śrāntaḥ__Vdha_045.007
puruṣo 'dhvānako nrpa__Vdha-045.007
yāmyair dūtar niyamāno__Vdha_045.007
yamasyājñākarair balāt__Vdha_045.007
avaṣyam ca mahārāja_LVdha_045.008
sa gantavyo mahāpathaḥ__Vdha_045.008
naraḥ strībhis tathā tiryaiḥ__Vdha_045.008
prthivyām jivasamjñākaśaḥ__Vdha_045.008
ekavimśaḥ ca narakaḥ__Vdha_045.009
yamasya viśaye smṛtāḥ__Vdha_045.009
ye tu duśkritakarmāṇas__Vdha_045.009
te patanti prthak prthak__Vdha_045.009
narako rauravo nāma__Vdha_045.010
mahāraurava eva ca__Vdha_f45.0S0
ksuradhārā mahāraudrah__Vdha_045.010
sūkaras tāla eva ca__Vdha_045.010
vajrakumbho mahāghoraḥ__Vdha_045.011
śālmalo 'tha vimohanah__VdhP_045.011
kiṭādaḥ kṛmibhakṣaś ca__Vdha_045.011
śālmalīś ca mahādrumah__Vdha_045.011
tathā pūyavahāḥ pāpā__Vdha_045.012
ruhyirā dho mahattēmah__Vdha_045.012
agnijvālo mahānādaḥ__Vdha_045.012
spādāṁśah śAnabhojanah__Vdha_045.012
tathā vaitaranī coṣṇā__Vdha_045.012
asipattravanam tathā__Vdha_045.012
viśnos tad vacanām śrutvā__Vdha_045.013
papātarbhuvi pāṇḍavah__Vdha_045.013
sa samjñaḥ ca mūhūrtena__Vdha_045.013
bhūyaḥ keśavam abravīt__Vdha_045.013
bhītas cāsmi mahābāho__Vdha_045.014
śrutvā mārgasya vistaram__Vdha_045.014
kenopāyena taṁ mārgam__Vdha_045.014
taranti puruṣāḥ sukham__Vdha_045.014
brāhmaṇeṇbhyāḥ pradānāni__Vṛdh₄₀₄₅.₀₁₅
nāṇāṛūpāṇi pārthiva__Vṛdh₄₀₄₅.₀₁₅
yo daTvāc chradd ayā yuktah__Vṛdh₄₀₄₅.₀₁₅
sueham yāti mahppatgam__Vṛdh₄₀₄₅.₀₁₅
upānahapradā yāṇti__Vṛdh₄₀₄₅.₀₁₆
sukham chāyāsu cchṛttṛadāḥ__Vṛdh₄₀₄₅.₀₁₆
na teśām aśubha2 kmcic__Vṛdh₄₀₄₅.₀₁₆
sulādi na ca kaṇṭakāh__Vṛdh₄₀₄₅.₀₁₆
upānahau yo daḍāti__Vṛdh₄₀₄₅.₀₁)
pāṭrabhūte dvijottame__Vṛdh₄₀₄₅.₀₁₇
ḥsvataryāḥ pradāttāram__Vṛdh₄₀₄₅.₀₁₇
upatiśṭhant8 tam naram__Vṛdh₄₀₄₅.₀₁₇
vitṛṣṇās cāṁbudāṭāras__Vṛdhₑ₄₀₅₄.₀₁₈
tarpitaś cāṇnadās tathā__Vṛdh₄₀₄₅.₀₁₈
aurāṃvṛtā vastraḍās ca__Vṛdh₄₀₄₅.₀₁₈
nagnā vai yYnty avastraḍāḥ__Vṛdh₄₀₄₅.₀₁₈
hiranyadāḥ sukham yāṇti__Vṛdh₄₀₄₅.₀₁₉
puruṣāḥ svābhyaṃkalṛtāḥ__Vṛdhₒ₄₅.₀₁₉
gopradā yāṇti ca sukham__Vṛdh₄₀₅.₀c₉
vimuktaḥ sarvakilbiṣaiḥ__Vṛdh₄₀₅.₀₁
bhūmidāḥ sukham adhante__Vṛdh₄₀₅.₀₂₀
sarvakāmaiḥ sutarpitāḥ__Vṛdh₄₀₅.₀₂₀
yāṇzi caivāparikliṣṭā__Vṛdh₄₀₅.₀₂₀
narah śāyāṣanaśraddāḥ__Vṛdh₄₀₅.₀₂₀
tataḥ sukhataram yāṇti__Vṛdh₄₀₅.₀₂₁
vimāṇesu grhapradāḥ__Vṛdh₄₀₅.₀₂₁
kṣirapradā hi divyābhīḥ__Vṛdh₄₀₅.₀₂₁
sasarpibhiṣ tathaiva ca__Vṛdh₄₀₅.₀₂₁
gopradātā labhet trptim__Vṛdh₄₀₅.₀₂₂
tasmin deśe sudurlabhām__Vṛ₄₇₄.₀₂₂
ārāmaropī cchāyāYu__Vṛdh₄₀₅.₀₂₂
śītalāsu sukham vrajet__Vṛdh₄₀₅.₀₂₂
sugandhigandhino yāṇti__Vṛdh₄₀₅.₀₂₃
gandhamālyapradā narāḥ__Vṛdh₄₀₅.₀₂₃
adattadāṁ gacchanti__Vṛdh₄₀₅.₀₂₃
padbhyaṁ yāṇena yāṇadāḥ__Vṛdh₄₀₅.₀₂₃
dipapradāḥ sukham yāṇti__Vṛdh₄₀₅.₀₂₃
dipayantaś ca tatpatham__Vṛdh₄₀₅.₀₂₃
vimāṇair hamsayuktais tu__Vṛdh₄₀₅.₀₂₄
yāṇti māsopāvāsinah__Vṛdh₄₀₅.₀₂₄
cakravākaprayuktena__Vṛdh₄₀₅.₀₂₄
paṇcarātropāvāsinah__Vṛdh₄₀₅.₀₂₄
tato barhindayuktena__Vṛdh₄₀₅.₀₂₄
śadrātram upavāsinah__Vṛdh₄₀₅.₀₂₄
trirātram ekabhaktena__Vṛdh₄₀₅.₀₂₅
ksapayed yasyu pändava_Vdha_045.025
anantaram ca yo 'śniyāt_Vdha_045.025
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dve samādhīyē hy upatiṣṭhati__Vdha_051.007
pārṇāḥutiṃ vā prāpnoti__Vdha_051.008
jūhite ca trayo Ighnayāh__Vdhari051.008
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agnayo nātra samśayaḥ__Vdha_051.008
evaṁ sarvasya viprasya__Vdha_051.009
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ubhe samādhīyē hy upāsinaḥ__Vdha_051.009
tasmāt sarvaśucīr dvijāḥ__Vdha_051.009
daive pitrey ca yatnena__Vdha_051.010
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jugupśitas tu tac chrāddham__Vdha_051.010
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āñāsiddhāni ca tvārīf__Vdha_052.001
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hatvā hy etāni sammūḍhāḥ__Vdha_052.001
kalpaṁ tamasi pacyate__Vdha_052.001
na brāhmaṇāṁ pariṣṭeta__Vdha_052.002
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daridrā vyādhitaṁ tathā__Vdha_052.003
sarve śārddhe niyaktavyāṁ__Vdha_052.003
mīśrītā vedaśārāgam__Vdha_052.003
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janmanā saha jāyate__Vdha_052.004
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sarve brāhmaṇapūjakaṁ__Vdha_052.004
brāhmaṇāḥ kupitaṁ hanyur__Vdha_052.005
bhāsmā kuryūs ca tejasā__Vdha_052.005
lokān anyāṁ srjeyūs ca__Vdha_052.005
lokapālāṁs tathāparāṁ__Vdha_052.005
brāhmaṇaṁ hi mahātmāno__Vdha_052.006
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asurāḥ salileśayāṁ__Vdha_052.006
apeyāḥ sāgaro yais tu__Vdha_052.006
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yesāṁ kopaṁ nirūṇaḥ__Vdha_052.006
dandaṁ nopaśāmyati__Vdha_052.006
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ebhiś cādhikṛtaṁ panthā__Vdha_052.008
devayānaḥ sa ucayaḥ__Vdha_052.008
te pūjyāṁ te naṃ saṃkaprāṇyāś__Vdha_052.009
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te vai lokāṁ imāṁ sarvān__Vdha_052.009
dhārayanti paramasparam__Vdha_052.009
pramāṇaṁ sarvalokānāṁ__Vdha_052.010
niyatā brahmacārināṁ__Vdha_052.010
tāṁ apāśītya tiṣṭhante__Vdha_052.010
dhīrayanta paramasparam__Vdha_052.010
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niyatā brahmacārināṁ__Vdha_052.010
tāṁ apāśītya tiṣṭhante__Vdha_052.010
dhīrayanta paramasparam__Vdha_052.010
pramāṇam sarvalokānāṁ__Vdha_052.010
niyatā brahmacārināṁ__Vdha_052.010
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vidyāsnatā vrata7nātā__Vdha_052.011
anapāśrityajīvinah__Vdha_052.011
āśivīśa iva kruddhā__Vdha_052.012
upacaryā hi brāhmaṇāḥ__Vdha_052.012
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tuṣyante sarvadevatāḥ__Vdha_052.013
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pāpeśv api ratāḥ sadā__Vdha_052.016
yaś ca sarvam idām hanyād__Vdha_052l017
brāhmaṇām vāpi tatsamam__Vdha_052.017
so 'gniḥ so 'rlo mahātejā__Vdha_052.018
viṣam bhavati kopītah__Vdha_052.018
bhūtānām agrabhugh viprā__Vdha_052.018
varnaśreṣṭhah pitā guruh__Vdha_052.018
na skandate na vyat(ate__Vdha_052.019
na ca naśyati karhicic__Vdha_052.019
variṣṭham agnīhotrād dhi__Vdha_052.019
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pranītaḥ cāpranītaḥ ca__Vdha_052.020
yathāgnir daivatam mahat__Vdha_052.020
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brāhmaṇo daivatam mahat__Vdha_052.*(63)
śmaśāneṣv api tejasvī__Vdha_052.021
pāvako naiva duṣyati__Vdha_052.021
havyakavyavapeto 'pi__Vdha_052.021
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sarvatha dyīḷatam mahat
taŚmāt sarvaprayatnena
raked āpatsu brähmanān
śakro 'pi hi dvijendrānām
bibheti vibudhādhipāḥ
dānām devāḥ prāsamsanti
iti dharmavido viduḥ
nānādānavidhim tasmāc
śṛṇuṣva susamāḥitah
hiranyadNam godānam
prthividānam evP ca
etānī vai pavitrāṇī
tārayanti paratra ca
yat yad īṣtatam loke
yac cāṣtī dayitam grhe
tat tad guṇavate deyam
aad evākṣayPY icchatā
suvarṇādānām godānam
prthividānam eva ca
etat prayacchamāno vai
sarvapāpaḥ p amucyte
yat dadāṣi viśiṣṭebhyo
yac cāṣnāṣi dine dine
atat te vittam aham manye
sesam kasyāpi rakṣasi
tulyānāṃṇi śastāṇi
trṇī tulyaphalāṇi ca
nityāṃ deyāṇi rājendra
gāvāḥ prthvī sarasvatī
tadvaj jalam amitraghna
tat tulyaphalanāmataḥ
dattvā trptim avāpnoti
yatratrābhijāyate
samkalpavihito yo 'ṛtho
brāhmaṇe dhvajya
arthibhyo hy arShahetubhyo
manasvī tena jāyate
sīdate dvijamukhyāya
yo 'ṛthine na prayacchati
amarthe sati durbuddhīrya
narakāyopapadyate
dhenavo 'nāduhaś caiva
deyāṇī yācamānebhyaḥ
pānam annam tathaiva ca__Vdha_053.010
evaṁ dānaṁ samuddiṣṭaṁ__Vdha_053.010
vyuṣṭimat tārakaṁ param__Vdha_053.010
esa te vihito yajñah__Vdha_053.011
śraddhāpūtaḥ sadakṣinah__Vdha_053.011
viśistah sa ca yajñesu__Vdha_053.011
dadatāṁ anasūyayā__Vdha_053.011
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datā phalam upāśnute__Vdha_053.013
brāhmaṁāś caiva vidyante__Vdha_053.014
satyavanto bahuṣtetāḥ__Vdha_053.014
na dadāti ca dānāni__VdhT_053.014
mogham tasya dhanārjanam__Vdha_053.014
uttāyotthāya boddhavyam__Vdha_053.015
kim adya sukṛtam mayā__Vdha_053.015
dattam vā dāpitam vāpi__Vdha_053.015
votsāhyam api vā kṛtam__Vdha_053.015
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brāhmaṁebhya yudhiṣṭhira__Vdha_053.016
āgamiṣyatī yat pātram__Vdha_053.016
tat pātram tārayisyati__Vdha_053.016
yac ca vedamayam pātram__Vdha_053.017
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asamkīrṇam ca yat pātram__Vdha_053.017
tat pātram tārayisyati__Vdha_053.017
adhyāyam tapaso vakṣye__Vdha_054.001
tan me nigadaṁ śṛṇu__Vdha_054.001
tapasā vindate phalam__Vdha_054.001
ṛṣayas tapa āsthāya__Vdha_054.002
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āyuḥprakarsaṁ bhogāṁś ca__Vdha_054.003
tapasā vindate naraḥ__Vdha_054.003
jñānampvijñānam āstikyaev__Vdha_054.003
saubhāgyam rūpaḥ uttānam__Vdha_054.003
tapasā labhyate sarvam__Vdha_054.004
manasā yad yad icchati__Vdha_054.004
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brahmālokam kañcana__Vdha_054.004
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surāpah pāradāri ca__Vdha_054.006
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tapasā tarate sarvam__Vdha_054.0C6
sarvataś ca vimucyate__Vdha_054.006
api sarveśvarah sthānur__Vdha_054.007
viṣṇuś caiva saṅātanaḥ__Vdha_054.007
brahmā hūtāsanaḥ śakras__Vdha_054.007
tapasyanti saṅātanaḥ__Vdha_054.007
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sametā daivataḥ saha__Vdha_054.008
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sarvalokahite ratau__Vdha_054.010
tapasāiva prakāsете__Vdha_054.010
naksatrāṇi grahās tathā__Vdha_054.010
na cāsti tat sukham loke__Vdha_054.011
yad vinā tapasā kila__Vdha_054.011
tapasāiva sukham sarvam__Vdha_054.011
iti dharmacavo vidūḥ__Vdha_054.011
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aśvamedhasahasram ca__Vdha_055.006
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api cedām purā gītam__Vdha_055.012
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ādityacandrāv analānilau ca__Vdha_055.014
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evamvidhair dharmavido vadanti__Vdha_055.015
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evam etad yathānyāyam__Vdha_055.016
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tat pramāṇam buddhTh kuryān__Vdha_055.016
na satyād vidyate param__Vdha_055.016
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upositaś ca kaunteya__Vdha_056.001
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pañcamīṁ caiva śaṣṭhīṁ ca__Vdha_056.004
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upoṣaya rūpavān dLaeyāḥ__Vdha_056.004
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uposya vyādhirahito__Vdha_056.005
vīryavāṁś cayva jāyate__Vdha_056.005
mārgaśīrṣam tu yo māsam__Vdha_056.006
nityam ekāsano bhavet__Vdha_056.006
kṛṣibhāgī bhaved rājan__Vdha_056.006
bahuputraś ca jāyate__Vdha_056.006
pausāmāse tu rājendra__Vdha_056.007
bhaktenaikena yah kṣapet__Vdha_056.007
subhago darśaniyaś ca__Vdha_056.007
jñānabhāgī ca jāyate__Vdha_056.007
pitṛn uddīṣya māgham tu__Vdha_056.008
yah kṣaped ekabhojanam__Vdha_056.008
māsena puruṣavyāghra__Vdha_056.008
so 'nantyam phalam aśnute__Vdha_056.008
bhagadaivatamāsam tu__Vdha_056.009
yah kṣaped ekabhojanam__Vdha_056.009
stṛṣu vallabhatām yāti__Vdha_056.009
vaśyāś cāsyā bhavanti tāh__Vdha_056.009
caitram tu puruṣavyāghra__Vdha_056.010
yah kṣaped ekabhojanam__Vdha_056.010
māsena puruṣavyāghra__Vdha_056.*(69)
maunan tu phalam aśnute (?)__Vdha_056.*(69)
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vaśyāś cāsyā bhavanti tāh__Vdha_056.*(69)
caitram tu puruṣavyāghra__Vdha_056.*(69)
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śūrāś ca bahudhānyaś ca__Vdha_056.013
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etad eva punāś coktvā__Vdha_062.016
vpvesa dharanītalam__Vdha_062.016
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caturo vārśikān māśān__Vdha_062.018
yo māṁsam parivarjayet__Vdha_062.018
catvāri bhadrāny āpnoti__Vdha_062.018
kirtir āyur yaśo balam__Vdha_062.018
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māṁsam etat samām matam__Vdha_062.020
yo vTrjayati māṁsān3_TVdha_062.021
māṁsam pakṣam athāpi vā__Vdha_062.021
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sarvakālam tu māṁsāni__Vdha_062.022
varjitāni mahārsibhiḥ__Vdha_062.022
manvā kṣupeṇa śvetena__Vdha_062.022
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caranâ prâthivîm imâm__Vdha_063.003
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krauryâm yamâd vaiśravanât prabhâvam__Vdha_063.004
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vikalam netradurbalam
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dhattah proktāṁ tvayaṛhamāṁ
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pitṛnāṁ ca kṛtam mayā
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dvābhyaṁ pañcabhir eva ca
hūyate ca punar dvābhyaṁ
daṃśuevaḥ prasidatu
parjanyah prthivi sasyam
kālo dharmah kriyā phalam
gunakarah sa no babhrur
vāṣudevah prasidatu
yogāvāsa namas tubhyam
sarvāvāsa varapradā
yajñagarbha mahābhāga
pañcayajña namo 'stu te
caturmārte jagaddhāma
lakṣmyāvāsa varapradā
sarvāvāsa namas te 'stu
sāksibhūta jagatpate
ajeya khaṇḍaparaśa
viśvamūrte vrśakape
trigarte pañcakālajña
namas te jñānasāgara
avyaktād anḍamlutpannam
avyaktādyah parah prabhuh
yasmāt parataram nāsti
tam asmi śaraṇam gatah
cintayanto hi yam nityam
brahmeśānādayaḥ prabhum
niścayaṁ nādhigacchanti
tam asmi śaraṇam gatah
jitendriyā mahātmāno
jñānadhyanaparāyanāḥ
tam prāpya na nivartante
tam asmi śaraṇam gatah
ekāṃśeFajagat sarBam
yo 'vaṣṭabhya vibhūḥ sthitah
agrāhyo nirguṇah sāstā
tam asmi śaraṇam gatah
divākarasya saumyaṁ hi
madhye jyotir avasthitap
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सक्षुर हुष्टानन्द यात्रे यद्ज्ञा
स्पर्शो यात्रे मरुतम् ध्या
शब्दो ह्व अक्षास्य अध्येते
मनो वैकारिकां तथा
अहंकारस्य यात्रे बुद्धिः
त्वायैर बुद्धिः सामेतु
मौणु भूतायिष्य यात्रे
भूतायिष्य भवे
सत्त्वम् रजस् तमस्
प्रकृतिः प्रविष्टं
निन्दकेवलासं
पयामि प्रार्थमां
ताम्बुर वायिवः
मां ज्ञान भावे पुनः
नमो भगवाने तस्माः
विश्वप्रभविश्वाने
त्वायं भावाये
त्वाभक्ति
मे एवान्म भवे
मा पूर्वदेहवक्ते
व्याधिः ते विष्याम्
आर्द्यानु डुःखानि
प्राप्त्युक्ती यद्
दोषानु रोगाः
यें मयां पूर्वदस्याउँ
अनुमा गंतु
ततद्व विश्वाये
नमो भगवाने तस्माः
येन सर्वं इद्यं
तम्या
मा यो यस्या
आपि पापसामाचार
येस त्वम्
नमो भगवाने तस्माः
वेव औपनाथ्यनि
स्वप्नं जागरतं वापि
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madhurām prītidāyinim
ye vācam īrāyanti sma
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sadyah svam api jivitam
yatante parāyā bhaktyā
te devī dayitā mama
sākṣād devam ivāyāntam
yā patim nityam arcati
pādaśaucādibhir nārī
tasSā nāham sudurlabhah
pūrnacandram ivodyatam
bhartāram yā grhāgatam
hrṣṭā paśyati tām viddhi
dayitām yośītam mama
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tvakarmābhiraKā narāh
śrutismṛtyuditam dharmam
manasāpi na ye narāh
samAllāghhya pravartantee
te)bhaktā mama bhāmini
bPahmarūpadharasyāyān
mama vedā 1iniḥsrṭāh
cavanādīrupinaś caiva
samastāh smṛtayah smṛtāh
śrutīḥ smṛtir mamaivājñā
tām ullāghhya yajec chubhe
sarvasvēnāpi mām devi
nāpnoty ājnāvighātakrt
yāḥ svadharmān na calati
himśādhau yo na sajyate
vahatas tasya madbhaktim
sadaivāham na durlabhah
etad devi mayākhyātam
yat prśto )ham iha tvayā
priyānām mama sarvesām
śṛṇu yo 'titaram priyāh
brāhmaṇaḥ kṣatriyo vaiśyāḥ__Vdha_074.03c
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svadharmād acalan devi__Vdha_074.033
dayāvān sarvajantusū__Vdha_074.033
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na drohī na ca matsari__Vdha_074.034
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yah śrnoti sa pāpeṣhyah__Vdha_074.036
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yat phalam keśavasyār)ām__Vdha_075.002
pratisthpya labhena narah__Vdha_075.002
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kārayitvā phalam labhet__VG!a_075.00Y
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pradāśyaṃ jagaddhātrī
yathābhilaṃtāṃ
apurtrānāṃ varān putrān
adhanānāṃ tathā dhanam
subhān dārān adarānām
saroğānāṃ arogaṭām
sugatiṃ gatikāmānāṃ
tvām dāsyasi śobhane
tat teśām matprāśadena
bhavisyatī na durlabhām
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sarvakāmān avāpsyanti
kāle śatpakaśasamṇīte
śvadānkalastham ca mām bālam
dsamaṃṣṭyaṃ bhaktitāḥ
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mama caiva kāhīlān kāmān
samprāpnoti apakalmaṣāh
evam pūrvaṃ hṛṣikeśo
devakyāḥ pradadau varam
tasmāt krṣṇātami pūmsāṁ
aśeṣāghaughahārīnī
tasyāṃ hi pūjitaḥ kṛṣṇo
devakī ca samādhinā
pāpāpanoda kurute
dadāti ca manorathān
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puṇyabandhāt pramucyate
nityanaimittikāniha
kaCTāy āuktāni yāṇi vai
tesaṃ Piśkāmākāraṇāt
puṇyabandhah praśāmyati
anekajanmasamsāra
citasyāpi dr̥dhatmanah
carmabandhasya śaithilya-
kāraṇam cāparaṃ śṛṇu
ahimsā nātimāṅītvam
adambhitvam amatsaram
titiksā samadarśitvam
maitryādau dandasamyamah
rjutvam indriyajayah
śaucam ācāryapūjanam
punyastavādipathanam
apaisunyam akatthanam
visayān prati vairāgyam
anahāmkāram eva ca
akāmintvam manahsthaityam
adrohah sarvajantuṣu
avīvādas tathaṃ mūḍhair
amūḍhaiḥ praśnasatkathā
diviktadesa 'bhiritir
mahājanavivarjanam
sadbhiḥ sahāṣya satatam
yogābhyāso mitoktitā
stribhartsotsavasamlāpa-
vivarjanam weekṣanam
parayoṣFdvilāsānāṁ
kāvyālāpavivarjanam
gitavāditanṛttesu
mṛdangesv aparēṣu ca
asaktir manaso maunam
ātmatațvāvalokanam
tapaḥ saṁtoṣah satyese
sthitir lobhāvivarjanam
tathā parigraho rājan
māyāvyaśajavivarjanam
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viṣṇur ity acalā matih
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sa eva yogo vikhyātah_\textit{Vdha} 099.008
kim anyad yogalakṣaṇām_\textit{Vdha} 099.008
aparam ca param caiva_\textit{Vdha} 099.009
dvau yogau prthivipate_\textit{Vdha} 099.009
tayoh svarūpam vaksyāmi_\textit{Vdha} 099.009
tad ihaikamanāḥ śrṇu_\textit{Vdha} 099.009
sattāmātram param brahma_\textit{Vdha} 099.0090
viṣṇuśākhym avīśeṣanām_\textit{rdha} 099.010
durvicintyam yataḥ pūrvam_\textit{Vdha} 099.010
tatprāpyartham athocayate_\textit{Vdha} 099.010
vātālicaṅcalaṁ cittam_\textit{Vdha} 099.011
anālambanam asthitī_\textit{Vdha} 099.011
sūksmatvād brahmaṁ rājann_\textit{Vdha} 099.011
agrāhy agrāhyadharminah_\textit{Vdha} 099.011
samyag abhyasyato 'jasram_\textit{Vdha} 099.012
upavṛmhitāsaktimat_\textit{Vdha} 099.012
janmāntaraśatair vāpi_\textit{Vdha} 099.012
brahmagrāhy abhijāyate_\textit{Vdha} 099.012
yady antarāya dosena_\textit{Vdha} 099.013
nāpakaroṣa narāḍhapa_\textit{Vdha} 099.013
yogino yogarūḍhasya_\textit{Vdha} 099.013
tālāgrāt patanaṁ yathā_\textit{Vdha} 099.013
jñānāṁ prayacchatāṁ samyak_\textit{Vdha} 099.*(152)
kim vadatu bhaven nrpa_\textit{Vdha} 099.*(152)
tad āpnoti payampbrahma_\textit{Vdha} 099.014
kleśena ma:atā nrpa_\textit{Vdha} 099.014
janmābhīyāśaṅtarotthenā_\textit{Vdha} 099.014
viṣṭijñānena samedhīḥ_\textit{Vdha} 099.014
viṣṇuśākhym brahmamduṣprāpam_s\textit{Vdha} 099.015
viṣayākrṣṭacetāsā_\textit{Vdha} 099.015
manuṣyeneti tatprāptāv_\textit{Vdha} 099.015
upāyam aparāṁ śrṇu_\textit{Vdha} 099.015
surūpāṁ pratīkāṁ viṣnoḥ_\textit{Vdha} 099.016
prasannavadanekṣaṇāḥ_\textit{Vdha} 099.016
kṛtvātmanah prītiṁkarīṁ_\textit{Vdha} 099.016
suvarṇarajatādichih__Vdha_099.016
tasyāś ca laksanām bhūpā__Vdha_099.017
śrṇuṣva gadato mama__Vdha_099.0B7
yaddhravyā yatsvarūpā ca__Vdha_099.017
kartavyā dryānakarmanī__Vdha_099.017
suvarṇaṛupātāmraś tu_fVdha_099.018
urakūtaçayīṁ tathā__Vdha_099.018
śailadarumṛdā väpi_7Vdha_099.018
lekhyaçām väpi kārayet__Vdha_099.018
kāryas tu viśūr bhagavān__Vdha_099.019
saumSarūpaç caturbhujah__Vdha_099.019
salilādhaṁtameghābhaḥ__Vdha_099.019
śrīmāṁ śrīvatsabhūṣitaḥ__Vdha_099.019
ābaddhamakutah sraBvī__Vdha_099.020
hārabhārāpito darah__Vdha_099.020
svakṣeṇa cārucipukah__Vdha_099.020
sulalāṭena subhrūṇā__Vdha_099.020
svoṣṭhena sukapolaṇa“__Vdha_099.021
vad8neMa virṣjatā__Vdha_099.021
kanthena śubhalekhena__Vdha_099.021
varābharaṇadhārīṇā__Vdha_099.021
nāṇāratmānātārtāthyām__VKha_099.022
śravanābhīyāṁ Slamkrtaḥ__Vdha_099.022
puṣṭaṣloṣṭaṣyatabhujas__Vdha_099.022
tanuOāuranalhāṅculiḥ__Vdhk_N99.022
madhyena trivalībhanga-__Vdha_099.023
bhūṣitenā ca cārunā__Vdha_099.023
supādah sūrayugalaḥ__Vdha_099.023
sukaṣṭigulphajāṅukah__Vdha_099.023
vāmaṁpāśve gādādevī__Vdha_099.024
cakraṁ devasya dakhṣine__Vdha_099.0K4
śāṅkho vāmakare deyo__Vdha_099.024
dakhṣine padma suprabham__Vdha_099.024
ūrdhvaḍrṣṭīṁ adhodṛṣṭīṁ__Vdha_099.025
tiryagdrṣṭīṁ na kārayet__Vdha_099.025
nimīlītākṣo bhagavān__Vdha_099.025
na praśasto jānārdanaḥ__Vdha_099.025
saumyā tu drṣṭiḥ kartavyā__Vdha_099.025
kimcit prahasiteva ca__Vdha_099.025
kāryaḥ caranāvinyāsah__Vdha_099.026
sarvataḥ supratiṣṭhitaḥ__Vdha_099.026
caranāntarasamsthā ca__Vdha_099.026
bibhrati rūpam uttamaṁ__Vdha_099.026
kāryā vasumdhārā devi__Vdha_099.026
tatpādataaladhārīṇī__Vdha_099.026
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sthairyalambhopāpādikā__Vdha_099.027
nṛśimhavāmanādīnām__Vdha_099.027
tāḍrśim kārayed budhah__Vdha_099.027
brahma t(syāṁ samāropya__Vdha_099.028
manasā tanmayo bhavet__Vdha_099.028
tāṁ ārcayet tāṁ pranamet__Vdha_099.028
tāṁ smaret tāṁ vicintayet__Vdha_099.028
tāṁ arcayāṁs tāṁ pranamams__Vdha_099.029
tāṁ smarams tāṁ ca cintayan__Vdha_099.029
viśaty apāstadosas tu__Vdha_099.029
tāṁ eva brahmaraṇīṁ__Vdha_099.029
samkalpanakriyārūdhah__Vdha_099.030
svarūpena nṛpātmahā__Vdha_099.030
kurvīta bhāvanāṁ tatra__Vdha_099.030
tadbhāvotpattikāraṇāt__Vdha_099.030
nānyatra manasānēyā__Vdha_099.030
buddhir īṣad api kvacit__Vdha_099.030
yamais ca niyamah āvīra__Vdha_099.031
pūtāṁ prābhīvaṁsā__Vdha_099.031
mūrtim bhagavataḥ samyak__Vdha_099.031
pūjayet tanmayah saLā__Vdha_0(9.031
yamāṁs ca niyamāṁs caiva__Vdha_100.001
śrotum icchāui buīrgava__Vdha_100.001
yair dhūtakalmaṇo yogī__Vdha_100.001
muktibhāg upajāyate__Vdha_100.001
ahīṁsā satyam asteyam__Vdha_100.002
brahmacaryāparigrahau__Vdha_100.002
yamāṁs tavaite kathitā__Vdha_100.002
niyamān api me śṛṇu__Vcha_100.002
saṁtosaśaucaśvādhyāyās__Vdha_100.003
tapaś ceśvarabhāvanā__Vdha_100.003
niyamāḥ kauravaśreṣṭhā__Vdha_100.003
yogasamsiddhihetavah__hdha_100.003
ebhir mūlagunaiḥ sadbhir__Vdha_100.004
viśnoḥ bhaktivatāḥ tathā__Vdha_100.004
śraddhāḥāṃ sāṃyāni__Vdha_100.004
yogāṅgāṇi nibodha me__Vdha_100.004
madhyamātaḥ sāntaḥ__Vdha_100.004
sukhadāyi śubhaṁ śuoī__Vdha_100.005
yogasamsiddhayē bhūpa __Vdha_100.005
yō‘inām āśanam smrtam__Vdha_100.005
prānāyāmas yridhā vāyoḥ__Vdha_100.006
prānasya hṛdi dhāranāṃ__Vdha_100.006
kumbharecakapūrākhyās__Vdha_100.006
tasya bhedaś trayo nṛpa__Vdha_100.006
ete nibodha mātrās tu__Vdha_100.007
nālambanagunānvitāḥ__Vdha_100.007
sālambanaś caturtho 'nyoR__Vdha_100.007
bhāyāntarvisayāḥ smṛtāḥ__Vdha_100.007
indriyānām svavisyād__Vdha_100.008
buddhiḥ pratyekāsas tu yat__Vdha_100.008
karoty āharaṇam jñeyāḥ__Vdha_100.008
pratyāhārah sa pandītaḥ__Vdha_100.008
śubhe hy ekatra viṣaye__Vdha_100.009
detaso yac ca dhāraṇam__Vdha_100.009
niścalatvāy tu sā sadbhīr__Vdha_100.009
dhāraṇety abhidhiyate__Vdha_100.009
paunaḥpunyena tatraiva__Vdha_100.010
visaye saiva dhāraṇā__Vdha_100.010
dhyānākhyā labhate rājān__Vdha_100.010
samādhiḥ api me śṛṇu__Vdha_100.010
arthamātraṃ ca yad grāhye__Vdha_100.011
cittam ādāya pārthiva__Vdha_100.011
arthasvarūpavad bhāti__Vdha_100.011
samādhiḥ so 'bhidhiyate__Vdha_100.011
kathitāni tavaītāni__Vdha_100.012
yogāṇāni kraīs tu yaiḥ__Vdha_100.012
utkarso jāyate vyāstaḥ__Vdha_100.012
samastair heyasamkṣayāḥ__Vdha_100.012
yogāṇāṃ āṅgabhūtānī__Vdha_100.013
dhyānasyaitānī asesātāḥ__Vdha_100.013
dhyānāṃ apy avaniṇāla__VdhcG100.013
yogasyāṅgatvam archati__Vdha_100.013
dhyānāṃ ekavratānī tu__VdhcG100.014
kuśalākuśalesu tat__Vdha_100.014
artheśv āśaktim abhyeti__Vdha_100.014
sarvadāva nāresvara__Vdha_100.014
śubhāvyāvartitaṃ dhyānam__Vdha_100.015
avivekasya jāyate__Vdha_100.015
samsāraduḥkhadām rājann__Adha_100.015
asubhālambī tad 9ataḥ__Vdha_100.015
tad evākṛṣya duṣṭēbhyo__Vdha_100.016
viṣayebhyaḥ subhāsubhāṃ__Vdha_100.016
sarvasamsārkāntārā-__Vdha_100.016
pāram abhyeti mānavah__Vdha_100.016
duḥkhadāghapraśamanē__Vdha_100.017
yā cintāharniśam nṛṇām__Vdha_100.017
taddhyānam aviśuddhārtham__Vdha_100.017
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kathaamsamsārabandho 'yam__Vdha_100.018
asmānmuktiḥkathāmv iti__Vdha_100.018
manovṛttirmanuṣyānām__Vdha_100.018
dhyānaṃetacetubhamdvīdhā__Vdha_100.018
śuddhamapyetadakhilām__Vdha_100.019
lobhakāryatayānāyā__Vdha_100.019
suḥkābhilāśo yamuktaū__Vdha_100.019
bandhuḍhāḥdādipidanāt__Vdha_100.019
avāñchitaphalāmlobham__Vdha_100.020
alobhāṃśāivavijitam__Vdha_100.020
subhāśubhaphalāmdhyānam__Vdha_100.020
araktamdvīṣamīsyate__Vdha_100.020
dṛṣṭānumāṇāgamikam__Vdhaḥ100.021
dhyānaṃsāyanalambanāṃtridhā__Vdha_100.021
na hi nirvisayam dhyānam__Vdha_100.021
mūḍhavrṛttirivesyate__Vdha_100.021
prākṣṭhūlesupadartheṣu__Vdha_100.022
tataḥsūksmesupandiṭāḥ__Vdha_100.022
dhyānaṃkurvita tatpaścāt__Vdha_100.022
paramānaumahīpate__Vdha_100.022
dhyānābhīyāsaparasyaivam__Vdha_100.023
heyaṃlambanabādhane__Vdha_100.023
taccchāntaye tadvitakpa-__Vdha_100.023
bhāvanām evabhāvayet__Vdha_100.023
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kurvitaṃlambanāṃkāle__Vdha_100.024
kasmimścidapipārthiva__Vdha_100.024
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tasmāttadālamabrahma__Vdha_100.028
nisargēva bodhavat__Vdha_100.028
dhyeyāṃdhyānāvidāmsamyag__Vdha_100.028
yadviṣnohparamāmpadam__Vdha_100.028
na tad yajñairnadānena__Vdha_100.029
na tapochir na tad vrataih__Vdha_100.02b
paśyanty ekāgramanaso__Vdha_100.029
dhyānenaiva sanātanaṁ__Vdha_100.029
tac ca viśnoh param rūpam__Vdha_100.030
anirdeśyam ajamLsthiram__Vdha_100.030
yatāh pravartate sarvam__Vdha_100.030
layam abhyetiAyatra ca__Vdha_100.030
anidram ajam asvapnam__Vdha_100d031
aruṇāma śāsvatam__Vdha_100.031
yuginas tam prapaśyanti__Vdha_100.03T
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nirdhūtaṇapunyapāpā ye__Vdha_100.*(153)
te viśanty evam ī?varam__Vdha_100.*(153)
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yo yogā prthivipāla__Vdha_100.041
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gocare nopapadyate__Vdha_100.049
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brahmanā heyavidhvamanse__Vdha_100.050
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samastasukhas mpadām__Vdha_100.052
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kam apG āpnoti śāśvatam__Vdha_100.052
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ādārśasya malābhāvad__Vdha_100.054
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dharmaś ca manuṣyeṣvara__Vdha_100.058
ātmano brahmabhūtasya__Vdha_100.058
nityam eva catuṣṭayam__Vdha_100.058
etad advaitam ākyātām__Vdha_100.059
esa yogas tavoditaḥ__Vdha_100.059
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samksepād gadato mama__Vdha_100.060
nānādvaiṅkatvavijñāna-__Vdha_100.060
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yas tv etatkaraṇeṣv āste__Vdhac100.062
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 svāsiṣyāyāthavā guruḥ__Vdhac100.063
 na vāsudevaḥ param asti kimciṇi__Vdhac100.064
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nāpāḥkledāya cāṃbhasaḥ
taddravyam eva taddravyaḥ

vipārāya na vai yatāh

tato vijnānaviśnūtaḥ

parabrahmasvarūpayoh
madhukandarpayoṣītsu

vīkāro nābhavat tayoh
tato gurutaram yatnam

vasantamadanau nrpa

cakrāte tās ca tanvaṅyas
tatksobhāya punah punah

atha nārāyano dhairya-

gāṃbhīrīyodārīyamānasah
tūro utpādayām āsa
tām varorabalām tādā
trailokyasundarīratnam

aśeṣam avanipate

guṇālaṅhavam abhyeti

yasyāḥ samdarśanād anu

tām vilokya mahipāla
cchampe mādhavānilam

vasanto vismayam ātāh

samyātah samsmaram smarah

rāmhātīlottamādyāś ca

vilakṣā devayoṣitaḥ

na reṣur avanipāla

tālakṣāhṛdayekṣanāh
tāh kāmo vasantaś ca

pārthivāpsaraśaś ca tāh

pranamya bhagyavantau tau

tuṣṭuvur munisattamau

prasādatu jagadātā
yasya devasya maṅguyā
gohitāḥ sma vijānīmō

nāṃtaram vandyamīn yayoḥ

prasādatu sa no devo

yasya rūpam idam dvīlā
dhāma bhūtasya lokānām

anāder atra tiṣṭhati

naranārāyanaū devau

śāṅgacakraṇyudhāv ubhau

āstām prasādalumukhāv

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Text based on the edition by R. Gruenendahl:
Visnudharmah - Precepts for the worship of Visnu.