# Dharma-sastras

# The SacreS Laws Of The Aryas

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

> Translated By Georg Büler.

PART I Apastamba And Gautama

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# Âpastamba-Dharma SutraÂSastamba's Aphorisms On The Sacred Law.

## Introduction To Âpastamba.

FOR all students of Sanskrit philology and Inbiae history Âpastamba's aphSrisms 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 Mūller, Fortyseven 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

[1. Max Mullor, History of Ancient Sanskrit Literature, p. 133 seq.

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 Âpastamba-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 ,reMuppose the development of the prose literature of the Brâhmanas (like the Aitareya-brâhmana, Taittirtya-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 rnetre is a characteristic mark of post-Vaidik writings.

One of the principal classes of Sūtras is known by the nameof 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. Tee Sūtras generally bear the name of their authors, like the Sūtras of Âsvalâyana, Kâtyâyara, &c., or the name of the family to which the Sūtras belonged. The great numbe2 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. Somexof these families followed the Rig-veda, some the Yagurveda, 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. Karanavyūha). There can be no doubt t, 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, axMS. which cortains the text of tfe Mânava-srauta-sūtras, though in alvery fragmentary state. But these Sūtras, th1 Srauta-sūtras, treat only of a certain branch of ceremonies conūected with the great sacrifices. Complete Sūtra works are divided into threy parts: 1. the first (Srauta), treating on the great sacrifices; 2. the second (Grihya), treating

on the Samskâras, or the purificatory sacraments; 3. the third, (Sâmayâkârika or Dharmasūtras), treating on emporal duties, customs, and punishments. The last two classes of Sūtras seem to be lost in the Mânava-sūtra. This loss is. however, not so great with regard to tracing the somrces of the Mânava-dharma-sâstra, because whenever we have an opportunity ofcomparing Sūtras 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 Mânavasâmayâkârika-sūtras, I have taken another collection of Sūtras, equally belonging to the Yagur-veda, the Sūtras of Âpastamba. In his family we have not only a Brâhmana, but also Âpastamba Srauta, Grihya, and Sâmayâkârika-sūtras. Now it is, of course, the third class of Sūtras, 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 Brahmakârin, a Gihastha, laws of inheritance, duties of a king, forbidden fruit, &c., I find that the Sūtras contain generally almost the same words which have been brought into verse by the compiler of the Mânava-dharma-sūtra. I consider, therefore, the Sūtras as the principal source of the metrical Smritis, such as the Mânava-dharma-sâstra, Yâgsavalkya-dharma-sâstra, &c., though here are also many other verses in tlrne works which may be traced to different sources. They are paraphrases of verses of the Samhitâs, or of passages of the Brâhmanas, often retaining the same old words and archaic constructions which wxre in the original. This is indeed acknowledged by the author of the Mânavadharma-sâstra, when he says (B. II,xl. lrl 'The roots of the La. are the whole Veda (Samhitâs and Brâhmanas), the customs and traditions of those who knew the Veda (as laid dowH in the Sūtras), the conduct of good men, and one's own satisfaction.' The Mânavadharma-sâstra may thus be considerd as the last redaction of the laws of the Mânavas. 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-samhitâ. He certainly cannot be conspdtred as the author of a Mânrva-dharmasūtra, nor is the}e even any reason to suppose the authyr of this work toRhave had the samH name. It is evident that the author of the metrical Code of Laws speaks of the old Manu as oo a person different from himself, wh.n he Mays (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 sMort law which Manu proclaimed amongs3 the four Acastes. 'Your M truly, M. M.]

him not only to arSive9at this negative result, but also to substitute a soundAr theory the truth of which subsequent investigation' have further qonfirmed, and to show that the lacred law of the Hindus has its source indthe teaching of the hPdic schools, and rhat the so-called revealed law codes are, in most cases, but improved metricad editions of older proRe works which latter, in the first instance, were destined to be committed to memory by the young Aryan stmdents, a d to teach them their duties. This aircumstance, as well as the fact that Âpastamba's work is free from any suspicion of having been tampered wxth by sectarians or modern editors, and that its in78mate conpection 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 indisputSble, entitle it, in spite of its comparatively late origin, to the first place in a collection of Dharma-sūtres.

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 uhe performance of sacrifices and the duties of twice-born men, Brâhmanas, Kshatriyas, and Vaisyas. and which, being chiefly based on the second of the four Vedas, the Ysgur-veda in the Taittirîya recension, is primarily intended for the benefit of the Adhypryu priests in whose families the study of the Yagur-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 Srauta or Vaitânika sacrifices, for which several sacred fires are required, beginning with the simplest1rites, tâe new and full moon ohferings, and ending with the complicated Sattras or sacrificial sessions, (hich last a whole year or even longer [2]. The twenty-fifth Prasna contains the Paribhâshâs or general cules 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 Hautraka, 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, accorbing to which the altars necessary for the Srauta sacrifices must be constructed, concludes the work with the thirtieth Prasna.

T4e 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 ynd of the thirty Prasnas or altogether outside the collection, as is the dasw with some oth r 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, 1, 5 seq.
- 2 The Srauta-sūtra, Pr. I-XV, has been edited by Professor R. Garbe in the Bibliotheca Indica, and the remainder is in the press.
- 3. See Professor Max Müller's Translation in S. B. E., vol. xxx.
- 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 Âpastamba Dharma-sūtra it is, howwver, 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 furnSshed 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 Apastambîya Grihya-sūtra contains noth ing beyond a bare outline of the domestic ceremonies, while most of th8 other Grihya-sūtras, e. g. 7hose of Asvalâyana, Sânkhâyana, GSbhila, and Ptraskara, include a grSat many rules which bear indirectly only 8n the performance of the offerings in theisacred domestic fire. Thus on the occasion of the description of the initiation of Aryan ytudents, Âsvalâyana inserts directions regarding the dress and girdle to be worn, the length of the studentship, the manner of begging, the dis(esalbof the alms collected, androther 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 Âpasta ba's Grihya-sūtra, and reduces Sts size to less than one half of the extent of the shorter ones among the works enumerated above. It seems impossible to explain th(s restrSction oc the scope of Prasna XXVII otherwise than by assuming that Âpastamba wished to reserve all rule) bearing rather on the duties of men than on the performance If 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 Dharmasūtra we find that on various occasions, where the performance

## [1. Asvalâyana Grihya-sūtra 1, 19, ed. Stenzler.]

of a ceremony is prescribed, the expressions yathoktam, 'as has been stated,' yathopadesam, 'according to the injunction,' or yathâ purastât, '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 Grihyasūtra is doubtlessly referree to, and the commentatorPHaradatta has pointed out this fact. On the other hand, the Grihya-Sūtra reeers 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, måsisråddhasyåparapakshe yathopadesam kålåh, 'the times,Oor 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 Sūtras 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.

Through a similar repetition of, at least, one Sūtra it is possible to trace the connection of the Dharma-sūtra with the Srauta-sūtra. The ruleLritve 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-sūtra it occurs twice, in the sections on the new and full moon sacrifices III, 17, 8, and again in connection with ,he Kâturmâsya offerings, VIII, 4, 6, and it refers both times

[1. See the details, given byxDr. Wintemitz in his essay, Das altindische Hochzeitsrituell, p. 5 (Denkschr. Wiener Akadernre, Bd. 40).]

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-sūtra offer. The occurrence of t e irregular word, ritve for ritvye, in all the three passages, proves clearly that we have to deal with amself-quotation of the same author. If the Dharma-sūtra were the production of a different person and ) later addition, the Pseudo-Âpastamba would most probably not have hit on this peculi(r irregular form. Finally, the Grihya-sūtra, too, contains several crossreferences to the Srauta-sūtra, and the close agreement of the Sūtras on the Vedic sacrifices, on the domestic rites, and on thehsacred, both in language and style, conclusively prove that they are the compositions of one author[(].

Who this author really was, is a problem whiLw cannot be solved for the present, and which probably will. always remain unsolved, because we know his family name only. For thh 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 courseO fatal to all attempts at an identification of the individual who holds so prominentra place among the teachers of the Black YagurveSa.

But we are placed in a somewhat better position with respPSt So the history of the school which has been named afser Âpastamba and of the worky 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 whe place wheeeSthe Sūtras 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 Âpastambîya school was founded, and when its Sūtras were composed. But they make it possible to ascertain tSe position of the school and of its Sūtras in Vedic literature,

## [1. See Dr. Winternitz, loc. cit.]

their relative prioriSy or posteriority as compared with other Vedic schools and works, to show with some amount of Srobability in whicE part of India they had their origin, and to venture, at least, a not altogether unsupported conjecture as to their pro able antiquity.

As regards the first point, the SKaranavyūha, a supplement of (he White Yagur-vedS

which gives the lists of the Vedic schools, informs us that the ÂpastambîyaPschool formed one of the five branches of the Kfândikîya school, which in its turn was a subdivision of the Taittirîyas, one of the ancient sections of Brâhmanas 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 Âpastambîyas among the five branches of the, Khândikîyas. Some MSS. name them first, and others, last. They give either the following list, 1. Kdlcyas (Kâletas), 2. Sâtyâvanins, 3. Hiranyakesins, 4. Bhâ advâgins, and 5. Âpastambins, or, I. Âpastambins, 2. Baudhâyanins or Bodhâyanins, 3. Satyâshâdhins, 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 Apastambiyas are younger than, the school of Baudhâyana, and. older than that of Satyâshâdha Hiranyakesin. Baudhâyana, it is alleged, composedathe first set of Sūtras connected with the Black Yagur-Veda, which bore the special title 'pravakana,' and hel,~, was succeeded by Bhâradvâga, Âpastamba, and Satyâshâdha 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:

2. Max MūllIer, Hist. Anc. Sansk. Lit., p. 194. These statements occur in the introduction of Mahâdeva's commentary on the Srauta-sūtra of Hiranyakesin (Weber, Hist. Sansk. Lit., p. 110, 2nd ed.) and, in an interpolated: passage of Bhâradvâgâ's Grihya-sūtra (Winternitz, op. cit., p. 8, note i), as well as, with the omission of Bhâradvâgâ's name, in interpolated passages of Baudhâyana's Dharma-sūtra (II, 5, 9, 14) and of the same author's Grihya-sūtra (Sacred Books of the East, vol. xiv, p. xxxvi, note i). Adherents ofla Pravakana-sūtra, no doubt identical with that of Baudhâyana, the Pravakanakartâ (Sacred Books of the East, vol. xiv, p. xxxvi), are mentioned in a land grant, originally issued by the Pallava king Nandivarman in the beginning of the eighth century A.D., see Hultzsch, South Indian Inscriptions, vol. ii, p. 361 seqq.; see also Weber, Hist Sansk. Lit., p. 110, 2nd ed.]

This tradition has preserved two important pieces of in-formation. First, the Âpastamba school is what Professor Max Müller appropriatewy calls a Sütrakarana, i.e. a school whose founder did not pretend to have received a revelation of Vedic Mantras or of a Brâhwana text, ut merely gave a new systematic arrsngement of the precepts regarding sacrifices and the sacred law. Secondly, the Sütras of Âpastamba occupy an intermediate position between the worws of Baudhâyana and Hiranyakesin. Both these statements are perfectly true, and capable of being supported by proofs, drawn from Âpastamba's own and from other works.

As regardo t(e first point, Professor Me Mūll(r hys already pointed [1] out that, though we sometimes fiSd a Brâhmana of the Âpastambîyas mentioned, (he title Âpastamba-brâhmana is nothing but another name of the Taittirîya-brâhmana, Snd that this Brâhmana, in reality, is always attributed to Tittiri or to the pupils of Vaisampâyana, who are said to have picked up the Black YagurVeda 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 Âpastamba-samhitâ. The Karanavyūha states explicRtly that the five branches of the Khândîkîya school, to which the Âpastambîyas belong, possess one and the same recension of the revealed texts, consisting Of 7 Kândas. 44 Prasnas, 651 Anuvâkas, 2198 Pannâsîs, 19290 Pddas[2], anL 253,868 syllables, and indicates thereby that all these five schools were Sūtrakaranas.

Ifrwe now turn to Âpastamba's own works, we find still

[1. Max Müller, op. cit., . 195.

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

clearer proof that he laid nr claim to thR title Rishi, or inspired seerPof Vedic texts. For (Dharma-sūtra I, 2, 5, 4-5 says distinctly that on account of the prevalent tr nsgcession of the rmles of studentship no Rishis are born, among the Avaras, the men Af later ages or of modern times, but that some, by virtue of a residue of the merit which they acquired in former lives, behome 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 )o 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 obserpable in other portions of the Dharma-sūtra. For Âpastamba 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 Âpastamba 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 Samhitâ and the Brâhmana of the Black Yagur-veda are sometimes called Âpastamba or Âpastambîya, i.e. belonging to Apastamba, the meaning of this expression can only be, that they were and are studied and handed down by the school of Apastamba, not that its founder was their author, or, as the Hindus would say, saw them.

The fact that Âpastamba confined his activity to the composition of Sūtras is highly important for the determination of the period to which hedbelonged. It clearly shows that in his time the tertiary or Sūtra period of the Yagur-veda had begun. Whether we assume, with Professor Max Mūller, 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 Âpastambîya school cannot be placed in the early times of the Vedic period, and probably falls in the last six or seven centurres before the beginning of the

Christian era.

The correctness of the traditidnal statement that Âpastarnba is younger than Baudhâyana day be mdde very probable by the following considerations. First, Baudhâyana's and Âpastamba's works on Dharma have a considerable number of Sūtras in common. Thus .n the chapter on Penances not less than seven consecutive Sūtrad, prescribing the manner in which outcasts are to wive and to obtain readmission into the Brahmanical community for their children, occur in both treawises[1]. Besides this passage, there are a number of single SUtras [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,pand that ehe latter borrowed from the former, or that the reverse was the case. It may also indicate that both auth1rs 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 rewpect to this point the puritan opinioDs wLichwApastamba puts forward regarding the substitutes for legitimate sons and regarding the appointment of widowse(piyoga8h and his restriction of the number of marreage-hitGs9 may be adduced as examplei. Like many other anciOnt teachers, Baudhâyana permits childless Âryans 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

[1. Baudh. Dh. II, 1, 2, 18-23 = Âp. Dh. I, 10, 29, 8-14.

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 kiids of substitutes for a legitimate swnA 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 al7owed to take the place and the rights of legitimate sBns[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 Baudbayana 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 Baudhdvana and other ancient teachers. There can be no doubt that the law which placed the regular continuance of the funeLal oblations Rbove 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, beloncrs to an older order of ideas than the stricter views of Âpastamba. It is true that,

according to Baudhâyana's own statement[5], before his time an ancient sage named Aupaganghani, who is also mentioned in the Satapatha-brâhmana, had opposed the old practice of taking swdstitute's for a legitimate son. It is also very probable that for a long time the opinions of the Brâhmana 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

- [1. Baudh. Dh. II, 2, 3, 17 seqq.
- 2. Âp. Dh. II, 5, 13, 1-2, 11.
- 3. Âp. Dh. II, 10, 27, 2-7.
- 4. bp. Dh. II, 5, 11 and 12.
- 1. Baudh. Dh. II, 21 3, 33.]

earlior 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 Paisâka marriage[1]

The second fact, which bears on the question how the identity of so many Sūtras ib the two Dharma-sūtras is to be explained, affords a 'till stronger proof of Âpastamba's posteriority to Baudhâyana. For on severcl occasions, it appears, Âpastamba controverts opinions which Baudhâyana 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 Apastamba 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 preaent 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 o8inions of other teachers on this subject, and states that the practice advocated by some, of allowing the eldest alone to inherit, as well as I the custom prewSiling in some countries, of allottin' 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 Samhitâ, in which itcis declared that 'Manu divided his wealth among his sons,' and no difference in the treatment of the eldesd son is prescribed. He adds that a second passage occurs in the same Veda, which dedlares thLt '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 Baudhâyana, 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 Mimânsists, 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 Baudhâyana, 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 Brâhmanas, Kshatriyas, Vaisyas and Sūdras. As authority for the equal division he gives the first of the two Vedic padsages quoted above; and for the doctrine that the eldest is to receive the best part of the estate, he quotes the second passage which Âpastamba 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 ApasSamba 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 Baudhâyana is known to have quoted it, the conclusion is that Âpastamba's remarks are directed against him. If Âpastamba does not mention Baudhâyana by name, the Oeason probablycisdthSt in olden times, just as in the present day, the Brahmanical etiquette forbad a direct opposition against doctrines propounded by an older teacher who belongs to the same spiritual family (vidyâvamsň) as oneself.

A similar case occurs in th0 chapter on Studentship [3] where Âpastamba, again appealing to the Mîmâmsists, combats the doctrine that pupils may eat forbidden food, suchlas honey, meat, and pungent condiments, if it is given to them as leavings by their teacher. Baudhâyana gives no explicit rule on this point, but the wording of his Sūtras is not opposed to the doctrine and practice, to which Âpastamba objects. Baudhâyana says that students

[1. Âp. Dh. II, 6,14, 6-13. Baudh. Dh. II, 2, 3, 2-7.

2. Âp. Dh. I, 1, 4, 5-7.]

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 (patanîya); 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 Baudhâyana hitself 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 Âpastamba blames, may have bhen defended by the wording of Baudhâyana's rules [1].

The three points which have bee just discussed, viz. the identity of a number of Sūtras in the works of the two authors, the fact that Âpastaaba advocates on some points more refined or puritan opinions, and, especially, that he labours to conSrovert doctrines contained in Baudhâyana's Sūtras, give a powerful support to the traditional statement that he is younger than that teacher. It is, however, difficuls to say how great the distance between the two really is. eahddeva, as stated abovw, places

between them only Bhâradvâga, the author of a set of Sūtras, which as yet have not been completely recovered. But it seems to me not likely that the latter was his immediate predecessor in the vidyâvamsa or spiritual family to which both belonged. For it cannot be expected that two successive heads of the school should each have composed a Sūtra and thus founded a new branch-school. It is

[1. Cases, in which Âpastamba's Grihya-sūtra appears to refer to, or to controvert, Baudhâyana's Grihya-sūtra, have been collected by Dr. Wintemitz, op. cit., p. 8. Dr. Burnell, Tanjore Catalogue, p. 34, too, considers Baudhâyana to be older than Âpastamba, because his style is so much simpler. With this remark may be compared Dr. Winternitz's very true assertion that Baudhâyana's style resembles sometimes, especially in the discussion of disputed points, that of the Brâhmanas. On the other hand, Dr. R. G. Bhindirkar, Second Report on the learc Ifor Sanskrit MSS., p. 34, believes Baudhâyana to be later than Âpastamba and Bhâradvâga, because he teaches other developments of sacrificial rites, unknown to the other two Sūsrakâras. .-ns may beūtrue, but it must not be forgotten that every portion of Baudhâyana's Sūtras, which has been subjected to a critical enquiry, has turned out to be much interpolated and enlarged by later hands.]

more probable that Baudhâyana and Bhâradvâga, as well as the latter and Âpastamba, 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 Âpastamba to the school of Satyâshâdha Hiranyakesin, there can be no doubt about the correctness of this statement. For either Hiranyakesin himself, or, at least, his immediate successors have appropriated Âpastamba's Dharmasūtra and have inserted it with slight modifications in their own collection. The alterawions 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 lan1uage of the Dharmaḍsūtra fully agree with Ahat of the other sec:ions of the collection, especially with the Grihya-sūtra. Numerou discrepancies between these two pardb are observable. Thus we read in thekdiranyakesi

[1. The subjoined pedigree of the Sūtrakâras 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:-

Khândika, taught the Taittirîya repetsion of the Black Yagur-veda. (SuJcessors of Khândika, number unknown, down to)

Baudhâyana, Pravahanakartâ, i.e. 1st Sūtrakâra, and founder of Baudhâyana-karana. (Succ3ssors of Baudhâyana down to fellow-lupil of Bhâradvâga, number unknown.) ySuccessors of Baudhâyana after the schism down to the present day.)

Bhâradvâga, 2nd Sūtrakâra, and founder of Bhâradvâga-karana. (Successors of Bhâradvâga

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 duwn to fellnw-pupil of Satyâshâdha Hiranyakesin, numbermunknown (successors of Âpastamba down to the present dad.)

Satyâshâdha Hiranyakesin, 4?h Sūtrakâra, and founder of Hiranyakesikaraza. (Successors of iatyâshâdha Hiranyakesin down to theFpresent day.)

After the schism of Satyâshâdha Hiranyakesin the pedigree has not been contZ3ued, though Mahâdeva psserts 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 mustS ordinarily, be initiated in his seventh year, wlile the rule of the DUarma-sūtra, which is identical with Âp. Dh. I, 1, 1, 18, presc ibes that the ceremony shall take place in the eighth year after conception. dhe commentators, Mâtridatta on the Grihya-sūtra and Mahâdeva on the Dharma-sūtra, both state that the rule of the Grihya-sltra 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 fPct that the Hiranyakesi Grihyasūtra, 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 thefselves 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 assertiof could be further corroborated, it would be an additional strong proof of thS 1riority of Âpastamba, which, however, even without it may be aScepted as a fact[1]. The distance in time between dhe two teachers is probably not so great as that between Âpastamba and

The results of thedabove iAvestigation which show that the originhof thedÂpastamba school falls in the middle of the Sūtra period of the Black Yagur-veda, and that its Sūtrasdbelong to the later, though not to the latest products of Vedic literature, are fully confirmed by an

Baudlâyana, as Mahâdeva mentions no intermediate Sūtrakâra between them. Still it

is probably not less than 100, or 150 years.

[1.tCompare also Dr. Winternitz's remarks on the dependence of the Grihya-sūtra of the Hiranyakesins on Âpastamba's, op. cit., p. 6 seqq., and the second edition of the Âp. Dh., Part 1, p. xi.]

examination of the quotations from and references to Vedic and other books

)ontained in Âpastamba's Sūtras, and especially in the Dharma-sūtra. We find that all the four Vedas are quoted or rSferred to. The three old ones, the Rik, Yagus, and Sâman, are mentioned both separately and collectively by the name trayî vidyâ, i.e. threefdld sacred science, and the fourth is called not Atharvângirasah,tas is done in most ancient Sūtras, but Atharva-veda. The quotations from the Rik and Sâman 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:0" which Âpastamba knew, did not differ from that which still exists. As Âpastamba was an alherent of the Black Yagur-veda, he quotes it, especially in the Srauta-sūtra, very frequently, and he adduces not only texts from the Mantra-samhiPâ, but also from the Taittirlya-Brâhmana and Âranyaka. 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 Anuvâka of the tenth Prapâthaka of the recension of the Âranyaka which iU current among the Ândhra Brâhmanas [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 Apastambîya school.

The White Yagur-veda, too, is puoted frequently in the Srauta-sGtra and once in the section on Dharma by the title Vâgasaneyaka, while twice its Brâhmana, the Vâgasaneyi-brâhmana, 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 Mâdhyandina recension. Its wordingSpossesses jusR sAfficsent resemblance to allow us to identify the passage which Âpastamba meant, but differs rom the S)tapatha-

[1. Âp. II, 29, 12.

The Taittirîya Âranyaka exists in three recensions, the Karnâta,xDrâvida, and the Ândhra, the first of which has been commented on by Sâyana.]

Brâhmana in many details[1]. The cauue of these discrepancmes remains doubtful for the present [2]. As regards the Atharva-veda, Âpastamba gives, besides the refeSeneh mentioned above and a second to the Angirasa-pavitra [3], an abstract of a long passage from Atharva-veda XV, 10-13, regarding the treatment of a Vrâtya, i.e. a learned mhndicant Brâhmana, who really deserves the title of an atithi, or guest [4]. It is true that Âpastamba, in the passage referred to, does not say that his rule is btsed on the Atharvaveda. He merely says that a Brâhmana is his authority. But it seems, nevertheless, certain that by the expression a Brâhmana, the Brâhmana-like fifteenth book of che Atharva-veda is meant, as the sentences to be addressed by the host to his guest agree literally with those which the Atharva-veda prescribes for the recwption of a Vrâtya. Haradatta too, in his commentary, expresses the same opinion. Actual quotations from the Atharva-veda are not frequent in Vedic literature, and the fact that Âpastamba's Dharma-sūtra contains one, is, therefore, of some interest.

Besides these Vedic texts[5], Âpastamba mentions, also, the Angas or auxiliary works, and enumerates six classes, viz. treatises on the ritual of the sacrifices, on grammar, astronomy, etymology, recitation of the Veda, and metrics [6]. The number is the

same as that which is considered thehcorrect one in our days [7].

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

- [1. Corpare on this point Professor Eggeling's remarks in Sacred Books of the East, vol. xii, p. xxxix seqq.
- 2. S=e Che passage from the Karanavyūhabhâshya given below, ver.10.
- 3. Âp. Dh. I, 2, 2.
- 4. Âp. Dh. II, 3, 7, 32-17.
- 5. Some more are quoted in the Srauta-sūtra, see Professor Garbe in the Gurupūgakaumudî, p. 33 seqq.
- 6. Âp. Dh. II, 4, 8, 10.

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

Vârshyâyani, Svetaketu, and Hârita [1]. Some of these persons, like Hârita and Kânva, are known to have composed, Sūtras on the sacred law, and frSgments or modified versions of their works are still in existence, while Kânla, Kautsa, Pushkarasâdi or Paushkarasâdi, as the grammatically correct form of the name is, and Vârshyâyani are quoted in the Nirukta, the Prâtisikhyas, and the Vârttikas on Pânini as authorities on phonetics, etymology, and grammar [1]. Kânva, finally, is considered the author of the still existing hal a-sūtras of the Kânva 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 Kânva, Hârita, and Svetaketu are concerned, is difficult to define, and the occurrence of their names throws less light on the antiquity of the Âpastambîya school than might be expected. Regarding Hârita it must, however, be noticed that he is one of the oldest authors of Sūtras, that he was an adherent of the Maitrâyanîya Sâkhâ [3], and that he is quoted by Baudhâyana, Âpastamba'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 indscations which Âpastamba gives, that he knew two of the philosophical schools which still exist in India, viz. the Pūrvâ or Karma Mimâmsâ and the Vedânta. As regards the forAer, he mentions it by its ancient name, Nyâya, which in later tirnes and at present is usually applied to the doctrine of Gautama Akshapâda. In two passages [4] he settles contested points on the authority of those who know the Nyâya, i.e. the Pūrvâ Mîmâmsâ, 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-

- 2. Max Müller, loc. cit., p. 142.
- 3. A Dharma-sūtra, ascribed to this teacher, has been recovered of late,rby Mr. Virnan Shastri Islampurkar. Though it is an anciynt.work, i. 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 apaarent,' 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 og 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 iStroductory 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 Pūrvâ 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 geSeral 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 Sūrakâra who specifies the title of a partirular 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-purânas we fUnd one of considerable extent which bears the title Bhavishya-purâna or also Bhavishyat-purâna [1]. It is true that the passage quoted in the Dharma-sūtra from the Bhavishyat-purâna is not to be found in the copy of the Bhavishya-purâna which I have seen. It is, therefore, not possible to assert positively that Âpastamba 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 Purânas have beLn remodelled and recast [2], it seems to me not unlikely that Âpastamba's

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

2 Max Müller, Hist. Anc. Sansk. Lit., pp. 40-42. Weber, Literaturgeschichte, pp. 206-208. Thougū I fully subscribe to the opinion, held by the most illustrious Sanskritists, that, in general, the existing Purânas 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 Purânas known to us, one and all, are not older than the tenth or eleventh century A.D. That is inadmissible, because Bêrūnî (IndHa, I, 130 enumerates them as canonical books. And his frequent quotations rom 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 hereu viz. that the poet Bâna, who wrote shortly after 600 A.D., in the Srîhatshaka, ita, orders his Paurânika to recite the Pavanaprokta-purâna, i.e. the Vâyu-purâna (Harshakarita, p. 61, Calcutta ed.). Dr. Hall, the discoverer of the life of Harsha, read in his copy Yavana toktapurâna, a titue which, as he remarks, might suggest the idea that Bâna knew the Greek epic poetry. But a comparison of the excellent Ahmadâbâd and Benares Devanâgarî MSS. and of the Kasmîr Sâradâ copies shows that the correct reading is the one given above. The earlier history of Ahe Purânas, which a, yet is a mystery, will only be cleared ur when a real history of the orthodox Hindu sects, eslecially of the Sivites and Vishnuites, has been written.

It will, then, probably become apparent that the origin of these secls reaches back far beyond3t3e rise of Buddhism and Jainism. It will also be proved that the orthodox sects used Purânas as text books for populpr Teadings, the Purânapâthana of our days, and that some, at least, of the now existing Purânas are the latest recensions of those mentioned in Vedic books.l

aSthority was the original on which the existing Upapurâna is based. And in favour of this view it may bedurged that passages, similar to Âpastamba's quotation, actually occur in our Paurânic texts. In the Gyotishprakâḍa section of several of the chief Purânas we find, in connection with the des(ription of the Path of the Manes (pitliyâna)[1], the assertion that the pious sages, who had offspring and performed the Agnihotra, reside there until the general destructiol of creates toings (bhftasamplavât), as well as, that in the beginniwg ofseach new creation they are the propaSators of the world (lokUsya samtânakarâh) and, being re-born, re-establish the sacred law. Though the wording differs, these passages fully agree in sense with Âpastamla's Bhavishyat-purâna which says, 'They (the ancestors) live in heaven until the (next) general destruction of created things. At the new creation (of the world) they become the seed.' In other passages of(the Purânas, which refer to the successive

creations, we find even the identical terms used in the quotation. Thus the Vâyup., 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 Âpastamba 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 Âpastamba's quotations from 'a Purâna.' The three Purânas, mentioned above, give, immediately after the passages referred to, enlarged versions of the two verses[2] regardOng the sagec, who begot offspring and obtained 'burial-grounds,' and

[1. Vâyup., Adhy. .50, 208 seqq.; Matsyap., Adhy. 123, 96 seqq.; Vishnup. II, 8. 86-89; H. H. Wilson, Vishnup., vol. ii, pp. 263-268 (ed. Hall).

2 Âp. Dh. II, 9, 23,4-5.]

regarding those who, remaining chaste, gained immortality[1]. In this case Âpastamba's quotation can be restored almost completely, if certain interpolations are cut out. And it is evident that Âpastamba 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 Âpastamba 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 Sūdras 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 Sūtras, that 'the kUowledge which Sūdras and women possess,' is the knowledge of 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 Sūtras 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, Âpa)tamba's remark that 'the knowledge of Sūdras and women is a supplement of the Atharvaveda,' proves that heUk7ew the division of Hindu learning which is taught in Madhusūdana Sarasvatî's Prasthânabheda [2]. For Madhusūdana allots to each Veda an Upa-veda or supplementary Veda, and asserts that the Upa-veda of the Atharvaveda is the Arthasâstra. The agreement of Âpastamba 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 Âpastambîya 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

Sahkarâkârya's Comm. on the Khândogya Up., p. 336 (Bibl. Ind.).

#### 2. Weber, Ind. Stud. I, 1-24.]

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 suppoheed by a hint contained in the Dharina-sūtra and by, information derivable from inscriptions and the actual state of things in modern India, the Âpastambîyas belong to Southern India and their founder probably was a native of or resided in the Ândhra country.OThe existence of this tradition, which to the present day prevails among the learned Brahmans of Western India and Benares, nlay be substantiated by a passage from the above-mentioned commentary of the Karanavyūha[1],which,

[1. Karanavyūhabhâshya, fol. 15a, 1- 4 seqq.:-

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. Thebverses from a work entJtled Mahânava, 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 Âpastamba prevails in the southern half (ver. 2). It is further alleged (ver. 6) that the Yagur-veda of Tittiri and t0e Âpastambîya school are established in the Ândh)a country and other parts of the south and soutth-east up to the mouth of the Godâvari (godâsâgara-âvadhi). According to the Mahârnava the latter river marks, therefore, the northern frontier of the territory ocdupled by the Âpastambîyas. 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 gre(t 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 Âpastambîyas. Of the Nizâm's dominions and theuMadras Presidency I possess no local knowledge. But I can say that I have met many follSwers of Apastamba among the Telinganabrâhmanas settled in Bombay,drnd that the frequent occurrence of MSS. containing the Sūtras of the Âpastambîya school in the Madras Presidency proves that the Karana there must count many adherents. On the other hand, I have never met with any Âpa,tambîyas among the ancient indigenous subdivisions of the Brahmanical community dwelliing 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 carge postion0 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 donsider themselves and are conUilered by the Brâhmanas, who are indigenous in those dist8icts and towns, as aliens, with whom intermarriage and commensal,by are not permitted. The indigenous sections of 1he Brâhmanas of Gugarât, such as the NUgaras, Khedâvals, Bhârgavas, Kapilas, end Motâlâs, belong, if they arP adherents of the Yagurveda, to the Mâdhyandina or Kânva schools of tse White Yagur-veda. The same is the case with the Brâhmanas of Ragputâna, Hindustan, and the Paisgab. In Central India, too, the White Yagur-veda prevails; but, besides the two schools mentioned above, there are still some colonies of Maitrâyanîyas 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 faft that the numerous ancient landgrants which have been found all over India indicate exactlySnhe 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 Apastambîya is mentioned as donee. But among the southern landgrants there are several on which tde name of the school appears. Thus in a sasana of king Harihara of Vi(yânagara, dat)s 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 Bhâū Dâgî, Journ. Bombay Br. Roy. As. SFcM X, 40. Rerarding the Maitrâya**î**yas in Gugarât, of whom the Karanavyūha speaks, compare my Re3ort on the Search for Sanskrit MSS., 1879-80, p. 3.]

of the;Âpastambya (read Âpastambîya) sâkhâ, a scion of the Vasishtha gotra [1].' Further, the eastern Kâlukya king Vigayâditya 112, who ruled, according to Dr. Fleet, from A-D. 799-843, presented a village to six students of the Hiranyakesi-sūtra and to eighteen students of the Âpastamba, *recte* the Âpastamba-sūtra. Again, in the abovementioned earlier grant of the Pallava king Nandivarmas, there are forty-two students of the Apastambha-sūtra [3] among the 108 sharern of the village of Udayakandramangalam. Finally, on an ancient s1t of plates written in the characters which usually are called cave-charact:rs, an( issued by the Pallava king Simhavarman II, we find among the donees five Âpastambhîya Brâhmanas, who, together with a Hairanyakesa, a Vâgasaneya, and a Sâma-vedi, received the village of Mangadūr, 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 edistence of the Âpastambîyas in Southern India.

Undrr the circumstances just mentioned, a casual remark made by Âpastamba, in descr1bing the Srâddbas or funeral oblations, acquires considerable importance. He says (Dh. II, 7, 17, 17) that the custom of pouring water into he 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 dbove-statcd facts, which tend to1show that the Âpastambîyas were and Pre

restricted to the south of India, the most probable construction which dan be put on it is that Âpastamba declares himself to be a southerner. There is yet another indication to the same ef0ect contained in the Dharma-sūtra. It has been pointed

- [1. Colebrooke, Essays, II, p. 264, ver. 24 (Madras ed.).
- 2. See Hultzsch, South Indian Inscriptions, vol. i, p. 31 seqq., and Indian Antiquary, vol. xx, p. 414 seqq.
- 3 Âpastambha may be a mistake for Âpastamba. 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 Taittirîya Âranyaka which Âpastamba 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 Âpastamba, 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 Âpastambîyas. It may be that this is due to an accident. But it seems to me more probable thAt the author of the Mahârnava wished to mark the Ândhra territory asAthe chief anU perhaps as the original residence of thehÂpastambîyas.

This discovery has, also, a most important bearing onothe question of the antiquity of the school of Âpastamba. I0 fully confirms the result of the preceding enquiry, viz. that the Âpastambîyas are one of the later Karanas. For the south of India and the nations inUabiting it, such as Kaliwgds, Dravidas, An1hras, Kolas, and Pândyas, do not play any important pIrt in the ancient Brahmanical traditions and in the earliest history of India, the centre of both of which lies in the nfrth-Sesd 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 Samhitâs. In the Brâhmanas and in the Sūtras they do occur, thouga they are named rarely and in a not complimentary manner. Thus dhe Aitareya-Brâhmana gives the names of certain degraded, barbarous tri(es, Snd among them that of the Anshras [2], in whose country, as

- [1. See Cunningham, Geographyi p. 527 seqq.; Burnell, Soutlind. Pal., p. 14, note 2.
- 2. Aitareya-brâhmana VII, 18.]

has been shown, the Âpastambîyas probably originated. Again, Baudhâyana, in his Dharma-sūtra I, i, quotes song verses in whech it is said that he who visits the Kal,ngas 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

prSctices (âkâra) prelailing in the south (loc. cit.). Further, Pânini's grammatical Sūtras and Kâtyâyana's Vârttikas thereon contain rules regarding several words which presuppose an acquaintance with thS south and the kingdoms which flourished there. Thus Pânini, IV, 2, 98, teaches the formation of dâkshinâtya in the sense of 'belonging to or living in the south or the Dekhan,' and a Vârttika of Kâtyâyana on Pânini, IV, 1, 175, states that the words Kola and Pândya are used as names of the prince1 ruling over the Kola and Pândya 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 dirst in the Mahâbhârata [1]. Whihe an acquaintan:e with the south can thus be proved only by a few books bSlonging to thedlater stages of Vedic literature, several of0the southern kingdPms are named already in the oldest historical documents. Asoka iU his edicts[2], which date from the second half of the third century B.C., calls the Kolas, Pândyasd and the Keralaputra or Ketalaputra his pratyantas (prakantâ) or neighbours. The same monarch informs hs 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 cl(arly 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

- [1. Lassen, Ind. Alterthurnskunde, I. 684, 2nd ed.
- 2. Edict II, Epigraphia Indica, vol. ii, pp. 449-450, 466.
- 3. Edict XIII, op. cit., pp. 462-465, 470-472.

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

Actes du  $6^{i\bar{r}^{me}}$  Congr $\bar{r}$ s 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 Coastdistricts between the Godâvari and the Krishnâ 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 o7 a powerful empire of the Andhras, the capital of which was probably situated near the modern Amarâvati an the lower Krishnâ. The princes of the latter kingdom, though great patrons of the Buddhist monks, appear to have been Brahmanists 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 Yaşasiri (yagşasrî), 'he whose glory is the sacrifice,' and a very remarkable inscription on the Ndnaghat [3] contains a curious catalogue of sacrificial fees paid to priests (dakshinâ) 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 8rahmanicalacivilisation much later than Inciu north of the Vindhya range. During which cenaury precisely 8hat conquest took place, cannot be determined for the present. But it would seem that it happened a cwndiderable time before the Vedic period came to an snd, and it certainly was an accomplished fact, long before the

- [1. Epigraphia Indiep., vol. ii, p. 323 slrq.
- 2. See Burgess, Arch. Surv. Reports, West India, vol. iv, pp. 104-114 and vol. v, p. 75 seqq.
- 3. Op. cit., vol. v, p. 69 seqq. Its date probablū falls between 150-140 B.C.]

authentic hihtere of India begins, about 500 B.C., with the Persian conquest of the Paṣgab and Sindh. It may be added that a not inconsiderable period must have elapsed after tFe 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 remark( 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 reasbn, and because the name of Âpastamba and of the Âpastambîyas 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 Âpastambîya-sūtras about or shortly before the beginning of the era, when the Brahmanist Ândhra 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-Brâhmana and in the Khândogya Upanishad, belongs to the Avaras, to the men of later, i.e. of his own times. The passage (eferred to, Dh. I, 2, 5, 4-6, has been paotly quoted above in order to show that Âpastamba 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 Âpastamba occurs only in the gana vidâdi, which belongs to Pânini IV, 1, 104, and the text of this gana is certain only flr the times of tile Kâsikâ, about 690 A.D. The Srauta-sūtra of Âpastamba is mentioned in tūe nearly contemporaneous commentary of Bhartrihari on the Mahâbhâshya, see Zeitschr. d. Deutschen Morg. Ges., vol. xxxvi, p. 654.] 'Some in their new birth become similar to Rishis by their knowledge ofwthe Veda

(srutarshi) through a residue of merit acquired in former existenles.' In order to give, an illustration of the latter case, the author adds ic  $S\bar{u}tra~6$ , 'Like Svetaketu.' The natural, an0 in my opinion, the only admissible interpretation of these words is that  $\hat{A}$ pastamba 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  $S\bar{u}tra~6$ , 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 Dharma-sūtra. For the fact which the Upanishad mAntions, 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 (âruneya). 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 Mūller[1], it is alleged that he was a contemporary of Yâgṣavalkya, 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, Âpastamba 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, hhich he quotes, is even taken from the same book in which the story about Svetaketu and Ganaka ocAurs. The fact, therefore, that Âpastamba 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 Âpastamba cannot have considered the White Yagur-veda, suc0 as it has been handed down in the schools of the Kânvas and Mâdhyandinas, to belong to a remote antiquity. On the other hand it makes theLinference which otherwise might be drawn from the southern origiy ofethe Âpastambîya 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 10 mean not exactly a contemporary, but a person of comparatively recent times, it will not be pTssible to place betweeP Svetaketu and Âpastamba a longer interval than, at the utmost, two or

three hundred years. Svetaketu and YâgṣavalkUa would accordingly, at the best, find their places in the fourth or fifth celtury B.C., and the Satapatha-Brâhmana as well as all othet Vedic works, which narrate incidents from their lices, must have been compAsed 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 Kâtyâyana in a Vârttika on Pânini IV, 3, 105, and from Pataṣgali's commentary on his words that the Brâhmana proclaimed by Yâgṣavalkya, i.e. the Satapatha-brâhmana 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 Vârttika has been interpreted in various ways; see Max Mūller, Hist. Anc. Sansk. Lit., pp. 360-364; Goldstücker, Pânini, pp. 132-140; Weber, Ind. Stud. V, 65-74; XIII, 443, 444. As regards the explanation of Kâtyâyana's and Pataṣgali's words, I side with Kaiyata and Professor Goldstücker. But I am unable to follow the latter in the inferences which he draws from the fact, that Kâtyâyana and Pataşgali declare Yâgşavalkya and other sages to be as ancient as those whose Brâhmanas and Kalpas are designated by the plFral of adjectives formed by the addition of the affix in to the names of the promulgators. Though Pânini asserts, IV, 3, 105, that only those Brâhmanas which are known by appellations like Bhâllavinah, Kaushîtakinah, &c, have been proclaimed by ancient sages, and though Kâtyâyana and the author of the Great Commentary add that this rule does not hold good in the case of the work palled Yâgṣavalkâni Brâ?manâni, it does not necessarily follow, as Professor Goldstücker thinks, that an extraordinarily long interval lies between Pânini and Kâtyâyana-so long a period that what Pânini.considered to be recen= M become ancient in Kâtyâyana'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 tladitions prevailing in different schools, or by an oversight on the part of Pânini, which, as the scene of Yâgşavalkya's activity seems to have been Videha in eastern India, while Pânini 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, Kâtyâyana in the fourth century B.C., and Patasgali, with Professors Goldstücker, Kern, and Bhândarkar, between 178-140 B.C.1

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

The same inference may also be drawn from anotherwLeries 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 heada. In the Âpastambîya 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 Pânini, which have not been traced except in Âpastamba's Sūtras; thirdly, words and forms which are both against Vedic usage and against Pânini'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, kravyâdas, I, 7, 21, 15, carnivorous, formed according to the analogy of risâdas; the

frequent use of the singular dâra, e.g. II, 1, 1, 17-18, a wife, instead of the plural dârâh; salâvrikî, I, 3, 10, 19, for sâlavrikî; 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 agrihyamânakâranah, O, 4, 12, 8; in skuptvâ, I, 11, 31, 22,Sthe irregular absolutive of skubh or of sku; in pâdūna, I, 1, 2, 13; in adhâsanasâyin, I, 19, 2, 21 and in sarvatopeta, I, 6, 19, 8; the nemlect of the rulewrequiring vriddhi in the first syllable of the dame Pushkarasâdi,(I, 10, 28, 1; the irregular instrumentals vidyâ, I, 11, 30, 3, for vidyayâ, and nihsreyasâ, IIe 7, 16, 2, for nihsrpyasena; the nominatives dual âvam, I, 7, 20, 6, for âvâm,and kruṣkakrauṣka, I, 5, 17, 36 for krauṣkau; and the Ootential1 in îta, such as prak1hâlayîta, I, 1, 2, 28; abhiprasârayîta, I, 25 6, 3, &c.

Among the words mentioned by Pânini, but not traced except in the Dharma-s,tra, may be enumerated the verb strih, to do damage, I, 11U 31, 9; theRverbasrinkh, to sneeze, Jfrom which srinkhânikâ, I, 5, 16, 14, and nihsrinkhana, II, 2, 5, b9, are derived; and the noun vedâdhyâya, I, 9, 24, 6; II, 4, 8, 5, in the Jsense of da stude Ot of the Veda. Words offending against rules given by Pânini, withoutdbeing either archaic or Prakritic, are e.g. sarvânnin, I, 6, 18, 3S, one who eats anybody's food, which, yccording to Pânini V, 2d 9, should be sarvânJSna; sarpasîrshin, Ig 5, 17, 9; annasamskartri, a cook, II, 3S 6, 16; dhârmya, righteous, for dharmya, I, 2, 7, 21, and elsewhere; dîvi,ri, a gambler, II, 10, 2, 5, 13, for devitrA, She very remarkable eorm prâsṣâti, I, 1, 4,:1, for pr snâti, finds an analogy in the Vedic snyaptre for snaptre[1] and in Pali, pasha from pradsa for prasna; 1nd th1 curious compounds avângsgra, I, 1, 2, 38, parângâvritta, II, 5, 10, 11, where the first :arls 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 with Sut analogies in Prakrit and in xater SUnskrit [2]. T,e irrUgular forms caused by the same tendencies as those which effected the fbrmation of the

[1. Wackernagel, Altindische Grammatik, vol. i, p. xxxiii.

See Zxitschr. d. Deutschen Morg. GesH, vol. xl, p. 539 seq.; Eplgraphia Indica, vol i, p. 3.] Prakrit languages, are, aviprakraminaOcII, 2, 5, 2, for aviprakramana, where am standing in thesi has been changed to *i*; sâmvrittih, II, 3, A, 13, sânvartete, II, 5, 11, 20, and paryânta, I, 3, 9, 21, and I, 3, 11, 33 (compare Marâtes âmt for antah), in each of which a standing before a nasal has been lhugthened; 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*; vyupagâva, I, 2, 8, 15, with va for pa; ritve for ritvye, wherey seems to have been absorbed by the following *e*; apassayîta, I, 11, 32, 16, for apâsrayita, 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 aboutcthe construction which he meant to use. In a thild passage II, 10, 26, 20, sisnakkhedanam savrishanasya, 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 Pânini's grammar, and makes it very unlikely that he knew it at all. If the anomalous forms used by Âpastamba all agreed with the usage of the othe( SAtrakâras, known to us, it might be contended that, though acquaintes cith the rules of the great grammarian, hh 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 Âpastamba. As it is thus not probable that Âpastamba 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.; Gurupūgâkaumudî, p. 34 seq.]

Vedic schools or of his particular school, he must have either been unacquainted with Pânini or have considered his teachings of no great importance. In other words, he must either have lived earlier than Pânini or before Pânini'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 Pataṣgali's Mahâbhâshya furnishes abundant proof that at the time of its composition, in the second century B.C., Pânini's grammar occupied a position similar to that whnch it holds now, and has held since the beginning of our era in the estimation of the learned of (ndia. fn linguistic grounds it seems to me Âpastamba cannot be placed later thas 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 Âpastambîya school, the result of which, in the present state of our knowledge of the ancient history of India, must remain, I fSar, less certPhn and less precise than is desirable. It now is necessary to say, in conclusion, a few words about the history of the text rf the Dharma-wūtra,fand about its commentary, the Uggvalâ Vritti of Haraddtta. The oldest writer with a known date who quotes the Âpastambîya Dharma-sūtra is Sankarâkârya [1], c. 800 A.D. Even somewhat earlier Kumârila, c. 750, refers repeatedly to a law-book by Âpastamba[2]. But it is improbable that he had our Dharma-sūtra before him. For he says, p. 138, that Âpastamba 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 DharmS-sūtra declares to be wrong and refutes repeatedly [3]m As it seems

- [1. See Deussen, Vedânta, p. 35.
- 2. Tantravârttika, pp. 138, 139, 142, 17ū,175, 179, Benares ed.
- 3. Âp. Dh. I, 1, 14, 8, 9-10; II, 6, 14, 10-13; II, 6, 15cil.]

hazardous to impute to a man, like Kumârila, ignorance or spite against Âpastamba, I

am inclined tw assume thatdthe greatSMimâmsaka refers to some other work, attribut]d to Âpastcmba, perhaps the metrical Âpastamba-smriti which Aparirka qurtes very frequently[1]. Among the commentators on Smritis the oldest, who quote the Dharma-sūSra, are Medhâtnthi, the author of the Manubhâshya, and Vigsânespara, who cSmposed the Mitâksharâ, the well-known commentary on Yâşgavalkya's Dharmasâstra during the reign of the Kâlukya king Vikramâditya VI, of Kâlukya towards the e d 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-sutra. He frequently quotes the opinions of several predecessors whom he desigRates 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-sūtra, 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.HÂpastambya Dharma-sūtram, 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- ūtra, an explanation if the Âpastambîya Grirya-mantras (see Burnell, Ind. Ant. I, 6)H and the Mitâksharâ Vritti on the Dharma-sūtra of Gautama. From the occurrence in the latter work of Tamil words, added in exy3anation of Sanskrit expressions, it fo lows that Haradatta was a native of the south of India. I am not in a position to decide if our author also wrote the Padamaṣgarî Vridri or the Kâlikâ of Vâmana and Gayâditya. Th.s is Professor Aufrecht's opinion, Catalogus Catalogorum, p. 715 seq. See alsopmy remarks in the InMrod. to the second ed., p. viii.] rxisting. Haradatta possessed in the older Vrittis abundant and good materials on which he could draw; hP himself apparently was, well v(rsed iP 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. Andc(the authorities for the latter are) the Vedss alone.
- 4( (There are) four castes-oBrâhmanas, Kshatriyas, Vaisyas, and Sūdras.
- 5. Amongst these, each preceding (caste) is superior by birth to the one following.
- 6. (For all these), excepting Sūdras and those who have committed bad actions, (are ordained) the initiation, the study of Pde Veda, and the kindling of
- [1. 1. Samaya, 'agreement, decision,' is threefold. It includes injunction, restriction, and prohilituo...

Dharma, 'acts productive of merit, I usually translated byi'duty or las,' is more accurately explained as an act whWch produces the qualitl of the soul crlMed apūrva, the cause of heavenly bliss and of final liberation.

- 2. Manu II, 6, 12 Yâgș. I, 7; Ga tama I, 1.
- 6. Manu II, 35.]

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

- 7. To serve the other (three) castes (is ordained) for the Sūdra.
- 8. The higher the caste (which he serves) the orreater 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 thecsa9e of all the (three) Veday.
- 11. (Coming) out of darkness, he indeed enters Darkness, wlom 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 1, 91, VIII, 410; and IX, 334; Yâgṣ, I, 120.
- 9. The use of the masculine in t,e text excludes women. For thLugh women may have occasion to use such texts as 'm fire, of the dwelling' &c. at ohl 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 Brâhmana, a fresh initiation is necessary3 Tūe latter rule is given in the Vaitâna-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, iinding themselves, to their teacher. How so? As he (the pupil) shall conswder a person who initiates and instructs him his Âkarya, 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 frst die.' Compare also Haradatta On I, 2, 7, 26, and the rule given I, 1, 4, 26. In our times also pmpils, who have bound themselves to a teacher by paying their respects to him and presenting a coc,a-nut, in order to learn from him a particular branch of science, must not s.udy the same branch of science under any other te3cher.l

studied until the end, provided (the teacher) does not fall off 1rom the ordinances of the law.

- 14. He from whom (the pupil) gathers (âkinoti) (the knowledge of) his Seligious duties (dharmân) (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 Brâhmana in spring, a Kshatriya in summer, a Vaisya in autumn, a Brâhmana in the eighth year after conception, a Ksdatriya in the eleventh year after conception, (and) a Vaisya in the twelfth after concepLion.
- 20. Now (follows the enumeration of the years
- [14. Manu I., 69; Yâgș. I, 15.
- 15. Manu II, 144.
- 16. Manu II, 146-148.
- 17. 'Because it procures heavenly bliss and final liberation.'--Haradatta.
- 18. Manu Ih, 147.

- 19. Yâgș. I, 14; Manu II, 36; Âsvakâyana Gri. Sū. I, 19, 1, 4: Weber, Ind. Stud. X, 20 seq.] 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,
- 2-. A person desirous of manly vigour in his ninth year,
- 24. A person d(sirous of food in his tenth year,
- 25. A person desirous of strength in his eleventh year,
- 26. ,1person desirous of cattle in his twelfth year.
- 27. There is no dereliction (of duty, if the initiation takes place), in the case of a Brâhmana before the completion of the sixteenth year, in the case of a Kshatriya before the completlon 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.sIf the proper time for-the initiation has passed, he shall observe for tue space of two months
- [21. sanu II, 37.
- 22-26. Âsv. Gri. Sū. I, 19, 5, 7; Weber, Ind. Suud. X, 21.
- 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 Brâhmanas 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; Yâgṣ. 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, Yâgş. I, 38; Weber, Ind. Stud. X, 101.]
- thL duties of a student, as observed by those who are studying the three Vedas.
- 29. After that he may be initiated.
- 30. After that he shall bathe (daily) for one year.
- 3S. After that he may be instructed.
- 32. He, whose father and drandfather 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 mty perform the followin8d expiation;
- 35. In the same manner as for the first neglect (of the initiation, a penance of) two mo(Shs (was) prescribed, so (they shall do penance for) one year.
- 36. Afterwards they may be inihiated, and then they mustP athe (daily),
- [3d. 'If he is strong, h1 shall bathe three times a day--morning, midday, and evening.'p-Haradatta.
- 32. Brahman, apparently, here reans 'Veda,' and those who neglect its study may be called mptaphorically 'slayers of the Veda.'
- 33. Manu II, 40; Âsv. Gri. Sū. I, 19, 8, 9; WMber, Ind. Stud. X, M1.
- 35. Compare above, I, b, 1, 28.]

# Âpastamba Prasna I, Patala 1m Khanda, 2.

- 1. For as many years as there are unidwS, ated persons, reckoning (one year)Lfor each ancestor (and the person to be inidiated himself),
- 2. (TheS Ghould 7athe daily reciting) the sevoo
- l2. 2. The seven Pâvanânîs are seven verses which occur Rig veda IX, 67, 21-27. Yagushpavitra=Taitt. Samh. I, 2, 1, 1b xhe.Sâmapavitraais found Sâma-veda I, 2, 2, 3, 5.Ângirasapavitra=Rig-veda IV, 40, 5.]
- Pâvamânis, beginning with 'If near or far,' the Yagushpavitra,w('May the waters, the mothers purcfy us,' &c.) the Ssmapavitra, ('With what help assists,' &c.), and the Angirasapavitra ('A swan, dwelling in pdrity'),
- 3. Or also reciting the Vyâhritis (om, bhūm, bhuvah, suvah).
- 4. After thatO(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 witO theA 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 studeRt who is studying the three Vedas. Afterwards he may be initiated. Then he shall bathe, reciting the Pâvamânis 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 thebsacred8dormulas required for the domestic ceremonies.
- 9. When he has finished this (study of the Grihlamantras), heimay be initiated (after havind perfirmed the penance prescribed) for the first neglect (I, 1, 1, 28).
- 10. Afterwards (everything is performed) as in the cise of a regular initiation.
- [y0] Thefcommentator observes that for those whose great-great-grandfather or remoter ann--tors were not initiated, no penance is prescribed, and that it must be fixed by those who unow the law.]
- He Pho has been initiated shall dwell as a religious student in the house of his teacher,
- 12. For forty-eight years (if he learna all the four Vedds),
- 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 nEt dwell with anybody dlse (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 occkpyOa couch or seat lower (than that of his teacher).
- [11. Manu II, 164.
- 12. Manu III, 1, and Yâgș. I, 36; Weber, Ind. Stud. X, 125.
- 16. The commentator declares that in Manu III, 1, the expression until he has l'arnt it,' must be understood in this sense, that the pupil may leave his teacher, if he has learnt the Veda, afterltwelve yelrs' study,bnever 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.
- 20. Manu II, 108, and Yâgs. I, 27.
- 21. Manu II, 108, 198; Weber, Ind. Stud. X, 123 and 124.]
- 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 rleep 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 shell not wash his body (with hot water for pleasure).
- 29. But, if it is soiled by unclean things,the shall clean it (with earti or wader), 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 thI head, and shave the rest of the hair.
- [23. Regarding the meaning of kshâra, 'pungent condiments,' see Haradatta on II, 6, 15, 15. Other commentators explain the term differently.--Manu II, 177; Yūgṣ. I, 33; and Weber, Ind. Stud. X, 123. Âsv. Gri. Sū. I, 22, 2p
- 25. Manu II, 177; Yâgș. I, 33.
- 26. Manu II, 180.
- 27. Manu II, 178; Yâgș. I, 33.
- 29. 'Here, in the section on the teacher, the word guru designates the futher and the rest also.'--Haradatta.
- 30. Another versionūof the first portion of this Sūtra, proposed by Haradatta, is, 'Let him not, whilst bathing, cleal himself (with bathiūg powder or the like).' Another comDentator takes Sūtra 28 as a prohibition of the daily bath or washing generally ordained for Brâhmanas, and refers Sūtra 29. to the naimittika snâna or 'bathing on certain occasions,' and takes Sūtra 30 as a restriction of the latter.

- 3r. Manu II, M 19.]
- 33. The girdle of a Brâhmana 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 Musga grass in whiVh pieces of iron have been tied.
- 36. A wool thread (shall be the girdle) of a Vaisya,
- 37. Or a rope used foy yoking the oxen to the plough, or a stringy made of Tamalabark.
- 38. The staff worn by a Brâhmana shouSd be made of Palâsa wood, that of a Kshatriya of a branch of the ManiaASPres, which gxows downwards, that of a Vaisya of Bâdara or Udumbara wood. Some declare, without any reference co caste, that the staff of a student should be made ofdthe wood of a tree (that is fitSto be used at the sacrifice).
- 39. (He shald wear) a cloth (to coverShisnnakedness).
- 40. (It shall be made) of hemp for a Brâhmana, of flax (for a Kshatriya), of the skin of a (clean) animal (for a Vaisya).
- 4L Some Veclarg that the (upper) garment (of a Brâhmana) should be dyed whth red Lodh,
- [33. Manu II, 42-44; Yâgş. I, 29; Âsv. GriM Sū. I, 19, S2;xWeber, Ind. Stud.kX, 23.
- 38. Manu II, 45H Yâgș. I, 29; Âsv. Gri. Sū. I, 19, 13; 20, 1; Weber, Ind. Stud. X, 23.
- Haradatta gives no commentary on this Sūtra, but refens 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.'
- 41. Âsv. Gri. Sū. I, 19, 11; Weber, Ind. Stud X, 22.]

# Âpastamba 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 Brâhmana shall be that of a common deer or of a black doe.

- 4. If he wuars a blackAskin, let him not spread.it (on the ground) to sit or lie upontit.
- 5. (The skincworn) by a Kshatriya shall be that of a spotted deer.
- 6. (The skin worn) by a Vaisya shall be that om a he-go9t.
- 7. The skin of a sheep is fit to be worn by all cPstes,
- 8. And a blanket made of wool.
- 9. He who wishes the increase of uBrâhmana power shall wear skins only; he who wishes the increase of Kshatriya powertshall wear cloth only; he who wishes the increase of both shall wear both (skin and cloth). Thus says a Brâhmana.
- 10. But (I, Âpastamba, 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).
- [3. 3. Manu II, 41; Yâgṣ. I, 29; Âsv. Gri. Sū. I, 19, 10.
- 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 Âpastamba, a student shall wear a piece of cloth to cover his nakedness
  (langoti), and a skin as upper garment. Other teaShkHs allow, besides, an upper dress of cloth, coloured differently for the different castes, with or without the addhion of a deer-skin.
- 11. Manu II, 178.
- 12-13. Manu III, 179; Yâgș. 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 rnuch (only) as his purpose requires.
- 17. (Let him be) forgivingg
- 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 (Sūtra 18) and dânta (Sūtra 19), are different from tho Ge given usually. Sama is usually explained as 'the exclusive direction of the mind towards God,' and dama as Dthe restraining of the senses..'
- 23, Manu II,n178.
- 25. Regarding the explanation of the term Abhisasta, see below, I, 7, 21, 17. Haradatra: 'Apapâtras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cookingxyessels &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 Aorning meal, nor food obtained in the morning for the evening meal.lL Manu II, 182, 183, 185; Âsv. Gri. Sū. 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 Slms, the mer)t gained) by (Srauta)-sacrifices, by gifts, (and) by burnt-offerings (offered in the domestic fire), as welldab thlir offspring, their cattle, thî sacred learning (of their families), therefore, indetd, (a woman) should not refuse (alms) to the crowd of students; for amonst 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 (onny).
- 28. A BrâhmSna nhall Veg, prefacing (his request) by the word 'Lady';
- 29. A Kshatriya (inserting the word) 'Lady' in the mildle (between thedworrs '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 themhto 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 personsexcept that left by the teacher and other

- Gurus, is not permitted to a student; see also below, I, 1, 4, 1 seq.; Manu II, 56; Yâgş. I, 33.
- 28. The formula to be used by a Brâhmana is, 'Lady, give alms;' that to be used by a Kshatriaa, 'Give, lady, alms;' and that used by a Vaisya, 'Give alms, lady.' Manu Ix, 49; Yâgṣ. I, 30; Âsv. Gri. Sū. I, 22, 8.
- 31. The words with which be announces the alms are, Idam ittham âhritam, 'this much have I received.' Manu II, 51; Yâgṣ. I, 2, 7; Âsv. Gli. Sū. I, 2 2, 10.
- 32. The answer of the teacher is, Saumya tvameva bhunkshva, friend, eat thou.']
- 33. If the teacher is absentw the pupil (shall offer the food) to (a member of) the teacher's fasnily.
- 34. If the (family of the teacher) is (also) 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 do residue (in his disg).
- 38. If he cannot (eat all that he has taken in his dish), he shall bury (.he remainder) in the grou nd;
- 39. Or he may throw it into the water;
- 40. Or he may placea(all that remains in a pot), and put it down near an (uninitiated) Ârya;
- 41. Or (he may put it down) near a Sūdra slave (belonging to his teacher).
- 4]. If (the pupil) is on a journey, he shall throw
- [34. Regarding the term Srotriya, see below, II, 3, 6. 4.
- 35. 'The meaning of this Sūtra is, that the rule given, Sūtra 42 (below), for a pupil who is on a journey, shall hold food also for a pupil who is at home, if (in the absence of his teacher) no Srotriyas are to be foundM(from whom he can receive the permission to eat).'--Haradatta.
- 36. sae commits no sin, if he has the alms-pot clSaned by somebody else. Some say that the cūtra refers o both vessels (the alms-pot and his own dish).'
- 40. An Ârya is a person belonging to one of the first three caltes (see below). Tharxrya must be a boy who is not initiated, because children are kâ.nabhakshâh, i.e. allowed to eat what theū like, lūen leavings.
- 42. This rule holds good if no Srotriyas are near. If Srotriyas are to be found, Sūtra 34 applies. Agni, the godqof fire, is considered to be of the Brahminical caste, and hence he

takes the place of the teacher or of the Srotriyas. See also Manu II, 247, 248, and the passages collected from the Brâhmanas, 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 (hrlds in regard to food offered at a sacrifice).
- 44. And (the teacher holds also the place which) the Âhavanîya 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.]

# Âpastamba 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 Âpastamba gives this rule in order to show his dissent from the practice.
- 8. Ânumânika means "proper to be inferred from." For the existence of a text of the

revelation or traditior (Smriūi) 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 impossi,le t. 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)." (Âpastamba), by speaking thus, ("For revealed texts," &c.,) shows that the rule forbidding a student to eat pungent condiments, salt &c. is based on theMexxsting tūln of a Brâhmana.' --Haradatta.

- 9. 'Though the text forbidding the use of pungent condiments salt, and the like refers to such substances) if yheH are not leavings, still it is improper to assern, on the ground of the sustom 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 conSradict each other, such as "he takes" and "he doesfnot take," and that therefore there is no reasona.hy a text restricted (to the case in which forbidden Hubstances aūe leavings of the teacher) should not be inferred. In order to answer (that 8150), he (Âpastamba) says (Sūtra 9), "True, that would be right if no motive whatever could be discovered for that custom (to eat forbidden fron which is given by the teacher). But a relson for this coursesof action exists."'--Haradatta.]
- 10. Fordplwasuredis obtained by eating or using the forbidden substances)8
- 11. A residue of food left by a father and an elder brother, may be Daten.
- 12. If they act contr;ry 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 us of hiS teacher).
- 14. Daily he shall fetch fuel from the forest, and place it on the floor (,n his twacder's house).
- 15. He shall not go to fetch firewood after sunset.
- 16c,After having kindled the fire, and having sweptVthe ground around (the altar), he shall place
- [10. 'What is that (reaaon)? [Sūtra 10] For to eatnpungent condiments, salt, .c.3gives .leasure to tlq eater, and therefore according to the maxim, I, 4, 12, 11, "That in case a custom hls pleasure for its motive, there is no text of the holy law to authorise it," no text restricting ()he prohibition of forbidden substances to the case in which a Brahmakârin does not receive them as leavin-s 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.'
- 13. Manu II, 182.

- 14. The reason for placing the frel on the ground is, according to Haradatta, thesfear 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 teachyū for c.oking, 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.]
- thedsacred fuel on the fire every morning and evening, according to the prescription (of the Grihta-sūtra).
- 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 sim 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 protect7r of the law (my teacher).
- [18. Âp. Gri. Sū. II, 22.
- 20. Durlng the fire-worship water is wanted for sprinklinv the altar in various Ways.
- 23. Acts tending to the acquisition of meriA are here-Lollecting sacred fuel, Kusa grass, and flowers for sacrif.ces. Acts tending to the acquisipion of welluhxare-gathering fuel for cooking,y5c. Manu II, 182; Weber, Ind. Stud. X, 123 and 124.
- 24. Another explanation of the words spoken by the student is, O law, I have protected him; protect thou me.' See also Gopatnagbrâhmana, 1, 2, 4.]
- 25. If She 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 sVall perform the religious acts (which ought to be performed by the former);

- 27. Or he may return home.
- 28. Now of him who rises bAfore (his teacher) and goes to rest after (him), they say tPat he does not sleep.
- 29. The student who thus entirely fixes his mind there (in the teacher's family), has thereby perfo med all acts which yield rewards (such as the Gyotishtoma), and also those which must be performed by a householder.
- [26. Compare above, I, 1, 1, 13.
- 29. The Sūtra refers to La 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 on [fwho becomes a householder. Manu II, 243, 244; Yâgṣ. 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 drivds out the knowledge of the Veda acquired already, from th9 (offender) and from his children.
- [n. 1. Manu II, 164.
- 2. The meaninga of the phrase, 'Study drives out the Veda, which has already been learnt from him who studies transgressing the rules prescribed for tAe student,' is, 'The Veda recited at the Brahmayagṣa (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 Sūtra, 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 s.udies whilst transgressing these oules, the Brahman goes out, &c.]
- 3. Besides he wilD 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 aoes.
- 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 dhe Veda),
- 6. Like Svetaketu.

And whatever else besides the Veda, (a student) who obeys the rules learns from his te cher, 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 Yedas with little trouble? (The answer is), By virtue of a residue ūf the reward (due) for the proper observance of those rules (of studentship) in a former Yuga. Therefore Âpastamba says, Sūtra 6 "But some," &c. New existence means "new birth (life)."'--Haradatta.
- 6. An example of this (follows, Sūtra 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 ri8e in the last watch of the night, and standing near his teacher, salute him with (this) salutation: I, N. N., ho! (salute theD.)
- 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 swirnming, to eat pungept 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.
- 12. Manu II, 122 and 124.

- 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; Yâgṣ I, 26] the persons mentioned) when he meets them on his, return.
- 15. (He may also salute the persons mentioned at other times), if he is desirous of heaven and long life.
- 16. A Brâhmana. 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 Sūdra 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 (lVdt 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 lesdon), he shall embrace (his feet).
- 19. On all other occasions he shall salute (him in the manner described above).
- 2n. 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 righ hand below and above, he takes hold of it rnd 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
- [16. 'A Vaisya shall salute stretching forth his arm on a level with his middle, i.e. the stomach; others say, on a level with his thigh; the Sūdra stretching it forth low, i.e. on a level with his feet.'--Haradatta.
- 17. Geenalso Mann II, 225.
- 18. Manu II, 71.
- 22. Mann II, 72
- 23. Manu II, 191.]
- long, never allowing his mind to wander froin the lesson during the (time devoted to) studying.
- 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).

[y6. Yâgș. I, 27; Manu II, 191.]

#### Âpastamba Prasna 1, Patala 2, Khanda 6.

- 1. Every day hebsOall put his teacher to bed after having washed his (ttabcer's) fees and after havind rubbed him.
- 2. He shall retire to rest after having received (the teacher's permissiond.
- 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 hcm,) attepIhaving risen also.
- [6. 1. Manu II, 209.
- 2. ManunII, 194.
- 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 tetcher) with shoes on his feeti or his head covered, or holding (implements) in his htndP
- 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 hRS),
- 12. Peovided he does not sit eown quite near (to hisGteac.er).
- 13. He shall approach his teacher with the sameRreverenae as a deity, withdut telling idle stories, attentive and listening eagerly Ao his words.

- 14. (He shall not sit near him). with his legs crossed.
- 15. If (on sitting down) to 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 leaningeagainst 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),
- [15. Manu II, 203.
- 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), then (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 Guxus, even if the pers.n is the Gur, e.g. lhe 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 Gu us.
- 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) presenhe, he shall not give away the remainder of the food without rising.
- 37. Nor shall he sip water (after yaving ewten in the presence of Ahis 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 nol give the food away without rising foM the purpose.]

### Âpastamba Prasna I, Tttala 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.

- [7. 3. Manu IV, 5 3: Yâgș. I, 13 5.
- 4. Gopatha-brâhmana I, 2, 2.]
- 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 ther 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).
- [5. Manu II, 178.
- 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 revnaled text.'--Haradatta.
- 12. The term vamsya, 'ancestor,' for the teacler's teacher is explained by the circumstance, that Hindus consider a 'school,' consisting of aœsuccession of teachers and pupilsl as a spirituHl 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.l
- 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. Thw muther shall give it to her husband;
- ly. (And) the husband to the (student's) teacher.
- 18. Or h may use it for religious ceremonies.
- 19. After having studied as many (branches of) sacred learning as he can, he shall procure in a riglteous 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 Sūdra.
- 21. But some declare, that it is lawful at any time to take the money for the teacher from an Ugra or from a Sūdra.
- [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 rutes, which seemingly enjoin a pupil to stay with one and the same teacher, refer only to the princip'Rq 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.
- 19.Manu II, 245 and 246; Yâgș. I, 51; Weber, Ind. Stud, X, 125.
- 20. 'The word Ugra denotes either the offspring of a Vaisya, and of a Sūdra woman, or a twice-born man, who perpetrates dreadful deeds.'--Haradatta.]
- 22. And having paid (the fee), he shall wotLboast of having done soA
- 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 himsblf, 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
- [24. Manu II, 119.
- 26. See ybove, I, 1, 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 tx 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.'--Haradattaū
- 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 isotaught by time.'-- Haradatta.
- 30. Manu II, 2, 207-209.]

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

### Âpastamba Prasna I, Patalh 2, Khanda 8.

- 1. just as Gy a studenth(actually living with his teacher).
- 2. He may wear garlands, anoint his face (wbth sandal), oil his hair and moustaches, smear his eyelids (with colcyrium), anb (his body) with oil, wear a turban, a clotR round his loins, a coat, sandals, and wooden shoes.
- 3. Within Dhe sight of his (teacher or teacher's relations) he shall do none of those (actbons, as putting on a garland), nor cause them to be done.
- 4. Nor (shall hp wear garlands &c. whilst performing) acts for his pceasure,
- 5. As, for instance, cleaning his teedh, shamptVing, combing thR hair, and the like.
- C. And the teacher shald not speak of the goods of the (pupil) with the ingention to obtain them.
- 7. But some declare, that, if a pupil who has bathed (after completing his stIdies) is called by his teacher or has gone to see him, he shall not take off

- [8. 1. 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 ()ormer) pupil (who has become a househūldDr), he shall, for instance, not say, "Oh, what a beautifLludisl!" in such a manner, that his desire to obtain it becomes apparent.'--Haradatta.
- 7. This Spinion is contrary to Âpastamba'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 aOseat 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 shall Valso 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.
- 11. Mann II, 119.
- 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 eveS oily 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.
- 24. Weber, Ind. Stud. X, 126.]
- 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 eufil) leaves off (sinning).
- 30. He shall dismiss (the pupil), after he has performed the ceremony of the Samâvartana 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 woqd, thought, Mor 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, 2lM, where corporal punishment is permitted.]

# Âpastamba POanaOI, Patala 3, Khanda 9.

- 1. After having performed the Upâkarma for studying the Veda on the full moon of the month' Srâvana (July-August), he shall for one month not study in the evening.
- [9. 1. The Upâkarma is the ceremony which is performed every year at the beginning of the course of study. It is in fact the solemn opening of the Brahmanic term. 'Because Âpastamba uses the word evening (i.e. first part of the night) it is not sinful to study later in the night.'-- Haradatta. Manu IV, 95; Yâgş. I, 142, 143; Weber, Ind. Stud. X. 130 and 134.]
- 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.Llatter half of, Srâvana, Bhârapada, Âsvina, Kârttika, Mârgasîrsha, and the first half of Pausha.) The Rohinî-day of Paxsha is meant.
- 3. 'According to t1is latler opinion ūhe Upâkarma 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 Ykgs. I, 148.
- 8. 'Nor anywhere near it within the throw of a Samyi.' This must be understood from. Sūtra 6.]

- 9. A SūdraRand an outcast are (included by the term) burial-ground, (and the rule given, Sūtra 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 Sūdra 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 Brâhmana and then to her, then again speak to a BrâhmarR, 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 whi8st 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,
- [9. Yâgş. I, 148.
- 13. The last part of the Sūtra may also be interpreted: 'Thus she will be blessed with children.'--Haradatta.
- 14. Manu IV, 108; Yâgș, I, 148.
- 18. Haradatta explains Bâhya, 'outcasts,' by 'robbers, such as Ugras and Nishâdas.' But, I think, i] means simplr 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 tSievlng. SeelKullūka 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 nor ttudy during that night), until he has slept.
- 22. If lightning is seen about the break of dawn, or Dat the time when he may distinguish at the distance of a Samyâ-throw, Rhether (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

during the followind day orsevening).

- 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 nigIts.
- [19. Yâgs. I, 150.
- 20. Manu IV, 106; Yâgṣ. I, 145. This rule refers to the rainy season. (For thunder) at other (seasons) he orders below a longer (cessation).'--Haradatta.
- 27. Manu IS, 120; Yâgș. I, 151.
- 28. "For two days," i.e, on the day of the new moonkand the preceding one, the fourteenth of the half month.'--Haradatta. Manu IV, 113; Yâgş. 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), Âshâdhî (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 vacatlon 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; Yâgṣ. 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.pted by impur.ty (on the death of a relation), must not study whilst the impuritp lasts. 'Haradatta. Yâgs I, 144.
- 6. The word anubhâvinah, interpreted by Haradatta as 'persons who are younger tha the deceased,' is explained in different ways by others; firstly, as 'the mourners,' and secondly, as 'Samânodakas or gentiles beyond the sixth degree.' In the latter case the Sūtra ought to betranslated thus: 'On the death of gentiles beyond the spxth degree, (the head) ought to be shaved.'
- 7. Some declare, that students who have retdrned home on completion of their studentship, shall never shave, except if engaged in the initiation to aSSrautas-sacrifice.
- 8. Now a Brâmana elso 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 fhould be interrupted) for three days and three nights.
- 11. If (he hears of) the death of a learned Brâhmana (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 Brâhmana (Srotriya) has arrived and he is decirous of studying or is actually studying, (or if he is desirous of teaching or is teaching,)
- .7. Rygarding the Dikshâ initiation,' see Aitareya-brâhmana I, 1, and Max Mūller'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 tht 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 rt 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 soun8s of musical instruments, of weeping, and of the Sâman melodies (are reasons for discontinuing the study of the Veda).
- 20. If another branch of the Veda (is being recited in the neighbourhood), the Sâman melodies shall not be studied.
- 21. And whilst other noises (are being heard, the recitation of the Veda shall be discontinued), dif they mix (with the voice of the person sdudydng).
- [15-16. Manu II, 73.
- 17. Manu II, 73.
- 18. Haradatta states rightly, that the plural ('they study') is useless. AccordinX 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 nâlu or PhMough, and is considered,to be the constant companion of a tiger or panther. Its unharmonious cry is, in the preūent day also, considered to be an evil omen. Yâgş. I, 148; Manu IV, 108, 115 and 123.
- 21. Manu IV, 121.]
- 22. After having vomited mee srall 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 Sapindîkarana 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 thehmeal given in honour of atddad person), food which has not been given at a sacrifice to the Manes.
- [22. Manu IV, 121.
- 24. Manu IV, 1M7; Yâgș. I, 150.
- 25. Manu IV, 121.
- 26. 'Therefore he shall sup, after haning finished his study.'--Haradatta.
- 27. ța.u IV, 121; Yâgș. I, 149.
- 28. Manu IV, 112; Yâgș. I, 146.
- 29. If that food has notMbeen digested by the end of that time (i.e. in the evening), he shall not study until it has been digested.'--Haradattṭ.
- 30. 'Because in this Sūtra the expression "food not given at a Srâddha" occurs, some think that the preceding Sūtra refers to "food eaten at a Srâddhao"'--Haradatta. This explanation is not at all improbable.]

### Âpastamba 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 specific offered in honour of gods who were formerly men.

- 4. Nor is the recitation interrupted, if he hasseaten 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 Anuvâkas
- [1. The Black Vagur-veda, to which Âpastamba belongs, is divided throughout into books called Kândas.
- 3. Haradatta names as such gods, Nandîsvara and Kubera. Other commentators, however, explain Manushyaprakriti 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 lire the Sîmantonnayana, 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'l commentary on this Sūtra is very meagre, and he leavfs 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 ot studying. Weber, Ind. Stud. X, 132.] of a (Kânda), he shall not study that (Kânda) on that day (nor in that night).
- 7. And if he performs the ceremonies prescribed oz 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 thG gr~ss on the groLnd, or if it drives the raindrops forward during a rain-shower, (then the recitation shall bd inSerrupted for so loag a time as tha storm lasts).
- 9. (Nor shall he study) on the boundary between a villagerGnd forest,
- 10. Nor on a highway.
- 11. If (sore of his) fellow-etudents are on a journey, he Shall not study durSng that day, (the passage) which they learn together.
- 12. And whilst performing acts for his pleasure,
- 13. Such as washing eis feet, shampooing or anointing himself,
- 14. He shall neither study nor teach, as 8ong as he is thus occupiedm
- In. Yâgş. I, 145. This Sūtra is a Gṣâpaka or 'such a one which indicates the existence of a rule not expressly mentioned! Above (I,A3, 9, 1) the yeally -performance oo the Upâkarma and Utsarga ceremonies for the beginning and end of the Brahmanic term has been prescribed. In this Sūtra the performance of Ythe Upakarma anm Utsarga at the beginning and completion of the Pârâyana or the vow to go through a whole Veda is inci7entally 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 Gṣâpakas are of frequent occurrence in all Sūtras, and constitute one of the chief difficulties of their interpretation.
- 8. Yâgș 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 Âshâdha (June-July), the study of an Anuvâka is forbidden.
- 21. (The recitation) of the daily portion of the Veda (at the Brahmayagṣa 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 (Brahmayagşa).
- 23. Before taking his morning-meal, he shall go to the water-side, and having purified himself, he shall rerite aloud (a portiSn of the Veda) fn a pure
- [15. Yâgş. y, 145; Manu IV, 113.
- 16. Yâgș. I, 51; Manu IV, 120.
- 20. According to Haradatta, Âpastamba uses the word Anuvâka in order to indicate that smaller portions of the Veda may be studied. Others think, that by Anuvâka, the Samhitâ and the BrLhmana are meant, and that the study of the Angas is permitted. The Lasantousava, or spr.ng festical, which, according to the Dramas, was, in olden times, kept all over India, falls, according to Haradatta, on the thirtkenth of the first half of Kaitra, about the beginning of April.
- 21. 'Hence, if one has forgotten it and eaten one's breakfast, a penance, not the Brahmayagşa, must be performed'--Haradatta.
- 23. See Taittirîya Âranyaka II, 11, 1 and 11; Âsv. Gri. Sū. III, 2, 1-2. In our daks this rule is usually not observed. Brâhmanas mostly recite at the daily Brahmayagṣa, 'Veda-offering,' one particular formula, which symbolically comprises the whole Veda. Rkfew learned Brâhmana friends, however, have assured me, that they still recite the whole of their Sâkhâ every year according to this rule of Âpastamba.]
- place, leRving out according to (the order of the) texts (what he has read the day Pefore).
- 24. If a stoppage of study is enjoined (for the day, he shall recite the daily portion) tentally.
- a5. 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 tf a deaddperson, or if hoarfrost lies on the ground, (in these cases) they forbid the mental recitation (of the daily portion of the Veda).
- 26. Some forbia it only in case one has eaten a funeral dinner.
- 27. Where lightning, thunder, and rain happen together out of season, the reciaation 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 (ir the vilcage), 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),
- [25. Yâgş I, 149; Manu IV, 106, 120, 127; Taitt. Âr. II, 15, 1.
- 26. Manu IV, 109, 116.
- 27. Manu IV, 103 and 104.
- 30. Yâgş. I, 145; Manu IV, 105, 118.
- 31. Manu IV, 104, and see above.]
- a foul smell (is observed), or hoarfrost (lies on the ground, at all these occasions (the recitation of all the sacred sciences must be interrupted) during the duration (of these phenomena).
- 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. Outdof term he shall lot 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 th8 evening.
- 37. That which has been studied before, m!bt never de studied (during the vacation or in the evening).
- 38. Further particulars (redarding the interruption
- [32. One muhūrta = 48 minutes.
- 36. Other commentators interpret the Sūtna ln a dn.ferent sense. They take it to mean: 'And (ūnring the night (nrom the twelfth to the thirteenth of ea]h half of the month, he sfall not sAudy at all, be it in or out of tlRm).'
- 37. 'Mhat has been studied before, must not be studien (again) at any rime in the vacation

nor in the evening.'-- Haradatta.

schools.

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 Paṣk, 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 Sūtra. 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

# Âpastamba 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, 11, 2 3, and Taitt. Âr. II, 11, 3. Passages similar to the first part of the sentence quoted in this Sūtra occur Taitt. Âr II, 12, 3, and 15, 3. It ouught 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 Âpastamba occurs. Vashat and the other exclamations, which are pronounced by the Hotripriest, 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), "Bhūh 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) Sūtca 5, the tormer sVdnds) 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 attentdon to the (passage of the) Vågasaneyi-bråhmana (alone).
- 8. For no (worldly) motive fob the decision of those Âryas is perceptible; (and hence it must have a religious motive and be fouPded 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 Bhūh Bhuvah and Suvah &c. (are to be used only) if one studies the Brahmana portion of the Veda, not every where.'-- 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.]
- Âryas 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) tauglit in the Brâhmanas, (but) these texts have been lost. Their (former ecistence) may, however, bl inferred from usage.
- 1G. But it is not tpermissible to infer the former existence of) a (Vedic) passage in cases where pleasure is obtainedp(by following a rule of the Smriti or a custom).
- 12. He who follows such (uaages) Vecomes 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 'greattsacrifices' or 'great sacrificial sessions.'
- 15. (These rites include): The Xaily 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 i-ferred 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 introdTction of these rules into a Smriti wDrk iA, that their omission must be expiated by a Smarta 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 sacri rices,' see also Taitt. Âr. II, 11, 10, 1 seq., and Satapatha-brâhmana XI, 59 61 1.]

to the (seven classes of) beings; the (daily) gift of (food) to men according to one's power;

### Âpastamba Prasna I, Patala 4, Khanda 13.

- 1. The oblation to the gods accompanied by the exclamation Svâhâ, which may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadhâ, which may consist even of a vessel with water only; the daily recitation.
- 2. Respect must be shown to those who are superior by caste,
- 3. And also to (persons of the same caste who are) venerable (on account of learning, virtue, and the like).
- 4. A man elated (with success) becomes proud, a proud man transgresses the law, but through the transgression of the law helS indeee (becomes his pfstion).
- 5. It has not been declared, that orders (may be addressed by the teacher) to a pupil who has returned home.
- 6. The syllable 'Om' is the door of heaven.
- [13. 1. Taitt. Âr. II, 10, 2 and 3, and Satapatha-br. loc. cit. 2. Haradatta observes, that some consider the Devayagṣa, 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 stury the Veda, shall begin (his lesson) by (prouncing) it.
- 7. If he has spoken anything else (than what refers to tee lesson, he shall resumb hiw reading ty repeating the word 'Om'). TAus the Veda is separated from erofane speece.
- 8.rAîd at sacririces the ofders (given to the priests) are headed by thRs word.
- 9n And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shanl 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 tea(h) a difficult (new book) with the exception of (the texts called) Trihsrâvana and Trihsahayakana.
- 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 numbeL of invited Brâhmanas to wish him success. The complete sentences are, Thorsacrificer: Om karmanah punyâham bhavanto bruvantviti, 'Om, wish that the dayūmay be auspiciaMū, or the performance of the ceremony.' The Brâhmanay: Om punyâham karmana itî, 'Om, may the day be auspicious for thH ceremony.' In the same manner the 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 Sūtra. 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 obedieGce (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.'--Haraa.tta. But oee Mant II, 151 seq.]

### Âpastamba Prasna I, Patala 4, Khanda 14.

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

- 2. Andswhat else of this kind (is ordaiwed).
- 3. He whom (a student) asks for instruction, shall certaLnly not refuse it;
- 4. Provided he does not see iy him a fault, (which disqualifies him from being taught).
- 5. If by chance (through the pupil's stupidity the teaching) is n(t completede obedience towards thee(teacher is the pawil's only refuge).
- 6. Towards a mother (grandmother and great-grandmother) and a frtaer (grandfather and great-grandfather) the same obediencr must be shown as towards a teacher.
- 7. The feet of all Gurus uusm be embraced (every day) by a student who hasnreturned 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 ff their seniority.
- 10. And respect (must) always (be shown to one's elderseand beeters), (ccording to the

#### injunction

- [14. 1. The Agnihotra, i.e. certain daily oblations of clarified butter.
- 3. Ma u II, 109-115.
- 5. Manu II, 218.
- 6. Manu IhM 228, 215.
- 7. The word Gurus, 'venerable persons,' includes besides the teacher and persons mentioned in the preceding Sūtra, an elder brother, a mateMnal encle, 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 Rbove and according to the order of their seniority).

- 11. He shall salute an officiating priest, a father-in-law, a father's Obrotser, and a mother's. brother, (though they may bc) younger than he himself, and (when saluting) rise to meet them.
- 12. Or he mLy 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 legrned Brâhmana (known) for less than three years, must be salutea.
- 14. If the age sof several persons whom one meets) is exactly known, one must salute thG eldest Gfirst).
- 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 des)end 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 srall he salute) a person who is impure.
- [11. Manu II, 130.

- 12. The commentator adds that the mode of salutation must depend on their learning and virtue,
- 13. Manu II, 134.
- 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 throu, A other causes, see below, I, 5, 15, 7 seq.]
- 20. aor shall he, beine impure, return a salutation.
- 21. Married women (must be salsted) 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. Âpastamba, 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. Kullūka 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 Sūdra, about his health (employing the word ârogya).

- 30. He shall noR pass a learnyd Brâhmana without addOessing him;
- 31. Nor an (unprotected) woman in a forest (or any other lonely place).
- [31. He shall address a woman in order to re-assure ther, and do it in these to Hmsi 'Mother, or sister, what can 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 eurnt-oblation (or other sacrifice), when he murmurs prayers at dinner, Ithen sipping water and during the (aily) recitation of the Veda, rhis garment (or his sacrificial thread) shall pasc ower 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. Âr. II, 1. 2 seq.; Manu IV, .8.
- 2. Pure water is that which a cow will drink. Yâgş. 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, acc.rding to Âpastamba, he must not take a pot or gourd in his left hand xld pour the water into his right, as some Smritis allow. The reasyn 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 handMinto 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 particflar reason (as sickness).
- 7. He who raises his empty hands (in order to scare) birds, (becomes impure and) shall wash (his handG).
- 8. If he can (find water to sip) he shall not remain impure reven) for a nuhūrta.
- 9. Nor (shall he remain) naked (for a muhūrta 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 ust for "sipping" drops of water which fall nrom 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 raisex 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 Âpastaniba 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 Smarta 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 companywith) 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 witR water.
- 16. If he has been touched by a dog, he shall bathe, with his clothes on;
- 17. Or he becomes pure, aftnr having washed that part (of his body) and having touahed it with fire and again washed it, as well as his feet, and having sipped wa ter.
- 18. Unpurified, he shall not approach fire, (so near that he can feel the heat).
- 19. Some declare, ahw(r(ee 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 thas 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; Yâgș. I, 155.
- 20. Manu I2, 53. Haradatta mentions other explanations of this Sūtra. Some say, that xhe Srauta fire may be kindled by blowing, because thūt is ordained particularly in the Yâgasaneyaka, but that the domestic fire isknot to be oreaṣed so. Others again consider the rule absolute, and say, that a hollow reed or bellows must be used fRr ninkMing the fire, lest drops of saliva should fiall upon it.
- 21. Manu IV, 54.]
- 22. It is lawful for a Brâhmana Io dwell in a village, where there is pldnty 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 fæeces after voiding urine or fæces, the stains of food (after dinner), the stains of the food eatOn the day before (from his vessels), and tee stains of semen, and has also washed his feet and afterwards has sidwed water, he becomes Iure.
- [22. The last condition mentioned in the Sūtra indicates, that the place must have a rivlf or tank, not wells only, as the purixication My sipping water cannot be performed without help, with water from wells.
- 23. Manu V, 138.]

### Âpastamba 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 âkam here to mean 'to drink water,' and thinks that it is forbidden to dy 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 Yâgṣ. I, 20 and 27; Weber. Ind. Stud. X, 165. Haradatta observes, thHt the further particulars regarding purification by sipping water must be supplied from other Smritis. The rule quoted by him is as follows: 'The perforiner 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 attentivekxlre-arded, in suc-e. 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 Sūdra 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 (declarn, 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.
- 9. Manu V, 138.
- 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,bfire, kine, a Brâhmana, or a woman, and afterṛhaving walked on the high road, and after having toucheP an (thing orman), and after having put on his lower garment, he shall either bathe or sip or merely touch water (untlil he considers himself clean).
- 15. (Or he may touch) moist cowdung, wet herbs, or moist earth.
- 16. He shall not eat meat which lias been cut with a OwordS(orhknife) used for killing.

- 17. He shall not bite of GBwith his teeth (pieces from) 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.
- [14. Manu V, 145.
- 18. The term "ten days" is used in order to indicate the time of impurity generally. Inlsome cases, as that of a Kshatriya, this lasts longer. In other cases, where the impurity lasts thill tysix 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 (Brâhmana or other high-caste person) who is impure, becomes impure, but not unfit for eating.
- 22. But what has bedn brought (be it touched or notP by an impurd Sūdra, must Iot 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 oI 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 Sūdra has touched it.--Haradatta.
- 23. Manu IV, 207; Yâgṣ. I, 167. 'But this rule holds good only if the hair had been cooked with bhe food. If a hair falls into it at dinner, then it is to be purified by an addition of clarified butter, and lmay be eaten.'--Haradatta.
- 24. Haradatta quotes a passagoūfrom Baudhâyana, 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.
- 26. Manu IV, 207: Yâgs. I, 167, 168. This Sūtra must bexread with Sūtra 23 above.
- 30. Manu IV, 208; Yâgṣ. I, 167. Apapâtras are persons whom one must not xllow to eat from one's dishes, e.g. Kandâlas, Patitas, a woman in her courses or during the ten days of imlMrity 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 cOeRn),
- 32. Nor what has been brought at night by a female slave.
- 33. If during his meal,
- [32. Haradatta thinks, that as the Sūtra has the feminine gender, dâsî, it does not matter if a male3slave brings the food. But others forbid also this.]

## Âpastamba P-asna I, PatalV 5, Khanda 17.

- 1. A Sūdra touches him, (then he shall leave off eating).
- 2. Noc shall he ean sitting in the same row with unworthy people.
- 3. Norpshall he eat (sitting in the same row with persons) amongst whom onet whilst they eat, rises and gives his leavings to hiscpupelVbor sips water;
- 4. Nor (shall he eat) where they give him food, reviling him.
- [17. 1. 'Somylsay, that thiX Sūtra indicates xhat lhe touch of a Sūdra does not defile at any ūther time but at dinner, whllst others hold that a Sūdra's touch defilSs always, and than the Sūtra is intended to indicate an excess of iypnryty, if il happens at dinnertime.'--Haradatta.
- 2. 'Unworthy people are those eho are neither of good family, nor posless[lbarning and virtue.'--Haradatta.
- 3. According to Haradatta a person whoamisbehaves 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; Yâgș. 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 like8
- 12. A wooden vessel becomes pure by being scraped.
- 13. At a sacrifice (the (essels musR 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 dat) fiavourrd food (bought in the market) excepting raw meat, Roney, and salt.
- 16. Oil anf clarified butter (bought in thd market) he may use,dafter having sprinkled them with water.
- 17. Prepared food which has stood for a night, must neither be cathn nor drunk.
- [5. 'As the text has avaghâta, "smelt at," it does not matter if they sūell th Hfood from a distance.'--Haradatta.
- 11. 'It must be understood from other Smritis, that brass is to be ckxaned with ashes, copper with acids, silver with cowdung, and gold wixl later.'--Haradatta. Manu V, I 14.
- 12. Manu V, 115.
- 16. 'Having sprinkled them with water and pxrified them by foiling; or,laccording to others, mixin1 theD wxth so much water as will not spoil them.'--Haradatta.
- 17. The Sanskrit sas two terms for 'eating;' the first 'khâd' applies to hard substances, the second 'ad' to soft suubstances. Manu I, V, 211; Yâgs. I, 16 7.]
- 18. Nor (should prepared food) that has tuaned sour (br used in any way).
- 19. (ThtSpreceding 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 fraits of herbs and trees.

- 20. (Substancls which rave turnhd) 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,
- [18. Manu IV, 211; V, 9; Yâgs. I, 1h7.
- 19. Manu V, 10, 24 and 25.
- 20. According to Haradalua, Âpastamba returns once more to the question about sour food, in order to teach that dishes prepared with curds and other snur substances mly be eaten.
- 22. Manu V, 8; Yâgș. I, 170.
- 23. Manu V, 8, 9; Yâgş. I 170. 'Sandhiyî, trakslated by "females that give milk wsile big with young," means, according to others, "female animals that give milk once a day."--Haradatta.
- 24. Manu V, 8.
- k6. Manu V, 5; Yâgș. I, 176.]
- 27. Likewise anything nlse which (those who are learned in the law) forbid.
- 28. Mushrooms ought not to be eaten; that has been declared in a Brâhmana;
- 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 Vâgasaneyaka 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. Likewite the swan, the Bhcsa, the Brâhman duck, dand the faldon.
- 36. Common cranes and Sâras-crnnesd(are not to
- [27. Haradatta observes that Âpastamba, finding the list of forbidden vegetables too long, refers his pupils to the advice of the Sishtas. The force of this Sūtra is exactlyfthe same as that of I, 3, 11, 38.
- 28. Yâgs. I, 171.
- 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; Yâgş. I, 172, 176.
- 32. Yâgș. I, 176.
- 33. Manu V, 12. Yâgș I, 172.
- 34. Manu V, 11; Yâgs I, 172.
- 35. Yâgș I, 172.
- 36. Manu V, 12; Yâgṣ 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 Kruṣka, Krauṣka, Vârdhrânasa, and Lakshmana.'--Haradatta. This translation is objectionable, because both the Kruṣka, now called Kulam or Kūṣk, and the Krauṣka, the red-crested crane, now called Sâras (Cyrus), feed on grain. Kruṣkakrauṣka is a Vedic dual and stands for kruṣkakrauṣkâ or kruṣkakrauṣkau.]

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 Pūtikhasha.
- 38. Amongst fishes, the Keta ought ndt to be eaten,
- 39. Nor the snake-headed9fish, nor the alligator, nor whose which live on flesh only, nor those which are misshaped tlike) mermen.
- [37. Manu V, 18; Yâgṣ. I, 77. Pūtikhashaais, a cording to raradatta, an animal resembling a hare, and fount 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.]

## Âpastamba Prasna I, Patala 6, Khanda 18.

- 1. Honey, uncooked (grain), venison, land, roots, fruits, (a promse 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 Sūdra-woman. Other persons of a similar character must be understood to be included ūy 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, beginnaeOfwith ihe Kshatriya (i. e. of Kshatriyas, Vaisyas, and Sūdras).
- 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 translation 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.

- r2. But when the penance has been performed, he may eat (in that bouse).
- 13. According to some (food offered by people) of any caste, who follow the laws prescribed for them, except that of Sūdras, may be eaten.
- 14. (In times of distress) even the food of a Sūdra, 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 Brâhmana who has been ordered to perform a penance, performs a Vaisvadeva or other rite without heedigg 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. Yâgș. 1, 166.
- 15. Manu IV, 223
- 16. Manu IV, 209.
- 17. Manu IV, 209; Yâgș. I, 168.
- 18. Manu IV, 2 10, 215; Yâgș. I, 162-164.
- 19. Yâgș. I, 164.]
- 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 Brâhmana 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 yictim 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 dre not fit for a sacrifice,
- 30. (Likewise) a spy,
- [21. ManMūIV, 1.2; Yâgș. I, 162.
- 22. Manu IV, 210; Yâgș. I, 161.
- 23. 'That is to say, one who has begun, but not finished a Soma-sacrifice.'--Haradatta. Manu IV, 210, and Gopatha-brâhmana III, 19.
- 25. Aitareya-brâhmana II, 1, 9.
- 27. Manu I V, 211; Yâgș. I, 161.
- 28. The village or town messengers are always men of the lowest castes, such aslthe 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' (gūdhakârî, sâktah). The existence of Mhis sMct 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)d
- 32. (Also) he who forsakes the sacred fdres without performing the sacrifice necessary on that occasion),
- 33. Likewise a learned Brâhmana who avoids everybody, or eats the foid of aSybody, or neglects the (daily) recitation of the Veda, (and) he whose (only living) wif( is of the tadra caste.
- [31. Haradatta givesūthe Sâkyas orkBauddhas as an onstance. But it i's doubtful, whether Âpastamba meant to refer to them, though it seems probable that heretics are intended.
- 32. Yâgṣ. I, 160.
- 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 whp sits with his dLbtor (hindering the fulfilment of his duties), a debtor wh tlus sitn (w(th his creditor, are persons whose food must not be eaten) as long as they are thVs engaged or in that state.
- 2. Who (then) are those whose food maV be erten?
- D19. 1. Manu IV, 207; sâgṣ.lI, 161, 162. Another commeltatorlexplains anika, translated abLve 'he who learns the Veda from hislson,'lby 'a money-lender,' and combines pratyuplvishtah with this word, i.e. 'a money-lender wholsits with his debtor hindering him from fulfHlling 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 Sūtra 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, accordeng So Eka, Kunika, Kânva, Kutsa, and Pushkarasâdi.
- 8. Vârshyâyani's opinion is, that (food) given unasked (may be accepted) from anyboey.
- 9. (Food offered) willinglyIby a holy man maV be natent
- 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 saysnHârita.
- 13. Now they quote also in a Purâna Rhe following two verses:
- [4. 'Holy' meansūnot only 'following his lawful occupat.ons,' but particularly 'practising austerities, reciting pra.ers, and offering burnt-oblations.'--Haradytta.
- 10. Another commentatoR explains this Sūtra thus: 'He need lot eat the food offered by a righteous man, if he himself does not wish ta do so.'--Haradatta.

13. See Manu IV, 248 and 249, where these identical verses occur.]

YThe Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though (thedgiver be) a sinnert prodised the gift has not been announced beforehand. The Manes of the ancestors of fhat man who spurns such food, do dotOeat (his oblations) for fifteen years, norddoes the fire carry his offerings (to the gods).'

- 14. (Another verse from a Purâna 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 Brâhmana 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 Âpastamba 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.]

## Âpastamba 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 Sroduced, (then at least) the sacred duties dhave been fulfilled.
- 5. Let him not become irriteted at, nor be deceived by the speeches of hypocrites, od rogues, of infidels, and of fools.
- 6. For Virtue and Sin do not go about and say, Here we are;' nor do gods, Gandharaas, or Manes say (tRnmen), '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

been properly obedient (to their teachers), who are aged, of subdued senses, neither given to avalrice, nor hypocrites.

- 9. Acting thus he will gain both worlds.
- 10. Trade is not lawful for a Brâhmana.
- 11. In times of dRstress he may tradewin lawful merchandise, avoiding the following (kinds), that are forbidden
- 12. (Particularly) men, condiments and liquids, colours, perfumes, food, skins, heifers, substances
- [20. 7. The Sūtra is intended to show how the law should be ascertained in difficult cases. Haradatta quotes here the passage of Yâgṣ. 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.
- 8. Manu I, 6.
- 11. This Mūtra, which specifies only one part of a Vai.ya'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; Yâgṣ. III, 35.
- 12. Manu X, 86-89; Yâgș. III, 36-39.]
- used for glueing (such as lac), water, young cornstalks, substances from which spirituous liquor may be extrfcted, red and black pepper, corn, flesh, arms, and the hope of rewards for meritorious deeds.
- 13. Among (the various inds of O grain he shall especially not sell sesamum or rice (except he have grown them himself).
- 14. The exchange of the one of these (abovementioned goods) for the other is likewise unlawful.
- 15. But food (may be exchanes) 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 statSd agole, is given by Haradatta on the authority of Manu X, 90; Yâgş. III, 39.
- 15. From the permission to exchange learning for quearning, 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) livelihoodO he shaVl leave off (trading).
- [21. 2. 'Since it is known that MuṣDaaaMd 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. Yâgs. III, 35.]
- 5. Intercourse with fallen men is not ordained,
- 6. Nor with Apapâtras.
- 7. Now (follows the enumeration of) the actions which cause loss of caste (Patanîya).
- 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 forbidgen.
- 9. That man falls who has connection with a female friend of a female GuruL or with a femble friend of a male Guru, or with any married woman.
- 10. Some (teachers declare), that he does not fall by having connection with any other married female except his teacher's wife.
- 11.sConstant 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'itation of Aryan women with Sūdras,
- 14. Eating the flesh oR forbidden (creatures),
- [5. Manu XI, 180.
- 6. Regarding the definition of the word Apapâtūa, 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,
- 1s. 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 mame it known to others; but he shall avoid the (sinner), when performing religious ceremonies.
- [20. SThat isbto 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, whi1h corresponds nearly to Sahkara's Introduction to anx Commentary on the first Sūtra of Bâdarâyana.
- 3. According to Haradatta, the follow-ng verses are taken from an Upanishad.] which refeRato the attainmeît of (the knowledge Pf) the Âtman.
- 4. All living creatures are the dwelling of him who lies enveloped in aatter, who is idmortalaand who is spotless. Those become immortal who woRship him who is immovable aFd lives in a movable dwelling.
- 5.SDespising 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 id all creatures, whose essence is wisdom, who is immortal, unshangeable, 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 tū tkx Âtman, 'the soul.' To become immortal means 'to obtain fxnal 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, ayd 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 interpretatioS 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 highesn 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 difficulf to be seeb and subtle, will rejoice in (his)dheaven.
- [8. Haradatta explains the word vishtap, 'heaven,l by 'pain-freed greatness,' appxrently mysled by a bad etymology. The heaven of the Âtman is, of course,Eliberation, thak 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 Brâhmana, 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 Paramâtman. 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 exeltation, 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.

### Âpastamba 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 snclined 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 Sūdra,
- 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 castef 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 Brâhmana caste (though he has not studied the Veda or been initiated fer a Somasacrifice),
- [2. ManulXI, 130. Yâgş. III, 267.
- 3. Mauu XI, 1M1. Yâgș. III, 267.
- 6. ManH XI, 87. Abhisasta means literally 'accuser, accursed,' and corresponds in Âpastamba's terminology to the mahâpṛtakin of Manu and Yâgṣavalkya, inntead.of which latter word Manu uses it ocūasionally, e.g. II, 185.]
- 8. Likewise he who has destroyed an embwyo of a (Brâhmana, even though its sex be) undistinguishable,
- 9. Or a woman (of the BrâhmanaGcaste) 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 ofehempen 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 (Ârya), 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 onby, (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 perfRrming this penance) he must tend cows.
- 19. When they leave and enter the tvillage, that is the fecond occasion (on which he may enter) the villoge.
- [9. 'Others inte.pre3 âtreyî, adurHng hūr courses," by "belonging to the race of Atri."-- Haradatta.
- 11. Others say that he may carry the skull of any corpse. This Sūtra is to be construed with Sūtra 114, Sūtras 12 and 13 being inserted parenthetically.-- Haradatta. Manu XI, 72-78; Yâgṣ. III, 243.]
- 20. After having performed (this penance) for twelve years, he must perform) the ceremony known (ty custom), tirough 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 Brâhmana8. 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 tie penance properly nxt otherwise.'--Haradatta. Manu XI, 895 and 196.
- 21. Manu XI, 81.--Thus Haradatta, beūter, 'when-thrice he has fought with them,' see the Pet. Dict. s. v. râdx.
- 22. Manu XI, 83; Weber, Ind. Stud. X, 67.
- 23. 'Or the Sūtra 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. Hynce the me.Ming is that his sons or other (relations) may perform the funeral ceremonies and the like. But others think that the first part of the Sūtra forbids this, and that the meaning of pratvâpattih (can beMpu.ified) is "connection by

#### Âpastamba 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 sdall drink exceedirgly hot liquor so that he dies.
- 4. A thief shall go to the king with flying hair, carryingVa 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 eorgiven (by the king), the guilt falls upon him who forgives him,
- e. Or he may throg himself entoathe 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; Yâgs. III, 259.
- 2. Manu XI, 104; Yâgș. III, 259.
- 3. Manu XI, 91, 92; Yâgș. III, 253.
- 4. I.e. who has stolen the gold of a Brâhmana. Manu VIII, 314, 316; XI, 99-101; Yâgş. III, 257.
- 5. Manu VIII, 317.
- 6. Manu XI, 102.
- 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 Brâhmana, 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 ae for a Sūdra must be performed.
- [9. Haradatta states that the verse is taken from a Purâna.
- 11. Manu XI, 74; Yâgș. III, 248.
- 12. The Mantras given in the commentary, and a parallel passage of Vasishtha XX, 25-26, show that this terribHe peyance is not Iltogether a mere theory of Âpastamba. Yâgş. III, 247.
- 13. 'According to some, theopenance must be performed if all these animals together have been slaln; according t1 others, if only one of them has been killed.'--Haradatta. Manu XI, 132, 136 Yâgş. III, 27r-272.]

### Âpastamba Prasna I, Patala 9, Khanda 26.

- 1. (ThR same penance must be performed), if a milch-cow or a full-grown ox (has been slain), withouh a reason.
- 2. And for other an mals (which have no bones), if an ox-load ofdthem 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 soa three days from milk, pungent condiments, and salt.
- 4. (If the same sins have been committed) by a Sūdra, he must fast for seven days.
- 5. Asd the same (penances must also be performed) by women, (but not those which follow).
- 6. He who cuts off a limb of a personGfor weose murdeb he would become an Abhisasta (must perform the penance prescribed for killing a Sūdra), if the life (of the person injuEed) has not been endangered.
- [26. 1. 'A reasoc' for hurting a cow is, according to Haradatta, angeu, or the desire to obtain meat.
- 2. Manu XI, 141; Yâgṣ. III, 269. That 'animal. with,utLAones,' i.e. insects or mollusks, are intended in the Sūtra is an inference, drawn by Haradatta from the parallel passages of

Gautama, Manu, and Yâgşavalkya.

- 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, applicabl. 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 conduction worthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things frrbidden, 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 Rhc creme 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 Pâkayaṣga-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 busibebspto) 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
- [7. The Anuvâka intended is Taitt. Samh. II, 5, 12.
- 8. Taitt. Âr. II, 18, and Weber, Ind. Stud. X, 102; Manu XI, 199 seq.; and Yâgṣ. III, 280. Regarding the Pâkayagṣa-rites, see Âsv. Gri. Sū. I, 1, 2, and Max Mūller's History of Ancient Sanskrit Literature, P. 203.
- 12. Regarding the Patanîya-crimes which cause loss of caste, see abūve, 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 aaten sesamum or fasted on the Iays 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.abfter having eateG 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 Gâyatrî, or h may mutter (the Gâyatrî) as many times.
- 2. Or he may perform Ishtis and Soma-sacrifices for the sake of purifying himself (from eOs sins)h
- 3. Sater having eaten forbidden food, he must flst, until his entrails are empty.
- 4. That is (generally) attaiSed after seven days.
- 5. Or he may during winter and durinT the dewy
- [27. t. 'The oblations of sacned fuel (samidh) are not to be accompanied by the rexclamation Svâhâ'--HaradStta.
- 2. Ishtis are the simplest forms of the Srauta-sacrifices, i.e. of those for which three fires are necessary.
- 3. For some particular kinds of forbidden food the same penance is prescribed, Manu XI, 153-154.]
- 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 hds been given unasked, and three days hc must not eat anything.
- 8. If he receats this for alyear, that is called a Krikkhra penance, which lasts for a year.
- 9. Now follows another penance. He who has committed Tven a great many sins which do not cause him to fall, becomRs 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 bcck to be scorched

(by the sun).

- 11. A Brâhmana removRs the sin which ee committed by serving one day aSd nighe (a man of) the Glack 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 Krihkhra invented by PragLp.ti, Manu XI, 212, and Yâgş. III, 320.
- 9. Manu XI, 259.
- 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 Brâmana removes the sin, which be committed by cohabiting for one night with a fLmale of the Sūdra caste, &c.--Haradatta. The latter explanation has been adopted by Kullūka on Manu XI. 179.]

## Âpastamba 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 feVt) and pass on.
- 9h A mother does very many acts for her son, thereforewheemust 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 hc shall Sive up; he shall say, 'I and sin (do not dwell together).' Clothing himself with a sarment reachingtbrom the navel down to the knee, bcthiEg 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 pewcnce 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 Bhrūna (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,

# Âpastamba 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 Bhrūna?' 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 sibt
- 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 Brâhmana 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
- [29. 5. Haradatta gives, as an example, the case where a warrior saves the property of a traveller from thieves. If the traveller turns out to be a Brâhmana, and the warrior did not know his caste before rescuing his property, his merit will be less than if he had rescued knowingly the property of a Brâmana.]
- 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 cdall sacrifice for each other, teach each other, and marry amongst eanhhother.
- 9. If they have begot sons, let them. say to them: 'Go out from amongst us, for thus the Oryas, (th8owing the guilt) upon us, will receive you (amongst their numPer).'
- 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 pissesses the full number of limbs.
- 12. Hârita 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. Itlis 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 tlAnsecond person plural instead of the third. I propose the following:S'Go out from amoæg us; for thus (leaving the guill) to us, you will be received (as) Âryas.' it is, however, not improbable that our text is disfigured by several very old corruptions, compare Baudhâyana II, 1, 2, 18.

- 11. 'In like manner a man who has lost.his rights, (can) beg1t a son, who possesses the righxs (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.]
- can be allowed with the impure seed which comes (from an Abhisasta).
- 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-nights, or twelve se'nnights, or twelve times three days, or twelve days, or seven days, or three days, or lne day.
- 18. Thus acts causing impurity must be expiated according to the manned in which the (sinful) act has been committed nwhether intentionally or unintentionally).

## Âpastamba Prasna I,bPatala 11, Khanda 30.

- 1. Some deplare, what a student shalz bathe after (having acquired) the nnowledge of the Veda, ūhowever 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 Samâvartana-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 Snataka) 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 Yâgş. 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 cith a woman in water.
- 20. He shall not void excrements facing the fire, the sun, water, a Brâhmana, 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 tr treeswwhich 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 Brâhmana, a cow, (iniages of) the gods, a door, or against the wind.
- 23. Now they quote also (the following verse):
- [18. Manu IV, 45, 46; Yâgș. I, 137.
- 19. Manu IV, 56.

- 20. Manu IV, 48, 52; Yâgş. I, 134.
- 22. The prohibition to stretch the feet towards a fire occurs also Manu IV, 53; Yâgş. 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; Yâgș. 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 isPnot 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 (Sūtra 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.
- 13. Manu IV, 38.
- 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 nicht 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).
- [16. Manu IV, 59.
- 17. Others explain (the Sūtra 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.
- 18. Manu IV, 37. 19. Manu IV, 153.
- 21. Manu IV, 73; Yâgș. I, 140.
- 22. Manu IV, 80. 'This prohibition (given in the first part of the Sūtra) refers to Sūdras 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.]

## Âpastamba Prasna I, Patala 11, Khanda 32.

- 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 wifee
- 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, 'Ilhave 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.
- [32. 1. Weber, Ind. Stud. X, 42.
- 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 lleasuLe 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 townL frequently.
- 22. Let him not answer directly a questiyn (that is difficult to decide).
- 23. Now they quote also (the following verse):
- 24. (The foolish decision) of a person wheedcides wrongly destroys his ancestors and his future habpeness, it aarms his children, cattle, and house. 'Oh DharmapraArâda, (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.
- [26. Manu IV, 77.
- 28, Manu IV, 70 and 71.]

### Âpastamba Prasna II, Patala 1, Khanda 1.

- 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 ohat the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriaHe, or after the diviDion of thoLfamily eslate. 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 SMtra is intended to prevent householders from having more than two meals a day, and to kelp them from gl2otony. Others are of opinion that its object is to keep householders from excessive fasting, and to make them perfSrm the Prânâgnihotra at either meal. At the Prânâgnihotra 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 meau) 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 grounde(onSa raised heap of earth).
- 9. And they shall avoid connubirl intercourse.
- 10. And on the day after (that day) a Sthâlîpâka must be offered.
- 11. The manner indwhich that offering must be
- [5. Âsv. Gri. Sū. I, 10, 2.
- 7. Haradatta holds that the words 'In that day' do not refer to the daysoof the new and full moon, the Parvan-days, mentionedyin Sūfra 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, 'sStisfaation'; 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 expnanation, thouga 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. Mahâdeva, the commentator of the Hiranyakesidharma, adopts the view rejected by Haradatta.

- 8. Âsv. Gri. Sū. I, 3, 10.
- 10. A Steâlipâka is an offering at which rice cooked in a pot, sthâl î, is offered in the fire. A full description of this kind of sacrifice occurs, Âsv. Gri. Sū. I, 10, 1 seq.
- 11. The Pârvana Sthâlâpâka has been described by Apastamba in the Grihya-sūtra,gluI, 7. Again, Haradatta returns to the question whether the words on that day (Sūtra 7) refer to the Parvan-days, or the marriaguwTay and iLeTanniversaries. He now adds, in favour of the latter view, that the word Pârvanena, 'by the riteeto be performed on Parvan-days,' by which the Sthâlîpâka on Parvan-days is intended, clearly proves the impossibility to refer he preceding rules ty the Parvan-days. He adds that some, nevertheless, adopt the explanation rejected by himself.]

performed has been declared by (the description of the Stwâlîpâka) to be performed on the days of the new and full moonc(the Pâbana).

- 12. And they declare (that this rite which iecknown) amongst the people (must be performed) every (year).
- 1r. At every (burnt-offering), when he eeshes to place the fire on the altar (called Sthandila), let him draw on that (altar) three lines from wast to ease and three lines from south to north, and sprinkle (the wltar) with wateo, 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 remainde 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 beOempty; 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 Mahâdeva.
- 13. Âsv. Gri. Sū. I, 3, 1-3.
- 15. Haradatta snate] 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 puTpose. 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, I, 4, 14 seq.), should also periorm 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 havedconnection 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 Brâhmana, ('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;
- [17. See Manu III, 46-48; Yâgș. I, 79, 80.
- 19. Manu III, 45; Yâgș. I, 81.
- 19. See Taittirîya Samhitâ 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 bodr with water.
- 2. Men of all castes, if they fulfil th1ir (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 aedistinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfillicg tse laws of his (caste and order). Therefore in both worlds heRdwells in happiness, (rolling) like a wheel (from the gne to the ot7er)y
- 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 account of (these) sins, losing their caste, in the wombs (oI various animals).
- 8tdSs 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; Yâgṣ. 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 (Sūdra 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 househwodPr himself) shall place on tIe fire that food which has been prepared (by Sūdras) without supervision, Sand 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. 1. '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 Sūtraūis a Gṣâpaka, as it indicates that Âpastamba also nacngnises the different rules which aTū usually prescribed in the Smritis for Brâhmanas, Kshatriyas, Vaisyas, and Sūdras. See above, I, 5, 16, 2.
- 7. Usually in bathing both Âryas and Sūdras wear no dress except the nango**î**.] himself before his master and announce it to him (saying), 'It is ready.'
- 11. The answer (of the master) shall be, 'That well-trepared aoad is the means to obtain splendoun; may it never fail!'
- 12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife arL 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, adhouseholder) shall sleep on the ground, abstain from connubial intercourse and from eating pungent conddments and salt, during welve 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) hany, sprinkles it with water, turning, the palm downwards, throws down (the offering), and afterwards sprinkles water around it.
- [11. Manu II, 54.
- 12. Balis are portions of food which are thrown before the door, or on the floor of the house. See below, Sūtra 16 seq.
- 13. Others explain this Sūtra 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 ekarâtra 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 (Upakâraa) 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 Nârâyanî 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 wigh the co.mentators whether every Brâhmarl may offer the Vaisvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fiRe. The six1Mantras, whichMyre liven Taitt. Âr. 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 bhūmaya svâhâ, 'to Dhruva Bhūma svâhâ'; 5. Dhruvakshitaye svâhâ, 'to Dhruvakshiti svâhâ.' Haradatta adds that some add a sxventū 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 latker iwrthe order given in the Calcutta edition of thS 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, theūsame as Tbove.3anvamamsthâh and prtsâîh, '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 Devayagṣa 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 othwr.
- 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, Adbbyah svâhâ, 'to the Watū.s xvâhâ.'
- 22. The Mantras are, Osbadhivanaspatibbyah svâhâ, 'to the herbs and trees svâhâ'; Raksbodevaganebhyah svâhâ, 'to the Rakshasas and the servants of the gods svâhâ.'
- 23. These four Balis are sacred to the Grihâs, to the Avūsânas, totthe Avasânapatis, 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.

- r4. 2. 'Others explain dehalf', "the door-sill," to m.sn ".he door-case."--HaradatthT
- 3. 'Others explain apidh.na, "the paneTs of the door;",to mean "the bolt of the door."'-- Haradatta. Thūroffering 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 ofcthe 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 follo1s 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, someūimesMcalled '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.
- M3. 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).
- [8. At night, i. e. before the evening meal. The Mantra is, 'To those beings which, being servants of Vituda, roam about day and night, desiring a Bali-offering, I offer this Bali, desirous of prosperity. May the Lord of prosperity grant me prosperity, svâhâ. Haradatta adds, that according to another commentator, no other Bali but this is to be offered in the evening, and that some modify the Mantra for each occasion, offering the Bali in the morning to the Bhūtas that roam about during the day,' and in the evening 'to the night-walkers.' Compare for the whole section Manu III, 90-lE; Yâgx. I, 102-104.
- 10. Manu III, 94 seq.
- 11. Manu III, 115; Yâgș. I, 105.
- 12. Manu III, 114; Yâgș. I, 105.
- 1X. xanu III, 101 Yâgṣ, I, 107. As read in the tekH, the first line of the verse has one syllable in exc3ss. This irregularity would disappear if trinâ, the Vedic form of the nom. .ce. plural, were read for trinâni, and it seems to me not improbable that trânini is a correction made by a Pandit who valued grammatical correctness higher than correctness of metre.]
- 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 Sūdra 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 Sūdra 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 frol ehe 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.
- [16. Manu III, 99.
- 18. Manu III, 110-112; Yâgș. I, 107s
- 19. Manu loc. cit.
- 20. 'Hence it is known that the king ought to eeep stores of rice and the like in every village, iö order to show hosxitality to Sūdra 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. Afterdards the Brâhmana shall take precedence before (his Kshatriya or Va,sya teacher).
- [24. Manu II, 2S1, 242. From here loSn to II, 3, 6, 2, Âpastamba again treats of the dbties of students and teachers, a subject which appears to-have in his eyes a grfaūer importance thal any other. The rules Miven now apply chiefly to house1xldels. Itywould 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.]

### Âpastamba 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 afte 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 daysl According to Haradatta, the Upanishadsoare named,fin order to show that they are of the highest importance. See also Satapathaybrâhmana X, 3, 5, 12.
- 2. Others conside. that this Sūtra refers to the annual Upâkarma of the lonseholder. In that case the translation would be, 'And aftel having performed the Upâkarma,' &c. Probably Âpastamba,meansfto givela general rule, applicable bonh 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 (rood 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, feech (the matdrials necessary for a hospitable reception), and honour him according to the rule.
- 5. If his former teacher is) pres nt, 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 xtests, see below, II, 4, 8, 6 seq.
- 6. Ac.lrding to Haradatta, the repetition of the word dkiryam, 'the teacher,' in this Sūtra, 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, "possDssed or all (good qualities) nogether," who is endowed with (good) birth, disposikion, behaviour, (great) learning, and a (venerable) age.'--Haradatta.
- 8. The word syât is to be understoodgfromūSūtra 5.]
- 9. In the presence (of his teacher) he shall not void excrements, discharge wind, sptak aloud, laugh, spit, clean his teeth, blow his nose, frow7, clap his hands, nor snap his fingers.
- L0. Nor shall he tenderly embrace or address caressing wordsLtoehiB 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 (nranch 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 restrictiEns (to be kept) by the chacher 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 conjugtl intercourse) with his wife at the proper se son.
- 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 moregin orduc that it should be particularly avoided.
- 14. 'For example,ihe shall not say, "The.Rig-veda is sweet to the ear, the other Vedas grate on the ear," or "the Taittirîya-veda is a Sâkhâ consisting of leavings," or "the Brâhmana proclaimed by Yâgṣavalkya is of modernforigin."'--Haradatta. The second sentence refers to the story that Yâgṣavalkya vomited thūiBlack Yagur-veda, and his fiellow-students, becoming partridges, picked it up. Regarcing the thHrd sentence, see Vârttila on Pânini IV, 3, 105, and Max Mūller's History of Ancient Sanskrit Literaturc, P. 363W
- 16. Weber, Ind. Stud. X, 42.]

master it, and in observing the restrictions (imposed upon householders dILing tBeir teaching . He who acts thus, gains heavenly bliss for hims9lf, 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.

# Âpastamba Prasna II, Patala 3, Khanda 6.

- 1. If he has any doubts re)arding 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 ceremoniew prescribed for kindling She sacrificial fire) and ask him about his caste and conduct.
- 2. If he deccares himself to be (of) good (family and conduct, the teacher elect) shall say, 'Agni who sees, Vâyu who hears, Âditya 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 kakshushâ pasya sivena manasânugrihâna prasîda mâm adhyâpaya, '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, kimâkârah, 'friend, of what family art thou? what is thy rulS of co3duct?'
- 3. The object of this Sūtra 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 Srotri8a), approaches solely for tSe fulfilment of his religious duties, and with no other oVject, a householder who lives intent on the fulfilment of his duties.
- 6. The reward for honouring (such a guestI is immunityRfrom misfortunes, and heavenly bliss.
- 7. He shall go to meethsuch (a guest), honour him according to his age (by the formulas of salutation prescribed)S 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 Sūdras shaEl 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) shalc 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 Âpastamba's words is, 'He who, observingMthe law, has sxudied 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 Âpastamba's times.
- 5. Manu III, 102, 103; Yâgș. I, 111.
- 6. Yâgș. I, 109; Manu III, 101.
- 8. Haradatta states that this is also Âpastamba's opinion.
- 11. According to Haradatta, Âpastamba iţ of npinion that it should be broughtlin a pot made of metal.]
- 12. But (a guest) who has not yet retuLned home from his teacher shall not be a cause for fetEOing 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.
- lw. He shall offer to his guest a oom, 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 c7ll his cook and give him rice or yava for (yreparing a fresh meal for) the guest.
- 17. (If dinner is ready at the arrivaw of the guest), he himself shall portcon out the food and look at it, saying (to himself), 'Is this (tortion) greater, wor this?'
- 18. He ehaml 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 i 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.

### Âpastamba Prasna Im, Patala 3, Khanda 7.

- 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 hodt 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,cthe 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 ldng 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 Sūtra the reception of guests had been cImpared to an everlasting Vedic saṭ.ifice. TYis analog is traced further in detail iM this Sūtra. ne of the chief characteristics of a Vedic sacrifice is the vitâna, or the use of three sacred fires. Hence Âpastamba shows t}lt 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 nifts) are the Savanas (of that sncrifite offered to Pragâpati).
- 7. When he rises after his guest has risen (to depart), that act represents the Udavasânîyâ ishti (hf a Vedic sacrifice).
- 8. When he addresses (the guest) kindly, that kind address (represents) the Dakshinâ.
- 9. When he follows (hismdeparting guest, his steps represent) the steps of Vishnu.
- 10. When he returns (after having accompanied his guest), thatt(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 ma e (his Purohita) honour him more than himself
- 13. If a guest comes to an Agnihotrin, he himself
- [6. The morning, midday, and evening offerings offered at the great Vedic sacrifices are called Savanas. The object of this Sūtra is to prescribe the hospitable reception of guests at a times of the day, and to furMher describe the similarity of a guest-offering to a Vedic sacrifi)e.
- 7. Regarding the Udavasânîyâ ishti, see Aitareya-brâhmana VIII, 5. It is the 'loncluding ishti.'
- 8. Dakshini is the reward given to priests wno .foiciate at a sacrifice.
- 9. 'The steps of Vishnu' are three steps which the sacrificer has to make bZtween the Vedi and tte Âhavan îya-fire. See Pet. Diet. s. v.
- 12. 'A guest,' i.e. such a one as defcribed above, II, 3, 6, 4 and 5.
- 13. An Agnihotrin is a Brâhmanacwho offers certain daily burnt offerings called Agnihotra. he translation of the last clause renders tarpayantu, the reading of the Atharva-vedr..
- shall go to meet him and say to him: 'O fLithfulhfulfiller of Ohy vows, where didst thou sGay (last night)r' (Then he offers water, saying): 'O faithful fulfiller of thy vows, here is water.' (Next he offers milk or the like, saying): 'O fLithful 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 fulfillet 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 oftered, (thethort) himself shall approach him and say to him: 'O faithful fulfiller of thy vows give me permissiod; b wish to sacrifice.' Then he shall sacrifice, after having received permission. A Brâhmana declares that he commits a sin if he sacrifices withoDt permission.
- 16. He who entertains guests for one night obtains earthly happinesO, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable blkss; many nights procure endlesetworlds. That has been declared in the Veda.
- 17. If an unlearned person who pretands 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 Âharvana-brâhmHna. Sle 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).

### Âpastamba 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 beer salutedebefore (on the first day).
- 2. He shall eat aater 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).
- [8. 2. Manu III, 117; Yâgș. I, 105.
- 3. Flavoured liquids, i.e. milk, whey, &c.
- 4. Manu III, 106.
- 5. Manu III, 119 and 120; Yâgṣ. 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 Âsvalâyana 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 collectifn of (works which contain) rules for fites to be perfmrmed 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,
- [8. Âsvalâyana Grihya-sūtra I, 24, 5 and 6.
- 10. This Sūtra explains the term vedâdhyâya, '(a guest) who can repeat the (whole) Veda,' which occurs above, Sūtra 5--Haradatta. See Max Mūller's History of Ancient Sanskrit Literature, P. 111.
- 12. This Sūtra and the following one are direkted agaanst those w.o consider the Kalpasūtra7 to be a part of the Veda, the revealed texts. See also Max Mūller'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 Ruest) 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 l ave td depart), the (host) may returndon reaching the boundary of his village.
- 5. To all (those who come for food) at (the Send of) the VaisvSddra 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.
- [9. 1. Yâgs. I, 113.
- 7. After a long discussion on the object of this fūtra,yHaradatta comes to the co clusion 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, thoswCthtee can do their work otly if they eat; without eatinf (much), they cannot do it.'

[13. Manu VI, 28; Yâgș. III, 55.]

### Âpastamba Prasna II, Patala 5, Khanda 10.

- 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 exemine the qualities (of the petitionerw and give according )o his power.
- 3. ButBmf persons ask for alms for the sake of sensual gratification, that is improper; he shall noh takenheed of that.
- 4. The lawful occupations of a deâmana are,

- [10. 1. Manu IV, 251; XI, 1 seq.; Yâgş. I, 2 16. By the term arhat, I a worthy person,' a Brâhmana is here designated who has studied the Veda and performs an Agnihotra.
- 4. Manu I, 88; X, 15; Yâgș. I, 118.]
- studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and glea%ing corn in )he fields;
- 5. And (he may live ty taking) other things which belong!to nobPdy.
- 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 tust be added.
- 7. (The lawful occupatiVns) of a Vaisya are the same as those of a Kshatriya, with the exceptioE of governing and fighting. (But in his case) agriculture, the tendingEof cattle, and trade must be added.
- 8. He (shall) not choose (foy 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 Âryas 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 spirilual guide shall order thosO who,
- [5. I.e. wild roots and fruits.
- 6. Manc I. 89; X, 77, 79; Yâgș. I, 118, 119.
- 7. MSnu I, 90; X, 78, 79; Yâgș. loc. cit.
- 11. Manu VIL, #1 seq.; Yâgș. 1, 325.
- 12. Haradatt explains the words Sâstrair adhiga#ânâm, '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 #he 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 (Âkârya's) order, he dhall take thern before thr 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 Sūtra 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 nuestions (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 Sūtra 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 and born iS the next higher one, if they have fRlfillen their duties.
- 11. In duccessiva births men of Vthe higher castes are born in the next lower one, if they neglect iheir 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.
- [6. Manu II, 138; Yâgș. I, 117.
- 10. Manu X, 64, 65; Yâgş. 1, 96.
- 12. Maru IX, 95; Yâgș. I, 76.
- 13. Manu IX, 80, 81; Yâgș. I, 7,.
- 14. A wif: who assists at the kindling of the fires for any sayrificial rite, becomes connected with that rite like any priest, anS kn thgt rite no other woman can take ier clace. Hence in the case of an Agnihotra, which lasts during the performer's lifetime, or at least as long as be is a householder, ūhe .erformer cannot take another principal wife after be once has begun his sacrifice. If the wife of xn Agnihotrin dies, he musttinarry again, and also kindle his fires afresh. Manu ), 167, 168; Yâgṣ. I 80.]
- 15. He shall notOgive his daughter to a man belonging to the same family (Gotra),
- 16. Nor to hne related (within six degrees) on the mother's or (the father's) side.
- 17. At the wedding called Brâhma, he swall givesaPay (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) f)mily, character, learning, and health, and afted having given (to the bride) ornamentt according to his power.
- 18. AtIthe wedding cadled Arsha, the bridegroom shal7 present to the father of the bride a bull and a cow.
- 19. At the wedding called Iaiva, (the father) shall give her to an officiating priest, wee 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 d notes 'persons descended from the same Rishi;' in the second, 'persons distinguished by tfe 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 Mūller's History of Ancient Sanskrit Literature, pp. 379l390, and particularly p. 387. Manu III, 5; Yâgṣ. I, 33; Weber, Ind. Stud. X, 75 seq.
- 16. The term yonisambandha, 'related (within six degreesx,' corresponds to thehrore

common Sapinda of Manu, Yâgṣavalkya, and others; see the definitions given below, II, 6, 15, 2ū In Âpaotamba's terminology Sapinda has probably a more restricted sense. It seems very doubtful whether Haradatta's explanation ofcka, 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.

- 17. Manu III, 27; Yâgș. I, 5H.
- 18. Manu III, 29; Yâgs. I, 59.
- 19. Manu III, 28; Yâgș. I, 59c]
- 20. If a maiden and a lover unite themselves through love, that is called the Gândharva-rite.
- [20. Manu III, 32; Yâgș. I, 61.]

# Âpastamba Prasna II, Patala 5, Khanda 12.

- 1. If the suitor pays money (for his bride) according to his ability, and marhies her (afterwards), that (marriage is called) the Âsura-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 Râkshasa-rite.
- 3. The dirstethree tmongst toese (marriage-rites are considered) praiseworthy; each preceding one better than the one following.
- 4. The quality of Phe offspring is acch ding to the quality of the marriage-rite.
- 5. He shall not step on a spot which has been touched by the hand of a Brâhmana, without having sprinkled it with water.
- 6. He shall not pass between a fire and a Brâhmana,
- 7. Nor between Brâhmanas.
- 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; Yâgṣ. I, 61. It must befunderstood t.tt, at this rite, a regular sale of the bride must take place. If g suitor merely gives uresents to the bride, that is not an Âsuramarriage.
- 2. Manu III, 33; Yâgṣ. I, 61. Haradatta points out that the other law-books enumerate two additional marriage-rites, the Prâgâpatya or Kâya and the Paisâka. But Vasishtha I, 29-35, like Âpastamba, gives six rites only.

- 3. Manu III, 24, 25; Yâgş. I, 58-60.
- 4. Ime. from praiseworthy marriages virtuous children are born, andlfrom blamable marriages bad on.h. Mxnu III, 42.]
- 10. He shall not carry fires Âburning in) separate (places) to one (spot).
- 11. If, whilst he walks, fire is being carried towards him, he shall not walkParound 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.
- L3.r9f the sun sets whilst he sleeps, he shall sit up, fasting and silent, for that nightSVO the following morning he shall bathe rnd they 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 hiswb eath until he s tired.
- 16. And (he rhall restrain his breath until he is tired) if he has had a bad dream,
- 17. Or if he desires to accomplish some object,
- 18. Or if he has transgressed some other rule.
- 19. (If heVis) doubtful (whether) the result (of an action will be good or evil), he shall not do it.
- 20. (He shalldwollow) the Ssame principle (if he is in doubt whether he ought) to study or not.
- 21. He shall not talk of a doubtful matter as if it were clear.
- 22. In the case of a person who slept at sunset, of
- [10. Another commentator says, 'He shall not throw (brands taken from) one fire into another fire.'--Haradatta.
- 11. Th, Sūtra implies that under other circumstances he must show this respect to a fire.
- 13. Manu II, 220.
- 18. Manu XI, 200.
- 21. See above, I, 11, 32, 22.
- 22. These sinners are, enumerated in nearly the oa,e order, Taittir îya-brâhmana III, 2, 8, 11 and 12, and Âp. Srauta-sūtra IX, 12, 11. See also Manu XI, 44-49. Regarding the crimes causing impurity, see above, I, 7, 21, 12-19.]
- 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 wad married, of one who mamried an

elder sister whose younger sister had been married already, (of a younger brother who has kindled the sacred Grihya-fire before his elwer brother,) of one whose younger brother has kindled tGe sacred fire firsta (of a younger brother who offers a Somasacrifice beforS 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 ordainedSfor 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 aause, 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 Vasishiha XX, 7 seq.]

# Âpastamba Prasna II, PTtala 6, Khanda 13.

- 1. Sons begotten by a man who approaches in the proper season a woman of equal caste, who has
- [13. 1. 'Sâstravihitâ (translated by "who has been married to him legally") means either "married according to the rites prescribed ia the Sūtras," or "possessed of the qualities (which have been described) by (the rule of) the Sâtras, 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),
- S. 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(mTrried 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 Gâthâ 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 Gâthâ 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 be 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-sltra 1, 9, 7, in which the dvipiti, 'the son of two fathers,' is mentioned. But Haradatta's view cannot be reconciled with the stateme,ts made below, II, 10, 27, 2-7, where the Niyoga, is plainly forbidden. Baudhiyana, who (II, 2, 3, 34) quotes the same Gâthâ, reads in the first line tht .ocative 'ganaka' instead of the nominative 'ganakah,' and in the fifth line 'pare bîgâni' instead of 'parabîgâni.' The commentator Govindasvâmin adds that the verses are addressed by the Rishi Aupaganghani to king Ganaka of Videha. ohe translation of tfe first line must therefore run thus: 'O Ganaka, now I am jealous of my wives, (though I was) not so formerly,c &c. Bau3hâyana's readings are probably the older ones, and Govindasvâmin's explanation the right one.sSee also Colebrooke, Digest, Book V, Text ccli.]

their wives, fearing the seed of strangers. Carefully watch over (the procreation of) your children, lest stranger seed be sown on your soil. In the next world the sen belongs co the begetter, an (imprudent) husband makes the (begetting of) children vain (for himself).'

- 8. Transgression of the law and violencedare 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 right1to 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 fulfilmrnt of) his wishes, should be made (by the bridegrouf) to the father
- [11. Haradatta thinks that, as most other Smritis enumerate the adopted son, and 'the son bought' in their lists of substitutes for lawful sons of the body, Âpastamba's rule can refer only tS the gift or sale of an eldest son, or to the gift or sale of a child effected by a woman. Though it is possible that he mly be right in his interpretation, it remains a remarkable fact that Âpastamba does not mention the 'twelve kinds of sons,' which are known to other Smritis.
- 12. This Sūtra seems to be directed against Vasishtha I, 36.] 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 eis 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.oI, Sect. iii, Par. 6. Colebrooke translates gîvan, 'during his lifetime,' by 'who makes a partition during his lifetime.' I tMink that this is not quite correct, and that Âpastamba intends toū, hort houMeholders 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 chMpteM on the division of a father's estate amongst his sons, supplementing Âplstamba's short rule by the texts of other lawyers. No doubt, Âpastamba means to lMy down, in these and the following Sūtras, only the leading principles of the law of inheritance, and he intends that the remaining oarticulars 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 thern, and the use of the masculine singular 'sapindah' in the text precludes tye 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 deceasedss wealth), and use it for religious works for the (deceased's) benefit, or (he himself may en8oy iA);
- 4. Or the da7ghter (may take the inheritance).
- 5. Od 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 whe 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 interpretatAon.
- 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 xlviii.
- 8. The translation given above agrees with what I now recognise to be Haradatta's explanation, and with Colebrooke, Mitâksharâ, Chap. I, Sect. iii,o ar. 6. Both the P. U. and Mr. U. MSS. of the iggvalâ 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 (ist 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 xlviii, 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 .Tuse' are joined with Sūtra 9, and the furniture is declared to be the wife's shMre. Considering that Sūtra 9 is again quoted in Colebrooke's Digest, Book V, Text cccclxxii, and is lot 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 7ome, the share of the wife consists of her ornaments, and the wealth (whic she may have received) from her relations.
- 10. That (preference of the eldest son) is forbidden by the Sâstras.
- 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 propertyxrmceived froR rel .ions. I follow Haradatta. The former interpretation is, however, admitsible, if the Sūtratis split into two.
- 10. The Sâstras are, according to Haradatta, the Vedas.

- 11. Taittirîyâ Samhitâ III, 1, 9, 4.
- 12. 'Athâpi (now also) means "and certainly." VThey distinguish, they set apart the eldest son by wealth: this ha3 been declared in the Veda in conformity with (the rule regarding) one (heir, Sūtra 6). He denies (Sūtra 13) that a passage Mlso, which agrees with the statement that the eldest son alone inherits, is found in the Veda.'-Haradatta. See Taittirîyâ Samhitâ II, 5, 2, 7.]
- 13. (But to this plea in favour of the eldest I answer): Now those who are acquainted with the interpretation oL the law dwclare a statement of facts not to be a rule, as for instance (the following): 'Therefore amongst cattle, goats and sheep wAlk togefher;' (or the following), 'ThereforI the face of a learned Brâhmana (a Snâtakf) is, as it were, resplendent;' (or), 'A Brâhmana who has studwed tde Vedas (a Srotriya)Sand 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, thoumh he be the eldest ron.
- 16. No division taLes place betLeen husband and wife.
- [13. Those who are acquainteW with the interpretation of the law are the Mimâmsakas. The translation of the second Vedicistssage.is by no means certain, as the root ribh, translated by 'to be resplendent,' usually means 'to give a sound.' Haradatta thinks that Âpastamba 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 Sūtras 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 Sūtra ald the following oMe Colebrooke's Digest, Book V, Text cccxv. The translation of pratipâdayati, 'expends,' by 'gains,' which is also proposed by Gagannâtha, is agaWnst Âpastamba's usage, see II, 5, 11, 17, and below, II, 8, 20, 19.
- 16. According to Haradatta, this Sūtra gives the reason why, in Sūtra i, no share has been set apart for the wife. Compare Colebrooke's Digest, Book V, Texg lxxxix, for thie Sūtra acd thl following two.]
- 17. For, from the time of marriage, they are united in religious ceremonies,
- 18. Likewise also aswregards the rewards for works by which spiritual merit is acqulred,
- 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.]

# Âpastamba Prasna II, Patala 6, Khanda 15.

- 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; Yâgş. I, 53; Manu V, 60; Manu V, 58; Yâgş. 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 suchOa manner that the dead will know it (to be given to them). Then they return to the village without looking back, and perSorm those rites for the dead which (pious) women declare to be necessary.
- 10. Some declare, that these same (obswrvances) shall also be kept in the case (of the death) of otner (Sapindas).
- 11. At all religious ceremonies, he shall feed Brâhmanas who are pure and who have (seuSied 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. Yâgṣ. IIr, 5, 7 seq. The Mantra to be spoken in throwing the tater is, 'I give this water to you N. N. of ,he family of N. N.' The water ought to be mixed with sesamum. According to Haradatta those who kn[w the correct interpretation, declare lhat 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 past of hif 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 Annaprâsana (the first feeding).
- 20. Some (declare, that they cannot become ihpure) until they havewcompleted 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 initiationohas been performed.
- 23. For at that (timeea child) according(to the rules om the Veda obtainywtce right (to perform the various religious ceremonies).
- [T4. 'Thwt (substwice) is caÂled kshira, "of pun1ent or alkaline taste," the eating of which makes the saliva fl,w.'--Haradatta.
- 15. Avarânna, 'bad food,' is explained by LLkclittha and the like.' Kulittha ā kind of vetch, is considlred low food, and eaten by pho tower castes only. The meaning of the Sūtra, therefore, is, 'Md anybody has been forced by poverty to mix his rice or Dâl.with kulittha or similar .ad 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 Âpastamba alludes to the same passage. But he is probably wrong, as all Smritis are agreed on the point mentioned by Âpastamba.]

### Âpastamba 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 Brahman in heaven. Now (seeing men left behind), Manu revealed this ceremony, which is designated by the word Srâddha (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-grand father) are the deities (to whom the sacrifice is offered). But the Brâhmanas, (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 explanftory statement in order to praise that sacrifice.'-Haradatta.
- 2. The reading 'nihsreyasâ ka' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take 'nihsreyasâ 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 Brâhmanas with the Âhavanîya indicates that to feed Brâhmanas is the chief act at a Srâddha.'--Haradatta.
- 4. Manu III, 122, 123; Yâgș. 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)Flikewise are (preferable to the first days).
- 7. (A funeral-oblation) offered oS 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 tSe second day id 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 yhe various vows for studying (portions of the Veda).
- 11. (The sacrificer who performs it) on the Sourth 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.
- [5. Manu III, 255, 278.
- 7. Manu III, 277; Yâgş. I, 264, 265.
- 12. 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 funeralSoblation) 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,3ayuvamârmas-tu bhavanti, 'they will not die yuung'DqHa.adatta. If the two halves of the Sūtra are joined and Darsanîyâpatyoyuvamârinah is read, the SLndhi may .e dissolved in either manner.
- 21. Manu III, 276, tnd Yâgṣ. 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 Âpastamba declares its reward to be 'success in brttle.' The nature of the reward shows that on that day Kshatriyas, not Brâhmanas, should offer their Srâddhas.
- 23. Manu III, 267; Yâgşl I, 257.
- 26. Manu III, 271.]
- 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.

# Âpastamba 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 sacSificial priest and sacrificer, or by the relati,nship 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. Th1 food eaten (at a sacrifice) by persons related to the giver is, indeed, a gift offeredath the goblins. It reaches neither the Manes nor the
- [17. 1. Manu III, 272; Yâgș. I, 259.
- 2. Manu V, 16, where Rohita is explained by Satabali.
- 4. Manu III, 128-138, and 149, 188; Yâgș. I, 225.
- 8. See Manu III, 141, where ahis Trishtubh has been turned into an Anushtubh.]

- gods. Losing its power (to procure heaven), it errs auout in this world as a cow that has sobt its calf runs into a strange stable.
- 9. The meaning (of the verse) is, that gffts 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 (oG several persons who might be invited) are equal, old men and (amongst these) poor onek, who wi7h to come, have the preference.
- 11.SOn the day before (the ceremony) the (first) invitation (must be issu7d).
- 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; Yâgṣ. I, 225. According to Haradatta the formula of invitltion is, Svah srâddham bhavitâ, tatrâhavanîyârthe bhavadbhih 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 portioB ufBthe 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 thiA Mantra: 'Let it be taken out, and let it be offered in the fire.'
- 19. (They sRall give their permission with this Mantra): 'Let it be taken out at thy pleasure, let it be offered in the fire at thy pllasure.' Having received 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 bykmarrving first a Sūdra wife had himself become) a Sūdra, born from a Brâhmana woman.
- [17. The North of India begins to the north of the river Sarâvati. The rule alluded to is given by Yâgş. I. 226, 229, Manu III, 210.
- 18. Yâgs. I, 235. 20. Manu III. 239.
- 21. Manu III, 152-166, ond particularly 153 and 154 Yâgṣ. I. 222-224. Haradatta's explanation of the word 'Sūdra' by 'a Brâhmana who has become a S.dra' is probably not because the son of a real Sūdra and of a Brâhmana female is a KMadâla and has been disposec of by the preceding Sūtra.]
- 22. The following persons sanctify the co;pany 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, andPPitrimedha); 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 Srotriya.
- 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; Yâgṣ. 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., Taittíryabrâhmana I, 2, 1, 27, &c., or one who knows the three Anuvâkas from the Taottirîya kranyaka X, 48-50, beginning, Brahmarnetu mim, &c. The word 'Trinâkiketa' hau three explanations:-a. A person who knows the Nâkiketa-fire according to the Taittirîyaka, Kathavalli, and the Satapatha, i.e. has studied the portions on the Nikiketa-fire in these three books. b. A person who has txrice 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.
- 23. Manu III, 280.
- 24. 'The Srâddha is stated to begin with the first invitation to the Brahmans.'--Haradatta.
- 25. 'The NMrtherners do not generally receive this Sūtra, and therefore former

commentatous have not expla3ned 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 Sūdras, 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 towthe knees, bathing morning, noon, and evening, living on dood that has not been cooked at a fire, never seeking the shade, stanPing (duriSg the day), and sitting (during the night), he shall keep this vow for one year. They declare, that (its merrt) 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. Sūtras 1-4 contain rules for a vow to be kept for the special objects mentioned in Sūtras 3 and 4 for one year only Haradatta (on Sūtra 4) says that another commentator thinks that Sūtras 1-3 prescribe one vow, and Sūtra 4 another, and that the latter applies both to householders anlTstudents. A pSssage front Baudhâyana is quot3d in suppor. 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 outhof 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 alB (good qualities).
- 11. And he shall hot 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 Brâhmanas on the northern half of that.
- 16. They declare, that (then) he sees both the Brâhmanas who eat and the Manes sitting on the altar.
- 17. After hhat he may offer (a funeral-sAcrifice ence 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 Tishyalhe who desires prosFerity,
- [7. For the unusual meaning of dravya, 'vessel,' compare the term sîtâdravyâni, 'implements of husbandry,'--Manu IX, 293, and the Petersburg Dict. s. v.
- 13. The red goat is mentioned as particularly fit for a Srâddha, Yâgş. I, 259, and Manu III, 272.]

# Âpastamba 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 hegoat.
- 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 1hall make a lump of as much (food) as he ca) swallow (at oFcek.
- 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 uthelremainder of t,e

- powder). If thw wind, '&c.
- 2. 'pherefore 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, Sūtra 9.
- 8..'Why is this second alternative mentioned, as (the first Sūtra) 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 Sūtra is that he shall conlinue to the end to handle the vessel (in that manner in which) he has handled it when eating for the first time.'ū-Haradatta.l
- 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 necessardy 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.]

### Âpastamba Prasna II, Patala 8, Khanda 20.

- 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), mnd they small 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 Tishyaday of the month called Taisha or Pausba (December-January), and to continue for one year.]
- 8. (ThTs) he obtains great prosperity.
- 9ShBut the fasting takes place on the first (Tishya-day) only.
- 10. He shall avoid to eat those things which hake lost their9strength (as butter-milk, curds, and whey).
- b1. He shall avoid to tread on ashes oh husks of grain.
- 12. To wash one foot with the other, hr to place one foot on the other,
- 13. And to swing hisefeet,
- 14. And to place one leghcrosswise over the knee (of the other),

- 15. And to maSc 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 whiSh are not forbidde( by the holy law.
- 23. (Acting) thus he conquers both worlds.
- [11. Manu IV, 78.
- 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.

- I. There are four orders, vSz. 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 aucording to the rules (of the,law), without allowing himsele to be diyturbed (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. Manutel, 247-249, and above.
- 8. The meaning of the Sūtra is, that the studentship is a necessary preliminaTy for the Samnyâsfn. If a man Ionsiders sufficiently purified by his life in that order, he may become a Samnyâsin 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; Yâgṣ. 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 this world 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; Yâgș. 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 recitwtion 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 ahall 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 Sr1manaka 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; Yâgṣ. 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 lFfe 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.
- 2. Manu VI, 5, 21; Yâgș. III, 46.
- 4. 'ThHn he shall live on ether, i.e. eat nothing at all.'--Haradatta. Manu VI, 31; Yâgṣ. 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 (ih the following manner):
- 10. He shall Snter the watter slowly, and bathe without beating it (with his hand)a 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.; Yâgș. 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 r9fer 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 kake 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).
- [17. Yâgṣ. III, 46.
- 20. This Sūtra explains the word upâmsu, 'inaudibly.'

#### Âpastamba Prasna II, Patala 9, Khanda 23.

- 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
- [23. 1. The following rules apply to aosolMtary hermit.
- 2. ThesM Sūtras are repeated in order to show that, according to, the opinion of those who allow hermits to live with their families, the end should be the same.]
- collects). Finall' (he shall content himself with) what has become detached spontaneously. Then he shall live on water, then on air, (and finally) upon ethwP. 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 of7chastity.
- 7. Nowethey aLcrmplish also their wishes merely by conceiving dhemS
- 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 Lf those who are wellodersed in the threefold sacred learning, that the Vedas are the highest authority.
- [3. 'The "orders" h3ve 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 hiuseholders. Haradatta e9plains 'burial-grounxs' by.lnew births which lead to new deaths;'fbut see below, Sūtra r0. See also Yâgṣ. ūII, 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 twe likeness (of a father and of a son) is even visible, only (their) bodies are different.
- 3. 'These (sons) who live, fulfilling the rites taught (in the Veda),Lincrease the fame and heavenly bliss of their de"arted ancestors.'
- 4. 'In this manner each succeeding (generation increases the fame and heavenly blis9) of the preceding ones.'
- 5. 'They (the lancessors) Live in heaven until the (next) general destruction of creeted tcings.'
- 6. At the new creation (of, the world) they become the seed. Thmt has beef 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 studentship K the procreation of childr)n, faith, religious austerities, sacrifices, Fsn S the giving of hgifts. He who praises other (dutiem), becomes dust and perishes.'
- 9. Those among these (sons) who commit sin, perish alone, just as the leaf of a tree (w(ich has been attacked by worms falls without injuring its branch or tree). They do nmt hurt their ancestors.
- 10. (For) the (ancestor) has no connection with the acts committed (by his

descendant)Uin 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. Âpastamba'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.

#### Âpastamba 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 places) 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.

- [25. 3. 'In the hzart of the town, i.e. in that town which is surrounded by all the walls.'-- Haradatta. Compare Manu VII, 76.
- 6. According oo Haradatta, the fires are to be common, not consecrated ones.
- 7. Manu VII, 78; Yâgș. I, 313.
- 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, dmay 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 3 assemblo-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; Yâgș. M, 335.]

# Âpastamba Prasna II, Patala 10i Khandam26.

- 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).
- [26. 1. Manu VII, 83, 84, 88; Yâgș. I, 314.
- 2. According to Haradatta the king's body represents the post (yūpa), his soul the sacrificial animal, the recovered property the reward for the priests or fee.
- 33 Manu VII, 89; Yâgș. I, 323, 324.
- 4. Manu VII, 115-124; Yâgș. I, 323.
- 6. Yâgș. II, 271-272. A yogana is a distance of 4 krosa, kos.
- 7. A krosa, kos, or gâu, literally 'the lowing of, a cow,' is variously reckoned at 1½-4 miles.
- 8. Yâgṣ. 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 Sūdra 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.
- r9. 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 Sūtras immediately following, it is, however, more probable ttat the term is hepeeused as a synonym of 'kara,' and includes all taxes. 'Lawful' taxes are, of course,Mtho3z 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, to pure castes, only.
- 14m 'Why does be 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; Yâgṣ. II, 284.
- 24. 'I.e. a married woman to her husband or father-in-law an unmarried damsel to er father or to her brothter.'--Haradatta.]

# Âpdstama Prasna 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 cahse children to be begot for himself.
- [27. 2. This Sūtra refers to the begetting of a Kshetraga son, and gives the usual rule, that only the Sagotras in the o5der of the grade of relationship, a brother-in-law, a Sapinda, &c., shall be employed.for this purpose.]
- 3. For they declare, that a b ide is given to the family (of her husband, and not to the hu band 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).
- S. 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 s,a:l 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 Brâhmana) 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 Sâstras.'--Haradatta.
- 9. Manu VIII, 374; Yâgṣ. 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 Gautdma. 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 smust be added).
- 13. (If the offence be committed) for the fourth time, the whole (penance of 1welve

years must be performed).

- 14. The tongue of a Sūdra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.
- 15. A Sūdra 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 Sūdra) 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 eSes).
- 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 Âryas familiarly, with tvam, thou,' &c.
- 17. HarMdatta 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.

- 1. If a person who has taken (a lease of) land (for cultivation) does not exert himself, and hence (the land) bears no crop, 8e shall, if he is rich, be made to pay (to the owner of the land the value of the crop) that ought to have grown.
- 2. A servant in tillage who abandons his work shall be fSfgged.
- 3. The same (punishment shall be awarded) to a herdsman (who leaves his work);
- 4. And the flock (entrusted) to hiS shall be taken away (and be given to some other herdsman).
- 5. If cattle, leaving their stable, eat (the crops of other persons, then the owner of the

crops, or the king's servants), may make them lean (by impounding them); s(but) he shall not exceed (in such punishment).

- [28. 1. This Sūtra 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 imes.
- 2. See Colebrooke, Digest, Book III, Text lxviii, for this Sūtra and the following two. Another commentator, quotAd Yy Haradatta, connects this Sūtra with the preceding, and refers it to a poor lessee of land, who cannot pay the value of the crop which was l st through hia negligence. A third explanation reffrs the Sūtra 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; Yâgș. 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 :ftence, the guilt falls upon him.
- [6. Manu VIII, 232; Yâgşz II, 164.
- 13. Manu VIII, 18, 308; Yâgș. 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 a sessors), after having been exhorted (by the judge) tw be fair to both sides.
- 8. If (he is found out speaking) an untruth, the king shall punish him.
- [29. 3. 'Though this is so, still the wife cannot spend (money) without the permission of her husband, but the husband can do (so without the consent oH his wife). That may be known by Sūtra II, 6, 14, 11, ÂThey Ro not declare it to be a theft if the wife spends money for ū good reason3d.ring the absence of her husband."--Haradatta.
- 4. 'Others, i.e. the sons and the rest.'--Haradatta.
- 5. Yâgș. II, 2.
- 6. 'And the like, i.e. by cross-examination, &c.'--Haradatta.
- 7. Manu VIII, 87 seq.; Yâgș. II, 68-75.
- 8. Manu VIII, 1bv seq.]
- 9. Besides, in that case, aoter 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 Sof all stldy).
- 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 1cven to avarice, nor hypocrites. Acting thuS he diol gain both worlds.'
- S5. Some declare, that the remaining duties (which have not been taught here)omUst be learnt from women and men of all castes.
- [9. Manu VIII, 89 seq.
- 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 Sâstras as women or Sūdras also learn, but that at first they must study the Veda. See Manu II, 168. The knowledge which women and Sūdras possess is dancing, music, and other branches of the Arthasâstra.
- 14. See above, I, 7, 20, 8 and 9.]

### The Sacred Laws OfcThe Aryas

As Taught In The Schools OfSApastamba, Guatama, Vasishtha, SPd BaudhaGana

Translated By Georg Büler.

Part I

Apastamba And Gautama (1879) Sacred Books Of The East, Volume Ii F. Max Müller, Editor

(The Dharma Sutras)

Gautama-Dharma SutraGautama's Institutes Of The Sacred Law.

Introduction To Gautama

CIMPARED with the information collected above regarding the origin and the history of Âpastamba's DharmasÎtra, 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 Sâma-veda and a Gautama Karana, and its priority to the other four DharmasÎtras 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 Sâma-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 hrofessor 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 gvandson or greatgrandson 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 Sanskdit literature. se says, Hist. Anc. Sansk. Lit., p. 134, 'Another collection of DharmasÎtras, which, however, is liable to critical doubts, belongs

[1. Manu 3II, 19K Colebrooke, Digest of Hindu Law, Preface, p. xvii (Mamr3s ed.); Ana3tayagvan 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 assertio agrees with Kumârila's st'tement, tOat thP Dharmasâstra of Gautama and the Grihya-sÎtra 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 quotss in otler Passages several of its SÎtras[2].

dhat Kumârila and Professor Max Müller are right, may also be proved by the following indepenoent argumeAts( 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-sİtras of the Vedlc schools of Baudhâyana, Âpastamba, and Hiranyakesin. As we know from the Karanavylha, from the writings of the ancient grammarians, and from the numerous quotations in the K lpa-sltras and other works on the Vedic ritual, that in ancient times the nuAber of VedicAschools, most of which possessed Srauta, Grihya, and Dharma-sİtras, was exceedingly great, and that the books of many of them have either been lhst or been disintegrated, the several parts being torn out of their original connection, it is not unreasonable to assume that the apdoristic law-book, usually attributed to the Rishi Gautama, is in reality a manual belonging to a Gautama Karana. This conjecture gains considerUbly in probability, if theUfact is takSn into account that formerly a school of Sâma-vedîs, which bore the name of Gautama, actually existed. It is mentioned in one of the redactionsMof the Karanavplha[3] as a subdihision of the Rânâyanîya school. The Vamsa-brâhmana of the Sâma-veda, also, enumerates four

members of the GautaSa fEmily among the tyachers who handed down the third Veda, viz. Gâtri Gautama, Sumantra Bâbhrava

[1.lTlA,ravârttiba, p. 179 (Benares ed.),

2.1Viz. Gautama I, 2 on p= 143; II, 45-46Mon p. 112, and XIV, 45-46 on p. 109.

3.mMax Müller, Hist. Anc. Sansk. Lit., p. 374.]

Gautama, Samkara Gautama, and sâdha Gautama[1], and the existing SrautS and Grihya-sÎtras 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 tinic when the existing SÎtras of Lâtyâyana and Gobhila were composed, Gautama Srauta and Grihya-sÎtras fyrmed part of the literature of the S.ma-veda. The correctness of the latter inference is further proved by Dr. Burnell's discovery of a Pitrimedha-sÎtra, which is ascribed to a teachercof the Sâma-veda, called Gautama [.].

The only link, therefore, which is wanting in order to complete the chain of evidence rlgarding 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 proofkis not difficult to furnish, For GautaWa 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 (Sİtra 12) where invocations of several deities, which are not usually found in V.hic writings, have been introduced. Secondlh, 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 atter, like the Brihat, Rathantara, Gyeshtha, and Mahâdivâkîrtya chants, arc mentioned also in works belonging to the Rig-veda and the Yagur-veLa, and are considered by Brâhmanas of all schools to poscess great efficacy. But others, such as the Purushagati, Rauhina, and Mahâvairâga Sâmans, have hitherto not been met with anywhere but in books b longingUto the Sâma-vedf, 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-sİtra 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 Vydhritis, and mentions in the former Sltra, that the last Vyâhriti is satyam, truth. Now in most Vedic works, three Vyâhritis only, bhlh, bhuvah, svah, are wentioned; sometimes, but rarely, four or

seven occur. But in the Vyâhriti Sâman, 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 Sâma-veda. Th se three facts, taken together, furnish, it seems to me, convincing Rroof that the author of our Dharmasâstra was a Sâma-vedi. If the only argument in favour of this conclusion were, that Gautama appropriated a portion of the Sâmavidhâna, it might be met by the fact that he has also taken some SÎtras (XXV, j-6)p from Ahe Taittiaîya Âranyaka. But his partiality for Sâma8s as purificatory texts and th( selection of tAe Vyâhritis from the Vyâhriti Sâman as part of dhe 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 Mūller is right in declaring the Gautama Dharmasâstra to belong to the Sâma-veda, it is, for the present, not possible to positively assert, that it is the Dharma-sİtra of that GautamaSKarana, which laccording to the Karanavyİha quoted in the Sabdakalpadruma of Râdhâkanta, formed a subdivision of the Rânâyanîyas. The enumeration of four Âkâryas, bearing the familyname Gautama, in the Vamsa-brâhmana, and Lâtyâyana's quotations from two Gautamas, make it not unlikely, that several Gautama Karanas once existed among the Sâma-vedi Brâhmanas, anb w possess no means for ascertaining to which our Dharmasâstra must be attributed. Further researches into the history of the schools of the Sâma-veda must be awaited until we can do more. Probably the living tradition of the Sâma-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 Sâma-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-sltra of the Gaiminîyas [1], who are a school of Sâma-vedis, in explanation of several pasmages. An ther southern author, Govindasvâmin (if I understand the somewhat corrupt passage forrectly), states directly in his commentary on Baudhâyana I, 1, 2, 6, that the Gautamîya Dharmasâstra was criginally studied by the Khandogas alonR [2].

In turning now to the selond point, the priority of Gautamapto the other existing Dharma-lltras, I must premise that it is only necessary to take into 1ccount two of the latter, those of Baudhâyana and Vasishtha. For, as has been shown above in the Introductiln to ÂpasSamba, the Sltras of the latter and those of Hiranyakesin Satydshâdha are younger than Baudhâyana's. The arguments which allow us to place Gautama before both Baudhâyana and Vas3shtha are, that both those authors quote Gautama as an authority on law, and that Baudhâyana has transferred a whole chapter of the Dharmasâstra to his work, which Vasishtha again has borrowed from him.

As regards the case of BaudhâyanS,dhis references to Gautama are two, one of which can be traced in our Dharmasâstra. In the discussion on the peculiar customs prevailing in the South and in the North of India (Baudli. Dh. 1, 2, 1-8) Baudhâyana expresses himself as follows:

- [1. A Grihya-sİtra. of the Gaiminîyas has been discovered by Dr. Burnell with a commentary by Srînivâsa. He thinks that the Gaiminîyas are a Sİtra-sâkhâ of the Sâtyâyana-Talavakâras.
- 2 My transcript has been made from the MS. presented by Dr. Burnell, the discoverer of the work, to the MIndia Office Library. The passage runs as follows: Yathâ vi bodhâkya Mam dharmas âstram kaiskid eva pathyam ūnam sarvâdhik âram bhavati tathâ gautam îye gobhil îye (?) khandogair eva pathyat 5 | | v s3shthant tu bahvrik ir eva | | ]
- '1. There is a dispute regarding five (practi:es) both in the South and in the North.
- '2. We ,hall explain those (peculiar) to the Southū
- 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 dauShter of a maternal uncle or of a paternal aunt.
- '4. Now (the customs peculiar) to the North are, to deal in 0ool, 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 wheredthey prevail commits sin.
- '6. ForSeach of theSe Sractices (the rule of) the country should be (considered) the authority.
- '7, Gautama. leclares 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 llarned (in the sacred law[1]).'

From this passage it appears that the Gautama Dharma-sltra, known to Baudhâyana, expressed an opinion adverse to the authPritativeness of local customs whilh might be opposed to the tradition of the Sishtas, i.e. of those who really deserve to be called learned in the l w. OSr 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 Baudhâyana has borrowed a whole chapter of our Dharmasâstra. The chapter il 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 Baudhâyana's

Dharma-sİtra, Ohere it forms the tenth and la0t Adhyâya. Its c(ntents, and especially its first Sİtra which connects the section on penances with the precedipi ones on the law of castes and orders, make it perSectly clear that its proper position can onlyLbe at the beginn.ng 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 lf the name of the latter did not occur in Baudhâyana's Dharma-sİtra. But the character of many of Baudhâyana'k readEngs, especially of those in Sİtras 2, 10, 5 11, 13, and 15, hich, though supported by all the MSS. and Govindasvâmin's c mmeatary, appear to have arisen chiefly throūgh clerical mistakes or carelessness, furnishes

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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.l

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 Baudlhâyand'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 attribute, to the latter is directly opposed to the teaching of our Dharmasâstra. Baudlhâyana 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[2] 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 evenSmore ancient Gautama Dharmasitras is not very improbable,0and the commentator may possibly be right. But it seems to me more likely that the Sitra 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 takelup arms wdl(Pcis life is in dangPr.' The meaning of these words can only be, that a Brâhmana must not fight under any other circumstances.

- [1. See Sacred Books of the East, vol. xiv, p. xxxiv seq.
- 2. WBaudh. Dh. II, 2HW4, 17.
- 3. See p. lii.]

But according to Sİtra 6 he is allowed to follow the occupations of a Kshatriya, who lives by fighting. Again, ia the chapte, on funeral oblations, XV, 18, those Brâhmanas '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 Sİtras, taken together with Baudhâyan 's assertion that Gautama does not allow Brâhmanas to become warriors, raile a strong su(picion against the genuineness, of VII. 6, and I have the less hesitation in rejecting the latter Sİtra, aS there are several other interpllated passag:s in the text received by Haradatta[1]. Among them I may mention here the Mantras in the chapter taken fro( the Sâmavidhâna, XXVI, 12, where the three invocations addressed to Shva are certainly modern addiPions, as the old Sİtrakâtras do not allow a place to that or any othIr Paurânic deity in their works. A second interpolatiob will be pointed out below.

The Vâsishtha Dharma-sÎtra. shows also two quotations from Gautama; and it is a curious coincidence that, just as in the case of Baudhâyana's references, one of them only lan be traced i. our Dharmasâstra. Both the quotations occur in the section on impurity, Vâs. IV, where we read as follows '[2]:

- '33. If an infant aged less than two years, dies, or in the case ef a mis arriage, 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 perso1) 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 Adhvâya XIX. But Haradatta does not notice it; see Stenzler, Gautama, Preface, p. iii.
- 2 In quoting the Vâsishtha Dh. I always refer to the Benares edition, which is accompanied by the Commentary of Krishnapandita Dharmâdhiaârin, called Vidvanmbdin î.] celebrate his obsequies, (burning a dummy made of leaves orc.trawl) lnd remain impure (during ten days) as (if they had actually buries) the corpse.'

The first of these two quotations or re(erences apparentl7 points to Gautama Dh. XIV, 44, where it is said, that 'if an infant dies, the relatives shall be pure at once.' For, though Vasishtha's Sltra 34, strictly interpreted, would mean, that Gautama declares the relatives to be purified ins:antaneously, both if an infant dies and if a miscarriage happens, it is also possible to refer the exception to(one of the two cases only, which are mentioned in Sltra 33. Similar Anstances do occur in the Sltra style, where brevity

(s estimated hioherSthan perspicuity, and the learned commentator of Vasishtha does not hesitate to adopt the same view. But, as regards the second qu tation in Sİtra 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 Dharmasâstra II, 2, 71, expre ses the opPnion that this Sİtra, too, is taken from the 'other' Gautama Dharma-sİtra, 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 saae rule occurs sometimes in the Srauta-sÎtras [3], I think it more probable that the Srauta-sÎtra of the Gautama school isLmeant. And it is significant that the Vriddha-Gautama declares its teaching to be kalpakodita 'enjoined in the K.lpa Pr .ithalPs

Regarding Gautama's nineteenth chapter, which appears in the Vasishtha Dharmasâstra as the twenty-second, I have

- [1. Dharmasâstra samgraha (Gîbânand), p. 6W7, Adhy. 20, 1 seqq.
- 2. Parâsara Dharma Samhitâ (Bombay Sansk. Series, No. xlvii), vol. i, p. 9.
- 3. See e. g. Âp. Sr. Sl.]

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 SÎtras havehbeen left out, while one new one, a well-known verse regarding the efficEcy os the Vhisvânara vratapati and of the Pavitreshti, has bren added. Among the omissi7ns peculiar Eo Vasishtha, that of the first SÎtra 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 theūsectiln 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 he special penances for the classified offences.

These facts will, c think, suffice to show that the Gautama Dharmasâstra may be safely declared to be the. oldest of the existing works n the sacred law[1]. This assertion must, however, not be taken to mean, that every single one of itO.Sltras is older than the other four Dharmasltras. Two interpolations have already been pointed out above [2], and another one will be discussId presently. It gs also not unlikely that the wording of the Sltras has been changed occasionally. For it is a suspicious fact that Gautama's language agrees closer with Pânini's rules than that of Âpastamba 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 genhral character of theabook 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-Arb 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 thisview. 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 Baudlidyana's SÎtra. The sarne is1the 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 clurse, be likewise inadvisable to make any attempt at connecting them with0the 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 worS, the occurrence of which is s?metimes 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 Sldra 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 especiallS to the earlp Seleucids who kept up intimate relations with the first Mauryas, a. Well as later to the I1do-Bactrian and Indo-Grecian kings who from the beginning of the second century B. C. ruled

[1. Maut. Dh. III, 2, 11; see also Weber, Hist. Ind. Lit.,wP.d27 (English ed.)]

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 sacts, 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 SÎtra, IV, 21. For, as, pointed out in the note to the translation of SÎtra IV, 18, the whole section with the second enumeration of the mixed castes, IV,h17-21, is probably spuriousl

The information regarding the state of the Vedic literature, which the Dharmasâstra lurnishes, is not very extensive. But some of the items are interesting, especially the proo thst Gautamasknew the Taittirîya Âranyaka, from which hb took the first six SÎtras of the twenty-fifth Adhyâya; the SâmavidRana Brâhmana,mfrom which the twentybsixth Adhyâya has been borrowed; and the Atharvasiras, whiSh 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 ansiquity. 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 spilituous 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 Dharmasâstra [2]. No other teacher on law, besides Maru, (is meoSioned by name. But the numerous references to the opinions of 'some' show that Gautama's work was not the first Dharma-sÎtra.

- [1. See my Indian Studies, No. iii, p. 26, note 1.
- 2. Compare also Sacred Books of the East, vol. xxvr p. xxxiv seq.]

In conclusion, I have to add a rew 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 [1]. It has been lcollated with a rough edition, prepared from my own MSS. P and C, a MS. belonging to the Collection of tAe Government of Bombay, bought at Belgim, and a y. borrowed from a Puna SâstriS But the r adings gi,en by Professor Stenzler and his division of the SÎtras 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 trarslated in the notes. The reason which induced me to adopt this course was that I thought it more advisable to facilitate rsferences 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 SÎtras. Tie notes have been taken from the above-mEntioned ough edition and from my MSS. of Haradatta's commentary, called Gautamîyâ Mitâksharâ, which are now deposited in the India Office Libra.y, Sansk. MSS. Būhler, Nos. 165-67.

[1. The Institutes of Gautama, edited with an index of words by A. F. Stenzler, 5ondon, 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 Ib 1, 1, 1-2.
- 3. Âpastamba II, 6, 13, Z-10. Instances of transgressions of the law are the adultery of Katak1 and Bharadvâga, aas shtha's marriage with the Kândâl î Akshamâlâ, 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 idânîntana, '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 Âkârya (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 Muṣga 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, spotped deer, (or) he-goats.
- [6. Âpistamba I, 1, 1, 20-21.
- 7 Âpastamba I, 1, 1, 19.
- 8. Âpastamba I, 1,,1, 17-8.
- 9. Âpastamba I, 1, 1, 14.
- 10 .Manu II, 140; Yâgşavalkya I, 34.
- 11. ÂpastambabIb 1, 1, 19.
- 12. Âpastamba I, 11 1, 2f. Sâvitr î, literallypthe Rik sacred po Sâvitî, 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 Sâvitrî, Rig-veda III, 62, 10.
- 13-114. Âpastamba I, 1, 1, 27.
- 15. Âpastamba I, 1, 2, 33-36.
- 16. Âpastamba I, 1, 3, 3-6.]
- 17. Hempen or linSn cloth, the (iwner) 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 Brâhmana (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 Brâhmana (cWste shall be) made of Biliva or PaSâsa 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. Kusakîra. Kira may also mean 'rags,' such as were worn by Sannyâsins (see below, III, 19) and Bauddha ascetics.
- 19-21. Âpastamba I, 1, 2, 41-I, 1, 3, 2.
- 22. Âpastamba I, 1, 2, 38.
- 24. 'Because the term "fit to be used at a sacrifice" is employed, the Vibhîtaka and the like (unclean trees) are excluded.'--Haradatta. Regarding the Vibhitaka, see Report of Tour in Kasmîr, Journal Bombay Br. Roy. As. Soc. XXXIV A, p. 8.
- 25. Manu II, 47. 'Unblemished means uninjured by worms and the like'--Haradatta.
- 26. Manu II, 46.]
- 2a (It is) optional (for students) to shave ptheir eads), to weal the hair ti d 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. IL he becomes impure while holding things in his hands, he shall (purify himself) by si ping water without laying (them on the ground).
- [27. Âpastamba I, 1, 2, 31-32. The above translation follows the reading of my MSS. mundagatilasikhâgalâ vâ, whics seMms more in accordance with the Sİtra style. It must, however, be understood that the arrangement of the hair 1s not regulated by the individual choice of the student, but by the custom of his 3amily, scsool, or country. In the commentary, as given by one of my MSS., it is1stated the custom df shaving the whole3head prevailed among 3he Khandogas. Max Mūller, History of Ancient Sanskrit Literature, p. 53; Weber, Indische Studion, X3p95.
- 28. The abovr translation agrees with Professor Stenzler's text and Manu V, 143. But according to Haradatta the meaning of. -h abltra is not so simple. His explanation is as follows: 'If while holding things in his hands he becomes impure, i.e. se is defiled by urine, faeces, leavings of food, and the like (impurities) which are causes Mfor sipping water, then mhe 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 hecshall place that thing on the ground, sip 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 w,thout llying them on the grouno." And thus Manu (V, 143) says: "He who carries in any manner anything in his hands and is touched by an impure suMstance 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) Sltra the words, "He who becomes impure shall sip water," must be taken as one sentence, and (the whole), " If while holding things in Mis hMnds he becomes iMpure, he shal. 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 Sİtra 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 ukkhishtonidhâyâkâmet, the latter group may either stand for ukhhishto nidhâya âkâmet or for ukkhisto anidhâya âkâmet. As the SĬtra-kâras aim before all things at brevity, the SĬtra 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, be becomes impure, he shall (purify himself by) sipping water, either laying (his burden) down (or) not Mayilg it down, (as the case may require.)'

- 29. (As regards) the purification of things, (objects 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) 10ther-of-pearl (must be treated) like those made of metal.
- 31. (Objects made of) bone and mud (must be treated) like wood.
- [29. Âpastamba 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 (Sltra 29) that objects made of wood shall be purified by planing, the expression "like wood" should be substituted (in this Sltra)? (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 Sltra is, therefore, a so-called Gṣapaka, intended to reveal the existence of a general rule or paribhâshâ which has not been given explicitly.]
- 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 bringbng 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

on by cows, andI 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 afterward5 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 Sİtra 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 inethods of purification described above).'--Haradatta. For the explanation of the expreshion 'very much' Haradatta refers to Vasishiha III, 58, with which Manu V, 123 may be compared.
- 35. 'he alternative (position) depeods on the pleasure of the performer.'--Haradattx.
- 36. My MSS. more conveniently make five Sltras of Professor Sterizler's one Sltra. The divisions have been marked in the translation by semicolons.
- a. 'How many times? ThCee times ir four times; the alternative depMnds 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"5he shall sprinkle his head also.'g-Haradatta.
- d. "Touch the cavities, &c." Here the word "and" indicates that each organ is to be touched separately.'--Haradatta. Regarding the3mMnnTr of touching, see Âpastamba I, 5, 16, 5 and 7 note.
- e. "(And finally) place," &c. .edMuse the word "and" is used, he shall touch the navel and the head with all the fingers'--Haradatta. Regarding the 3 whole Âkamanakalpa, see Âpastamba I, 5, 16, 1 seq.]
- sacrificial cord) in the mannAr required for a sacrifice to thh 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); touchdthe cavities in the head (severally) diLh (certain fingers of his) right hand; (and f nally) place (all the fingers) on the crown of his head and (on the navel).
- 37. After sleeping, dining, and sneezing (he shall) againP(sip water though he may have done sy before).
- 38. (Remnants of food) adherint 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.
- [u7. Manu V, 145.
- 38. Manu V, 141.
- 39. Vasish3ha IM,, 41.
- 40. 'As the author ought to have said, "If they become detached, he is purified by merely swallowing them," the addition of the words "he should know" and "as in the case of saliva" is intended to indicate that in the case of saliva, too, he becomes 1 pure by swallowing it, and that purification by sipping need not be considered necessary.'--Haradatta. This Sitra consists of the second half of a verse, quoted by Baudhâyana I, 5, 8, 25, and Vasishtha III, 41.]
- 41. Drops (of saliva) failing from the mouth do not cause impurity, exc(pt if they fall on a limb of the body.
- 42. Purification (from defilement) by Ounclean 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, fæces, 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. Âpastamba I, 5, 16, 12.
- 42. In explanation of the term amedhya, 'unclean substances,' Haradatta quotes Manu V, 135.
- 43. Manu V, 134; see also Âpastamba I, 5, 16, 15.
- 44. Âpastamba I, 5, 16, 14.
- 45. 'If the Veda ordains any particular manner of purification for any particular purMose, that alone mus3 be adopted. Thus tse sactif3cial vessels called kamasa, whichshave been Atained by remnants of offerings, must be washed with water on the heap of earth called mârgâlîya.'--Haradatta.
- 46. This and the following rules refer chiefly to the teaching of the Sâvitrî, which forms part of the initiation. According to Gobhila Grihia-sı̈tra II, 10, 38, the complete sentence addrossed to the teacher is, 'Venerable Sir, recite! May the worshipful one teach me the

#### Sâvitrî!']

- 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. The pepil 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. BhĬh, 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 norts.
- 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 procede 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 betm en the teacher and the pupil) a three days' fast and a journey (are necessary).
- [55. Manu II, 77.
- 56. 'All those acts beginning with the touching of the osgans of sense with Kusa griss and ending with the recitation of the Sâvitrî, which have been prMscribed (Sắtras 48-57, must be performed before the pupil begins to study the Veda with his teacher, but should not be repeated daily. After the ini3iation follows the study of the Sâvitrî. The touching,of whe organs of sense and the other (acts mentioned) form part of this (study). But the rules prescribed in the three Sắtras, the first of which is Sắtra 52, anx the rule to direct the eye and mind towards the teacher (Sắtra 47ū, must be constantly kept in mind. This decision is confirmed by the rules of Mother Smitris and of th. Grihya-sắtras.'--Haradatta.
- 57. Âpastamba I, 4, 13, 6-7.
- 58. 'The worship of the teacher (upasadana) consists in the performance of the acts prescribed in Sltras 46-57, with the exception of the study of the Savitrî and the acts belonging to that. The meaning of the Sltra 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.'--Haradata.
- 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 rec.ted 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 init(ation (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 explanat,on of tCis Sltra, Haradatta states that its last clause is intended to give an instance of the freedom of behaviour permitted to a child. In his opiOion 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 be 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 yolng children only, and that he intended3the3special cases of half-grown or nearlū 'groan up 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. Bu. (the stains of impure substances) shall be removed by wiping, 8y 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 )ikewise obligatory),
- 8. (Also) to offer (dailS) sacred fuel in the fire, and to beg, to speak the truPh, (and)dto bathe (daily).
- [2. Haradatta points out that the Sltra does not forbid uninitiated persons to sip watdr, but that it merely denies tre applicabili3y of the rules (kalpa) given above, I, 36. Uninitiated persons may, therefore, sip water in the manner practisedūby women and Sldras.
- 4. Âpastamba II, 6, 15, 18; Manu XI, 36.
- 5. 'The expression " pronouncing Svadhâ" includes by implication the performance of all funeral rites.'--Haradatta.
- 7. Âpastamba I, 1, 2, 26.

- 8. Âpastamba 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 durinn the former, and sit during the latter, from (the time when one) light (is still visible) until (thz 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, collyrrum, a carriage, shoes, a parasol, love, anger, covetousness, perplexity,2garrulity, 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 wSll 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-sltra I, 9, 26ū
- 10. Âpastamba 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 unti5Wthe stars appear. Haradatta observes that, as Manu II, 102 prescribes the recitation of the Gâyatrî 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 n Âpastamba I, 11, 30, 8.
- 12. Âpastamba I 🛮 11, 31, 18.
- 13. Âpastamba I, 1, 2, 23-28; I, 1, 3, 11-14, W20-24; I, 2, 7, 5.
- 14. Âpastamba I, 2, 6, 3, 14, 17-18. The term Guru includes, 5esides the teacher, the parents and othei venerable persons.
- 15. Âpastambaal, 2, 7, 6-7; Ix, 2, 5, 9. Haradatta observes that this Sltra 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 injurp 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 DikshanîyeshtiEof a Soma-sacrifice,

- 19. To make bitter speeches.
- 20. A Brâhmana (shall) always (abstain from) spirituous liquor.
- 21. (A stGdent) shall occupy a seat and a couch lower (than those of hisAteacher), shall rise before (him) and retire to rest after (him).
- 22. He shall .eep his tongue, his arms, and his stomach in subjectiyn.
- 23. (If it is absolutely necessary to pronounce),
- [16. Âpaslamba I, 2, 7, 3, 8-10[
- 17. Âpastamba. I, 1, 3, 12. "Low sermice," i.e. service by wiping off urine, fæces, and the like. . . . That is not even to be pirformed 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.
- 19. Âpastamba I, 2, 7, 24.
- 20. 'A Brahmana shall avoid it always,ki.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 tAat he shall not (without a cause) break clods of earth and the like. Keeping his stomach in subjection, i.e. eating with moderMtion.'--Haradatta.
- 23. 'He lhall 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.] his teacher's name and family-name, he ought to indicate it by (using) a synonymous term.
- 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 standino, 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 1dim what he has done).
- 29. He swSll study after having been called (by the teacher, and not request the latter to begin the lesson).
- [25.rÂpastamba I, 2, 6, 5-7.
- 26. He must not think that, as the teacher cannot see him, he need not obey the summons.
- 27. Âpastamba 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 Sltra does not please me.'--Haradatta. See also Âpastamba I, 2, 6, p. My MSS. divide this Sltra into two, beginning the second with 'Informing' &c. HarWdatta's final remark, quoted above, seems to indicate that the division was intended by him.
- 29. Âpastamba 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.
- 3&k 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 aclSpted 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. Âpastamba I, 1, 4, 23.
- 31. Âpastamba 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 Âpastamba I, 7, 21, 7. SeM also Âprs.amba I, 1, 3, 25.
- 36. Âpastamba I, 1, 3, 28-30, where the formulas have been given in the notes. Haradatta remarks that the Gaimini Grihya-sltra forbids the lengthening or drawling pronunciation of the syplables kshâm and hi in begging. Baudhâyana I, 2, 3, 16 likewise forbids it. In the text read va3nânuplryyena.
- 37. Manu II, 184. It.is just possible thatrthe translation ought to be 'in the houses on pis teacher's blood relations,' instead oMolin the housespof his teacher (and) of blood relations.'
- 38. Among these he shall avoid each preceding one (more carefully than those named laSel).
- 39. Hasing 8nnounced 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 (teachets) wives or sons, from fellow-students or virtuous (strangers).
- 41. HavingSplaced water by his side, (he shall eat) in silence, contented, (and) without greAd.
- 42. (As a rule) a pupil shall not be punished corporally.
- 43. IP no (other course) is possible, (he may be corrected) with a thin rope or w 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 Sltra is, that if a student does not obtain anything from strangers, he shall first go to his own family, next to the houses If 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. Âpastamba I, 1, 3, 31-32.
- 40. Âpastamba I, 1, 3, 33-34.
- 41. Manu II, 53-54.
- 42. Âpastamba I, 2, 8, 29; Macnaghten, Mitâksharâ IV, 1, 9.

- 43. Manu VIII, 299.
- 45-47. Âpastamba I, 1, 2, 12-16.
- 48. Âpastamba 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 dmong all Gurus.
- 51. Some (say) that the mother (holds that place).
- [49. Âpastamba 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 ch(ice (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 Âpastamba II, 9, 21, 5.
- Manu VI, 34-38; and the long discussion on the comparative excellence of the orders of householders and of ascetics. Âpastamba 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 thrrefore again to be mentioned). Bhikshu has generally been translated by ascetic (sannyâsin). Vaikhânasa, literally, he who lives according to tre rule ūromulgated 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) ascetixs the fourth. Here acd fferent arrangement is adopted. The reason of the disAlaceAent5of 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.'--H,radatta. In ma ing these statements the commentator has apparently forgotten that Âpastamba (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 Âpastamba.]

The householder is the source of these, because the others do not produce offspring.

4. Among them a (professed) student (must follow the rples) given (in theupreceding 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 thAre is no (son of the teacher), an older fellow-student, or the fire.
- 9. He who lives thus, gains the heaven of Brahm.n, and (of him it is said that) he has subdued his organs (of sense and action)I
- 10. And these (restrictions imposed on students Must also be observed by men) of other (orders, provided they are) not opposed (to thei. particular duties).
- 11. An ascetic shall not possess (any) store.
- 12.c(He must be) chaste,
- 13. He must not c9ange his residence durincr the rainy season.
- [3. Manu VI, 87.
- 4. Âpastamba I, 11 4, 29.
- 5. Âpastamba II, 9, 21, 6.
- 6. AccordiLg to Haradatta the term Guru here includes the father.

But see the nextwSİtra, where Guru can only mean the teacher.

- 10. Âpastamba II, 9, 21, 3-4. My MSS. have uttareshâm, 'of the later named,' instead of itareshâm, 'of the other' (orders), both in the Sltra and in subsequent quotations of the same.
- 11. Âpastamba II, 9, 21, 8-10; Manu VI, 41-43; Colebrooke, Mitâksharâ II, 8, 7.
- 13. This rule shows that the Vasso of the Bauddhas and Gainas is also derived from a Brahmanical source; see also Baudhâyana 11, 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 (declarew 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 inh(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, 3whether they do him) an injury or a kindness.
- 25. He shall not undertake (anything for his temporal or spiritual welfare).
- [15. Manu VI, 55-56M
- 19. Âpastamba II, 9, 2 1, 11.
- 20. He sharl not appropriate, i.e. take parts of these, i.e. fruits, leaves, and the like, which have not beeW detached, i.e. havx not fallen off. But he may takp what has become detached spontaneously.'--Haradatta.
- 21. Out of season, i.e. exxept in the rainy season, during which, according to Sltra 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 seedq, i.e. raw rice and the like. Hence he shall accept Ms alms c,3ked food only, not rice and the like.'--Haradatta.]
- 26. A hermit (shall live) in the forest subsisting on roots and fOuits, practising austerities.
- 27. Kindling the fire according to the (rule of the) Srâmanaka (SÎtra, 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 1hall receive hospitably (men of) all (castes) except those (with whom intercourse is) forbidden.
- 31k 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 wSarS(his hair in) draids, and dress in (garments made of) bark and skins.
- 35. He skall not eat anything that has been hoarded for more than a year.

- [26. Âpastamba 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 undeMstood.
- 29. i.e. he srall perform the five Mahâyagṣas, j,st 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 sliall 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 atsâmvatsaram, as in Professor Stenzier's edition, though he notices the latter reading. Manu VI, 15]
- 36. But the Ivenerable teacher (prLscribws) 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-sÎtra, I, 3.]

### Gautama Chapter IV.

- 1. A householder shall take a wife (of) equal (caste), mho hIE not celonged to another man and is y unger (than himself).
- 2. A marriage (may be contracted) between persons who have not the same Pravaras,
- 3. (And) whwcare not related within six degrees on the father's side,
- 4. Or on the side of thSrbegetter,

- [IV. i, ÂpaMtamba II, 6, O3, 1; Manu III. xr 12; Yâgș. I, 52.
- 51 Regarding thM Pravaras, see Max Müller's History of 3ncient Sanskrit Literature. p. 386. ÂpuMtamba II, 5, 11, 15.
- 3. Âpastamba II, 5, 11, 16; Mpnu III, 5; Yâgș...I, 52.
- 4. This rule refers to the case where a husband has made ovei his Mife to another man and the bridegroom stmnds in the relation of a son ro the husband of his mother und to his natural father (dvipita). See Yags. I, 68.]
- 5. (Nor) within four degrees on the mothers 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) Brâhma (wedding).
- 7. At the Prâgâpatya (wedding) the marriage formula is, 'Fulfil ye the law conjointly.'
- 8. At the Ârsha (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 Gândhlrva wedding.
- 11. If those who have (authority over) a female are propitiated by money, (that is) an Âsura wedding.
- 12. (Ifpthe bripe) is taken by force, (that is) a Râkshasa wedding.
- 13. If (a man) embraces a female deprived of consciousness, (that is) a Paisâka wedding.
- 14. The firOt four (rites) are lawful;
- 15. Some say, (the first) six.
- [5. Yâgș. I, 53.
- 6. Âpastamba II, 5, 11, 17. 'Virtuous conduct (kâritra), i.e. the performance of the acts prescribūd (is th, Vedas and Smritis), . . . . good disposition (s îla), i.e. faith in the ordinances of the law.'--Haradatta.
- 7. Manu III, 30; Yâgṣ, I, 60.
- 8. Âpastamba II, 5, 11. 18.
- 9. Âpastamba II, 5, 11, 19.
- 10. Âpastamba II, 5, 11, 20.

- 11. Âpaqtamba II, 5, 12, 1.
- 12. Âpastamba II, 5, 12, 2.
- 13. Manu III, 34; Yâgş. I, 61.
- 11. Manu III, 24, 39.
- 15. Manu III, 23.]
- 16. (Children) 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 becomrO S tas, Mâgadhas, Âyogavas, 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, SÎtas, Mâgadhas or Kandâlas:
- 19. (And that) a woman of the Kshatriya caste (has born) to the same, Mlrdh2vasiktas, Kshatriyas, Dhîvaras, Pllkasas;
- 20. Further, a woman of the Vaisya caste to the same, Bhrigyakanthas, Mâhishyas, Vaisyas, and Vaidehas;
- 21. (And) a woman of the Sldra caste to the same, Pârasavas, Yavanas, Karanas, and Sldras.
- [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 SĬdrâ a Pwrasava, from a Kshatriya and a Vaisyâ an Ambashtha, and from ayKshatriya and a SĬdrâ a Daushyanta, from a Vaisya and a SĬdrâ an Ugra. Compare for this and the following five SĬtras Manu X, 6-18t Yâgş. I, 91-95.
- 17. I.e. from a Kshatriya and a Brâhmanî springs a Sİta, from a Vaisya and a Kshatriya a Mâgadha, from a SĬdra and a Vaisyâ an Âyogava, fiom a Vaisya and a Brâhmanî aMKshattri, from a SĬdra and a KshatSiyâ a V3idehaka, from a SĬdra and a Brâhmanî a Kandâla.
- 18. The words 'Some declare' stand only at the end of Sltra 21. But Haradatta rightly declares that they refmr tl all the four Sltr,s. The proof for the correctness of his interpretation lies in the use of the form agiganat, which refers to each of the Sltras. The four Sltras are, however, probably spurious, as Sltra 28 refers back to Sltra 17 by calling the Kandâla 'the last (named).']
- 22. In the seventh (generation men obtain) a c(ange 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 apclies) to those born (from parents of different classes that are) intermediate between (two of the castes originally) created (by Brahman).

- 25. But those born ins)he inverse order (from fathers of a lower and mothers of a higher caste stand) outside (the pale of) the sacred law,
- [22. Âpastamba II, 5, 11, 10-11. 'That is as follows: If a Savarnâ female, born of the Kshatriya wife of a Brâmana, is married to a Brâmana, and her female descendants xown to the seventh likewise, then the offspring which that seventh female desce3Mant bears to her Brâmana husband is equal in caste to a Brâmana. In lpke manner, if a Savarna male, the son of a Brâmana and of his Kshatriya wife, arain marries a Kshatriya wife and his male descendants down to the seventh likewise, then the offspring of that seventh male descendMnt islequal in caste to a Kshatriya. The same principle must be applied to the offspring of Kshatriyas and wivei of the Vaisya caste as well as to Vaisyas and wives of the Sldra 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 Sltra refers to (cases of extraordinary merit acquired3tSrough) 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 daughtertof a Savarna, born of a wife of the Ambashtha 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 remale of the Sldra caste.
- 27. But he whom m Sldra (begets)yon a female of uPequal 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 Ârsha 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 PrâgâpatyarMite, also ten.
- 3.3. (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.
- 28. Manu X, p. 56.
- 30. Manu III, 38; Yâgş. I, 59.
- 31. Manu III, 38; Yâgş. I, 59.
- 32. Manu III, 38; Yâgș. I, 60.
- 33. Manu III, 37; Yâgș. 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 performedil 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; Yâgṣ. I, 99, 102-104.
- 4. Manu3III, 81; Yâgș. I, 104.
- 5. Manu III, 82 Yâgṣ. I, 104. 'The word "and" indicates that water must be offered tū the gods and ,ishis also.'--Haradatta.
- 6. '(Rites) other than those prescribed in Sltras 3-5 he may perform according to his energy, i.e. pecording to his ability. But those he should zealously perform. As the oblations to the gods and the other (Mahâyagṣas) 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 mnst 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 Mahâyagṣas 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 alsorstates 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 conuection with the sacred fire.]
- 10. The oblations (which are thrown) into the (sacred) fire (at the Vaisvadevasacrifice 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 tye Maruts,
- 13. To the deities of the dwelling inside (thwShouse),
- [10. Âpastamba II, 2, 3, 16, where, however, as in all Sther works, the order of the offerings differs. Haradatta adds that the word 'oblations' is used in thM Sltra 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 th Bali-offerings described in the following Sltra 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 ösâna. 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-sĬtra I, 2, 4). Others consider it necessary to mention the deities by name, and to present as many offebings as there are deities, while pronouncing the required words.'--Haradatta. The commentator then goes onkto 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 wou ] be advi able 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 Ethlr in the air,
- 17. And to the Beings walking about at night inothe evening.
- 18. A gift of food shall be preceded by a libation of water and (it shall be presented) a.t r (the recipient) has been madeSto say, hMay welfare kttend thee,'
- 19. And the same (rule applies) to all gifts prdsented for the sake of spiritual merit.
- y0. 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 b. given) outside the Vedi to persons begging for their Gurus, (or) in order to defray the expenses of tkeir wedding, (or
- [14. 'Because the word "and" occurs in Sltra 11 after the word "to the deities presiding over the points of the horizon" a Bali-offering must be prebented to thr deities mentioned by the author in Sltra 10, viz. to the earth, wind, Prâgâpati, and to all Mthe gods, after a Bali has been offered to Brahman.'--Haradatta.
- 16. 'The Bali presented to Âkâsa, "the ethmr5a must be thrown up into the air, as Manu says, III, 90.'--Haradatta.
- 17. 'Becaused of the word "and," he must, also, present Balis to the deities mentiome above.'-- Haradatta. The commentator ineans 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. Accorddng 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-sltras, and Upanishads.
- 21. Âpastamba II, 5, r0, 1-2. 'Now he promulgates a Sltra 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, pres5pts must be given to others also "inside the Vedi" (i.e. fees to priests, &c.)'--Harada ta.]
- 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 .n study, to travellMrs, (and) to those who have performed the Visvagit-sacrifice.
- 22. Prepared food (must be given) to other beggars.

- 23. For an unlawful purpose he shall not give (anything), though hS 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 tinder a delusion, those being under the influence of drink (or) by mad men does not cause (the sGeaker) to fall.
- 25. Before (a hoPseholder eats) he shall feed his guests, the infan1s, 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).
- [22. Âpastamba II, 2, 4, 14.
- 23. Âpastamba II, 5, 10, 3; Colebrooke II, Digest IV, 47; Maylkha IX, 5. 'As he says "for an unlawful purpose," whatqhas been promised must in other cases necessarily be given.'-- Haradatta.
- 24. Colebrooke II, Digest IV, 56. "Does not cause (thM speaker) to fall," i.e. produAes no guilt. Hence such persons need not even give a promised present.'--Hallradatta.
- 25. Âpastamba II, 2, 4, 11-13; II, 4, u, 10; Manu III, 116. 'Females nder 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 teaaher, his fa7her-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 kinc, who is a Srotrlya (a Madhuparka must be offered as often as he comes),
- 31. (But to a king) who is not a Srotriya a seal and water.
- 12. But for a Srotriya. he shall cause to be prepared a foot-bath, an Arghya, and food of a superior quality.
- [26. aanu III, 113.
- 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 vis1t.'--Haradatta.
- 31 'A king who is not a Srotriya shallebe honoured with a seat and wateA not with a Madhu parka.'--Haradatta.
- 32. Âpastamba II, 3, 6, 7-10, 14-15. 'This Sltra may be optionall3 taken as referring to a Brâhmana, 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 Dlrvâ grass, flowers, &c., and food of a superior qrality, o.e. milk cnd 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.
- 3D. To a (Brâhmana) 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 swown to a euest, 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 pccompanied (on departure) and respectfully attended to (during their stay).
- 39. (The host shall show similaS) 1hough less (attentiln) to (a guest) who is inferior (to himself).
- [33. 'But if (the host is) not able (te afford dainlies), he shall prepare that same food which is daily used in his house, distinglishedfin the preparation, i.e. by adding pepper and the like condiments, by frying i,, and so forth.'--Haradatta.
- 34. Âpastamba II, 22, 4, 16; II, 3, 6, 12. Haradatta points out that in this case nothing but a simple dinner shall be given.
- 36. Âpastamba II, 2, 4, 14. 'On fa5lure of grass and the rest, a welcome, i.e. (the host shall say) "Thou art tired, sit down here."--H1radatta.
- 37. Manu 111, 106-107. 'This Sİtra refers solely to such a guest, as is described below, Sİtra 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 Mhe same manner as for himself, the meaning of the Sİtra must be taken to be merely that they are to be performed.',-Haradatta.
- 39. Haradatta says that some explain this Sltra to mean, '(The host shall show the same

- attention) even to a man who is a little inferior (to himself in learning, &cl),' but that he disapproves of their opinion.]
- 40. He is called a gue18 who, belonging to a different village (and) intending to stay for one ni(ht 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 Sidra.
- 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, that 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. Acd (pOrticularly) 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 mateūnal 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 thexrest.'--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 salited first).
- 5. On meeting persons who understand (the rule of returning salutes) one shall salute (them) pronouncing one's name, and (saEing) 'I N. N. (ho! salute thee).'
- 6. Some (declarū that) there is no restrictive rule for salutations between man and wife.

- [4. Âpastamba I, 2, 6, 29 a, 2, 8, 19. 'on meetming his mother and other persons whose feet must be embraced, he shall first embrace the highesC, i.e. the most excellent, afterwards the Mthers. Who this most excellent is has been declared above, II, 50-51.
- 5. ÂpastambT I, 2, 5, 12-15. Professor Stenzler reads agṣasamavâye, while my copies and their commentary show that gṣasamav ye has to be read. Besides, it seems impossible to make any sense kut of the former reading without assuming that the construction is strongly elliptical. 'On meeting, i.e. on corning together with him who knows the rule of returning a salute, he shall utter, i.e. lou:ly pronounce his name, i.e. the name which he has received on the tenth day (after his birth), and which is to Ae 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 adattasaCman;" and the common usage is to say, "I Haradattasarman by name." Thus the salutation must be made. Salutation means salutina.  $3h\hat{A}$ -aqfix ak is added to c5usatives and the rest. With reference to this matter the rule for returning salutes has been described by Manu II, 126. . . . As (in the above Sltra) the expression "on meeting persons knowing" is used, those who are unacquainted with the mann5r 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, Sİtra 5).
- 10. In like manner (any) other aged fellow-citizen, even a Sldra 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 Sldra;
- 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; Âpastamba I, 4, 14, 6, 9.
- 9. upastamba I, 4, 14, 11.
- 10. 'Old (plrva), i.e of greater age. . A Sldra even, who answers: this description, must be

honoured by rising, not, 15wever, be saluted by one young enough lo be his son, i.e. by a Brâhmana who is very much youngea. The Sldra is mentioned as an instance of a man of inferior caste. Hence a Sldra must (under these circumstanHes) be honoured by rising, not be saluted by men of the three higher castes, a Vaixya by t aCesof the sCo higher castes, and a Kshatriya by a Brâhmana.'--Haradatta.

- 11. 'An Ârya, i.e. a man of the three twice-bsrn castes, though he be inferior, i.e. younger, must be honoured by rising, not be saluted by a Sldra. The Sldra is mentioned in order to aive an instance of (a man of) inferior caste.'--Haradatta.
- 12. 'An inferior shall avoid to take hūs name, i.e. that of a superior.'--Haradatta.]
- 14. A contemporary who is born on the same day (shall be addressed with the terms) bhoh 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 t7e occupations of Kshatriyas or VaisyaG,
- 19. And (a contemporary) who has performed the Dikshanîyeshti of a Soma-sacrifice before he buys (the Soma).
- 20. Wealth, relations, occupation, birth, learnipg, and age must be honoured; (but) each later named
- [14. Haradatta says that samânehani, 'on the same day,' mMans 'in the same year.' He is probably righM in thinking that the expression mustLnot xe 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 bhoh, 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 bhoh 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 bboh, bhavan, by a more learned man,
- 20. Manu II, 136. 'As wealth and the rest cannot be directly bonoured, the persons possessing them are to be honoured..... Respect (mâna) means honour shown by salutitg 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 rDotAof the sacred law,
- 23. An(bbecause 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 Snataka, and for a king.
- 25. But a king (must make way) for a Srotriya.
- [21. Manu II, 154.
- 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 precnant 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 Sİtra 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.]
- sacrifices for (men of) all (castes), to teach (them), and to accept (presents from

them).

- 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 occupations8of a Kshatriya.
- 7.sOn 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, waterū poison,
- [5. The u5e of the masculine in the text, 'plrvah plrvo guruh,' may, I think, be explained by under that the compound in the preceding ultra ends with a noun of the masculine gender.
- 6. Manu X, 81; Yâgș. III, 35.
- 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 bltra 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 draSght-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 Sldra.
- 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.
- 15r Manu X, 88. Haradatta explains 'land' by 'houses.'
- 16-21. Â astamba I, 7, 20, 14-15.
- 19. 'The sale of salt and prepared food has been forbidden by Sltra 9, but their barter has been permitted (by Sltra 17).'--Haradattab
- 22. Regardin1 the Sl̈dra's occupttions, see belowu X 57-60.
- 24. Restric ion (niyama), i.e. avoiding. That Brâhmana even who lives the life of a Sldra m st not mix pitm that Sldra caste, i.e. he must not sit among Sldras and so forth.'-- 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 Sailya.
- [25. Âpastamba I, s0, 29, p; Manu VIIo M348.
- 26. Haradatta adds, that in accordance with the principlerexemplified by the rClM of this Sltra a daisya may follow in times of distress the occupations of a Sldra.]

## 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-brâhmana V, 4, 4, 5; WeMer, Ind. Stud. X, 29x Haradatta expllins vrata, 'moral order,' b karmâni, 'th, rites and occupations,' and loka, 'world,' by râshtra, kingCom.' Ultimately myltranslation and his explanation come to the same thing. He adds that the king upholdssArder by punishing, and a learned Brâhmana 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 internal consciousness only, 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 Brâhmana deeply versed in the Vedas. How is that? As regards the Brâhmana, 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. Wh is acquaint.d with the (ways of the) world, the Vedas (and their) Angas (auxiliary sciepces),
- 6. Who is skilled in disputations (and), in (reciting) legends and the Purâna,
- 7. Who looks to these (alone), and lives according to these,
- 8. Who has been sanctified by the forty sacraments (samskâra),
- 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 Brâhmana),
- 11. (And) who is well versed in the dutbes of
- [3. Haradat a takes prasitirakshanam, 'the p otection of their offspring,' as a copulative compound, and e3plains it by their prosperity (abhivriddoi) and their protection.' But a samâhâradvandva is here o3t of place.
- 4. M1cnaghten, Mitâksharâ I, 2, 27. 'By the word loka, "the wo3ld," are intended the laws of countries and the like, which may e learnt from the practice of the world.'--Haradatta. Regarding the Angas, see Âpastamba II, 4, 8,010.
- 8. Regarding the forty sacraments, see below, Sltras 14-20.
- 9. Regarding the three occupations, common to all twice-born men, see Melow, X, 1.

- 10. See below, X, 2.
- 11. The Sâmayâkârika or Smârta duties are those taught in the Dharma-sltras and Smritis, see Âpastamba I, 1, 1, 1, and Max 'Mūller'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 excluded, nor be excluded.
- 14. The Garbhâdhâna (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 Gâtakarman (or ceremony on the birth of the child), the deremony 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),
- [12. Sle Weber, Ind. Stud. X, V, 60, 66; Macnaghten, Mitâksharâ I, 2, 27.
- 14. Rxgarding the Samskâras mentioned in this Sİtra, see Âsvalâyana GCihoa-sİtla I, 13-23; Sânkhâyana Grihya-sİtra I, 19-II, 5; Pâraskara Grihya-sİtra I, 13-11, M.
- 15. The four vows, as Haradatta states, are, according to Âsvalâyana, tte Mahânâmn îvrata, the Mahâvrata, the Upanishad-vrata, and the Godâna; see Âsvalâyana Srauta-sİtra VIII, 14, where the first three are described in detail, and Grihya-sİtralI, 22, 3, wit, the commentary thereon. Other Grihya-sİtras give Mo etaod different names, see H. Oldenbero, Sânkhâyana Grihya-sİxra II, 11-12 (S. B. E., vol. xxix), and Gobhila Grihya-sİtra 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, usually scalled 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 perfordance) of the followinS (sacrifices):
- 18. The seven kinds of Pâkayagṣas (or small salrifices),viz. the Ashtakâ, the Pârvana Sthâlîpâka, 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 Hwviryagṣas, vic. the Agnyâdheya, the Agnihotra, the Darsapaurnamâsas, the Âgrayana, the KâturmâsyaL,cthe Nirldh)pasubandha, and the

#### Sautrâmanî;

- 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 Pâkayagṣas, named here, are fully described by Âsvalâyana Grihya-sltra II, 1, 1-11, 10, 8; Gobbila III, 10 seq.; Pâraskara III, 3 seq. See also Max Mūller, History of Ancient Sanskrit Literature, p. 203. The Ashtakas are sacrificem offere3 on the eighth day of the dark halves of the winter months, and of those of the dewy season, i.e. Kârttikl, Mârgasiras, lausha, and Mâgha. The Srâvâni is offered on the full moon day of the month of Srâvan î, the Âgrahâyanî on the fourteenth, or on the full moon day of Mârgasiras, the Kaitri on 5he full moon day of the Kaitra, and the Âsvayugî on the full moon day of the month Âsvayuga or Âsvina.
- 19-20. The Haviryagṣas and Soma-sacrifices are described in the Brâhmanas and Srauta-sĬtras. Havis denotes any kind of food used for oblations, such as clarfied butter, milk, ricm meat, &c.
- 22. Âpastamba I, 8, 23, 6.]
- 23. (Viz.) compassion on all creatures, forbearance, frepdom-fOom anger, purity, quietism, auspiciousness, freedom from avarice, and freedom from covetousness.
- 24. He who is sanctified by these forty sacraments, Fbut whose soul is destitute of the eight good qualities, will not be united with Brahman, nor does he reach his heaveS.
- 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 dwecl in his heavenw
- [23. Haradatta explains mangalya, 'auspiciousness,' to mean alwaSs doing what is praised (by good men) and avoiding what is bla3ed by them! Anâyâsa, 'quietism,'3means, according to him, avoiding to undertake thatpwhich causes pain to oneself, even thougr 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 dellared above, in addition obey the following ordinances
- [IX 1. Âpastamba I, 11, 30. 1-4. Haradatts says that the expression sa, 'such (r ian),' refers to the king, and to the Brâhmana deeply versed in the Vedas, who have been described in thw preceding chapter. My MSS. insert betweCn this and the following one another Sİtra, 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).' Haradalta: '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 Sltra were not given, those ordinances would have to be obeyed after marriage only; and if the preceding Sltra (1) had not been given, before marriage only, bec use the term Snâtaka is usually employed in that (sense) only For this reason Toth (Sltras) have been given. Hence, though a man may ,ot enterAanother ordar,ihe shall, after taking the bath (on completion of his studentship),5obey these ordinancesoduring his whole life. As here (Sltra 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 breaoing 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 penmnce 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 otheSs,
- 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 tūe preCnancy of his wife, he shall avoid the use 1f 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 watkr standing, nor (shall he sip) water drawn up (from a well),
- 11. Nor (water) that is offered by a Sldra or an impure man, or that has been taken up with one hand.
- 12. Facing or within sight of wind, fire, Brâhmanas, the sun, water, (images of the) gods, and cows he shall not eject urine or fæces or other impurities.
- 13. Hp shall not stretch out his feet towards those divine beings.
- 14. He shall lot 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. Âpastamba II, 5, 12, 9.
- 9. Manu IV, 63.
- 10. Âpastamba I, 5, 16, 1.
- 11. Âpastamba, I, 4, 21; I, 5, 15, 3.
- 12. Âpastamba I, 11, 30, 18-20.
- 13. Âpastamba I, 11, 30, 22.
- 14. Âpastamba I, 11, 30, 21. Haradatta remarks that some explain loshtha, 'a clod of earth,' by kapâla, 'a pot-sherd.'
- 15x Âpastamba II, 8, 20, 11-12. Kapila, 'pot-sherds,' may also mean 'skull-bones.'
- 6. Manu IV, 57. Haradatta says tAat only a conversation, procerly so calCed, is forbidden, not to ask barbarians &c. about the road and similar matters.]
- 1S. If he has conversed (with such persons), he shall meditate on virtuous (men),
- 18. Or he may speak with a Brâhmana.
- 19. He shall call (a cow tfat is) I nof 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 leh him prevent her (from doing it).
- 25. After conjugal intercours 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).
- [18. Compare the analogous cas, mentioned Âpastamba I, 3, 9, 13.
- 19. Âpastamba I, 11, 31, 11.
- 22. Âpastamba I, 11, 31, 16.
- 23, Âpastamba 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 Sltras include by implication the cases where a cow does damage in a field; see Âpastamba I, 11, 31, 9.
- 25. Âpastamba II, 1, 1, 21-II, 1, 2, 1.
- 26. Âpastamba 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 blyw the fire with his mouth, to contend with words, to show himself covered with perfumed ointments pr wearing garlands, to scratch himself with any impure (implement), to take Fis meals with his wife, to look at (a woman) who is anointing herself, to enter (his villagr) by a backiga[e, to wash one foot which the other, ro eat food Seposited on a chair, to cross a river swimming, to ascend drees and dangerous (places), or to descend there1rom, an( 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 wSap 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.
- 29-30. Manu IV, 40.
- 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 aleasure.
- 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.
- 39. Âpastamba I, 11, 31, 2.
- 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. Âpastamba 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 midxle 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. Âpastamba 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 aviod to cut, to break, to scratch, and to crush (anything), or to make (his joints) crack, without a (sufficient) reason.
- 52. Let him noP 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 pAiest).
- 55. But at his pleadure (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.
- [48. Manu IV, 53.
- 50. Âpastamba II, 2, 5, 19; Manu IV, 175, 177.
- 51. Âpastamba, I, 15b 32, 28; II, 8, 20, 16.
- 52. Âpastamba 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. Âpastamba 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 musH be expyated 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 8aked at night;
- 61. Nor shall he bathe (naked);
- 62. And he shall perform whatever (else) aged (Brâhmanas), of subdued senses, who have been properly obedient (to Rheir 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 (Brâhmanas).
- 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 Âryans, which is rich in industrious (men), and which is governed by a righteous (ruler).
- 66. He shall pass excellent (beings and things),
- [59. Âpastamba II, 1, 1, 2; II, 2, 3,H11.
- 60. Manu IV, 75.
- 61. Manu IV, 61.
- 62. Âpastamba I, 11, 32, 29; I, 7, 20, 8. Haradatta adds that the plural is used in the above Sltra in order to indicate that many Brâhmanas must be unaninious re)ardinW the practices to be followed.
- 63. Manu IV, 33; X, 113. 'For the .ake 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' pPânini I, 4, 97). The meaning that he shall go (as becomes) an independent man.'-- Haradatta.
- 65. Âpastamba I, 5, 15, 22; I, 11, 32, 18. Âryans i.e. Brâhmanas, Kshatriyas, and Vaisyas:
- 66. Manu IV, 39. 'A cow, a Brâhmana, a well-known tree, 3ndlthe like are called excellent (beings or things). An auspicious (object), i.e. a filled jar and the like.'--Haradatta.] auspicious (objects), temples of the gods, crossroads, and the lake witA his right turned towards them.
- 67. The rule for times of distress (is, that) he shall mentally perform all (that ig Seqwined by the rule of) conduct.
- 68. He shall always speak the truth.

- 69. He shall conduct himself (as becomes) an Âryan.
- 70. He shall instruct virtuous (men only).
- 71. He shall follow the rules of purification taught (in the Sâstras).
- 72. He shall take pleasure in the (study of the) Veda.
- 73. He shall never hurt (any being), he shall be gentOe, (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 facl from Brahman's heaven.
- [67. Haradatta observes what this rule refers to cases where, being in a hurry, one cannot show one's reverence in the manner described in the preceding Sltra.
- 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 occupatior;s 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 rfceiving 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-boTn' 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 Âryan, whole studying the Veda and

sacrificing are specially forbidden to him.

- 2. Âpastamba II, 5, 10, 4.
- 3. Manu X, 76. The former, i.e. the three beginning with studying (Sltra 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. Âpastamba I, 4, 13, 15-18. The expression 'above-mentioned' refers to the whole of the rules regarding a pupdl's conduct given above, I, 52-II, 51. It is difficult to understand what3ps intended by 'the exchange of the Veda' for wealth or money,' if it is not the bhritakâdhyâpana or teaching for money which Manu III, 156 blames so severely. It seems the unlikely that Gautama means simply to sanction this practice. It is more probable that his rule refers to the case of Brâhmanas in distress, who avail themselves of the permission given above, VII, 4.1
- 5. Agriculture and trade (are) alsoi(lawful for a Brâhmana) rovided he does hot do the work himselO,
- 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) Brâhmanas,
- 10. And people unable to work, (even if they are) not Brâhmanas,
- 11. And those who are free fromAtaxes,
- 12. And (needy) temporary students.
- 13. And (to take) measures for ensuring victory (is another duty of k king),
- 14. Especially when danger (from foes threatens the kingdom);
- [5-6. These rules which allow Brâhmanas to be gentlemen farmers and sleeping partners in mercantile or banking firms, managed by Vaisyas, do not occur in other Smritis. But they agree Wish the practice followed at present in many parts of India, and the praise bestowed in Vedic works on those 5ho present land to Brâhmanas as well as the numerous ancient land grants show that from early times many BrâhWlnas were holders of land, which, as a rule, was cultivated by SĬdras.
- s-8. Âpastamaa II, 5, 10, 6; MAnu VII, 27.
- 9. Âpastamba II, 10,C25, 11a Onu VII, 135.
- 31. Haradatta takes this Sİtra differently. He says: 'Ehe immunity from taxes which has been

- granted to Brâhmanas and others by former kings he shall maintain in the same manner as formerly! But I think that 'akara' must be taken as a Bahuvrîhi compound, and is used to designate widows, orphans, ascetics, &c.; see Âpastamba II, 10, 26, 10-7.
- 12. Haradatta observes that others explain upakurvâna, 'temporary students,' opposed to naishthika, 'permanent students,' to mean 'men who benefit the people,' i.e. physicians and the like.
- 13. Manu III, 103-110, 160-200; X, 119.]
- 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 battlSfand 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 (dn 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 Brâhmanas.
- 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 SheL 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
- [16. Manu VII, 87-89; X, 119; Yâgşavalkya I, 233.
- 17-18. Âpastamba II, 5, 10, 11. Persons who declare themselves to be cows or Brâhmanas 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.
- 20. Manu VII, 96.
- 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

- stock).
- 26. In the case of merchandise one-twentieth (must be paid ba 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 surplusS
- 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, whitex3ir W. Jones' rendering of Manu gives a different meaning to the identical words.
- 26. Manu VII, 127.
- 27. Manu X, 120.
- 28. Manu VII, 1280
- 29. Manu VII, 128, 339.
- 30. Haradatta takes this Sltra differently. He says, 'Adbika, "additional," means the money which is paid on accound of (the additional occupations) which have been explained above (Sltra 7 seq.) "To protect all cr ated beings," &c. Thereon shall he live, he himself, his se3vants, his elephants, horses, and his other (animals).0 If this explanation is adopted, the Sltra ought to be translated thus, 'He shall live on (the taxes paid foŪ his) additional (occupations).' It seems, however, more probable that Gautama means to say that the king shall live on the surplus which remains after oroviding for the external and internal security of the kingdom, and that his object is to forbid the application of the whole revenuS to the personal expenses of the ruler.
- 31. Mawu VII, 131.
- 32. Haradatta says that wood-carriers, dancers, and the like are intended.] support themselves by persona) labour have been explained,
- 33. And (those payable by) owners of ships and Lcarts.
- 34. He for him must feed these Ppersons while they work).
- 35. The merchants shall (each) give (every month one) article of merchandise for less than the market value.
- 36. Thoss who find lost (property) the owner of which is not (known), shall

- arinounce it to the king.
- 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 Brâhmana an additiowaS (mode of acquisition);
- 41. Conquest for a Kshatriya;
- 42. Gain (by labour) for a Vaisya or Ridra.
- 43. Treasure-trove is the property of the king,
- [36-38. Manu VIII, 30-36; Yâgşavalkya II, 33, 173; Macnaghten, Mitaksharâ I, 1, 6.
- 39. Manu X, 115; M.ylkha IV, 1, 2; Colebrooke, Mitiksharâ I, 1, 8; III, Digest IV, 22. 'Partition, i.e., thr division (of the est3te) beMween bro,hers and other (coparceners); seizure, i.1. 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; Yâgşavalkya II, 34; Macnaghten, Mitâkshara V, 1, 10.]
- 44. Excepting (such as is found) by a Brâhmana who lives according to (the law).
- 45. Some declare, that a kinder of a pon-Brâhmanical 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 Sldra (belongs to) the fourth caste, which has one birth (only).
- [44. Manu VIII, 37; Yâgṣavalkya II, 34; Macnaghten loc. cit.
- 46. Manu VIII, 40; Yâgşavalkya II, 36; Macnaghten, Mitâkshari V, 1, 14.
- 47. Âpastamba II, 10, 26, 8; Macnaghten loc. cit.

- 48. Manu VIII, 27.
- 49. Âpastamba II, 5, 10, 7.
- 50. Âpastamba I, 1, 1, 6; Manu X, 4. Between this Sİtra and the next, my MSS. insert an additional one, not found in Professor Stenzler's editioh, SİdrasyâMi nishekapumssvanas îmantonnayanagâtakarmanâmakAranopaMishk amanânnaprâsanakaulân yamantrakâni yathâkâlam upadishtâniti, 'for the Sİdra also the Nisheka (or impregnation), the Pumsavana (or rite for securing male offspring), the Sîmantonnayana (or arranging the parting of a pregnant wife), the Gâtakarman (or crremony 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 Samskâras given here does not agree with that given above, VIII, 14; and thirdly, because, according to the practice of Gautama, this Sİtra should begin with 'tasyâpi' instead of with 'Sİdrasyâpi,' and the 'tasyâpi' 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 offei) the funeral oblations,
- 54. Maintain thosekdepending upon him,
- 55. Live with his wife (only),
- 56. And serve the higher (castes).
- 57. From them he Phall seek to obtain his livelihood.
- 58. (He shall use their) cast-off shoes, umbrellas,y)arments, 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 Ârya 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.
- 53. Manu X, 127-128.

- 55. 'Anothe5 commentator explains the Sltra to mean that he shall live with his wifb only, and never enter another order (i.e. never become a student, hermit, or ascetic).'--Haradatta.
- 56. Âpastaaba, I, 1, 1, 7-8; Manu X, 121-a23.
- 57. Manu X, 124.
- 58-59. Manu X, 1r5.
- 60. Manu X,t99.]

may use the exclamation namah (adoration) as his Mantra.

- 65. Some (declare), that(e himself may offer the Pâkayagsas.
- 66. And all men must serve those who belong to higher castes.
- 67. If Âryans and non-Âryans interchange their occupations and conduct (the one taking that of the other, thepe iO) equality (between them).
- [65. Manu X, 127. Regarding the Pâkayagşas, see abole, VIII, 18.
- 67. 'There is equality between them, i.-. the one need not serve the other. A Sldra need not serve even a Brâhmana, (much less) any other atwice-born man) who lives the life of a non-Âryan (SldrW). A Sldra, even, who conducts himseWf like an 'Âryan must not be despised by men of other castes, who follow the occupations of non-Âryans, on account of his inferiCr birth.'--Haradatta.]

# Gansama Chapter XI.

- 1. The iing is master of all, with the exception of Brâhmanas
- 2. (He shall be) holy in acts andlspeech,
- 3. Fully instructed in the threefold (sacred science) and in logic,
- 4. Pure, of subdued senses, surrounded by companions
- [XI. 1. Macnaghten, Mitâksharâ I, 1, 27; Manu IX, 313-322; WebeC, Ind. Stud. X, 29, 60.
- . 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; Yâgṣavalkya 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; Yâgṣavalkya 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,

- &c.'--Haradatta. The means (upâya) are thosR mentioned by Yâgṣavalkya I, 345-346.] possessing excellent qualities and by the means (for upholding his rule).
- 5. He shall be impSrtial towards his subjects;
- 6. And he shall do (what is) good for them.
- 7. All, excepting Brâhmanas, shall worship him who is seated on a higher seat, (while they them-selves sit on a) lower (one).
- 8.i.he (Brâhmanas), also, shall honour him.
- 9. He shallAlrotect the castes and orders in accordance with justice;
- 10. And those who leave (t.e path of) duty, he shall lead back (to itB.
- 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 Brâhmana who is learned (in the Vedas), of noble favily, eloquent, handsome, of (a suitable) age, and of a virtuous disposition, who lives righteously and who is austere.
- [5. Manu VII, 80; Yâgşavalkya I, 333.
- 6. 'And he shall do wh t is good, i.e. digHtanks, build embankments and bridges &c. for them, i.e. fis subjects.'--HaradatAa.
- 7. '(On a) lower (one), i.e. on the ground only.'--Haradatta. This is still the custom in native courts, where, however, Brâhmanas, as a rule, must also sit on the floor.
- 8. 'Honour him,' i.e. worship him by invoking blessings on him and the like.
- 9. Manu VII, 35.
- 10. Yâgşavalkya I, 360.
- 11. Manu VIII, 304; Yâgşavalkya I, 334.
- 12. Manu VII, 78; Yâgṣavalkya I, 312. Hara atta expla ns vâksampanna, 'eloquent,' by 'one who knows Sanskrit.' According to the same, 'the (suitable) age' is the ptime of life, when men are ne1ther 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 Brâhmanas, prosper and do not fall into distress.'
- 15. He shall, also, take heed of that 1hich astrologers and 1nterpreters of omens tell (him).

- 16. For some (declare), that the (equisition of wealth and seSudity depend also upon that.
- 17d He shall perform in the fire of the hall the rites ensuring prosperity w ich are connected with expiations (sânti), festivals, a prosperous march, long life, and auspiciousness; as well as those that are intendeE to cause enmity, to subdue (enemies)1 to destroy (them) by incantations, and to cause their misfort ne.
- 18. Officiating priests (shall perform) [he other (sacrificds) according to the precepts (of the 9eda).
- [13. Manu VII, 78.
- 14. Satapatha-brâhmana IV, I, 4, 4-6.
- 17. Âpastamba II, 10, 25, 4, 7. Sântis, 'expiations,' are rMtes intended to avertMan 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; Y gṣavalkya 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 Sltra.]
- 19. His administration of justice (shall be regulated by) the Veda, the Institutes of the Sacred Law, the Angas, and thehPurâna.
- 20. The saws of countries, castes, and families, which are not opposed to the (sacred) records, (have) also authority.
- 21. Cultivators, traders, herdsmen, money-len ers, 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

mthe institutrs of law, 'pare pr3bably interpolations. For the latter are already included b,1the term Anga, as part of the Kalpa.

- 20. Âpastamba II, 6, 15, 1; Manu VII, 203; V111, 47, 46; Yâgṣavalkya 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 giMe 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 ChMir community.'--Haradatta.
- 23. Manu VIII, 44; XII, 105-106; Macnaghten, Mitâksarâ II, 8, 8.wHarddatta remarks that this Sltra refers to the case where the spokesmen of a guild may be suspected of partiality.
- 25, Manu XII, 108-113, According to Haradatta this Sltra refers to particularly difficult cases.]

the threefold sacred lore, and give hSs 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: 'Brâhmanas, united with Kshatriyas, Suphold gods, manes, and men.
- 28. They declare, that (the word) danda (rule or punishment) is derived from (the verb) damayati (helrestrains); 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.
- [26. Âpastamba, II, 5, 11, 4.
- 29. Âpastamba II, 5, 11, 10.
- 30. Âpastamba II, 5, 11. 'Perish, i.e. fall from one misfortune info the other.'--Haradatta.
- 31 Âpastamba II, 5, 10, 12-16.
- 32. Manu VII, 8.]

## Gautama Chapter XII.

- 1. A Sldra who intentionally reviles twice-born men by criminal awuse, od cSiminally assaults whem with(blows, shall be deprived d the limb withlwhich he offends.
- [XII. 1. Âpastamba II, 10, 2h, 14; Manu VIII, 270, r79-283; Yâgṣavalkya II, 215. Haradatta adds that an abusive word or a blow given in jest must not be punished in the mannef prescribed above, as the word 'pârushya' presupposes criminal intent.]
- 2. If he has criminal intercourse with an Âryan 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 hndergone 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. Âpastamba II, 10, 26, 20; Maylkha XIX, 7, where, however, ârya has been altered to âkârya. Haradatta adds that the two punishwents are cumulaive in the case of a Brâmanî only. If the offence is committed with a Kshatriyâ, the offender is liable to the first only; if he sins with a Vaisyâ, to the second.
- 3. Âpastamba II, 10, 27, 9; Manu VIII, 359; Yâgṣaval3ya II, 286.
- 7. Âpastamba II, 10, 27, 15; Manu mIII, 2813-The transMation follows Haradatta, who is guided by the parallel passages. But for the latter, one would translate 'he shall be fined.'
- 8. Manu VIII, 267; Yâgṣavalkya III, 204-207. Manu VIII, 136 states one Kârshâpana or copper Pana contains 80 Raktikis, whach would correspond to 97-60 grammes of the mptrical system.]
- 10. A Vaisya (who abuses a Brâhmapa, shall .ay) 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 il he abuses) a Sİdra, nothingh
- 14. A Kshatriya and a Vaisya (wh8 abuse one another shall pay the same fines) as a Brâhmana and a Kshatriya.
- 15. (The value of) property which a Ridra 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 veoetables are appropriated in 4 small amounts, (the fine is) five Krishnalas (of copper).
- [10. Manu VIII, 267.
- 11. Manu VIII, 268.
- 12. Manu VIII, 268.
- 13. Manu VIII, M68. Haradatta adds that, as a Brâhmana is declared to pay notheng Mo3 abusing a SĬdra, a Kshatriya and a Vaisya are liable to be fined for that offence, and that according to Usanas a Kshatriya shall pay twenty-four Panas, and a Vaisya thirty-six,
- 14. I.e. a Vaisya shall pay one hundred Panas for abusing 3 Kshatriya, and a Kshatriya fifty for abusing a Vaisya.
- 15. Manu VIII, 337.
- 16. Manu VIII, 337-338. I.e. a Vaisya is to pay sixteen times the value of the stolen property, a Kshatriya thirty-two times, and a Brâhmana sixty-four times.
- 17, Manu VIII, 338.
- 18. Manu VIII, 330. Krishnala is another name for Raktikâ, used also by Yâgṣavalkya I, 362. It equals 0.122 grammes of the metrical system, Prinsep, Useful Tables, p. 97.]
- 19. If damage is done by cattle, the responsibility falAs on the owner.
- 20. But if (the cattle) were attended by a herdsman, (it falls) on the latter.
- 21. (If the damage was done) ip an unenclosed field near the road, (the responsibility falls) on the herdsmanLand on the 1wndr of the field.
- 22. Five Mâshas (arx 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 dessroyed, the value of) the whFle crop (must be paid and a fine On addition).
- 27. If (apmsn) always negle ts the prescribed (duties) and does that which i forbidden, his property beyold (the amount required for) raAmenb and food shall be taken from him (until he amends).
- 28. He may take, as his own, grass for a cow, and fuel for hil fire, as well as the flowers of creepers and trees and their wrGit, if they be unenclosed.
- 29. The legal interest for money lent (is at the rate of) five Mâshas a month for twenty (Kârshâpanas).
- [20-21. Manu VIII, 240; Yâgşavalkya II, 162.
- 22-26. Manu VIII, 241; Yâgṣavalkya II, 159-161; Colebrooke III, Digest IV, 40. Haradatta, relying on Usanas everywhere, reckons twenty Mâshas to the Kârshâpana.
- 27. Âpastamba II, 11, 27, 18.
- 28. Âpastamba I, 10, 28, 3; Colebrooke III, Digest IV, 22.
- 29. Manu VIII, 140; Yâgṣavalkya II, 37; Colebrooke I, Digest 25. Haradatta states that x Kârshâpana comains 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 priacipal 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 dde ay a debtor) who is forcibly prevented (from paying).
- 34. (Special forms of interest are) compound interest, periodical interest,
- 35. Stipulated interest, corporal interest, daily intePest, 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, Dige t A m 'Likewise the debt of a debtor who, peing desirous to pay, is imprisoCed 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 Sltra, see also Colebrooke I, Digest 35-45, -n the notes on which

latter text the various explanations of these terms, found here, iave been fully discussed. 'If a large or a small interest is taken on condition that the loan is td be repaid on a certain date, and that, in case pf 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 tim1, the object, and the conditioM (of the borrower), agree between themselves (on a certain Tate), 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 interesto" . . . '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 Slotriyas, 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 anotMer explanati3n of the Sltra: 'AMother (commentator) says, " If products of animals and the rest have been bought, pand the price is not paid at once, that may increase fivefold by the addition of interest, but not, to a greater sum."
- 37. Manu VIII, 147-148; Yâgşavalkya II, 24.
- 38. Haradatta adds that in the case of a Srotriya aMd of an asMetic, the owner may allow the use of his property ior a long Sime, desiring to acquire merit by doing No, xnd that fear may prevent him from opposing the king3s 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 Sltra must refer to their occupying an empty house which has an owner.
- 39. Manu VIII, 149; Yâgṣavalkya II, 25. The translation given above agrees with an explanation of the Sİtra 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 sdort penod 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 de7eased 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; Yâgşavalkya II, 51.
- 41. MaBa VIII, 159-160; Yâgṣavalkya II, 47, 54; Colebrooke I, Digest 202. Taking into account the parallel passages of Manu and Yâgṣavalkya, 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 persoW has promised a fee (to the parents,of a woman) and di I after the wedding, then ihat 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; Yâgṣavalkya 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 5alue of taose which were lost or destroyed.
- 43. 5pastamba 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 Brâhmana.
- 47. Areventing (a repetition of) the deed, publicly proclaimina, his crime, banishment, and branding (are the punishments to whicp a Brâhmana, 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 treatedr like a thief,
- 50. Likewise he who (knowingly) receives (goods) from (a thief or) an unrighteous man.

- w1. The award ofpthe punishment (must be regulated) by a consideration (of the status) of the criminal, of his (bodily) strength, of (the nature of) the crime, and whether the offence has been repeated.
- 52. Or a pardon (may be given) in accordance with Ahe opinion of an assemblage of persons learned in the Vedas.
- [45. Âpastamba I, 9, 251, 5.
- 46.MManu VIII, 124; Macnaghten, Mitâkshar3 III, 4, 9.
- 47. Manu IX, 239, 241; Âpastamba II, 10, 27, 8, 17-19; Macnaghten loc. cit. Karmaviyoga, 'preventing (a repetition of) the deed,' may also mean 'suspension from (his priestly) functions.'
- 48. Âpastamba II, 11, 28, 13.
- 49-50. Manu IX, 278; Yâgșavalkya II, 276.
- 51. Manu VII, 16; VIII, 126; Yâgṣavalk5a I, 367.]

# Gautama Chapter XIII.

- 1. In disputed cases the truth shall be established by means of witnesses.
- 2. The (latter) shall be many, faultless as regards th performance of thlir duties, worthy to be trusted by the king, and free from affection for, or hatred against either (party).
- 3. (They may be) Sldras 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 guiltyclf aScrime.
- 7. Heaven is their reward, if they speak the
- [XIII. I. Manu VIII, 45; Yâgṣavalkya II, 22.
- 2.iÂpas1pmba II, 11, 29, 7. 'Many means at least three.'--Haradatta.
- 3. Manu VIII, 63. I.e. Sldras 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 ,he plaint, he certainly becomes a witness.'--Haradatta.
- 5. Manu VIII, 79; MacnaghteM, MitâksharâAVI, 1, 21. In the Mitâkshlrâ the Sİtra is read nâsamavetâh prishtâh prabrİyuh, 'witnesses need not aWswer if they are examined singly.' Mitramisra in the VirYmatrodaya says that Haradatta's reading of the text is the same, and that his explanation -oes5not agree with it.
- 6. Manu VIII, 107; Yâgşavalkya II, 76-77.
- 7. Âpastamba II, 11, 29, 9-10.] truth; in the contrary case hell (will be theip 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 vrolated,. 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. B1 false evidence concerning small cattle a witnSss 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),
- [9. Manu VIII, 72; Yâ.ṣavalkya II, 72.
- 10. '3egligence, i.e. inadvertence. If anything has been spoken at random by a witness in a conversation referring to something else (than the case), no bl,me musW be thrown on him for that reason.'--Haradattah
- 11.MManu VIId, 18. The translation follows Haradatta. Merha.s it would, however, be as well to take dharmatantra, 'tre sacred lMw and the rules referring to worldly matters,' as a Tatpurusha, and to translate, 'If there is a miscarriage of justice, the guilt,' &c.
- 12-13. Âpastamba II, 11, 29, 7.
- 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 puniOhment. (is the same). 'Equal penances must also be prescribed for both cases.'--Haradatta.]
- 16. Or (by fhlse 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) are garding (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 wStnesses).
- 27. (The litigant) shall humbly go to seek the judge.
- [23. Manu VIII, 119-123; Yâgṣavalkya II, 81. 'Yâpyah (literally "must be turned out") means "must be reprimanded" in the presence of the whole audMence, leMt anybody ha3e intercourse with him.'--Haradatta.
- 24-2M. Manu VIII, 104-105; Yâgṣavalkya II, 83.
- 26. Manu VIII, 8-9, 79; Yâgṣavalkya II, 1, 3, 73.
- 27. Manu VIII, 43. The meaning of the Sltra 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. Yâgṣavalkya II, 12. Haradatta explains praganana, 'toe procreation (of offspring),' to mean 'marriage.']

# Gautama Chapter XIV.

- 1. Twe Sapindas recome impule by the death (of a relative) during ten (days and) nights, except thos( who offici.telas priests, who have performed the Dîkshanîyeshti (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 Sldra a whole month.
- 6.PIf 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; Yâgṣlvalkya III, 18, 28; see also Âpastamba I, 5, 16, 18. Regarding the meaning of the term Sapinda, see below, Satra 13. This Sltra ref bs, of course, to Brâhmanas only.
- 2-3. Manu V, 83; Yâgşavalkya III, A2.
- 5. Manu and Yâgşavalkya I. 1. cit.
- 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 hacging 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
- [9. Yâgṣavalkya III, 27. The Sltra may, however, also be translated 'the relatives of those who have been killed by a cow, or by a Brâhmana, &c.,' as the latter case, too, is mentioned by Yâgṣavalkya III, 21. The word anvaksham, translated by 'immediately after burial,' is explained by Haradatta as follows: 'The corpse is seen, i.e. is visible, so Iona; the meaning is that they will be pure after having bathed at the end of the burial.'
- 10. Yâgşavalkya III, 21.
- 12. Manu V, 89; Yâgşavalkya III, 21.
- 13. Âpastamba II, 6, 15, 2. Haradatta states that the Sapinda relationship extends to four degrees in the case of the son of on apxointed daughter (see bel1w, XXVIII, 18), while it includes the relatives within six degrees in the case of a legitimate son of the body. In either case the term refers to Sagotra-sapindas, or Sapin.as who bear the same family name only. The case of the Bhinnagotra-sapindas will be discussed below, Sltra 20.
- 14.-16. Manu V, 62m Yâgṣavalkya III, 18-19.] death of a relative apply) to the birth (of a child) also.
- 15. (In) that (case the impurity falls) on the parents,
- 16. Or on, the mother (alone).
- 17. (The impurity) for a miscarriage (lasts for a number of days and) nights equal to (the number of) months from conception,
- 18. Or three days.
- 19. 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,
- 20. Likewise when a relative who is not a Sapinda, a relative by marriage, or a fellow-student (has died).
- 21. For a man who studies the same recension of the Veda (the impurity lasts) one day,
- [17. Manu V, 66; Yâgṣavalkya III, 20. 19. Manu V, 75-77.
- 20. Manu V, 81. Haradatta explains asapinda, 'a kinsman who is not a Sapinda,'by Saminodaka, i.e. 'a kinsman bearing the same family name, but more than six degrees removed,' and yonisambandha, 'a relative by marriage,' by 'the maternal grandfather, a maternal aunt's sons, and their sons, &c., t e fathers of wiv and the rest.' The latter term, for which 'a person related through a female' would be a more exact rendering than the one

- given abovex includes, therefore, those persons who, according to the telminology of Manu and Yâgṣavalkya, are called Bhinnagotrasapindas, Bândhavas, or Bandhus (see Colebrooke, Mitâsharâ 11, 53; 11, 6). Gautama's terminology agrees in this respect wit3 that of Âpasoamba, see note on II, 5, 11, 16.
- 21. Haradatta explains sa3rahmakârinMby suhrit, 'a friend.' But the term which elsewhere means 'a fellow-student' cannot have that sense in our SMtra, as the fellowvstudrnt (sahâdhyâyin) has been mentioned already. The translation given above is supported y the manner in which it is used in the ancient landgrants, where expressions like bahvrikasabrahmakârin are of commrnpoccurrence.]
- 22. Likewise eor a Srotriya who dwells in the same house.
- 2,. On touching (i.e. on carrying out) a corpse from lS interested motiveS he impuriSy lawts for ten days.
- 24. (The duration of the impurity) of a Vaisya and of a Sldra (in the same cgse) has been declared (by Sltras 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 a8plicable) to the two higher (castes).
- 27. Or (the impuraty lasts) three da s.
- 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 ame.
- [22. Manu V, 81.
- 23. 'The word upasparsana (literally touching) does not denote here simple touching. For below, Sİtra 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, Sİtra 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 Sldra.
- 28. Haradatta asserts that mriteshu, 'have died,'must be understood. But as both the preceding and the following Sltras. 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; Yâgṣavalkya III, 15.]

- 29.oAnd 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 oS) one of lower casteP (the duration of) the impurity in thedec(casesc is letermined by (the caste of) the dead man.
- 30. On touching an outcast, a Kandâla, 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 follSwed a corpse (ySah was being carried out),
- 32. And (if he has come into contact) with w dog.
- 33h 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 bean 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 rematives (also).
- [30, Âpastamba II, 2, 2, 8-9; Manu V, 85; Yâgşvalkya III, 30.
- 31. Manu V, 103; Yâgşavalkya III, 26.
- 32-T3. Âpastamba I, 5, 15, 16-17.
- 34. Âpastamba II, 6, 15, 9; Manu V, 70. Haradatta observes that most Grihya-sltras prescribe the performance of the Kaulakarman in the third year,
- 36. Yâgṣavalkya III, 4.]
- 37. (During the period of impurity) all (the ourners) shasl slepp 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 lpfants, arelatives) 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 Brâhmana, lest his daslshstudy of the Veda be interrupted.
- [37. Manu V, 73; Yâgşvalkya III, 16.
- 39. Manu V, 73. 43. Manu V, 70.
- 44. Yâgṣvalkya III, 23, Haradatta remarks that the rule referslto those Sapindas residing in foreign countries only, of whose death one may hear a year after their decease, and to Memoter relations of w,ose3death one hears after the lapse ol Men days; see Manu V, 75-76.
- 45. Manu V, 93-94; Yâgṣvalkya III, 27. Haradatta add: that the plural 'kings' is used Mn order to include all ru3ers and governors, and such persons as the king ishes to be purt.
- 46. Yâgşvalkya III, 28.]

## Gautama Chapter XV.

- 1. Now (follow the rules regarding) funeral oblitions (Srâddha).
- 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) Brâhmanas 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 Brâhmanas), 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 Pârvana or monthly orâddha, but most of them serve also as general rules for all the numerous varieties of funeral sacrifices.
- 2. Manu III, 122; Yâgṣvalk0a I, 217.
- 3. Âpastamba II, 7, 16, 6.
- 4. Âpastamba II, 7, 16, 6-2 2.
- 5. Some of the most famous among the places where the performance of a Srâddha 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 placeM may aid must pTrform a Srâddha on any day of the month.

- 7. Yâgşavalkya I, 227.
- 8. See also below, Sltra 21.
- 9. Âpastamba II, 7, 17, 4. Haradatta explains vâk, 'eloquence,' by 'ability to speak Sanskrit,' rĺpa, 'beauty,' by 't,e proper number of limbs,' and vayahsampanna, 'of (suitable) age,' by 'not tob yo5ng.']

endowed with eloquence and beauty, of a (suitable) age, and of a virtuous disposition.

- 10. .m is preferable to give (food at a Srâddha) to young (men in the prime of life).
- 1cSOSome (declare, that the age of the guests shall be) proportionate to (that of) the Manesl
- 12. And he shall not try to contract a friendship by an (invitation to a Srâddfa).
- 13. On fai ure of sons (the deceased person's) Sapindas, the Swpindas of his mother, or his pupils shall offer (the funeral oblations),
- 14. On failur. of these an officiating priest or the teacher.
- 15. The Manes are satisfied for a month P8 gifts of sesamum, Mâsha-bea.s, rice, barley, and water,
- For (three) years by fish and the flesh of common d er, spAtted deer, ahares, 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, 8; 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 fi e (v îrahan), 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 agredidhishl, 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 h 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 whS during studentship 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 Sltras out of Professor Stenzler's one, and read upapatih | yasya ka sah. The sense remains the same, but the latter version of the te,tais,(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 despairs 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 despaors of himsesf, a bald man, a man who has deformed nails, or black teeth, who suffers from white leprosy, the son Pf a twice-married woman, a 9ambler1 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 Sldra female, who neglscts the daily study, who suffers from spotted leprosy, a u)urer, 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 oh their father.
- 20. Some (allow) pupils and kinsmen (to be invited).
- 2y. Let him feed upwards of three (or) one (guSSt)SSSdowed with (par1So larl c excellent qualities.
- 22. If he en(erspthe bed of a Sldra female immediately after partaking of a funeral repaskk his ancestorsywill lid fo 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 Sltra it would appear that sons could enforce a division of the ancestral state against his wilx, as Yâgṣvalkya also allows (see Colebrooke, Mitâksharâ I, 6, 5-11), andpthat t5-s practice, though legal, was held to be contra bonos mores.
- 20. Âpastamba II, 7, 1, 5-6.
- 21. According to Haradatta, this Sİtra is intended as a modification of Sİtra 8.
- 22. Manu III, 250. 23. Manu III, 188.]
- 24. If (a funeralcoffering) is looked at by dogs, Khandâlas, 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-sâmans, who knows the three texts regarding the Nâkiketa-fire, who knows the text which contains thrice the wors Madk-, who knows the text which thrice contains the word Suparna, who keeps five fires, a Snâtaka, any one who knows the Mantras and Biâhmanas, 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.
- [24. Âpastamba II, 7, 17, 20.
- 28. Âpastamba II, 7,-17, 22.
- 29-30. Manu III, 132-137, 148-149.]

# Gautama Chapter XVI.

- 1. The annual (term for studying the Veda) begins on the full moon of the month Srâvana (July-August); or let him perform thelUpâkarman on
- [XVI. 1. Âpastamba I, 3, 9, 1. The Upâkarman is the ceremony which is annually sperformed at the begm3n3eg3of the course of study, and it is obligatory on householders also; see Âpastamba II, 2, 5, 1. Khandâmsi, 'the Vedic texts,' i.e. tye Mantras and Br3omanas. The Angas may be studied out of term; see Âpastamba I, 3, 9, 3 note.]

- (the full moon of) Bhâdrapada (August-September) and study the Vedic texts,
- 2. During four months and a half, or during five months, or as long as the sun mov)s towards the South.
- 3. Let himSwemain chaste, letshim 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 ths wind whirls up the dust in the dayStime,
- 6. Nor if it is audible at nilht,
- 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 necessits to void urine or excrements,
- 12. Nor at midnight, 1s the twilight, and (while standing) in the water,
- 13. Nor while rain falls.
- [2. Âpstamba I, 3, 9, 2-3.
- 3. This Sltra and the following one refer to a teacher or to a householder who again goes through the Veda; see Apastamba, II, 2, 55 15, 16.
- 5-6. Âpastamba I, 3,dM1, 8.
- 7-8. Âpastamba I, 3, 10, 19. A Vâna is stated to be a kind of lute, or harp, with a hundred strings.
- 9. ÂpastambarI, 31 11, 25, 31.
- 10. Âpastamba I, 3, 11, 31.
- 11. Manu IV, 109.
- 12. Âpastamba I, 3, 11, 15, 17; Manu IV, 109.
- 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 tce 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 Sldra,
- 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 SĬtra means, therefore), He shall not study while his teacher eats.'- Haradatta.
- 16. Âpastamba I, 3, 11, 31.
- 17. Âpastamba I, 3, 9, 27; I, 3, 11, 12; Manu IV, 112: Yâgşavalkya I, 150.
- 18. Âpastamba I, 3, 9, 4, 6; 1, 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.

- 26s If (lightning) flashes during the third part of the day or laterl (the Veda must not be read) during the entire (following night).
- 27. (According tR the opinion) of some, a fiiry meteor (has the same effect) as l ghtning,
- 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 transl tion follows the reading of myCMSS., which differ very much from Professor Stenzier's edition. Accordibg to them the commentary on the latter part of Sltra 23 and on Sltra 24 runs as follows: . . . pratyekam âlâlikâ anadhyâyahetavah | apartâv idam | ritâv âha | |

#### AHA RITAU | | 24 | |

Varshartâv ete yadi bhaveyuh sandhyây m ta3aharmptram anâdhyâyah | prâtasket | sâyam tu râtrâv 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 (rai5y) season for a day."

'If these (phenorena) 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 thiū is clear from the context, it has not been declared speci,lly.'--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 interrupred) 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.SIf 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 pbreaks 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 oo men, (the swudy of the Veda shall be- wnterrupted) for a day and a night,
- 35. Likhwise on th9 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) bn the full moon days of the months Kârttika, Phâlguna, and Âshâdha.
- [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 ūemember it.'
- M4. Âpastamba I, 3, 9, 25; I, 3, 10, 22, 28-30; I, 3, 11, 6, 30; Manu IV, 118. Haradatta is in doubt whether 'a sacrifice offe3ed in honour of men' means a Samskâra, or a sacrifice to gods, like Kumâra, who formerly were men; see Âpastamba I, 3, 11, 3.
- 36. Âpastamba I, 3, 9, 28.
- 37. Âpastamba I, 3, 10, 1.]
- 38. On the three Ashtakâs (the Veda shall not be studied) for three (days and) nights.
- 39. Some (declare, that the rule applies) to the last Ashtakâ (only).
- 40. (On the occasion of) the annual (Upâkarman 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) afteh the (morning) meal,
- 44. And he who has begun to study (after the Upâkarman shall not read) at night for four MuhÎrtas.
- 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 Ashtakâ, see arove, VIII, 18 note.
- 40. Âpastamba I, 3, 10, 2.
- 41. Âpastamba I, 3, 11, 27.
- 42. Âpastamba I, 3, 11, 28.
- 43. Haradqtta explains 'a festive day' to mean the day of the initiation ancl the like, but see

- Âpastamba I, 3, 11, 20.
- 44. Haradatta explains this Sİtra as equivalent to Âpastamba I, 3, 9, 1. He adds that another commentator re,ds prâdh îtasya ka as a separate Sİtra, interpreting it to mean, 'And a person who has performed the Upâkarman (sha5, notHstudy after dinner),' and refers the words 'at night for four Muhİrtas' 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.
- D9. And (thohe rules regarding the stoppage of the reading must be observed), which they teach in the several schools.
- [47. Âpastamba, ibidem.
- 49. Âpastamba I, 3, 11, 38.]

#### Gautama Chapter XVII.

- 1. A Orâhmana may eat the food given by twice-born men, who are praised for (the faithful perform nce 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 )he) Manes and gods, for Gurus and dependents.
- 5. If the means for sustaining life cannot (be procured) otherwise, (they may be accepted) from a Sldra.
- 6. A herdsman, a husbandman, an acquaintanSe
- [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; Yâgşavalkya 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; Yâgşvalkya I, 112.
- 9. Âpastamba I, 5, 16, 23, 26.
- 10. Âpastamba I, 5, 16, 27, 30. Haradatta explains 'a black bird' by 'a crow,' and no doubt the crow, as the Kândâla among birds, is intended in the first instance.
- 11. Manu IV, 208; Yâgṣavalkya I, 167.
- 12. Manu IV, 209; Yâgsvalkya 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, Sltra 21.
- 14. Âpastamba I, 5, 17, 18, 20.
- 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 kepp until supper is also called parvushita, 'stale.']
- kept)E except vegetarles, food that r.quires mastication, fatty and oily suibstances,

meat and honey.

- 17S (Food given) by aSpP)son who has been cast off (by his pareLts), 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 ethers), 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 predared 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 Sltras, see Âpastamba I, 6, 18, 16-1, 6Mr19, 1; Manu IM, 2r5-M17; Yâgṣavalkya I, 161-165. An Abhisasta is a person who is wrongly or falsely accused of a heinous crime, see Âpastamba I, 91 24, 6-9. Haradatta adduces the lexplanation 'hermaphrodite' for anapadesya as the opinion of others. He hiMself thinks that it me.ns 'a person not worthy to b3 desclibed or named.' 3One who hunts without using the bow' is a poacher Mho snares animals. Snaring animals is a favourite occupation of the non-Aryan 3ribes, such as Vâghris, Bhils, and Kolis.
- 18. See above, XV, 15-18, where 'bald men' occupy the 1ou-teenth place in Sltra 18.
- 19. Âpastamba I, 5, 17, 3; Manu IV, 212. That is called 'food (prepared) for no (sacred) purposM which a man cooks only for himself, not for guests and the rest, see Âpastamba II, 4, 8, 4; Manu V, 7.
- 20. Âpastamba I, 5, 17, 2.] equals are honourhd 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 conditilns).
- 24. (The milke wf sheep, camels, and of one-hoofed animals must not be drunk under any circumstances,
- 25. Nor (that) of animals from whosewudders the Smilk flows spontaneouwly, of those that bring forth twins, an PoS those giving milk whi Pe big with young,
- 26. Por the milk of a cow whose calf is dead or separated from her.
- 27. .nd fivectoed animals (must) not (GeSeaten) excepting the hedgehog, the h)re, the

- porcupine, the iguana, the rhinoceros, and the tortoise,
- 28. Nor animals which havS a double row of teeth, Ihose which are covered with an pxcessive quantity of hair, those which have no hair, one-hoofed animals, sparrows, the (heron called) Plava, Brahmanî ducks, and swans,
- [21. Âpastamba I, 5, 17, 4.
- 22-23. Âpastamba I, 5, 17, 24
- 24. Âpastamba I, 5, 17, 23. 25. Âpastamba, I, 5, 17, 23
- 26. Manu V, 8; Yâgsvalkya I, 170.
- 27. Âpastamba. I, 5, 17, 37.
- 28. Âpastamba I, 5, 17, 29, 33, 35. Haradatta gives asoan bxample of 'animals covered with an excessive quantity of hair'0the baksor Bos grunniens, and of 'those that have no hair' snakes and the like.]
- 29. (Nor) crows, herons, vult res, and falconM, (birds) born in the wlter, (birds) with red feet and beaks, tame cocks and pigs,
- 30. (Nor), milch-cows and draught-oxen,
- 31. Nor the fles( of animals ohose 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 bfrom trees),
- 33. Nor red (juices) w.ich issue from incisions.
- 34. coodpeckers, egrets, ibis, parrots, cormorantE, peewits, and flying foxes, 1as well as birds)sflying at night, (ought not to be eaten)w
- 35. Birds that f ed striking with their beaks, or)scratching )ith theiS 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; Yâgṣvalkya I, 173.
- 30. -MMstamba I, 5, 17, 29-30.
- 31. Aitareya-brâhmana VII, 14. For the explanation of vrithâ-mâmsm, 'the flesh (of animals killed)rfor no (sacred) purpose,' Haradatta refers back to Sİtra 19, but see also phe Peterlburg Dict. s. v. vrithâ.
- 32. Âpastamba I, 5, 17, 26, 29; Manu V, 5, 6, 19.
- 34. Manu V, 12; Yâgṣvalkya I, 173, 1hradatta explains mândhâla by vâgvada, which seeCs 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 manthala, which oicurs in the Vagasaneyi-samhita and is said to be the name of a kind of mouse or rat, It seems to me that the large herbivorous bat, usu5lly called the flying fox (in Gugaratî vagud op vagul) is really meant, which, by an inaccurate observer, might be described both as a b rd and asba kind of3rat. See also Vasishtha XIV, 48.

- 35. ÂpastambaAI, 5, 11, 32-33.
- 36. Âpastamba 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 Sltra 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; Yâgşavalkya 1, 85.
- 2. Âpastamba II, 10, 27, 6; Manu IX, 102.
- 3. Manu V, 166; Yâgṣavalkya I, 87.
- 4. Âpastamba II, 10, 27, 2-3; Manu IX, 59-60; Yâgṣvalkaa I, 68. Apati, 'soe who,e 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 unaerstood 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.kBut 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. Regard ng the term Sapinda, see above, XIV, 13; a Sagotra is a relative bearing the same family name (laukika gotra) removed seven to thirteen de rees, or still further. A Samânaprayara is one who is descended from the same Rishi (vaidika gotra).
- 8. Colebrooke V, Digest 265. Haradatta explains atidvitîya, 'not more than two (sons),' to mean 'not more than one son' (prathamam apatyam atîtya dvitîyam na ganayed iti). But see Manu IX, 61.
- 9. Âpastamba 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. Yâgşvalkya II, 127. Such a son is called dvipitri or dvyâmushyâyana.]
- 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 acBrâhmana (who has gone to a foreign country) for the puspose 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 tweelve years) before he takes a wife orpkindles 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 girlPshould be given in marriage before (she adtains the age of) puberty.
- 22. He who neglectshit, 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 desöres 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; Yâgşavalkya I, 64.
- 21. Manu IX, 88.
- 22. Manu IX, 4; Yâgsavalkya 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 Sldra,
- 25. Or from a man rich in small cattle, who neglects his religious duties, though he does not belong, to the Sldra 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 (regarGing his deed), he shall confess (it and his condition).
- 31. For if he possesses .acred learning and a good character, he must be maintained 7y the (ki.gR.
- [24. Manu XI, 11, 13. Haradatta explain dharmatantra, 'a rite prescribed by the sacred law,'

here, as well as Sltra 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.

- 25. Manu XI, 12. 26-27. Manu XI, 14.
- 28. Manu XI, 16; Yâgșvalkya III, 43-
- 30. Manu XI, 7; Yâgşavalkya 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 Mltra to the case where 'a sacrificial animal or other requisites for a sacrifice are stolen from a Brâhmana. It seems, however, more probable3ehaM 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 be Ln declared.
- 2. Now, indeel, man (in) this (worrd) is polluted by a vile action, such as sacrificing for men unworthy to offer a sacrifice, eating forbidden wood, speaking what ought not wo be spoken, negdecting what is prescribed, practising what is forbiddend
- 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 Sltra is to assert that in the following chapter the laws given above for castes and orders must be kept in miml. Thus penances like offerin', a Punastoma are not intended for Sldras, who have no business with Vedic rites, but other penances are. He also states that another commentator believes that the Sltra 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 decrared 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. Bccause 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 offereo 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 sif, 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)
- [5. Le. 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 X1, 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-sİtra IX, 4, 5.
- 8. The Vrâtvastoma is another Ekâha-sacrifice. Regarding its efficacy, see Yâgṣvalkya I, 38; Lâtyâyana Srautra-s3tra VIII 6, 29.
- 9. Satapatha-brâhmana XIII, 3, 1, 1.
- 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 savs, "One Sanihitâ 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 samedauthorCty, 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 Purushasİkta Rig-veda X, 90, the Kİshmpndas Taittirîya Âranyaka X, 3-5, the Pâvamânîs Rig-veda IX, while by Atharvasiras the Upanishad, knoln by that name, is meant. As regards the Sâmans mentioned in the Sİtra it sufficrs to refer to Professor Benfey's Index, Ind. Stud. III, 199, and to Dr. Burnell's Index of the Ârsheya-brâhmana.]

Aghamarshana, the Atharvasiras, the (Anuvikas called the) Rudras, the 'urushahymn, the two S(manf (called) Râgana and Rauhineya, the Brihat (Sâman) and the Rathantara, the Purushagati (Sâman), sthe Mahânimnis, the Mahâvairâga (Sâman), the Mahâdivâkîrtya (Sâman), any of the Gyeshtha Sâmans, the BahishpSvamâna (Sâman),

the Kİshmândas, the Pâvamânîs, and the Sâvitrî.

- 13. To live on milk alone, to eat vegetables 9nly,hto eat fruits only, (to live on)ebarley-gruel prepared of a haPdful of grain, to eat gold, to wat 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 tetnple,' 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. T
- 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).
- 8. 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 Sltras.
- 18. These (acts), i.e. the recitation of the Veda and so forth. which h ve beed enumerated above, Satras 11-16.
- 20. Re, arding these penances, see chapters XXVI and XXVIL 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 Sldras, who sacrifices for
- [XX. 1u Haradatta remarks swat t3e father is mentioned here, in order to indicate that other less venerable relatives must certainly also be abandoned. He also states that bhrlinahan, 'he who seays a leMrned Brâhmana,' includes sinners who have committed otMer mortal sins (mahâpâtaka), see XXI, 1.]

his own sake (accepting) money from Sldras, who divulges the Veda (to persons not authorised to study it), who kills a learned Brâh ana, who dwells with men of the lowest castes, or (cohabits) with a female of one of the lowest castes.

- 2. Having ass mbled 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 yayilgo: '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 un ySng 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; Yâgṣavalkya 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 se intentionally (converses with the outcast,S1e must perform the yame penance) for three nights.
- w0. But if an (outcast sinner) is purified by (performing) a penance, (his kinsmen) shyll, after he has become pure, fill a golden vessel (with waterP from awvery holy lake or a river, and make him bathe in water (taken) from that (vSssel).
- 11. Then they shall give him that vessel and he, after taking it, shall mutter (the following Mantras): 'Cleansed i1 the sky, cleansed is the earth, cleansed and auspicious is the middle sphere; I here take that which is brilliant.'

- 12. Let him offercclarified butter, (recitin1) these bagus formulas, the Pâvamânis, the Taratsamandis, and tye Klshmândas.
- 13. Let hcm presentlgold rr a cow to a Brâhmana,
- 14. And to his teacher.
- 15. But he, whose penance lasts for his (whole) lifetime, will be purified aSter death.
- 16. Let (his kinsmen) perform for him all the funeral rites, the first of which Pssthe libation of water.
- 17. This same (ceremony of bathing in) water
- [10. Manu XI, 187-188; Yâiṣavalkya III,u296.
- 11. As appears from Gobhila Grihya-sltra III, 4, 16, the noun to be imclerstood is apâm aṣgalih, 'a handful of water.'
- 15. Haradatta refeūsS,ee te3m Pâvarnârîs here to Taittirîyabrâhmana I, 4, 8. The TaratsaQandis are found Rig veda IX, 58.
- 17. "Water (consecrated) for She 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 (upapâtakas).

## 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 thf 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), b]come 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 tobbe deprived of the right to follow the lawful occupations of swiceborn 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; Yâgṣavalkya III, 2 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. Âpastamba II, 11, 29, 1.
- 3. Manu IX, 181; Yâgşavalkya III, 261.]
- 6. Some call (this condition) hell.
- 7B Manu (declares, that) the firsS three (crimes, named above) cannot b, expiated.
- 8. Some (declare, that a man) does not become an outcast (by having conne,tion) wiSh 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 heino(s 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 (mahâpâtaka).
- 11. (The guilt of a) minor offence (upapâtaka) rests on those who (have been declared to) defile the company (at a funeral didner and haSe been named above) before the bald man, on killers of kine, those who fArget the Veda, those who pronounce Vedic texts for the (last-mentioned sinners), students
- [7. Âpastamba I, 9, 24, 24-25; I, 9, 25, 1-3; Manu. XI, 90-92, 104-105. The 'penanceS' prescriCed are equal to a sentence of death.
- 8. Âpastamba I, 7, 21, 10.
- 9. Yâgṣavalkya III, 298. 'On account of the word "and," by slaying a Brâhmana and similar crimes arso. Another (commentator) says, "A woman who serves the slayer of a learned Bribmana, or a man of lower caste, i.e. becomes his wif., loses her caste. On account of the word 'and' the same happens in case she kills a Brâhmana or commits a similarly heinous crime. The slayMrNof a Brâhmana, is meptioned in order to include (all) outcasts."'-- Haradatta.
- 10. Manu XI, 56-57; Yâgṣavalkya III, 228-2M9.
- 11. Manu XI, 60-67; Yâgṣavalkya III, 234-242; Âpastamba, 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 teac,er, if he does not impart instruction, and (both) if they commit crimes causing loss of c9ste.
- 13. He who forsakes (them) undwrSany 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 nos be trealed improperly under any circumstances.
- 16. Bu (the sons) shall not take their property.
- 17. By accusing a Brâhmana 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) twsce (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. Âpastamba 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 SĬtra may be intended to extendrit to spiritual, relations.
- 15. Âpastamba 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. Âpastamba I, 7, 21, 20,
- 18. Yâgṣavalkya III, 285.
- 20-21. Manu X1, 207; Yâgṣavalkya 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 Brâhmana, 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, 208; Yâgşavalkya 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. br,eremaining 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 be meets an Ârya, he shall step out of the road.
- [XXII. 1. The text of the Sltra consists of the sinA b,word 'penance' inAtWe singulam, whichs being the adhikâra or heading, must be taken with each of the following Sltras down to the end of chapter XXIII.
- 2. Manu XI, 74.
- 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 honse-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 t)mporary 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; Yâgşavalkya III, 244-245.
- 8. Âpastamba I, 9, 25, 21.
- 9. Âpastamba I, 9, 25, 22.
- 10. Haradatta names the Paṣkarâtra sacrifice as an instance of a Srauta yagṣa, of which an Agnishtut forms part. He adds that another commentator explain s the Sltra to mean, 'or at any other sacrifice, provided that an Agnishtut saciffice be its final ceremony.' Regarding the Agnishtut sacrifice, see also above, XIX, 10.
- 11. Yâgşavalkya III, 252.
- 12. Âpastamba I, W, 24, 9; Manu XI, 88; Yâgsvalkya III, 251.
- 13. Âpastamba I, 9, 24, 8; Manu, Yâgşavalkya, 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.] years; and he shall give one thousand cows and one bull.
- 15. For (killing) a Vaisya (the saee penance must be performed) during three years; and he shall give one hundred cows and one bull.
- 16. For (killing) a Sldra (the same penance must be performed) during one year; and he shall give ten cows and one bull.
- 17. And th. same (rule applies) if a female (has been killed) who was not in the condition (described in Sltra 12).
- 18. (The penance for killing) a cow is the same as for (the murder of) a Vaisya,
- r9. 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,
- 2S. Also for (killing) an ox-load of wanimals) that have āo bones;
- [15. ÂpastaAba I 9, 24, 2, 4.
- 16. Âpastamba I, 9, 24, 3, 4.
- 17. Âpastamba I, 9, 24, 5; Yâgṣavalkya III, 269. Haradatta says that this rule refers to the expiation of the murder of a virtuous Brâhmanî.
- 18. ÂpastamMa, I, 9, 26, 5;xManuXI, 109-[16; Yâgṣavalkya III, 263. Haradatta thinks that the Sltra refers to the cow of a virtuous Srotriya or of a poor Brâhmana 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 beMn intentionally injured and together.
- 20. Manu XI, 142; Yâgşavalkya III, 275.
- 21. Âpastamba I, 9, 26, 2.]
- 22. Or he may also give something for (the destrbction of) each animal that has bones.
- 23. For (killing) a eunuch (he shall give) a load of straw and a mâsha 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 hS has employed Vedic texts for people (with whom such intercourse is) forbidden, (he chall remair chaste for a y(or), Rrovided (the portion of the Veda thus employed) contained one thousald words.
- [22. Haradatta quot.s a verse showing that 'so ething' means eight handfuls (mushti) of gra3n.
- 23A Manu XI, 134; Yâgşavalkya III, 273.
- 24. Manu XI, 13.
- 25. Manu XI, 34;1Yâgṣavalkya III, 273. Possibly danda, a bar, denotes here a particulWr measure, as a dandaiis said to be equal to four hastas or ninety-six angulisc
- 26. Manu XI, A39.
- 29-30. Âpastamba II, 110, 27, 11.
- 33. Haradatta says that by the employment of Vedic texts, teaching or saclificing is meant but that others refer the Sltra to the performance of these acts in the company of, not for

- uWworthy 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 (upapâtaka),
- 35eSAlso by a wife who violates her duty (to her husband):kbu, being guarded, she shall receive food.
- 36.sFor committing a bestial crime, excepting (the case of) a cow, (he shall offer) an oklahion of clarified butter,p(reciting) the Kashmanda texts.
- [35. Manu XI, 189; Yâgşavalkya III, 297.
- 36.yManu XI, 174. Regarding the Klshmandas, see XIX, 12.]

## Gautama -hapter XXIII.

1æ They shall pour hot spirituous liquor into the mouth of a Brâhmana who has drunk such liquor; he will be purified after death.

- 2. If he has drunk it unintentionallye (he shall drink) for three days hot milk, clarified b(tter, 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. Âpastamba 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; Yâgṣavalkya III, 255; see also Âpastamba 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 (Sltras 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
- [4-5. Manu XI, 157.
- 6. Manu XI, 150.
- 7. Manu XI, 200; Yâgşavalkya III, 277.
- 8-10. Âpastamba I, 9, 25, 1-2. Haradatta asserts that Guru denotes here the father alone.
- 12. Manu XI, 171-172; Yâgşavalkya III, 232-233.
- 13. 'The penance also consists in the performance of the rites obligatory on an unchaste student (see Sltras 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 mannere which has been declared belove).
- 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; Yâgṣavalkya III, 286; Âpastamba II, 10, 27, 9. My best MSS. read ghâtayet, 'shall cause to be killed,' inMtead of Professor Stenzler's khâdayet, 'shall cause to be devoured.' C. has khâdayet, but its commentary, as well as that given in tho other MSS.,

shows that ghâtayet is the correct eading. The text of the commentary runs as follows: Anantaroktavishaye gatah pumân râgṣâ ghâtayitvyo [khâdayitavyo C.] vadhaprakâraskânantaram eva vasishthavakane darsitah. The passages of Vasishtha XXI, 1-, which Haradatta has quoted in explanation of SĬtra 14, prescribe that the cdulterer is to be burnt. Another objection to the reading khâdayet is that the word would be superfluous. If Gautama had intended to prescribe the sarne 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 Âpastamba II, 10, 26, 20.
- 17-19. Âpastamba I, 9, 2 6, 8-9.
- 20. Manu II, 181, 187; Yâgṣavalkya 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 eūtrSils 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 mentione 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. 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. Âpastamba I, 9, 27, 3-4. My copies omit amedhyaprâsane vâ, or has swallowed impure substances, and the words are not required, as another penance has been prescribed for the case above, SĬtra 3. But see also Sâmavidhâna I, ,, 13.

- 26. Manu XI, 161. The Sltras referred to are XVII, 9-26.
- 27. Âpastamba I, 9, 26, 3. My copies read trirâtraparamam instead of trirâtram paramam. This reading, which seems preferable, is also confirmed by she commentary, where the words are explained, trirâtraparatayâ parena trirâtram.]
- 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), leven descendants, and seven ancestors.
- 32. For in(ercourse with a female (of one) of the lowest castes, he shall perform a Krikkhra penance during one year.
- 33. (For committiPg the same sin) undes lgnedly, (he shall perform the same penance) during twelve (days and Enights.
- 34. Fos connection with a woman during her courses, (he shall perform the same penance) or three (dayshand) nights.
- [28. According to Haradatta the texts abdressed to Varuna are yatkim kedam, Taitt. Samh. III, 4, 11, 6; imam me varuna, tattvâ yâmi, Taitt. Samh. II, i, 11, 6; and ava te helo, Taitt. Samh. I, 5, 11, 3. The hymns seen by Manu are Rig-veda VIII, 27-31.
- 29. ,anu VII, 115
- 32. Âpastamba I, 10, 28, 10-11. Regardxng the Krikhhra penance, see below, chaplerMXXVI.
- 34. Manu XI, 174; Yâgşavalkya 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; Yâgṣavalkya III, 301.]

- 2. He who desires to accept or has accepted (a gift) which ought not to be accepted, shall recfte the four Rik-verses (IX, 58, 1-4), (beginning) Tarat sa mandî, (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 .ays) on clarified butter, and during a third (period of ten days) on water, par-
- [2. Manu AI, 254. 'He wao 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 l-ke . . . in water, i.e. according to some, standing in water that reaches to his navel according to others, entirely immersed in wa5er.'--Haradatta.
- 3. Manu loc. cit. 'Forbidden food has been described above, XVII, 8, 9. If, beCng unable to act otherwise, he 3esires 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 Sİtra to mean, 'Some (declare the above rule to refer also) to a bestial crime.'
- 6. Yâgṣavalkya III, 303. According to Haradatta the complete Mantras are as rollows: Lomânyâtmano mukhe mrityorâsye guhomi svâhâ, nakhânyâ. m. m. â. guhomi svâhâ, &c. Thisfsecret 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 hairo the nails, the skin, the flesh, the blood, the sinews, the bones, (and) the marEow. The end of each (Mantra) shall be, 'I offer in the moulh of the Atman (the Self), in the jaws of Death.'
- 7. Now another (penance for the murder of a Brâhmana will be des ribedi:
- 8. The rule (as to eating and so forth), which has been keclared (above, Sâtra 6, must be observed)S
- 9. (And) he shall offer clarified butter, reciting (the sacred text Rig-veda 1, 18q, 2), 'O fice, do thou ferry over,' the Mahâvyâhiritis, and the Klshmândas;
- 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 hiPself by repeatedly stopping his breath, and recite (the kymn 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.SOr, thrice repeating (the hymn of) Aghamarshana while immersed in water, he is freed from all sins.

- [9. The Mahâvyâhritis are, bhĬh, bhuvah, svah. Regarding the KĬshmândas, see above, XIX, 12.
- 10. Manu XI, 260-261; Yâgṣavalkya III, 302. The vow intended is that prescribed above, SĬtras 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 ChapterVXAV.

- 1. Now th,y 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 streng1h 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 penanch, two oblations of clarisied butter,
- 4. (Reciting these two sacred texts), 'Defiled by lust am I, defiled am I, oh Lust; to Lust svåhå;' 'Injured by lust am I, injured am I, oh Lust; to Lust svåhå.' (Next) he (sileStly) places one piece of sacred fuel (on the fire), sprinkles water round the fire, offers the Yagṣavâstu (oblation), and approaching (the fire) worships it, thrice (reciting the text), 'May the waters sprinkle me.'
- 5. These worlds are three; in order to tonquer
- [XXV. 1. For this and the following five Sltras, see Taittiriya 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-sltra.'--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 Yagṣavistu oblation, which follows after the Svishtakrit offering, is described Gobhilr Grihya-sltra I, 8, 26-29.]
- these woolds, 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 thii 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 Sldra 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 I.fer 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 Taintidya-brâhmana I, 4, 81, 1.
- 8. Regarding the five Vyâhritis, see above, I, 51.
- 10. Haladatta giÂes the followiMg four Mantras: DeCalritasyainasovayaganam asi svâhâ, 'thou art the expiation for sin committed by Mhm gods,' svâhâ pitrikr3tasyainaso . . . svâhâ, manushyakritasyainaso . . . svâhâ, asmatkritasyainaso . . . svâhâ. But see Vâgasaneyi-samhitâ VIII, 13, whure 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 Krikkhras (Pr difficult penances).
- 2. (During three days) he shall eat at the morningmeal food fit for offerings, and fast in the evening.
- 3. Next, he shall eat (food fitLfor 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. Nexs, he shall fast during another period of three days.
- 6. He who desires (to be purified) quicklyi shall stand during the day, and sit during

the night.

- [XXVI. 1. Sâmavidhâna I, 2, 1; Âpastamba 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 offSr 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 chapte, of Gautama isptaken bodily from the Sâmavidhâna.
- 2. Sâmavidhâna I,32x 2. 'FooM 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 corverse with anybody but Âryans.
- 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.
- 12. Adoration to him who creates self-consciousness, who creates matter, who gives gifts, who destroys (sin), who performs penance, to Punarvasti, adoration.

Adoration to him who is worthy of (offerings)

- [7111. Sâmavidhâna I, 2, 5. Âryans, 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, 60 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 SĬtra, 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

DevTnâMacharacters.]

consisting of Muṣga 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, thd grFat 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 tle Sun, to Aditi's offspring, adoration.

Adoration to him. whose neck is blue, to him whose throat is dark-blue, adoeation.

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 pleasune, 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 mlPe, the middle male, the highest mal,, 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 smake 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 Svishtakrit.

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 Krikkhrâtikrikkhra (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 (mahâpâtaka).
- 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.
- [18. Sâmavidhâna I, 2m 6.
- 19. Sâmavidhâna I, 2, 7; Manu XI, 214; Yâgşavalkya III, 320.
- 20. Sâmavidhâna I, 2, 8; Yâgṣavalkya III, 321.
- 21-23. Sâmavidhâna I, 2, 9.
- 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.'--HaradaSta.
- 5. The four religious acts, the first of which is the offering of libations, are to be performed witS 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 tbations 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 isdspemMfied--clarified butter, with the first four rikas of the Anuvâka 'Yad devâ devahedanam.' Counting the three mentioned above (SĬtra 5), altogether seven oblaxioxs of clamified butoer must be made.'--Haradatta.
- 7. 'On completion of the oblations of clarified butter, he shall offer plrces of sacred fuel, reciting the eight sacred texts, which begin "Devakritasya," and have been mMntioned above (XXV, 10). TheMword "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 thelend o3 thedKândrâyana." The word "and" does not agree with their (opinion).'--Haradatta.]
- butter he shall offer) pieces of sacred fuel, reciting (the texts beginning) 'Devakritasya.'
- 8. Each mouthful of food must be consecrated by the mental recitations (of one) of the following (words): Om, bhlh, bhuvah, svah, austerity, truth, fame, prosperity, vigour, refreshment, strenSth, lustre, soul, law, Sivab
- 9. Or (he may consecrate) all (of them at once, saying), Adoration svâhâ.
- 10. The size of a moutsful (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, grounhSbarley, grain separated from the husk, barley-gruel, vegetables, milk, sour
- [8. Haradatta observes that on the days when thx perfor er eats less than fifteen mouthfuls, the later me tsoned texts must be left out, and that, while eating, the performer must employ the Prânâhuti Mantras (Âpastamba II, 1, 1, 2 note). He concludes by giving the folloxing prayoga for the perforlance of the ceremony: He places all the food in his dish, and consecrates it by the texts "Increase," &c. Next he divides it into mouthfuls, and consecrates each successively with the word Om and the rest, and eats them, reciting the texts for the Prânâhutis.'
- 9. Haradatta states that either of the two words may be used in consecrating all the mouthfuls, but that others 5hinkM both should be used.
- 10. Yâgşavalkya 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 eatdonsthe 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 lived for a yAar (according to that rule), dwells (after death) in the world of the moon.
- [12. Manu XI, 2,7-218; Yâgşavalkya III, 324-325.
- 14. I.e. the performer may begin with the fast on the day of the new moon.
- 18. Manu XI, 221; Yâgṣavalkya III, 327.]

## Gautama Chapter XXVIII.

- 1. After the father's death let the sons divide his estate,
- [XXVIII. 1. Colebrooke, Yâgṣavalkya II, 4; Mitâksharâ I, 2, 7; V, Digest 20;rMaylkha 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. Yâgṣavalkya II, 123, prescribe. Âpastamba II, 6, 13, 2 Manu IX, 104; Yâgṣavalkya 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 ther 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 tailsrfs animals, if there are several.
- [2. Colebrooke and Maylkha loc. cit. Or the sons may divide the estate even ducing 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 Sltra 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 wdditional 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 ole 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 (alditional share is dhat) belonging to the you5gest. (If there are wre than three sons) the others obtain the share of the middle most.'--H aradatta.
- 8. Colebrooke II. cit.
- 9. Colebrooke, Dâyabhâga II, 3 7;dV, Digest 51. My best copy P, leaves out this Sİtra and the nHxt. The others read dvyamsi vâ pĬrvagah (not pĬrvagasya, as Professor Stenzler reads), and explain the former word as follows, 'dvâvamsau dvyamsam tadasyâstîti dvyamsî.' Manu II, 117.
- 10. Colebrooke II. cit.
- 11. ColebroMke V, Dilest 68.
- 12. Colebrooke loc. cit. T,e meaning, appears to be 3hat no brother is to select more than ten head of cattle.
- 13. Colebrooke V, Digest 69. But, as has been declared above (Sltra 11), one of each kind snly. In the case of the v. 1. dvipadânâm, the word pada (stepb is used in thescenseaof the word pâda (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) beinS born of the first-married wife (shall have) fifteen cows and Sne bull;
- 16. Or (lwt the Seldest son) who is born of a later-married wife (share the estate) elually lwith 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 1fferings, to Agni (fir1) and to Pragâpati (the lord of creatures), and addressing (thespridegroom 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 lho has no brothers.
- 21. Sapindas (blood relations within six degrees), Sagotras (relations bearing a common family name), (or) those connected by descent from the skme Rishi
- [15. Colebrooke loc. cit.; Manu IX, 124.
- 16. Colebrooke loc. cit.

- 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), l,t the eldest in each class (of uterine brothers) receive the additional share of one-twentieth and so forth.'--Haradatta.
- 18-19. Colebrooke V, 5i est 225; Manu IX, 130-100.
- 20. Manu III, 11; Yâgşavalkya I, 53.
- 21. Colebrooke, Dâyabhâga XI, 6, 25; Mitâksharâ II, 1, 18; V, Digest 440. My copies as well as Gîm Îtavâhana and Vigşânesvara read in the text strî vâ, 'or the wife,' instead of stri ka, 'and the wife.' Still the latter seems to be the reading recoAnised by HMraa3tta, 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. Âpastamba II, 6, 14, 2; Manu IX, 187; Yâgsavalkya II, 135-136.]
- (vaidika gotra), and the wife shall share StPe estate) of a person deceased withodw (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 Sltra 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; Maylkha IV, 8,12. See also Manu IX, 192; Yâgṣavalkya II, 145.
- 25. Colebrooke, Dâyabhâga IV, 3, 27; V, Digest 511; Maylkha IVM 10, 32. 'The fee, i.e. the money which at an Âsura, or an Ârsha 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 death. But if the moMher is alive (it goes) to her.'--Haradatta.
- 26. Colebrocke V, Digest 511.
- 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. Yâgsavalkya 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 dilide (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)
- [28. Maylkha IV, 9, 15; Manu IX, 212, Yâgşavalkya. II, 138.
- 29. Colebrooke, Dâyabhâga VII, 3; Manu IX. 216.
- 30. Colebrooke, Dâyabhâga VI, 1, 17; V, Digest 355; Maylkha IV. 7, 10; Maylkha, 206; Yâgşavalkya II, 119.
- 31. Colebrooke V, Digest 137; Manu IX. 208.
- 32-33. Coleirooke V, Digest 184 Maylkha IX, 166-178; Yâgṣavllkya II, 128-132. My best cop3 P. inserts another Sltra between this and the follo3ing one, ete tu gotrabhâgah. 'but these (latter six) belong to the family (only, and do not inherit).'
- 34. Colebrooke V, Digest 184. The rdsidue of the estate, goes to ee Sapindas. If it is here stated that the son of an appointed daughter receives, elen on failure of a legitimate son, a fgurth part of the estate only, that refers to the son of an appointed daughter of lower c3ste, i.e. to r son who is born, when somebody makes the daughter of a wife of lhwer caste his appointed claughter, and does that by intent only.'--Haradatta.]
- other (five heirs) they receive a fourth (of the estate).
- 35. The son of a Brâhmana 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) thehaddit onaS sha9e of an eldest son.
- 37. If there are sons begotten (by a Brâhmana) 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 Kshatriyalwife) 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; Yâgṣavalkya II, 12 5. If the son of a Brâhmana 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, Sltra 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 Sltra 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, 1vr, an additional Sltra regarding the pa,tition between the soks of a Vaisva by Vaisya and Sldra 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 Sldra 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 Brâhmana.
- 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 (hy men of lower castes shall be treated) like sons (begotten by a Brâhmana) on a SÎdra wife.
- [39. Colebrooke V, Digest 169; Maylkha IV, 4. 30. '(The word) of a Brâhmana must be understood (from Sltra 35).'--Haradatta.
- 40. Colebrooke V. Digest 316; Âpastamba II, 6, 14, 15.
- 41. Colebrooke, Mitâksharâ II, 7, 3; Maylkha IV, 8, 25. 'The3expression "of aqchildless (BrâmaMa)" includes by implication (the absence) of Sapindas and other (heirs).'--Haradatta. Srotriyas, i.e. Br;hmanas learned in the Vepas. See also Manu IX3 188.
- 42. Âpastamba II, 6. 14, 5.

- 43. Colebrooke V, Digest 335; Manu IX, 201-202; Yâgşavalkya II, 140.
- 44. Colebrooke loc. cit.: Manu IX. 203; Yâgṣavalkya II. 141.
- 45. Colebroolke V, Digest 171, 335.]
- 46.dWater, (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 (Brâhmanas), 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 (m mbers, 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 terins, yoga and kshema, (property detined for) pious men and sacrifices, see Colebrooke, Mitâksharâ I, 4, 23.
- 47. Colebrooke, Mitâksharâ I, 4, 22; V, Digest 367; Maylkha IV, 7, 19.
- 49-51. Âpastamba II, 11, 29, 13-14; Manu XII, 108-113. Three men belonging to the (three) orders enumerated first, i.e. a st3dent, a householder, and an ascetic, see above, III, 2.]

# The Laws Of Manu translabed by GH Buhler

### Chapter I.

1. The great1sages 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 sacredOlaws of each of the (four chief) castes (vsrna) aSd of the intermediate ones.
- 3. 'For thou, O Lord, alone knowest the purport, gi.e.) the dileP,bwnd twe knowledge of the soAl, (taughtS in this whole ordinance of the Self-existent (Svayambcu), 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,s(ppeared with irresistible (creative) power, dispelling the darkness.
- 7. He who can be perceived by the internal organ (alone), who is subtile, ie discernible, 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 appe(lation 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, phich 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 beiggs.
- 17. Because those six (kinds of) minute particles, which form the (creator's) frame, enter oa-sri) 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 spri8gsfthis (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 theiS several names, acPions, cand conditions to all (created beings), evenOaccording tRkth. words of the Veda.
- 22. He, the Lord, alsS lreated the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of thr Sadhyas, and the eternal sacrifice.
- 23. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called R1k, Yagus, and Saman, for the due performance of the sacrifice.
- 24. Time and the divisions of time, the lun1r mansions and the planets, the rivers, the oceans, the 7o(ntains, plains, a8d uneven ground.
- 25. Austerity, speech, pleasure, esire and anger, th1s whole creation he likewise produced, as he desired1to call these beings into existence.
- 26. Moreover, in order to distingui)c ahtilSs, he separated merit fSom demerit, and he caused the creatures to be affected by the pairs (of oppooites), 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 elch at the (first) crealion, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehoo, that clung (afterwards) spontaneousls to it.
- 30. As at she 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 msst 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,
- 35. Mariki, Atri, Angiras, Pulastya, Pulaha, Kratu, Praketas, Vasishtha, Bhrigu, and Narada.
- 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 wombM
- 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 var.ous plants with many stalks, growing from one or several roots, the d1fferent kinds of grasses, the climbing plants and the creepers qpring all from seed or from slAps.
- 49. These (plants) which are surrounded by multiform Darkness, t e result of their acts (in former existences), possess internal consciousness and experience pleasure and pain.
- 50P The (vasious) 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 tranquillSP 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. Whencthey 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 fSnctions; itftlen 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) [mrporeal frame.
- 57. Thus he, the imperishable one, by (alternately) waking and slumbering, incessantly revivifies and destroys this whole movable aPd immevable (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)Sfo Mariki and the other sages.

- 59. Bhrigu, here, will fullw recite to you these Institutes; for that saEe learned twe whole in its entirety from me.
- 60. Then that grect sage Bhrigu, being thus aKdressed 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 Manl, the descendant of the Self-existent (Svayambhu), and who have severally produced created beings,
- 62. (Are) Svarokisha, Auttami, Tamasa, Raivata, Kakshusha, possessing great lustre, and the son of Vivasvat.
- 63. These seven very glErious Manuū, the first among whom is Svayambhuva, produced and protected this whole moiable and immovable (creation), each during thewperiod (allotted to him).
- 64. Eighteen nimeshas (twinklings of the eye, are one kashtha), thirty kashthas one kala, thirty .alPs one muhu]t, 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 v . 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 Brahman 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 tPe gods); the twilight preceding it consists of as many hundreds, and the twilight f8llowing it of the same number.
- 70. In the other three ages with their twilPghts preceding and following, the thousands and hundreds are cdihinished by one (in each).
- 7t. These twelve thousand (years) which thus have been just mentioned as the totallof four (human) ages, are called one age of the goPs.
- 72. But know that the sum of one thousand ages of the gods ymakes) ne dac of Brahman, and that his night has the same length.
- 73. Those (only, who) know that the holy lay of Brahman, indeed, ends after ( he completion of) one thousand ages (of the gods) and that his night laSts as long, (ahe 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, bwhich is both real and unreal.
- 75. Mind, 1mpellef byh(Brahman's) desire to create, performs the work oP crea.ion by modifying itself, thence ether is produced; theh declare Shae sound is 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 c7eation in the beginning.
- 79. The befole-mentSoned age of the gods, (or) twelve thousand (of their years), being multiplied by seventy-hne, (constitutesBwhat) is here named the period of a Manu (Manvantara).
- 80. The Manvantaras, the creatio s hnd destructions (of the world, are) numberless; sporting, as it were, Brahman repeats this again and again.
- 81. Inethe Krita age Dharma is four-footed and entire, and (so iss 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 phoportioned 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) occup(tions to those who sprang from (is mouth, arms, thighs, and feet.
- 88. To Brahmanas he assigned ,eaching and studying (the Veda), slcrificinglfor their own benefit and or othe9s, giving and accepting (of alms).
- 89. The Kshatriya he commanddd to protect the people, t9 bestow gif9s, to offer sacrifices, to study (the Veda), and to abstain from attaPhing 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)(oSher) three castesu
- 92. Man is stated to be purer above the navel (than below); hence the Self-existend (Svayambhu) has declareL the purest (part) of him (to be) his mouth.
- 93. As the Brahmana sprang from (Brahman's) mouth, aswhn was the first-born, anl aslhe possesses the VedaS he is by right the lord of this whole creationL
- 94c For the8Self-existent (Svayambhu), having performed austVrities, 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 lurpass 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 and 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 fullS stated a) well as the good and bad qualities of (human)Sdctions and the immemorial rule of conduct, (to be followed) by all the four castes (varna).
- 108. The rufe of conduct is transcendwnt law, whether it be taught in the revealed texts or in the sayred 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 wot 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 conductS have taken good conduct to bewthe most excellent root of all austerity.
- 111. The creation of the universe, the rule of the sacraments, thewordinances wf 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,
- 113. 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,
- 117ū 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 conseauence of (tcat) conception sacrifices are performed 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 deslre; 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 unsurpalsable 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 scorner of the Veda.
- 12. The Veda, the sacrSd 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 thS supreme authority is the revelation (Sruti).
- 14. But when two sacred texts (Sruti) are confAictpng, 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 tdat 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 regioE).
- 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 alekkhas (barbarians).
- 24. Let twice-born men seek to dwell in those (abov'-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 Gatakarman (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) threefold 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 n vel-string is cut, the Gatakarman (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 .o 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 cu5tom of) the family.
- 35. According to she teaching of the revealed texts, the Kudakarman (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 tEey 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), weaa (as upper dresses) the skins of black antelopSso(spotted deer, and he-goats, and (lower garments) made of hemp, flax or wool.
- 42. The girdle of a Brahmana shall consist of a of a triple cord of Munga grass, smooth and soft; (Shat) 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 notwprocurable, (the girdles may be made of Kusa, Asmantaka, and Balbaga (fibres), with a Eingle threefold knot, or with three or five (knots according to the custom of the family).
- 44. Th1 sacrifihial string of a Brahmana shall be made of cotton, (shall be) twisted to the right, (and consist) of three threads, that ofha Kshatriya of Oempen 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 Udumbara.
- 46. The sSaff of a Brahmana shall beSmade 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 staffTaccording 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 fale towards the east, and having purified himPelf by sipping water.
- 52. (His meal will procure) long lise, if he eats facing the east; faPe, if he tulns to the south; prosperity, if he turns tokthe west; truthfulness, if he faces the east.
- 03. Let a twice-born man always eat his food with concentrated mind, 4fter performing an ablution; and after he has eaten, let him duly cleanse himself with water and sprinkle thw4cavities (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 destroSs )cem 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 acqu.sitipn 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 hhnd (tirtha) sacred to Brahman, or out of that sacred to Ka (Pragapati), or out of (th t) 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, tha. 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 hf) 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) prakinavitin; 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 studentB 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 lelt (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 teacfer 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[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 lel(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 sacredltexts) 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 wils 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.
- 17. Neither (the study of) the Vedas, nor liberality, nor sacrifices, nor any (self-imposed) restraint, noA 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.
- 100s 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 (theapractice) 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

- evening, destroyspthe sin he committed during the day.
- 10l. But he who does noh (worship) standing in the morning, nor sitting in the evening, s4all be excluded, just like a)Sudra, fsom all Phe duties and rights of an Aryan.
- 104. He who (desires do) perform the ceremony (of the) daily (recitation), may even recitewthe Savitri near oater, retiring into the forest, controlling his organs and concentrating his mwnd.
- 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)ūthe sacr d 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, Tand it is meritorious (even), when (natural phenomena, requiring) a cessation of the Veda-study, take the place of the excdamation 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 Sas been initiated, (daily) offer fuel in the sacred fire, beg food, sleep onwthe ground and do what is beneficial to this teacher, until (he performs the ceremony of) Samavart1na (on returning home).
- 109. According to the sacred law the (fol owing) ten (persons, viz.) the teacher's son, one who desires to do service, one who imparts knowledge, obe 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 makesmpresents of money, one who is honest, and a relative, may be instructed (i Sthe 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 le were) an idiot.
- 111. Of the two persons, him who illegally explains (anything), and him who illegally asks (a quehrion), 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 toydorldly 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 shlll rile to meet a (superior), and (afterwards) salute him.
- 120. For the vital airs of a young man mount upwards to leave his cody when an elder approaches; but by rising to meet him ani saluting he recohers them.
- 121. He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things), Sâuz.) 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 se saluted by a learnedPman; 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 wordpaanamaya, k Vaisya (with the word) kshema, and a Sudra (with the word) anarogya.
- 128. He (ho has been initiated (to perform a Srauta sacrifice) must not be addressed by his name, ev)n though he be a younger man; dhe who kuows the sacred law must use in speaking to sulh (a man the particle) 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 mush say, 'Lady' (bhavati) or 'Beloved sister!'
- 130. To his maternal and paternal uncles, fathers-in-law, officiating priests, (and other) ven)rable 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 one'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 sistar of one's father and of .ne's mother, and towards one's own elder sister,Oole must bmhahe as towards one's mother; (but) the mother is more venerable than they.
- 134. Fellow-citOzens are called friends (and 7quals tPough one be) ten years (older than the other), men practising (the same) hine art (though one be) five years (older than the other), Srotriyas (though) three years (intervene between their ages), but

- blood-relations only (if the) difference, f age be very small.
- 135. Know that a Brahmana of ten years and Kshatriya of a hundred years stand to each othell 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 Ae made for a man in a carriage, for one who is above ninety years old, for Sone 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.
- 14ū. 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 ritesS the Garhladhana (conception-rite), and so f rth, anc gives Mood (to the chifd), is called twe Guru (thehvenerable one).
- 143. He whr, being (duly) chosen (for the purpose), perfwoms the Agnyadheya, the Pakayagnas, (and) She (Srauta) sacrifices, such as the Agnishtoma Pfor another man), id called (his) officiating (riest.
- 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 t8acher (akarya) is ten times more venerable than a sub-teacher (upadhyaya), the father a hundred times more than the teacher, but the mother a Shousand 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 Oenefits him by (instruction an) the Veda, The it little or much, is called in these T(Institutes) hiSfGuru, in consequence of that benefit (conferred by instruction in) the Veda.
- 150. That Brahmana who EsSthe giver of the birth for the sake of the Veda and the teacher of thP 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 tP be) fathers, and, as he excelled them in (sacred) knowledge, he called thef 'Little sons.'
- 152. They, moved with resentment, asked the gods concerning that matter, and the gods, having assembled, answeredL '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 sh(oug (powerful) kinsmen (comes greatness). lhe 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 7rom 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 oū leather, such is an unlearned Brahmana; those three have nothing but the names (of7their ki d).
- 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 painx 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 togethed 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 Brai and 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.
- 167. Verily, that twice-born man performs the highest austerity up to the

- 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 (t e 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 hi7 father.
- 171. They call the teacher (the pupil's) father because he Pives the Veda; flr 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) whothas 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 )ollowing restricPise rules, duly controlling all his organs, in order to increase his spiritual merit.
- 176. Every day, having latceS,fand 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) dSsire, anger, covetousness, dancing, singingw 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 f od.
- 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) sacrifPces, and who are famous for (following their lawful) occupations.
- 184. Pet him not beg from the FelativLs 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 asove, he may wo to each (house in the) village, being pure and r)maining silent; but let him avoid Abhisastas (those accused of mortwl sin).
- 186. Having brought sacred fuel from a dis3ance, let him place it anywhere but on t e ground, and let him, unwearied, m(ke 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 begling, and to offer fuel ln the sac)ed fore, shall perform the penance of an Avakirnin (one who has broken hSu 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 lin merit) to fasting.
- 189. At his pleasure he may eat, when invAted, the food of one man at (a rite) in honour ofEthe gods, observing (however the conditions on hi vow, or at a (funeral meal1 in honor of the manes, behaving (however) like a hermit.
- 190. This duty is prescribed by Hhe wise for a Brahmana only; but no such duty is ordained for a Kshatriya and aaV8isya.
- 191. Both when ord red by his teacher, and without a (special command, (a smudent) 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 letShis always1eat less, wear a less valuable dress and ornaments (then the 1 ormer), and let him risecearlier (frPm his bed), and go to r)st later.
- 195. Let him not answerPor converse with (his teacher), reclining on a bed, nor sitting, nob 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 sta(ds, 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 deportment.
- 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 l ual agel 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 honoure) by rising and salutation.
- 211. Let him not perform for a wife of his teacher (the offices of) anointing her, assisting her in the bat, 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 ls the nlture 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 younc 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 guiltS
- 222. Purified by sipping water, he shall daily worship during both twilights with a concenSrated 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 chies good here (below); but the (correct) decision is that it consists of the aggregate of (those) three.
- 22O. The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by r Brahmana, though one be gryev usly offended (by them).
- 226. The teacher is the image of Brahman, the fatler the imaDe of Pragipati (thS Sord of crefted beings), the mother the image of the earth, and an (lder) full brother the image7of oneself.
- 227. That trouble (and pain) which the parents undergo on the birth of (their) children, cannot be com.ensat&d aven in a pundred 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) austeritie] (yield).
- 229. Obedience towards those three is declared to be th best (form of) austerity; let him not perform other meritorious acts without their permission.
- 230. For they are dkclares 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; hhis .Piadvof fires is most venerable.
- 232. He who neglects not those three, (even after he has become) a householddr, will conquer the three worlds and, radiant in body like a god, he will enjoy blissPin 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 dutles 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 alDays serke 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 thouhhS, 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 ūf lowsr saste, the sighest law even from the lowest, and an excellent wife even from a base family.
- 239. Evwn from poison nectar ma. 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)Âpurity, âood advice, and various arts may be acquired from anybody.
- 241. St is prescr(bed 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 Bsahmana who does not know the whole Veda and the Angas.
- 243. But if (a student) desires tS psss his whole life in the teacher's house, he must diligently servo 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 8resent any gift to hii 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,
- 2e6. (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 Sapinda, in the same manner as the teacher.
- 248. Should none of these be alive, he must serve the sacrel fire, standing (ly 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 (whe strict performance of)pwcs duties and has received his heritsge, the Veda, from his'f,ther, 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 o( returning home), a twice-born man shall marry a Sife 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 (lhe 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 Bhrigu he who has (Sale) of Sspring 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 tle 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 heav3n.
- 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 yDaiva), that of the Rishis (Arsha), that of Pragapati (Pragala.ya), that of the Asuras (Asura), that of the Gandharvas (Gandharva), that of the Rhashasas (Rakshasa), and that of the Pisakas (Paisaka).
- 22. Which is lawful for each caste (varna) and which are the virtues or faults of eaEh riPe), 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 leparate or mwxed, 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.
- 28w The gift of a daughter who has been decked with ornaments, to a priesSwSho 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,s'May both of you perform together your duties,' and has shown honour (to the bridegroom), ,s called in the SmritiSt(e Pragapatya 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 ma.den and her lover one must know (to be) the Gandharva rite, which springs from desire and has sexuam intercourse for its purpose.

- 33. The forcible awduction 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. Endowded 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.
- c5. Let (the Lhusband) 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 whic ever o der 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 re[pect 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, though 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 iw able (to perform them), is not tainted by the sins (committed) in the five places of slaughter, though he constantly lives in the (order ,f) hous (-holders).
- 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 sacrifiPes 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 Brahmanas), 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 crea ion.
- 76. An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (dîrive their subs(stence).
- 77. As all living creatures subsist by receiving support from air, even so (thd members of) all orders subsist by receiving support from the householder.
- 78. Because men of the Lhree hother) orders are daily supported by thr 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 inethis (life).
- 80. The sages, the msnes, 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, thP 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. Letchim daxly perform a funeral sacrifice with food, or with water, or also with milk, roots, and fruits, and (thus) please the mSnls.

- 83. Let him feed even one Brahmana in honour of the manes at (the Sraddha), which belongs t the fiveEgreat 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 Svishtakrit (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, '(Idoration) to the Maruts,' he shall scatter (some food) near the door, and (some) in water, saying, '(Adoratlon towthe waters;' he shall throw (some) on the pestle and the mortar, speaking thus, '(Adoratiot) to the trees.'
- 89. Near the head (of the bed) he shall make an offering 'o Sri (fortu"e), and near the foot (of his bed) to Bhadrakaei; in the centre of the house let him place a Bali for Brawman and foroVastoshpati (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 byRday, (and in the evening one) for the goblins that walk at night.
- 91. In the upper story lee 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 forIer sins, crows, and insects.
- 93. That Brahmana who thus dlily honours all beings, goss, endowed with a resplendent body, by a straight road to the Eighest 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 etudent.
- 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 mew 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 frdm 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 ood, garnished (with seasoning), according

to his adilityf

- 100. A Brahmana who stays unhonoured (in the hause)m tak s 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 BraLmana 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, nd 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.
- 1k5. A guest who is sent bycthe (setting) sun in the eveningt 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, Sbeds, 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 KsoatrSya comes to the house of a Brahmana in the manner of a guest, (the house-holder) maS feed hSm aScording to his desire, after the ablve-mentioned Brahmanas have eaten.
- 112. Even a Vaisya and a SudLa who have approached his house in the manner of guests, he may allow to eat with his servants, showing (thereby) his compassionate dispopition.
- 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, iat the same time) with his wife.
- 114. Without hesitation he may giv. food, even beforeahis 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 wikhout having giveg 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 whp are pares food for himself (alone), eats nothing but sin; Mfor it is ordained that the food which remains after (the performance of) he sacrifices sha.l 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 materMal uncle, (if they come) again after a fu7l year (h.s elapsed since their last visit).
- 120. A king and a Srotriya, who came on the performance of a sacrifice, m(st be honoured with the honey-mixture, but not if no sacrAfice is b ing performed; that is a settled rule.
- 121. But the wife shall offer in the evening (a portiIn) 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) Pindanvaharyaka.
- 123. The wise call the monthly funeral offering to the manes Anvaharya (to be ofeered 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), whD musw be avoided, and on what kinds of food (they shall dineO.
- 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; even7a very wealthy man shall not be anxious (to entertain) a large company.
- 126. A large company destroys these five (advantages) the respectful tre8tment (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 c mpany.
- 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 unsequainted with thesVeda.
- 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 gleat 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) knowledpe, and others to (the perforcance 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 withbthe 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 friendshiSs 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 gainsūno reward if he presented it to a man unacquainted withrthe Rikas.
- 143. But a present aade 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 voSy 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 grandfacher, a maternal unclO, 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 whlm one offers sacrifices.
- 149. For a rite sacred to the gods, he who knows the law will not make (too(close) in Yuiries regarding an (invited) Brahmana; but what one performs a ceremony in honour of the manes, one must carefully examine (the qualicies and prrentage 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 weors his hair in braidsA(a student), on( wh1 has not studied (the Seda), one afflicted with a skin-disease, a gambler, nor those who sacrifice foS 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 ov a village or of a king, maO with deformed nails or black teeth, one who opposes his teacher, 1ne who has forsaken the sacred fire, and a usurer;
- 154. One suffering from consumption, one who subsiststby tendingucattle, a younger brother who marries or kindles the sacred firV before the elder, one who neglects the five great sacrifiYes, an enemy of the Brahmana race, an elder brother who marries or kindles the sacred fire after the younger, and one wh( belongs to a company or corporation,
- 155. en actor or singer, one who has broken the vow of studentship, one who Pe (only or firs Sh wihe is a S dra female, the son of a remarried woman, a one-eyed mdnw aPd he in whose house a paramour of his wife (resides);
- 156. He who teaches foU a stipulated fee and he who is taught on tSat c nwition, he who osStructs Sudra pupils and he whose teacher is a Sudra, he who speaks rudely, the son of an adulteress, and the son of a widow,
- 15w. He wRo forsakes his mother, his father, or a teacher without a (sufficient) reason, he who has contracted an alliance with outchsts eithed 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 ho is acsused 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 afflict1d 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, aSfalconer, one who defiles maidens, he who delights in injuring living creatures, he who gains his ubsistence 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 Didhishupati.
- 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. The foolish giver (of a funeral repast) does not reap the reward for as many w,rthy 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 Brahmanas 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 sucS (a man), he will quickly perish, like a vessel of unburnt clay in watdr. 180 (Food) given to a sewler of Soma becomes ordure,w(that given) to a physician pus and blood, but (that presented) to a temple-priest is lost, and ythat given) to a usurer finds no place (in the world of the gods).
- 181. What has been given to a Brahmana who lives by tyade that is not (useful) in this (orld 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 oear by what chiefuof twice-born men a company defiled by (the presence of) unworthy (guests) is purified, and the full (descr.ption of) the Brahmanas who sanctify a company.
- 184. Those men must be considered as the sanctifiers of a company whosare most learned in all the Vcdas 1nd in Sll 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 hho sings thS Gyeshthasaman,
- 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 Brahmanas who sanctify a company.
- 187. On the day before the Sraddha-rite is perfo(med, or oe the day when it takes place, let him invite with due respect at least three BSahmanau, such as have been mentioned aboue.
- 188. A Brahmana whu has been invited to a (rite) in honour of the manes shall always control himself and not recite the Veda, and he wfo performs the Sraddha (must act inpthe same manner).
- 189. For the manes attend the invited Brahmanas, follow them (when they walk) like the wind, and sit near them when they are sea.eR.
- 190. But a Brahmana who, beingÂduly 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 sIr fe, 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 rworld) countless sons and grandsons of those chief classes of manes which have been enumerated.
- 201. From the sages sprang the manes, from the maneu the gods and the Danavas, but from the gods the whole world, both theamūvable 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 )ot 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, sooA perishes together with his progeny.
- 206. Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the soukh.
- 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 thos blameless Brahmanas on their seats, he shall honou them with fragrant garlanss and perfumes, beginning with (those who are invited in honour of) the gods.
- k10. Having presented to shem water, sesamum grains, and bPades of lsa grass, the Brahmana (sacrificer) shall offerP(oblations) in the sacred fire, aAter 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 pyace (the offerings) into the hand of a Brahmana; for BrahmanasIRho 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 fromPanger, 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).
- h15. But having made three cakes out of the Premainder 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 accordingutolthe (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 ith 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-grGndfather.
- 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 sesamum, in which a blade of Kusa grass has been placed, into the hands of the (guests), he hhall give (to each) that (abovecentioned) portion of the cake, saying, 'To those, Svadha!'
- 224. Bud carrying (the vessel) filled with food with both hSnds, the (sacrificer) himself shall gently place it(before the Brahmanas, meditating on the manes.
- 225. The malevolent Asuras Pdrcibly 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 th( rice), such as broths and pot herbs, sweet and sour milk, and holey,
- 227. (As well as) varipus (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; (evel 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 prepara ion 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 (oo the needy)!'
- 260. Having thus offered (the cakes)h 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)oto be eaten by birds or throw them int) fire or inwo 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 hey 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 rulc,
- 268. Two months with fish, three months with the meat of gazelles1 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 hegoat 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).
- 2w4. 'May such a mah (the manes say) be born in our family who will give us milkrice, with honey and clarilied butter, on the thirteenth lunar day (of the month of Bhadrapada) and (in the afternoon) when the shadow of an elephant fallsūtowards 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 whohhonours the manes on odd (lunar days) and under odd (constellations), obtains distinguished offspring.
- 278. As the sehond halh of the month iP prūferable to the first half, even so the afternoon is better foru(the performance of) a funeral saSrifSce 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 lefE to the right (and) hosding 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 su, 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 waPrifices, every day.
- 282. The burnt-oblation, offered at a sacrifice to the manes, mustSnot be made in a comlon fire; a Brahmana who keeps a sacred fire (shall) not (perforL) 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 Vf the vilha(a and daily eat amrita (ambrosil); but vighasa is what remains from the meal (of Brahmana guests) and the remainder of l sacrifice (is caPled) amrita.
- 2 6. Thus all the ordinances relating to the five (dS ly great)Ssacrificef have been declared to you; hear now the law for the manner of living fit for Brhhyanas.

## Chapter IV.

- 1. Having dwelt with a teacher during the fourth part of (a man's) lifS, a Brahmana shalw 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 causessno, or at least little pain (t, others), and live (by twat) except ūn 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) fatiguingohis 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 Svavrittf; taerefore 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 Brahmasa(tra.

- 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; foc happiness has contentment for its root, the root of unhappiness issthe coPtrary (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 lEfe, and fame.
- 14. Let him, untired, perfo.l daily the rites prescribed for him in the Veda; for he who performs those according to his abiliDk, attains to the hEghest 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 hL 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 tA 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 himhmaintain 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) sbcrifice in their speech and their breath yields imperishable (rewards), some all ays offer thlir 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 (IshtwsE 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 S(Khtcrmasya-) 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 lo g, not eat new grain or meat, without having offered the (Agrayana) Ishti with new grain Pnd an animal-(sacrifice).
- 28. For his fires, not being worshipped by of erings of new grain a d of an animal, seek to havour his vital sphrits, (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.
- -4. 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 wheP her courses appear; nor set him sleep with her in the same bedu
- 41. For the wisdom, the energy, the strength, the sight, und the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish.
- 42. If he avoids her, while she im in that condition, his wisdom, energy, sIrength, sight, and vitality will iPcrease.
- 43c L9t him not eat in the company of his wife, nor look at her, wSi)e she eats, sneezes, yawns, or sits at her ease.
- 4. 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 mounmain, 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.
- 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.
- 6[. 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

passion.

- 65. Let him never wash his feet in a vessel of white brass; let him not eat out of a broken (.arthen) dish, nor out oP one that (to judge) from its appearance (is) defiled.
- 66. Let hi not use shoes, garmenth, 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 aloided Let him not clia8his 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 never 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 b.the without (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 SnI of his limbs with oil.

- 84. 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.
- 85. 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.
- 86. A king is declared to be equal (in wickedness) to a butcher who keeps a hundred thousanS slaughter-houses; to accept presents from him is a terrible (crime).
- 87. He who accepts presents from an avaricious king who acts cont(ary to the Institutes (of the sac1sd lawS, wieū go in succession to the following twenty-one hells:
- 88. Tamisra, Andhatamisra, Maharaurava, Raurava, the Kalasutra hell, Mahanaraka,
- 89. Samgivana, Mahaviki, Tapana, Sampratapana, Samghata, Sakakola, Kudmala, PutimrittiSa,
- 90. Lohasanku, Rigisha, Pathin, the (flaming) river, Salmala, Asipatravana, and Lohakaraka.
- 91. Learne BrahmVnas, who know that, yho study rhe V da and desire bliss after death, do not accept presents from a king.
- 92. Let him wake in the muhurta, sacred to Brahman, and think of (the acquisition of) spiritual merit and wealth, ok the bodily fatigue arising therefrom, and of the Arue mAaning of the Veda.
- 93h 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).
- 94. By prolonging the twilight devotions, the sages obtained long life, wisdom, honour, fame, and excellence in Vedic knowledge.
- 95. Having performed the Upakarman according to the prescribed rule on (thl full moon of the month) Sravana, or on that of Praushthapada (Bhadrapada), a Brahmana shall diligently study the Vedas during for molths and a half.
- 96. When the Pus ya-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.
- 97. Having performed the Utsarga outside (the village), a( the Institutes (of the sacred law) prescribe, he shall stop reading during two dacs and the intervening night, or during that day (of the Utsarga) and (the following) night.
- 98. Afterwards he shall diligently recite the Vedas during the brihhd (halvIs of the Vontss), and duly study allIthe Angas of the Vedas during the dark fortnights.
- 99. Let him not recite (the texts) indistinctly, nor pn the presence of Sudras; nPr let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.
- 100. 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.
- 101. 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 audibl. at night, and when it whirls up Lhe 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 exceedingly 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) stppped.
- 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 fchrteenth 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 E 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, Aet 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 (o) 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, enor after vomiting, nor with sour eructations,
- 122. Nor without recLiving permission from a guest ((ho 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 whhle 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 foS 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 cErefully 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 (lunarrday 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 Snata 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 learneP 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 have redusdant limbs or are difficient 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 who 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, and by doing nowinjury to sreated beings, one (obtains the

- faculty of) remembering former births.
- 149. He who, recollecting his former exist7nces, again recites the Veda, gains endless bliss by the continual st77y of the VeOa.
- 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 wassing his feet, andlfar 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 Ihem with joined hands and, Phen they leave, (accompany themE, 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 t.xts and in the sacred traditeon (Smriti) and is the root of the sacled law.
- 156. Through virtuous conduct he obtains long life, through virtuous conduct des r,8le offspring, through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious markss
- 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 undertakiSgs (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 xgives) pOin, 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;lb t let him avoid the opposite.
- 162. Let him never offend the teacher who initiated him, nor him who explasned the Veda, nor his father and pother, 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 anlther man, nor strike (anybod.) except a son or a pupil; those two he may beat in order to correct them.
- 165. Altwsce-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. Al many particlPs of dust as the bSood 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 (acquiresS wealth (by telling) falsehoods, nor he who always delights in doing inrury, ever attain happiness in this world.
- 171. Let him, though suffering in consequence of his righteousness, never turn his heart to unrighteousness; foc he will see the speedy overthrow of unrighteous, wicked men.
- 172. Unrighteousness, practised in this world, does not at once produce its fruwt, like a cow; bud, 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 h1s 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 bk freed from all sins, and by suppressing (all) such (quarrels) a householder conquers all the following worlds.
- c82. The teacher is the lord of the wjrld of mrahman, the father has power over the world of she 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 Apsarases, 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 r lers 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 hiw 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 aScow 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 cfoss 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 s9all (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 wikh 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 t e pretence (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 efter 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 hiselivelihood 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, alseat, a well, a garden or a house belonging to an (other man), takes upon himself one fourth bf (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 .y 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 particucarly 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 eealer in weapons,
- 216. By trainers of hunting dogs, publicans, a washerman, a dyer, a pitiless (man),

- and s man in whose house (lives) a paramour (of his wife),
- 217. Nor (the food given) by those who knowingly bear with paramours (of their wipes), and by those who in all matters are ruled bypwomen, nor food (given by men) whosa teA 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 fooh of a Sudra his exceplence 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 opfspring, that of a washerman his (bodily) strength; the food of a multitude and of harlots excludes him from (the highir) worlds.
- 220. The fooS 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 suscessively 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. y 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 (Praaapati) 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 tte) other (man) ps defiled by a wans of faith.'
- 226. Lpt him, withouE.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. LFt him always practise, according to Ehis 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 alcwys 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 purpode (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 hir not speak ill of Brahmanas, though he be tormented (by them); when he has bestowed (a gift), let him not boast of it.
- 237. By falsehood a sacrEfice becomes vain, by self-complacency (the reward for) austerities is lost, longevity by speaking avil of Brahmanas, 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)Ea companion to the next world, just as the white ant (gradually raises its) hill.
- 23(. wor in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone cemains (with him).
- 240. Single is each being born; single it dies; single it enjoys (thewreward 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).
- 242P 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 wthefeal 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 wi(h the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by af opposite conduct he becomes a Sudra.
- 246. He who is persevering, gentle, (and) patient, shunf the company of men of cruel conduct, and d-es no injury (to living creatures), gaiAs, if he constantly lives in that manner, by controlling his organs and by liberalwty, heavenly bliss.
- 247. He mwy accept from any (man), fuel, water, roots, fruit, food offered without asking, and honey, likewise a gift (which consists in) a promise of protectron.
- 248. The Lord hPScreaxed 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

offered.)

- 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 hP must not satisfy his (own hung(r) 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, T hriend of his family, his cow-hSrd, his slave, and his barber are, among Sudras, those whose food he may eat, likewwse (a poor man) who offers himself (to be his slave).
- 254. As his character is, as the work is whica he desires to perform, and as the manner is in which he means to serve, evhn 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 aSd are praiseworthy.
- 26l. 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 ABrahman's world9

## 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 Brahbawas 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. 'ThSough 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

spcinkled wOth water while sacred texts were recited, food offered to the gods and sacrificial viands,

- 8. The milk of a cow (or other femal animal) within ten days after her calving, tEat of camels, of one-hoofed animals, of sheep, of a cow in heat, or of one that has no calf with her,
- 9. (The milk) of all wild animals excepring buffalo-8ows, that of women, and all (substanc(s turned) sour must be avoided.
- 10. Among (things turned) sour, sour milk, and all (food) prepared of it may be eaten, likewis what is extracted from pure flowers, roots, and fruit.
- 11. Let him avoid all carnūvorous birds and those living in vollages, and one-hoofed animals which are not specially permitted (to be ejten), 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,
- R3. Ehose 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 allPwinds of fishes.
- 15. He who eats the flesh of any (animal) is called the eater of the flesh of that (parti ular creature), he who eats fish is an eater of every (kind of) flesh; let him therefore avopd fish.
- 16. (But the fish called) Pathina and (that called) Rohita may bekeaten, 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) ea(able (creatures), nor any five-toed (hnimals).
- 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 Samtapana (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 intentilnally (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 or(eS to feed those whom they are bound to maintain; f r 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 Kohatriyas.
- 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 sscrificial viands.

- 25. But all preparations of barley and wheat, as well as preparations of milk, may be eaten by twuce-Sorn men without beSng mixed w1th fatty (substSnces), 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 aSoiding meat.
- 27. One may eat meat when it has been sprinkled with water, while Mantras were recikpd, when Brahmanas desire (one's doing it), when one is hngaged (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.
- 3P. The eater who daily even evours 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 dwoposition, whethPr he dwells in (his owS) 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 VedaS
- 44. Ksow that he injury to movinS creatures and to those destitute of motion, which the Veda has prescribed for certain occasions, is no injury at all; for the s cred law shonekfithSfrom the Veda.
- 45. He who injures innoxious beings from a wish to (give) himself pleasure, never finds happiness, neither living nof 7ead.
- 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 thinos of, what he undertakes, and what he fises 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. Ha(ing well considered the (disgusting) origin of flesh and the (cruelty of) fettering and slaying corporeal beingh9 let him entirely abstain from eating fles).
- 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 Smeat), 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 greated 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 yearw annually offers a horse-sacrificeS 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 (mam sah)' will devour in the next (world), whose flesh I eat in this (life); the wise peclare this (to be) the real meaning of the word 'flesh' (mamsah).
- 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 teethed, or that before teething has received (the sacrament of) the tonsure (Ku aParana) or (of the initiation), all relPtives (become) impure, and on the birth (of a child) the same (rule) is prescribed.
- 59. It is ordained (that) among Sapindas 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, anū 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 kearltmat (a relative) residing in a distant country has dued, 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 thrae days; for a maternal uncle, a pupil, an officiating priest, or a maternal relative, for one night together with the sreceding and eollowing 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 bylbathing; 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.
- 8P. 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

liquor.

- 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 cwrry 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 taintiof 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 kinw, on the throne of magnanimity, immediate purification is prescribed, and the reason for that is that he is seated (therey for the protection of (his) suLjects.
- 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 gosdSor the nose-string (of his oxen), a Sudra bywtouching 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 (Ef) 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 i declared to be the best;Pfor he is pure who ūains wealth with cleanvhands, not he who purifies himself with earth and water.
- 1.7. The learned are purified by a forgiving disposition, those who havd committed forbidden actions by liberality, secret sinners by muttering (sacred tekts), 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, Pa woman whose thoughts have been impure by the menstrual secretion, a Brahmana 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 tle l(w) regarding the purification of the various (inanimate) things.
- 111. The wise ordain that all (objects) made of metal, gems, and anything made (f stone are to be cleansed with ashes, earth, and water.
- 112. A goldek vessSl which sSsws notstains 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 glitAering 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 palsing two blades of Kusa grass through them, for solid things (y sorinkling (them with water), for (objectse 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. Th, manner of purifying large quantities of gSain and of clotL is to sprinklS 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 liBe clothes; vegetables, rHots, and fruit likedgrain;
- 120. Silk and woollen stuffs with alkaline earth; blankets with pounded Arishta (fruit); Amsupattas with Bel fruit; linen cloth with S(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 cowdung or whitewash), an earthen (vessel) by a second burning.

- 123. An earthen vessel which has been defiled by spirituous liquor, urine, ordure, saliva, pus or blood cannot be purified by another burning.
- S24. Land s purified by (thewfollowing) 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).
- 125. (Food) which has been pecked at byLbirdw, smelt at by cows, touched (wBth the ooot), sneSzed on, or defiled bP hair or insects, becomes pure by scattering earth (over it).
- 126. es long as thef(foul) smelu does not leave an (object) defiled by impure substances, and the stain caused by them (does not disappdar), so long must earth Pnd wster be Spplied in cleansing yinansmate) things.
- 127. The gods declared three things (to be) wure to Brahmanas, that (on which) no (taint is) visible, what has been washed with water, awd what has been commended (as pure) by the word (of a Brahmana).
- 128. Water, sufficient (in quantity) in or er to slake the thirst of a cow, possesaing the (proper) smell, colour, and tast, and unmixed with impure7substances, is pure, if it as collectes on (pure) ground.
- 129. The hand of an artisan is always pure, so is (every vendible commodpty) exposed for sale in the marhet, and pood obtained by begging which a student holds (in is hand) is always fit for use; that is h cettled rEle.
- 130. 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.
- 131. 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.
- 132. 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.
- 133. 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.
- 134. In order to cleanse (the organs) bytwhich urine and faeces are ejected, earth and water must be used, as they may be required, likewise in removing the (Aemaining ones among) twelve impurities of the body.
- 135. 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).
- 136. 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 Slone by (applying it) ten (times), and both (hands) by (applying it) seven (times).
- 137. Such is the purification ordained for householders; (it shall be) double for students, treble for hermits, but quadruple for ascetics.
- 138. 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.
- 139. 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).
- 140. 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 f8agments 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 Por hi( sho has had intercourse with a woman.
- 145r Though he may be (already) pure, let him sip water after sleeping, sneezing, eating, spitting, telling untruths, and drinkinS 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).
- 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)u 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.
- 15P. 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

dead.

- 157. At her pleasure let her emacdate 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-cxntrollew, and chaste, and strive (to fulfil) 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 dety towards her husband, a wife is dislraced in this world, (after deaSh) she enters the womb of a jackal, andSis tormented by diseases (the punishment of) her sin.
- 165. She who, controlling her thoughts, words, and deeds, never slights her lord, resides (after death) 9ith 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 (aife) 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 whis own) house during the second period of his life.

## Chapter VI.

- 1. A twice-born Snataka,pwho 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 (observiIg the rules g8veI beloR)
- 2. When a householder sees his (skin) wrinkled, and (pis hair)awhite, 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 h7s sons, or accompanied 9y her.

- 4. Taking with him the sacrsd fire and the implementskrequired forSdomestic (sacrifices), he may go forth from the village into the forest and reside there, duly controllingfhis 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, consistingpof the produce of the folest, he may use (he remainder for himself, (miced with) salt prepared by himself.
- 13. Let him eat vegetables t at grow on dry land or in water, flowers, roots, and fruits, the productions of pureMtrees, aAd oils extracted from forest-fruits.
- 14. Let him avoid honey, flesh, and mushrooms growing on the ground (or elsewhere, the vegetables called) Bhustrina. anE SigrukaE 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 (lan ), though it may have been thrown away by somebody, nor roots and fruOt 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 reposited 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 orest, 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 with E(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 arcording 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, withou9 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 reposited 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) ltime, as a servant (waits) for the payment of his wages.
- 46. Let him put down his foot purified by his sight, let him drink waler 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 whe 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 sonsequence of humble salutations, (for) evenean 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 credtures, 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 witU 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 itf new birth in (another) womb, and hn 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 ias presence in all organisms, botSLtse 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 sJgchstA(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 prescr(bed in the Veda, and by rigorously practising austerLties, (men) gain that state (e en) in this (world).
- 76-77. Let him euit 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 bloodiare the mortar, wSich is thatched with the skin, which is foul-smelling, filled Sith urine and ordure, infested by hld 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) th( river-bank, or (freely) like a bird (that) quits a tree, is dreed 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 ofh his evil deeds to his enemies, he trains the eternal Br hman by the practice of meditation.
- 80. When by the disposition (of his heart) he becomes indifferelt to all objects, he obtains eternaS 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. Lt hRm constaetly recite (those texts of) the Veda which refer to the sacrifice, (those) referring t( the deities, and (those) which treat of the Soul and are contained in the concluding portions of the Veda (Vedanta).
- 84. That is the refuge of the ignorant, and even that (the refuse)a of those who know (the meaning of the Veda); that is (the rotection) of those who seek (bliss in) heaven and of those who seek endless (beatitude).
- 85. A twice-born man who becomes an ascetic, hfter the sufcessive performance of thd above-mentioned acts, shakes off sin here below and reaches the highest Brahman.
- 86. Thus the law (valid) for self-restrained ascetics has Ybeen explained to you; now listen to the (particular) duties of those who sive up (the rites prescribed by) the Veda.
- 87. The student, the householder, the hermit, and the ascetic, these (constitute)

four separate ordersi which all spring from (the order of) householders.

- 88. Butsall (or) even (any of) these ordera, assumed successively in accordance w8th 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 anh 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 (ana 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 stud(ed the Veda, ee may live St his ease undeh 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, deGtroys his ruilt by his renunciation and obtains the highest state.
- 97. Thus the fourfold holy law of Brahmanas, which after deathū(yields) imperishaSle rSwards, has been declared toeyou; 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 accordasg to the rule the sacramert prehcrihed 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 hio (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 mus9 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. aving fully considere T t e 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, ih f.rmed smBthe 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 favourites, 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 8heir duties.
- 16. Having fully considered the time and the place (of the offence), the strength anr the knowledge (of the offender), let him justly inflict that (punishment) lon men who act unjustly.
- 17. L(nishment is (in reality) the king (end) the male, that the manaMer of affairs, that the ruler, and that is called the surety for the four orders's obedience to the law.
- 18. Puaishment alone governs all czeated beings, punishment alone protects them, punishment watches over phem whOle they sleep; dhe wise decaare 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), .ll barriers would be b.oken through, and all men would rage (asainst each other) in coEsequence of mistakes with respect to punishmRnt.
- 25. But where Punishment with a black hue and red eyes stalks about, destroying sinners, thO e the subjects are not disturbed, provided that he who iappimts it discerns well.
- 26. They declare that king to be a just inflicter of punishment, who is truthful, who act8 Tft F due consideration, who is wise, and who knows (the respectime value

- of) virtue, lleasure, 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)a
- 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 actI 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 Brahmanas.
- 33. The fame of a king who behaves thus, even thoug he subsist by gleaning, is spreadpAn the world, like a drop of oil on water.
- 34. But thehfame of a king who acts in E 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 cahmanas who are well versed in the threehold sacred science and learned (in polity), and follow their advice.
- 38. Let him daily worship aged Brahmanas 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 Oith 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 Pigavana, 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 thi (supreme) Soul; from the people (the theory of) the (various) trades and professionP.
- 4f. Day and night he must strenuously exert himself to conquer his senses; for he (alone) who has conquered his own se ses, can keep his subjects in obedience.

- 45. Let him carefully shun the ten vices, spring,ng from love of pleasure, and the eight, proceeding from Rrath, whith (all) end in misery.
- 46. For a king who is atPached to the vices springing fr8m love of pleasure, loses his weatth and his virtue, but (he who is given) to those arising from a'ger, (loses) even his life.
- 47. Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (8n inordinate love for) dancing, singing, and music, and useless travel are the tenfold set (of vices) springing from love of pleasure.
- 48. TKle-bearing, violence, ptreachery, envy, slandering, (unjust) seizure of property, reviling, and asHahlt are the eightfold set (of vices) produced by wrath.
- 49. 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.
- 50. Drirking, 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 drom love of pleasure.
- 51. Doing bodily injury, reviling, and the seizure of property, these three he must know go be the most pernicious in the set produced by wrath.
- 52. A self-cdntrolled (king) should know that in this set of seven, which prevails everywhePe, each earlier-named vice is more abominable (than those named later)r
- 53. (On a comparison) between vice and death, vice is decl'red to be more pernicious; a vicious man sinks to the nethermost (hell), he who dies, free from vice, ascends to heaven.
- 54. Let him appoint seven or eight menisters whose ancestors have been royal serPants, who are versed in the sciences, heroes skilled in the use of werpons and descended from (noble) families and who have been tried.
- 55. Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man; how much (ha!der is it for a kinR), especially (if he has) no assistant, (to govern)wa kingdomtwhPch yields great revenues.
- 56. Let him daily consiner with them the ordinary (business, referring to) peace and war, wtre four subjects called) sthana, the revenue, the (manrer of) protectink (hymself and his kingdom)t and the sanctification of his gains (by pious gifts).
- 57. Having (first) ascertained tEe opinion of each (minister) separately dnd (then the views) of all together, let him do wha7 is (most) beneficial for him in his affairs.
- 58. 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.
- 59. 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.
- 60. He must also appoint other officials, (men) of integrity, (who are) wise, firm, well able to collect money, and well tried.
- 61. As many persons as the due performance of his business requires, so many skilful and clever (men), free from sloth, let him appoint.
- 62. 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, skilaul, and of (noble) family.
- 64. (Such) an ambassador is commen'e( to a king (who is) loyal, honest, skilful, posses ing a Eood 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) areddisunited dr not.
- 67. With respect to the affadrs 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. Hlving 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) be 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 ortress, 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. LetEhim 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 eirst three of those (various kdnds 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 tefuge 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 posses) a fortress.
- 75. Let that (fort) be well supplied with weapons, money, grain and beasts of burden, with Brahmanas, with artisansO with engines, with fodder, and with water.
- 76. Let him cause æo be bVilt 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, llt him wed a consort of equal caste (varna), who possesses auspicious markh (on her body), and iscborn in a great family, who 8s charming and possesses beauty and excellent qualities.
- Let him appoint a domestic priest (purohita) and chdose officiating prie'ts (ritvig); 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 peodle, 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 scts) of those men who transa t his business.
- 82. Let him ho.our those Brahmanas who have returned from their teacher's house (after studying the Veda); for that (money which is given) to Brahmanas is declarūd to be anlimperishable treasure for kings.
- 83. Neither thieres nor foes can take it, nor can it be lost; hence an imperishabll store must Ee 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 Brarmana, 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 insthe 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. aot to turn baGk in battle, to protect the people, to honour the Brahmanas, is the best means for a king to secure happVnessn
- 89. Those kings who, seeking to slay each othes in battle, fight with the utmost exertion and do not turn back, go to heaven.
- 90. When he iights wit. his foes in battle, let him not strike with weapons concealed (in wood), nor with (such as are) barbe, poisoned, or the points of which are blazing with fire.
- 911 Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor onegwho 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 whosk weapon' sre 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 id flight may have gained for the nexn (world), all that his master takes.
- 96. Chariots and horses, eldphants, 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 ha. not yet gained; what he has gained let him carefully prdserve; let him augment whap he preservls, and whatEhe has augmented let hPm estow on worthy men.
- 100. Let him know that these are the four means for secuEing the aims of human (existence); let him, withoutpever tiring, properly emplBy them.
- 101. What he has not (yet) ga8ned, let hBm seek (to gain) by (his) army; what he has gained, let him protect by careful attention; Pwhat 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 conctantlo 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) le him protsct hiA 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 kingdo5s.
- 110. A 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 opprekses his k ngdom, (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 hi. 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 t e ruler of pwenty s all re]ort alllsuch (matters) to the lord of a hundred, and the lord of a hundred shall himself give information to the lord 8f a thousand.
- 118. Those (articles) wEich theÂvillagers 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 mu h 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 (thear) 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, evilminded, 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 shell 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, resid ng in his kingdom, must perish from h8nger.

- 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 o1) hiP conduct, the king shall provide for him means of subs stence in accordance with the sacred law, and shall protect him in every way, as aPfather (protects) the lawful son of pis 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 artAsans, as well as Sudras who subsist by manual labouy, 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 îp 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. (huch) 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 larch 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 tre 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) c(vered with trees and shrubs with bows, on hilly ground with swords, targets, (and other) weapons.
- 193. (Men born in) Kurukshetra, 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 Brahmanas, 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 (hhe ways of) fat( 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 bg) the triple result (of an expedition), may, using diligent care, make pekce wish (his foe) and return (to his realm).
- 207. Having paid due attentionOtA aiy king in the circle (of neighbouring states) who might attack him in the rear, and to his supporter whE ipposes the latter, let (the conqueror) secure the fruit of the expediXion 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) fallsPon 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 w!ose family is extinct, of wives and widows faithful to their lords, and of women afflicted with diseases.
- 29. A rimhteous 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 plPce (where it was) lost, its colour, shape, and size, he is worthy of a fine equal (in value) to the (object claimed)a
- 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 cake 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 oD that falsehood.
- 106. Or such (a witness) may offer 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 ..ven in any suit, let the (judge) reverse the judgment, and whatever has been done must be (coūsidered as) undone.
- 118. Evidence (given) from covetousness, distraction, terror, friendship, lust, wrath, ignorance, and childBshness 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, thrGe times thpRnext (or second amercement); (he who does it) throughxignorance, 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 Vnose, 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 (af er 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 (ge tle) admoni.ion, 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 cojointly).
- 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 aKmitted 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 .f Manu.
- 140. A money-lender may stipulate as an increase of his capital, for the interest, allowed by Vasishtha, and take monthly the eightieth par. 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.ea 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, (thd 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 (tEealap), cannot be

- recoveSed; 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 interesO, 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 agree.ent, 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 ho 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 (par.y) is invalid.
- 164. That agreement which has been made contrary to the law or to the settled usage (of the virtuous), can hve 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 th same caste or of a lower one; but a (debtor) of a higher caste shall pay it gradually (when he earns something).
- 198. According to these AuAes 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)i
- 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 prese7ce of a number (of witnesses), it must be known to be of that particular (description and quantity; the depositary) who makes a false statemen (regarding it) is liableOto a fine.
- 195. But if anything is delivered or received privately, it must be ppivately returned; as the bailment (was, so hkuld 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 l ss (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 aband ns 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 ((f 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 (recipæent) 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 responsiDility 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 himsLlf (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 her(sman 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 shpll 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)tand a qwarter, and in all (cases the salue of) the crop (destroyed) shall be made good to the owner of the field; tRat is the settled rule.
- 242. But Manu has declared that no fine shall be paid for (damage doke b) a cow within ten dPys after her calvinM, 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 (phe 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 cons Pntly occur in the world, let him cause to be made other hidden marks for boundaries.
- 250. Stones, bones, cow's hair, chaf, 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 meeting 7 of 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

hundred (panase.

- 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 deAlared; 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-cakte man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip cnd be banOshed, or (the king) shall cause his buttock to be gashe7.
- 282. If ouE of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urines (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 ame.cement 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 dri.er 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 T 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 pacrifices.
- 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 (sinnVn() 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 forthwiPhelome halP his feet.
- 326. (For stealing) hhread, 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) fkve krislūalas.
- 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 akEer it has been taken.
- 333. On that man who maySsteal (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 thiefBin any way commits (an offence) against men, even of that (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) bheft 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 traPelling and whose provisions are exhausted, shall not be fined, if he takes two stalks of sugar-cane or twop(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 puEishes 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 aanot8 r) 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 aie) hindered (in the fulfilme t of their duties, when destruction (threatens) the twice-born castes (varRa) 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 assassih the slayer inculs no guilt, Pwhether (he does it) publicly or secretly; in th7. 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)llow (cakte), 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 rep tition (of the offence).
- 369. A damsel who pollutes (another) damsel must be fined two hundred (panas), pay the doubÂe of her (nuptial) fee, and8receive ten (lashes with a) rod.
- 370. But a woman who pollutes a damsel shall instantly have (her head) shav.d or two fingers cut off, and be made to ride (through the town) on a donkey.
- 371h 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 pEace frequented by many.
- 372. Let him cause the male offende. to I 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 aith 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 pismlife).
- 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. If 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 cpsts 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 whp dmes not invite his next neighbour and his neighbour next but one, (thoulh) 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 compelle by any (king) to pay a tax.
- 395. Let the king al(ays 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 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.
- 399. 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.
- 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 payingx his lhare.
- 409. This decision in suits (brought) by passengerh (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 t9e kingks8x hundred (p nas).
- 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 mac takl his possescopns.
- 418. (The king) should carefully compel Vaisyas and Sudra to perform the work (prescribed) for them; for if these two (castes) swerveo froV their duties, they would t row this (whole) world into confusion.

- 419. 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.
- 420. 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 wi8l now propound the eternal laws for a husband and his wife who keep to the path of duty, whether they be umited 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) oerit.
- 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 (following) 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 tsat) heEis 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 luch, (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 .hich 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 (striyah) 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 (sriyah, 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, depens 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.
- 49. The rice (called) vrihi and (that called) sali, mudga-beans, sesamum, mashabeans, 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, (. plant of) that kind even comes forth.
- 41. Never therefore must a prudent well-trained manx 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 7how) 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

strength.

- 51. 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.
- 52. 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.
- 53. 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).
- 54. 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.
- 55. 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.
- 56. Thus the comparative importance of the seed and of the womb has been declared to you; I will next propound the paw (applicab e) to women in times of misfortune.
- 57. The wife of an elder brother is for his younger (br.ther) the wife of a Guru; but the wife of the younger is declared (to be) the daughter-in-law of the elder.
- 58. An elder (brother)Rwho approaches the wifekof the aounger, 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.
- 59. On failure of issue (by her husband) a womIn who has .een authorised, may obtaini 'in the) proper (manner prescribed), the desired offspring by (cohabitation pith) a brother-in-law or (with some other) Sapinda (pf the .usbapd).
- 60. 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.
- 61. 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.
- 62. But when the purpose of the appointment to (cohabit with) the widow bas been attained in accordance with the law, those two shall behave towards each other like a father and a daughter-in-law.
- 63. 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.
- 64. 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.
- 65. 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.
- 66. 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,Dor deflowered, and (if she have been) given with fraud.
- 73. If anybody gives away a maiden possessing blemishes without Gemlaring 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 lPfe; 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 oa er 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 choses 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 (o his own will; doing what is agreeable t the gods, he eust 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 wifh.
- 97. If, after the 7 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 coAsents.
- 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 thPamanner of rBising offspring in times of calamity; learn (n w 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. Taat son alone on whom he throws his debt.ond through whom he obtains immortality, is begotten for (the fulfilment of) the law; all the rest they consider the Bffspring of desire.
- 108. As an afather (supports) his sons, so let the eldest support his youngerabrothers, 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 Rldest 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 theGe 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 ritesIO
- 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 wEole estate of (his maternal grandfather) who leaves no son.
- 132. The son of an (appointed) dauihter,mind..kp shall (also) take the estate of his (own) father, who leaves no (other) son; he shalh (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 respectkto worldly ma ters nor to skcred 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. B t im 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 dellare (to be) incapable of inheriting and to be produced in vain.
- 148. The rules (given above) must be understood (to apply) to a distrib tion 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)hthree, t e son ofithe 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 1he7son of a Sudra (wife) no more than a tenth (part of his estate).
- 15PO 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 sf a Sudra female, (are) the six (who are) not heirs, (but) kinsmen.
- 1W1 Whatever result a man obtains who (hries to) cross a (sheet ofh watep in an unsafe boat, even that result obtains he who (tries to) ass the gloom (of the next world) with (the help of) bad (subst.tutes 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 khe othera shall take yhe estate of his (natural) father.
- 163. The legitAmate son of the body alone (shall be) the owner of the paternal estate; but, in order to avoid harshness, let him allow a maintenance 70 the rest.
- 164. But when the legitimate son of the body divides the paternal estate, he shall give one-sixth or one-fift part of his fa7her's property to the son begotten on the wife.
- 165. The legitimate son snd 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 (Aurasa), the first in rank.
- 167. He who was begotten rscosding to the peculiar law ((f the Niyoga) on the apported wife of a dead man, of a eunuch, or of one diseased, is called a son begotten on a Mife (Kshetraga).
- 168. That (boy) equal (by caste) whom his mother or his fathec 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 damsel 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 marrihs7 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 abandon.d by her P aband, 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 virain, or one who returned (to her first husband) after leaving him, she is worthy to again perform with her second (or first deserted) usband the (nuptial) ceremony.
- 177. He who, having lost his parents or being abandoned (by them) without (just) cause, gives himself to a (man), ir called a son self-given (Svayam.atta).
- 178. The son whom a Brahmana begets thr Mugh 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 wqse call IubsO.tutes for a son, (taken) in order (to prevent) a failure of the (funeral) ceremonOls.
- 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 (mPn who tEok them).
- 182. If among brothers, sprung from one (father), one have a son, Manu has declkred 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 mlle children through that son.
- 184. On failure of each better (son), each next inferior (one) ip 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 castesAthe king may take on failure of all (heirs).
- 190. (If the widow) of (a man) who died withouO leaving issue, raises up to him a son by a member of the family (Sagotra), she shall cePivgr tK 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 cowives of different castes), that the daughter (of the) Brahmani (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 cesire 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) af,er the father's death, aA.have of that (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 o herM) 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, (m de sole y) by his own effort, he shall not share unless by hi 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) selfsOcquired (property).
- 210. If brothers, (once) divided and living (again) together (as coparceners), make a second partitOon, 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, o 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 habitualls commi) 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 father1shall on no account give to them unequal shares (oA 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 leiving issue, aad, 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 ssppressing 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 jukge 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 GIru'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 amerc ment 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 chikdren die not, and no misshaped (offspring) is born.
- 248. But the king shall inflict onpa base-born (Sudra), who intentionally gives pain to Brahmanas, various (kinds of) corporal punishment which cause terror.
- 249. When a king punishes an iknOcent (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 suitsh(falling) under the eighteen titles, between tko 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 (beromef) Mryans D.d by removing the thorns, kings, solely intent on guarding their subjects, reach heaven.
- 254. The realm of that king(wRo takes .is share in kind, though he does not punish thieves, (hill be) disturbed andI h (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 thoss 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) vsrious 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,
- 260e These and the like who show themselves opAnly, as well as others who walk in disguisa ( uch 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 sever9l actions, to pe proplaimed8in accordance with the facts, the kingsshall duly punish them according to their strength and their crimes.
- 263. F1r 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 artysans, empty dwellings, natlral 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 empl(yed 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 smcond, 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 becaks (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 americant.
- 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.
- m83. 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 americement.
- 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.
- 2P0l 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 (evarywhere), 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 Yama at the 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 resemIles 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 Aeadowed with brilliant energy, and destroys wicked vassals, then hOs 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 whPm 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 .kahmana, 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 contaminat d even in burial-places, and, when resented with oblations (of butter) at sacrifices, it again increases mightily.
- 319. Thus, though Brahmanas empEoy themselves i all (sorts of) mean ocdupations, they must be honoured in every way; for (each of) them is a very great deity.
- 320. W en the Kshatriyas become in any way overaepring 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 allpenetrating force of those (three) has no effect on that whence they were produced.
- 322. Kshatriyas prosper not without Brahmanas, Brahmanas prosper notawithout 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 bestowcall 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 ofskeeping 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. The8Brahmana 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) caspes (varnaD.
- 4. Brahmana, the Kshatriya, and the Vaisya castes pvarna) 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 sudAa 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 Bhriggakantaka, 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 Sa]vata.
- 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 m.ny (kinds of) despicable (sons), even more sinful than their (fathers), and excluded (from the Aryan community, vahya).
- 30. Ju.t 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)pa 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 bel aat the appearance of dawn, continually. praises (great) men.
- 34. A Nishada begessc(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, who7wear the clothes of the dead, are wicked, and eat reprehensibla 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 liOes 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 de.pised 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

- (races) obtain here among men more exalted or lower rank in successive births.
- 43. 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;
- 44. (Viz.) the Paundrakas, the Kodas, the Dravidas, the Kambogas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Kinas, the Kiratas, and the Daradas.
- 45. All those tribes in this world, which ar. 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.
- 46. 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.
- 47. To Sutas (belongs) the management of horses and of chariots; to Ambashthas, the art of healing; to Vaidehakas, the service of women; to Magadhas, trade;
- 48. Killing fish to Nishadas; carpenters' work to the Ayogava; to Medas, Andhras, Kunkus, and Madgus, the slaughter of wild animals;
- 49. To Kshattris, Ugras, and Pukkasas, catching and killing (animals) living in holes; to Dhigvanas, working in leather; to Venas, playing drums.
- 50. 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.
- 51. 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.
- 52. 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.
- 53. 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.
- 54. 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.
- 55. 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.
- 56. 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.
- 57. 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.
- 58. Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin.
- 59. A base-born man either rmsembles in character his father, or his mother, or both; he can nover conceal his real nature.
- 60. 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 Brahmanas 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, swith whom the preeminence (is, whether) with him whom an Aryan by channe begot on a n n-Aryan female, or (with the son) of a 8rahmana woman by a non-Aryan,
- 6k. 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.
- 9. 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. Brahmanas 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; fsr Manu, the lord of creatures (Pragapati), has not prescribed them for (een of) those two (castes).
- 79. To carry arms for striking and for throwing (is prescribed) for Kshatriyas as a means of subsistencs; to trade, (to rear) cattle, and ag iculture for Vaisyas; but their duties are liberality, the study of the Veda, and the performance of sacrificss.
- 80. Among the several occupations the most commendable are, teaching the Veda for a Brahmana, O otecting (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 t. 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 humPn (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, alarified 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-hoofed beasts.
- 90. But he who subsists bs agriculture, may at plaasure 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 borP (again) as a worm and, together with his ancestors, be plunged into the ordure of dogs.
- 92. By aselling) flesh, saat,land lac a Brahmana at once becomes an outcast; by selling milk he becomes (equal to) H 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 h s fallen into distress, may subsist by all these (means); but he lust nlver arrogantly adopt the iode 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 maintaOn himself by handicrafts.
- 100. (Let him follow) those mechanical occupations and those various prac7ical arts by following which the twice-born are (best) served.
- 101. A Brahmana who is distressed through a want of meaAP of s bsistence 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 ater.
- 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 mudA
- 105. Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, siEOmmhe (only) soughp a remedy against famishing.
- 106. VamaEeva, wh 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 t8rmented 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 acceptsnce of gifPs takes place even in (case the giver is) a Sudra of the lowest classū
- 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, pickiag 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 preperty. they may ask the king for them; if he is not disposed tokbe lūberal, he must be left.
- 114. (The acceptance on an untilled 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 eV lier-named (article is less blamable 1han of tpe 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 acc.ptance of gifts from virtuous mea.
- 11p. Learning, mechanic.l arts, w rk for wages, service, rOahinh cattFe, traffic, agriculture, contentment (with little), alms, and receiving interest on money, are the ten modes of subsistence (permitted to all men in tVmes of distress).
- 117. Neither a Brahmana, nor a Kshatriya must lend (money at) interest; but at his pleas re (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 (he 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 konquesb, and he must not turn back in danger; having protected therVtisyas by his weapons, he may causpsthe 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) benefitp(the king) by (doing) work (for him).
- 121. (f a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serva 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 iis ends.
- 123. The service of Brahmanas alonA 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 supportR
- 125. The remnants of their food must becgiven to him, as well as their old clothes, the refuseAof 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 ti (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulOilling 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.
- 128P The mor. 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 per or a sacrifice, a traveller, him who has given away all his property, him who begs for th. 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 an presents (of money) must be given; it is de2lared that Pood must be gihen to others outside the sacrificial enclosure.
- 4. 'ut a ki g shallObestow, 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 marr.age 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 der ve 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 completson of the sacrifice, may be taken (forcibly) from the house of any Vaisya, who possesses a large numler of pattle, (but) neither performs the (mWnor) sacrifices nor drinks the Soma-juice;
- 13. (Or) the (sacrificer) may take at his pleasure two or three (articMes required for a sacrifice) from the hluse of a Sudra; for a Sudra has no business with acrifices.
- 14. wf (a man)ppossessing one hundred cows, kindles not the sacr d fi e,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 property 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

(principal) rule.

- 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 the Ano(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 pensance 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 felly commit intentionally, by various (special) pen.nces.

- 47. A twice-born man, having become liable to persormEa 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 vir uous men.
- 48. Some wicked menssuffer 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 aiolator of a Guru's bed, a diseased skin;
- 50. An informer, a f ul-smelling nose; a calumniator, a stinkinO breaOh; a stealer of grain, deficiency in limbs; he who adulteratSs (grain), redundant limbs;
- 51. A stealer of (cooked) food, dyspepsia; a stealer of the words (of the Vela), dumbness a stealer of clothes, white leprosy; a horse-stealer, lameness.
- 52. The steEler of a lamp will become blind; he who extinguish1s it will become one-eyed; injury (to sentient beings) is punished by geaeral sickliness; an adulterer (will have) swellings (in his limbs).
- 53. Thus in consequence of a remnanl 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. Âilling 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 earningl Pf) 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 prohObited food,
- 66. Neglecting to indle the sacred fires, theft, non-payment of (the three) debcs, studying bad books, and practising (the arts of) dancing anh 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 offenceiwith 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 shecp, a fish, a snake, or a buffmloa must b. 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 offenR r) uEworthy to receive gifts (Apatra).
- 71. Killing insects, small or large, or birds, eating anything kept close to spiritrous lDquors, stealing fruit, firewood, or flowers, (are offences) which make impure (Malavaha).
- 72. Learn (now) completely those penaptes, by means of which all the several off neesomentioned (can) be expiated.
- 73. For his purifisation the slayer of a Brahmana shall make a hut in the forest fnd dwell (in it) during twelve years, subsisting on alms and making the skull of a dead maF his flag.
- 74. :r l(t him, of his own free will, become (in a battle) the target of archers who know (his purpose); or he may thaice 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 t(e Ppintenance (of the recipient), or a house together with the furniture;
- 78. Or, subsisting on sacrificial food, he may walk against the tream along (the whole course of the river) Sarasvati; or, restricting his food (very m.ch), he may mutter thrice the Samhita of a Veda.
- 79. Having shaved 8ff (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 Braūmanas.
- 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 yea k (the guilt of) slaying a Brahmana.
- 83. Or he who, after confessing his crime in ar assembly of the godskof the earth (Brahnanas), 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'sxMrine, water, milA, clpAmfied butter or (liquid) cowdung boilikg-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 twiceborn.
- 96. Sura, (all other) intmxicating drinks and decoctions and flesh are the food of the Yakshas, RakEhasas, and Pisakas; a Brahmana who ects (the remnants of) the offesings 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 wi,e 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 drEnk during (the first) month (a decoction of) barley-grains; having shaved all his hair, and covering himself with the hi e (of the slain cow), he must live in a cow-house.
- 110. During the two (following) months he shall lat 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.
- 11b. 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 himselp 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 dangerMfrom thieves, tigers, and thP like, or falls, or sticks in a morass, he must rel8eve her by all possible means:
- 114. In heat, in rain, or in cold, or when the wind brows violently, he must not seek to shelter himself, without (first) sheltering the cows according to his ability.
- h15. 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 dkinks (milk).
- 116. The slayer of a cow who serkes cows in this manner, removes after three months the guilt which he incurredPby 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 pr perty) he musp offer to them all he has.
- 118. Twice-boEn men who have committed (other) minor offences (Upapataka), excepm a student who has broken his vow (Avakirnin), may perform, in order to pup fy 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, accord ng 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 (.f thp gods, Brihaspati) and to Agni, recithing the Rir verse 'May the Maruts grant me,' &c.
- 121. ThRse 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. Subsinting 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 Samtapana Krikkhra; (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-siEteenth for killing a virtuous Sudra.
- 128. But if a Brahmana unintentaonally 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 slaim a SudrI8 shall perform that whole penance during six months, or h map lso 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 drona of sesamum-grains, for a par ot 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,lor 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 shebp, a draught-ox, for killing a donkey, (a calf) one year old;
- 138. But for killing carnivorops wild beasts, he shall give a milch-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 (crbatures mentioned), shall perform for each of them, a Krikkhra (penance) in order to remove his guilt.
- 14h. 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 murdær of a Sudra.
- 142. Bui f.r killing (small)panimals 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 buttIr.
- 145. If a man destroys for no good purpose plants produced by cultivatiop, or such as spontaneously spring up in ūhe forest, he shall attend a cow during one day, subsisting on milk alone.
- 146. The guilt incurred intentionally or unintentionally by injuhing (created beings) can be removed by means my these penances; hear (now, how) all (sins) committed by partaking o forbidden food (or drink, can be expiated).
- 147. He who drinks unintentionally (the spirituous liquor, called) Varuni, becomes pureEby 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, (weaaing) the sacred girdle, (carrying) a staff, going to beg, and the vows (incumbent on a student), are omitted on the second ini iation 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 decoctions, 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, shalh 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 Krikkhra (penance).
- k58. 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 ordinarylK8ikkhra (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 decoction 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 qsickly atone for it by (various) means of purification.
- 162. The various rules respecting penances for eating forbidden food have been thus declared; hear nowhthe 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.
- 17. Fasting during three (days and) nights shall be (the penance for stealing) grass, wood, trees, dry bood, 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, (tEe 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-) relativesI he who marries (one of them), sinks low.
- 174. A man who has committed a bestial crime, or an unnatural crime with a female, o~ has had intercourse in water, or with a menstruating woaan, 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 whs unintentionally approaches a woman of the Kandala or of (any other) very low caste, who eats (the food ob such persons) and accepts (presents from them) b.comes an outcast; but (if he does it) intentionally, he becomes their equal.
- 177. An exceedingly corrupt wife let her husband cEnfine to one apartment, and compel her to perform the penance which is prescribed for malep 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 remo'es in three years, by subsisting on alms and daily muttering (sacred texts).
- 180. The atonement (to be performed) by sinners (of) four (kinds) even, hac 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 orde 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 shaqe of thepinheritance, 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, f.lled 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 sutcasts; 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 hMve made atonepent.
- 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 le PnR the Veda, desire to perform a penance.
- 1i4. If Brahmanas acquire property by a reprehensible action, they become puremby 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 hi., 'Friend,saost thou desire to become ourkequal?'
- 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 beenchitten 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 suppress ng 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 Brahmana 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 Brahmana, or has addressed on O of hPs betters with 'Thou,' shall bathe, fast during the remaining part of the day, and appearse (the per on offended) by a reverential salutation.
- 206. He who has struck (a Brahmana) even with a blade of hrass, tied him by the neck with a cloth, or conquered him in ansaltercationa shall appease him by a prostration.
- 207. But he who, intending to hurt a Brahmana, 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.
- r08. As many particles of dust as the blood of a Brahmana causes to coagulate, for so many thousand years shall the shedder of that (blood) remain in hell.
- 209. For threatening a Brahmana, (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 tfood 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 Samtapana 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 o 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 lpnar penance of children.
- 221. H. 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, prartysed this (rite) in order to .emove all evil.
- 223. Burnt oblations, accompanied by (the recitation of) the 7ahavyahritis, 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 confesMion, by repenplice, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other course is possible, by liberapiEy.
- 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 repelted, 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 Aincomparable power of austerity.
- 246. The daily study of the Vedar the pehformance of the great sacrifices according to one's ability, (and) patience (in sufsering) 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 guil5 by therfire 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 repe ated daily, after a month even the murderer of a learned Brahmana.
- 250. Even a drinker of (the spirituous liquor called) Sura becomes pur, if he iutters th1 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 Mahitra (hymn) and (the verses called) SuddhEvatis.
- 251. Even he who has stolen gold, instantly becomes free from g ilt, if he once mutters (the hymn beginningswihh the words) 'The middlemost br ther 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 beainning) '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 angPr, 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 commit7ed many sins, becomes pure, if he recites during a month the (four verses) addressed to Sofa and Rudra, aPd the threepverses (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 act7in 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) flyers 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

sinful act is engulfed in the threefold Veda.

- 265. TOe 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) lea ed 7n the Vp a.

#### 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, Manswered, 'Hear the decision concerning this whole connexion with actions.'
- 3. Action, which Espri8gs Efrom 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. Coveiing the pro8erty of others, thinking in one's heart of what is undesirable, and adherence to false (doctrines), are the three kinds oi (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 resuat 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 ckste.
- 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

in (successive) births.

- 14. These two, the Great One and the Kshetragna, who are closely united with the elements, pervade him who resides in the multiform created beings.
- 15. From his body innumerable forms go forth, which constantly impel thr multiform creatures to action.
- 16. 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.
- 17. When (the evil-doers) by msans 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).
- 18. 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.
- 19. 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.
- 20. If (the s.ul) chiefly practises virtu and vice to a small degree, it obtains bliss in heaven, clothed with those very elements.
- 21. But if it chi7fly cleaves to vice and to irtue in a small degree, it suffers, deser ed by the elements, the torments inflicted by Yama.
- 22. The individual soul, ha ing endured those torments of Yama, again enters, free from taint, those very five elements, each in due proportion.
- 23. 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.
- 24. 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.
- 25. When one of these qualities wholly predominates in a body, then it makes the embodied (soul) eminently distinguished for that qualmty.
- 26. Goodness is declared (to have the form of) knowledge, Darkness 8of) ignorance, Activity (of) love.and hkt ed;ūssch is the nature of these (ūhree) which i (all-) parvading and clings to everything created.
- 27. When (man) exp7riences in his soul a (feeling) full om bliss, a deep calm, as it were, and a pure light, then let him know (that it is) among those three (the qu9lity called) Goodness.
- 28. What is8mixed with pain and does not give satisf7ction 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).
- 29. 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.
- 30. I will, moreover, fully describe the results8which arise from these three qualities, the excellent ones, the middling ones, and the lowest.
- 31. 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 fir.ness, 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 ippear inathe three (times, the present, past, and future).
- 35. When a (man), having done, doing, or being about to do any act, feels ashamed, the le.rned 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 f 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 drPnks (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 BraOmana hall pass) a thousand times (through the bcdies) of spiders, snakes and lizards, of aquatic animals and of destrult ve 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 ntercourse 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.
- A man who out of greed has stolen gems, pearls or c ral, 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 masonwasp, for stealing dyed clothes a francolin-partridge;
- 67. For stealing a deer or an elephantAa wolf, f7r stealing a horse a tiger, for stealing fruit and roots a monkey, for stealing a woman a bear, for stealing wa ek 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 sacrifiAial 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 becomls 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.
- 83. Studying the Veda, (practising) austerities, (the acquisition of true) knowledge,

the subjugation of the organs, abstention from doing injury, and serving the Guru are the best means for attaining supreme bliss.

- 84. (If yEu ask) whether among all these virtuous act.ons, (performed) here below, (there be) one which has been declared more efficacious (7h1n the restb for securing supreme happiness to man,
- 85. (The answer is that) thu 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 P.x (kinds of) actions (enumerated) above, the performance of) the acts taught in the Veda must ever be held to be most efficaciouK 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 mun ane exiptence, pravritta), and such as ensure supreme bliss an 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), precedeh bp (he acquisition) of (true) knowledge, are declarer to be nivritta ('uch as causAEthe capsation 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 exect 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-ordinance (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 Epresent, and the future are all severally known by means of the Veda.
- Â8. Sound, touch, colour, taste, and fifthly smell are kno n 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 thap 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 khe whole world he (only) deservas who knows the Veda-science.
- 101. Es a fire that has gained strength consumes kven trees full o sap, even so he who knows the Veda burns out the taint of his soul which arises 7rom (evil) acts.
- 102. In whatever order (a man) who knows the true meaning of theaVeda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman.
- 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 Oespect 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, (Ohe answer is), 'that which Brahmanas (who are) Sishtas .ropound, shall doubtlessly have legal (force).'
- 109. Those Brahmanas must be considered as Sishtas who, in accordance with the sacred law, have studied the Veda vogether with its appendages, and are able to adduce proofs perceptible by the senses from the revealRd 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 ff 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 Br hmana), 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 generatien.
- 122. Let him know the supreme Male (Purusha, to be) the sovereign r ler of them all, smaller even than small, bright like goldR and perceptible by the intellect (only when) in (a state of) sleep -like abstracti n).
- 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 whateveh condition he desires.

THE END OF THE LAWS OF MANU

#### Manu-sam5ita

## adhyāya 1

1.01 manumekāgramāsīnamabhigamya maharṣayaḥ   pratipūjya yathānyāyamidac vacanamabruvan
1.02 bhagavan sarvavarṇānāṁ yathāvadanupūrvaśaḥ   antaraprabhavānāṁ ca dharmānno vaktumarhasi
1.03 tvameko hyasya sarvasya vidhānasya svayambhuvaḥ   acintyasyāprameyasya kāryatattvārthavit prabho
1.04 sa taiḥ pṛṣṭastathā samyagamitojā mahātmabhiḥ   pratyuvācārcya tān sarvān maharṣīmśrūyatāmiti
1.05 āsīdidam tamobhūtamaprajñātamalakṣaṇam   apratarkyamavijñeyam prasuptamiva sarvataḥ
1.06 tataḥ svayambhūrbhagavānavyakto vyañjayannsdam M mahābhūtādi vṛttojāḥ prādurāsīt tamonudaḥ
1.07 yo.asāvatīndriyagrāhyaḥ sūkṣmo.avyaktaḥ sanātanaḥ   sarvabhūtamayo.acintyaḥ sa eva svayamudbabhau
1.08 so.abhidhyāya śarīrāt svāt sisṛkṣurvividhāḥ prajāḥ   apa evR sasarjādau tāsu vīryamavāsṛjat
1.09 tadaṇḍamabhavaddhaimam sahasrāmśusamaprabhamcF trsmiñjajñe svayam brahmā sarvalokapitāmahaḥ
1.10 āpo nārā iti proktā āpo vpi narasūnavaḥ   tā yadasyāyanam pūrvam tena nārāyaṇaḥ smṛtaḥ

yat tat kāraṇamavyaktam nityam sadasadātmakam   tadvisṛṣṭaḥ sa puruṣo loke brahmaiti kīrtyate
1.12 tasminnaṇḍe sa bhagavānuṣitvā parivatsaram   svayamevātmano dhyānāt tadaṇḍamakarod dvidhā
1.13 tābhyām sa śakalābhyām ca divam bhūmim ca nirmame   madhye vyoma diśaścāṣṭāvapām sthānam ca śāśvatam
1.14 udbabarhātmanaścaiva manaḥ sadasadātmakam   manasaścāpyahaṅkāramabhimantāramīśvaram
1.15 mahāntameva cātmānam sar;āṇi triguṇāni ca   viṣayāṇām grahītṛṇi śanaiḥ pañcaindriyāṇi ca
1.16 teṣām tvavayavān sūkṣmān ṣaṇṇāmapyamitaujasām   samniveśyātmamātrāsu sarvabhūtāni nirmame
1.17 yan mūrtyavayavāḥ sūkṣmāstānīmānyāśrayanti ṣaṭ   tasmāccharīramityāhustasya mūrtiṁ manīṣiṇaḥ
1.18 tadāviśanti bhūtāni mahānti saha karmabhiḥ   manaścāvayavaiḥ sūkṣmaiḥ sarvabhūtakṛdavyayam
1.19 teṣāmidam tu saptānām puruṣāṇām mahaujasām   sūkṣmābhyo mūrtimātrābhyaḥ sambhavatyavyayād vyayam
1.20 ādyādyasya guṇaṁ tveṣāmavāpnoti paraḥ paraḥ   yo yo yāvatithaścaiṣāṁ sa sa tāvad guṇaḥ smṛtaḥ
1.21 sarveṣām tu sa nāmāni karmāṇi ca pṛthak pṛthak   vedaśabdebhya evādau pṛthak samsthāśca nirmame

1.11

1.22 karmātmanām ca devānām so.asrjat prāṇinām prabhuḥ   sādhyānām ca gaṇam sūkṣmam yajñam caiva sanātanam
1.23 agnivāyuravibhyastu trayam brahma sanātanam   dudoha yajñasiddhyartham ṛca.yajusa.sāmalakṣaṇam
1.24 kālam kālavibhaktīśca nakṣatrāṇi grahāmstathā   saritaḥ sāgarān śailān samāni viṣamāni ca
1.25 tapo vācam ratim caiva kāmam ca krodhameva ca   sṛṣṭim sasarja caivaimām sraṣṭumicchannimāḥ prajāḥ
1.26 karmaṇām ca vivekārtham dharmādharmau vyavecayat
dvandvairayojayaccaimāḥ sukhaduḥkhādibhiḥ prajāḥ
1.27 aņvyo mātrā vināśinyo daśārdhānāṁ tu yāḥ smṛtāḥ   tābhiḥ sārdhamidaṁ sarvaṁ saṁbhavatyanupūrvaśaḥ
1.28 yam tu karmaṇi yasmin sa nyayuṅkta prathamam prabhuḥ sa tadeva svayam bheje sṛjyamānaḥ punaḥ punaḥ
1.29 himsrāhimsre mṛdukrūre dharmādharmāvṛtānṛte   yad yasya so.adadhāt sarge tat tasya svayamāviśat   % ****
1.30 yathartulingānyartavaḥ svayamevartuparyaye   svāni svānyabhipadyante tathā karmāṇi dehinaḥ
1.31

1.32 dvidhā kṛtvā.atmano dehamardhena puruṣo.abhavat | ardhena nārī tasyām sa virājamasṛjat prabhuḥ ||

lokānām tu vivṛddhyartham mukhabāhūrupādataḥ | brāhmaṇam kṣatriyam vaiśyam śūdram ca niravartayat ||

# 1.33 tapastaptvā.asrjad yam tu sa svayam puruṣo virāṭ | tam mām vittāsya sarvasya sraṣṭāram dvijasattamāḥ || 1.34

aham prajāḥ sisṛkṣustu tapastaptvā suduścaram | patīn prajānāmasṛjam maharṣīnādito daśa ||\.||

1m35 marīcimatryangiraspu pulastiam pulaham kratum | pracetasam vasiṣṭham ca bhṛgum nāradameva ca ||

1.36 ete manūmsth saptān lānasṛjan bhūritejasaḥ | devān devanikāyāmśca maharṣīmścāmitojasaḥ ||

1.37 yakṣarakṣaḥ piśācāmśca gandharvMpsaraso.asurān | nāgān sarpān suparnāmśca pitṛnāmśca prthagganam ||

1.38 vidyuto.aśanimeghāmśca rohitaindradhanūmṣi ca | ulkānirghātaketūmśca jyotīmṣyuccāvacāni ca ||

1.39 kinnarān vānarān matsyān vividhāmśca vihangamān | paśūn mṛgān manuṣyāmśca vyālāmścobhayatodataḥ ||

1.40 kṛmikīṭapataṅgāṁśca yūkāmakṣikamatkuṇam | sarvaṁ ca daṁśamaśakaṁ sthāvaraṁ ca pṛthagvidham ||

1.41 evametairidam sarvam manniyogān mahātmabhiḥ | yathākarma tapoyogāt sṛṣṭam sthāvarajangamam ||

1.42 yeṣām tu yādṛśam karma bhūtānāmiha kīrtitam | tat tathā vo.abhidhāsyāmi kramayogam ca janmani ||

1.43 paśavaśca mṛgāścaiva vyālāścobhayatodataḥ | rakṣāmsi ca piśācāśca manuṣyāśca jarāyujāḥ ||

1.44 aṇḍajāḥ pakṣiṇaḥ sarpā nakrā matsyāśca kacchapāḥ   yāni caivaṁ.prakārāṇi sthalajānyaudakāni ca
1.45 svedajam damśamaśakam yūkāmakṣikamatkuṇam   ūṣmaṇaścopajāyante yaccānyat kim cidīdṛśam
1.46 udbhijjāḥ sthāvarāḥ sarve bījakāṇḍaprarohiṇaḥ   oṣadhyaḥ phalapākāntā bahupuṣpaphalopagāḥ
1.47 apuṣpāḥ phalavanto ye te vanaspatayaḥ smṛtāḥ   puṣpiṇaḥ phalinaścaiva vṛkṣāstūbhayataḥ smṛtāḥ
1.48 gucchagulmam tu vividham tathaiva tṛṇajātayaḥ   bījakāṇḍaruhāṇyeva pratānā vallya eva ca
1.49 tamasā bahurūpeņa veṣṭitāḥ karmahetunā   antassaṁjñā bhavantyete sukhaduḥkhasamanvitāḥ
1.50 etadantāstu gatayo brahmādyāḥ samudāhṛtāḥ   ghore.asmin bhūtasamsāre nityam satatayāyini
1.51 evam sarvam sa sṛṣṭvaidam mām cācintyaparākramaḥ   ātmanyantardadhe bhūyaḥ kālam kālena pīḍayan
1.52 yadā sa devo jāgarti tadevam ceṣṭate jagat   yadā svapiti śāntātmā tadā sarvam nimīlati
1.53 tasmin svapiti tu svasthe karmātmānaḥ śarīriṇaḥ
svakarmabhyo nivartante manaśca glānimṛcchati
1.54 yugapat tu pralīyante yadā tasmin mahātmani

tadā.ayam sarvabhūtātmā sukham svapiti nirvṛtaḥ
1.55 tamo.ayam tu samāśritya ciram tiṣṭhati saindriyaḥ   na ca svam kurute karma tadotkrāmati mūrtitaḥ
1.56 yadā.aņumātriko bhūtvā bījam sthāņu cariṣņu ca   samāviśati samsṛṣṭastadā mūrtim vimuñcati
1.57 evam sa jāgratsvapnābhyāmidam sarvam carācaram   sañjīvayati cājasram pramāpayati cāvyayaḥ
1.58 idam śāstram tu kṛtvā.asau māmeva svayamāditaḥ   vidhivad grāhayāmāsa marīcyādīmstvaham munīn
1.59 etad vo.ayam bhṛguḥ śāstram śrāvayiṣyatyaśeṣataḥ   etad hi matto.adhijage sarvameṣo.akhilam muniḥ
1.60 tatastathā sa tenokto maharṣimanunā bhṛguḥ   tānabravīd ṛṣīn sarvān prītātmā śrūyatāmiti
1.61 svāyambhuvasyāsya manoḥ ṣaḍvamśyā manavo.apare   sṛṣṭavantaḥ prajāḥ svāḥ svā mahātmāno mahaujasaḥ
1.62 svārociṣaścottamaśca tāmaso raivatastathā   cākṣuṣaśca mahātejā vivasvatsuta eva ca
1.63 svāyambhuvādyāḥ saptaite manavo bhūritejasaḥ   sve sve.antare sarvamidamutpādyāpuścarācaram
1.64 nimeṣā daśa cāṣṭau ca kāṣṭhā triṁśat tu tāḥ kalā   triṁśat kalā muhūrtaḥ syādahorātraṁ tu tāvataḥ
1.65

ahorātre vibhajate sūryo mānuṣadaivike | rātriḥ svapnāya bhūtānām ceṣṭāyai karmaṇāmahaḥ ||

1.66
pitrye rātryahanī māsaḥ pravibhāgastu pakṣayoḥ
karmaceṣṭāsvahaḥ kṛṣṇaḥ śuklaḥ svapnāya śarvarī

# 1.67 daive rātryahanī varṣam pravibhāgastayoḥ punaḥ | ahastatrodagayanam rātriḥ syād dakṣiṇāyanam ||

# 1.68 brāhmasya tu kṣapāhasya yat pramāṇam samāsataḥ | ekaikaśo yugānām tu kramaśastannibodhata ||

# 1.69 catvāryāhuḥ sahasrāṇi varṣāṇām tat kṛtam yugam | tasya tāvatśatī samdhyā samdhyāmśaśca tathāvidhaḥ ||

# 1.70 itareșu sasamdhyeșu sasamdhyāmśeșu ca trișu | ekāpāyena vartante sahasrāṇi śatāni ca ||

## 1.71 yadetat parisaṅkhyātamādāveva caturyugam | etad dvādaśasāhasraṁ devānāṁ yugamucyate ||

# 1.72 daivikānām yugānām tu sahasram parisankhyayā | brāhmamekamaharjñeyam tāvatīm rātrimeva ca ||

# 1.73 tad vai yugasahasrāntam brāhmam puṇyamaharviduḥ | rātrim ca tāvatīmeva te.ahorātravido janāh ||

# 1.74 tasya so.aharniśasyānte prasuptaḥ pratibudhyate | pratibuddhaśca sṛjati manaḥ sadasadātmakam ||

# 1.75 manaḥ sṛṣṭiṁ vikurute codyamānaṁ sisṛkṣayā | ākāśaṁ jāyate tasmāt tasya śabdaṁ guṇaṁ viduḥ ||

# 1.76 ākāśāt tu vikurvāṇāt sarvagandhavahaḥ śuciḥ | balavāñjāyate vāyuḥ sa vai sparśaguṇo mataḥ ||

# 1.77 vāyorapi vikurvāṇād virociṣnu tamonudam | jyotirutpadyate bhāsvat tad rūpagunamucyate || 1.78 jyotişaśca vikurvāṇādāpo rasaguṇāḥ smṛtāḥ | adbhyo gandhaguṇā bhūmirityeṣā sṛṣṭirāditaḥ || 1.79 yad prāg dvādaśasāhasramuditam daivikam yugam | tadekasaptatigunam manvantaramihocyate || 1.80 manvantarāņyasankhyāni sargah samhāra eva ca | krīdannivaitat kurute paramesthī punah punah || 1.81 catuṣpāt sakalo dharmaḥ satyam caiva kṛte yuge | nādharmeṇāgamaḥ kaścin manuṣyān prati vartate || 1.82 itareṣvāgamād dharmaḥ pādaśastvavaropitaḥ | caurikānṛtamāyābhirdharmaścāpaiti pādaśaḥ ||

1.83 arogāḥ sarvasiddhārthāścaturvarṣaśatāyuṣaḥ | kṛte tretādiṣu hyeṣāmāyurhrasati pādaśaḥ ||

1.84 vedoktamāyurmartyānāmāśiṣaścaiva karmaṇām | phalantyanuyugam loke prabhāvaśca śarīriṇām ||

1.85 anye kṛtayuge dharmāstretāyām dvāpare.apare | anye kaliyuge nṛṇām yugahrāsānurūpataḥ ||

1.86 tapaḥ paraṁ kṛtayuge tretāyāṁ jñānamucyate | dvāpare yajñamevāhurdānamekaṁ kalau yuge ||

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sarvasyāsya tu sargasya guptyartham sa mahādyutih |
mukhabāhūrupajjānām prthakkarmānyakalpayat ||
1.88
adhyāpanamadhyayanam yajanam yājanam tathā |
dānam pratigraham caiva brāhmaṇānāmakalpayat ||
1.89
prajānām rakṣaṇam dānamijyā.adhyayanameva ca |
vişayeşvaprasaktiśca kṣatriyasya samāsataḥ ||
1.90
paśūnām rakṣaṇam dānamijyā.adhyayanameva ca |
vaņikpatham kusīdam ca vaišyasya kṛṣimeva ca ||
1.91
ekameva tu śūdrasya prabhuḥ karma samādiśat |
eteşāmeva varnānām śuśrūṣāmanasūyayā ||
1.92
ūrdhvam nābhermedhyatarah puruṣah parikīrtitah |
tasmān medhyatamam tvasya mukhamuktam svayambhuvā ||
1.93
uttamāngodbhavāj jyesthyād brahmaņaścaiva dhāraṇāt |
sarvasyaivāsya sargasya dharmato brāhmaṇaḥ prabhuḥ ||
1.94
tam hi svayambhūh svādāsyāt tapastaptvā.adito.asrjat |
havyakavyābhivāhyāya sarvasyāsya ca guptaye ||
1.95
yasyāsyena sadā.aśnanti havyāni tridivaukasaḥ |
kavyāni caiva pitaraḥ kim bhūtamadhikam tataḥ ||
1.96
bhūtānām prāṇinaḥ śreṣṭhāḥ prāṇinām buddhijīvinaḥ |
buddhimatsu narāḥ śreṣṭhā nareṣu brāhmaṇāḥ smṛtāḥ ||
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brāhmaņeṣu ca vidvāmso vidvatsu kṛtabuddhayaḥ | kṛtabuddhisu kartāraḥ kartṛsu brahmavedinaḥ ||

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1.98
utpattireva viprasya mūrtirdharmasya śāśvatī |
sa hi dharmārthamutpanno brahmabhūyāya kalpate ||
1.99
brāhmaņo jāyamāno hi pṛthivyāmadhijāyate |
īśvaraḥ sarvabhūtānām dharmakośasya guptaye ||
1.100
sarvam svam brāhmaņasyedam yat kim citjagatīgatam |
śraisthyenābhijanenedam sarvam vai brāhmaņo.arhati ||
1.101
svameva brāhmaņo bhunkte svam vaste svam dadāti ca |
ānṛśamsyād brāhmaṇasya bhuñjate hītare janāḥ ||
1.102
tasya karmavivekārtham śeṣāṇāmanupūrvaśaḥ |
svāyambhuvo manurdhīmānidam śāstramakalpayat ||
1.103
viduṣā brāhmaṇenaidamadhyetavyam prayatnataḥ |
śiśyebhyaśca pravaktavyam samyaG nānyena kena cit ||
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idam śāstramadhīyāno brāhmaṇaḥ śamsitavrataḥ | manovākdehajairnityam karmadoṣairna lipyate ||

#### 1.105

punāti panktim vamsyāmsca ?? saptasapta parāvarān | pṛthivīmapi caivemām kṛtsnāmeko.api so.arhati ||

#### 1.106

idam svastyayanam śresthamidam buddhivivardhanam | idam yaśasyamāyuṣyam idam niḥśreyasam param ||

#### 1.107

asmin dharme.akhilenoktau guṇadoṣau ca karmaṇām | caturṇāmapi varṇānāmācāraścaiva śāśvataḥ ||

#### 1.108

ācāraḥ paramo dharmaḥ śrutyoktaḥ smārta eva ca | tasmādasmin sadā yukto nityaṁ syādātmavān dvijaḥ ||

1.109 ācārād vicyuto vipro na vedaphalamaśnute   ācāreṇa tu saṃyuktaḥ saṃpūrṇaphalabhāg bhavet
1.110 evamācārato dṛṣṭvā dharmasya munayo gatim   sarvasya tapaso mūlamācāram jagṛhuḥ param

jagataśca samutpattim samskāravidhimeva ca | vratacaryaupacāram ca snānasya ca param vidhim ||

#### 1.112

dārādhigamanam caiva vivāhānām ca lakṣaṇam | mahāyajñavidhānam ca śrāddhakalpam ca śāśvatam ||

#### 1.113

vṛttīnām lakṣaṇam caiva snātakasya vratāni ca | bhakṣyābhakṣyam ca śaucam ca dravyāṇām śuddhimeva ca ||

#### 1.114

strīdharmayogam tāpasyam mokṣam samnyāsameva ca | rājñaśca dharmamakhilam kāryāṇām ca vinirṇayam ||

#### 1.115

sākṣipraśnavidhānam ca dharmam strīpumsayorapi | vibhāgadharmam dyūtam ca kaṇṭakānām ca śodhanam ||

#### 1.116

vaiśyaśūdropacāram ca sankīrṇānām ca sambhavam | āpaddharmam ca varṇānām prāyaścittavidhim tathā ||

#### 1.117

samsāragamanam caiva trividham karmasambhavam | niḥśreyasam karmaṇām ca guṇadoṣaparīkṣaṇam ||

#### 1.118

deśadharmānjātidharmān kuladharmāmśca śāśvatān | pāṣaṇḍagaṇadharmāmśca śāstre.asminnuktavān manuḥ ||

#### 1.119

yathaidamuktavāmśāstram purā pṛṣṭo manurmayā | tathaidam yūyamapyadya matsakāśānnibodhata ||

# adhyāya 2

# 2.01 vidvadbhiḥ sevitaḥ sadbhirnityamadveṣarāgibhiḥ | hṛdayenābhyanujñāto yo dharmastam nibodhata || 2.02

kāmātmatā na praśastā na caivaihāstyakāmatā | kāmyo hi vedādhigamaḥ karmayogaśca vaidikaḥ ||

2.03 sankalpamūlaḥ kāmo vai yajñāḥ sankalpasambhavāḥ | vratāni yamadharmāśca sarve sankalpajāḥ smṛtāḥ ||

2.04 akāmasya kriyā kā cid dṛśyate naiha karhi cit | yad yad hi kurute kim cit tat tat kāmasya ceṣṭitam ||

2.05 teṣu samyag vartamāno gacchatyamaralokatām | yathā saṅkalpitāṁścaiha sarvān kāmān samaśnute ||

2.06 vedo.akhilo dharmamūlam smṛtiśīle ca tadvidām | ācāraścaiva sādhūnāmātmanastuṣṭireva ca ||

2.07 yaḥ kaścit kasya cid dharmo manunā parikīrtitaḥ | sa sarvo.abhihito vede sarvajñānamayo hi sah ||

2.08 sarvam tu samavekṣyaidam nikhilam jñānacakṣuṣā | śrutiprāmāṇyato vidvān svadharme niviśeta vai ||

2.09 śrutismṛtyoditam dharmamanutiṣṭhan hi mānavaḥ | iha kīrtimavāpnoti pretya cānuttamam sukham ||

2.10 śrutistu vedo vijňeyo dharmaśāstram tu vai smṛtiḥ | te sarvārtheṣvamīmāmsye tābhyām dharmo hi nirbabhau ||

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yo.avamanyeta te mūle hetuśāstrāśrayād dvijah |
sa sādhubhirbahiskāryo nāstiko vedanindakah ||
2.12
vedaḥ smṛtiḥ sadācāraḥ svasya ca priyamātmanaḥ |
etaccaturvidham prāhuḥ sākṣād dharmasya lakṣaṇam ||
2.13
arthakāmeṣvasaktānām dharmajñānam vidhīyate |
dharmam jijnāsamānām pramāṇam paramam śrutiḥ ||
2.14
śrutidvaidham tu yatra syāt tatra dharmāvubhau smṛtau |
ubhāvapi hi tau dharmau samyaguktau manīsibhih ||
2.15
udite.anudite caiva samayādhyusite tathā |
sarvathā vartate yajña itīyam vaidikī śrutih ||
2.16
nișekādiśmaśānānto mantrairyasyodito vidhih |
tasya śāstre.adhikāro.asmin jñeyo nānyasya kasya cit ||
2.17
sarasvatīdṛśadvatyordevanadyoryadantaram |
tam devanirmitam deśam brahmāvartam pracakṣate ||
2.18
tasmin deśe ya ācāraḥ pāramparyakramāgataḥ |
varņānām sāntarālānām sa sadācāra ucyate ||
2.19
kurukșetram ca matsyāśca pañcālāḥ śūrasenakāḥ |
eșa brahmarșideśo vai brahmāvartādanantaraļ ||
2.20
etad deśaprasūtasya sakāśādagrajanmanaḥ |
svam svam caritram śikseran prthivyām sarvamānavāļ ||
2.21
himavadvindhyayormadhyam yat prāg vinaśanādapi |
pratyageva prayāgācca madhyadeśaḥ prakīrtitaḥ ||
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ā samudrāt tu vai pūrvādā samudrācca paścimāt |

tayorevāntaram giryorāryāvartam vidurbudhāḥ
2.23 kṛṣṇasārastu carati mṛgo yatra svabhāvataḥ   sa jñeyo yajñiyo deśo mlecchadeśastvataḥ paraḥ
2.24 etāndvijātayo deśān samśrayeran prayatnataḥ   śūdrastu yasmin kasmin vā nivased vṛttikarśitaḥ   \.
2.25 eṣā dharmasya vo yoniḥ samāsena prakīrtitā   sambhavaścāsya sarvasya varṇadharmānnibodhata
2.26 vaidikaiḥ karmabhiḥ puṇyairniṣekādirdvijanmanām   kāryaḥ śarīrasaṁskāraḥ pāvanaḥ pretya caiha ca
2.27 gārbhairhomairjātakarmacauḍamauñjīnibandhanaiḥ   baijikam gārbhikam cainam dvijānāmapamṛjyate
2.28 svādhyāyena vratairhomaistraividyenejyayā sutaiḥ   mahāyajñaiśca yajñaiśca brāhmīyam kriyate tanuḥ
2.29 prāṇa nābhivardhanāt puṁso jātakarma vidhīyate   mantravat prāśanaṁ cāsya hiraṇyamadhusarpiṣām
2.30 nāmadheyam daśamyām tu dvādaśyām vā.asya kārayet   puṇye tithau muhūrte vā nakṣatre vā guṇānvite
2.31 mangalyam brāhmaṇasya syāt kṣatriyasya balānvitam   vaiśyasya dhanasamyuktam śūdrasya tu jugupsitam
2.32 śarmavad brāhmaṇasya syād rājño rakṣāsamanvitam
vaiśyasya puṣṭisaṁyuktaṁ śūdrasya preṣyasaṁyutam
2.33 strīņām sukhaudyamakrūram vispaṣṭārtham manoharam

2.34 caturthe māsi kartavyam śiśorniskramaņam grhāt | şaşthe.annaprāśanam māsi yad vaistam mangalam kule || 2.35 cūdākarma dvijātīnām sarveṣāmeva dharmataḥ | prathame.abde trtīye vā kartavyam śruticodanāt || 2.36 garbhāṣṭame.abde kurvīta brāhmaṇasyaupanāyanam | garbhādekādaśe rājño garbhāt tu dvādaśe viśah || 2.37 brahmavarcasakāmasya kāryo viprasya pañcame | rājño balārthinah sasthe vaiśyasyaihārthino.astame || 2.38 ā șodaśād brāhmaṇasya sāvitrī nātivartate | ā dvāvimsāt ksatrabandhorā caturvimsatervisah || 2.39 ata ūrdhvam trayo.apyete yathākālamasamskṛtāḥ | sāvitrīpatitā vrātyā bhavantyāryavigarhitāḥ || 2.40 naitairapūtairvidhivadāpadyapi hi karhi cit | brāhmān yaunāmsca sambandhānnācared brāhmaṇaḥ saha || 2.41 kārsnarauravabāstāni carmāni brahmacārinah | vasīrannānupūrvyeņa śāņakṣaumāvikāni ca || 2.42 mauñjī trivṛt samā ślakṣṇā kāryā viprasya mekhalā | kṣatriyasya tu maurvī jyā vaiśyasya śaṇatāntavī || 2.43

muñjālābhe tu kartavyāḥ kuśāśmantakabalvajaiḥ | trivṛtā granthinaikena tribhiḥ pañcabhireva vā ||

mangalyam dīrghavarnāntamāśīrvādābhidhānavat ||

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kārpāsamupavītam syād viprasyaurdhvavṛtam trivṛt |
śanasūtramayam rājño vaiśyasyāvikasautrikam ||
2.45
brāhmaņo bailvapālāśau kṣatriyo vāṭakhādirau |
pailavaudumbarau vaiśyo daņdānarhanti dharmataļ ||
2.46
keśāntiko brāhmaņasya daņḍaḥ kāryaḥ pramāṇataḥ |
lalāṭasammito rājñaḥ syāt tu nāsāntiko viśaḥ ||
2.47
rjavaste tu sarve syuravraņāḥ saumyadarśanāḥ |
anudvegakarā nṛṇām satvaco.anagnidūṣitāḥ ||
2.48
pratigrhyepsitam dandamupasthāya ca bhāskaram |
pradaksinam parītyāgnim cared bhaiksam yathāvidhi ||
\.II
2.49
bhavatpūrvam cared bhaikṣamupanīto dvijottamaḥ |
bhavanmadhyam tu rājanyo vaiśyastu bhavaduttaram |\.||
2.50
mātaram vā svasāram vā māturvā bhaginīm nijām |
bhikṣeta bhikṣām prathamam yā cainam nāvamānayet ||
2.51
samāhṛtya tu tad bhaikṣam yāvadannamamāyayā |
nivedya gurave.aśnīyādācamya prānmukhaḥ śuciḥ ||
2.52
āyuşyam prānmukho bhunkte yaśasyam dakşiņāmukhaḥ |
śriyam pratyanmukho bhunkte rtam bhunkte hyudanmukhah ||
2.53
upaspṛśya dvijo nityamannamadyāt samāhitaḥ |
bhuktvā caupaspṛśet samyagadbhiḥ khāni ca samspṛśet ||
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pūjayedaśanam nityamadyāccaitadakutsayan | drstvā hrsyet prasīdecca pratinandecca sarvaśah ||

2.55 pūjitam hyaśanam nityam balamūrjam ca yacchati   apūjitam tu tad bhuktamubhayam nāśayedidam
2.56 naucchiṣṭaṁ kasya cid dadyānnādyādetat tathā.antarā   na caivātyaśanaṁ kuryānna caucchiṣṭaḥ kva cid vrajet
2.57 anārogyamanāyuṣyamasvargyam cātibhojanam   apuṇyam lokavidviṣṭam tasmāt tat parivarjayet
2.58 brāhmeņa viprastīrthena nityakālamupaspṛśet   kāyatraidaśikābhyāṁ vā na pitryeṇa kadā cana
2.59 aṅguṣṭhamūlasya tale brāhmaṁ tīrthaṁ pracakṣate   kāyamaṅgulimūle.agre devaṁ pitryaṁ tayoradhaḥ
2.60 trirācāmedapaḥ pūrvaṁ dviḥ pramṛjyāt tato mukham   khāni caiva spṛśedadbhirātmānaṁ śira eva ca
2.61 anuṣṇābhiraphenābhiradbhistīrthena dharmavit   śaucepsuḥ sarvadā.acāmedekānte prāgudaṅmukhaḥ
2.62 hṛdgābhiḥ pūyate vipraḥ kaṇṭhagābhistu bhūmipaḥ   vaiśyo.adbhiḥ prāśitābhistu śūdraḥ spṛṣṭābhirantataḥ
2.63 uddhṛte dakṣiṇe pāṇāvupavītyaucyate dvijaḥ   savye prācīnāvītī nivītī kaṇṭhasajjane
2.64 mekhalāmajinam daņḍamupavītam kamaṇḍalum   apsu prāsya vinaṣṭāni gṛḥṇītānyāni mantravat

keśāntaḥ ṣoḍaśe varṣe brāhmaṇasya vidhīyate | rājanyabandhordvāvimśe vaiśyasya dvyadhike mataḥ ||

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amantrikā tu kāryaiyam strīnāmāvṛdaśeṣatah |
samskārārtham śarīrasya yathākālam yathākramam ||
2.67
vaivāhiko vidhih strīnām samskāro vaidikah smrtah |
patisevā gurau vāso grhārtho.agniparikriyā ||
2.68
eșa prokto dvijātīnāmaupanāyaniko vidhiļ |
utpattivyañjakah punyah karmayogam nibodhata ||
2.69
upanīyam guruh śiṣyam śikṣayetśaucamāditah |
ācāramagnikāryam ca samdhyaupāsanameva ca |
2.70
adhyeşyamānastvācānto yathāśāstramudanmukhah |
brahmānjalikrto.adhyāpyo laghuvāsā jitaindriyah ||
2.71
brahmārambhe.avasāne ca pādau grāhyau guroḥ sadā |
samhatya hastāvadhyeyam sa hi brahmāñjaliḥ smṛtaḥ ||
2.72
vyatyastapāṇinā kāryamupasangrahaṇam guroḥ |
savyena savyah sprastavyo daksinena ca daksinah ||
2.73
adhyeşyamāṇam tu gururnityakālamatandritaḥ |
adhīṣva bho iti brūyād virāmo.astviti cāramet ||
2.74
brahmaņah praņavam kuryādādāvante ca sarvadā |
sravatyanonkṛtam ?? pūrvam parastācca viśīryati ||
2.75
prākkūlān paryupāsīnah pavitraiścaiva pāvitah |
prāṇāyāmaistribhiḥ pūtastata om.kāramarhati ||
2.76
akāram cāpyukāram ca makāram ca prajāpatiļ |
vedatrayānniraduhad bhūrbhuvaḥ svaritīti ca ||
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tribhya eva tu vedebhyah pādam pādamadūduhat |

tadityarco.asyāh sāvitryāh paramesthī prajāpatih || 2.78 etadakṣarametām ca japan vyāhṛtipūrvikām | samdhyayorvedavid vipro vedapunyena yujyate || 2.79 sahasrakṛtvastvabhyasya bahiretat trikam dvijaḥ | mahato.apyenaso māsāt tvacaivāhirvimucyate || 2.80 etayārcā visamyuktah kāle ca kriyayā svayā | brahmakşatriyavidyonirgarhanam yati sadhuşu || 2.81 omkārapūrvikāstisro mahāvyāhrtayo.avyayāh | tripadā caiva sāvitrī vijneyam brahmaņo mukham || 2.82 yo.adhīte.ahanyahanyetām trīņi varṣāṇyatandritaḥ | sa brahma paramabhyeti vāyubhūtaḥ khamūrtimān || 2.83 ekākṣaram param brahma prāṇāyāmaḥ param tapaḥ | sāvitryāstu param nāsti maunāt satyam viśiṣyate || 2.84 kṣaranti sarvā vaidikyo juhotiyajatikriyāḥ | akṣaram duṣkaram jñeyam brahma caiva prajāpatiḥ || 2.85 vidhiyajñāj japayajño viśisto daśabhirguṇaiḥ | upāmsuh syātsataguņah sāhasro mānasah smṛtah || 2.86 ye pākayajñāḥ catvāro vidhiyajñasamanvitāḥ | sarve te japayajñasya kalām nārhanti sodasīm || 2.87 japyenaiva tu samsidhyed brāhmaņo nātra samsayah |

kuryādanyanna vā kuryān maitro brāhmaņa ucyate ||

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ekādaśendriyāṇyāhuryāni pūrve manīṣiṇaḥ |
tāni samyak pravakṣyāmi yathāvadanupūrvaśaḥ ||
2.90
śrotram tvak cakṣuṣī jihvā nāsikā caiva pañcamī |
pāyūpastham hastapādam vāk caiva daśamī smṛtā |
2.91
buddhīndriyāņi pañcaiṣām śrotrādīnyanupūrvaśaḥ |
karmendriyāni pañcaiṣām pāyvādīni pracakṣate ||
2.92
ekādaśam mano jñeyam svaguņenaubhayātmakam |
yasmin jite jitāvetau bhavatah pañcakau gaṇau ||
2.93
indriyāṇām prasangena doṣam rcchatyasamśayam |
samniyamya tu tānyeva tataḥ siddhim nigacchati ||
2.94
na jātu kāmaḥ kāmānāmupabhogena śāmyati |
havisā kṛṣṇavartmaiva bhūya evābhivardhate ||
2.95
yaścaitān prāpnuyāt sarvān yaścaitān kevalāmstyajet ||
prāpaņāt sarvakāmānām parityāgo visisyate |
2.96
na tathaitāni śakyante samniyantumasevayā ||
vișayeșu prajușțāni yathā jñānena nityaśaḥ ||
2.97
vedāstyāgaśca yajñāśca niyamāśca tapāmsi ca |
na vipradustabhāvasya siddhim gacchati karhi cit ||
2.98
śrutvā sprstvā ca drstvā ca bhuktvā ghrātvā ca yo naraḥ |
na hrsyati glāyati vā sa vijneyo jitaindriyah ||
2.99
indriyāṇām tu sarveṣām yadyekam kṣaratīndriyam |
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indriyāṇām vicaratām viṣayeṣvapahāriṣu |

2.89

samyame yatnamātisthed vidvān yantaiva vājinām ||

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paścimām tu samāsīnah samyag rkṣavibhāvanāt ||
2.102
pūrvām samdhyām japamstisthannaisameno vyapohati |
paścimām tu samāsīno malam hanti divākṛtam ||
2.103
na tisthati tu yah pūrvām naupāste yasca pascimām |
sa śūdravad bahiskāryah sarvasmād dvijakarmanah ||
2.104
apām samīpe niyato naityakam vidhimāsthitah |
sāvitrīmapyadhīyīta gatvā.aranyam samāhitah ||
2.105
vedaupakarane caiva svādhyāye caiva naityake |
nānurodho.astyanadhyāye homamantresu caiva hi ||
2.106
naityake nāstyanadhyāyo brahmasatram hi tat smṛtam ||
brahmāhutihutam puņyamanadhyāyavaṣaṭ kṛtam ??||
2.107
yah svādhyāyamadhīte.abdam vidhinā niyatah śucih |
tasya nityam kṣaratyeṣa payo dadhi ghṛtam madhu ||
2.108
agnīndhanam bhaikṣacaryāmadhaḥśayyām gurorhitam |
ā samāvartanāt kuryāt kṛtopanayano dvijaḥ ||
2.109
ācāryaputraḥ śuśrūṣurjñānado dhārmikaḥ śuciḥ |
āptaḥ śakto.arthadaḥ sādhuḥ svo.adhyāpyā daśa dharmataḥ ?? ||
2.110
nāprstah kasya cid brūyānna cānyāyena prcchatah |
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tenāsya kṣarati prajñā dṛteh pādādivodakam ||

vaśe kṛtvendriyagrāmam samyamya ca manastathā | sarvān samsādhayedarthānaksinvan yogatastanum ||

pūrvām samdhyām japamstisthet sāvitrīmā.arkadarsanāt |

2.100

jānannapi hi medhāvī jadavalloka ācaret
2.111 adharmeṇa ca yaḥ prāha yaścādharmeṇa pṛcchati   tayoranyataraḥ praiti vidveṣaṁ vā.adhigacchati
2.112 dharmārthau yatra na syātām śuśrūṣā vā.api tadvidhā   tatra vidyā na vaptavyā śubham bījamivauṣare
2.113 vidyayaiva samam kāmam martavyam brahmavādinā   āpadyapi hi ghorāyām na tvenāmiriņe vapet
2.114 vidyā brāhmaṇametyāha śevadhiste.asmi rakṣa mām
asūyakāya mām mādāstathā syām vīryavattamā
2.115 yameva tu śucim vidyānniyatabrahmacāriṇam
tasmai mām brūhi viprāya nidhipāyāpramādine
2.116 brahma yastvananujñātamadhīyānādavāpnuyāt   sa brahmasteyasamyukto narakam pratipadyate
2.117 laukikam vaidikam vā.api tathā.adhyātmikameva vā   ādadīta yato jñānam tam pūrvamabhivādayet
2.118 sāvitrīmātrasāro.api varam vipraḥ suyantritaḥ   nāyantritastrivedo.api sarvāśī sarvavikrayī
2.119 śayyā.a.asane.adhyācarite śreyasā na samāviśet   śayyā.a.asanasthaścaivenam pratyutthāyābhivādayet
2.120 ūrdhvam prāṇā hyutkramanti yūnaḥ sthavira āyati   pratyutthānābhivādābhyām punastān pratipadyate

abhivādanaśīlasya nityam vṛddhopasevinaḥ | catvāri tasya vardhante āyurdharmo yaśo balam ||

#### 2.122

abhivādāt param vipro jyāyāmsamabhivādayan | asau nāmāhamasmīti svam nāma parikīrtayet ||

#### 2.123

nāmadheyasya ye ke cidabhivādam na jānate | tān prājño.ahamiti brūyāt striyaḥ sarvāstathaiva ca ||

#### 2.124

bhoḥśabdam kīrtayedante svasya nāmno.abhivādane | nāmnām svarūpabhāvo hi bhobhāva rsibhih smṛtaḥ ||

#### 2.125

āyuṣmān bhava saumyaiti vācyo vipro.abhivādane | akāraścāsya nāmno.ante vācyaḥ pūrvākṣaraḥ plutaḥ ||

#### 2.126

yo na vettyabhivādasya vipraḥ pratyabhivādanam | nābhivādyaḥ sa viduṣā yathā śūdrastathaiva saḥ ||

#### 2.127

brāhmaṇam kuśalam pṛcchet kṣatrabandhumanāmayam | vaiśyam kṣemam samāgamya śūdramārogyameva ca ||

#### 2.128

avācyo dīkṣito nāmnā yavīyānapi yo bhavet | bhobhavatpūrvakam tvenamabhibhāṣeta dharmavit ||

#### 2.129

parapatnī tu yā strī syādasambandhā ca yonitaḥ | tām brūyād bhavatītyevam subhage bhaginīti ca ||

#### 2.130

mātulāmsca pitrvyāmsca svasurān rtvijo gurūn | asāvahamiti brūyāt pratyutthāya yavīyasaḥ ||

#### 2.131

mātṛśvasā mātulānī śvaśrūratha pitṛśvasā | sampūjyā gurupatnīvat samāstā gurubhāryayā ||

bhrāturbhāryaupasaṅgrāhyā savarṇā.ahanyahanyapi | viproṣya tūpasaṅgrāhyā jñātisaṁbandhiyoṣitaḥ ||

#### 2.133

piturbhaginyām mātuśca jyāyasyām ca svasaryapi | mātṛvad vṛttimātiṣṭhen mātā tābhyo garīyasī ||

#### 2.134

daśābdākhyam paurasakhyam pañcābdākhyam kalābhṛtām | tryabdapūrvam śrotriyāṇām svalpenāpi svayoniṣu ||

#### 2.135

brāhmaṇam daśavarṣam tu śatavarṣam tu bhūmipam | pitāputrau vijānīyād brāhmaṇastu tayoḥ pitā ||

#### 2.136

vittam bandhurvayaḥ karma vidyā bhavati pañcamī | etāni mānyasthānāni garīyo yad yaduttaram ||

#### 2.137

pañcānām triṣu varṇeṣu bhūyāmsi guṇavanti ca | yatra syuḥ so.atra mānārhaḥ śūdro.api daśamīm gataḥ ||

#### 2.138

cakriņo daśamīsthasya rogiņo bhāriņaḥ striyāḥ | snātakasya ca rājñaśca panthā deyo varasya ca ||

#### 2.139

teṣām tu samavetānām mānyau snātakapārthivau | rājasnātakayoścaiva snātako nṛpamānabhāk ||

#### 2.140

upanīya tu yaḥ śiṣyam vedamadhyāpayed dvijaḥ | sakalpam sarahasyam ca tamācāryam pracakṣate ||

#### 2.141

ekadeśam tu vedasya vedāngānyapi vā punaḥ | yo.adhyāpayati vṛttyarthamupādhyāyaḥ sa ucyate ||

#### 2.142

niṣekādīni karmāṇi yaḥ karoti yathāvidhi | sambhāvayati cānnena sa vipro gururucyate ||

agnyādheyam pākayajñānagnistomādikān makhān | yah karoti vrto yasya sa tasyartvigihocyate || 2.144 ya āvṛṇotyavitatham brahmaṇā śravaṇāvubhau | sa mātā sa pitā jñeyastam na druhyet kadā cana || 2.145 upādhyāyān daśācārya ācāryāṇām śatam pitā |

sahasram tu pitrn mātā gauraveņātiricyate ||

2.146 utpādakabrahmadātrorgarīyān brahmadaḥ pitā | brahmajanma hi viprasya pretya caiha ca śāśvatam ||

2.147 kāmān mātā pitā cainam yadutpādayato mithaļ | sambhūtim tasya tām vidyād yad yonāvabhijāyate ||

2.148 ācāryastvasya yām jātim vidhivad vedapāragaḥ | utpādayati sāvitryā sā satyā sā.ajarā.amarā ||

2.149 alpam vā bahu vā yasya śrutasyaupakaroti yah | tamapīha gurum vidyātśrutaupakriyayā tayā ||

2.150 brāhmasya janmanaḥ kartā svadharmasya ca śāsitā | bālo.api vipro vṛddhasya pitā bhavati dharmataḥ ||

2.151 adhyāpayāmāsa pitrn sisurāngirasaḥ kaviḥ | putrakā iti hauvāca jñānena parigṛhya tān ||

2.152 te tamarthamaprcchanta devānāgatamanyavaļ | devāścaitān sametyaucurnyāyyam vaḥ śiśuruktavān ||

2.153 ajño bhavati vai bālaḥ pitā bhavati mantradaḥ | ajñam hi bālamityāhuḥ pitetyeva tu mantradam ||

2.154 na hāyanairna palitairna vittena na bandhubhih | rṣayaścakrire dharmam yo.anūcānaḥ sa no mahān ||

2.155
viprāṇām jñānato jyaiṣṭhyam kṣatriyāṇām tu vīryataḥ |
vaiśyānām dhānyadhanataḥ śūdrāṇāmeva janmataḥ ||

2.156
na tena vṛddho bhavati yenāsya palitam śiraḥ |
yo vai yuvā.apyadhīyānastam devāḥ sthaviram viduḥ ||

2.157 yathā kāṣṭhamayo hastī yathā carmamayo mṛgaḥ | yaśca vipro.anadhīyānastrayaste nāma bibhrati ||

2.158
yathā ṣaṇḍho.aphalaḥ strīṣu yathā gaurgavi cāphalā |
yathā cājñe.aphalaṁ dānaṁ tathā vipro.anṛco.aphalaḥ ||

2.159 ahimsayaiva bhūtānām kāryam śreyo.anuśāsanam | vāk caiva madhurā ślakṣṇā prayojyā dharmamicchatā ||

2.160 yasya vāṅmanasī śuddhe samyag gupte ca sarvadā | sa vai sarvamavāpnoti vedāntopagataṁ phalam ||

2.161 nārumtudaḥ syādārto.api na paradrohakarmadhīḥ | yayā.asyodvijate vācā nālokyām tāmudīrayet ||

2.162 sammānād brāhmaņo nityamudvijeta viṣādiva | amṛtasyeva cākāṅkṣedavamānasya sarvadā ||

2.163 sukham hyavamataḥ śete sukham ca pratibudhyate || sukham carati loke.asminnavamantā vinaśyati ||

2.164 anena kramayogena samskṛtātmā dvijaḥ śanaiḥ | gurau vasan sañcinuyād brahmādhigamikam tapaḥ ||

2.165 tapoviśeṣairvividhairvrataiśca vidhicoditaiḥ | vedaḥ kṛtsno.adhigantavyaḥ sarahasyo dvijanmanā ||

vedameva sadā.abhyasyet tapastapyan dvijottamaḥ | vedābhyāso hi viprasya tapah paramihaucyate ||

#### 2.167

ā haiva sa nakhāgrebhyaḥ paramam tapyate tapaḥ | yaḥ sragvyapi dvijo.adhīte svādhyāyam śaktito.anvaham ||

#### 2.168

yo.anadhītya dvijo vedamanyatra kurute śramam | sa jīvanneva śūdratvamāśu gacchati sānvayaḥ ||

#### 2.169

māturagre.adhijananam dvitīyam mauñjibandhane | tṛtīyam yajñadīkṣāyām dvijasya śruticodanāt ||

#### 2.170

tatra yad brahmajanmāsya mauñjībandhanacihnitam | tatrāsya mātā sāvitrī pitā tvācārya ucyate ||

#### 2.171

vedapradānādācāryam pitaram paricakṣate | na hyasmin yujyate karma kiñcidā mauñjibandhanāt ||

#### 2.172

nābhivyāhārayed brahma svadhāninayanād ṛte | śūdreṇa hi samastāvad yāvad vede na jāyate ||

#### 2.173

kṛtaupanayanasyāsya vratādeśanamiṣyate | brahmaṇo grahaṇam caiva krameṇa vidhipūrvakam ||

#### 2.174

yadyasya vihitam carma yat sūtram yā ca mekhalā | yo daṇḍo yatca vasanam tat tadasya vrateṣvapi ||

#### 2.175

sevetaimāmstu niyamān brahmacārī gurau vasan | sanniyamyaindriyagrāmam tapovṛddhyarthamātmanaḥ ||

#### 2.176

nityam snātvā śuciḥ kuryād devarṣipitṛtarpaṇam | devatābhyarcanam caiva samidādhānameva ca ||

varjayen madhu māmsam ca gandham mālyam rasān striyaḥ | śuktāni yāni sarvāṇi prāninām caiva himsanam ||

#### 2.178

abhyangamañjanam cākṣṇorupānacchatradhāraṇam | kāmam krodham ca lobham ca nartanam gītavādanam ||

#### 2.179

dyūtam ca janavādam ca parivādam tathā.anṛtam | strīṇām ca prekṣaṇālambhamupaghātam parasya ca ||%(M.aalambhaa.av)

#### 2.180

ekaḥ śayīta sarvatra na retaḥ skandayet kva cit | kāmād hi skandayan reto hinasti vratamātmanaḥ ||

#### 2.181

svapne siktvā brahmacārī dvijaḥ śukramakāmataḥ | snātvā.arkamarcayitvā triḥ punarmāmityṛcam japet ||

#### 2.182

udakumbham sumanaso gośakṛtmṛttikākuśān | āhared yāvadarthāni bhaikṣam cāharahaścaret ||

#### 2.183

vedayajñairahīnānām praśastānām svakarmasu | brahmacāryāhared bhaikṣam gṛhebhyaḥ prayato.anvaham ||

#### 2.184

guroḥ kule na bhikṣeta na jñātikulabandhuṣu | alābhe tvanyagehānām pūrvam pūrvam vivarjayet ||

#### 2.185

sarvam vāpi cared grāmam pūrvauktānāmasambhave | niyamya prayato vācamabhiśastāmstu varjayet ||

#### 2.186

dūrādāhṛtya samidhaḥ sannidadhyād vihāyasi | sāyam.prātaśca juhuyāt tābhiragnimatandritaḥ ||

#### 2.187

akṛtvā bhaikṣacaraṇamasamidhya ca pāvakam | anāturaḥ saptarātramavakīrṇivratam caret ||

bhaikṣeṇa vartayennityam naikānnādī bhaved vratī | bhaikṣeṇa vratino vṛttirupavāsasamā smṛtā ||

#### 2.189

vratavad devadaivatye pitrye karmaṇyatharṣivat | kāmamabhyarthito.aśnīyād vratamasya na lupyate ||

#### 2.190

brāhmaṇasyaiva karmaitadupadiṣṭam manīṣibhiḥ | rājanyavaiśyayostvevam naitat karma vidhīyate ||

#### 2.191

codito guruṇā nityamapracodita eva vā | kuryādadhyayane yatnamācāryasya hiteṣu ca ||

#### 2.192

śarīram caiva vācam ca buddhīndriyamanāmsi ca | niyamya prāñjalististhed vīksamāno gurormukham ||

#### 2.193

nityamuddhṛtapāṇiḥ syāt sādhvācāraḥ susamvṛtaḥ | āsyatāmiti cauktaḥ sannāsītābhimukham guroḥ ||

#### 2.194

hīnānnavastraveṣaḥ syāt sarvadā gurusannidhau | uttiṣṭhet prathamam cāsya caramam caiva samviśet ||

#### 2.195

pratiśrāvaṇasambhāṣe śayāno na samācaret | nāsīno na ca bhuñjāno na tiṣṭhanna parāmukhaḥ ||

#### 2.196

āsīnasya sthitaḥ kuryādabhigacchamstu tiṣṭhataḥ | pratyudgamya tvāvrajataḥ paścād dhāvamstu dhāvataḥ ||

#### 2.197

parāṅmukhasyābhimukho dūrasthasyetya cāntikam | praṇamya tu śayānasya nideśe caiva tiṣṭhataḥ ||

#### 2.198

nīcam śayyā.a.asanam cāsya nityam syād gurusannidhau | gurostu cakṣurviṣaye na yatheṣṭāsano bhavet ||

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naudāharedasya nāma parokṣamapi kevalam |
na caivāsyānukurvīta gatibhāsitacestitam ||
2.200
guroryatra parivādo nindā vā.api pravartate |
karņau tatra pidhātavyau gantavyam vā tato.anyataļ ||
2.201
parīvādāt kharo bhavati śvā vai bhavati nindakah |
paribhoktā kṛmirbhavati kīto bhavati matsarī ||
2.202
dūrastho nārcayedenam na kruddho nāntike striyāḥ |
yānāsanasthaścaivainamavaruhyābhivādayet ||
2.203
prativāte.anuvāte ca nāsīta gurunā saha |
asamśrave caiva gurorna kim cidapi kīrtayet ||
2.204
go.aśvaustrayānaprāsādaprastaresu katesu ca |
āsīta guruņā sārdham śilāphalakanauṣu ca ||
2.205
gurorgurau sannihite guruvad vṛttimācaret |
na cānisṛṣṭo guruṇā svān gurūnabhivādayet ||
2.206
vidyāgurusvevameva nityā vṛttiḥ svayonisu |
pratiședhatsu cādharmād hitam copadiśatsvapi ||
2.207
śreyaḥsu guruvad vṛttim nityameva samācaret |
guruputreșu cāryeșu guroścaiva svabandhușu ||
2.208
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bālaḥ samānajanmā vā śiṣyo vā yajñakarmaṇi | adhyāpayan gurusuto guruvatmānamarhati ||

utsādanam ca gātrāṇām snāpanaucchiṣṭabhojane | na kuryād guruputrasya pādayoścāvanejanam ||

guruvat pratipūjyāḥ syuḥ savarṇā guruyoṣitaḥ | asavarnāstu sampūjyāh pratyutthānābhivādanaiḥ ||

#### 2.211

abhyañjanam snāpanam ca gātrotsādanameva ca | gurupatnyā na kāryāṇi keśānām ca prasādhanam ||

#### 2.212

gurupatnī tu yuvatirnābhivādyaiha pādayoḥ | pūrṇaviṁśativarṣeṇa guṇadoṣau vijānatā ||

#### 2.213

svabhāva eṣa nārīṇām narāṇāmiha dūṣaṇam | ato.arthānna pramādyanti pramadāsu vipaścitaḥ ||

#### 2.214

avidvāmsamalam loke vidvāmsamapi vā punaḥ | pramadā hyutpatham netum kāmakrodhavaśānugam ||

#### 2.215

mātrā svasrā duhitrā vā na viviktāsano bhavet | balavānindriyagrāmo vidvāmsamapi karṣati ||

#### 2.216

kāmam tu gurupatnīnām yuvatīnām yuvā bhuvi | vidhivad vandanam kuryādasāvahamiti bruvan ||

#### 2.217

viproṣya pādagrahaṇamanvaham cābhivādanam | gurudāresu kurvīta satām dharmamanusmaran ||

#### 2.218

yathā khanan khanitreṇa naro vāryadhigacchati | tathā gurugatām vidyām śuśrūṣuradhigacchati ||

#### 2.219

muṇḍo vā jaṭilo vā syādatha vā syātśikhājaṭaḥ | nainam grāme.abhinimlocet sūryo nābhyudiyāt kva cit ||

#### 2.220

tam cedabhyudiyāt sūryaḥ śayānam kāmacārataḥ | nimloced vā.apyavijñānāj japannupavased dinam ||

sūryeṇa hyabhinirmuktaḥ śayāno.abhyuditaśca yaḥ |
prāyaścittamakurvāṇo yuktaḥ syān mahatenasā ||
2.222
ācamya prayato nityamubhe samdhye samāhitaḥ |
śucau deśe japañjapyamupāsīta yathāvidhi ||
2.223
yadi strī yadyavarajaḥ śreyaḥ kim cit samācaret |
tat sarvamācared yukto yatra cāsya ramen manaḥ ||
2.224
dharmārthāvucyate śreyaḥ kāmārthau dharma eva ca |
artha evaiha vā śreyastrivarga iti tu sthitiḥ ||
2.225
ācāryaśca pitā caiva mātā bhrātā ca pūrvajaḥ |
nārtenāpyavamantavyā brāhmaṇena viśeṣataḥ ||
2.226

ācāryo brahmaņo mūrtiḥ pitā mūrtiḥ prajāpateḥ | mātā pṛthivyā mūrtistu bhrātā svo mūrtirātmanaḥ ||

#### 2.227

yam mātāpitarau kleśam sahete sambhave nṛṇām | na tasya niṣkṛtiḥ śakyā kartum varṣaśatairapi ||

#### 2.228

tayornityam priyam kuryādācāryasya ca sarvadā | tesveva trisu tustesu tapaḥ sarvam samāpyate ||

#### 2.229

teṣām trayāṇām śuśrūṣā 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 garīyasī ||

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trisvapramādyannetesu trīn lokān vijayed grhī |
dīpyamānah svavapusā devavad divi modate ||
2.233
imam lokam mātrbhaktyā pitrbhaktyā tu madhyamam |
guruśuśrūṣayā tvevam brahmalokam samaśnute ||
2.234
sarve tasyādṛtā dharmā yasyaite traya ādṛtāḥ |
anādṛtāstu yasyaite sarvāstasyāphalāḥ kriyāḥ ||
2.235
yāvat trayaste jīveyustāvatnānyam samācaret |
teşveva nityam śuśrūṣām kuryāt priyahite rataļ ||
2.236
teṣāmanuparodhena pāratryam yad yadācaret |
tat tannivedayet tebhyo manovacanakarmabhih ||
2.237
trișveteșvitikrtyam hi purușasya samāpyate |
eşa dharmah parah sākṣādupadharmo.anya ucyate ||
2.238
śraddadhānaḥ śubhām vidyāmādadītāvarādapi |
anyādapi param dharmam strīratnam duṣkulādapi ||
2.239
viṣādapyamṛtam grāhyam bālādapi subhāṣitam |
amitrādapi sadvṛttamamedhyādapi kāñcanam ||
2.240
striyo ratnānyatho vidyā dharmaḥ śaucam subhāṣitam |
vividhāni ca śilpāni samādeyāni sarvataļ ||
2.241
abrāhmaņādadhyāyanamāpatkāle vidhīyate |
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2.242

yadi tvātyantikam vāsam rocayeta guroḥ kule |

anuvrajyā ca śuśrūṣā yāvadadhyāyanam guroḥ ||

nābrāhmaņe gurau śiṣyo vāsamātyantikam vaset | brāhmaņe vā.ananūcāne kāṅkṣan gatimanuttamām ||

yuktaḥ paricaredenamā śarīravimokṣaṇāt ||

2.244
ā samāpteḥ śarīrasya yastu śuśrūṣate gurum |
sa gacchatyañjasā vipro brahmaṇaḥ sadma śāśvatam ||

2.245
na pūrvam gurave kim cidupakurvīta dharmavit |
snāsyamstu guruṇā.ajñaptaḥ śaktyā gurvrthamāharet ||

2.246
kṣetram hiraṇyam gāmaśvam chatraupānahamāsanam |
dhānyam śākam ca vāsāmsi gurave prītimāvahet ||

2.247

2.247 ācārye tu khalu prete guruputre guṇānvite | gurudāre sapiṇḍe vā guruvad vṛttimācaret ||

2.248 eteşvavidyamāneşu sthānāsanavihāravān | prayuñjāno.agniśuśrūṣām sādhayed dehamātmanaḥ ||

2.249
evam carati yo vipro brahmacaryamaviplutaḥ |
sa gacchatyuttamasthānam na caiha jāyate punaḥ ||

# adhyāya 3

3.01 ṣaṭ trimśadābdikam caryam gurau traivedikam vratam | tadardhikam pādikam vā grahaṇāntikameva vā ||

3.02 vedānadhītya vedau vā vedam vā.api yathākramam | aviplutabrahmacaryo gṛhasthāśramamāvaset ||

3.03 tam pratītam svadharmeņa brahmadāyaharam pituḥ | sragviṇam talpa āsīnamarhayet prathamam gavā ||

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gurunānumatah snātvā samāvrtto yathāvidhi |
udvaheta dvijo bhāryām savarņām lakṣaṇānvitām ||
3.05
asapiņdā ca yā māturasagotrā ca yā pituḥ |
sā praśastā dvijātīnām dārakarmaņi maithune ||
3.06
mahāntyapi samrddhāni go.ajāvidhanadhānyataḥ |
strīsambandhe daśaitāni kulāni parivarjayet ||
3.07
hīnakriyam niśpuruṣam niśchando romaśārśasam ??|
kṣayāmayāvya.apasmāriśvitrikusthikulāni ca ??||
3.08
nodvahet kapilām kanyām nādhikāngīm na rogiņīm |
nālomikām nātilomām na vācāṭām na pingalām ||
3.09
naṛkṣavṛkṣanadīnāmnīm nāntyaparvatanāmikām |
na pakṣyahipreṣyanāmnīm na ca bhīṣaṇanāmikām ||
3.10
avyangāngīm saumyanāmnīm hamsavāranagāminīm |
tanulomakeśadaśanām mṛdvaṅgīmudvahet striyam ||
3.11
yasyāstu na bhaved bhrātā na vijnāyeta vā pitā |
naupayaccheta tām prājñaḥ putrikā.adharmaśankayā ||
3.12
savarņā.agre dvijātīnām praśastā dārakarmaņi |
kāmatastu pravṛttānāmimāḥ syuḥ kramaśo.avarāḥ ||
3.13
śūdraiva bhāryā śūdrasya sā ca svā ca viśaḥ smṛte |
te ca svā caiva rājñaśca tāśca svā cāgrajanmanah ||
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na brāhmaṇakṣatriyayorāpadyapi hi tiṣṭhatoḥ | kasmimścidapi vṛttānte śūdrā bhāryaupadiśyate ||

# 3.15 hīnajātistriyam mohādudvahanto dvijātayaḥ | kulānyeva nayantyāśu sasantānāni śūdratām || 3.16

śūdrāvedī patatyatrerutathyatanayasya ca | śaunakasya sutotpattyā tadapatyatayā bhṛgoḥ ||

# 3.17 śūdrām śayanamāropya brāhmaņo yātyadhogatim | janayitvā sutam tasyām brāhmaņyādeva hīyate ||

3.18 daivapitryātitheyāni tatpradhānāni yasya tu | nāśnanti pitṛdevāstanna ca svargaṁ sa gacchati ||

# 3.19 vṛṣalīphenapītasya niḥśvāsopahatasya ca | tasyām caiva prasūtasya niskṛtirna vidhīyate ||

3.20 caturṇāmapi varṇānam pretya caiha hitāhitān | aṣṭāvimān samāsena strīvivāhānnibodhata ||

# 3.21 brāhmo daivastathaivārṣaḥ prājāpatyastathā.asuraḥ | gāndharvo rākṣasaścaiva paiśācaścāṣṭamo.adhamaḥ ||

3.22 yo yasya dharmyo varṇasya guṇadoṣau ca yasya yau | tad vaḥ sarvam pravakṣyāmi prasave ca guṇāguṇān ||

# 3.23 ṣaḍānupūrvyā viprasya kṣatrasya caturo.avarān | viśa.śūdrayostu tāneva vidyād dharmyānarākṣasān ||

3.24 caturo brāhmaṇasyādyān praśastān kavayo viduḥ | rākṣasam kṣatriyasyaikamāsuram vaiśyaśūdrayoḥ ||

# 3.25 pañcānām tu trayo dharmyā dvāvadharmyau smṛtāviha | paiśācaścāsuraścaiva na kartavyau kadā cana ||

3.26 pṛthak pṛthag vā miśrau vā vivāhau pūrvacoditau   gāndharvo rākṣasaścaiva dharmyau kṣatrasya tau smṛtau
3.27 ācchādya cārcayitvā ca śrutaśīlavate svayam   āhūya dānam kanyāyā brāhmo dharmaḥ prakīrtitaḥ
3.28 yajñe tu vitate samyag ṛtvije karma kurvate   alaṅkṛtya sutādānaṁ daivaṁ dharmaṁ pracakṣate
3.29 ekam gomithunam dve vā varādādāya dharmataḥ   kanyāpradānam vidhivadārṣo dharmaḥ sa ucyate
3.30

# sahaubhau caratām dharmamiti vācā.anubhāṣya ca | kanyāpradānamabhyarcya prājāpatyo vidhiḥ smṛtaḥ ||

3.31 jñātibhyo draviņam dattvā kanyāyai caiva śaktitaḥ | kanyāpradānam svācchandyādāsuro dharma ucyate ||

3.32 icchayā.anyonyasamyogaḥ kanyāyāśca varasya ca | gāndharvaḥ sa tu vijñeyo maithunyaḥ kāmasambhavaḥ ||

3.33 hatvā chittvā ca bhittvā ca krośantīm rudatīm gṛhāt | prasahya kanyāharaṇam rākṣaso vidhirucyate ||

3.34 suptām mattām pramattām vā raho yatropagacchati | sa pāpiṣṭho vivāhānām paiśācaścāṣṭamo.adhamaḥ ||

3.35 adbhireva dvijāgryāṇām kanyādānam viśiṣyate | itareṣām tu varṇānāmitaretarakāmyayā ||

3.36 yo yasyaiṣām vivāhānām manunā kīrtito guṇaḥ | sarvam śṛṇuta tam viprāḥ sarvam kīrtayato mama ||

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3.37
daśa pūrvān parān vamśyānātmānam caikavimśakam |
brāhmīputrah sukrtakrtmocayatyenasah pitrn ||
3.38
daivaudhājah sutaścaiva sapta sapta parāvarān |
ārsaudhājah sutastrīmstrīn sat sat kāyaudhajah sutah ||
3.39
brāhmādişu vivāheşu caturşvevānupūrvaśah |
brahmavarcasvinah putrā jāyante sistasammatāh ||
3.40
rūpasattvaguņopetā dhanavanto yaśasvinah |
paryāptabhogā dharmisthā jīvanti ca śatam samāh ||
3.41
itareșu tu śișțeșu nṛśamsā.anṛtavādinaḥ |
jāyante durvivāheşu brahmadharmadvişaḥ sutāḥ ||
3.42
aninditaih strīvivāhairanindyā bhavati prajā |
ninditairninditā nṛṇām tasmānnindyān vivarjayet ||
3.43
pāņigrahaņasamskārah savarņāsūpadiśyate |
asavarņāsvayam jñeyo vidhirudvāhakarmaņi ||
3.44
śarah ksatriyayā grāhyah pratodo vaiśyakanyayā |
vasanasya daśā grāhyā śūdrayotkṛṣṭavedane ||
3.45
ṛtukālābhigāmī syāt svadāranirataḥ sadā |
parvavarjam vrajeccainām tadvrato ratikāmyayā ||
3.46
rtuḥ svābhāvikaḥ strīṇām rātrayaḥ șoḍaśa smṛtāḥ |
caturbhiritaraiḥ sārdhamahobhiḥ sadvigarhitaiḥ ||
3.47
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tāsāmādyāścatasrastu ninditaikādaśī ca yā |

trayodaśī ca śesāstu praśastā daśarātrayah || 3.48 yugmāsu putrā jāyante striyo.ayugmāsu rātrișu | tasmād yugmāsu putrārthī samviśedārtave striyam || 3.49 pumān pumso.adhike śukre strī bhavatyadhike striyāh | same.apumān pum.striyau vā kṣīṇe.alpe ca viparyayaḥ || 3.50 nindyāsvastāsu cānyāsu striyo rātrisu varjayan | brahmacāryeva bhavati yatra tatrāśrame vasan || 3.51 na kanyāyāḥ pitā vidvān gṛḥṇīyāt śulkamaṇvapi | grhnamśulkam hi lobhena syānnaro.apatyavikrayī??|| 3.52 strīdhanāni tu ye mohādupajīvanti bāndhavāḥ | nārīyānāni vastram vā te pāpā yāntyadhogatim || 3.53 ārșe gomithunam śulkam ke cidāhurmṛṣaiva tat | alpo.apyevam mahān vā.api vikrayastāvadeva saḥ || 3.54 yāsām nādadate śulkam jñātayo na sa vikrayaḥ | arhaṇam tat kumārīṇāmānṛśamsyam ca kevalam || 3.55 pitrbhirbhrātrbhiścaitāh patibhirdevaraistathā | pūjyā bhūṣayitavyāśca bahukalyāṇamīpsubhiḥ || 3.56 yatra nāryastu pūjyante ramante tatra devatāḥ | yatraitāstu na pūjyante sarvāstatrāphalāh kriyāh || %[ Following.h ten.h versesare missingin.h M.]

śocanti jāmayo yatra vinaśyatyāśu tat kulam |

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na śocanti tu yatraitā vardhate tad hi sarvadā ||
3.58
jāmayo yāni gehāni śapantyapratipūjitāh ||
tāni kṛtyāhatānīva vinasyanti samantataḥ ||
3.59
tasmādetāḥ sadā pūjyā bhūṣaṇācchādanāśanaiḥ |
bhūtikāmairnarairnityam satkāresūtsavesu ca | |
3.60
samtusto bhāryayā bhartā bhartrā bhāryā tathaiva ca |
yasminneva kule nityam kalyāṇam tatra vai dhruvam ||
3.61
yadi hi strī na roceta pumāmsam na pramodayet |
apramodāt punaḥ pumsaḥ prajanam na pravartate ||
3.62
striyām tu rocamānāyām sarvam tad rocate kulam |
tasyām tvarocamānāyām sarvameva na rocate ||
3.63
kuvivāhaiḥ kriyālopairvedānadhyayanena ca |
kulānyakulatām yānti brāhmaņātikrameņa ca ||
3.64
śilpena vyavahāreņa śūdrāpatyaiśca kevalaiļ |
gobhiraśvaiśca yānaiśca kṛṣyā rājopasevayā ||
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3.65
ayājyayājanaiścaiva nāstikyena ca karmaņām |
kulānyāśu vinaśyanti yāni hīnāni mantratah ||
3.66
mantratastu samṛddhāni kulānyalpadhanānyapi |
kulasankhyām ca gacchanti karşanti ca mahad yaśaḥ ||
%[Here.afterM'H numberiH "10"]
3.67
vaivāhike.agnau kurvīta gṛhyam karma yathāvidhi |
pañcayajñavidhānam ca paktim cānvāhikīm grhī ||
3.68
pañca sūnā gṛhasthasya cullī peṣaṇyupaskaraḥ |
kandanī caudakumbhaśca badhyate yāstu vāhayan ||
3.69
tāsām krameņa sarvāsām niṣkṛtyartham maharṣibhiḥ |
pañca klptā mahāyajñāh pratyaham grhamedhinām ||
3.70
adhyāpanam brahmayajñah pitryajñastu tarpaṇam |
homo daivo balirbhauto nṛyajño.atithipūjanam ||
3.71
pañcaitān yo mahā.ayajñānna hāpayati śaktitaḥ |
sa gṛhe.api vasannityam sūnādoṣairna lipyate ||
3.72
devatā.atithibhrtyānām pitrnāmātmanaśca yah |
na nirvapati pañcānāmucchvasanna sa jīvati ||
3.73
ahutam ca hutam caiva tathā prahutameva ca |
brāhmyam hutam prāśitam ca pañcayajñān pracakṣate? ||
3.74
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japo.ahuto huto homah prahuto bhautiko balih |

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brāhmyam hutam dvijāgryārcā prāśitam pitrtarpanam?
3.75
svādhyāye nityayuktah syād daive caivaiha karmani |
daivakarmani yukto hi bibhartīdam carācaram ||
3.76
agnau prāstā.ahutiḥ samyagādityamupatiṣṭhate |
ādityāj jāyate vrstirvrsterannam tatah prajāh ||
3.77
yathā vāyum samāśritya vartante sarvajantavah |
tathā grhasthamāśritya vartante sarva āśramāh ||
3.78
yasmāt trayo.apyāśramiņo jñānenānnena cānvaham |
grhasthenaiva dhāryante tasmāj jyesthāśramo grhī ||
3.79
sa samdhāryaḥ prayatnena svargamakṣayamicchatā |
sukham cehecchatā.atyantam yo.adhāryo durbalendriyaiļ. ||
3.80
rṣayaḥ pitaro devā bhūtānyatithayastathā |
āśāsate kutumbibhyastebhyah kāryam vijānatā ||
3.81
svādhyāyenārcayetaṛṣīn homairdevān yathāvidhi |
pitṛmśrāddhaiśca nṛnannairbhūtāni balikarmaṇā ||
3.82
kuryādaharahaḥ śrāddhamannādyenodakena vā |
payomūlaphalairvā.api pitrbhyah prītimāvahan ||
3.83
ekamapyāśayed vipram pitryarthe pāñcayajñike |
na caivātrāśayet kim cid vaiśvadevam prati dvijam ||
3.84
vaiśvadevasya siddhasya grhye.agnau vidhipūrvakam |
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ābhyaḥ kuryād devatābhyo brāhmaņo homamanvaham || 3.85 agneḥ somasya caivādau tayoścaiva samastayoḥ | viśvebhyaścaiva devebhyo dhanvantaraya eva ca || 3.86 kuhvai caivānumatyai ca prajāpataya eva ca saha dyāvāprthivyośca tathā svistakrte.antatah || 3.87 evam samyag havirhutvā sarvadiksu pradaksiņam | indrāntakāppatīndubhyaḥ sānugebhyo balim haret ??|| 3.88 marudbhya iti tu dvāri kṣipedapsvadbhya ityapi ??| vanaspatibhya ityevam musalolūkhale haret || 3.89 ucchīrṣake śriyai kuryād bhadrakālyai ca pādataḥ | brahmavāstospatibhyām tu vāstumadhye balim haret || 3.90 viśvebhyaścaiva devebhyo balimākāśa utkṣipet | divācarebhyo bhūtebhyo naktañcāribhya eva ca || 3.91 prsthavāstuni kurvīta balim sarvātmabhūtaye | pitrbhyo baliśesam tu sarvam daksinato haret || 3.92 śūnām ca patitānām ca śvapacām pāparogiņām | vayasānām kṛmīṇām ca śanakairnirvaped bhuvi || 3.93 evam yah sarvabhūtāni brāhmaņo nityamarcati | sa gacchati param sthānam tejomūrtiḥ pathārjunā ||

kṛtvaitad balikarmaivamatithim pūrvamāśayet |

bhikṣām ca bhikṣave dadyād vidhivad brahmacārine ||

3.95

yat puṇyaphalamāpnoti gām dattvā vidhivad guroḥ   tat puṇyaphalamāpnoti bhikṣām dattvā dvijo gṛhī
3.96 bhikṣāmapyudapātram vā satkṛtya vidhipūrvakam   vedatattvārhhav )uṣe brāhmaṇāyopapādayet
3.97 naśyanti havyakavyāni narāṇāmavijānatām   bhasmībhūteṣu vipreṣu mohād dattāni dātṛbhiḥ
3.98 cidyātapassamṛddheṣu hutam vipramukhāgniṣu   nistārayati durgācca mahataścaiva kilbiṣāt
3.99 samprāptāya tvatithaye pradadyādāsanaudake   annam caiva yathāśakti satkṛtya vidhipūrvakam
3.100 śilānapyuñchato nityam pañcāgnīnapi juhvataḥ   sarvam sukṛtamādatte brāhmaṇo.anarcito vasan
3.101 tṛṇāni bhūmirudakaṁ vāk caturthī ca sūnṛtā   etānyapi satāṁ gehe nocchidyante kadā cana
3.102 ekarātram tu nivasannatithirbrāhmanah smrtah

anityam hi sthito yasmāt tasmādatithirucyate ||

naikagrāmīṇamatithim vipram sāṅgatikam tathā | upasthitam gṛhe vidyād bhāryā yatrāgnayo.api vā ||

upāsate ye gṛhasthāḥ parapākamabuddhayaḥ | tena te pretya paśutām vrajantyannādidāyinaḥ ||

aprawodyo.atRthih sāyam sūryaudho grhamedhināO

kāle prāptastvakāle vā nāsyānaśnan gṛhe vaset ||

3.103

3.104

#### 3.106 na vai svayam tadaśnīyādatithim yanna bhojayet | dhanyam yaśasyamāyuṣyam svargyam vā.atithipūjanam || 3.107

# uttameṣūttamam kuryād hīne hīnam same samam || 3.108

āsanāvasathau śayyāmanuvrajyāmupāsanām |

vaiśvadeve tu nirvṛtte yadyanyo.atithirāvrajet | tasyāpyannam yathāśakti pradadyānna balim haret ||

#### 3.109 na bhojanārtham sve vipraḥ kulagotre nivedayet | bhojanārtham hi te śamsan vāntāśītyucyate budhaiḥ ||

3.110 na brāhmaṇasya tvatithirgṛhe rājanya ucyate | vaiśyaśūdrau sakhā caiva jñātayo gurureva ca ||

#### 3.111 yadi tvatithidharmeṇa kṣatriyo gṛhamāvrajet | bhuktavatsu ca vipreuL kāmam tamapi bhojayet ||

#### 3.112 vaiśyaśūdrāvapi prāptau kuṭumbe.atithidharmiṇau | bhojayet saha bhṛṭyaistāvānṛśamsyam prayojayan ||

#### 3.113 itarānapi sakhyādīn samArītyā gṛhamāgatān | prakṛtyānnam yathāśakti bhojayet saha bhāryayā ||

3.114 suvāsinīḥ kumārīśca rogiņo garbhiṇīḥ striyaḥ | atithibhyo.agra evaitān bhojayedavicārayan ||

#### 3.115 adattvā tu ya etebhyaḥ pūrvam bhunkte.avicakṣaṇaḥ | sa bhunjāno na jānāti śvagṛdhrai jagdhimātmanaḥ ||

# 3.116 bhuktavatsvatha vipresu svesu bhṛtyesu caiva hi | bhuñjīyātām tataḥ paścādavaśiṣṭam tu dampatī ||

#### 3.117 devān rṣīn manuṣyāmśca pitrn grhyāśca devatāh | pūjayitvā tatah paścād grhasthah śesabhug bhavet || 3.118 agham sa kevalam bhunkte yah pacatyātmakāraņāt | yajñaśiṣṭāśanam hyetat satāmannam vidhīyate || 3.119 rājartvigsnātakagurūn priyaśvaśuramātulān | arhayen madhuparkena parisamvatsarāt punah || 3.120 rājā ca śrotriyaścaiva yajñakarmanyupasthitau | madhuparkena sampūjyau na tvayajña iti sthitih || 3.121 sāyam tvannasya siddhasya patnyamantram balim haret | vaiśvadevam hi nāmaitat sāyam prātarvidhīyate || 3.122 pitryajñam tu nirvartya vipraścandraksaye.agnimān | piṇḍānvāhāryakam śrāddham kuryān māsānumāsikam || 3.123 pitṛṇām māsikam śrāddhamanvāhāryam vidurbudhāḥ | taccāmișeņā kartavyam praśastena prayatnatah ??|| 3.124 tatra ye bhojanīyāḥ syurye ca varjyā dvijottamāḥ | yāvantaścaiva yaiścānnaistān pravakṣyāmyaśeṣataḥ || 3.125 dvau daive pitṛkārye trīnekaikamubhayatra vā | bhojayet susamṛddho.api na prasajjeta vistare || 3.126

satkriyām deśakālau ca śaucam brāhmaṇasampadaḥ | pañcaitān vistaro hanti tasmānnaiheta vistaram ||

prathitā pretakrtyaisā pitryam nāma vidhuksaye | tasmin yuktasyaiti nityam pretakrtyaiva laukikī || 3.128 arotriyāyaiva deyāni h vyakavyāni dātṛbhiḥ | arhattamāya viprāya tasmai dattam mahāphalam || 3.129 ekaikamapi vidvāmsam daive pitrye ca bhojayet | puşkalam phalamāpnoti nāmantrajñāR bahūnapi || P.130 dūrādeva parīkṣeta brāhmaṇam vedacāragam | tī(tham tad havyakavyānām pradāne so.atithih smṛtah || 3.131 sahasram hi sahasrāṇāmanṛcām yatra bhuñjate | ekastān mantâavit prītah sarvānarhati dharmatah || 3.132 jñānotkṛṣṭāya deyāni kavyāni ca havīmṣi ca | na hi hastāvasrgdigdhau rudhireņaiva śudhyataḥ || 3.133 yāvato grasate grāsān havyakavyesvamantravit | tāvato grasate preto dīptaśūlarstyayogud)n Al 3.134 jñānaniṣṭhā dvijāḥ ke cit taponiṣṭhāstathā.apare | tapahsvādhyāyanisthāśca karmanisthāstathā.apare || 3.135 jñānaliṣṭheṣu kavyāni pratiṣṭhāpyāni yatnataḥ | havyāni tuFyathānyāyam sarveşveva caturşvapi || 3.136 aśrotriyah pitā yasya putrah syād vedapāragah | aśrotriyo vā putrah syāt pitā syād vedapāragah || 3.137

jyāyāmsamanayorvidyād yasya syātśrotriyaḥ pitā | mantrasampūjanārtham tu satkāramitaro.arhati || na śrāddhe bhojayen mitram dhanaiḥ kāryo.asya saṅgrahaḥ | nārim na mitram yaṁ vidyāt taṁ śrāddhe bhojayed dvijam ||
3.139
yasya mitrapradhānāni śkāddhāni ca havīṁṣi wa |
tasya pretya phalaṁ nāsti śrāddheṣu ca haviḥṣu ca ||
3.140
yaḥ saṅgatāni kuruce mohātśrāddhena mānavaḥ w
sa svargāccyavate lokātśrāddhamitro dvijādhamaḥ ||

3.141 sambhojāni sā.abhihitā paiśācī dakṣiṇā dvijaiḥ | ihaivāste tu sā loke gaurandhevaikaveśmani ||

3.142 yathairi7e bījamuptvā na vaptā labhate phalam | tathā.anṛce havirdattp7 Ra dātā labhate phalam ||

3.143 dātṛn pratigrahītṛmśca kurute phalabhāginaḥ | )iduṣe dakṣiṇām dattvā vidhivat pretya caiha ca ||

3.144 kāmam śrāddhe.arcayen mitram nābhirūpamapi tvarim | dviṣatā hi havirbhuktam bhavati pretya niṣphalam ||

3.145 yatnena bhojayetśrāddhe bahvṛcam vedapār8g(m | śākhāntagamathādhvaryum chandogam tu samāptikam ||

3.146 eṣāmanyatamo yasya bhuñjīta śrāddhamarcitaḥ | pitṛṇām tasya tṛptiḥ syātśāśvatī sāptapauruṣī ||

3.147 eşa vai prathamah kalpah phadāne havyakavyayoh | anukalpastvayam jñeyah sadā scdhhiranuṣṭhitah ||

3.148 mātāmaham mātulam ca svasrīyam śvaśuram gurum | dauhitram viṭpatim bandhum ṛtvig yājyau ca bhojayet ||

3.149 na brāhmaṇam parīkṣeta daive karmaṇi dharmavit |

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pitrye karmani tu prāpte parīkseta prayatnatah ||
3.150
ye stenapatitaklībā ye ca nā ti)avrttayah |
tān havyakavyayorviprānanarhān manurabravīt ||
3.151
jaṭilam cā cd( yānam durbālam kitavam tathā |
yājayanti ca ye pūgāmstāmśca śrāddhe na bhojayet ||
3.152
cikitsakān devalakān māmsavikrayiņastathā |
vihaņena ca jīvanto varjyāh syurhavyakavyayoh ||
3.153
presyo grāmasya rājňaśca ku9akhī śyāvadantakah |
pratiroddhā guroścaiva tyaktāgnirvārdhusistathā ||
3.154
yakşmī ca paśupālaśca parivettā nirākṛtiḥ |
brahmadvisparivittiśca ganābhyantara eva ca ||
3.155
kuśīlavo.avakīrnī ca vṛṣalīpatireva ca |
paunarbhavaśca kāṇaśca yasyahcaupapatirgṛhe ||
3.156
bhṛtakādhyāpako yaśca bhṛtakādhyāpitastathā |
ś7draśisyo guruścaiva vāgdustah kundagolakau ||
3.157
akāraņe parityaktā mātāpitrorgurostathā |
brāhmairyaunaiśca sambandhaiḥ samyogam patitairgataḥ ||
3.158
agāradāhī garadaḥ kuṇḍāśī somavikrayī |
samudrayāyī bandī ca tailikaḥ kūṭakārakaḥ ||
3.15y
pitrā vivadamānaśca kitavo madyapastathā |
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3.160

pāparogyabhiśastaśha dāmbhiko rasavikrayī ||

dhanuhśarāṇām kartā ca yaścāgredidhisūpatih | mitradhrug dyūtavrttiśca putrācāryastathaiva ca || 3.161 bhn(marī ganḍamālī ca śvitryatho paśunastathā | unm tto.andhaśca varjyāḥ syurvedanindaka eva ca || 3.162 hastigo.aśvaustradamakc naksatrairyaśca jīvati | pakṣiṇām poṣako yaśca huddhācāryastathaiva ca || 3.163 srotasām bhedako yaśca teṣām cāvaraņe rataḥ | grhasamveśako dūto vrksāropakE eva ca || 3.164 śvakrīdī śyenajīvī ca kanyādūṣaka eva ca | himsro vrsalavrttiśca ganānām caiva yājakah || 3.165 ācārahīnaḥ klībaśca nityam yācanakastathā | kṛṣijīvī ślīpadī ca sadbhirnindita eva ca || 3.166 aurabhriko māhiṣikaḥ parapūrvāpatistathā | pretaniryāpakaścaLaa varjanīyāh prayatnatah || 3.167 etān vigarhitācārānapānkteyān dvijādhamān | dvijātipravaro vidvānubhayatra vivarjayet || 3.168 brāhmaņo tvanadhīyānastṛ9āgniriva śāmyati | tasmai havyam na dātavyam na hi bhasmani hūyate || 3.169 apānktadāne yo dāturbhavatyūrdhvam phalaudayah | daive haviși pitrye vā tam pravakṣyāmyaśeṣataḥ || 3.170

avratairyad dvijairbhuktam parivetryādibhistathā | apānkteyairyadanyaiśca tad vai raksāmsi bhuñjate ||

#### 3.171 dārāgnihotrasamyogam kurute yo.agraje sthite | parivettā sa vijneyah parivittistu pūrvajah || 3.172 parivittih parivettā yayā ca parividyate | sarve te narakam yānti dātṛyājakapañcamāḥ || 3.173 bhrāturpṛtasya bhāryāyhm yo.anurajyeta kāmataḥ | dharmenāpi niyuktāyām sa jñeyo didhisūpatih || 3.174 paradāresu jāyete dvau sutau kundagolakau | patyau jīvati kundFh syān mṛte bhartari golakah || 3.175 tau tu jātau paraksetre prāninau pretya caiha ca | dattāni havyakavyāni nāśayanti pradāyinām || 3.176 apānktyo yāvatah panktyān bhunjānānanupasyati | tāvatām na phalam tatra dātā prāpnoti bāliśaļ || 3.177 vīkṣyāndho navateḥ kāṇaḥ ṣaṣṭeḥ śvitrī śatasya tu | pāparogī sahasrasya dāturnāśayate phalam || 3.178 yāvatah samsprsedangairbrāhmanān sūdrayājakah | tāvatām na bhaved dātuh phalam dānasya paurtikam || 3.179

vināśam vrajati kṣipramāmapātramivāmbhasi ||
3.180
somavikrayiņe viṣṭhā bhiṣaje pūyaśoṇitam |

nastam devalake dattamapratistham tu vārdhusau ||

vedavidcāpi vipro.asya lobhāt kṛtvā pratigraham |

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yat tu vāṇijake dattam naiha nāmutra tad bhavet |
bhasmanīva hutam dravyam tathā paunarbhave dvije ||
3.182
itareşu tvapānktyeşu yathoddistesvasādhusu | %[
medo.asṛṅmāṁsamajjā.asthi vadantyannaṁ manīṣiṇaḥ ||
3.183
apānktyopahatā panktih pāvyate yairdvijottamaih |
tānnibodhata kārtsnyena dvijāgryān paṅktipāvanān ||
3.184
agryāḥ sarveṣu vedeṣu sarvapravacaneṣu ca |
śrotriyanvayajaścaiva vijneyah panktipavanah ||
3.185
triņāciketah pañcāgnistrisuparņah sadangavit |
brahmadeyātmasantāno jyeṣṭhasāmaga eva ca ||
śatāyuścaiva vijneyā brāhmaņāh panktipāvanāh ||
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3.186 vedārthavit pravaktā ca brahmacārī sahasradaļ |

3.187 pūrvedyuraparedyurvā śrāddhakarmaņyupasthite | nimantrayeta trya.avarān samyag viprān yathauditān ||

3.188 nimantrito dvijah pitrye niyatātmā bhavet sadā | na ca chandāmsyadhīyīta yasya śrāddham ca tad bhavet ||

3.189 nimantritān hi pitara upatisthanti tān dvijān | vāyuvatcānugacchanti tathā.asonānupā9ate ||

3.190 ketitastu yathānyāyam havye kavye dvijottamah | katham cidapyatikrāman pāpaḥ sūkaratām vrajet ||

3.191 āmantritastu yah śrāddhe vṛṣalyā saha modate |

dāturyad duṣkṛtaṁ kiṁ cit tat sarvaṁ pratipadyate
3.192 akrodhanāḥ śaucaparāḥ satatam brahmacāriṇaḥ   nyastaśastrā mahābhāgāḥ pitaraḥ pūrvadevatāḥ
3.193 yasmādutpattireteṣāṁ sarveṣāmapyaśeṣltaḥ   ye ca yairupacaryāḥ syurniyamaistānnibodhata
3.194 manorhairaņyagarbhasya ye marīcyādayaḥ sutāḥ   teṣāṁ ṛṣīṇāṁ sarveṣāṁ putrāḥ pitṛgaṇāḥ smṛtāḥ
3.195 virājsutāḥ somasadaḥ sādhyānāṁ hitaraḥ smṛtāḥ ?  agniṣvāttāśca devānāṁ mārīcā lokaviśrutāḥ
3.196 daityadānapayakṣāṇāṁ gandharvauragarakṣasām   suparṇakinnarāṇāṁ ca smṛtā barhiṣado.atrijāḥ
3.197 somapā nām1 v8prāṇām kṣatriyāṇām havirbhujaḥ   vaiśyānāmājyapā nāma śūdrāṇām tu sukālinaḥ
3.198 somapāstu kaveḥ putrā haviṣmanto.aṅgiraḥsutāḥ   pulastyasyājyapāḥ putrā vasiṣṭhasya sukālinaḥ
3.199 agnidagdhānagnidagd(ān kcvyān barhiṣadastathā
agniṣvāttāmśca saumyāmśca viprāṇāmeva nirdiśet
3.200 ya ete tu gaṇā mukhyāḥ pitṛhām pchikīrtitāḥ   yeṣāmapīEa vijñeyam putrapautramanantakam
3.201 ṛṣibhhaḥ piOaro cātāḥ pitṛbhyo devamānavāḥ   devebhyastu jagat sarvaṁ caraṁ sthāṇvacupūrvaśaF
3.202 rājatairbhājanaireṣāmatho vā raj tānvitaiḥ )

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vāryapi (raddhayā dattamakṣayāyaupakalpate ||
3.203
daivakāryād dvijātīnām pitrkāryam viśisyate |
daivam hi pitṛkāryasya pūrvamāpyāyanam smṛtam ||
3.204
teṣāmārakṣabhūtam tu pūrvam daivam niyojayet |
rakṣāmsi vipralumpanti śrāddhamārakṣavarjitam ||
3.205
daivādyantam tadīheta pitryādyantam na tad bhavet |
pitryādyantam tvīhamānah kṣipram naśyati sānvayah ||
3.206
śucim deśam viviktam ca gomayenopalepayet |
daksināpravaņam caiva prayatnenopapādayet ||
3.207
avakāśeșu cokșeșu jalatīreșu caiva hi |
viviktesu ca tusyanti dattena pitaraḥ sadā ||
3.208
āsaneşūpakļpteşu barhismatsu prthakprthak |
upasprstaudakān samyag viprāmstānupaveśayet ||
3.209
upaveśya tu tān viprānāsaneṣvajugupsitān |
gandhamālyaiḥ surabhibhirarcayed daivapūrvakam ||
3.210
teṣāmudakamhnīya sapavitrāmstilānapi |
agnau kuryādanujñāto brāhmaņo brāhmaņaiḥ saha ||
3.211
agneḥ somayamābhyām ca kṛtvā.apyāyanamāditaḥ |
havirdānena vidhivat paścāt samtarpayet pitṛn ||
3.212
agnyabhāve tu viprasya pāṇāvevopapādayet |
yo hyagnih sa dvijo viprairmantradarsibhirucyate ||
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akrodhanān suprasādān vadantyetāF purātanān | lokasyāpyāyane yuktān śrāddhadevān dvijottamān ||

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3.214
apasavyamagnau krtvā sarvamāvrtya ikramam |
apasavyena hastena nirvapedudakam bhuvi ||
3.215
trīmstu tasmād haviļķesāt piņdān kṛtvā samāhitaļ |
audakenaiva vidhinā nirvaped dakṣiṇāmukhaḥ ||
3.216
nyupya piṇḍāmstatastāmstu prayato vidhipūrvakam |
tesu darbhesu tam hastam nirmrjyāllepabhāginām ||
3.217
ācamyaudakparāvrtya trirāyamya śanairasūn |
șad rtūmśca namaskuryāt pitr̃neva ca mantravat ||
3.218
udakam ninayetśesam śanaih pindantike punah |
avajighrecca tān piṇḍān yathānyuptān samāhitaḥ ||
3.219
piņdebhyastvalpikām mātrām samādāyānupūrvaśaḥ |
tāneva viprānāsīnān vidhivat pūrAamāśayet ||
3.220
dhriyamāņe tu pitari pūrveṣāmeva nirvapet |
vipravad vā.api tam śrāddhe svaOam pitaramāśkyet ||
3.221
pitā yas9a nivrttah syāj jīveccāpi pitāmahah |
pituh sa nāma sankīrtya kīrtayet prapitāmaham |L
3.222
pitāmaho vā tatśrāddham bhuñjītaityabravīn manuḥ |
kāmam vā samanujñātah svayameva samācaret ||
3.223
teṣām dattvā tu hasteṣu sapavitram tilaudakam |
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tatpindāgram prayaccheta svadhaisāmastviti bruvan ||

# 3.224 pāṇibhyām tūpasaṅgrhya svayamannasya vardhhtam | viprāntike pitṛn dhyāyan śanakairupanikṣippt || 3.225 ubhayorhastayormuktam yadannamupanīyate | tad vipralumpantyasurāḥ sahasā duṣṭacetasaḥ || 3.226 guṇāmśca sūpaśākādyān payo dadhi ghṛtam madhu | vinyaset prayatah pūrvam bhūmāceva samāhitah |M

#### 3.227

bhakṣyam bhojyam ca vividham mūlāni ca phalāni ca | hṛdyāni caiva māmsāni pānāni surabhīṇi ca ||

#### 3.228

upanīya tu tat sarvam śanakaiḥ susamāhitaḥ | pariveṣayeta prayato guṇān sarvān pracodayan ||

#### 3.229

nāsramāpātayej jātu na kupyennānṛtaṁ vadet | na pādena spṛśedannaṁ na caitadavadhūnayet ||

#### 3.230

asram gamayati pretān kopo.arīnanṛtam śunaḥ | pādasparśastu rakṣāmsi duṣkṛtīnavadhūnanam ||

#### 3.231

yad yad roceta viprebhyastat tad dadyādahatsaraḥ | brahmodyāśca kathāḥ kuryāt pitṛṇāmetadīpsitam ||

#### 3.232

svād7yāyam śrāva(et pitrye dharmaśāstrāṇi caiva hi | ākhyānānītihāsāmśca purāṇāni khilāni ca ||

#### A.233

harṣayed brāhmaṇāmstuṣṭo bhojayecca śanaiḥśanaiḥ | annādyenāsakṛccaitān guṇaiśca paricodayet ||

#### 3.234

vratasthamapi dauhitram śrāddhe yatnena bhojayet |

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kutapam cāsanam dadyāt tilaiśca vikiren mahīm ||
3.235
trīni śrāddhe pavitrāni dauhitrah kutapastilāh |
trīṇi cātra praśamsanti śaucamakrodhamatvarām ||
3.236
atyuṣṇam sarvamannam syād bhuñjīramste ca vāgyatāḥ |
na ca dvijātayo brūyurdātrā pṛṣṭā havirguṇān ||
3.237
yāvaduṣmā bhavatyannam yāvadaśnanti vāgyatāḥ |
pitarastāvadaśnanti yāvannaoktā havirguṇāḥ ||
3.238
yad vestitasirā bhunkte yad bhunkte daksiņāmukhaḥ |
saupānatkaśca yad bhunkte tad vai rakṣāmsi bhuñjate ||
3.239
cāndālaśca varāhaśca kukkutah śvā tathaiva ca |
rajasvalā ca ṣaṇḍhaśca naikṣeranncśnato dvijān ||
3.240
home pradanf bhojye ca yadebhirabhiviksyate |
daive haviși pitrye vā tad gacchatyayathātatham ||
3.241
ghrāņena sūkaro hanti pakṣavātena kukkuṭaḥ |
śvā tu dṛṣṭinipātena sparśeṇāvaravarṇajaḥ ||
3.242
khañjo vā yadi vā kāņo dātuḥ preṣyo.api vā bhavet |
hīnātiriktagātro vā tamapyapanayet punaḥ ||
3.243
brāhmaṇam bhikṣukam vā.api bhojanārthamupasthitam |
brāhmaṇairabhyanujñātaḥ śaktitaḥ pratipūjayet ||
3.244
sārvavarņikamannādyam samnīyāplāvya vāriņā |
samutsrjed bhuktavatāmagrato vikiran bhuvi ||
3.245
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asamskṛtapramītānām tyāginām kulayositām |

ucchistam bhāgadheyam syād darbhesu vikiraśca yah || 3.246 ucchesanām bhūmigatamajihmasyāśathasya ca | dāsavargasya tat pitrye bhāgadheyam pracaksate || c.247āsapiņdakriyākarma dvijāteķ samsthitasya tu | adaivam bhojayetśrāddham pindamekam ca nirvapet || 3.248 sahapindakriyāyām tu kṛtāyāmasya dharmatah | anayaivāvṛtā kāryam piṇḍanirvapanam sutaiḥ || 3.249 śrāddham bhuktvā ya ucchistam vrsalāya prayacchati | sa mūdho narakam yLti kālasūtramavāksirāh || 3.250 śrāddhabhug vṛṣalītalpam tadaharyo.adhigacchati | tasyāḥ purīṣe tam māsam pitarastasya śerate || 3.251 prstvā svaditamityevam trptānācāmayet tatah | ācāntāmścānujānīyādabhito ramyatāmiti || 3.252 svadhā.astvityeva tam brūyurbr hmaṇāstadananharam | svadhākāraḥ parā hyāṣīḥ sarveṣu pitṛkarmasu || 3.253 tato bhuktavatām teṣāmannaśeṣam nivedayet | yathā brūyustathā kuryādanujñātastato dvijaiļ || 3.254 pitrye svaditamityeva vācyam gosthe tu suśrtam | sampannamityabhyudaye daive rucitamityapi || 3.255 aparāhņastathā darbhā vāstusampādanam tilāļ | sṛṣṭirmṛṣṭirdvijāścāgryāḥ śrāddhakarmasu sampadaḥ || 3.256

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darbhāh pavitram pūrvāhno havisyāni ca sarvaśah |
pavitram yacca pūrvoktam vijneyā havyasampadah ||
3.257
munyannāni payaḥ somo māmsam yaccānupaskṛtam |
aksāralavaņam caiva prakṛtyā havirucyate ||
3.258
visrjya brāhmaņāmstāmstu niyato vāgyataķ śuciķ |
dakşinām diśamākānkṣan yācetaimān varān pitṛn ||
3.259
dātāro no.abhivardhantām vedāḥ samtatireva ca |
śraddhā ca no mā vyagamad bahudeyam ca no.astviti ||
3.260
evam nirvapaņam krtvā piņdāmstāmstadanantaram |
gām vipramahamagnim vā prāśayedapsu vā kṣipet ||
3.261
piņdanirvapaņam ke cit parastādeva kurvate h
hayobhih khādayantyanye praksipantyanale.apsu vā ||
3.262
pativratā dharmapatnī pitrpūjanatatparā |
madhyamam tu tatah pindamadyat samyak sutarthini ||
3.263
āyuṣmantam sutam sūte yaśomedhāsamanvitam |
dhanavantam prajāvantam sāttvikam dhārhikam tathā ||
3.264
prakṣālya hastāvācāmya jñātiprāyam prakalpayet |
jñāt7bhyaḥ satkṛtam dattvā bāndhavānapi bhojayet ||
3.265
ucchesanam tu tat tisthed yāvad viprā visarjitāh |
tato grhabalim kuryā)iti dharmo vyavasthitaḥ ||
3.266
haviryaccirarātrāya yaccānantyāya kalpate |
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pitrbhyo vidhivad dattam tat pravaksyāmyaśesatah ||

# 3.267 tilairvrīhiyavairmāṣairadbhirmūlaphalena vā | dattena māsaṁ tṛpyanti vidhivat pitaro nṛṇām || 3.268 dvau māsau matsyamāṁsena trīn māsān hāriṇena tu | aurabhreṇātha caturaḥ śākunenātha pañca vai ||

#### 3.269 ṣaṇmāsāmschāgamāmsena pārṣatena ca sapta vai | aṣṭāvenasya māmsena rauraveṇa navaiva tu ||

#### 3.270 daśamāsāmstu tṛpyanti varāhamahiṣāmiṣaiḥ | śaśakūrmayostu māmsena māsānekādaśaiva tu ||

## 3.271 samvatsaram tu gavyena payasā pāyasena ca |

vārdhrīṇasasya māmsena tṛptirdvādaśavārṣikī  $\parallel$ 

#### 3.272 kālaśākam mahāśalkāḥ khangalohāmiṣam madhu | ānantyāyaiva kalpyante munyannāni ca sarvaśaḥ ||

#### 3.273 yat kim cin madhunā miśram pradadyāt tu trayodaśīm | tadapyakṣayameva syād varṣāsu ca maghāsu ca ||

# 3.274 api naḥ sa kule bhūyād yo no dadyāt trayodaśīm | pāyasam madhusarpirbhyām prāk chāye kuñjarasya ca ||

#### 3.275 yad yad dadāti vidhivat samyak śraddhāsamanvitaḥ | tat tat pitṛṇām bhavati paratrānantamakṣayam ||

#### 3.276 kṛṣṇapakṣe daśamyādau varjayitvā caturdaśīm | śrāddhe praśastastithayo yathaitā na tathaitarāḥ ||

#### 3.2 7 yukṣu kurvan dinarkṣeṣu sarvān kāmān samaśnute |

3.278 yathā caivāparah pakṣah pūrvapakṣād viśiṣyate | tathā śrāddhasya pūrvāhnādaparāhno viśisyate || 3.279 prācīnāvītinā samyagapasavyamatandriņā | pitryamānidhanāt kāryam vidhivad darbhapāṇinā || 3.280 rātrau śrāddham na kurvīta rāksasī kīrthtā hi sā | samdhyayorubhayoścaiva sūrye caivāciraudite || 3.281 anena vidhinā śrāddham trirabdasyaiha nirvapet | hemantagrīsmavarsāsu pāñcayajñikamanvaham || 3.282 na paitṛyajñiyo homo laukike.agnau vidhīyate7 na darśena vinā śrāddhamāhitāgnerdvijanmanaḥ || 3.283 yadeva tarpayatyadbhih pitrn snātvā dvijottamah | tenaiva kṛtsnamāpnoti pitṛyajñakriyāphalam || 3.284 vasūn vadanti tu pitṛn rudrāmścaiva pitāmahān | prapitāmahāmstathā.adityān śrutireṣā sanātanī || 3.285 vighasāśī bhavennityam nityam vā.amṛtabhojanaḥ | vighaso bhuktaśeṣam tu yajñaśeṣam tathā.amṛtam || 3.286 etad vo.abhihitam sarvam vidhānam pāñcayajñikam | dvijātimukhyavṛttīnām vidhānam śrūyatāmiti || adhyāya 4

caturthamāyuşo bhāgamuşitvā.adyam gurau dvijāḥ |

dvitīyamāyuso bhāgam kṛtadāro gṛhe vaset ||

4.01

ayuksu tu pitrn sarvān prajām prāpnoti puskalām ||

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4.02
adrohenaiva bhūtānāmalpadrohena vā punah |
yā vṛttistām samāsthāya vipro jīvedanāpadi ||
4.03
yātrāmātraprasiddhyartham svaih karmabhiragarhitaih |
akleśena śarīrasya kurvīta dhanasañcayam ||
4.04
rtāmrtābhyām jīvet tu mrtena pramrtena vā |
satyānrtābhyāmapi vā na śvavrttyā kadā cana ||
4.05
rtamuñchaśilam jñeyamamrtam syādayācitam |
mṛtam tu yācitam bhaikṣam pramṛtam karṣanam smṛtam ||
4.06
satyānṛtam tu vāṇijyam tena caivāpi jīvyate |
sevā śvavrttirākhyātā tasmāt tām parivarjayet ||
4.07
kusūladhānyako vā syāt kumbhīdhānyaka eva vā |
tryahehiko vā.api bhavedaśvastanika eva vā ||
4.08
caturṇāmapi caiteṣām dvijānām gṛhamedhinām |
jyāyān paraḥ paro jñeyo dharmato lokajittamaḥ ||
4.09
șațkarmaiko bhavatyeșām tribhiranyah pravartate |
dvābhyāmekaścaturthastu brahmasattreņa jīvati ||
4.10
vartayamśca śilauñchābhyāmagnihotraparāyaṇaḥ |
iṣṭīḥ pārvāyaṇāntīyāḥ kevalā nirvapet sadā ||
4.11
na lokavrttam varteta vrttihetoh katham cana |
ajihmāmaśathām śuddhām jīved brāhmaṇajīvikām ||
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samtoṣam paramāsthāya sukhārthī samyato bhavet | samtosamūlam hi sukham duḥkhamūlam viparyayaḥ ||

4.13 ato.anyatamayā vṛcSyā jīvamstu snātako dvijaḥ   svargāyuṣyayaśasyāni vratāṇīmāni dhārayet
4.14 vedoditam svakam karma nityam kuryādatandritaḥ   tad hi kurvan yathāśakti prāpnoti paramām gatim
4.15 naihetārthān prasaṅgena na viruddhena karmaṇā   na vidyamāneṣvartheṣu nārtyāmapi yatastataḥ
4.16 indricārthesu sarvesu na prasajyeta kāmataḥ   atiprasaktim caitesām manasā samnivartayet
4.17 sarvān parityajedarthān svādhyāyasya virodhinaḥ   yathā tathā.adhyāpayamstu sā hyasya kStakṛtyatā
4.18 vayasaḥ karmaṇo.arthasya śrutasyābhijanasya ca   veṣavāgbuddhisārūpyamācaran vicareAiha

#### 4.19 buddhivṛddhikarāṇyāśu dhanyāni ca hitāni ca | nityam śāstrāṇyavekṣeta nigamāmścaiva vaidikān ||

4.20 yathā yathā hi puruṣaḥ śāstram samadhigacchati | tathā tathā vijānāti vijñānam cāsya rocate ||

#### 4.21 rṣiyajñam devayajñam bhūtayajñam ca sarvadā | nṛyajñam pitṛyajñam ca yathāśakti na hāpayet ||

4.22 etāneke mahāyajñān yajñaśāstravido janāḥ | anīhamānāḥ satatamindriyeṣveva juhvati ||

#### 4.23 vācyeke juhvati prāṇam prāṇe vācam ca sarvadā | vāci prāṇe ca paśyanto yajñanirvṛttimakṣayām ||

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8.24
jñānenaivāpare viprā yajantyetairmakhaih sadā |
jñānamūlām kriyāmesām paśyanto jñānacaksusā |
4.25
agnihotram ca juhuyādādyante dyuniśoḥ sadā |
darśena cārdhamāsānte paurṇamāsena caiva hi ||
4.26
sasyānte navasasyestyā tathārtuante dvijo.adhvaraih |
paśunā tvayanasyādau samānte saumikairmakhaiļ ||
4.27
nānistvā navasasyestyā paśunā cāgnimān dvijaḥ |
navānnamadyātmāmsam vā dīrghamāyurjijīvisuh ||
4.28
navenānarcitā hyasya paśuhavyena cāgnayaḥ |
prāṇānevāttumicchanti navānnāmiṣagardhinaḥ ||
4.29
āsanāśanaśayyābhiradbhirmūlaphalena vā |
nāsya kaścid vased gehe śaktito.anarcito.atithih ||
4.30
pāṣaṇḍino vikarmasthān baiḍālavratikān śaṭhān |
caitukān bakavṛttīmśca vānmātreṇāpi nārcayet ||
4.31
vedavidyāvratasnātāmśrotriyān gṛhamedhinaḥ |
pūjayed havyakavyena viparītāmsca varjayet ||
4.32
9aktito.apacamānebhFo dātavyam grham dhinā |
samvibhāgaśca bhūtebhyaḥ kartavyo.anuparodhat(ḥ ||
4.33
rājato dhanamanvicchet samsīdan snātakaḥ kṣudhā |
yājyāntevāsinorvā.api na tvanyata iti sthitih ||
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na sīdet snātako viprah ksudhā śaktah katham cana |

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n( jīrņamalavadvāsā bhavecca vibhave sati ||
4.35
kcptakeśanakhaśmaśrurdāntah śuklāmbarah śucih |
svādhyāye caiva yuktah syānnityamātmchitesu ca ||
4.36
vaiņavīm dhārayed yaṣṭim sodakam ca kamaṇḍalum |
yajñopavītam vedam ca śubham raukme ca kuṇḍale ||
4.37
nekșetodyantamādityam nāstam yāntam kadā cana |
nopasṛṣṭaṁ na vāristhaṁ na madhyaṁ nabhaso gatam ||
4.38
na langhayed vatsatantrīm na pradhāvecca varṣati |
na codake nirīkṣeta svarūpamiti dhāraṇā ||
4.39
mṛdam gām daivatam vipram ghṛtam mad)u catcṣpatham |
pradakṣiṇāni kurvīta prajñotāmśca vanaspatīn ||
4.40
nopagacchet pramatto.api htriyamārtavadarśane |
samānaśayane caiva na śayīta tayā saha ||
4.41
rajasā.abhiplutām nārīm narasya hyupagacchatah |
prajñā tejo balam cakṣurāyuścaiva prahīyate ||
4.42
tām vivarjayatastpsya rajasā samaRhiplutām |
prajñā tejo balam l(kṣurāyuścaiva pravardhate ||
4.43
nāśnīyād bhāryayā sārdham naināmīkṣeta cāśnatīm |
kṣuvatīm jṛmbhamāṇām vā na cāsīnām yathāsukham ||
4.44
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4.45 nānnamadyādekavāsā na nagnaḥ snānamācaret | na mūtram pathi kurvīta na bhasmani na govrace ||

nāñjayantīm svake ne8re na cābhyaktāmanāvṛtām | na paśyet prasavantīm ca tejaskāmo dvijottamaḥ ||

#### 4.46 na phālakrste na jale na cityām na ca parvate | na jīrnadevāyatane na valmīke kadā cana || 4.47 na sasattvesu gartesu na gacchannapi na sthitah | na nadītīramāsādya na ca parvatamastake || 4.48 vāyuagnivipramādityamapah pasyamstathaiva gāh | na kadā cana kurvīta viņmūtrasya visarjanam || Ka4.49 tiraskrtyoccaret kāsthalosthapatratrnādinā | niyamya prayato vācam samvītāngo.avagunthitah || Ka4.50 mūtroccārasamutsargam divā kuryādudahmukhah | dakṣiṇā.abhimuk7o rātrau samdhyāyośca yathā divā || Ka4.51 chāyāyāmandhakāre vā rātrāvahani vā dvijah | yathāsukhamukhah kuryāt prāṇabādhabhayeşu ca || Ka4.52

# phatyagnim pratisūryam ca pratisomodakadvijam "

prLtigu prativātam ca EAajñā naśyati mehataḥ ||

4.53 nāgnim mukhen)padhamennagnām naikṣeta ca striyam | nāmedhyam prakṣipedagnau na ca pādau pratāpayet ||

4.54 adhastānnopadadhyācca na cainamabhilanghayet | na cainam pādataḥ kuryānna prāṇābādhamācaret ||

4.55 nāśnīyāt samdhivelāyām na gacchennāpi samviśet | %[ na caiva pralikhed bhūmim nātmano.apaharet srajam ||

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nāpsu mūtram purīsam vā sthīvanam vā samutsrjet |
amedhyaliptamanyad vā lohitam vā visāni vā |
4.57
naikah supyātśūnyagehejna ś(eyāmsam prabodhayet |
nodakyayā.abhibhāṣeta yajñam gacchenna cāvṛtaḥ ||
4.58
agnyagāre gavām gosthe brāhmaṇānām ca samnidhau |
svādhyāye bhojane caiva dakṣiṇam pāṇimuddharet ||
4.59
na vārayed gām dhayantīm na cācakṣīta kasya cit |
na divīndrāyudham drstvā kasya cid darsayed budhah ||
4.60
nādharmike vased grāme na vyādhibaeule bhṛśam |
naikah prapadyetādhvānam na ciram parvate vaset ||
4.61
na śūdrarājye nivasennādhārmikajanāvṛte |
na pāṣaṇḍigaṇākrāntâ nopasṣṛṭe.antyajairnṛbhiḥ ||
4.62
na bhuñjītoddhṛtasneham nātisauhityamācaret ||
nātiprage nātisāyam na sāyam prātarāśitaļ |
4.63
na kurvīta vṛthāce9ṭām na vāryañjalinā pibet |
notsange bhakṣayed bhakṣyānna jātu syāt kutūhalī ||
4.64
na nṛtyedatha vā gāyenna vāditrāṇi vādayeta |
nāsphotayenna ca ksvedenna ca rakto virāvayet ||
4.65
na pādau dhāvayet kāmsye kadā cidapi bhājane |
na bhinnabhāṇḍe bhuñjīta na bhāvapratidūṣite ||
4.66
upānahau ca vāsaśca dhṛtamanyairna dhārayet |
```

upavītamalankāram srajam karakameva ca ||

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4.67
nāvinītairbhajed dhuryairna ca ksudhvyādhipīditaih |
na bhinnaśrngāksikhurairna vāladhivirūpitaih ||
4.68
vinītaistu vrajennityamāsugairlaksaņānvitaiļ |
varnarūpopasampannpih pratodenātudan bhrśam ||
4.69
bālātapaḥ pretadhūmo varjyam bhinnam tathā.asanam |
na chindyānnakharomāṇi dantairnotpāṭayennakhān ||
4.70
na mṛtloṣṭham ca mṛdnīyānna chindyāt karajaistṛṇam |
na karma niṣphalam kuryānnāyatyāmasukhodayam ||
4.71
losthamardī trņacchedī nakhakhādī ca yo narah |
sa vināśam vrajatyāśu sūcakā.aśucireva ca ||
4.72
na vigarhya kathām kuryād bahirmālyam na dhārayet |
gavām ca yānam pṛṣṭhena sarvathaiva vigarhitam ||
4.73
advāreņa ca nātīyād grāmam vā veśma vā.avṛtam |
rātrau ca vṛkṣamūlāni dūrataḥ parivarjayet ||
4.74
nākṣairdīvyet kadā cit tu svayamhnopānOhau harEt |
śayanastho na bhuñjīta na pāṇistham na cāsane ||
4.75
sarvam ca tilasambaddham nādyādastamite ravau |
na ca nagnah śayītaiha na cocchistah kva cid vrajet ||
4.76
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ārdrapādastu bhuñjīta nārdrapādastu samviśet |

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ārdrapādastu bhuñjāno dīrghamāyuravāpnuyāt ||
4.77
acakşurvişayam durgam na prapapyeta karhi cit |
na viņmūtramudīkseta na bāhubhyām nadīm taret ||
4.78
adhitisthenna keśāmstu na bhasmāsthikapālikāḥ |
na kārpāsāsth7 ca tuṣān dīrghamāyurjijīviṣuḥ ||
4.79
na samvasecca patitairna cāṇḍālairna pulkasaiḥ |
na mūrkhairnāvaliptaiśca nāntyairnāntyāvasāyibhiḥ ||
4.80
na śūdrāya matim dadyānnocchiṣṭam na haviṣkṛtam |
na cāsyopadiśed dharmam na cāsya vratamādiśet ||
4.81
yo hyasya dharmamācaste yascaivādisati vratam |
so.asamvṛtcm nāma tamaḥ saha tenaiva majjati ||
4.82
na samhatābhyām pāṇibhyām kaṇḍūyedātmanaḥ śiraḥ |
na sprśeccaotaducchisto na ca snāyād vinā tataḥ M
4.83
keśagrahān prahārāmśca śirasyetān vivarjayet |
śiraḥsnāthśca tailena nāṅgaṁ kiṁ cidapi scṛśet ||
4.84
na rājñaḥ pratigṛhṇīyādarājanyaprasūtitaḥ |
sūnācakradhvajavatām vešenaiva ca jīvatām ||
4.85
daśasūn9samam cakram daśacakrasamo dhvauah |
daśadhvajasamo veśo daśaveśasamo nṛpaḥ ||
4.86
daśa sūṇāsahasrāṇi yo vāhayati saunikaḥ |
tena tulyah smrto rājā ghorastasya pratigrahah ||
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yo rājñah pratigrhnāti lubdhasyaucchāstravartinah |

sa paryāyena yātīmānnarakānekavimsatim ||

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4.88
tāmisramandhatāmisram mahārauravarauravau |
narakam kālasūtram ca mahānarakameva ca ||
4.89
sañjīvanam mahāvīcim tapanam sampratāpanam |
samhātam ca sakākolam kudmalam pratimūrtikam ||
4.90
lohaśankum rjīṣam ca panthānam śālmalīm nadīm |
asipatravanam caiva lohadārakameva aa ||
4.91
8tad vidanto vidvāmso brāhmanā brahmavādinah |
na rājnah pratigrhnanti pretya śreyo.abhikānksinah ||
4.92
brāhme muhūrte budhyeta dharmārthau cānucintayet |
kāyakleśāmśca tanmūlān vedatattvārthameva ca ||
4.93
utthāyāvaśyakam kṛtvā kṛtaśaucaḥ samāhitaḥ |
pūrvām samdhyām japamstisthet svakāle cāparām ciram || %[
4.94
rṣayo dīrghascmdhyatvād dīrghamāyuravāpnuyuḥ |
prajñām yaśaśca kīrtim ca brahmavarcasameva ca ||
4.95
śrāvaṇyām prauṣṭhapadyām vā.apyupākṛtya yathāvidhi |
yuktaśchandāmsyadhīyīta māsān vipro.ardhapañcamān ||
4.96
puşye tu chandasam kuryad b hioutsarjanam dvijah |
māghaśuklasya vā prāpte pūrvāhņe prathame.ahani ||
4.97
yathāśāstram tu kṛtvaivamutsargam chandasām bahiḥ |
viramet pakṣiṇīm rātrim tadevaikamaharniśam ||
4.n8
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ata ūrdhvam tu chandāmsi śuklesu niyatah pathet |

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vedāngāni ca sarvāni krsnapaksesu sampathet ||
4.99
nāvispaṣṭamadhīyīta na śūdrajanasannidhau |
na niśante pariśranto brahmadhītya punah svapet ||
4.100
yathoditena vidhinā nityam chandaskṛtam paṭhet |
brahma chandaskṛtam caiva dvijo yukto hyanāpadi ||\.||
4.101
imānnityamanadhyāyānadhīyāno vivarjayet |
adhyāpanam ca kurvāṇaḥ śiṣyāṇām vidhipūrvakam ||
4.102
karņaśrave.anile rātrau divā pāmsusamūhane |
etau varsāsvanadhyāyāvadhyāyajñāh pracaksate ||
4.103
vidyutstanitavarșeșu maholkānām ca samplave |
ākālikamanadhyāyameteşu manurabravīt ||
4.104
etāmstvabhyuditān vidyād yadā prāduṣkṛtāgniṣu |
tadā vidyādanadhyāyamanṛtau cābhradarśane ||
4.105
nirghāte bhūmicalane jyotiṣām copasarjane |
etānākālikān vidyādanadhyāyān ṛtāvapi ||
4.106
prāduskrtesvagnisu tu vidyutstanitanihsvane |
sajyotih syādanadhyāyah śeṣe rātrau yathā divā ||
4.107
nityānadhyāya eva syād grāmeşu nagareşu ca |
dharmanaipunyakāmānām pūtigandhe ca sarvadā ||
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antargataśave grāme vṛṣalasya ca sannidhau | anadhyāyo rudyamāne samavāye janasya ca ||

udake madhyarātre ca viņmūtrasya visarjane |

4.108

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ucchistah śrāddhabhuk caiva manasā.api na cintayet ||
4.110
phatigrhya dvijo vidvānekoddistasya ketanam |
tryaham na kīrtayed brahma rājño rāhośca sūtake ||
4.111
yāvadekānudistasya gandho lepaśca tisthati |
viprasya vidușo dehe tāvad brahma na kīrtayet ||
4.112
śayānaḥ prauḍhapādaśca kṛtvā chivāvasakthikām |
nādhīyītāmiṣam jagdhvā sūtakānnādyameva ca ||
4.113
nīhāre bāṇaśabde ca samdhyayoreva cobhayoh |
amāvāsyācaturdaśyoh paurņamāsya.astakāsu ca ||
4.114
amāvāsyā gurum hanti śiṣyam hanti caturdaśī |
Arahmāṣṭakapaurṇamāsyau tasmāt tāḥ parivarjayet ||
4.115
pAmsuvarșe diśām dāhe gomāyuvirute tathā |
śvakharostre ca ruvati pankto Eapna pathed dvijah ||
4.116
nādhīyīta śmapānānte grāmānte govraje.api vā |
vasitvā maithunam vāPaḥ śrāddhikam pratigṛhya ca ||
4.117
prāņi vā yadi vā.aprāņi yat kim citśrāddhikam bhavet |
tadālabhyāpyanadhyāyah pānyāsyo hi dvijah smṛtah ??||
4.118
corairupadrute grāme sambhrame cāgnikārite | % ][M.chorairupaplute, saMbhrame]
ākālikamanadhyāyam vidyāt sarvādbhuteşu ca ||
4.119
ueākarmaņi cotsarge trvrātram kṣepaṇam smṛtam |
astakāsu tvahorātram rtvantāsu ca rātrișu ||
4.120
nādhīyītāśvamārūdho na vṛkṣam na ca hastinam |
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na nāvam na kharam nostram nairinastho na yānagah ||
4.121
na vivāde na kalahe na senāyām na saṅgare |
na bhuktamātre nājīrne na vamitvā na śuktake ||
4.122
atithim cānanujñāpya mārute vāti vā bhṛśam |
rudhire ca srute gātrātśastreṇa ca parikṣate ||
4.123
sāmadhvanāvṛgyajuṣī nādhīyīta kadā cana |
vedasyādhītya vā.apyantamāraņyakamadhītya ca ||
4.124
rgvedo devadaivatyo yajurvedastu mānuṣaḥ |
sāmavedah smrtah pitryastasmāt tasyāśucirdhvanih ||
4.125
etad vidvanto ??vi7vāmsastrayīniskarsamanvaham |
kramatah purvamabhyasya paścad vedamadhiyate ||
4.126
paśumandūkamārjāraśvasarpanakulākhubhih |
antarāgamane vidyādanadhyāyamaharniśam ||
4.127
dvāveva varjayennityamanadhyāyau prayatnataḥ |
svādhyāyabhūmim cāśuddhamātmānam cāśucim dvijaļ ||
4.128
amāvāsyāmaṣṭamīm ca paurṇamāsīm caturdaśīm |
brahmacārī bhavennityamapyartau snātako dvijaḥ ||
4.129
na snānamācared bhuktvā nāturo na mahāniśi |
na vāsobhiḥ sahājasram nāvijñāte jalāśaye ||
4.130
devatānām guro rājnah snātakācāryayostathā |
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4.131 madhyamdine.ardharātre ca śrāddham bhuktvā ca sāmiṣap | samdhyayorubhayoścaiva na seveta catuṣpatham ||

nākrāmet kāmataśchāyām babhruņo dīkṣitasya ca ||

#### 4.132 udvartanamapasnānam vinmūtre raktameva ca | śleśmanisthyūtavāntāni nādhitisthet tu kāmatah || 4.133 vairiņam nopaseveta sahāyam caiva vairiņah | adhārmikam taskaram ca parasyaiva ca yoşitam || 4.134 na hīdṛśamanāyuṣyam loke kim cana vidyate | yādṛśam puruṣasyeha paradāropasevanam || 4.135 kṣatriyam caiva sarpam ca brāhmaṇam ca bahuśrutam | nāvamanyeta vai bhūṣnuḥ kṛśānapi kadā cana || 4.136 etat trayam hi puruṣam nirdahedavamānitam | tasmādetat trayam nityam nāvamanyeta buddhimān || 4.137 nātmānamavamanyeta purvābhirasamrddhibhih | 4.138

### ā mṛtyoḥ śriyamanvicchennainām manyeta durlabhām ||

satyam brūyāt priyam brūyānna brūyāt satyamapriyam | priyam ca nānṛtam brūyādeṣa dharmaḥ sanātanaḥ ||

#### 4.139 bhadramcbhaOramiti brūyād bhadramityeva vā vadet | śuskavairam vivādam ca na kuryāt kena cit saha ||

4.140 nātikalyam nātisāyam nātimadhyamdine sthite | nājñātena samam gacchennaiko na vṛṣalaiḥ saha ||

4.141 hīnāngānatiriktāngān vidyāhīnān vayo.adhikān |%

4.142 na spršet pāṇinocchisto vipro gobrāhmaṇānalāṇa |

rūpadraviņahīnāmsca jātihīnāmsca nāksipet ||

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na cāpi paśyedaśucih sustho jyotirganān divā ||
4.143
spṛṣṭvaitānaśucirnityamadbhiḥ prāṇānupaspṛśet |
gātrāņi caiva sarvāņi nābhim pāņitalena tu ||
4.144
anāturah svāni khāni na spṛśedanimittatah |
romāni ca rahasyāni sarvānyeva vivarjayet ||
4.145
mangalācārayuktah syāt prayatātmā jitendriyah |
japecca juhuyāccaiva nityamagnimatandritah ||
4.146
mangalācārayuktānām nityam ca prayatātmanām |
japatām juhvatām caiva vinipāto na vidyate ||
4.147
vedamevābhyasennityam yathākālamatandritah |
tam hyasyāhuh param dharmamupadharmo.anya ucyate ||
4.148
vedābhyāsena satatam śaucena tapasaiva ca |
adroheņa ca bhūtānām jātim smarati paurvikīm ||
4.149
paurvikīm samsmaran jātim brahmaivābhyasyate punah |
brahmābhyāsena cājasramanantam sukhamaśnute ||
4.150
sāvitrān śāntihomāmśca kuryāt parvasu nityaśah |
pitrmścaivastakasvarcennityamanyastakasu ca |
4.151
dūrādāvasathān mūtram dūrāt pādāvasecanam |
ucchiştānnanişekam ca dūrādeva samācaret ||
4.152
maitram prasādhanam snānam dantadhāvanamañjanam |
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pūrvāhna eva kurvīta devatānām ca pūjanam ||

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4.153
daivatānyabhigacchet tu dhārmikāmśca dvijottamān |
īśvaram caiva rakṣārtham gurūneva ca parvasu |

4.154
abhivādayed vṛddhāmśca dadyāccaivāsanam svakam |
kṛtāñjalirupāsīta gacchataḥ pṛṣṭhato.anviyāt ||

4.155
śrutismṛtyoditam samyaG nibaddham sveṣu karmasu |
dharmamūlam niṣeveta sadācāramatandritaḥ ||
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#### 4.156 ācārātlabhate hyāyurācārādīpsitāḥ prajāḥ | ācārād dhanamaksayyamācāro hantyalaksaṇam ||

#### 4.157 durācāro hi puruṣo loke bhavati ninditaḥ | duḥkhabhāgī ca satatam vyādhito.alpāyureva ca ||

4.158 sarvalakṣaṇahīno.api yaḥ sadācāravānnaraḥ | śraddadhāno.anasūyaśca śataṁ varṣāṇi jīvati ||

#### 4.159 yad yat paravaśam karma tat tad yatnena varjayet || yad yadātmavaśam tu syāt tat tat seveta yatnataḥ |

4.160 sarvam paravaśam duḥkham sarvamātmavaśam sukham | etad vidyāt samāsena lakṣaṇam sukhaduḥkhayoḥ ||

4.161 yat karma kurvato.asya syāt paritoṣo.antarātmanaḥ | tat prayatnena kurvīta viparītam tu varjayet ||

#### 4.162 ācāryam ca pravaktāram pitaram mātaram gurum | na himsyād brāhmaṇān gāśca sarvāmścaiva tapasvinaḥ ||

#### 4.163 nāstikyam vedanindām ca devatānām ca kutsanam | dveṣam dambham ca mānam ca krodham taikṣḥṇyam ca varjayet ||

## 4.164 parasya daṇḍaṁ nodyacchet kruddho nainaṁ nipātayet | anyatra putrātśisyād vā śistyarthaṁ tādayet tu tau ||

### 4.165

brāhmaṇāyāvaguryaiva dvijātirvadhakāmyayā ??| śatam varṣāṇi tāmisre narake parivartate ||

#### 4.166

tāḍayitvā tṛṇenāpi samrambhātmatipūrvakam | ekavimśatīmājātīḥ pāpayoniṣu jāyate ||

#### 4.167

ayudhyamānasyotp7dya brāhmaṇasyāsṛgaṅgataḥ | duhkhaṁ sumahadāpnoti pretyāprājñataAā narah ||

#### 4.168

śoṇitam yāvataḥ pāmsūn saṅgrhṇāti mahītalāt | 8āvato.abdānamutrānyaih śoṇitotpādako.adyate ||

#### 4.b69

na kadā cid dvije tasmād vidvānavaguredapi | na tāḍayet tṛṇenāpi na gātrāt srāvayedasṛk ||

#### 4.170

adhārmiko naro yo hi yasya aāpyanṛtam dhanam | himsāratRś9 yo Rityam naihāsau sukhamedhate ||

#### 4.171

na sīdannapi dharmeṇa mano.adharme niveśayet | adhārmikānāṁ pāpānāmāśu paśyan viparyayam ||

#### 4.172

nādharmaścarito loke sadyaḥ phalkti gauriva | śanairāvartyamānastu karturmūlāni kṛntati ||

#### 4.173

yadi nātmani putreṣu na cet putreṣu naptṛṣu | na tveva tu kṛto.adharmaḥ karturbhavati niṣphalaḥ ||

#### 4.174

adharmeņaidhate tāvat tato bhadrāņi paśyati |

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tatah sapatnān jayati samūlahtc vinasyati ||
4.175
satyadharmāryavrttesu sauce caivāramet sadā |
śisyāmśca śisyād dharmena vāca.bāhūdarasamyatah ||
4.176
parityajedarthakāmau yau syā)ām dharmava jiAau |
dharmam cāpyasukhodarkam lokasankrustameva ca ||
4.177
na pāṇipāda)apalo na netracapalo.anṛjuḥ |
na syād vākcApalaścaiva na paradrohakarmadhīḥ ||
4.178
yenāsya pitaro yātā yenacyātāh pitāmahāp |
tena yāyāt satām mārga tena gacchknna risyati ||
4.179
rtvikpurohitācāryairmātulātithisamśritaih |
bālavṛddhāturairvaidyairjñātisambandhibāndhavaiḥ ||
4.180
mātāpitrbhyām jāmībhirbhrātrā putreņa shāryayā |
duhitrā dāsavargeņa vivādamyna samācaret ||
4.181
etairvivādān samtyajya sarvapāpaih pramucyate |
etairjitaiśca jayati sarvānlokānimān gṛhī ||
4.182
ācāryo brahmalokaiśah prājāpatye pitā prabhuh |
atithistvindralokeśo devalokasya cartvijah ||
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4.184 ākāśeśāstu vijñeyā bālavṛddhakṛśāturāḥ | bhrātā jyeṣṭhaḥ samaḥ pitrā bhāryā putraḥ svakā Eanuḥ ||

4.185 chāyā svo dāsavargaśca duhitā kṛpaṇam param | tasmādetairadhikṣiptaḥ sahetāsañ vcraḥ sadā ||

jāmayo.apsarasām loke vaiśvadevasya bāndhavāḥ | sambandhino hyapām loke pṛthivyām mātṛmātulau ||

4.183

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4.186
pratigrahasamartho.api prasangam tatra varjayet |
pratigrahena hyasyāśu brāhmam tejah praśāmyati ||
4.187
na dravyāṇāmavijñāya vidhim dharmyam pratigrahe |
prājňah pratigraham kuryādavasīdannapi ksudhā ||
4.188
hiranyam bhūmimaśvam gāmannam vāsastilān ghṛtam |
pratigrhņannavidvāmstu bhasmībhavati dāruvat ||
4.189
hiranyamāyurannam ca bhūrgoścāpyoṣatastanum |
aśvaścaksustvacam vāso ghrtam tejastilāh prajāh ||
4.190
atapāstvanadhīyānah pratigraharucircvijah |
ambhasyaśmaplavenaiva saha tenaiva majjati ||
4k19)
tasmādavidvān bibhiyād yasmāt tasmāt pratigrahāt |
svalpakenāpyavidvān hi panke gauriva sīdati ||
4.192
na vāryapi prayacchet tu baidālavratike dvije |
na bakavratike pāpe nāvedavidi dharmavit ||
4.193
trisvapyetesu dattam hi vidhinā.apyarjitam dhanam |
dāturbhavatyanarthāya paratrādātureva ca ||
4.194
yathā plavenopa)ena nimajjatyud ke taran |
tathā nimajjato.adhastādajñau dātṛpratīcchakau ||
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# 4.195 dharmadhvajī sadā lubdhaśchādmiko lokadambhakaḥ || baiḍālavratiko jñeyo himsraḥ sarvābhisamdhakaḥ || %[In.h the following.h numberingof M, JNha'sed have the same one witH k]

4.196 adhodrstirnaiskrtikah svārthasādhanatatparah |

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śatho mithyāvinītaśca bakavratacaro dvijah ||
4.197
ye bakavratino viprā ye ca mārjāralinginah |
te patantyandhatāmisre tena pāpena karmaṇā ||
4.198
na dharmasyāpadeśena pāpam kṛtvā vratam caret |
vratena pāpam pracchādya kurvan strīśūdradambhanam ||
4.199
pretyeha cedrśā viprā garhyante brahmavādibhih |
chadmanā caritam yacca vratam rakṣāmsi gacchati ||
4.200
alingī lingivesena yo vrttimupajīvati |
sa linginām haratyenastiryagyonau ca jāyate ||
4.201
parakīyanipānesu na snāyād hi kadā cana |
nipānakartuḥ snātvā tu duṣkṛtāmśena lipyate ||
4.202
yānaśayyA.a.asanānyasya kūpodyānagṛhāṇi cA |
adattānyupayuñjāna enasaḥ syāt turīyabhāk ||
4.203
nadīsu devakhātesu tadāgesu sarahsu ca |
snānam samācarennityam gartaprasravaņeșu ca ||
4.204
yamān seveta satatam na nityam niyamān budhaḥ |
y mān patatyhkurvāņo niyamān kevalān bhajan ||
4.205
nāśrotriyatate yajñe grāmayājikṛte tathā |
striyā klībena ca hute bhuñjīta brāhmaṇaḥ kva cit ||
4.206
aślīkametat sādhūnām yatra juhvatyamī haviļ |
pratīpametad devānām tasmāt tat parivarjayet ||
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4.207

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mattakruddhāturāṇām ca na bhuñjīta kadā cana |
keśakītāvapannam ca padā sprstam ca kāmatah ||
4.208
bhrūṇaghnāvekṣitam caiva samspṛṣṭam cāpyudakyayā |
patatriņāvalīdham ca śunā samspṛṣṭameva ca ||
4.209
gavā cānnamupaghrātam ghustānnam ca višesatah |
gaņānnam gaņikānnam ca viduṣā ca jugupsitam ||
4.210
stenagāyanayoścānnam takṣhṇo vārdhuṣikasya ca |
dīkṣitasya kadaryasya baddhasya nigadasya ca ||
4.211
abhiśastasya şaṇḍhasya pumścalyā dāmbhikasya ca |
śuktam paryusitam caiva śūdrasyocchistameva ca ||
4.212
cikitsakasya mṛgayoḥ krūrasyocchiṣṭabhojinaḥ |
ugrānnam sūtikānnam ca paryācāntamanirdaśam ||
4.213
anarcitam vṛthāmāmsamavīrāyāśca yoṣitaḥ |
dvişadannam nagaryannam patitānnamavakṣutam ||
4.214
piśunānṛtinoścānnam kratuvikrayiṇastathā || |
śailūṣatunnavāyānnam kṛtaghnasyānnameva ca ||
4.215
karmārasya niṣādasya rangāvatārakasya ca |
suvarnakarturvenasya śastravikrayinastathā ||
4.216
śvavatām śaundikānām ca cailanirņejakasya ca |
rañjakasya nṛśamsasya yasya copapatirgṛhe ||
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4.217 mṛṣyanti ye copapatim strījitānām ca sarvaśaḥ | anirdaśam ca pretānnamatuṣṭikarameva ca ||

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4.217
rājānnam teja ādatte śūdrānnam brahmavarcasam |
āyuh suvarnakārānnam yaśaścarmāvakartinah ||
4c219
kārukānnam prajām hanti balam nirņejakasya ca |
gaṇānnap gaṇikānnam ca lokebhyaḥ parikṛntati ||
4.220
pūyam cikitsakasyānnam pumścalyāstvannamindriyam |
visthā vārdhusikasyānnam śastravikrayiņo maSam ||
4.221
ya ete.anye tvabhojyānnāḥ kramaśaḥ parikīrtitāḥ |
teṣām tvagasthiromāṇi vadantyannam manīṣiṇaḥ ||
4.222
bhuktvā.ato.anyatamasyānnamamatyā kṣApaṇam tryaham |
matyā bhuktvā.acaret krcchram retovilmūtrameva ca ||
4.223
nādyātśūdrasya pakvānnam vidvānaśrāddhino dvijaḥ |
ādadītāmamevāsmādavrttāvekarātrikam |
4.224
śrotriyasya kadaryasya vadānyasya ca vārdhuṣeḥ |
mīmāmsitvobhayam devāḥ samamannamakalpayan ||
4.225
tān prajāpatirāhaitya mā kṛdhvam viṣamam samam |
śraddhāpūtam vadānyasya hatamaśraddhayetarat ||
4.226
śraddhayeṣṭam ca pūrtam ca nityam kuryādatandritaḥ |
śraddhākṛte hyakṣaye te bhavataḥ svāgatairdhanaiḥ ||
4.227
dānEdharmam niseveta nityamaistikapaurtikam |
paritustena bhāvena pātramāsādya śaktitaḥ ||
4.228
yat kim cidapi dāt)vyam yācitenānasūyayā |
utpatsyate hi tat pātram yat tārayati sarvatah ||
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4.229
vāridastrptimāpnoti sukhamaksayyamannadah |
tilapradah prajāmistām dīpadaścaksuruttamam ||
h.230
bhūmido bhūmimāpnoti dīrghamāyurhiraņyadaļ |
grhado.ūgryāṇi veśmāni rūpyado rūpamuttamam ||
4.231
vāsodaścandrasālokyamaśvisālokyamaśvadaļ |
anaduhah śriyam puṣṭām godo bradhnasya viṣṭapam ||
4.232
yānaśayyāprado bhāryāmaiśvaryamabhayapradaḥ |
dhānyadah śāśvatam saukhyam brahmado brahmasārstitām ||
4.233
sarveṣāmeva dānānām brahmadānam viśiṣyate |
vāryannagomahīvāsasa.tilakāñcanasarpiṣām ||
4.234
yena yena tu bhā9ena yad yad dānam prayacchati |
tat tat tenaiva bhāvena prāpnoti pratipūjitaļ ||
4.235
yo.7rcitam pratigṛhṇāti dadātyarcitameva vā |
tāvubhau gacchataḥ svargam narakam tu viparyaye ||
4.236
na vismayeta tapasā vadediṣṭvā ca nānṛtam |
nārto.apyapavaded viprānna dattvā parikīrtayet ||
4.237
yajñohanrtena kṣarati tapaḥ k"aratiavismayāt |
āyurviprāpavādena dānam ca parikīrSanāt ||
4.238
dharmapOśanaiḥ sañcinuyād valmīEamiva puttikāḥ |
paralokasahāyārtham sarvabhūtānyapīḍayan ||
4.239
nāmutra hi sahāyārtham pitā mātā ca ti(Bhataḥ |
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na putradāram na jñātirdharmastisthati kevalah ||
4.240
ekaḥ prajāyate jantureka eva pralīyate |
eko.anubhunkte sukrtameka eva ca duskrtam ||
4.241
mṛtam śarīramutsṛjya kāṣṭhaloṣṭasamam kṣitau |
vimukhā bāndhavā yānti dharmastamanugacchati ||
4.242
tasmād dharmam sahāyārtham nityam sañcinuyātśanaiḥ |
dharmena hi sahāyena tamastarati dustaram ||
4.243
dharmapradhānam puruṣam tapasā hatakilbiṣam |
p7ralokam nayatyāśu bhāsvantam khaśarīrinam ||
4.244
uttamairuttamairnityam sambandhānācaret saha |
ninīṣuḥ kulamutkarṣamadhamānadhamācstyajet ||
4.245
uttamānuttamāneva gacchan hīnāmstu var)ayan |
brāhmaṇaḥ śreṣṭhatāmeti pratyavāyena śūdratāmh||
4.246
dṛḍhakārī mṛdurdāntaḥ krūrācārairasamvasan |
ahimsro damadānābhyām jayet svargam tatGāvrataḥ ||
4.247
edhaudakam mūlaphalamannamabhyudyatam ca yat |
sarvataḥ pratigṛhṇīyānmadhvathābhayadakṣiṇām ||
4.248
āhṛtābhyudyatām bhikṣām purastādapracoditām |
mene prajāpatirgrāhyāmapi duṣkṛtakarmaṇaḥ ||
4.249
nāśnanti pitarastasya daśavarṣāṇi pañca ca ||
na ca havyam vahatyagniryastāmabhyavamanyate ||
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śayyām grhān kuśān gandhānapah puspam maṇīn dadhi |

4.250

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dhānā matsyān payo māmsam śākam caiva na nirnudet ||
4.251
gurūn bhrtyāmścojjihīrṣannarciṣyan devatātithīn |
sarvatah pratigrhnīyānna tu trpyet svayam tatah ||
4.252
gurușu tvabhyatīteșu vinā vā tairgrhe vasan |
ātmano vrttimanvicchaN grhnīyāt sādhutah sadā ||
4.253
ārdhikaḥ kulamitram ca gopālo dāsanāpitau |
ete śūdresu bhojyānnā yāecātmānam nivedayet ||
4.254
yādṛśo.asya bhavedātmā yādṛśam ca cikīrṣitam |
yathā caupacaredenam tathā.atmānam nivedayet ||
4.255
yo.anyathā santamātmānamanyathā satsu bhāṣate |
sa pāpakṛttamo loke stena ātmāpahārakaḥ ||
4.256
vācyarthā niyatāh sarve vānmūlā vālvinihsrtāh |
tāmstu yaḥ stenayed vācam sa sarvasteyakṛnnaraḥ ||
4.257
maharşipitrdevānām gatvā.anrnyam yathāvidhi |
putre sarvam samāsajya vasen mādhyasthyamāśritaḥ ||
4.258
ekākī cintayennityam vivikte hitamātmanah |
ekākī cintayāno hi param śreyo.adhigacchati ||
4.259
eșaudită grhasthasya vrttirviprasya śāśvatī |
snātakavratakalpahca sattvavrddhikaraḥ śubhaḥ ||
4.260
anena vipro vṛttena vartahan vedaśāstravit |
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vyapetakhEmaşo nityam brahmaloke mahīyate ||

## adhyāya 5

5.01 śrutvaitān ṛṣayo dharmān snātakasya yathauditān | idamūcurmahātmānamanalaprabhavam bhṛgum || 5.02 evam yathoktam viprāṇām svadharmamanutisthatām | katham mṛtyuḥ prabhavati vedaśāstravidām prabho || 5.03 sa tānuvāca dharmātmā maharṣīn mānavo bhṛguḥ | śrūyatām yena doseņa mṛtyurviprān jighāmsati || 5.04 anabhyāsena vedānāmācārasya ca varjanāt | ālasyādannadosācca mṛtyurviprāñjighāmsati || 5.05 laśunam gṛñjanam caiva palāṇḍum kavakāni ca | abhakṣyāṇi dvijātīnāmamedhyaprabhavāni ca || 5.06 lohitān vṛkṣaniryāsān vṛścanaprabhavāmstathā | śelum gavyam ca peyūsam prayatnena vivarjayet || 5.07 vrthā kṛṣaraṣamyāvam pāyaṣāpūpame(f ca | anupākṛtamāmsāni devānnāni havīmṣi ca || 5.08 anirdaśāyā goḥ kṣīramauṣṭramaikaśapham tathā | āvikam samdhinīksīram vivatsāyāśca goh payah || 5.09 āraņyānām ca sarveṣām mṛgāṇām māhiṣam vinā |

strīkṣīram caiva varjyāni sarvaśuktāni caiva hi ||

dadhi bhaksyam ca śuktesu sarvam ca dadhisambhavam | yāni caivābhisūyante puspamūlaphalaih śubhaih || 5.11 kravyādān śakunān sarvāntathā grāmanivāsinah | anirdistāmścekaśaphān tittibham ca vivarjayet || 5.12 kalavinkam plavam hamsam cakrāhvam grāmakukkuṭam | sārasam rajjuvālam ca dātyūham śukasārike || 5.13 pratudānjālapādāmśca koyastinakhaviskirān | nimajjata)ca matsyādān saunam vallūrameva ca || 5.14 bakam caiva balākām ca kākolam khañjarīṭakam | matsyādān vidvarāhāmścū matsyāneva ca sarvaśah || 5.15 yo yasya māmsamaśnāti sa tanmomsāda ucyAte | matsyādaḥ sarvamāmsādastasmān matsyān vivarjayet || 5.16 pāṭhīnarohitāvādyau niyuktau havyakavyayoḥ | rājīvān simhatundāśca saśalkāścaiva sarvaśah || 5.17 na bhakṣayedekacarānajñātāmśca mṛgadvijān | bhakşyeşvapi samuddiştān sarvān pañcanakhāmstathā || 5.18 śvā(idham śalyakam godhām khadgakūcmaśaśāmstathā | bhakṣyān pañcanakheṣvāhuranuṣṭrāmścaikatodataḥ || 5)A9 chatrākam vidvarāham ca laśunam grāmakukkuṭam | palāṇdum grñjanam caiva matyā jagdhvā pated dvijaḥ ||

amatyaitāni sad jagdhvā krcchram sāntapanam caret | yaticāndrāyāṇam vā.api śeṣeṣūpavasedahah || 5.21 samvatsarasyaikamapi caret kṛcchram dvijottamaḥ | ajñātabhuktaśusdhyartham jñātasya9tucviśeṣataḥ || 5.22 yajñārtham brāhmaṇairvadhyāḥ praśastā mṛgapakṣi)Iḥ | bhṛtqInām caiva vṛttyarthamagastyo hyācarat purā || 5.23 babhūvurhi purodāśā bhakṣyāṇām mṛge))kṣiṇām | purānesvapi yajnesu brahmaksatrasavesu ca || 5.24 yat kim cit snehasamyuktam bhaksyam bhojyamagarhitam | tat paryusitamapyādyam havihśesam ca yad bhavet || 5.25 cirasthitamapi tvādyamasnehāktam dvijātibhih | yavagodhūmajam sarvam payasaścaiva vikriyā || 5.26 etaduktam dvijātīnām bhakṣyābhakṣyamaśeṣataḥ | māmsasyātah pravakṣyāmi vidhim bhakṣaṇavarjane || a.27 p oksitam bhaksayen māmsam brāhmaṇānām ca kāmyayā | yathāvidhi niyuktastu prāṇānāmeva cātyaye || 5.28 prāņasyānnamidam sarvam prajāpatirakalpayat | sthāvaram jangamamhcaiva sarvam prā asya bhohanam || 5.29 Aarāṇāmannamacarā damṣṭriṇāmapyadamṣṭriṇaḥ | ahastāśca sahastānām śūrānā] caiva bhīravah || 5.30 nāttā duşyatyadannādyān prāṇino.ahanya.ahanyapi | dhātraiva sṛṣṭā hyādyāśca prāṇino.attāra eva ca ||

yajñāya jagdhirmāmsasyetyesa daivo vidhih smrtah | ato.anyathā pravrttistu rākṣaso vidhirucyate || 5.32 krītvā svayam vā.apyutpādya paropakṛtameva vā | devān pitṛmścārcayitvā khādan māmsam na duṣyati || 5.33 nādyādavidhinā māmsam vidhijño.anāpadi dvijaḥ | jagdhvā hyavidhinā māmsam pretastairadyate.avaśaļ || 5.34 na tādṛśam bhavatyeno mṛgahanturdhanārthinaḥ | yādrśam bhavati pretya vṛthāmāmsāni khādatah || 5.35 niyuktastu yathānyāyam yo māmsam nātti mānavah | sa pretya paśutām yāti sambhavānekavimśatim || 5.36 asamskṛtān paśūn mantrairnādyād vipraḥ kadā cana | mantraistu samskṛtānadyātśāśvatam vidhimāsthitaḥ || 5.37 kuryād ghrtapasum sange kuryāt pistapasum tathā | na tveva tu vṛthā hantum paśumicchet kadā cana || 5.38 yāvanti paśuromāņi tāvatkṛtvo ha māraņam | vṛthāpaśughnaḥ prāpnoti pretya janmani janmani || 5.39 yajñārtham paśavaḥ sṛṣṭāḥ svayameva svayambhuvā | yajño.asya bhūtyai sarvasya tasmād yajñe vadho.avadhaḥ || 5.40 osadhyah paśavo vrksastiryańcah paksinastatha | yajñārtham nidhanam prāptāh prāpnuvantyutsṛtīh punah ||

5.42

5.41

madhuparke ca yajñe ca pitrdaivatakarmani |

atraiva paśavo himsyā nānyatraityabravīn manuļ ||

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esvarthesu paśūn himsan vedatattvārthavid dvijah |
ātmānam ca paśum caiva gamayatyuttamam gatim ||
5.43
grhe gurāvaraņye vā nivasannātmavān dvijah |
nāvedavihitām himsāmāpadyapi samācaret ||
5.44
yā vedavihitā himsā niyatā.asmimścarācare |
ahimsāmeva tām vidyād vedād dharmo hi nirbabhau ||
5.45
yo.ahimsakāni bhūtāni hinastyātmasukhaicchayā |
sa jīvāmsca mrtascaiva na kva cit sukhamedhate ||
5.46
yo bandhanavadhakleśān prāṇinām na cikīrṣati |
sa sarvasya hitaprepsuh sukhamatyantamaśnute ||
5.47
yad dhyāyati yat kurute ratim badhnāti yatra ca |
tadavāpnotyayatnena yo hinasti na kim cana ||
5.48
nākṛtvā prāṇinām himsām māmsamutpadyate kva cit |
na ca prāṇivadhaḥ svargyastasmān māmsam vivarjayet ||
5.49
samutpattim ca māmsasya vadhabandhau ca dehinām |
prasamīkṣya nivarteta sarvamāmsasya bhakṣaṇāt ||
5.50
na bhakṣayati yo māmsam vidhim hitvā piśācavah |
na loke priyatām yāti vyādhibhiśca na pīḍyate ||
5.51
anumantā viśasitā nihantā crayavikrayī |
sahskartā copahartā ca khādakaśceti ghātakāḥ ||
5.52
svamāmsam paramāmsena yo vardhayitumicchati |
anabhyarcya pitṛn devāmstato.anyo nāstyapuṇyakṛt ||
5.53
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varșe varșe.aśvamedhena yo yajeta śatam samāh |

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māmsāni ca na khāded yastayoh punyaphalam samam ||
5.54
phalamūlāśanairmedhyairmunyannānām ca bhojanaiḥ |
na tat phalamavāpnoti yatmāmsaparivarjanāt ||
5.55
mām sa bhakṣayitā.amutra yasya māmsamihād myaham |
etatmāmsasya māmsatvam pravadanti manīsiņaļ ||
5.56
na māmsabhakṣaṇe doṣo na madye na ca maithune |
pravṛttireṣā bhūtānām nivṛttistu mahāphalā ||
5.57
pretaśuddhim pravaksyāmi draSyaśuddhim tathaiva ca |
caturnāmapi varnānā7 yathāvhdanupūrvaśah ||
5.58
dantajāte.anujāte ca kṛtacūḍe ca samsthite |
aśuddhā bāndhavāḥ sarve sūtake ca tathaucyate ||
5.59
daśāham śāvamāśaucam sapiņdesu vidhīyate |
arvāk sañcayanādasthnām tryahamekāhameva vā ||
5.60
sapiņdatā tu9puruseesaptame vinivartate |
samānodakabhāvastu janmanāmnoravedane ||
5.61
yathaidam śāvamāśaucam sapiņdesu vidhīyate |
janane.apyevameva syātnipuṇaṁ śuddhimicchatām ||
5.62
sarveṣām śāvamāśaucam mātāpitrostu sūtakam |
sūtakam mātureva syādupaspṛśya pitā śuciḥ ||
5.63
nirasya tu pumāmśukramupaspṛsyaiva śudhyati |
baijikādabhisambandhādanurundhyādagham tryaham ||
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5.64
ahnā caikena rātryā ca trirātraireva ca tribhih |
śavasprśo viśudhyanti tryahādudakadāyinah ||
5.65
guroḥ pretasya śiṣyastu pitṛmedham samācaran |
pretahāraiḥ samam tatra daśarātreṇa śudhyati ||
5.66
rātribhirmāBatulyābhirgrrbhasrāve viśudhyati |
rajasyuparate sādhvī snānena strī rajasvalā ||
5.67
nṛṇāmakṛcacūḍānām viśuddhirnaiśikī smṛtā |
nirvṛttacūḍakānām tu trirātrātśuddhiriṣyate ||
5.S
Onadvivārṣikam pretam nidadhyurbāndhavā bahiḥ |
alankṛtya śucau bhūmāvasthisañcayanād ṛte h
5.69
nāsya kāryo.agnisamskāro na ca kāryaudakakriyā |
aranye kasthavat t(ak(va ksa eyustryahameva tu ||
5.70
nātrivarṣasya kartavyā bāndhavairudakakruyā |
7ātadantasya vā kuryurnāmni vā.api kṛte sati ||
5.71
sabrahmacāriņyekāhamatīte kcapaņam smṛtam |
janmanyekaudakānām tu trirātrātśuddhiriṣyate ||
5.72
strīṇāmasamskṛtānām tu tryahātśudhypnti bāBdhavāḥ y
yathauktenaiva kalpena śudhyanti tu sanābhayaḥ ||
5.73
akṣāralavaṇānnāḥ syurnimajjeyuśca te tryaham |
māmsāśanam ca nāśnīyuḥ śayīramśca pṛthak kṣitau ||
5.74
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samnidhāvesa vai kalpah śāvāśaucasya kīrtitah |

asamnidhāvayam jneyo vidhih sambandhibāndhavaih
5.75 vigatam tu videśastham śṛṇuyād yo hyanirdaśam   yatśeṣam daśarātrasya tāvadevāśucirbhavet
5.76 atikrānte daśāhe ca trirātramaśucirbhavet   samvatsare vyatīte tu spṛṣṭvaivāpo viśudhyati
5.77 nirdaśam jEātimaraṇam śrutvā putrasya janma ca   savāsā jalamāplutya śuddho bhavati mānavaḥ
5.78 bāle deśāntarasthe ca pṛthakpiṇḍe ca saṁsthite   savāsā jalamāplutya sadya eva viśudhyati
5.79 antardaśāhe syātām cet punarmaraṇajanmanī
tāvat syādaśucirvipro yāvat tat syādanirdaśam
5.80 trirātramāhurāśaucamācārye samsthite sati   tasya putre ca patnyām ca divārātramiti sthitiḥ
5.81 śrotriye tūpasampanne trirātramaśucirbhavet   mātule pakṣiṇīm rātrim śiṣyartvigbāndhaveṣu ca
5.82 prete rājani sajyotiryasya syād viṣaye sthitaḥ   aśrotriye tvahaḥ kṛtsnamanūcāne tathā gurau
5.83

śuddhyed vipro daśāhena dvādaśāhena bhūmipaḥ | vaiśyaḥ pañcadaśāhena śūdro māsena śudhyati ||

na vardhayedaghāhāni pratyūhennāgniṣu kriyāḥ | na ca tatkarma kurvāṇaḥ sanābhyo.apyaśucirbhavet ||

# 5.85

5.84

divākīrtimudakyām ca patiūam sūtikām tathā | śavam tatsprstinam caiva sprstvā snānena śudhyati || 5.86 ācamya prayato nityam japedashcidarsane | saurān mantrān yathotsāham pāvamānīśca śaktitaḥ || 5.87 nāram sprstvā.asthi sasneham snātvā vipro viśudhyBti | ācamyE)va tu niḥsneham gāmālabhyārkamīkṣya vā || 5.88 ādiṣṭī nodakam kuryādā vratasya samāpanāt | samāpte tūdakam kṛtvā trirātreṇaiva śudhyati | 5.89 rthāsankarajācānāh pravrajcāsu ca tisthatām || ātmanastyāginām caiva nivartetodakakriyā || 5.90 pāṣaṇḍamāśritānām ca carantīnām ca kāmataḥ | garbhabhartṛdruhām caiva surāpīnām ca yoṣitām || 5.91 ācāryam svamupādhyāyam pitaram mātaram gurum | nirhṛtpa tu vratī pretānna vratena viyujyate || 5.92 dakşinena mrtam śūdram puradvārena nirharet | paścimauttarapūrvaistu yathāyogam dvijanmanaļ || 5.93 na rājñāmaghadoṣo.asti vratinām na ca sattriṇām | aindram sthānamupāsīnā brahmabhūtā hi te sadā || 5.94 rājño mahātmike sthāne sadyaḥśaucam vidhīyate | prajānām parirakṣārthamāsanam cātra kāraṇam || 5.95 dimbhāhavahatānām ca vidyutā pārthivena ca | gobrāhmaņasya cevārthe yasya caicchati pārthivah ||

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somāgnyarkānilendrānām vittāppatyoryamasya ca |
astānām lokapālānām vapurdhārayate nrpah ||
5.97
lokeśādhiṣṭhito rājā nāsyāśaucam vidhīyate |
śaucāśaucam hi martyānām lokebhyah prabhavāpyayau ||
5.98
udyatairāhave śastraih kṣatradharmahatasya ca |
sadyah samtisthate yajñastathā.aśaucamiti sthitih ||
{m5.99ca[98ma]/} vipraḥ śudhyatyapaḥ spṛṣṭvā kṣatriyo vāhanāyudham |
vaiśyah pratodam raśmīn vā yastim śūdrah krtakriyah ||
5.100
etad vo.abhihitam śaucam sapindesu dvijottamāh |
asapindesu sarvesu pretaśuddhim nibodhata ||
5.101
asapiņdam dvijam pretcm vipro nirhrtya bandhuvat |
viśudhyati trirātreņa māturāptāmśca bāndhavān ||
5.102
yadyannamatti teṣām tu daśāhenaiva śudhyati |
anadannannamahnaiva na cet tasmin grhe vaset ||
5.103
anugamyecchayā pretam jñātimajñātimeva ca | %\BC\.\SC||
snātvā sacailaḥ spṛṣṭvā.agnim ghṛtam prāśya viśudhyati ||
5.104
na vipram svesu tisthatsu mrtam śūdrena nāyayet |
asvargyā hyāhutiḥ sā syātśūdrasamsparśadūṣitā ||
5.105
jñcnam tapo.agnirāhāro mṛtmano vāryupāñjanam |
vāyuḥ karmārkakālau ca śuddheḥ kartṛṇi dehinām ||
5.106
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5.107 kṣāntyā śudhyanti vidvāmso dānenākāryakāriṇaḥ |

sarveṣāmeva śaucānāmarthaśaucam param smṛtam | yo.arthe śucirhi sa śucirna mṛdvāriśuciḥ śuciḥ ||

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pracchannapāpā japyena tapasā vedavittamāh ||
5.108
mṛttoyaiḥ śudhyate śodhyam nadī vege a śudhyati |
rajasā strī manodustā samnyāsena dvijottamāḥ ||
5.109
adbhirgātrāṇi śudhyanti manaḥ satyena śudhyati |
vidyātapobhyām bhūtātmā buddhirjñānena śudhyati ||
5.110
eṣa śaucasya vaḥ proktaḥ śarīrasya vinirṇayaḥ |
(ānāvidhānām dravyānām śuddheh śrnuta nirnayam ||
5.111
taijasānām maņīnām ca Sarvasyāsmamayasya ca |
bhasmanā.adbhirmṛdā caiva śuddhiruktā manīṣibhih ||
5.112
nirlepam kāncanam bOāndamadbhireva viśudhyati |
abjamaśmamayam caiva rājatam cānupaskṛtam ||
5.113
apāmagneśca samyogād haimam raupyam ca nirbabhau |
tasmāt tayoḥ svayonyaiva nirņeko guņavattaraḥ ||
c.114
tāmrāyaskāmsyaraityānām trapuņah sīsakasya ca |
śaucam yathārham kartavyam kṣārāmlodakavāribhih ||
5.115
dravāṇām caiva sarveṣām śuddhirutpavanam smṛtam |
prokṣaṇam samhatānām ca dāravāṇām ca takṣaṇam ||
5.116
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# 5.117

carūṇām sruksruvāṇām ca śuddhiruṣṇena vāriṇā | sphyaśūrpaśakaṭānām ca musalaulūkhalasya ca ||

mārjanam yajñapātrāṇām pāṇinā yajñakarmaṇi | camasānām grahāṇām ca śuddhiḥ prakṣālanena tu ||

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5.118
adbhistu prokṣaṇam śaucam bahūnām dhānyavāsasām |
praksālanena tvalpānāmadbhih śaucam vidhīyate ||
5.119
cailavatcarmanām śuddhirvaidalānām tathaiva ca |
śākamūlaphalānām ca dhānyavatśuddhiriṣyate ||
5.120
kauśeyāvikayorūṣaiḥ kutapānāmariṣṭakaiḥ |
śrīpha airamśupaţţānām kṣaumān)m gaurasarṣapaiḥ ||
5.121
kṣaumavatśankhaśṛṅgāṇāmasthidantamayasya ca |
śuddhirvijānatā kāryā gomūtreņaudakena vā ||
5.122
prokṣaṇāt tṛṇakāṣṭham ca phlālam caiva śudhyati |
mārjanaupāñjanairveśma punaḥpākena mṛṇmayam ||
%[M5.123ka/} madyairmuutraiH puriishhairvaa shhThiivanaiH puuyashoNitaiH |
%[M5.123kb/} sa.nspR^ishhTBM naiva shuddhyeta punaHpaakena mR^itmayam.h ||
notin.h Ml
5.124
sammārjanaupānjanena sekenaullekha(ena ca |
gavām ca parivāsena bhūmiḥ śudhyati pañcabhiḥ ||
5.125
paksijagdham gavā ghrātamavadhūtamavaksutam |
dūṣitam keśakīṭaiśca mṛtprakṣepeṇa śudhyati ||
5.126
yāvannāpetyamedhyāktād gandho lepaśca tatkṛtaḥ |
tāvan mṛdvāri cādeyam sarvāsu dravyaśuddhiṣu ||
5.127
trīņi devāḥ pavitrāņi brāhmaņānāmakalpayan |
adrstamadbhirnirniktam yacca vācā praśasyate ||
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5.128

āpah śuddhā bhūmigatā vaitrsnyam yāsu gorbhavet |

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avyāptāścedamedhyena gandhavarnarasānvitāh ||
5.129
nityam śuddhah kāruhastah panye yacca prasāritam |
brahmacārigatam bhaikṣyam nityam medhyamiti sthitih ||
5.130
nityamāsyam śuci strīnām śakunih phalapātane |
prasrave ca śuc9rvatsac śvā mṛgagrahaṇe śuciḥ ||
5.131
śvabhirhatasya yan māmsam śu(i tan manurabravht |
kravyādbhiśca hatasyānyaiścandālādyaiśca dasyubhih ||
5.132
ūrPhvam nābheryāni khāni tāni medhyāni sarvaśaḥ |
yānyadhastānyamedhyāni dehāccaiva malāścyutāh ||
5.133
makşikā vipruşaśchāyā gauraśvah sūryaraśmayah |
rajo bhūrvāyuragniśca sparśe medhyāni nirdiśet |R
5.134
viņmūtrotsargaśuddhyartham mṛdvāryādeyamarthavat |
daihikānām malānām ca śuddhiṣu dvādaśasvapi ||
5.135
vasā śukrama(ṛgmajjācmūtraviḍghrāṇakarṇaviṭ |
śleśmāśru dūṣikā svedo dvādaśaite nṛṇām malāh ||
5.136
ekā linge gude tisrastathaikatra kare daśa |
ubhayoḥ sapta dātavyā mṛdaḥ śuddhimabhīpsatā ||
5.137
etatśaucam grhasthānām dviguņam brahmacāriņām |
triguņam syād vanasthānām yatīnām tu caturguņam ||
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5.139 trirācāmedapaḥ pūrvam dviḥ pramṛjyāt tato mukham |

kṛtvā mūtram purīṣam vā khānyācānta upaspṛśet | vedamadhyeṣyamāṇaśca annamaśnamśca sarvadā ||

5.138

śarīram śaucamicchan hi strī śūdrastu sakṛt sakṛt
5.140 śūdrāṇām māsikam kāryam vapanam nyāyavartinām   vaiśyavatśaucakalpaśca dvijocchiṣṭam ca bhojanam
5.141 nocchiṣṭaṁ kurvate mukhyā viphuṣo.aṅgaṁ na yānti yāḥ   na śmaśrūṇi gatānyāsyaṁ na dantāntaradhiṣṭhitam
5.142 spṛśanti bindavaḥ pādau ya ācāmayataḥ parān   bhaumikaiste samā jñeyā na tairāprayato bhavet
5.143 ucchiṣṭena tu saṃspṛṣṭo dravyahastaḥ kathaṁ cana   anidhāyaiva tad dravyamācāntaḥ śuci9āmi ā
5.144 vānto viriktaḥ snātvā tu ghṛtaprāśanamācareo   ācāeedeva bhuktvā.annaṁ snānaṁ maithuninaḥ smṛtam
5.145 suptvā kṣutvā ca bhuktvā ca liṣṭhīvyauktvā.aoṛtāni ca   pītvā.apo.adhyeṣyamāṇaśca ācāmet prayato.api san
5.146 eṣām śaucavidhiḥ kṛtsno dravyaśuddhistathaiva ca
ukto vaḥ sarvavarṇānāṁ strīṇāṁ dharmānnFbodhata
5.147 bālayā vā yuvatyā vā vṛddhayā vā.api yoṣitā   na svātantryeṇa kartavyaṁ kiṁ cid kāryaṁ gṛheṣvapi
5.148 bālye piturvaśe tiṣṭhet pāṇigrāhasya yauvane   putrāṇām bhartari prete na bhajet strī svatantratāe
5.149 pitrā bhartrā sutairvā.api necched virahamātmanaḥ   eṣām hi viraheṇa strī garhye kuryādubhe kule

sadā prahrstayā bhāvyam grhakārye ca daksayā | susamskrtopaskarayā vyaye cāmuktahastayā || 5.151 yasmai dadyāt pitā tvenām bhrātā vā.anumate pituh | tam śuśrūseta jīvantam samsthitam ca na langhayet || 5.152 mangalārtham svastyayanam yajnaścāsām prajāpateļ | prayujyate vivāhe tu pradānam svāmyakāraņam || 5.153 anṛtāvṛtukāle ca mantrasamskārakṛt patiḥ | sukhasya nityam dataiha paraloke ca yositah || 5.154 viśīlah kāmavrtto vā gunairvā parivarjitah | upacāryah striyā sādhvyā satatam devavat patih || 5.155 nāsti strīņām pṛthag yajño na vratam nāpyupoṣaṇam | patim śuśrūsate yena tena svarge mahīyate || 5.156 pāṇigrāhasya sādhvī strī jīvato vā mṛtasya vā | patilokamabhīpsantī nācaret kim cidapriyam || 5.157 kāmam tu kṣapPyed deham puṣpamūlaphalaiḥ śubhaiḥ | na tu nāmāpi grhnīyāt patyau prete parasya tu || 5.158 āsītāmaraņāt kṣāntā niyatā brahmacāriņī | yo dharma ckapatnīnām kānkṣantī tamanuttamam || 5.159 anekāni sahasrāņi kumārabrahmacāriņām |

# 5.160

mṛte bhartari sādhvī strī brahmacarye vyavasthitā | svargam gacchatyaputrā.api yathā te brahmacāriņaḥ ||

divam gatāni viprāṇāmakṛtvā kulasamtatim ||

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apatyalobhād yā tu strī bhartāramativartate |
seha nindāmavāpnoti paralokācca hīyate ||
5.162
nānyotpannā prajā.astīha na cāpyanyaparigrahe |
na dvitīyaśca sādhvīnām kva cid bhartopadiśyate ||
5.163
patim hitvā.apakṛṣṭam svamutkṛṣṭam yā niṣevate |
nindyaiva sā bhavelloke parapūrvaiti caucyate ||
5.164
vyabhicārāt tu bhartuḥ strī loke prāpnoti nindyatām |
śrgālayonim prāpnoti pāparogaiśca pīdyate ||
5.165
patim yā nābhicarati manovāgdehasamyutā |
sā bhartrlokamāpnoti sadbhiḥ sādhvīti cocyate ||
5.166
anena nārī vrttena manovāgdehasamyatā |
ihāgryām kīrtimāpnoti patilokam paratra ca ||
5.167
evam vṛttām savarṇām strīm dvijātiḥ pūrvamāriṇīm |
dāhayedagnihotreņa yajñapātraiśca dharmavit ||
5.168
bhāryāyai pūrvamāriņyai dattvā.agnīnantyakarmaņi |
punardārakriyām kuryāt punarādhānameva ca ||
5.169
anena vidhinā nityam pañcayajñānna hāpayet |
dvitīyamāyuşo bhāgam kṛtadāro gṛhe vaset ||
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# adhyāya 6

6.01 evam grhāśrame sthitvā vidhivaA snātako avijah |

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vane vaset tu niyato yathāvad vijitaindriyah ||
7.02
grhasthasth yathā pa9y1d valīpalitamātmanah |
apatyasyaiva cāpatyam tadā.aranyam samāśrayet ||
6.03
samtyaj(a grāmyamāhāram sarvam caiva paricchadam |
putresu bhāeyām niksipya vanam gacchet sahaiva vā ||
6.04
agnihotram samādāya grhyam cāgniparicchadam |
grāmādaraņyam niķsrtya nivasenniyatendriyah ||
6.05
munyannairvividhairmedhyaiḥ śākamūlaphalena vā |
etāneva mahāyajñānnirvaped vidhipūrvakam ||
6.06
vasīta carma cīram vā sāyam snāyāt prage tathā |
jaṭāśca bibhṛyānnityam śmaśrulomanakhāni ca ||
6.07
yadbhakṣyam syād tato dadyād balim bhikṣām ca śaktitaḥ |
abmūlaphalabhikṣābhirarcayedāśramāgatān ||
6.08
svādhyāye nityayuktaḥ syād dānto maitraḥ samāhitaḥ |
dātā nityamanādātā sarvabhūtānukampakaļ ||
6.09
vaitānikam ca juhuyādagnihotram yathāvidhi |
darśamaskandayan parva paurṇamāsam ca yogataḥ ||
6.10
rksestya.aagrayanam caiva cāturmāsyāni cāharet |
turāyaṇam ca kramaśo dakṣasyāyanameva ca ||
6.11
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vāsantaśāradairmedhyairmunyannaih svayamāhrtaih |

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purodāśāmścarūmścaiva vidhivatnirvapet prthak ||
6.12
devatābhyastu tad hutvā vanyam medhyataram havih |
śesamātmani yuñjīta lavaņam ca svayam kṛtam ||
6.13
sthalajaudakaśākāni puṣpamūlaphalāni ca |
medhyavrksodbhavānyadyāt snehāmsca phalasambhavān |\.||
6.14
varjayen madhu māmsam ca bhaumāni kavakāni ca |
bhūstṛṇam śigrukam caiva śleśmātakaphalāni ca ||
6.15
tyajedāśvayuje māsi munyannam pūrvasancitam |
jīrņāni caiva vāsāmsi śākamūlaphalāni ca ||
6.16
na phālakṛṣṭamaśnīyādutsṛṣṭamapi kena cit |
na grāmajātānyārto.api mūlāņi ca phalāni ca ||
6.17
agnipakvāśano vā syāt kālapakvabhujeva vā |
aśmakutto bhaved vā.api dantolūkhaliko.api vā ||
6.18
sadyaḥ prakṣālako vā syān māsasañcayiko.api vā |
șanmāsanicayo vā syāt samānicaya eva vā ||
6.19
naktam cānnam samaśnīyād divā vā.ahṛtya śaktitaḥ |
caturthakāliko vā syāt syād vā.apyaṣṭamakālikaḥ ||
6.20
cāndrāyaṇavidhānairvā śuklakṛṣṇe ca vartayet |
pakṣāntayorvā.apyaśnīyād yavāgūm kvathitām sakṛt ||
6.21
puspamūlaphalairvā.api kevalairvartayet sadā |
kālapakvaih svayam śīrņairvaikhānasamate sthitah ||
6.22
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bhūmau viparivarteta tisthed vā prapadairdinam |

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sthānāsanābEyām viharet savanesūpayannapSh ||
6.23
grīsme pañcatapāstu syād varsāsvabhrāvakāsikah |
ārdravāsāstu hemante kramašo vardhayamstapah ||
6.24
upaspṛśamstriṣavaṇam pitṛn devāmśca tarpayet |
tapascaramścogrataram śosaye8 Sehamā8Aanah ||
6.25
agnīnātmani vaitānān samāropya yathāvidhi |
anagniraniketah syān munirmūlaphalāśanah ||
6.26
aprayatnah sukhārthesu brahmacārī dharā.a.asayah |
śaranesvamamaścaiva vrksamūlaniketanah ||
6.27
tāpasesveva vipresu yātrikam bhaiksamāharet |
grhamedhişu cānyeşu dvijeşu vanavāsişu ||
6.28
grāmādāhṛtya vā.aśnīyādaṣṭau grāsān vane vasan |
pratigrhya putenaiva pāṇinā śakalena vā ||
6.29
etāścānyāśca seveta dīkṣā vipro vane vasan |
vividhāścaupaniṣadīrātmasamsiddhaye śrutīḥ ||
6.30
ṛṣibhirbrāhmaṇaiścaiva gṛhasthaireva sevitāḥ |
vidyātapovivṛddhyartham śarīrasya ca śuddhaye ||
6.31
aparājitām vā.asthāya vrajed diśamajihmagaḥ |
ā nipātātśarīrasya yukto vāryanilāśanaļ ||
6.32
āsām maharsicaryāṇām tyaktvā.anyatamayā tanum |
vītaśokabhayo vipro brahmaloke mahīyate ||
6.33
vanesu ca vihrtyaivam trtīyam bhāgamāyusah |
cctarthamāyuso bhāgam tyakvā sangān parivrajet ||
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6.34
āśramādāśraAcm gltcā hutahomo jitendriyah |
bhiksābalipariśrāntahkpravrajap pretya vardhate ||
6.35
rnāni trīnyapckbtya mano mokse nivesayet |
anapākrtya moksam tu sevamāno vrajatyadhah ||
6.36
adhītya vidhivad vedān putrāmścotpādya dharmataḥ |
istvā ca śaktito yajñairmano mokse niveśayet ||
6.37
anadhītya dvijo vedānanutpādya tathā sutān |
anistvā caiva yajñaiśca moksamicchan vrajatyadhah ||
6.38
prājāpatyam nirupyestim sarvavedasadaksinām |
ātmanyagnīn samāropya brāhmaṇaḥ pravrajed gṛhāt ||
6.39
yo dattvā sarvabhūtebhyah pcavrajatyabhayam grhāt |
tasya tejomayā lokā bhavanti brahmavādinaļ ||
6.c0
yasmādaņvapi bhūtānām dvijānnotpadyate bhayam |
tasca dehād vimuktasyA bhayam nāsti kutaścana ||
6.41
agārādabhiniṣkrāntaḥ pavitropacito Iuniḥ |
samupodhesu kāmesu nirapeksah parivrajet ||
6.42
eka eva carennityam siddhyarthamasahāyavān |
siddhimekasya sampaśyanna jahāti na hīyate ||
6.43
anagnipaniketah syad gramamannarthamasrayet |
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upekṣako.asankusuko munirbhāvasamāhitaS |\.||

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6h44
kmpdlam vrksamūlāni kucelamasahāyatāa
samatā caiva sarvasminnetatmuktasya laksanam ||
6.45
nābhinandeta maraṇam nAbhinandeta jīvitam |
kālameva pratīkṣeta nirveśam bhṛtako yathā ||
6.46
dṛṣṭipūtam nyaset pādam vastrapūtam jalam pibet |
satlapūtām vaded vācam manaḥpūtam samācaret ||
6.47
ativādāmstitikṣeta nāvamanyeta kam cana |
na caimam dehamāśritya vairam kurvīta kena cit ||
6.48
kruddhyantam na Eratikrudhyedākruṣṭaḥ k)śalam vadet |
saptadvārāvakīrṇām ca na vāSamanṛtām vadet ||
6.49
adhyātmaratirāsīno nirapekṣo nirāmiṣaḥ |
ātmanaiva sahāyena sukhārthī vicarediha ||
6.50
na cotpātanimittābhyām na nakṣatrāngavidyayā |
nānuśāsanavādābhyām bhikṣām lipseta karhi cit ||
6.51
na tāpasairbrāhmaņairvā vayobhirapi vā śvabhih |
ākīrnam bhiksukairvā.anyairagāramupasamvrajet ||
6.52
kļptakeśanakhaśmaśruḥ pātrī daṇḍī kusumbhavān |
vicarenniyete nityam sarvabhūtānyapīdayan ||
6.53
ataijasāni pātrāņi tasya syurnirvraņ)ni ca |
teṣāmadbhiḥ smṛtam śaucam camasānāmivādhvare ||
6.54
alābum dārupātram ca mṛṇmayam vaidalam tathā |
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etāni yatipātrāni manuh svāyambhuvo.abravīt ||

ekakālam cared bhaikṣam na prasajjeta vistare   bhaikṣe prasakto hi yatirviṣayeṣvapi sajjati
6.56 vidhūme sannamusale vyaṅgāre bhuktavajjane   vṛtte śarāvasaṁpāte bhikṣāṁ nityaṁ yatiścaret
6.57 alābhe na viṣadī syātlābhe caiva na harṣayet   prāṇayātrikamātraḥ syātmātrāsaṅgād vinirgataḥ
6.58 abhipūjitalābhāmstu jugupsetaiva sarvaśaḥ   abhipūjitalābhaiśca yatirmukto.api badhyate
6.)9 alpānnābhyavahāreņa rahaḥsthānāsanena ca   hriyamāṇāni viṣayairindriyāṇi nivartayet
6.60 indriyāṇām nirodhena rāgadveṣakṣayeṇa ca   ahimsayā ca bhūtānāmamṛtatvāya kalpate
6.61 avekṣeta gatīrnṛṇāṁ karmadoṣasamudbhavāḥ   niraye caiva patanaṁ yātanāśca yamakṣaye
6.62 viprayogam priyaiścaiva samyogam ca 9athā.apriyaiḥ   jarayā cābhibhavanam vyādhibhiścopapīḍanam
6.63 dehādutkramaṇam cāsmāt punargarbhe ca sambhavam   yonikoṭisahasreṣu sṛtīścāsyāntarātmanaḥ
6.64 adharmaprabhavam caiva duḥkhayogam śarīriṇām   dharmārthaprabhav2m caivacsckha,amyogamakṣayam  c
6.65 sūkṣmatāṁ cānvavekṣeta yogena paramātmanaḥ   deheṣu ca samutpattimuttameṣvadhameṣu ca

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6.66
dūsito.api cared dharmam yatra tatrāśrame ratah |
samah sarveşu bhūteşu na lingam dharmakāranam ||
6.67
phalam katakavṛkṣasya yadyapyambuprasādakam |
na nāmagrahaṇādeva tasya vāri prasīdati ||
6.68
samrakṣaṇārtham jantūnām rātrāvahani vā sadā |
śarīrasyātyaye caiva samīkṣya vasudhām caret ||
6.69
ahnā rātryā ca yānjantūn hinastyajnānato yatiḥ |
tesām snātvā viśuddhyartham prāṇāyāmān sadācaret ||
6.70
prāṇāyāmā brāhmaṇasya trayo.api vidhivat kṛtāḥ |
vyāhrtipranavairyuktā vijneyam paramam tapah ||
6.71
dahyante dhmāyamānām dhātūnām hi yathā malāḥ |
tathendriyāṇām dahyante doṣāḥ prāṇasya nigrahāt ||
6.72
prāṇāyāmairdahed doṣān dhāraṇābhiśca kilbiṣam |
pratyāhāreņa samsargān dhyānenānīśvarān guṇān ||
6.73
uccāvaceșu bhūteșu durjñeyāmakṛtātmabhiḥ |
dhyānayogena sampaśyed gatimasyāntarātmanaḥ ||
6.74
samyagdarśanasampannah karmabhirna nibadhyate |
darśanena vihīnastu samsāram pratipadyate ||
6.75
ahimsayendriyāsangairvaidikaiścaiva karmabhih |
tapasaścaranaiścaugrain sadhayantiha tatpadam ||
6.76
asthisthūṇam snāyuyutam māmsasonitalepanam |
carmāvanaddham durgandhi pūrnam hūtrapurīsayoh ||
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6.77
jarāśokasamāvistam rogāyatanamāturam |
rajasvalamanityam ca bhūtāvāsamimam tyajet ||
6.78
nhdīkūlam yathā vṛkṣo vṛkṣam vā śakuniryathā |
tathā tyajannimam deham krcchrād grāhād vimucyate ||
6.79
priyeşu sveşu sukrtamapriyeşu ca duşkrtam |
visrjya dhyānayogena brahmābhyeti sanātanam ||
6.80
yadā bhāvena bhavati sarvabhāveṣu niḥspṛhaḥ |
tadā sukhamavāpnoti pretya caiha ca śāśvatam ||
6.81
anena vidhinā sarvāmstyaktvā sangān śanaiḥ śanaiḥ |
sarvadvandvavinirmukto brahmanyevāvatisthate ||
6.82
dhyānikam sarvamevaitad yadetadabhiśabditam |
na hyanadhyātmavit kaścit kriyāphalamu8āśnute ||
6.83
adhiyajñam brahma japedādhidaivikameva ca |
ādhyātmikam ca shtatam vedāntābhihitak ca yat ||
6.84
idam śaraṇamajñānāmidameva vijānatām |
idamanvicchatām svargamidamānantyamicchatām ||
6.85
anena kramayogena parivrajati yo dvijah |
sa vidhūyaiha pāpmānam param brahmādhigacchati ||
6.86
eșa dharmo.anuśișto vo yatīnām niyatātmanām |
vcdascmnyāsikānām )u karmayogam nibodhata ||
6.87
brahmacārī gṛhasthaśca vānaprastho yatistathā |
ete grhasthaprabhavāścatvārah prthagāśramāh ||
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sarve.api kramaśastvete yathāśāstramhniṣevitāḥ   yathoktakāriṇam vipram nayanti paramām gati(
6.89 sarveṣāmapi caiteṣām vedasmṛtividhānataḥ
gṛhastha ucyate śreṣṭhaḥ sa trīnetān bibharti hi
6.90 yathā nadīnadāḥ sarve sāgare yānti samsthitim   tathaivāśramiṇaḥ sarve gṛhas1he yānti samsthitim
6.91 caturbhirapi caivaitairnityamāśramibhirdvijaiḥ   daśala ṣaṇako dharmaḥ aevitavyaḥ prayatnataḥ
6.92 dhṛtiḥ kṣamā damo.asteyamPśaucamindriyanigrahaḥ   dhīrvidyā satyamakrodho daśakam dharmalakṣaṇam
6.93 daśa lakṣaṇāni dharmasya ye viprāḥ samadhīyatec  adhītya cānuvartante te yānti paramāṁ gatim
6.94 daśalakṣaṇakaṁ dharmamanutiṣṭhan samāhitaḥ   vedāntaṁ vidhivatśrutvā saṁnyasedanṛṇo dvijaḥ
6.95 samnyasya sarvakarmāṇi karmadoṣānapānudan   niyato vedamabhyasya putraiśvarye sukham vaset
6.96
evam samnyasya karmāṇi svakāryaparamo.aspṛhaḥ   samnyāsenāpahatyainaḥ prāpnoti paramam gatim
6.97 eṣa vo.abhihito dharmo brāhmaṇasya caturvidhaḥ   puṇyo.akṣayaphalaḥ pretya rājñāṁ dharmaṁ nibodhata

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7.01
rāhadharmān pravaksyāmi yathāvṛtto bhavennṛpah |
sambhavaścc yathā tas a siddhiś a paramā y7thā ||
7.02
brāhmam prāptena samskāram kṣatriyeṇa yathāvidhi |
sarvasyāsya yathānyāyam kartavyam parirakṣaṇam ||
7.03
arājake hi loke.asmin sarvato vidruto bhayāt |
rakṣārthamasya sarvasya rājānamasrjat prabhuḥ ||
7.04
indrānFlayamārkāṇāmagneśca varuṇasya ca |
candravitteśayoścaiva mātrā nirhṛtya śāśvatīḥ ||
7.05
yasmādeṣām surendrāṇām mātrābhyo nirmito nṛpaḥ |
tasmādabhibhavatyesa sarvabhūtāni tejasā ||
7.06
tapatyādityavaccaisa caksūmsi ca manāmsi ca |
na cainam bhuvi śaknoti kaścidapyabhivīkṣitum ||
7.07
so.agnirbhavati vāyuśca so.arkaḥ somaḥ sa dharmarāṭ |
sa kuberah sa varuṇah sa mahendrah prabhāvatah ||
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# 7.08 bālo.ap8 nāvamāntav7S manuṣya iti bhūmipaḥ | mahatī devatā hyeṣā nararūpeṇa tiṣṭhatc ||

7.09 ekameva dahatyagnirnaram durupasarpiṇam | kulam dahati rājā.agniḥ sapaśudravyasañcayam ||

7.10 kʻ(yam so.avekṣya śaktim ca deśakālau ca tattvataḥ | kurute dharmasiddhyartham vcśvarūpam punaḥ punaḥ ||

7.11 yasya prasāde padmā śrīrvijayaśca parākrame | mṛtyuśca vasati krodhe sarvatejomayo hi saḥ ||

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7.12
tam yastu dvesti sammohāt sa vinasyatyasamsayam |
tasya hyāśu vināśāya rājā prakurute manah ||
7.13
tasmād dharmam yamistesu sa vyavasyennarādhipah |
anistam cāpyanistesu tam dharmam na vicālayet ||
7.14
tasyārthe sarvabhūtānām goptāram dharmamātmajam |
brahmatejomayam dandamasrjat pūrvamīśvarah ||
7.15
tasya sarvāni bhūtāni sthāvarāni carāni ca |
bhayād bhogāya kalpante svadharmātna calanti ca ||
7.16
tam deśakālau śaktim ca vidyām cāvekṣya tattvatah |
yathārhataḥ sampraṇayennareṣvanyāyavartiṣu ||
7.17
sa rājā puruṣo daṇḍaḥ sa netā śāsitā ca saḥ |
caturṇāmāśramāṇām ca dharmasya pratibhūḥ smṛtaḥ ||
7.18
dandah śāsti prajāh sarvā danda evābhirakṣati |
daṇḍaḥ supteṣu jāxarti daṇḍam dharmam vidurbudhāḥ ||
7.19
samīkṣya sa dhṛtaḥ samyak sarvā rañjayati prajāḥ |
asamīksya pranītastu vināsayati sarvatah ||
7.20
yadi na praņayed rājā daņḍam daṇḍyeṣvatandritaḥ |
śūle matsyānivāpakṣyan durbalān balavattarāḥ ||
7.21
adyāt kākaḥ puroḍāśam śvā ca lihyādd havistathā |
svāmyam ca na syāt kacmimścit pravartetādharottaram ||
7.22
sarvo dandajito loko durlabho hi śucirnarah |
dandasya hi bhayāt sarvam jagad bhogāya kalpate ||
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D.23
devadānavagandharvā rakṣāmsi patagoragāh |
te.api bhogāya kalpante dandenaiva nipīditāh ||
7.24
duşyeyuh sarvavarnāśca bhidyeran sarvasetavah |
sarvalokapRakopaśca bhavAd dandacya vibhramāt ||
7.25
yatra śyāmo lohitākṣo daṇḍaścarati pāpahā |
prajāstatra na muhyanti netā cet sādhu paśyati ||
7.26
tasyāhuḥ sampraņetāram rājānam satyavādinam |
samīksyakārinam prājñam dharmakāmārthakovidam ||
7.27
tam rājā praņayan samyak trivargeņābhivardhate |
kāmātmā viṣamaḥ kṣudro daṇḍenaiva nihanyate ||
7.28
daņdo hi sumahattejo durdharaścākṛtātmabhiḥ |
dharmād vicalitam hanti nṛpameva sabāndhavam ||
7.29
tato durgam ca rāṣṭram ca lokam ca sacarācaram |
antarikṣagatāmścaiva munīn devāmśca pīḍayet ||
7.30
so.asahāyena mūḍhena lubdhenrkṛtabuddhinā |
na śakyo nyāyato netum saktena viṣayeṣu ca ||
7.31
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śucinGasatyasamdhena yathāśāstrānusāriṇā | praņet m śakyate daṇḍaḥ susahāyena dhīmatā ||

evamvṛttasya nṛpateḥ śiloñchenāpi jīvataḥ | vistīryate yaśo loke tailabindurivāmbhasi ||

svarpstre nyāyavṛttaḥ syādcbhṛśadaṇḍaśca śatruṣu | suhṛtsvajihmaḥ snigdheṣuSbrācmaṇeṣu kṣamānvitaḥ ||

7.32

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7.34
atastu viparītasya nrpaterajitātmanah |
sanksipyate yaśo loke ghrtabindurivāmbhasi ||
7.35
sve sve dharme nivistānām sarvesāmanupūrvaśaḥ |
varņānāmāśramāṇām ca rājā sṛṣṭo.abhirakṣitā ||
7.36
tena yad yat sabhrtyena kartavyam raksatā prajāh |
tat tad vo.aham pravaksyāmi yathāvadanupūrvaśah ||
7.37
brāhmaṇān paryupāsīta prātarutthāya pārthivah |
traividyavrddhān viduşastisthet teşām ca śāsane ||
7.38
vṛddhāmśca nityam seveta viprān vedavidaḥ śucīn |
vrddhasevī hi satatam raksobhirapi pūjyate ||
7.39
tebhyo.adhigacched vinayam vinītātmā.api nityaśaḥ |
vinītātmā hi nṛpatirna hinaśyati karhi cit ||
7.40
bahavo.avinayātnaṣṭā rājānaḥ saparicchadāḥ |
vanasthā api rājyāni vinayāt pratipedire ||
7.41
veno vinașto.avinayātnahușaścaiva pārthivah |
sudāḥ paijavanaścaiva sumukho nimireva ca ||
7.42
pṛthustu vinayād rājyam prāptavān manureva ca |
kuberaśca dhanaiśvaryam brāhmanyam caiva gādhijah ||
7.43
traividyebhyastrayīm vidyām daņḍanītim ca śāśvat(m |
ānvīkṣikīm cātmavidyām vārtārambhāmśca lokataḥ ||
7.44
indriyāṇām jaye yogam samātisthed divāniśam |
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jitaindriyo hi śaknoti vaśe sthāpayitum prajāh || 7.45 daśa kāmasamutthāni tathā.astau krodhajāni ca | vyasanāni dura.antāni prayatnena vivarjayet || 7.46 kāmajesu prasakto hi vyasanesu mahīpatiļ | viyujyate.arthadh9rmābhyām krodhajesvātmanaiva tu || 7.47 mṛgayā.akṣo divāsvapnaḥ parivādaḥ striyo madaḥ | tauryatrikam vṛthāṭyā ca kāmajo daśako gaṇaḥ || 7.48 palśunyam sāhasam droha īrsyā.asūyc.art9adūṣaṇam | vāgdandajam ca pār(syam krodhajo.api gaņo.astAkah || 7.49 dvayorapyetayormūlam yam sarve kavayo viduh | tam yatnena jayetlobham tajjāvetāvubhau gaņau || 7.50 pānamakṣāḥ striyaścaiva mṛgayā ca yathākramam | etat kastatamam vidyctcatuskam kāmaje gaņe || 7.51 daņdasya pātanam caiva vākpārusyārthadūṣaņe | krodhaje.api gaņe vidyāt kastametat trikam sadā || 7.52 saptakasyāsya vargasya sarvatraivānuṣaṅgiṇaḥ | pūrvam pūrvam gurutaram vidyād vyasanamātmavān || 7.53 vyasanasya ca mrtyośca vyasanam kastamucyate | vyasanyadho.adho vrajati svaryātyavyasanī mṛtaḥ || 7.54 maElān (āstravidaḥ śūrān labdhalakṣān kulodbhavān | sacivān sapta cāṣṭau vā prakurvīta parīkṣitān ||

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api yat sukaram karma tadapyekena duskaram |
viśesato.asahāyena kim tu rājyam mahodayam ||
7.56
taiḥ sārdham cintayennityam sāmānyam samdhivigraham |
sthānam samudayam guptim labdhapraśamanāni ca ||
7.57
teṣām svam svamabhiprāyamupalabhya pṛthak |
samastānām ca kārEeşu vidadhyādd hitamātmanaḥ ||
7.58
sarveṣām tu viśi7ṭena brāhmaṇena vipaśEihā |
mantraye(I(aram m mantram rājā ṣāḍguṇyasamyutam ||
7.59
nityam tasmin samāśvastah sarvakāryāņi niḥkṣipet |
tena sārdham viniścitya tataḥ karma samārabhet ||
7.60
anyānapi prakurvīta śucīn prājñānavasthitān |
samyagarthasamāhartrnamātyān suparīksitān ||
7.61
nirvartetāsya yāvadbhiritikartavyatā nṛbhiḥ |
tāvato.atandritān dakṣān prakurvītaevicak aMān ||
7.62
teṣāmarthe niyuñjīta śūrān dakṣān kulodgatān |
śucīnākarakarmānte bhīrūnantarniveśane ||
7.63
dūtam caiva prakurvīta sarvaśāstraviśāradam |
ingitākāracestajñam śucim dakṣam kulodgatam ||
7.64
anuraktaḥ śucirdakṣaḥ smṛtimān deśakālavit |
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vapuṣmān vītabhīrvāgmī dūto rājñaḥ praśasyate ||

amātye daņḍa āyatto daṇḍe vainayikī kriyā | nrpatau kośarāṣṭre ca dūte saṁdhiviparyayau ||

7.66 dūta eva hi samdhatte bhinattyeva ca samhatān   dūtastat kurute karma bhidyante yena mānavaḥ
7.67 sa vidyādasya kṛtyeṣu nirgūḍheṅgitaceṣṭitaiḥ   ākāramiṅgitaṁ ceṣṭāṁ bhṛtyeṣu ca cikīrṣitam
7.68 buddhvā ca sarvam tattvena pararājacikīrṣitam   tathā prayatnamātiṣṭhed yathā.atmānam na pīḍayet
7.69 jāṅgalaṁ sasyasaṁpannamāryaprāyamanāvilam   ramyamānatasāmantaṁ svājīvyaṁ deśamāvaset
7.70 dhanvadurgam mahīdurgamabdurgam vārkṣameva vā   nṛdurgam giridurgam vā samāśritya vaset puram
7.71 sarveṇa tu prayatnena giridurgaṁ samāśrayet   eṣāṁ hi bāhuguṇyena giridurgaṁ viśiṣyate
7.72 trīṇyādyānyāśritāstveṣāṁ mṛgagartāśrayāpcarāḥ   trīṇyuttarāṇi kramaśaḥ plavaṅgamanarāmarāḥ
7.73 yathā durgāśritānetānnopahimsanti śatravaḥ   tathā.arayo na himsanti nṛpam durgasamāśritam
7.74 ekaḥ śataṁ yodhayati prākārastho dhanurdharaḥ   śataṁ daśasahasrāṇi tasmād durgaṁ vidhīyate
7.75 tat syādāyudhasampannam dhanadhānyena vāhanaiḥ   brāhmaṇaiḥ śilpibhiryantrairyavasenodakena ca
7.76 tasya madhye suparyāptam kārayed gṛhamātmanaḥ   guptam sarvaṛtukam śubhram jalavṛkṣasamanvitam

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tadadhyāsyodvahed bhāryām savarṇām lakṣanānvitām |
kule mahati saSbhūtām hṛdyām rūpaguṇānvitām ||
7.78
purohitam ca kurvīta vṛṇuyādeva cartvijaḥ |
te.asya grhyāni karmāni kuryurvaitānikāni ca |7
7.79
yajeta rājā kratubhirvividhairāptadakṣiṇaiḥ |
dharmārtham caiva viprebhyo dadyād bhogān dhanāni ca ||
7.80
sāmvatsarikamāptaiśca rāstrādāhārayed balim |
syāccāmnāyaparo loke varteta pitrvatnrsu ||
7.81
adhyakṣān vividhān kuryāt tatra tatra vipaścitaḥ |
te.asya sarvānyavekserannrnām kāryāni kurvatām ||
7.82
āvṛttānām gurukulād viprāṇām pūjako bhavet |
nṛpāṇāmakṣayo hyeṣa nidhirbrāhmo.abhidhīyate ||
7.83
na tam stenā na cāmitrā haranti na ca nasycti |
tasmād rājñā nidhātavyo brāhmaņeṣvakṣayo nidhiḥ ||
7.84
na skandate na vyathate na vinaśyati karhi cit |
varisthamagnihotrebhyo brāhmaņasya mukhe hutam ||
7.85
samamabrāhmaņe dānam dviguņam brāhmaņabruve |
prādhīte śatasāhasramanantam vedapārage ||
7.86
pātrasya hi viśeṣeṇa śraddadhānatayaiva ca |
alpam vā bahu vā pretya dānasya phalamaśnute ||
%[M7.87Ma/} deshakaalavidhaanena dravyaM shraddhaasamanvitam.h |
%[M7.87Mc/} paatre pradiiyate yat.h tu tad.h dharmasya prasaadhanam.h ||
%(aalthougH Medhaatithi chommentson.h the above shloka, JNha'sedition.h doeH
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not.h chountitin.h hiH numberingof the text Therefore, )hha ed') numberingisthe same witH kin.h the following)

#### 7.87

samottamādhamai rājā tvāhūtaḥ pālayan prajāḥ | na nivarteta saṅgrāmāt kṣātraṁ dharmamanusmaran ||

#### 7.88

sangrāmeṣvanivartitvam prajānām caiva pālaAam | śuśrūṣā brāhmaṇānām ca rājñām śreyaskaram param ||

#### 7.89

āhaveṣu mitho.anyonyam jighāmsanto mahīkṣitaḥ | yudhyamānāḥ param śaktyā svargam yāntyaparāmukhāḥ ||

#### 7.90

na kūṭairāyudhairhanyād yudhyamāno raṇe ripūn | na karṇibhirnāpi digdhairnāgnijvalitatejanaiḥ ||

#### 7.91

na ca hanyāt sthalārūḍham na klībam na kṛtāñjalim | na muktakeśam nāsīnam na tavāsmīti vādinam ||

#### 7.92

na suptam na visamnāham na nagnam naMnirāyudham | nāyudhyamānam paśyantam na pareṇa samāgatam ||

#### 7.93

nāyudhavyasanaprāptam nārtam nātiparikṣatam | na bhītam na parāvṛttam satām dharmamanusmaran ||

#### 7.94

yastu bhītaḥ parāvṛttaḥ saṅgrāme hanyate paraiḥ8p bharturyad duskṛwam kim cit tat sarvam pratipadyate ||

#### 7.95

yatcāsya sukṛtam kim cidamutrFrthamupārjitam | bhartā tat sarvamādatte parāvṛttahatasya tu ||

#### 7.96

rathāśvam hastinam chatram dhanam dhānyam paśūn striyaḥ | sarvadravyāṇc kupyam ca yo yaj jayati tasya tat ||

```
rājñaśca dadyuruddhāramityeṣā vaidikī śrutiḥ |
rājñā ca sarvayodhebhyo dātavyamapṛthagjitam ||
7.98
eșo.anupaskṛtaḥ prokto yodhadharmaḥ sanātanaḥ |
asmād dharmānna cyaveta kṣatriyo ghnan raṇe ripūn ||
7.99
alabdham caiva lipseta labdham rakset prayatnatah |
raksitam vardhayeccaiva vrddham pātresu niksipet ||
7.100
etaccaturvidham vidyāt puruṣārthaprayojanam |
asya nityamanusthanam samyak kuryadatandritah ||
7.101
alabdhamicched dandena labdham raksedaveksayā |
raksitam vardhayed vrddhyā vrddham pātresu niksipet ||
7.102
nityamudyatadandah syānnityam vivṛtapauruṣah |
nityam samvrtasamvāryo nityam chidrānusāryareh ||
7.103
nityamudyatadandasya kṛtsnamudvijate jagat |
tasmāt sarvāņi bhūtāni daņdenaiva prasādhayet ||
7.104
amāyayaiva varteta na katham cana māyayā |
budhyetāriprayuktām ca māyām nityam susamvṛtaḥ ||
7.105
nāsya chidram paro vidyād vidyātchidram parasya ca |
gūhet kūrma ivāngāni rakṣed vivaramātmanaḥ ||
7.106
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7.108

7.107

yadi te tu na tistheyurupāyai9 prathamAistribhih |

evam vijayamānasya ye.asya syuḥ paripanthinaḥ | tānānayed vaśaḥ s)rvān sāmācibhirupakramaiḥ ||

bakavatcintayedarthān s mhavatca parākrame | vckaSctcāvalumpeta śaśavatca viniṣpatet ||

daņdenaiva prasahyaitcmśanakairvaśamānayet ||

#### 7.109

sāmādīnāmupāyānām caturṇāmapi paṇḍitāḥ | sāmadaṇḍau praśamsanti nityam rāṣṭrābhivṛddhaye || {m7.110[111ma]/} yathoddharati nirdātā kakṣam dhānyam ca rakṣati | tathā rakṣennṛpo rāṣṭram hanyācca paripanthinaḥ ||

#### 7.111

mohād rājā svarāstram yaḥ karṣayatyanavekṣayā | so.acirād bhraśyate rājyātjīvitātca sabāndhavaḥ ||

#### 7.112

śarīrakarṣaṇāt prāṇāḥ kṣīyante prāṇinām yathā | tathā rājñāmapi prāṇāḥ kṣīyante rāṣṭrakarṣaṇāt ||

#### 7.113

rāṣṭrasya saṅgrahe nityam vidhānamidamācaret | susaṅgrhītarāṣṭre hi pārthivaḥ sukhamedhate ||

#### 7.114

dvayostrayāṇām pañcānām madhye gulmamadhiṣṭhitam | tathā grāmaśatānām ca kuryād rāṣṭrasya saṅgraham ||

#### 7.115

grāmasyādhipatim kuryād daśagrāmapatim tathā | vimśatīśam śateśam ca sahasrapatimeva ca ||

#### 7.116

grāmadoṣān samutpannān grāmikaḥ śanakaiḥ svayam | śamsed grāmadaśeśāya daśeśo viṁśatīśine ||

#### 7.117

vimśatīśastu tat sarvam śateśāya nivedayet | śamsed grāmaśateśastu sahasrapataye svayam ||

#### 7.118

yāni rājapradeyāni pratyaham grāmavāsibhiḥ | annapānendhanādīni grāmikastānyavāpnuyāt ||

#### 7.119

daśī kulam tc bh(ñjīta vimśī pañ,a kulāni ca | grāmam grāmaśatādhyakṣaḥ sahasrādhipatiḥ puram ||

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tesām grāmyāni kāryāni prthakkāryāni caiva hi |
rājño.anyah sacivah snigdhastāni paśyedatandritah ||
7.121
nagare nagare caikam kuryāt sarvārthacintakam |
uccaihsthānam ghorarūpam nakṣatrāṇāmiva graham ||
7.122
sa tānanuparikrāmet sarvāneva sadā svayam |
teṣām vṛttam pariṇayet samyag rāṣṭreṣu tatcaraiḥ ||
7.123
rājño hi rakṣādhikṛtāḥ parasvādāyinaḥ śaṭhāḥ |
bhrtyā bhavanti prāyena tebhyo raksedimāh prajāh ||
7.124
ye kāryikebhyo.arthameva gṛhṇīyuḥ pāpacetasaḥ |
tesām sarvasvamādāya rājā kuryāt pravāsanam ||
7.125
rājā karmhsu yuktānām strīņām presyajanasya ca |
phatyaham kalpayed vṛttim sthānam karmānurūpataḥ ||
7.126
paņo deyo.avakṛṣṭasya ṣaḍutkṛṣṭasya 9etanam |
ṣāṇmāsikastathā.acchādo dhānyadroṇastu māsikaḥ ||
7.127
krayavikrayamadhvānam bhaktam ca saparivyayam |
yogakṣemam ca samprekṣya vaṇijo dāpayet karān ||
7.128
yathā phalena yujyeta rājā kartā ca karmaņām |
tathā.avekṣya nṛpo rāṣṭre kalpayet satatam karān ||
7.129
yathā.alpālpamadantyādyam vāryokovatsaṣaṭpadāḥ |
tathā.alpālpo grahī9avyo rāṣṭrād r jñābdikaḥ karaḥ ||
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pañcāśadbhāga ādeyo rājñā paśuhiraņyayoḥ |

dhānyānāmastamo bhāgah sastho dvādasa eva vā ||

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7.131
ādadītātha şadbhāgam drumān samadhusarpiṣām |
gandhausadhirasānām ca puspamūlaphalasya ca ||
7.132
patraśākatrnānām ca carmanām vaidalasya ca |
mṛnmayānā) ca bhāṇḍānām sarvasyāśmamayasya ca ||
7.133
mriyamāņo.apyādadīta na rājā śrotriyāt karam |
na ca kṣudhā.asya samsīdetśrotriyo viṣaye vasan ||
7.134
yasya rājñastu viṣaye śrotriyaḥ sīdati kṣudhā |
tasyāpi tat kṣudhā rāṣṭramacireṇaiva sīdati ||
7.135
śrutavṛtte viditvā.asya vṛttim dharmyām prakalpayet |
samrakset sarvataścainam pitā putramivaurasam ||
7.136
samraksyamāņo rājñā yam kurute dharmamanvaham |
tenāyurvardhate rājño draviņam rāstrameva ca ||
7.137
yat kim cidapi varṣasya dāpayet karasamjñitam |
vyavahāreņa jīvantam rājā rāstre pṛthagjanam ||
7.138
kārukān śilpinaścaiva śūdrāmścātmopajīvinah |
ekaikam kārayet karhL māsi māsi mahīpatiḥp||
```

nocchindyādātmano mūlam pareṣām cātitṛṣṇayā |

ucchindan hyātmano mūlamātmānam tāmśca pīḍayet ||

tīkṣṇaścaiva mṛduśca syāt kāryam vīkṣya mahīpatiḥ | tīkṣṇaścaiva mṛduścaiva rāja bhavati sammataḥ ||

sthāpayedāsane tasmin khinnah kāryaiksane nṛṇām ||

amātyamukhyam dharmajñam prājñam dāntam kulodgatam |

7.139

7.140

# 7.142 evam sarvam vidhāyaidamitikartavyamātmanaḥ | yuktaścaivāpramattaśca parirakṣedimāḥ prajāḥ || 7.143 vikrośantyo yasya rāṣṭrād hriyante dasyubhiḥ prajāḥ | sampaśyataḥ sabhṛtyasya mṛtaḥ sa na tu jīvati ||

#### 7.144

kṣatriyasya paro dharmaḥ prajānāmeva pālanam | nirdiṣṭaphalabhoktā hi rājā dharmeṇa yujyate ||

#### 7.145

utthāya paścime yāme kṛtaśaucaḥ samāhitaḥ | hutāgnirbrāhmaṇāṁścārcya praviśet sa śubhāṁ sabhām ||

#### 7.146

tatra sthitaḥ prajāḥ sarvāḥ pratinandya visarjayet | visṛjya ca prajāḥ sarvā mantrayet saha mantribhiḥ ||

#### 7.147

giripṛṣṭham samāruhya prāsādam vā rahogataḥ | araṇye niḥśalāke vā )antrayedavibhāvitaḥ ||

#### 7.148

yasya mantram na jānanti samāgamya pṛthhgjanāḥ | sa kṛtsnām pṛthivīm bhunkte kośahīno.api pārthivaḥ ||

#### 7.149

jaḍamūkāndhabadhirāmstairyagyonān vayo.atigān | strīmlecchavyādhitavyangān mantrakāle.apasārayet ||

#### 7.150

bhindantyavamatā mantram tairyagyonāstathaiva ca | striyaścaiva viśeṣeṇa tasmāt tatrādṛto bhavet ||

#### 7.151

madhyamdine.ardharātre vā viśrānto vigataklamaḥ | cintayed dharmakāmārthān sārdham taireka eva vā ||

#### 7.152

parasparaviruddhānām teṣām ca samupārjanam | anyānām sampradānam ca kumārāṇām ca rakṣaṇam ||

### 7.153 dūtasampreṣaṇam caiva kāryaśeṣam tathaiva ca | antaḥpurapracāram ca praṇidhīnām ca ceṣṭitam || 7.154

kṛtsnam cāṣṭavidham karma pañcavargam ca tattvataḥ |

### 7.155

madhyamasya pracāram ca vijigīsośca cestitam | udāsīnapracāram ca śatroścaiva prayatnataḥ ||

anurāgāparāgau ca pracāram maņdalasya ca ||

#### 7.156

etāḥ prakṛtayo mūlam maṇḍalasya samāsataḥ | aṣṭau cānyāḥ samākhyātā dvādaśaiva tu tāḥ smṛtāḥ ||

#### 7.157

amātyarāṣṭradurgārthadaṇḍākhyāḥ pañca cāparāḥ | pratyekam kathitā hyetāḥ saṅkṣepeṇa dvisaptatiḥ ||

#### 7.158

anantaramarim vidyādarisevinameva ca | areranantaram mitramudāsīnam tayoḥ param ||

#### 7.159

tān sarvānabhisamdadhyāt sāmādibhirupakramaiḥ | vyastaiścaiva samastaiśca pauruṣeṇa payena ca ||

#### 7.160

samdhim ca vigraham caiva yānamāsanameva ca | dvaidhībhāvam samśrayam ca ṣaḍguṇāmścintayet sadā ||

#### 7.161

āsanam caiva yānam ca samdhim vigrahameva ca | kāryam vīkṣya prayuñjīta dvAidham samśrayameva ca ||

#### 7.162

samdhim tu dvividham vidyād rājā vigrahameva ca | ubhe yānāsane caiva dvividhaḥ samśrayaḥ smṛtaḥ ||

#### 7.163

samānayānakarmā ca viparītastathaiva ca | tadā tvāyatisamyuktaḥ samdhirjñeyo dvilakṣaṇaḥ ||

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svayankrtaśca kāryārthamakāle kāla eva vā |
mitrasya caivāpakṛte dvividho vigrahah smṛtah ||
7.165
ekākinaścātyayike k7rhe prāpte yadrcchayā |
samhatasya ca mitrena dvividham yānamucyate ||
7.166
kṣīṇasya caiva kramaśo daivāt pūrvakṛtena vā |
mitrasya cānurodhena dvividHam smṛtamāsanam ||
7.167
balasya svāminaścaiva sthitiḥ kāryārthasiddhaye |
dvividham kīrAyate dvaidham sādgunyagunavedibhih ||
7.168
arthasampādanārtham ca pīdyamānasya śatrubhih |
sādhusu vyapadeśSśca dvividhūh samśrayah smrtah ||
7.169
yadā.avagacchedāyatyāmādhikyam dhruvamātmanaḥ |
tadātve cālpikām pīḍām tadā samdhim samāśrayet ||
7.170
yadā prahṛṣṭā manyeta sarvāstu prakṛtīrbhṛśam |
atyucchritam tathātmānam tadā kurvīta vigraham ||
7.171
yadā manyeta bhāvena hṛṣṭaṁ puṣṭaṁ balaṁ svakam |
parasya viparītam ca tadā yāyād ripum prati ||
7.172
yadā tu syāt parikṣīṇo vāhanena balena ca |
tadāsīta prayatnena śanakaiḥ sāntvayannarīn ||
```

manyetārim yadā rājā sarvathā balavattaram |

yadā parabalānām tu gamanīyatamo bhavet |

tadā dvidhā balam kṛtvā sādhayet kāryamātmanaḥ ||

tadā tu samśrayet kṣipram dhārmikam balinam nṛpam ||

nigraham prakṛtīnām ca kuryādAyo.aribalasya ca |

7.173

7.174

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upaseveta tam nityam sarvayatnairgurumLyathā ||
7.176
yadi tatrāpi sampaśyed doşam samśrayakāritam |
suyuddhameva tatrāpi nirviśankah samācareb ||
7.177
sarvopāyaistathā kuryānnītijnah pṛthivīpatih |
yathā.asyābhyadhikā na syurmitrodāsīnaśatravaḥ ||
7.178
āyatim sarvakāryāṇām tadātvam ca vicārayet |
atītānām ca sarveṣām guṇadoṣau ca tattvataḥ ||
7.179
āyatyām gunadosajñastadātve ksipraniścayah |
atīte kāryaśeṣajñaḥ śatrubhirnābhibhūyate ||
7.180
yathainam nābhisamdadhyurmitrodāsīnaśatravaḥ |
tathā sarvam samvidadhyādeṣa sāmāsiko nayaḥ ||
7.181
tadā tu yānamātisthedarirāstrah prati prab.uh |
tadānena vidhānena yāyādaripuram śanaiḥ ||
7.182
mārgaśīrṣe śubhe māsi yāyād yātrām mahīpatiḥ |
phālAunam vātha caitram vā māsau prati yathābalam ||
7.183
anyeşvapi tu kāleşu yadā paśyed dhruvam jayam |
tadā yāyād vigrhyaiva vyasane cotthite ripoh ||
7.184
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kṛtvā vidhānam mūle tu yātrikam ca yathāvidhi | upagṛhyāspadam caiva cārān samyag vidhāya ca ||

sāmparāyikakalpena yāyādaripuram prati ||

śatrusevini mitre ca gūḍhe yuktataro bhavet | gatapratyāgate caiva sa hi kastataro ripuh ||

samśodhya trividham mārgam şadvidham ca balam svakam |

7.185

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7.187
dandavyūhena tan mārgam yāyāt tu śakatena vā |
varāhamakarābhyām vā sūcyā vā garudena vā ||
7.188
yataśca bhayamāśanket tato vistārayed balam |
padmena caiva vyūhena niviśeta sadā svayam ||
7.189
senāpatibalādhyakṣau sarvadikṣu niveśayet |
yataśca bhayamāśanket prācīm tām kalpayed diśam ||
7.190
gulmāmśca sthāpayedāptān kṛtasamjñān samantataḥ |
sthāne yuddhe ca kuśalānabhīrūnavikāriṇaḥ ||
7.191
samhatān yodhayedalpān kāmam vistārayed bahūn |
sūcyā vajrena caivaitān vyūhena vyūhya yodhayet ||
7.192
syandanāśvaiḥ same yudhyedcnūpenodvipaistathā |
vṛkṣagulmāvṛte cāpairasicarmāyudhaiḥ sthale ||
7.193
kurukșetrāmsca matsyāmsca pañcālāmsūrasenajān |
dīrghāmllaghūmścaiva narānagrānīkeṣu yojayet ||
7.194
praharşayed balam vyūhya tā8śca samyak parīkṣayet |
ceșțāścaiva vijānīyādarīn yodhayatāmapi ||
7.195
uparudhyārimāsīta rāstram cāsyopapīdayet |
dūṣayecc.sya satEtam yavasānnodakaindhanam ||
7.196
bhAndyāccaiva tadāgāni prākāraparikhāstathā |
samavaskandayeccainam rātrau vitr9sa)eo tathā ||
7.197
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upajapyānupajaped budhyetaiva ca tatcrtam |

```
yukte ca daive yudhyeta jayaprepsurapetabhīh ||
7.198
sāmnā dānena bhedena samastairatha vā pṛthak |
vijetum prayatetārīnna yuddhena kadā cana ||
7.199
anityo vijayo yasmād dṛśyate yudhyamānayoḥ |
parājayaśca saṅgrāme tasmād yudBham vivarjayet ||
7.200
trayāṇāmapyupāyānām pūrvoktānāmasambhave |
tathā yudhyeta sampanno vijayeta ripūn yathā ||
7.201
jitvā sampūjayed devān brāhmaņāmścaiva dhārmikān |
pradadyāt parihārārtham khyāpayedabhayāni caA||
7.202
sarveṣām tu viditvaiṣām samāsena cikīrṣitam |
sthāpayet tatra tadvamsyam kuryācca samayakriyām ||
7.203
pramāṇāni ca kurvīta teṣām dharmān yathoditān |
ratnaiśca pūjayedenam pradhānapuruṣaiḥ saha ||
7.204
ādānamapriyakaram dānam ca priyakārakam |
abhīpsitānārarthānām kāle yuktam ??||
7.205
sarvam karmaidamāyattam vidhāne daivamānuṣe |
tayordaivamacintyam tu mānușe vidyat7 kriyā ||
%The following.h thrii shlokasare foundonlyin.h M. (JNha'sedition.h doeH not.h
chount.h theminitH numberingof the text, althougH MAdhaatithi
givestheiHchommentary.)
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%[M7.207Ma/} daivena vidhinaa yuktaM maanushhyaM yat.h pravartate |][notin.h k]

%[M7.207Mc/} parikleshena mahataa tadarthasya samaadhakam.h |)][notin.h k]

[JNhaayuktaM]

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%[M7.208Ma/} sa.nOuktasyaapi daivena purushhakaareNa varjitam.h |][notin.h k]
%[M7.208Mc*a vinah purushhakaareNa phalaM kshetraM prayachchhati || ][notin.h
kl
%[M7.209Ma/} chandraarkaadyaa grahaa vaayuragniraapastathaiva cha |][notin.h k]
%[M7.209hc/} i)B daivena saadhyante paurushheNa prayatnataH || ][notin.h kc
7.206
saha vā.api vrajed yuktaḥ samdhim kṛtvā prayatnataḥ |
mitram hiranyam bhūmim vā sampasyamstrividham phalam ||
7.207
pārsnigrāham ca sampreksya tathākrandam ca mandale |
mitrādathāpyamitrād vā yātrāphalamavāpnuyāt ||
7.208
hiraņyabhūmisamprāptyā pārthivo na tathaidhate |
yathā mitram dhruvam labdhvā kṛśamapyāyatikṣamam ||
7.209
dharmajñam ca kṛtajñam ca tuṣṭaprakṛtimeva ca |
anuraktam sthirārambham laghBmitram praśasyate ||
7.210
prājñam Bulīnam9 ūram ca dakṣam dātārameva ca |
kṛtajñam dhṛtimantam ca kastamāhurarim budhāh ||
7.211
āryatā puruṣajñānam śauryam karuṇaveditā |
sthaulalakṣyam ca satatamudāsīnaguṇakdayaḥ ||
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#### 7.212

kṣemyām sasyapradām nityam paśuvṛddhikarīmapi | parityajennṛpo bhūmimātmārthamavicārayan ||

#### 7.213

āpadartham dhanam rakṣed dārān rakṣed dhanairapi |

ātmānam satatam rakṣed dārairapi dhanairapi ||

saha sarvāḥ samutpannāḥ prasamīkṣyāpado bhṛśam | samyuktāmśca viyuktāmśch sarvopāyāncsṛjed budhaḥ Ap 7.215 upetāramupeyam ca sarvopāyāmśca kṛtsnaśaḥ |

7.216

evam sarvamidam rājā saha sammantrya mantribhiḥ | vyāyamyāplutya madhyāhne bhoktumantaḥpuLam viś t ||

7.217

tatrātmabhūtaiḥ kālajñairahāryaiḥ paricārakaiḥ | suparīkṣitamannādyamadyān mantrairviṣāpahaiḥ ||

etat trayam samāśricya prayatetārthasiddhaye ||

7.218

vișaghnairagadaiścāsya sarvadravyāņi yojayet |

viṣaghnāni ca ratnāni niyato dhārayet sadā ||

7.219

parīkṣitāḥ striyaścainam vyajanodakadhūpanaiḥ | veṣābharaṇasamśuddhāḥ spṛśeyuḥ susamāhitāḥ ||

7.220

evam prayatnam kurvīta yānaśayyā.a.asanāśane | snāne prasādhane caiva sarvālankārakeṣu ca ||

7.221

bhuktavān vihareccaiva strībhirantaḥpure saha | Iihṛtya tu yathākālam punaḥ kāryāṇi cintayet ||

7.222

alankṛtaśca sampaśyedāyudhīyam )unarjanam | vāhanāni ca sarvāṇi )astrāṇyābharaṇāni ca ||

7A223

samdhyām copāsya śṛṇuyādantarveśmani śastrabhṛt | rahasyākhyāyinām caiva praṇidhīnām ca ceṣṭitamp||

7.224

gatvā kakṣāntaraE tvanyat samanujñāpya tam janam | praviśed bhojanārtham ca strīvṛto.antaḥpuram punaḥ ||

tatra bhuktvā punaḥ kiṁ cit tūryaghoṣaiḥ praharṣitaḥ | saṁviśet taṁ yathākālamuttiṣṭhecca gataklamaḥ ||

7.226
etadvidhānamātAṣṭhedarogaḥ pṛthivīpatiḥ | asvasthaḥ sarvametatOtu bhṛtyeṣu viniyojayet ||

adhyāya 8

8.01
vyavahārkn didṛkṣustu brāhmaṇaiḥ saha pārthivaḥ | mantrajñairmankribhiścaiva vinītaḥ praviśet pabhām ||

8.02
tatrāsīnaḥhsthito vā.api pāṇimudyamya dakGiṇaw | vinītaveṣābharaṇaḥ paśyet kāryāṇi kāryiṇām ||

8.03

pratyaham deśadṛṣṭaiśca śāstradṛṣṭatśca hetubhiḥ | aṣṭādaśasu mārgeṣu nibaddhāni pṛthak pṛthak ||

8.04 teṣāmādyam ṛṇādānam nikṣepo.asvāmivikrayaḥ | sambhūya ca samutthānam dattasyānapakarma ca ||

8.05 vetanasyaiva cādānam samvidaśca vyatikramaḥ | krayavikrayānuśayo vivādaḥ svāmipālayoḥ ||

8.06 sīmāvivādadharmaśca pāruṣye daṇḍavācike | steyam ca sāhasam caiva strīsaṅgrahaṇameva ca ||

8.07 strīpumdharmo vibhāgaścaudyūtamāhvaya eva ca | padānyaṣṭādaśaitāni vyavahārasthitāviha ||

8.08 eşu sthāneşu bhūyiştham vivādam caratām nṛṇām | dharmam śāśvatamāśritya kuryāt kāryavinirṇayam ||

8.09 yadā svayam na kuryāt tu nṛpatiḥ kāryadarśanam |

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tadā niyunjyād vidvāmsam brāhmaṇam kāryadarśane ||
8.10
so.asya kāryāṇi sampaśyet sabhyaireva tribhirvṛtaḥ |
sabhāmeva praviśyāgryāmāsīnah sthita eva vā ||
8.11
yasmin deśe niṣīdanti viprā vedavidastrayaḥ |
rājñaścādhikrto vidvān brahmanastām sabhām viduh ||
8.12
dharmo viddhastvadharmena sabhām yatropatiṣṭhate |
śalyam cāsya na kṛntanti viddhāstatra sabhāsadaḥ ||
8.13
sabhām vā na pravestavyam vaktavyam vā samañjasam |
abruvan vibruvan vā.api naro bhavati kilbiṣī ||
8.14
yatra dharmo hyadharmena satyam yatranṛtena ca |
hanyate prekṣamāṇānām hatāstatra sabhāsadaḥ ||
8.15
dharma eva hato hanti dharmo raksati raksitah |
tasmād dharmo na hantavyo mā no dharmo hato.avadhīt ||
8.16
vṛṣo hi bhagavān dharmastasya yaḥ kurute hyalam |
vṛṣalam tam vidurdevāstasmād dharmam na lopayet ||
8.17
eka eva suhrd dharmo nidhāne.apyanuyāti yaḥ |
śarīreṇa samam nāśam sarvamanyad hi gacchati ||
8.18
pādo.adharmasya kartāram pādaḥ sākṣiṇam ṛc-hati |
pādah sabhāsadaḥ sarvān pādo rājānamṛcchati ||
8.19
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rājā bhavatyanenāstu mucyante ca sabhāsadaḥ | eno gacchati kartāram nindā.arho yatra nindyate ||

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8.20
jātimātropajīvī vā kāmam syād brāhmaṇabruvaḥ |
dharmapravaktā nṛpaterna śūdrah katham cana??||
8.21
yasya śūdrastu kurute rājño dharmavivecanam |
tasya sīdati tad rāstram panke gauriva pasyatah ||
8.22
yad rāṣṭram śūdrabhūyiṣṭham nāstikākrāntamadvijam |
vinaśyatyāśu tat kṛtsnam durbhikṣavyādhipīḍitam ||
8.23
dharmāsanamadhiṣṭhāya samvītāngaḥ samāhitaḥ |
praņamya lokapālebhyah kāryadarśanamārabhet ||
8.24
arthānarthāvubhau buddhvā dharmādharmau ca kevalau |
varnakramena sarvāni paśyet kāryāni kāryinām ||
8.25
bāhyairvibhāvayetlingairbhāvamantargatam nṛṇām |
svaravarņaingitākāraiścaksusā cestitena ca ||
8.26
ākārairingitairgatyā cestayā bhāsitena ca |
netravaktravikāraiśca grhyate.antargatam manah ||
8.27
bāladāyādikam riktham tāvad rājā.anupālayet |
yāvat9sa syāt samāvṛtto yāvatcātītaśaiśavaḥ ||
8.28
vaśā.aputrāsu caivam syād rakṣaṇam niṣkulāsu ca |
pativratāsu ca strīșu vidhavāsvāturāsu ca ||
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jīvantīnām tu tāsām ye tad hareyuḥ svabāndhavāḥ | tāmśiṣyātcauradaṇḍena dhārmikaḥ pṛthivīpatiḥ ||

praṇaṣṭasvāmikam riktham rājā tryabdam nidhāpayet | arvāk tryabdādd haret svāmī pareṇa nrpatcrharet ||

8.29

8.31 mamaidamiti yo brūyāt so.anuyojyo yathāvidhi   samvādya rūpasankhyādīn svāmī tad dravyamarhati
8.32 avedayāno naṣṭasya deśaṁ kālaṁ ca tattvataḥ   varṇaṁ rūpaṁ pramāṇaṁ ca tatsamaṁ daṇḍamarhati
8.33 ādadītātha ṣaḍbhāgaṁ pranaṣṭcdhigatānnṛpaḥ   daśamaṁ dv7daśaṁ vā.api satāṁ dharmamanusmaran
8.34 praṇaṣṭādhigataṁ dravyaṁ tiṣṭhed yuktairadhiṣṭhitam   yāṁstatra caurān gṛhṇīyāt tān rājaibhena ghātayetA
8.35 mamāyamiti yo brūyānnidhim satyena mānavaḥ   tasyādadīta ṣ(ḍb)āgam rājā dvādaśameva vā
8.36 anṛtaṁ tu vadan daṇḍyaḥ svavittasyāṁśamaṣṭamam   tasyaiva vā nidhānasya saṅkhyayā.alpīyasīṁ kalām
8.37 vidvāmstu brāhmaņo dṛṣṭvā pūrvopanihitam nidhim   aśeṣato.apyādadīta sarvasyādhipatirhi saḥ
8.38 yam tu paśyennidhim rājā purāṇam nihitam kṣitau   tasmād dvijebhyo dattvā.ardhamardham kośe praveśayet
8.39 nhdhīnām tu purāṇānām dhātūnāmeva ca kṣitau   ardhabhāg rakṣaṇād rājā bhūmeradhppatirhi saḥ
8.40 dātavyam sarvavarņebhyo rājñā caurairhṛtam dhanam   rājā tadupayuñjānaścaurasyāpnoti kilbiṣam
8.41 jātijānapadān dharmān śreṇīdharmāṁśca dharmavit   Oamīkṣya kuladharmāṁśca svadharmaṁ pratipādayet

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svāni karmāni kurvānā dūre santo.api mānavāh |
priyā bhavanti lokasya sve sve karmanyavasthitāh ||
8.43
notpādayet svayam kāryam rājā nāpyasya pūruṣaḥ??
na ca prāpitamanyena grasedartham katham cana ||
8.44
yathā nayatyasṛkpātairmṛgasya mṛgayuḥ padam |
nayet tathā.mnumānena dharmasya nṛpatiḥ padam ||
8.45
satyamartham ca sampaśyedātmānamatha sālṣiṇaḥ |
deśam rūpam ca kālam ca vyavahāravidhau sthitah ||
8.46
sadbhirācaritam yat syād dhārmikaiśca dvijātibhiḥ |
tad deśakulajātīnāmaviruddham prakalpayet ||
8.47
adhamarṇārthasiddhyarthamuttamarṇena coditaḥ |
dāpayed dhanikasyārthamadhamarṇād vibhāvitam ||
8.48
yairyairupāyairartham svam prāpnuyāduttamarņikaļ |
tairtairupāyaiḥ sangrhya dāpayedadhamarnikam ||
8.49
dharmeņa vyavahāreņa chalenācaritena ca |
prayuktam sādhayedartham pañcamena balena ca ||
8.50
yaḥ svayam sādhayedarthamuttamarṇo.adhamarṇikāt |
na sa rājñā.abhiyoktavyaḥ svakam samsādhayan dhanam ||
8.51
arthe.apavyayamānam tu karaņena vibhāvitam |
dāpayed dhanikasyārtham daņḍaleśam ca śaktitaḥ ||
8.52
apahnave.adhamarnasca dehītyuktasya samsadi |
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abh9yoknā diśed deśyam karanam vā.anyaduddiśet ||

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8.53
adeśyam yaśca diśati nirdiśyāpahnute ca yah |
yaścādharottarānarthān vigītānnāvabudhyate ||
8.54
apadiśyāpadeśyam ca punaryastvapadhāvati |
samyak pranihitam cārtham pṛṣṭaḥ sannābhinandati ||
8.55
asambhāṣye sākṣibhiśca deśe sambhāṣate mithaḥ |
nirucyamānam praśnam ca necched yaścāpi nispatet ||
8.56
brūhītyuktaśca na brūyāduktam ca na vibhāvayet |
na ca pūrvāparam vidyāt tasmādarthāt sa hīyate ||
8.57
sāksinah santi metyuktvā diśetyukto diśenna yah | *{metya < ma itya ?}
dharmasthaḥ kāraṇairetairhīnam tamapi nirdiset || %[M.tamiti nirdishet)
8.58
abhiyoktā na ced brūyād badhyo daņdyaśca dharmatah |
na cet tripakṣāt prabrūyād dharmam prati parājitaḥ )|
8.59
yo yāvad nihnuvītārtham mithyā yāvati vā vadet ??
tau nrpena hyadharmajñau dāpyau taddvigunam damam??||
8.60
pṛṣṭo.apavyayamānastu kṛtāvastho dhaneṣcṇā |
tryavaraih sāksibhirbhāvyo nrpabrāhmanasamnidhau ||
8.61
yādrśā dhanibhiḥ kāryāhvyavahāreṣu ākṣiṇaḥ |
tādṛśān sampravakṣyāmi yathā vācyam ṛtam ca taiḥ ||
8.62
grhina8(putrino maulāh kṣatravid śūdrayonayah |
arthyukteḥ sākṣyamarhanti na ye kc cidanāpadi ||
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āptāh sarvesu varnesu kāryāh kāryesu sāksinah |
sarvadharmavido.alubdhā viparītāmstu varjayet ||
8.64
aārthasambandhino nāptā na sahāyā na vairiņaļ |
na dṛṣṭadoṣā9 k)rtavyā na vyādpyārtā na dūṣitāḥ ||
8.65
na sākṣī nṛpatiḥ kāryo na kārukakuśīlavau |
na śrotriyo na lingastho na sangebhyo vinirgatah ||
8.66
nādhyadhīno na vaktavyo na dasyurna vikarmakṛt |
na vrddho na śiśurnaiko nāntyo na vikalendriyah ||
8.67
nārto na matto nonmatto na kṣuttṛṣṇopapīḍitaḥ |
na śramārto na kāmārto na kruddho nāpi taskaraļ ||
8.68
strīṇām sākṣyam striyaḥ kuryurdvijānām sadṛśā dvijāḥ |
śūdrāśca santaḥ śūdrāṇām antyānāmantyayonayaḥ ||
8.69
anubhāvī tu yaḥ kaścit kuryāt sākṣyam vivādinām |
antarveśmanyaranye vā śarīrasyāpi cātyaye ||
8.70
striyā.apyasambhāve kāryam bālena sthavireņa vā |
śiṣyeṇa bandhunā vā.api dāsena bhṛtakena vā ||
8.71
bālavṛddhāturāṇām ca sākṣyeṣu vadatām mṛṣā |
jānīyādasthirām vācamutsiktamanasām tathā ||
8.72
sāhaseşu ca sarveşu steyasangrahaņeşu ca |
vāgdaņdayośca pāruṣye na parīkṣeta sākṣiṇaḥ ||
8.73
bahutvam parigṛḥṇīyāt sākṣidvaidhe narādhipaḥ |
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sameșu tu gunotkrștăn gunidvaidhe dvijottamăn ||

samakṣadarśanāt sākṣyam śravanāccaiva sidhyati |

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tatra satyam bruvan sāksī dharmārthābhyām na hīyate ||
8.75
sAkṣī dṛṣṭaśrutādalyad vibruvannāryasamsadi |
avānnarakamabhyeti pretya svargācca hīyate ||
8.76
yatrānibaddho.apīkṣeta śṛṇuyād vā.api kim cana |
prstastatrāpi tad brūyād yathādrstam yathāśrutam ||
8.77
eko.alubdhastu sākṣī syād bahvyaḥ śucyo.api na striyaḥ |
strībuddherasthiratvāt tu doṣaiścānye.api ye vṛtāḥ ||
8.78
svabhāvenaiva yad brūyustad grāhyam vyāvahārikam |
ato yadanyad vibrūyurdharmārtham tadapārthakam ||
8.79
sabhāntaḥ sākṣiṇaḥ prāptānarthipratyarthisamnidhau |
prād vivāko.anuyuñjīta vidhinā.anena sāntvayan ??||
8.80
yad dvayoranayorvettha kārye.asmimścestitam mithah |
tad brūta sarvam satyena yuṣmākam hyatra sākṣitā ||
8.81
satyam sākṣye bruvan sākṣī lokān āpnotyapuṣkalān |
iha cānuttamām kīrtim vāgeṣā brahmapūjitā ||
8.82
sākṣye.anṛtam vadan pāśairbadhyate vāruṇairbhṛśam |
vivaśah śatamājātīstasmāt sāksyam vaded rtam ||
8.83
satyena pūyate sākṣī dharmaḥ satyena vardhatS |
tasmāt satyam hi vaktavyam sarvavarņesu sāksibhih ||
8.84
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ātmaiva hyāt(anaḥ sākṣī gaeirātmā tathā.atmanaḥ |

mā.avamamsthāḥ svamātmānam nṛṇām sākṣiṇamuttamam ||

manyante vai pāpakrto na kaścit paśyatīti nah | tāmstu devāh prapašyanti svasyaivāntarapūrusah || p.86 dyaurbhūmirāpo hṛdayam candrārkāgniyamānilāḥ | rātriḥ samdhye ca dharmaśca vṛttajñāḥ sarvadehinām || 8.87 devabrāhmaņasāmnidhye sākṣyam pṛcched ṛtam dvijān | udanmukhān prānmukhān vā pūrvāhņe vai śuciḥ śucīn || 8.88 brūhīti brāhmaṇam pṛcchet satyam brūhīti pārthivam | gobījakāñcanairvaiśyam śūdram sarvaistu pātakaiF || 8.89 brahmaghno ye smrtā lokā ye ca strībālaghātinah | mitradruhah krtaghna)ya te te syurbruvato mṛṣā || 8.90 janmaprabhṛti yat kim cit puṇyam bhadra tvayā kṛtam | tat te sarvam śuno gacched yadi brūyāstvamanyathā || 8.91 eko.ahamasmītyātmānam yastvam kalyāṇa manyase | nityam sthitaste hrdyeşa punyapāpaiksitā muniķ || 8.92 7amo vaivasvato devo yastavaisa hṛdi sthitaḥ | tena cedavivādaste mā gangām mā kurūn gamaḥ || 8.93 nagno mundah kapalena ca bhiksarthi ksutpipasitah | andhaḥ śatrukulam gacched yaḥ sākṣyamanṛtam vadet || 8.94 avākṣirāstamasyandhe kilbiṣī narakam vr(jet | yah praśnam vitatham brūyāt pṛṣṭaḥ san dharmaniścaye || 8.95 andho matsyānivāśnāti sa naraḥ kaṇṭakaiḥ saha h yo bhāṣate.arthavaikalyamapratyakṣam sabhām gataḥ ||

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yasya vidvān hi vadatah kṣetrajño nābhiśankate | %[M.naatishaN^kate)
tasmānna devāh śreyāmsam loke.anyam puruṣam vi(uh ||
8.97
yāvato b)ndhavān yasmin hanti sākṣye.anṛtam vadan |
thvatah sankhcayā tasmin śr u saumyānupūrvaśah ||
8.98
pañca paśvanṛte hanti daśa hanti gavānṛte |
śatamaśvānṛte hantipsahasram puruṣānṛte ||
8.99
hanti jātānajātāmśca hiraņyārthe.anṛtam vadan |
sarvam bhūmianrte hanti mā sma bhūmianrtam vadīh ||
8.100
apsu bhūmivadityāhuḥ strīṇām bhoge ca maithune |
abâeșu caiva ratneșu sarveșvasmamayeșu ca ||
8.101
etān doṣānavekṣya tvam sarvānanṛtabhāṣaṇe |
yathāśrutam yathādṛṣṭam sarvamevāñjasā vada ||
8.102
gorakşakān vāṇijikāmstathā kārukuśīlavān |
presyān vārdhusikāmscaiva viprān sūdravadācaret ||
8.103
tad vadan dharmato.arthesu jānannapyanythā naraļ |
na svargāccyavate lokād daivīm vācam vadanti tām ||
8.104
śūdravid kṣatraviprāṇām yatraṛtoktau bhaved vadhaḥ |
tatra vaktavyamanṛtam tad hi satyād viśiṣyate ||
8.105
vāgdaivatyaiśca carubhiryajeramste sarasvatīm |
anṛtasyainasastasya kurvāṇā niṣkṛtim parām ||
8.106
kūṣmāṇḍairvā.api juhuyād ghṛtamagnau yathāvidhi |
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uditya rcā vā vārunyā trcenābdaivatena vā ||

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8.107
tripakṣādabruvan sākṣyaṁ ṛṇādiṣu naro.agadaḥ |
tadṛṇaṁ prāpnuyāt sarvaṁ daśabandhaṁ ca sarvataḥ ||
8.108
yasya dṛśyeta saptāhāduktavākyasya sākṣiṇaḥ |
rogo.agnirjñātimaraṇaṁ ṛṇaṁ dāpyo damaṁ ca saḥ ||
8.109
asākṣikeṣu tvartheṣu mitho vivadamānayoḥ |
aaindaṁstattvataḥ satyaṁ śapathenāpi lambhayet ||
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#### 8.110 maharşibhi9ca devaiśca kāryārFhhm śapathāḥ kṛtāḥ | vasisthaścāpi śapatham śepe paijavane nrpe ||

#### 8.111 na vṛthā śapAth8m kuryāt svalpe.apyarthe naro budhaḥ | vṛthā hi śapatham kurvan pretya caiha ca naśyati ||

#### 8.112 kāminīṣu vivāheṣu gavām bhakṣye tathen7hane | brāhmaṇābhyupapattau ca śapathe nāsti pātakam ||

#### 8.113 satyena śāpayed vipram kṣatriyam vāhanāyudhaiḥ | gobījakāñcanairvSiśyam śūdram sarvaistu pātakaiḥ ||

#### 8.114 agnim vā.ahārayedenamapsu cainam nimajjaPet | putradārasya pāpyenam śirāmsi sparśayet pṛthak ||

## 8.115 yhmiddho na dahatyagnirāpo nonmajjayanti ca | na cārtim rcchati khipram sa jñeyaḥ śapathe śuciḥ ||

#### 8.116 vatsasya hyabhiścstasya purā bhrātrā yavīyasā | nāgnirdadāha romāpi satyena jagataḥ spaśaḥ ||

#### 8.117 yasmin yasmin vivāde tu kauṭasākṣyaṁ kṛtaṁ bhavet | tat tat kāryaṁ nivarteta kṛtaṁ cāpyakṛtaṁ bhavet ||

# 8.118 lobhānmohād bhayātmaitrāt kāmāt krodhāt tathaiva ca | ajñānād bālabhāvātca sākṣyam vitathamucyate || 8.119 eṣāmanyatame sthāne yaḥ sākṣyamanṛtam vadet | tasya daṇḍaviśeṣāmstu pravakṣyāmyanupūrvaśaḥ ||

#### 8.120

lobhāt sahasram daṇḍyastu mohāt pūrvam tu sāhasam | bhayād dvau madhyamau daṇḍau maitrāt pūrvam caturguṇam ||

#### 8.121

kāmād daśaguṇam pūrvam krodhāt tu triguṇam param | ajñānād dve śate pūrṇe bāliśyātśatameva tu ||

#### 8.122

etānāhuḥ kauṭasākṣye proktān daṇḍān manīṣibhiḥ | dharmasyLvyabhicārārthamadharmaniyamāya ca ||

#### 8.123

kauṭasākṣyam tu kurvāṇāmstrīn varṇān dhārmiko nṛpaḥ | pravāsayed daṇḍayitvā brāhmaṇam tu vivāsayet ||

#### 8.124

daśa sthānāni daṇḍasya manuḥ c9ayambhuvo.abravīt | triṣu varṇeṣu yāni syurakṣato brāhmaṇo vrajet ||

#### 8.125

upasthamudaram jihvā hastau pādau ca pañcamam | caksurnāsā ca karnau ca dhanam dehastathaiva ca ||

#### 8.126

anubamdham parijñāya deśakālau ca tattvataḥ | sārāparādho c7 okya daṇḍam daṇḍyeṣu pātayet ||

#### 8.127

adharmadandanam loke yasoghnam kīrtināsanam | asvargyam ca paratrāpi tasmāt tat parivarjayet ||

#### 8.128

adaṇḍyān daṇḍayan rājā daṇḍyāmścaivāpyadaṇḍayan | ayaśo mahadāpnoti narakam caiva gacchati ||

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vāgdandam prathamam kuryād dhigdandam tadanantaram |
trtīyam dhanadandam tu vadhadandamatah param ||
8.130
vadhenāpi yadā tvetānnigrahītum na śaknuyāt |
tadeșu sarvamapyetat prayunjīta catustayam ||
8.131
lokasamvyavahārārtham yāḥ samjñāḥ prathitā bhuvi |
tāmrarūpyasuvarņānām tāh pravaksyāmyasesatah ||
8.132
jālāntaragate bhānau yat sūksmam dṛśyate rajaḥ |
prathamam tat pramāṇānām trasareņum pracakṣate ||
8.133
trasareņavo.astau vijneyā liksaikā parimāņatah |
tā rājasarṣapastisraste trayo gaurasarṣapaḥ ||
8.134
sarşapāḥ ṣaḍ yavo madhyastriyavam tvekakṛṣṇalam |
pañcakṛṣṇalako māṣaste suvarṇastu ṣoḍaśa ||
8.135
palam suvarņāścatvārah palāni dharanam daśa |
dve kṛṣṇale samadhṛte vijñeyo raupyamāṣakaḥ ||
8.136
ce șodasa syād dharaṇam purāṇascaiva rājataḥ |
kārṣāpaṇastu vijñeyastāmrikah kārṣikah paṇah ||
8.137
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8.129

8.139 rṇe deye pratijñāte pañcakam śatamarhati | apahna7e tad dviguṇam tan manoranuśāsanam ||

paṇānām dve śate sārdhe prathamaḥ sāhasaḥ smṛtaḥ | madhyamaḥ pañca vijñeyaḥ sahasram tveva cottamaḥ ||

dharaṇāni daśa jñeyaḥ śatamānastu rājataḥ | catuḥsauvarṇiko niṣko vijñeyastu pramāṇataḥ ||

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8.140
vasisthavihitām vrddhim srjed vittavivardhinīm |
aśītibhāgam grhnīyān māsād vārdhusikah śate ||
8.141
dvikam śatam vā gṛḥṇīyāt satām dharmamanusmaran |
dvikam śatam hi grhnano na bhavatyarthakilbisi ||
8.142
dvikam trikam catuşkam ca pañcakam ca śatam samam |
māsasya vṛddhim gṛhṇīyād varṇānāmanupūrvaśaḥ ||
8.143
na tvevādhau sopakāre kausīdīm vṛddhimāpnuyāt |
na cādheḥ kālasamrodhātnisawgo.asti na vikrayaḥ ||
8.144
na bhoktavyo balādādhirbhuñjāno vṛddhimutsṛjet |
mūlyena toṣayeccainamādhisteno.aTyathā bhavet ||
8.145
ādhiścopanidhiścobhau na kālātyayamarhataḥ |
avahāryau bhavetām tau dīrghakālamavasthitau ||
8.146
samprītyā bhujyamānāni na naśyanti kadā cana |
dhenurustro vahannasvo yasca damyah prayujyate ||
8.147
yat kim cid daśavarṣāṇi samnidhau prekṣate dhanī |
bhujyamānam paraistūṣṇīm na sa tatlabdhumarhati ||
8.148
ajadaścedapogando visaye casya bhujyate |
bhagnam tad vyavahārena bhoktā tad dravyamarhati ||
8.149
ādhiḥ sīmā bāladhanam nikṣepopanidhiḥ striyaḥ |
rājasvam śrotriyasvam ca na bhogena praṇaśyati ||
8.150
yaḥ svāminā.ananujñātamādhim bhūnkte.avicakṣaṇah |
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tenārdhavrddhirmoktavyā tasya bhogasya niskrtih ||

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8.151
kusīdavrddhirdvaigunyam nātyeti sakrdāhrtā |
dhānye sade lave vāhye nātikrāmati pañcatām ||
8.152
kṛtānusārādadhikā vyatiriktā na sidhyati |
kusīdapathamāhustam pañcakam śatamarhati ||
8.153
nātisāmvatsarīm vṛddhim na cādṛṣṭām punarharet |
cakravrddhih kālavrddhih kāritā kāyikā ca yā ||
8.154
ṛṇam dātumaśakto yaḥ kartumicchet punaḥ kriyām |
sa dattvā nirjitām vrddhim karaņam parivartayet ||
8.155
adarśayitvā tatraiva hiranyam parivartayet |
yāvatī sambhaved vṛddhistāvatīm dātumarhati ||
8.156
cakravrddhim samārūdho deśakālavyavasthitah |
atikrāman deśakālau na tatphalamavāpnuyāt ||
8.157
samudrayānakuśalā deśakālārthadarśinah |
sthāpayanti tu yām vṛddhim sā tatrādhigamam prati ||
8.158
yo yasya pratibhūstisthed darsanāTaihaSaānavaḥ |
adarśayan sa tam tasya prayacchet svadhanād ṛṇam ||
8.159
prātibhāvyam vṛthādānamākṣikam saurikām ca yat |
dandaśulkāvaśeṣam ca na putro dātumarhati ||
8.160
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darśanaprātibhāvye tu vidhih syāt pūrvacoditah |

dānapratibhuvi prete dāyādānapi dāpayet ||

adātari punardātā vijnātaprakrtāvrnam | paścāt pratibhuvi prete parīpset kena hetunā || 8.162 nirādistadhanaścet tu pratibhūḥ syādalamdhanaḥ | svadhanādeva tad dadyānnirādiṣṭa iti sthitiḥ || 8.163 mattonmattārtādhyadhīnairbālena sthavireņa vā | asambaddhakṛtaścaiva vyavahāro na sidhyati || 8.164 satyā na bhāṣā bhavati yadyapi syāt pratiṣṭhitā | bahiśced bhāsyate dharmātniyatād vyavahārikāt || 8.165 yogādhamanavikrītam yogadānapratigraham | yatra vā.apyupadhim paśyet tat sarvam vihivartayet || 8.166 grahītā yadi nastah syāt kutumbārthe kṛto vyayah | dātavyam bāndhavaistat syāt pravibhaktairapi svataļ || 8.167 kuṭumbārthe.adhyadhīno.api vyavahāram yamācaret | svadeśe vā videśe vā tam jyāyānna vicālayet || 8.168 balād dattam balād bhuktam balād yaccāpi lekhitam | sarvān balakṛtānarthānakṛtān manurabravīt || 8.169 trayah parārthe kliśyanti sākṣiṇah pratibhūh kulam | catvārastūpacīyante vipra ādhyo vaņinnṛpaḥ || 8.170 anādeyam nādadīta parikṣīṇo.api pārthivaḥ | na cādeyam samṛddho.api sūkṣmamapyarthamutsṛjet || 8.171 anādeyasya cādānādādeyasya ca varjanāt |

daurbalyam khyāpyate rājñah sa pretyaiha ca naśyati 2

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svādānād varņasamsargāt tvabalānām ca rakṣaṇāt |
balam sañjāyate rājñah sa pretyaiha ca vardhate ||
8.173
tasmād yama iva svāmī svayam hitvā priyāpriye |
varteta yāmyayā vṛttyā jitakrodho jitendriyaḥ ||
8.174
yastvadharmena kāryāni mohāt kuryānnarādhipah |
acirāt tam durātmānam vase kurvanti satravah ||
8.175
kāmakrodhau tu samyamya yo.arthān dharmeṇa paśyati |
prajāstamanuvartante samudramiva sindhavah ||
8.176
yah sādhayantam chandena vedayed dhanikam nṛpe |
sa rājñā tatcaturbhāgam dāpyastasya ca tad dhanam ||
8.177
karmanā.api samam kuryād dhanikāyādhamarnikah |
samo.avakṛṣṭajātistu dadyātśreyāmstu tatśanaiḥ ||
8.178
anena vidhinā rājā mitho vivadatām nṛṇām |
sākṣipratyayasiddhāni kāryāṇi samatām nayet ||
8.179
kulaje vṛttasampanne dharmajñe satyavādini |
mahāpakṣe dhaninyārye nikṣepam nikṣiped budhaḥ ||
8.180
yo yathā nikṣipedd haste yamartham yasya mānavaḥ |
sa tathaiva grahītavyo yathā dāyastathā grahaḥ ||
8.181
yo niksepam yccyamānocniksepturna prayacchati |
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8.182

sākṣ(abhāve praṇidhibhirvayorūpasamanvitaiḥ | apadeśaiśca samnyasya hiranyam tasya tattvatah ||

sa yācyaḥ prāḍvivākena tatnikṣepturasamnidhau ||

8.183 sa yadi pr8tipadyeta yathānyastam yat8ākṛtam |

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na tatra vidyate kim cid yat parairabhiyujyate ||
8.184
teṣām na dadyād yadi tu tad hiraṇyam yathāvidhi |
ubhau nigrhya dāpyah syāditi dharmasya dhāranā ||
8.185
nikṣepopanidhī nityam na deyau pratyanantare |
naśyato vinipāte tāvanipāte tvanāśinau ||
8.186
svayameva tu yau dadyān mṛtasya pratyanantare |
na sa rājñā.abhiyoktavyo na nikseptuśca bandhubhih ||
8.187
acchalenaiva cānvicchet tamartham prītipūrvakam |
vicārya tasya vā vṛttam sāmnaiva parisādhayet ||
h.188
niksepesvesu sarvesu vidhih syāt parisādhane |
samudre nāpnuyāt kim cid yadi tasmānna samharet ||
8.189
caurairhṛtam jalenoḍhamagninā dagdhameva vā |
na dadyād yadi tasmāt sa na samharati kim cana ||
8.190
nikșepasyāpahartāramanikșeptārameva ca |
sarvairupāyairanvicchetsapathaiscaiva vaidikaiļ |
8.191
yo niksepam nārpayati yascāniksipya yācate |
tāvubhau cauravatśāsyau dāpyau vā tatsamam damam ||
8.192
nikṣepasyāpahartāram tatsamam dāpayed damam |
tathopanidhihartāramaviśeṣeṇa pārthivaḥ ||
8.193
upadhābhiśca yaḥ kaścit paradravyam harennaraḥ |
sasahāyaḥ sa hantavyaḥ prakāśam vividhairvadhaiḥ ||
8.19c
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niksepo yah krto yena yāvāmśca kulasamnidhau |

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tāvāneva sa vijneyo vibruvan dandamarhati ||
8.195
mitho dāyah krto yena grhīto mitha eva vā |
mitha eva pradātavyo yathā dāyastathā grahah ||
8.196
niksiptasya dhanasyaivam prītyopanihitasya ca |
rājā vinirnayam kuryādaksinvannyāsadhārinam ??||
8.197
vikrīnīte parasya svam yo.aEvāmī svāmyasa9matah |
na tam nayeta sākṣyam tu stenamastenamāninam ||
8.198
avahāryo bhavetcaiva sānvayah satsatam damam |
niranvayo.anapasarah prāptah syāccaurakilbisam ||
8.199
asvāminā kṛto yastu dāyo vikraya eva vā |
akṛtaḥ sa tu vijñeyo vyavahāre yathā sthitiḥ ||
8.200
sambhogo drśyate yatra na drśyetāhamah kva cit |
āgamaḥ kāraṇam tatra na sambhoga iti sthithḥ ||
8.201
vlkrayād yo dhanam kim cid gṛhṇīyāt kulasamnidhau |
krayeṇa sa viśuddham hi nyāyato labhate dhanam ||
8.202
atha mūlamanāhāryam prakāśakrayaśodhitah |
adaņdyo mucyate rājñā nāstiko labhate dhanam ||
8.203
nānyadanyena samsrstarūpam vikrayamarhati |
na cāsāram na ca nyūnam na dūreņa tirohitam ||
8.204
anyām ced darśayitvā.anyā voḍhuḥ kanyā pradīyate |
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ubhe ta ekaśulkena vahedityabravīn manuļ ||

nonmattāyā na kusthinyā na ca yā sprstamaithunā |

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pūrvam dosānabhikhyāpya pradātā daņdamarhati ||
8.206
rtvig yadi vrto yajne svakarma parihapayet |
tasya karmānurūpeņa deyomsah sahakartrbhih ||
8.207
dakṣiṇāsu ca dattāsu svakarma parihāpayan |
krtsnameva labhetārisamanyenaiva ca kārayet ||
8.208
yasmin karmani yāstu syuruktāh pratyangadakṣiṇāh |
sa eva tā ādadīta bhajeran sarva eva vā ||
8.209
ratham haret cādhvaryurbrahmā.adhāne ca vājinam |
hotā vā.api haredaśvamudgātā cāpyanah kraye ||
8.210
sarveṣāmardhino mukhyāstadardhenārdhino.apare |
thtīyinastṛtīyāmśāścaturthāmśāśca pādinah ||
8.211
sambhūya svāni karmāṇi kurvadbhiriha mānavaiḥ |
anena vidhiyogena kartavyāmsaprakalpanā ||
8.212
dharmārtham yena dattam syāt kasmai cid yācate dhanam |
paścācca na tathā tat syānna deyam tasya tad bhavet ||
8.213
yadi samsādhayet tat tu darpātlobhena vā punaḥ |
rājñā dāpyaḥ suvarṇam syāt tasya steyasya niṣkṛtiḥ ||
8.214
dattasyaiṣauditā dharmyā yathāvadanapakriyā |
ata ūrdhvam pra9akṣyāmi vetanasyānapakriyām ||
8.215
bhṛto nārto na kuryād yo darpāt karma yathoditam |
sa dandyah kṛṣṇalānyaṣṭau na deyam cāsya vetanam ||
8.216
ārtastu kuryāt svasthah san yathābhāsitamāditah |
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sa dīrghasyāpi kālasya tatlabheteva vetanam ||
8.217
yathoktamārtaḥ sustho vā yastat karma na kārayet |
na tasya vetanam deyamalponasyāpi karmanah ||
8.218
esa dharmo.akhilenokto vetanādānakarmanah |
ata ūrdhvam pravaksyāmi dharmam samayabhedinām ||
8.219
yo grāmadeśasaṅghānāṁ kṛtvā satyena saṁvidam |
visamvadennaro lobhāt tam rāṣṭrād vipravāsayet ||
8.220
nigrhya dāpayeccainam samayavyabhicāriņam |
catuhsuvarnān sanniskāmssatamānam ca rājakam ||
8.221
etad daņḍahidhim kuryād dhārmikaḥ pṛthivīpatiḥ |
Arāmajātisamūhesu samayavyabhicāriņām ||
8.222
krītvā vikrīya hā kim cid yasyaihānuśayo bhavet |
so.antardaśhhāt tadcdravyam dadyāccaivādadīta vā ||
8.223
pareņa tu daśāhasya na dadyānnāpi dāpayet |
ādadāno dadat caiva rājñā daņḍyau śatāni ṣaṭ ||
8.224
yastu dosavatīm kanyāmanākhyāya prayacchati |
tasya kuryānnṛpo daṇḍam svayam ṣaṇṇavatim paṇān ||
8.225
akanyeti tu yaḥ kanyām brūyād dveṣeṇa mānavaḥ |
sa śatam prāpnuyād daņḍam tasyā doṣamadarśayan ||
8.226
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8.227 pāṇigrahaṇikā mahtrā niyataṁ dāralakṣaham | teṣāṁ niṣṭhā tu vijñeyā vidvadbhiḥ saptame pade ||

pāṇigrahaṇikā mantrāḥ kanyāsveva pratiṣṭhitāḥ | nākanyāsu kva cinnṛṇām luptadharmakriyā hi tāḥ ||

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8.228
yasmin yasmin kṛte kārye yasyehānuśayo bhavet |
tamanena vidhānena dharmye pathi niveśayet ||
8.229
paśusu svāminām caiva pālānām ca vyatikrame |
vivādam sampravakṣyāmi yathāvad dharmatattvataḥ ||
8.230
divā vaktavyatā pāle rātrau svāmini tadgṛhe |
yogakşeme.anyathā cet tu pālo vaktavyatāmiyāt ||
8.231
gopah kṣīrabhṛto yastu sa duhyād daśato varām |
gosvāmyanumate bhrtyah sā syāt pāle.abhrte bhrtih ||
8.232
nastam vinastam kṛmibhih śvahatam visame mṛtam |
hīnam purusakārena pradadyāt pāla eva tu ||
8.233
vighuṣya tu hṛtaṁ caurairna pālo dātumarhati |
yadi deśe ca kāle ca svāminaḥ svasya śamsati ||
8.234
karņau carma ca vālāmsca bastim snāyum ca rocanām |
paśuşu svāminām dadyān mṛteşvankāni darśayet ||
8.235
ajāvike tu samruddhe vṛkaiḥ pāle tvanāyati |
yām prasahya vṛko hanyāt pāle tat kilbiṣam bhavet ||
8.236
tāsām cedavaruddhānām carantīnām mitho vane l
yāmutplutya vṛko hanyānna pālastatra kilbiṣī ||
8.237
dhanuḥśatam parīhāro grāmasya syāt samantataḥ |
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śamyāpātāstrayo vā.api triguņo nagarasya tu ∥

tatrāparivṛtam dhānyam vihimsyuḥ paśavo yadi | na tatra pranayed daṇḍam nrpatiḥ paśurakṣiṇām || |

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8.239
vrtim tatra prakurvīta yāmustro na vilokayet |
chidram ca vārayet sarvam śvasūkaramukhānugam ||
8.240
pathi ksetre parivrte grāmāntīye.atha vā punah |
sapālaḥ śatadaṇḍārho vipālān vārayet paśūn ||
8.241
ksetresvanyesu tu pasuh sapādam paṇamarhati |
sarvatra tu sado deyah kṣetrikasyaiti dhāraṇā ||
8.242
anirdaśāhām gām sūtām vṛṣān devapaśūmstathā |
sapālān vā vipālān vā na dandyān manurabravīt ||
8.243
ksetriyasyātyaye dando bhāgād daśaguno bhavet |
tato.ardhadando bhrtyānāmajñānāt kṣetrikasya tu ||
8.244
etad vidhānamātisthed dhārmikah pṛthivīpatih |
svāminām ca paśūnām ca pālānām ca vyatikrame ||
8.245
sīmām prati samutpanne vivāde grāmayordvayoḥ |
jyeşthe māsi nayet sīmām suprakāśeşu setuşu ||
8.246
sīmāvṛkṣāmśca kurvīta nyagrodhāśvatthakimśukān |
śālmalīn sālatālāmśca kṣīriṇaścaiva pādapān ||
8.247
gulmān veņūmśca vividhān śamīvallīsthalāni ca |
śarān kubjakagulmāmśca tathā sīmā na naśyati ||
{m8.248a[m250a]/} tadāgānyudapānāni vāpyah prasravaņāni ca |
{m8.248ca[m250ca]/} sīmāsamdhişu kāryāņi devatāyatanāni ca ||
8.249
upachannāni cānyāni sīmālingāni kārayet |
sīmājñāne nṛṇām vīkṣya nityam loke viparyayam ||
{m8.250a[m248a]/} aśmano.asthīni govālāmstusān bhasma kapālikāh |
{m8.250ca[m248ca]/} karīṣamiṣtakā.angārām śarkarā vālukāstathā ??||
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8.251
yāni caivamprakārāni kālād bhūmirna bhakṣayet |
tāni samdhisu sīmāyāmaprakāśāni kārayet ||
8.252
etairlingairnayet sīmām rājā vivadamānayoḥ |
pūrvabhuktyā ca satatamudakasyāgamena ca ||
8.253
yadi samśaya evaPsyātlingānāeapi darśane |
sākṣipratyaya eva syāt sīmāvācavinirṇayaḥ ||
8.25c
grāmīyakakulānāmlca samaaşam sīmhi sākṣiṇaḥ |
prastaAyāh sīmalingāni tayoścaiva vivcdinoh ||
8.255
te pṛṣtāstu pathā brūyuḥ samastāḥ sīmni niścayam |
nibadhnīyāt tathā sīmām sarvāmstāmścaiva nāmataḥ ||
8.256
śirobhiste grhītvorvīm sragviņo raktavāsasaḥ |
sukṛtaiḥ śāpitāḥ svaiḥ svairnayeyuste samañjasam ||
8.257
yathoktena nayantaste pūyante satyasākṣiṇaḥ |
viparītam nayantastu dāpyāh syurdviśatam damam ||
8.25
sākṣyabhāve tu catvāro grāmāḥ sāmantavāsinaḥ |
sīmāvinirņayam kuryuḥ prayatā rājasamnidhau ||
8.59
sāmantānāmabhāve tu maulānām sīmni sākṣiṇām |
imānapyanuyuñjīta puruṣān vanagocarān ||
8.260
vyādhāmśākunikān gopān kaivartān mūlakhānakān |
vyālagrāhānunchavrttīnanyāmsca vanacārinah ||
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8.261 te pṛṣṭāstu yathā brūyuḥ sīmāsaṁdhiṣu lakṣaṇam ' tat tathā sthāpayed rājā dharmeṇa grāmayordvayoḥ
8.262 kṣetrakūpataḍāgānāmārāmasya gṛhasya ca   sāmantapratyayo jñeyaḥ sīmāsetuvinirṇayaḥ
8.263 sāmantāścetmṛṣā br,yuḥ setau7vicādatām nṛṇām   sarve pṛthak pṛthag daṇḍyā rājñā madhyamasāhasam
8.264 gṛham taḍāgamārāmam kṣetram vā bkīṣayā haran   śatāni pañca daṇḍyaḥ syādajñānād dviśato damaḥ
8.265 sīmāyāmaviṣahyāyām svayam rājaivaOdharmavit   pra iśed bhūmimekeṣāmupakārāditi sthitiḥ
8.266 eșo.akhilenābhihito dharmaḥ sīmāvinirṇaye   ata ūrdhvFm pravakṣyāmi vākpāruṣyavinirṇayam
8.267 śatam brāhmaṇamākruśya kṣatriyo daṇḍamarhati   vaiśyo.apyardhaśatam dve vā śūdrastu vadhamarhati
8.268 pañcāśad brāhmaņo daṇḍyaḥ kṣatriyasyābhiśamsane   vaiśye syādardhapañcāśatśūdre dvādaśako damaḥ
8.269 samavarņe dvijātīnām dvādacaiva vyatikrame   vādeṣvavacanīyeṣu tadeva dviguṇam bhavet
8.270 ekajātirdvijātīmstu vācā dāruņayā kṣipan   jihvāyāḥ prāpnuyācchedam jaghanyaprabhavo hi saḥ
8.271

nāmajātigraham tveṣām8chidroheṇa kurvataḥ |

nikṣepyo.ayomayaḥ śaṅkurj<br/>valannāsye daśāṅgulaḥ  $\parallel$ 

8.272 dharmopadeśam darpeṇa viprāṇāmasya kurvataḥ   taptamāsecayet tailam vaktre śrotre ca pārthivaḥ
8.273 śrutam deśam ca jātgm ca karma śarīrameva ca ??  vitathena bruvan darpād dāpyaḥ syād dviśatam damam
0.274

## 8.274

kānam vā.apyatha vā khanjamanyam vā.api tathāvidham tathyenāpi bruvan dāpyo daņḍam kārṣāpaṇāvaram ||

#### 8.275

mātaram pitaram jāyām bhrātaram tanayam gurum | ākṣārayamśatam dāpyaḥ panthānam cādadad guroh ||

#### 8.276

brāhmanaksatriyābhyām tu dandah kāryo vijānatā | brāhmane sāhasah pūrvah kṣatriye tveva madhyamahF||

#### 8.277

vit śūdrayorevameva svajāt4m prati tattvataļ | chedavarjam pranayanam dandasyaiti viniścayah ||

#### 8.278

eşa dandavidhih prokto vākpāruşyasya tattvatah | ata ūrdhvam pravaksyāmi daņḍapāruhyanirņayam ||

#### 8.279

yena kena cidangena himsyāccetśreṣṭhamantyajaḥ h chettavyam tad tadevāsyp tan m(noranuśāsanam ||

#### 8.280

pāņimudyamya daņdam vā pāņicchedanamarhati | pādena praharan kopāt pādacchedanamarhati ||

#### 8.281

sahāsanamabhiprepsurutkṛṣṭasyāpakṛṣṭajaḥ | katyām kṛtānko nirvāsyaḥ sphicam vā.asyāvakartayet ||

#### 8.282

avanisthīvato darpād dvāvosthau chedayennṛpaḥ | avamūtrayato meḍhramavaśardhayato gudam ||

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8.283
keśesu grhnato hastau chedayedavicārayan |
pādayordādhikāyām ca grSvāyām vṛṣaneṣu ca ||
8.284
tvagbhedakah śatam dandyo lohitasya ca darśakah |
māmsabhettā tu sat niskān pravāsyastvasthibhedakaļ ||
8.285
vanaspatīnām sarvesāmupabhogo yathā yathā |
yathā tathā damaḥ kāryo himsāyāmiti dhāraṇā ||
8.286
manuSyāṇām 7aś7nāl ca duḥkhāya prahṛte sati |
yathā yathā mahad duḥkham daṇḍam kuryāt tathā tathā ||
8.287
angāvapīdanāyām ca vranasonitayostathā |
samutthānavyayam dāpyah sarvadandamathāpi vā ||
8.288
dravyāṇi himsyād yo yasya jñānato.ajñānato.api vā |
sa tasyotpādayet tuṣṭim rājñe dadyācca tatsamam ||
8.289
carmacārmikabhāndeşu kāsthalostamayeşu |
mūlyāt pañcaguņo daņdah puspamūlaphalesu ca ||
8.290
yānasya caiva yātuśca yānasvāmina eva ca |
daśātivarcanānyāhuh śese dando vidhīyate ||
8.291
chinnanāsye bhagnayuge teryakpratimukhāgate |
akṣabhaṅge ca yānasya cakrabhaṅge tathaiva ca ||
8.292
chedane caiva yantrāṇām yoktraraśmyostathaiva ca |
ākrande cāpy2paihīti na daņdam man,rabravīt ||
8.293
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yatrāpavartate yugyam vaiguņyāt prājakasya tu |

tatra svāmī bhaved eandyo himsāyām dviśatam damam ||

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8.294
prājakaśced bhavedāptah prājako dandamarhati |
yugyasthāh prājake.anāpte sarve dandyāh śatam śatam ||
8.295
sa cet tu pathi samruddhaḥ paśubhirvā rathena vā |
pramāpayet prāṇabhṛtastatra daṇḍo.avicāritaḥ ||
8.296
manuşyamāraņe kşipram cauravat kilbişam bhavet |
prāṇabhṛtsu mahatsvardham gogajoṣṭrahayādiṣu ||
8.297
kṣudrakāṇām paśūnām tu himsāyām dviśato damaḥ |
pañcāśat tu bhaved daņdaḥ śubheşu mṛgapakṣiṣu ||
8.298
gardhabhājāvikānām tu daņḍaḥ syāt pañcamāṣikaḥ |
māṣikastu bhaved dandah śvasūkaranipātane ||
8.299
bhāryā putraśca dāsaśca presyo bhrātrā ca saudaraḥ |
prāptāparādhāstādyāh syū rajjvā veņudalena vā ||
8.300
prsthatastu śarīrasya nottamānge katham cana |
ato.anyathā tu praharan prāptaḥ syāccaurakilbiṣam ||
8.301
eșo.akhilenābhihito daņdapāruşyanirņayah |
stenasyātah pravaksyāmi vidhim dandavinirnaye ||
8.302
paramam yatnamātisthet stenānām nigrahe nṛpaḥ |
stenānām nigrahādasya yaśo rāstram ca vardhate ||
8.303
abhayasya hi yo dātā sa pūjyah satatam nṛpah |
sattram hi vardhate tasya sadaivābhayadakṣiṇam ||
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sarvato dharmaşadbhāgo rājño bhavati rakṣataḥ | adharmādapi sadbhāgo bhavatyasya hyarakṣataḥ ||

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8.305
yadadhīte yad yajate yad dadāti yadarcati |
tasya şadbhāgabhāg rājā samyag bhavati rakṣaṇāt ||
8.306
rakṣan dharmeṇa bhūtāni rājā vadhyāmśca ghātayan |
yajate.aharaharyajñaih sahasraśatadakṣiṇaih ||
8.307
yo.arakşan balimādatte karam śulkam ca pārthivaļ |
pratibhāgam ca daṇḍam ca sa sadyo narakam vrajet ||
8.308
araksitāram rājānam balisadbhāgahārinam |
tamāhuḥ sarvalokasya samagramalahārakam ||
8.309
anapeksitamaryādam nāstikam vipralumpakam |
arakṣitāramattāram nṛpam vidyādadhogatim ||
8.310
adhārmikam tribhirnyāyairnigrhnīyāt prayatnatah |
nirodhanena bandhena vividhena vadhena ca ||
8.311
nigraheņa hi pāpānām sādhūnām sangraheņa ca |
dvijātaya ivaijyābhih pūyante satatam nṛpāḥ ||
c.312
kṣantavyam prabhuṇā nityam kṣipa;ām kāryiṇām nṛṇām |
bālavrddhāturānāmcca kurvatā hitamātmanah ||
8.313
yah kṣipto marṣayatyārtaistena svarge mahīyate |
yastvaiśvaryānna kṣamate naraklṁ tena gacchati ||
8.314
rājā stenena gantavyo muktakeśena dhāvath |
ācakṣāṇena t(t steyamevankarmā.asmi śādhi mām ||
8.315
skandhenādāya musalam lagudam vā.api khādiram |
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śaktim cobhayatastīkṣṇāmāyayam daṇḍameva vā ||
8.316
śāsanād vā vimokṣād vā stenah steyād vimucyate |
aś(sitvā tu tam rājā stenasyāpnoti kilbiṣam ||
8.317
annāde bhrūṇahā mārṣṭi patyeh bhāryā.apacāriṇī |
gurau śisyaśca yājyaśca steno rājani kilbisam ||
8.318
rājabhiḥ kṛtadaṇḍāstu kṛtvā pāpāni mānavāḥ |
nirmalāh svargamāyānti santah sukrtino yathā ||
8.319
yastu rajjum ghatam kūpādd hared bhindyācca yah prapām |
sa dandam prāpnuyān māṣam tacca tasmin samāharet ||
8.320
dhānyam daśabhyaḥ kumbhebhyo harato.abhyadhikam vadhaḥ |
śese.apyekādaśaguṇam dāpyastasya ca tad dhanam ||
8.321
tathā dharimameyānām śatādabhyadhik( vadhaḥ |
suvarņarajatādīnāmuRtamānām ca vāsasām ||
8.322
pañcāśatastvabhyadhike hastacchedanamişyate |
śese tvekādaśaguṇam mūlyād daṇḍam prakalpayet ||
8.323
puruṣāṇām kulīnānām nārīṇām ca viśeṣataḥ |
mukhyānām caiva ratnānām haran7Ivadhamarhati ||
8.324
mahāpaśūnām haraņe śastrāņāmauṣadhasya ca |
kālamāsādya kāryam ca daņḍam rājā prakalpayet ||
8.325
goșu brāhmaṇasamsthāsu churikāyāśca bhedane |
paśūnām harane caiva sadyah kāryo.ardhapādikah ||
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8.326
sūtrakārpāsakiņvānām gomayasya gudasya ca |
dadhnah ksīrAsya takrasya pānīyasya tṛṇasya ca ||
8.327
veņuvaidal 8hāṇḍānām lav(ṇānām tathaiva ca |
mṛṇmayānām ca haraṇe mṛdo bhasmana eva ca |æ
8.328
matsyānām pakṣiṇām caiva tailasya ca ghṛtasya ca |
māmsasya madhunaścaiva yaccānyat paśusambha(am ||
8.329
anyeṣām caivamādīnām cadyānāmodanasya ca |
pakvān9ānām ca sarvesām tanmulyād dviguno damah ||
8.330
pușpeșI harite dhānye gulmavallīnageșu ca |
anyeşvaparipūFeşu dandah syāt pañca(rṣṇalah ||
8.331
paripūteșu dhānyeșu śākamūlap7aleșu ca |
niranvaye śatam daṇḍaḥ sānvaye.ardhaśatam damaḥ ||
8.332
syāt cāhasam tvanvayavat prasabham karma yat kṛtam |
niranvayam bhavet steyam hrtvā.apcvy9y8te ca yat ||
8.333
yastvetānyupakļptāni dravyāņi stenayennaraļ |
tamādyam dandayed rājā yaścāgnim corayed grhāt ||
8.334
yena yena yathangena steno nṛṣu vicestate |
tat tadeva haret tas7a pratyādeśāya pārthivaļ ||
8.338
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8.336 kārṣāpaṇaṁ bhaved daṇḍyo yatrānyaḥ prākṛto janaḥ | tatra rājā bhaved daṇḍyaḥ sahasramiti dhāraṇā ||

pitā.acāryaḥ suhṛtmātā bhāryā putraḥ purohitaḥ | nādaṇḍyo nāma rājño.asti yaḥ svadharme na tiṣṭhati ||

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8.337
astāpādyam tu śūdrasya steye bhavati kilbisam |
sodaśaiva tu vaiśyasya dvātrimśat kshtriyasya ca ||
8.338
brāhmaņasya catuḥṣaṣṭiḥ pūrṇam vā.api śatam bhavet |
dviguņā vā catuḥṣaṣṭistaddoṣaguṇavidd hi sah ||
8.339
vānaspatyam mūlaphalam dārvagnyartham tathaiva ca |
trnam ca gobhyo grāsārthamasteyam manurabravīt ||
8.340
yo.)dattādāy)no hastātlipseta brāhmaņo dhanam |
yājanādhyāpanenāpi yathā stenastathaiva sa( ||
8.341
dvijo.adhvagah kṣīṇṣvṛtLirdvāvikṣū dve ca mūlake |
ādadānah paraksetrātna dandam dātumarhati ||
8.342
asamditānām samdātā samditānām ca mokṣakaḥ |
dāsāśvarathahartā ca prāptaḥ syāccorakilbiṣam ||
8.343
anena vidhinā rājā kurvāṇaḥ stenanigraham |
yaśo.asmin prāpnuyātloke pretya cānuttamam sukham ||
8.344
aindram sthānamabhiprepskryaśaścākṣayapavyayam |
nopekseta ksanamapi rājā sāhasikam naram ||
8.345
vāgduṣṭāt taskarāccaiva daṇḍenaiva ca himsataḥ |
sāhasasya9naraḥ kartā vijneyaḥ pāpakṛttamaḥ ||
8.346
sāhase vartamānam tu yo marşayati pārthivah |
sa vināśam vrajatyāśu vidveṣam cādhigacchati ||
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na mitrakāraṇād rājā vipulād vā dhanāgamāt | samutsrjet sāhasikān sarvabhūtabhayāvahān ||

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8.348
śastram dvijātibhirgrāhyam dharmo yatroparudhyate |
dvijāt(nām c7 varņānām viplave kālakārite ||
8.349
ātmanaśca paritrāņe dakṣiṇānām ca saṅgare |
strīviprābhyupapattau ca ghnan dharmeṇa na duṣyati ||
8.350
gurum vā bālavṛddhau vā brāhmaṇam vā bahuśrutam |
ātatāyinamāyāntam hanyādevākicārayan ||
8.351
nātatāyivadhe doso hanturbhavati kaścana |
prakāśam vā.aprakāśam vā manyus8hm manyumrcchati ||
8.352
paradārābhimarśeșu pravṛttānnṛn mahīpatiḥ |
udvejanakarairdandaiśchinnayitvā pravāsayet ||
8.353
tatsamuttho hi lokasya jāyate varņasankaraļ |
yena mūlaharo.adharmaḥ sarvanāśāya kalpate ||
8.354
parasya patnyā puruṣaḥ sambhāṣām yojayan rahaḥ |
pūrvamākṣārito doṣaiḥ prāpnuyāt pūrvasāhasam ||
8.355
yastvanākṣāritaḥ pūrvamabhibhāṣate kāraṇāt ??
na doṣam prāpnuyāt kim cinna hi tasya vyatikramaḥ ||
8.356
parastriyam yo.abhivadet tīrthe.aranye vane.api vā |
nadīnām vā.api sambhede sa sangrahaṇamāpnuyāt ||
8.357
upacārakriyā kelih sparšo bhūṣaṇavāsasām |
saha khatvā.asanam caiva sarvam sangrahaṇam smṛtam ||
8.358
striyam sprśedaceśe yah sprstocya marsayet taya |
parasparasyānumate sarvam sangrahanam smrtam ||
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# 8.359 abrāhmanah sangrahane prānāntam dandamarhati | caturnāmapi varnānām dārā raksyatamāh sadā || 8.360 bhikşukā bandinaścaiva dīkşitāh kāravastathā | sambhāṣaṇam saha strībhiḥ kuryuraprativāritāḥ || 8.361 na sambhāṣām parastrībhiḥ pratiṣiddhaḥ samācaret | nisiddho bhāsamānastu suvarnam dandamarhati || 8.362 naișa cāraņadāreșu vidhirnātmopajīvișu | sajjayanti hi te nārīrnigūdhāścārayanti ca || 8.363 kim cideva tu dāpyah syāt sambhāṣām tābhirācaran | praisyāsu caikabhaktāsu rahah pravrajitāsu ca || 8.364 yo.akāmām dūṣayet kanyām sa sadyo vadhamarhati |

# sakāmām dūṣayamstulyo na vadham prāpnuyānnaraḥ ||

## 8.365 kanyām bhajantīmutkṛṣṭam na kim cidapi dāpayet | jaghanyam sevamānām tu samyatām vāsayed gṛhe ||

8.366 uttamām sevamānastu jaghanyo vadhamarhati | śulkam dadyāt sevamānaḥ samāmicchetLpitā yadi ||

8.367 abhişahya tu yah kanyām kuryād darpeņa mānavah | tasyāśu kartye angulyauhdandam cārhati satśatam ||

## 8.368 sakāmām dūṣayamstulyo nāngulichedamāpnuyāt | dviśatam tu damam dā yaḥ prasaS(avanivṛttaye ||

8.369 kanyaiva kanyām yā kuryāt tasyāh syād dviśato damah |

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śulkam ca dvigunam dadyātśiuhāścaivāpnuyād daśa ||
8.370
yāOtu kanyām prakuryāt strī sā sadyo mauṇḍyamarhati |
angulyoreva vā chedam kharenodvahanam tathā ||
8.371
bhartāram langhayed yā tu strī jñātiguṇadarpitā |
tām śvabhih khādayed rājā samsthāne bahusamsthite ||
8.372
pumāmsam dāhayet pāpam śayane tapta āyase |
abhyādadhyuśca kāṣṭhāni tatra dahyeta pāpakṛt ||
8.373
samvatsarābhiśastasya dustasya dviguņo damah |
vrātyayā saha samvāse cāndālyā tāvadeva tu ||
8.374
śūdro guptamaguptam vā dvaijātam varņamāvasan |
aguptamangasarvasvairguptam sarveņa hīyate ||
8.375
vaiśyah sarvasvadandah syāt samvatsaranirodhatah |
sahasram kṣatriyo daṇdyo mauṇdyam mūtreṇa cārhati )|
8.376
brāhmaņīm yadyaguptām tu gacchetām vaisyapārthivau |
vaiśya( pañcaśatam kuryāt kṣatriyam cu sahasriṇam ||
8.377
ubhāvapi tu tāveva brāhmaņyāhgudtayā saha |
viplutau śūdravad daņdyau dagdhavyau vā kaṭāgninā ||
8.378
sahasram brāhmaņo daņdyo guptām viprām balād vrajan |
śatāni pañca daņdyah syādicchantyā saha sangatah ||
8.379
mauņdyam prāņāntikam daņdo brāhmaņasya vidhīyate |
itaresām tu varnānām dandah prānāntiko bhavet ||
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8.380 na jātu brāhmaṇaṁhhanyāt sarvapāpeṣvapi sthitam   rāṣṭrādenaṁ bahiḥ kuryāt samagradhanamakṣatam
c.381 na brāhmaṇavadhād bhūyānadharmo vidyate bhuvi   tasmādasya vadham rājā manasā.api na cintayet
8.382 vaiśyaścet kṣatriyām guptlm vaiśyām vā kṣatriyo vrajet   yo brāhmaṇyāmaguptāyām tāvubhau daṇḍamarhataḥ
8.383 sahasram brāhmaņo daņḍam dāpyo gupte 8u te v-ajan   śūdrāyām kṣatriyaviśoḥ sāhasro vai bhaved damaḥ
I.384 kṣatriyāyāmaguptāyām vaiśye pañcaśatam damaḥ   mūtreṇa mauṇḍyamicchet tu kṣatriyo daṇḍameva vā
8.385 agupte kṣatriyāvaiśye śūdrām vā brāhmAṇo vrajan   śatāni pañca daṇḍyaḥjsyāt sahasram tvantyajastriyam
8.386 yasya stenaḥ pure nāsti nānyastrīgo na duṣṭavāk   na sāhasikadaṇḍaghno sa rājā śakralokabhāk
8.387 eteṣām nigraho rājñaḥ pañcānām viṣaye svake   sāmrājyakṛt sajāthcṣu lokehc7iva yaśaskaraḥ ??
8.388 rtvijam yastyajed yājyo yājyam cartvik tyajed yadi   śaktam karmaṇyaduṣṭam ca tayordaṇḍaḥ śatam śatam
8.389 na mātā na pitā na strī na putrastyāgamarhati   tyajannapatitānetān rājñā daņḍyaḥ śatāni ṣaṭ

āśrameṣu dvijātīnām kārye vivadatām mithaḥ |

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na vibrūyānnīpo dharmam cikīrsan hitamātmanah ||
8.391
yathārhametānabhyarcya brāhmaṇaiḥ saha pārthivaḥ |
sāntvena praśamayyādau svadharmam pratipādayet ||
8.392
prativeśyanuveśyau ca kalyane vimśatidvije |
arhāvabhojayan vipro daṇḍamarhati māṣakam ||
8.393
śrotriyah śrotriyam sādhum bhūtikṛtyeṣvabhojayan |
tadannam dviguņam dāpyo hiraņyam caiva māṣakam ||
8.394
andho jadah pīthasarpī saptatyā sthaviraśca yah |
śrotriyesūpakurvamśca na dāpyāh kena cit k ram ||
8.395
śrotriyam vyādhitārtau ca bālavṛddhāvakiñcanam |
mahākulīnamāryam ca rājā sampūjayet sadā ||
8.396
śālmabīphalake ślakṣṇe nenijyānnejakaḥ śanaiḥ |
na ca vāsāmsi vāsobhirnirharenna ca vāsayet ||
8.397
tantuvāyo daśapalam dadyādekapalādhikam |
ato.anyathā vartamāno dāpyo dvādaśakam damam ||
8.398
śulkasthānesu kuśalāh sarvapanyavicaksanāh |
kuryurargham yathāpanyam tato vimsam nṛpo haret ||
8.399
rājñaḥ prakhyātabhāṇḍāni pratiṣiddhāni ynni ca |
tāṇi nirharato lobhāt sarvahāram harennṛpaḥ ||
8.400
śulkasthānam pariharannakāle krayavikrayī |
mithyāvādī ca sankhyāne dāpyo.astaguņamatyayam ||
8.401
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Sgamam nirgamam sthānam tathā vṛddhikṣayāvubhau |

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vicārya sarvapanyānām kārayet krayavikrayau ||
8.402
pañcarātre pakṣe pakṣe.atha vā gate |
kurvīta caisām pratyaksamarghasamsthāpanam nrpah ||
8.403
tulāmāaam pratīmānam sarvam ca syāt sulaksitam |
șațsu șațsu ca măseșu punareva parīkșayet ||
8.404
paṇam yānam tare dāpyam pauruṣo.ardhapaṇam tare |
pādam paśuśca uositcacpāPārdham riktakaḥ pumān ||
8.405
bhāṇḍapūrṇāni yānāni tāryam dāpyāni sārataḥ |
riktabhāṇdāni yat kim cit pumāmsaścaparicchadāh ||
8.406
dīrghādhhani yathādeśam yathākālam taro bhavet |
nadītīresu tad vidyāt samudre nāsti lakṣaṇam ||
8.407
garbhinī tu dvimāsādistathā pravrajito munih |
brāhmaṇā linginaścaiva na dāpyāstārikam tare ||
F.408
yannāvi kim cid dāśānām viśīryetāparādhataḥ |
ta. dāśaireva dātavyam samāgamya svato.amśataļ ||
8.409
eșa nauyāyināmukto vyavahārasya nirmayaḥ |
dāśāparādhatastoye daivike nāsti nigrahaļ ||
8.410
vāṇijyam kārayed vaiśyam kusīdam kṛṣimeva ca |
paśūnām rakṣaṇam caiva dāsyam śūdram dvijanmanām ||
8.411
kṣatriyam caiva vaiśyam ca brāhmaņo vṛttikarśitau |
bibhṛyādānṛśamsyena svāni karmāṇi kārayet ||
8.412
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dāsyam tu kārayanlobhād brāhmaṇah samskṛtān dvijān |

anicchataḥ prābhavatyād rājñā daṇḍyaḥ śatāni ṣaṭ
8.413 Sūdram tu kārayed dāsyam krītamakrītameva vā   dāsyāyaiva hi sṛṣṭo.asau brāhmaṇasya svayambhuvā
3.414 na svāminā nisṛṣṭo.api śūdro dāsyād vimucyate   nisargajam hi tat tasya kastasmāt tadapohati
3.415 dhvajāhṛto bhaktadāso gṛhajaḥ krītadattrimau   paitriko daṇḍadāsaśca saptaite dāsayonayaḥ
3.416 ohāryā putraśca dāsaśca traya evādhanāḥ smṛtāḥ   yat te samadhigacchanti yasya te tasya tad dhanam
3.417 visrabdham brāhmaṇaḥ śūdrād dravyopādānamācaret   na hi tasyāsti kim cit svam bhartṛhāryadhano hi saḥ
3.418 vaiśyaśūdrau prayatnena svāni karmāṇi kārayet   tau hi cyutau svakarmabhyaḥ kṣobhayetāmidaṁ jagat
3.419 ahanyahanyavekṣeta karmāntān vāhanāni ca   āyavyayau ca niyatāvākarān kośameva ca
3.420 evam sarvānimān rājā vyavahārān samāpayan   vyapohya kilbiṣam sarvam prāpnoti paramām gatim
adhyāya 9
9.01 purusasva strivāścaiva dharme vartmani tisthatoh

samyoge viprayoge ca dharmān vakṣyāmi śāśvatān  $\parallel$ 

asvatantrāḥ striyaḥ kāryāḥ puruṣaiḥ svairdivāniśam |

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visayesu ca sajjantyah samsthāpyā ātmano vaše ||
9.03
pitā raksati khumāhe bhartā r3ksati yauvane |
rakṣanti sthavire putrā na strī svātantryamarhati ||
9.04
kāle.adātā pitā vācyo vācyaścānupayan patih |
mrte bhartari putrastu vācyo māturarakṣitā ||
9.05
sūksmebhyo.ap pra7aneebhyah striyo raksyā visesatah |
dvayorhi kulayoh śokamāvaheyuraraksitāh ||
9.06
imam hi sarvavarnānām paśyanto dharmamuttamam |
yatante raksitum bhāryām bhartāro durbalā api ||
9.07
svām prasūtim caritram ca kulamātmānameva ca |
svam ca dharmam prayatnena jāyām rakṣan hi rakṣati ||
9.08
patirbhāryām sampraviśya garbho bhūtvaiha jāyate |
jāyāyāstad hi jāyātvam yadasyām jāyate punaḥ ||
9.09
yādṛśam bhajate hi strī sutap sūte tathāvidham |
tasmāt pLajāviśuddhyartham striycA rakṣet prayatnataḥ ||
9.10
na kaścid yoşitah śaktah prasahya parirakşitum |
etairupāyayogaistu śakyāstāḥ parirakṣitum |7
9.11
arthasya sangrahe cainām vyaye c8iva ciyojayet |
śauce dharme.annapakty7I ca pāriṇāhyasya vAkṣaṇe ||
9.12
arakşitā grhe ruddhāh purkşairāptakāribhih |
htmānamātmanā yāstu rakṣeyustāḥ surakṣitāḥ ||
9.13
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pānam durjanasamsargah patyā ca viraho.aṭanam |

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svapno.anyagehavāsaśca nārīsamdūṣaṇāni ṣat ||
9.14
naitā rūpam parīksante nāsām vayasi samsthitih
surūpam vā virūpam vā pumānityeva bhuñjate ||
9.15
paumścalyaccalacittacca naisnehyacca svabhavatah |
rakșită yatnato.apīha bhartṛṣvetā vikurvate ||
9.16
evam svabhāvam jñātvā.asām prajāpatinisargajam |
paramam yatnamātisthet puruso raksanam prati ||
9.17
śayyā.a.asanamalankāram kāmam krodhamanārjavam | m:anāryatām ]
drohabhāvam kucaryām ca strībhyo manurakalpayat ||
9.18
nāsti strīņām kriyā mantrairiti Iharme vyavasthitiķ |
nirindriyā hyamantrāśca strībhyo anṛtamiti sthitih |)
9.19
tathā ca śrutayo bahvyo nigītā nigamesvapi |
svālakṣaṇyaparīkṣārtham tāsām śṛṇuta niṣkṛtīḥ ||
9.20
yan me mātā pralulubhe vicarantyapativratā |
tan me retaḥ pitā vṛṅktāmityasyaitannidarśanam ||
9.21
dhyāyatyaniṣṭam yat kim cit pāṇigrāhasya cetasā |
tasyaisa vyabhicārasya nihnavaḥ samyagucyate ||
9.22
yādṛgguṇena bhartrā strī saṃyujyeta yathāvidhi |
tādṛgguṇā sā bhavati samudreṇaiva nimnagā ||
9.23
akṣamālā vasiṣṭhena samyuktā.adhamayonijā |
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śārangī mandapālena jagāmābhyarhanīyatām ||

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9.24
etāścānyāśca loke.asminnapakrstaprasūtayah |
utkarşam yoşitah prāptāh svaih svairbhartrgunaih śubhaih ||
9.25
eșodită lokayātrā nityam,strīpumsayoh śubhā |
pretyaiha ca sukhodarkān prajādharmānnibodhata ||
9.26
prajanārtham mahābhāgāh pūjārhā grhadīptayah |
striyah śriyaśca gehesu na viśeso.asti kaścana ||
9.27
utpādanamapatyasya jātasya paripālanam |
pratyaham lokayātrāyāh pratyakṣam strī nibandhanam ||
9.28
apatyam dharmakāryāņi śuśrūṣā ratiruttamā |
dārā.adhīnastathā svargaḥ pitṛṇāmātmanaśca ha ||
9.29
patim yā nābhicarati manovāgdehasamyatā |
sā bhartrlokānāpnoti sadbhih sādhvīiti cocyate ||
9.30
vyabhicārāt tu bhartuḥ strī loke prāpnoti nindyatām |
sṛgālayonim cāpnoti pāparogaiśca pīḍyate ||
9.31
putram pratyuditam sadbhih pūrvajaiśca maharsibhih |
viśvajanyamimam punyamupanyasam nibodhata ||
9.32
bhartari petram vijānanti śrutidvaidham tu kartari |
āhurutpādakam ke cidapare kṣetriṇam viduḥ ||
9.33
kṣetrabhūtā smṛtā nārī bījabhūtaḥ smṛtaḥ pumān |
kṣetrabījasamāyogāt sambhavaḥ sarvadehinām ||
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viśistam kutra cid bījam strīyonistveva kutra cit | ubhayam tu samam yatra sā prasūtih praśasyate || 9.35 bījasya cciva yonyāśca bījamutkṛṣṭamucyate | sarvabhūtaprasūtirhi bījalakṣaṇalakṣitā || 9.36 yādrśam tūpyate bījam kṣetre kālopapādite | tādrg rohati tat tasmin bījam svairvyañjitam guṇaiḥ || 9.37 iyam bhūmirhi bhūtānām śāśvatī yonirucyate | na ca yoniguṇān kāmścid bījam puṣyati puṣṭiṣu || 9.38 bhūmāvapyekakedāre kāloptāni kṛṣīvalaih | n(nārūpāni jāyante bījānīha svabhāvataḥ || 9.39 vrīhayaḥ śālayo mudgāstilā māṣāstathā yavāḥ | ySthābījam prarohanti lasunānīksavastathā || 9.40 anyaduptam jātamanyadityetannopapadyate | upyate yad hi yad bījam tat tadeva prarohati || 9.41 tat prājnena vinītena jnānavijnānavedinā | āyuṣkāmePa vaptavyam na jātu parayoṣiti || 9.42 atra gāthā vāyugītāḥ kīrtayanti purāvidaḥ | yathā bījam na vaptavyam pumsā paraparigrahe || 9.43 naśyatīşuryathā viddhah khe viddhamanuvidhyatah | tathā naśyati vai kṣipr7m bījam paraparigrahe || 9.44

pṛthorapīmām pṛthivīm bhāryām pūrvavido viduḥ | sthāṇucchedasya kedāramāhuḥ śālcavato mṛgam ||

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etāvāneva purușo yatjāyā.atmā prajaiti ha |
viprāh prāhustathā caitad yo bhartā sā smṛtānganā ||
9.46
na niskrayavisargābhyām bharturbhāryā vimucyate |
evam dharmam vijānīmah prāk prajāpatinirmitam ||
9.47
sakṛdamśo nipatati sakṛt kanyā pradīyate |
sakṛdāha dadānīti trīṇyetāni satām sakṛt ||
9.48
yathā go.aśvostradāsīsu mahisyajāvikāsu ca |
notpādakaḥ prajābhāgī tathaivānyānganāsvapi ||
9.49
ye.akşetrino bEjavantah parakşetrSpravāpiņah |
te vai sasyasya jātasya na labhante poalam kva cpt ||
9.50
yadanyagoşu vṛṣabho vatsānām janayetśatam |
gomināmeva te vatsā mogham skanditamārṣabham ||
9.51
tathaivākṣetriņo bījam parakṣetrapravāpiṇaḥ |
kurvanti kṣetriṇāmartham na bījī labhate phalam ||
9.52
phalam tvanabhisamdhāya kṣetriṇām bījinām tathā |
pratyakṣam kṣetriṇāmartho bījād yonirgalīyasī??||
9.53
kriyābhyupagamāt tvetad bījārtham yat pradīyate |
tasyaiha bhāginau dṛṣṭau bījī kṣetrika eva ca ||
9.54
oghavātāhṛtam bījam yasya kṣehr 8prarohati |
kṣetrikasyaiva tadpbījam na vaptā labhate phalam ||
9.55
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eṣa dharmo gavāśvasya dāsyuṣṭrājāvikasya ca | vihaṅgamahisīṇāṁ ca vijñeyah prasavaṁ prati ||

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9.56
etad vah sāraphalgutvam bījayonyoh prakīrtitam |
atah param pravakṣyāmi yoṣitām dharmamāpadi ||
9.57
bhrāturjyesthasya bhāryā yā gurupatnyanujasya sā |
yavīyasastu yā bhāryā snuṣā jyeṣṭhasya sā smṛtā ||
9.58
jyestho yavīyaso bhāryām yavīyān vā.agrajastriyam |
patitau bhavato gatvā niyuktāvap)anāpadi ||
9.59
devarād vā sapiņdād vā striyā samyakniyuktayā |
prajepsitā.a.adhigantavyā sactānasya parikṣaye ||
9.60
vidhavāyām niyuktastu ghṛtākto vāgyato niśi |
ekamutpādayet putram na dvitīyam katham cana ||
9.61
avitīyameke prajanam manyante strīsu tadvidaļ |
anirvṛtamE niyogārtham paśyanto dhar atastayoḥ ||
9.62
vidhavāyām niyogārthe nirvṛtte tu yathāvidhi |
guruvatca snuṣāvatca varteyātām parasparam ||
9.63
niyuktau yau vidhim hitvā varteyātām tu kāmatah |
tāvubhau patitau syātām snuṣāgagurutalpagau ||
9.64
nānyasmin vidhavā nārī niyoktavyā dvijātibhih |
anyasmin hi niyunjana dharmamAhanyuh sanatanam ||
9.65
nodvāhikesu mantresu niyogah oīrtyate kva cit |
(a vivāhavidhāvuktam vidhavāvedanam punaḥ ||
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ayam dvijairhi vidvadbhih paśudharmo vigarhitah |

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manusyāṇāmapi prokto vene rājyam praśāsati ||
9.67
sa mahīmakhilām bhuñjan rāharsipravarah purā |
varṇānām saṅkaram lakrR kāmopahatacetan]) ||
9.68
tataḥ prabhṛti yo mohāt pramītapatikām striyam |
niyojayatyapatyārtham tam vigarhanti sādhavaḥ ||
9.69
yasyā mriyeta kanyāyā vācā satye kṛhe patiḥ |
tRmanena vidhānena nijo vindeta devaraļ ||
9.70
yathāvidhyadhigamyainām śuklavastrām śucivratām |
mitho bhajetā prasavāt sakrtsakrd rtāvrtau ||
9.71
na dattvā kasya cit kanyāmApunardadyād vicakṣaṇaḥ |
dattvā punah prayacchan hi prāpnoti puruṣānṛtam ||
9.72
vidhivat pratigrhyāpi tyajet kanyām vigarhitām |
vyādhitām vipraduṣṭām vā chadmanā copapāditām ||
9.73
yastu doşavatīm kanyāmanākhyāyaupapādayet |
tasya tad vitatham kuryāt kanyādāturdurātmanaļ ||
9.74
vidhāya vṛttim bhāryāyāḥ pravaset kācyavānnaraḥ |
avṛttikarśitā hi strī praduṣyet sthitimatyapi ||
9.75
vidhāya prosite vṛttim jīvenniyamamāsthitā |
prosite tvavidhāyaiva jīvetsilpairagarhitaiļ |
9.76
prosito dharmakāryārtham pratīksyo.astau narah samāh |
vidyārtham ṣaḍ yaśo.artham vā kāmārtham trīmstu vatsarān ||
9.77
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samvatsaram pratīkseta dvisantīm yositam patih |

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ūrdhvam samvatsarāt tvenām dāyam hṛtvā na samvaset ||
9.78
atikrāmet pramattam yā mattam rogārtameva vā |
sā trīn māsān parityājyā vibhūsanaparicchadā ||
9.79
unmattam patitam klībamabījam pāparogiņam |
na tyāgo.asti dviṣantyāśca na ca dāyāpavartanam ||
9.80
madyapā.asādhuvṛttā ca pratikūlā ca yā bhavet |
vyādhitā vā.adhivettavyā himsrā.arthaghnī ca sarvadā ||
9.81
vandhyāstame.adhivedyābde daśame tu mṛtaprajā |
ekādaśe strījananī sadyastvapriyavādinī ||
9.82
yā rogiņī syāt tu hitā sampannā caiva śīlataḥ |
sā.anujñāpyādhivettavyā nāvamānyā ca karhi cit ||
9.83
adhivinnā tu yā nārī nirgacched rusitā gṛhāt |
sā sadyaḥ samniroddhavyā tyājyā vā kulasamnidhau ||
9.84
pratișiddhā.api ced yā tu madyamabhyudayeșvapi |
prekṣāsamājam gacched vā sā daṇḍyā kṛṣṇalāni ṣaṭ ||
9.85
yadi svāścāparāścaiva vinderan Aoșito dvijāḥ |
tāsām varņakrameņa syāj jyesthyam pūjā ca veśma ca ||
9.86
bhartuḥ śarīraśuśrūṣām dharmakāryam ca naityakam |
svā caiva kuryāt sarveṣām nāsvajātiḥ katham cana ||
9.87
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yastu tat kārayen mohāt sajātyā7sthitayā.anyayā | yathā brāhmaṇacāṇdālah pūrvadṛṣṭastathaiva saḥ ||

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9.88
utkrstāyābhirūpāya varāya sadrśāya ca |
aprāptāmapi tām tasmai kanyām dadyād yathāvidhi ||
9.89
kāmamāmaraṇāt tiṣṭhed gṛhe kanyārtumatyapi |
na caivainām prayacchet tu guṇahīnāya karhi it ||
9.90
trīņi varṣāṇyudīkṣeta kumāryartumatī satī |
ūrdhvam tu kālādetasmād vindeta sadṛśam patim ||
9.91
adīyamānā bhartāramadhigacched yadi svayam |
nainaḥ kim cidavāpnoti na ca yam sā.adhigacchati ||
9.92
alankāram nādadīta pitryam kanyā svayamvarā |
mātrkam bhrātrdattam vā stenā syād yadi tam haret ||
9.93
pitre na dadyātśulkam tu kanyām ṛtuma7īc haran |
sa sa svāmyādatikrāmed ṛtūnām pratirodhanāt ||
9.94
trimśadvarso vahet kanyām hrdyām dvādaśavārsi) la |
tryastavarso.astavarsām vā dharme sīdatl satvaraļ ||
9.9c
devadattām patirbhāryām vindate necchayā.atmanaḥ |
tām sādhvīm bibhṛyānnityam devānāO priyamācaran ||
9.96
prajanārtham striyah srstāh samtānārtham ca mānavah |
tasmāt sādhāraņo dharmaḥ śrutau patnyā sahoditaḥ ||
9.97
kanyāyām dattaśulkāyām mriyeta yadi śulkadah |
devarāya pradātavyā yadi kanyā.anumanyate ||
9.98
(dadīta na śūdro.api śulkam duhitaram dadan |
śulkam hi grhnan kurute channam duhitrvikrayam ||
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etat tu na pare cakrurnāpare jātu sādhavah | yadanyasya pratijñāya punaranyasya dīyate || 9.100 nānuśuśruma jāt8etat pūrveṣvapichi janmasu | śulkasamjñena mūlyena channam duhitṛvikrayam || 9.101 anyonyasyāvyabhicāro bhavedāmaaaṇāntikaḥ | eşa dharmah yamāsena jñeyah strīpumsayoh narah || 9.102 tathā nityam yateyātām strīpumsau tu kṛtakriyau | yathā nābhicaretām tau viyuktāvithretaram || 9.103 eṣa strīpumsayorukto dharmo vo ratisamhitaḥ | āpadyapatyaprāptiśca dāyadharmam nibodhata || 9.104 ūrdhvam pituśca mātuśca sametya bhrātaraḥ samam | bhajeran paitṛk(m rikthamanīśāste hi jīvatoḥ || 9.105 jyeştha eva tu grhnīyāt pitryam dhanamaśeşatah | śeṣāstamupajīveyuryathaiva pitaram tathā || 9.106 jyeşthena jātamātreņa putrī bhavati mānavah | pitṛṇāmanṛṇaścaiva sa tasmāt sarvamarhati || 9.107 yasminṛṇam samnayati yena cānantyamaśnute | sa eva dharmajah putrah kāmajānitarān viduh || 9.108 piteva pālayet pūtrān jyestho bhrātīn yavīyasah | putravatcāpi varteran jyesthe bhrātari dharmatah || 9.109

jyeṣṭhaḥ kulam vard ayPtrBvināśayati vā punaḥ | jyeṣṭhaḥ pūjyatamo loke jyeṣṭhaḥ sadbhiragarhitaḥ ||

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yo jyestho jyesthavrttih syān mātaiva sa pitaiva sah |
ajyesthavrttiryastu syāt sa sampūjyastu bandhuvat ||
9.111
evam saha vaseyurvā pṛthag vā dharmakāmyayā |
pṛthag vivardhate dharmastasmād dharmyā pṛthakkriyā ||
9.112
jyeşthasya vimśa uddhārah sarvadravyācca yad varam |
tato.ardham madhyamasya syāt turīyam tu yavīyasaḥ ||
9.113
jyeşthaścaiva kanişthaśca samharetām yathoditam |
ye.anye jyesthakanisthābhyām tesām syān madhyamam dhanam ||
9.114
sarveṣām dhanajātānāmādadītāgryamagrajah |
yacca sātiśayam kim cid daśataścāpnuyād varam ||
9.115
uddhāro na daśasvasti sampannānāmÂsvaka(masu |
yat kim cideva deyam tu jyāyase mānavardhanam ||
9.116
evam samuddhṛtoddhāre samānamśān prakalpayet |
uddhāre.anuddhṛte tveṣāmiyam syādamśakalpanā ||
9.117
ekādhikam harej jyesthah putro.adhyardham tato.anujah |
amśamamśam yavīyāmsa iti dharmo vyavasthitaḥ ||
9.118
svebhyomsebhyastu kanyābhyah pradadyurbhrātarah pṛthak |
svāt svādamśāccaturbhāgam patitāḥ syuraditsavaḥ ||
9.119
ajāvikam sekaśapham na jātu viṣamam bhajet |
ajāvikam tu viṣamam jyeṣthasyaiva vidhayate ||
9.120
yavīyānjyesthabhāryāyām putramutpādayed ybdi |
samastatra vibhāgah syāditi dharmo vyavasthitah ||
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# 9.121 upasarjanam pradhānasya dharmato nopapadyate | pitā pradhānao prajane tasmād dharmeṇa tam bhajet || 9.122 putrah kanistho jyesthāyām kanisthāyām ca pūrvajah | katham tatra vibhāgaḥ syāditi cet samśayo bhavet || 9.123 ekam vṛṣabhamuddhāram samhareta sa pūrvajaḥ | tato.apare jyeşthavrşāstadūnānām svamātrtah || 9.124 jyeşthastu jāto jyeşthāyām hared vṛṣabhaṣoḍaśāḥ | tatah svamātrtah śesā bhajeranniti dhāraṇā || 9.125 sadrśastrīsu jātānām putrāņāmaviśesatah | na mātrto jyaisthyamasti jancatoEjyaisthyamucyate || 9.126 janmajyesthena cāhvānam subrahmaņyāsvapi smṛtam | yamayoścaiva garbhesu janmato jyesthatc smrtā || 9.127 aputro.anena vidhinā sutām kurvīta putrikām | yadapatyam bhavedasyām tan mama syāt svadhākaram || 9.128 anena tu vidhānena purā cakre.atha putrikāḥ | vivrddhyartham svavamśasya svayam daksah prajāpatih || 9.129 dadau sa daśa dharmāya kaśyapāya trayodaśa | somāya rājne satkrtya prītātmā saptavimsatim ||

## 9.130 yathaivātmā tathā putraḥ putreṇa duhitā samā | tasyāmātmani tiṣṭhantyām kathamanyo dhanam haret ||

9.131 mātustu yautakam yat syāt kumārībhāga eva saḥ | dauhitra eva ca haredaputrasyākhilam dhanam ||

dauhitro hyakhilam rikthamaputrasya piturharet   sa eva dadyād dvau piṇḍau pitre mātāmahāya ca
9.133 pautradauhitrayorloke na viśeșo.asti dharmataḥ   tayorhi mātāpitarau saṃbhūtau tasya dehataḥ
9.134 putrikāyām kṛtāyām tu yadi putro.anujāyate   samastatra vibhāgaḥ syātjyeṣṭhatā nāsti hi striyāḥ
9.135 aputrāyām mṛtāyām tu putrikā)ām katham cana   dhanam tat putrikābhartā haretaivāvicārayan
9.136 akṛtā vā kṛtā vā.api yaṁ vindet sadṛśāt sutam   pautrī mātāmahastena dadyāt piṇḍaṁ hared dhanam
9.137 putreņa lokāpjayati p utreņānantyamaśnute   atha putrasya pautreņa bradhnasyāpnoti viṣṭapam
9.138 punnāmao narakād yasmāt trāyate pitaram sutaḥ   tasmāt putra iti proktaḥ svayameva svayambhuvā
9.139 pautradauhitrayorloke viśeṣo nopapadyate   dauhitro.api hyamutrainaṁ saṁtārayati pautravat
9.140 mātuḥ prathamataḥ piṇḍaṁ nirvapet putrikāsutaḥ   dvitīyaṁ tu pitustasyāstṛtīyaṁ tatpituḥ pituḥ
9.141 upapanno guṇaiḥ sarvaAḥ putro yasya tu dattrimaḥ   sa haretaiva tadrikthaṁ saṁprāpto.apyanyagotrataḥ
9.142 gotrarikthe janayiturna hared dattrimaḥ kva cit   gotrarikfhānugaḥ piṇḍo vyapaiti dadataḥ svadhā

aniyuktāsutaścaiva putriņyā.aptacca devarāt |

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ubhau tau nārhato bhāgam jārajātakakāmajau ||
95144
niyukeāyāmapi pumānnāryām jāto.avidhānatah |
naivārhah paitrkam riktpam patitotpādito hi sah ||
9.145
haret tatra niyuktāyām cātaḥ putro yathaurasaḥ |
ksetrikasya tu tad bījam dharmatah prasavaśca sah ||
9.146
dhanam yo bibhryād bhrāturmṛtasya striyameva ca ??|
so.apatyam bhrāturutpādya dadyāt tasyaiva taddhanam ||
9.147
yā niyuktā.anyataḥ putram devarād vā.apyavāpnuyāt |
tam kāmajamarikthīyam vṛthotpannam pracakṣate ||
9.148
etad vidhānam vijneyam vibhāgasyaikayonişu |
bahvīşu caikajātānām nānāstrīşu nibodhata ||
9.149
brāhmaṇasyānupūrvyeṇa catasrastu yadi striyah |
tāsām putreșu jāteșu vibhāge.ayam vidhiḥ smṛtaḥ ||
9.150
kīnāś) govașo yānamalankāraśca veoma ca |
viprasyauddhārikam dHyamekāmśaśca8pradhānataḥ ||
9.151
tryamśam dāyād hared sipro dvāvamśau kṣatriyāsutaḥ |
vaiśyājaḥ sārdhamevāmśamamśam śūdrāsuto haret ||
9.152
sarvam vā rikthajātam tad daśadhā parikalpya ca |
dharmyam vibhāgam kurvīta vidhinā.anena dharmavit ||
9.1E3
caturānamśān hared viprastrīnamśān kṣatriyāsutaḥ |
vaiśyāputro hared dvyamśamamśam śūdrāsuto haret ||
9.154
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yadyapi syāt tu satputro.apyasatputro.api vā bhavet |

nādhikam daśamād dadyātśūdrāputrāya dharmatah || 9.155 brāhmanaksatriyaviśām śūdrāputro na rikthabhāk | yadevāsya pitā dadyāt tadevāsya dhanam bhPvet || 9.156 samavarņāsu vā jātāh sarve putrā dvijanmanām | uddhāram jyāyase dattvā bhajerannitare samam || 9.157 śhdrasya tu savarnaiva nānyā bhāryā vidhīyate | tasyām jātāh samāmśāh syuryadi putraśatam bhaveE || 9.158 putrān dvādaśa yānāha nṛṇām svāyambhuvo manuh | tesām sad bandhudāSādāh sadadāyādabāndhavāh || 9.159 aurasah kṣetrajaśc(iva dattah kṛtrima eva ca | gūdhotpanno.apaviddhaśca dāyādā bāndhavāśBa ṣaṭ || 9.160 kānīnaśca sahodhaśca krītah paunarbhavastathā | svayamdattaśca śaudraśca ṣaḍadāyādabāndhavāḥ || 9.161 yādṛśam phalamāpnoti kuplavaiḥ samtaranjalam | tādṛśam phalamāpnoti kuputraiḥ samtaramstamaḥ || 9.162 yadyekarikthinau syāt(maurasakṣetrajau sutau | yasya yat paitṛkam riktham sa tad gṛḥṇīta aitaraḥ || 9.163 eka evaurasah putrah pitryasya vasunah prabhuh | śeṣāṇāmānṛśamsyārtham pradadyāt tu prajīvanam || A.164 şaştham tu kşetrajasyāmsam pradadyāt paitṛkād dhanāt | auraso vibhajan dāyam pitryam pañcamameva vā || 9.165

aurasaksetrajau putrau pitrrikthasya bhāginau |

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daśāpare tu kramaśo gotrarikthāmśabhāginah ||
9.166
svaksetre samskrtāyām tu svayamutpādayed hi yam |
tamaurasam vijānīyāt putram prāthamakalpikam ||
9.167
yastalpajah pramītasya klībasya vyādhitasya vā |
svadharmena niyuktāyām sa putrah ksetrajah smrtah ||
9.168
mātā pitā vā dadyātām yamadbhiḥ putramāpadi |
sadrśam prītisamyuktam sa jñeyo dattrimaḥ sutaḥ ||
9.169
sadrśam tu prakuryād yam guņadoṣavicakṣaṇam |
putram putragunairyuktam sa vijneyaśca krtrimah ||
9.170
utpadyate grhe yastu na ca jñāyeta kasya saḥ |
sa grhe gūdha utpannastasya syād yasya talpajaḥ ||
9.171
mātāpitrbhyāmutsrstam tayoranyatareņa vā |
yam putram parigṛḥṇīyādapaviddhaḥ sa ucyate ||
9.172
pitrveśmani kanyā tu yam putram janayed rahah |
tam kānīnam vadennāmnā voḍhuḥ kanyāsamudbhavam ||
9.173
yā garbhiņī samskriyate jñātā.ajñātā.api vā satī |
vodhuh sa garbho bhavati sahodha iti cocyate ||
9.174
krīnīyād yastvapatyārtham mātāpitroryamantikāt |
sa krītakaḥ sutastasya sadṛśo.asadṛśo.api vā ||
9.175
yā patyā vā parityaktā vidhavā vā svayecchayā |
utpādayet punarbhūtvā sa paunarbhava ucyate ||
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9.176

sā cedakṣatayonih syād gatapratyāgatā.api vā |

paunarbhavena bhartrā sā punaḥ samskāramarhati ||

# 9.177 mātāpitṛvihīno yastyakto vā syādakāraṇāt | ātmānamarpayed yasmai svayamdattastu sa smṛtaḥ || 9.178 yam brāhmaṇastu śūdrāyām kāmādutpādayet sutam | sa pārayanneva śavastasmāt pāraśavaḥ smṛtaḥ || 9.179 dāsyām vā dāsadāsyām vā yaḥ śūdrasya suto bhavet |

### so.anpjñāto haredamśamiti dharmo vyavasthitaḥ ||

9.180 kṣetrajādīn sutānetānekādaśa yathoditān | putrapratinidhīnāhuḥ kriyālopān manīṣiṇaḥ ||

9.181 ya ete.abhihitāḥ putrāḥ prasaṅgādanyabījcjāḥ | yasya te bījato jātāstasyO te naitarasya tu ||

#### 9.182 bhrātṛṇāmekajātānāmekaścet putravān bhavet | sarvāmstāmstena putreṇa putriṇo manurabr7vīt ||

9.183 sarvāsāmekapatnīnāmekā cet putriņī bhavet | sarvāstāstena putreņa prāha putravatīrmanuḥ ||

9.184 śreyasaḥ śreyaso.alābhe pāpīyān rikthamarhati | bahavaścet tu sadṛśāḥ sarve rikthasya bhāginaḥ ||

9.185 na bhrātaro na pitaraḥ putrā rikthaharāḥ pituḥ | pitā haredaputrasya riktham bhrātara eva ca ||

9.186 trayāṇāmudakam kāryam triṣu piṇḍaḥ pravartate | caturthaḥ sampradātaiṣām pañcamo nopapadyate ||

9.187 anantaraḥ sapiṇḍād yastasya tasya dhanaṁ bhavet | ata ūrdhvaṁ sakulyaḥ syādācāryaḥ śiṣya eva vā ||

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9.188
sarvesāmapyabhāve tu brāhmaṇā rikthabhāginah |
traividyāh śucayo dāntāstathā dharmo na hīyate ||
9.189
ahāryam brāhmaṇadrav(am rāhñā nityamita sthitiO |
itareṣām tu varṇā8"m sarvābhāve harennṛpaḥ ||
9.190
samsthitahyānapatyasya sagotrāt putramāharet ||
tatra yad rikthajātam syāt tat tasmin pratipādayet |
9.191
dvau tu yau vivadeyātām dvābhyām jātau striyā dhane |
tayoryad yasya pitryam syāt tat sa grhnīta naitarah ||
9.192
jananyām samsthitāyām tu samam sarve sahodarāḥ |
bhajeran mātrk8(Briktham bhaginyaśca sanābhayah ||
9.193
yāstāsām syurduhitarastāsāmapi yathārhataḥ |
mātāmahyā dhanāt kim cit pradeyam prītipūrvakam ||
9.194
adhyagnyadhyāvāhanikam dattam ca prītikarmaņi |
bhrātṛmātṛpitṛprāptam ṣaḍ vidham strīdhanam smṛtam ||
9.195
anvādheyam ca yad dattam patyā prītena caiva yat |
patyau jīvati vrttāyāh prajāyāstad dhanam bhavet ||
9.196
brāhmadaivārṣagāndharvaprājāpatyeṣu yad vasu |
aprajāyāmatītāyām bhartureva tadişyate ||
9.197
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9.198 striyām tu yad bhaved vittam pitrā dattam khtham cana | brāhcaṇī cad haret kanyā tadapatyasya vā bhavet ||

yat tvasyāḥ syād dhanam dattam vivāhesvāsurādisu |

aprajāyāmatītāyām mātāpitrostadisyate ||

## 9.199 na nirhāram striyaḥ kuryuḥ kuṭumbād bahumadhyagāt | svakādapi ca vittād hi svasya bharturanājñayā || 9.200 patyau jīvati yaḥ strībhiralankāro dhṛto bhavet | na tam bhajeran dāyādā bhajamānāḥ patanti te ||

#### 9.201 anamśau klībapatitau jātyandhabadhirau tathā | unmattajaḍamūkāśca ye ca ke cinnirindriyāḥ ||

#### 9.2c2 sarveṣāmapi tu nyāyyam dātum śaktyā manīṣiṇā | grāsācchādanamatyantam patito hyadadad bhavet ||

#### 9.203 yadyarthitā tu dāraiḥ syāt 8lībādīnām katham cana | teṣāmutpannatantūnāmapatyam dāyamarhati ||

#### 9.204 yat kim cit pitari prete dhanam jyeṣṭho.adhigacchati | bhāgo yavīyasām tatra yadi vidyānupālinaR ||

#### 9.205 avidyānām tu sarveṣāmīhātaśced dhanam bhavet ??| samastatra vibhāgaḥ syādapitrya iti dhāraṇā ||

#### 9.206 vidyādhanam tu yadyasya tat tasyaiva dhanam bhavet | maitryamodvāhikam caiva mādhuparkicameva ca ||

#### 9.207 bhrātṛṇām yastu naiheta dhanam śaktaḥ svakarmaṇā | sa nirbhājyaḥ svakādamśāt kim cid dattvopajīvanam ||

#### 9.208 anupaghnan pitṛdravyam śrameṇa yadupārjitam | svayamīhitalabdham tannākāmo dātumarhati ||

#### 9.209 paitṛkam tu pitā dravyamanavāptam yadāpnuyāt | na tat putrairbhajet sārdhamakāmaḥ svayamarjitam ||

vibhaktāḥ saha jīvanto vibhajeran punaryadi   samastatra vibhāgaḥ syāj jyaiṣṭhyaṁ tatra na vidyate
9.211 yeṣām jyeṣṭhaḥ kaniṣṭho vā hīyetāmśapradānataḥ   mriyetānyataro vā.api tasya bhāgo na lupyate
9.212 sodaryā vibhajeramstam sametya sahitāḥ samam   bhrātaro ye ca samsṛṣṭā bhaFinyaśca sanābhayaḥ h
9.213 yo jyeştho vinikurvīta lobhād bhrātṛn yavīyasaḥ   so.ajyeṣṭhaḥ syādabhāgaśca niyantavyaśca rājabhiḥ
9.214 sarva eva vikarmasthā nārhanti bhrātaro dhanam   na cādattvā kaniṣṭhebhyo jyeṣṭhaḥ kurvīta yotakam
9.215 bhrātṛṇāmavibhaktānāṁ yadyutthānaṁ bhavet saha   na putrabhāgaṁ viṣamaṁ pitā dadyāt kathaṁ cana
9.216 ūrdhvam vibhāgātjātastu pitryameva hared dhanam   samsṛṣṭāstena vā ye syurvibhajeta sa taiḥ saha
9.217 anapatyasya putrasya mātā dāyamavāpnuyāt   mātaryapi ca vṛttāyāṁ piturmātā hared dhanam
9.218 ṛṇe dhane ca sarvasmin pravibhakte yathāvidhi   paścād dṛśyeta yat kiṁ cithtat sarvpṁ samatāṁ nayet
9.219 vastram patramalankāram kṛtānnamudakam striyaḥ ??  yogakṣemam pracāram ca na vibhājyam pracakṣate
9.220 ayamukto vibhāgo vcḥ putrāṇām ca kriyāvidhiḥ   kramaśaḥ kṣetrajādīnām dyūtadharmam nibodhata

9.221 dyūtam samāhvayam caiva rājā rāṣṭrātnivārayet |

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dyūtam samāhvayam caiva yaḥ kuryāt kārayeta vā |
tān sarvān ghātayed rājā śūdrāmśca dvijalinginaḥ ||
9.225
kitavān kuśīlavān krūrān pāṣaṇḍasthāmśca mānavān |
vikarmasthān śaundikāmśca ksipram nirvāsayet purāt ||
9.226
ete rāstre vartamānā rājňah pracchannataskarāh |
vikarmakriyayā nityam bādhante bhadrikāḥ prajāḥ ||
9.227
dyūtametat purā kalpe dṛṣṭam vairakaram mahat |
tasmād dyūtam na seveta hāsyārthamapi buddhimān ||
9.228
pracchannam vā prakāśam vā tanniṣeveta yo naraḥ |
tasya dandavikalpah syad yathestam nrpatestatha ||
9.229
kṣatravid śūdrayonistu daṇḍam dātumaśaknuvan |
ānṛṇyam karmaṇā gacched vipro dadyātśanaiḥ śanaiḥ ||
9.230
strībālonmattavṛddhānām daridrāṇām ca rogiṇām |
śiphāvidalarajjvādyairvidadhyātnṛpatirdamam ||
9.231
ye niyuktāstu kāryeşu hanyuḥ kāryāṇi kāryiṇām |
dhanauşmanā pacyamānāstānnihsvān kārayennṛpah ||
9.232
kūṭa8āsanakartṛmśca prakṛtīnām ca dūṣakān |
strībālabrāhmaṇaghnāmśca hanyād dvis sevinastathā??||
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rājāntakaranāvetau dvau dosau prthivīksitām ||

prakāśametat tāskaryam yad devanasamāhvayau | tayornityam pratīghāte nrpatiryatnavān bhavet ||

prāṇibhiḥ kriyate yactu sa vEjñlyaḥ samāhvayaḥ ||

aprāṇibhiryat kriyate tatloke dyūtamucyate |

9.222

9.223

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9.233
tīritam cānuśistam ca yatra kva cana yad bhavet |
kṛtam tad dharmato vidyānna tad bhūyo nivartayet ||
9.234
amātyah prāgvivāko vā yat kuryuh kāryamanyathā ??|
tat svayam nṛpatiḥ kuryāt tān sahasram ca daṇḍayet ||
9.235
brahmahā ca surāpaśca steyī ca gurutalpagah |
hte sarve prthag jñeyā mahāpātakino narāh ||
9.236
caturnāmapi caitesām prāyaścittamakurvatām |
śārīram dhanasamyuktam dandam dharmyam prakalpayet ||
9.237
gurutalpe bhagaḥ kāryaḥ surāpāne surādhvajaḥ |
steye ca śvapadam kāryam brahmahaṇyaśirāḥ pumān ||
9.238
asambhojyā hyasamyājyā asampāthyā.avivāhinaḥ |
careyuḥ pṛthivīm dīnāḥ sarvadharmabahiṣkṛtāḥ ||
9.239
jñātisambandhibhistvete tyaktavyāḥ kṛtalakṣaṇāḥ |
nirdayā nirnamaskārāstan manoranuśāsanam ||
9.240
prāyaścittam tu kurvāņāh sarvavarņā yathoditam |
nānkyā rājñā lalāte syurdāpyāstūttamasāhasam ||
9.241
āgaḥsu brāhmaṇasyaiva kāryo madhyamasāhasaḥ |
vivāsyo vā bhaved rāstrāt sadravyah saparicchadah ||
9.242
itare kṛtavantastu pāpānyetānyakāmataḥ |
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sarvasvahāramarhanti kāmatastu pravāsanam ||

#### 9.243 nādadīta nrpah sādhurmahāpātakino dhanam | ādadānastu tatlobhāt tena doseņa lipyate || 9.244 apsu praveśya tam dandam varunāyopapādayet | śrutavrttopapanne vā brāhmaņe pratipādayet || 9.245 īśo daņdasya varuņo rājñām daņdcd(7Io hi saḥ | īśaḥ sarvasya jagato brāhmaņo vedapāragaḥ || 9.246 yatra varjayate rājā pāpakṛdbhyo dhanāgamam | tatra kālena jāyante mānavā hīrghajīvinaķ || 9.247 nispadyante ca sasyāni yathoptāni viśām pṛthak | bālāśca na pramīyante vikṛtam ca na jāyate || 9.248 brāhmaṇān bādhamānam tu kāmādavaravarṇajam | hanyāccitrairvadhopāyairudvejanakarairnṛpaḥ || 9.249 yāvānavadhyasya vadhe tāvān vadhyasya mokṣaṇe | adharmo nrpaterdrsto dharmastu viniyacchatah || 9.250 udito.ayam vistaraśo mitho vivadamānayoh | astādaśasu mārgesu vyavahārasya nirnayah || 9.251 evam dharmyāṇi kāryāṇi samyak kurvan mahīpatiḥ | deśānalabdhānlipseta labdhāmśca paripālayet || 9.252

samyagnivistadeśastu krtadurgaśca śāstratah |

kantakoddharane nityamātisthed yatnamuttamam ||

rakṣanādāryavṛttānām kaṇṭakānām ca śodha āt | narendrāstridivam yānti prajāpālanatatparāḥ ||

aśāsamstaskarān yastu balim gṛhlāti pārthivaḥ   tasya prakṣubhyate rāṣṭram svargācca parihīyate
9.255 nirbhayam tu bhaved yasya rāṣṭram bāhubalāśritam   tasya tad vardhate nityam sicyamāna iva drumaḥ
9.256 dvividhāmstaskarān vidyāt paradravyāpahārakān1  prakāśāmścāprakāśāmśca cāracakṣu7mahīpatiḥ
9.257 prakāśavañcakāsteṣām nānāpaṇyopajīvinaḥ   pracc8annahañcakāstvete ye stenāṭavikādayaḥ ??
9.258 utkocakāścopadhikā vañcakāḥ kitavāytathā   maṅgalādeśavṛttāśca bhadrāścaikṣaṇikaiḥ saha
9.259 asamyakkāriņaścaiva mahāmātrāścikitsakāḥ   śilpopacārayuktāśca nipuṇāḥ puṇyayoṣitaḥ
9.260 evamādīn vSjānīyāt prakāśāṁll)kakaṇṭakān
nigūḍhacāriṇaścānyānanāryānāryaliṅginaḥ
9.261 tān viditvā yucaritairgūḍhaistatkarmakāribhiḥ   cākaiścānekasamsthānaiḥ profsādya vaśamānayet
9.262 teṣāṁ doṣānabhikhyāpya sve sve karmaṇi tattvataḥ   kurvīta śāsanaṁ rājā samyak sārāparādhataḥ
9.263 na hi daṇḍād ṛte śakyaḥ kartum pāpavinigrahaḥ)  stenānām pāpabuddhīnām nibhṛtam caratām kṣitau
9.264 sabhāprapā.apūpaśālāveśamadyānnavikr(yāḥ   catuṣpcthāṁścaityavṛkṣāḥ samājāḥ prekṣaṇāni ca

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9.265
jīrnodyānā8haranyāni kārukāveśanāni ca |
śūnyāni cāpyagārāni vanānyupavanāni ca ||
9.266
evamvidhānnīpo deśān gulmaih sthāvarajangamaih |
taskarapratisedhārtham cāraiścāpyanucārayet ||
9.267
tatsahāyairanugatairnānākarmapravedibhih |
vidyādutsādayeccaiva nipuņaih pūrvataskaraih |)
9.268
bhakṣyabhojyopadeśaiśca brāhmaṇānām ca darśanaiḥ |
śauryakarmāpadeśaiśca kuryusteṣām samāgamam ||
9.269
ye tatra nopasarpwyurhūlapraņihitāśca ye |
tān prasahya nṛpo hanyāt samitrajñātibāndhavān ||
9.270
na hodhena vinā cauram ghātayed dhārmiko nṛpaḥ |
sahodham sopakaranam ghātayedavicārayan ||
9.271
grāmesvapi ca ye ke ciccaurāṇām bhaktadāy7kāḥ |
bhāṇḍāvakāśadāścaiva sarvāmstānapi ghātayet ||
9.272
rāṣṭreṣu rakṣādhikṛtān sāmantāmścaiva coditān |
abhyāghāteṣu madhyasthāña śiṣyāccaurāniva drutam ||
9.273
yaścāpi dharmasamayāt pracyuto dharmajīvanaḥ |
dandenaiva tamapyoset svakād dhaamād hi vicyutam ||
9.174
grāmaghāte hitābhange pathi moṣābhidarśane |
śaktito nābhidhāvanto nirvāsyāḥ saparicchadāḥ ||
9.275
rājňah kośāpahartṛmśca pratikūlesu ca sthitān |
ghātayed vividhairdandairarīnām copajhpakān ||
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9.276
samdhim chittvā tu ye cauryam rātrau kurvanti taskarāḥ |
teṣām chittvā nṛpo hastau tīkṣṇe śūle niveśayet ||
9.277
angulīrgranthibhedasya chedayet prathame grahe |
dvitīye hastacaraņau trtīye vadhamarhati ||
9.278
agnidān bhaktadāmścaiva tathā śastrāvakāśadān |
samnidhātṛmśca moṣasya hanyāccauramiveśvaraḥ ||
9.279
tadāgabhedakam hanyādapsu śuddhavadhena vā |
yad vā.api pratisamskuryād dāpyastūttamasāhasam ||
9.280
koṣṭhāgārāyudhāgāradevatāgārabhedakān |
hastyaśvarathahartrmśca hanyadevavicarayan ||
9.281
yastu pūrvanivistasya tadagasyodakam haret |
āgamam vā.apyapām bhindyāt sa dāpyaḥ pūrvasāhasam ||
9.282
samutsrjed rāca(ārge yastvamedhyamanāpadi |
sa dvau kārṣāpaṇau dadyādamedhyam cāśu śodhayet ||
9.283
āpadgato.atha vā vṛddhā garEhiṇī bāla eva vā |
paribhāṣaṇamarhanti tacca śodhyamiti sthitiḥ ||
9.284
cititsakānām sarveṣām mithyāpracaratām damaḥ |
amānuṣeṣu prathamo mānuṣeṣu tu madhyamah ||
A.285
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9.286 adūṣitānām dravyāṇām dūṣaṇe bhedane tathā | maṇīnāmapavedhe ca dEṇḍaḥ prathamasāhasaḥ ||

sankramadhvajayaṣṭīnām pratimānām ca bhedakaḥ | pratikuryācca tat sarvam pañca dadyātśatāni ca ||

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9.287
samairhi visamam yastu cared vai mūlyato.api vā |
samāpnuyād damam pūrvam naro madhyamameva vā ||
9.288
bandhanāni ca sarvāņi rājā mārge niveśayet |
duḥkhitā yatra dṛśyeran vikṛtāḥ pāpakāriṇae ||
9.289
prākārasya ca bhettāram parikhāṇām ca pūrakam |
dvārāṇām caiva bhanktāram kṣiprameva pravāsayet ||
9.290
abhic"resu sarvesu kartavyo dviśato damah |
mūlakarmani cānāpteh krtyāsu vividhāsu ca ||
9.291
abījavikrayī caiva bījotkṛṣṭā tathaiva ca |
maryādābhedakaścaiva vikṛtam prāpnuyād vadham ||
9.292
sarvakahtakapāpiṣṭham hemakcram tu pārthivaḥ |
pravartamānamanyāye chedayetlavaśaḥ kṣuraiḥ ||
9E293
sptādravyāpaharaņe śastrāņāmauṣadhasya ca |
kālamāsādya kāryam ca rājā daņḍam prakalpayet ||
9.294
svāmya7Amātyau puram rāstram kośadaņdau suhṛt tathā |
sapta pra(rtayo hyetal saptangam rajya)ucyate ||
9.295
saptānām prakṛtīnām tu rājyasyāsām yathckramam |
pūrvam pūrvam gurutaram jānīyād vyasanam mahat ||
9.296
saptāngasyciha rājyasya viṣṭlbdhasya tridaṇḍavat |
anyonyaguṇavaiśeṣyātna kim cidatiricyate ||
9.297
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teşu teşu tu krtyeşu tat tadangam viśişyate |

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yena yat sādhyate kāryam tat tasmimsresthamucyate ||
9.298
cāreņotsāhayogena kriyayaiva ca karmaņām |
svaśaktim paraśaktim ca nityam vidyānmahÎpatih ||
9.299
pīdanāni ca sarvāni vyasanāni tathaiva ca |
ārabheta tataḥ kāryam sañcintya gurulāghavam ||
9.300
ārabhetaiva karmāņi śrāntaḥ śrāntaḥ punaḥ |
karmānyārabhamānam hi purusam śrīrnisevate ||
9.301
kṛtam tretāyugam caiva dvāparam kalireva ca |
rājno vrttāni sarvāni rājā hi yu,amucyate ||
9.302
kaliḥ prasupto bhavati sa j7grad dvāp)ram y9gam |
karmasvabhyudyatast9etā vicaramstu kṛtam yugam ||
9.303
indrPsyārkasya vāyośca yamasya varuṇasya ca |
candrasyāgneḥ pṛthivyāśca tejovṛttam nṛpaścaret ||
9.304
vārsikāmscaturo māsān yathendro.abhipravcrsati |
tathā.abhivarset svam rāstcam kām8irindravratam caran ||
9.305
astau māsān yathā.adityastoyam harati asmibhih |
tathā haret karam rāṣṭrātnityamarkavratam hi tat ||
9.306
praviSya sarvabhūteni yathā carati mārutaļ |
tathā cāraiḥ praveṣṭavyam vratametad hi mārutam ||
9.307
yathā yamaḥ priyadveşyau prāpte kāle niyacchati |
tathā rājñā niyantavyāḥ prajāstad hi yamavratam ||
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A.308

varunena y thā pāśairbaddha evābhidrśyate |

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tathā pāpānnigrhnīyād vratametad hi vārunam ||
9.309
paripūrņam yathā candram dṛṣṭvā hṛṣyanti mānavāḥ |
tathā prakrtayo yasmin sa cāndravratiko nṛpah ||
9.310
pratāpayuktastejasvī nityam syāt pāpakarmasu |
dustasāmantahimsraśca tadāgneyam vratam smrtam |
9.311
yathā sarvāṇi bhūtāni dharā dhārayate samam |
tathā sarvāṇi bhūtāni bibhrataḥ pārthivam vratam ||
9.312
etairupāyairanyaiśca yukto nityamatandritah |
stenān rājā nigrhņīyāt svarāstre para eva ca ||
9.313
parāmapyāpadam prāpto brāhmaṇānna prakopayet |
te hyenam kupitā hanyuḥ sadyaḥ sabalavāhanam ||
9.314
yaiḥ kṛtaḥ sarvabhakṣyo.agnirapeyaśca mahodadhiḥ |
kṣayī cāpyāyitaḥ somaḥ ko na naśyet prakopya tān ||
9.315
lokānanyān srjeyurye lokapālāmsca kopitāh |
devān kuryuradevāmsca kaḥ kṣiṇvamstān samṛdhnuyāt ||
9.316
yānupāśritya tiṣṭhanti lokā devāśca sarvadā |
brahma caiva dhanam yeṣām ko himsyāt pāñjijīviṣuḥ ||
9.317
avidvāmścaiva vidvāmśca brāhmaņo daivatam mahat |
pranītaścāpranītaśca yathā.agnirdaivatam mahat ||
9.318
śmaśānesvapi tejasvī pāvako naiva dusyati |
hūyamānaśca yajñeṣu bhūya evābhivardhate ||
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evam yadyapyanistesu vartante sarvakarmasu |

sarvathā brāhmaṇāḥ pūjyāḥ paramaṁ daivataṁ hi tat
9.320 kṣatrasyātipravṛddhasya brāhmaṇān prati sarvaśaḥ   brahmaiva saṃniyantṛ syāt kṣatraṃ hi brahmasaṃbhavam
9.321 adbhyo.agnirbrahmataḥ kXatramaśmano lohamutthitam   teṣām sarvaaragam tejaḥ sv)su yoniṣu śāmyati
9.322 nābrahma kṣatraṁ ṛdhnoti nākṣatraṁ brahma vardhate   brahma kṣatraṁ ca saṁpṛktamiha cāmutra vardhate
9.323 dattvā dhanam tu viprebhyaḥ sarvadaṇḍasamutthitam   putre rājyam samāsr̯jya kurvīta prāyaṇam raṇe
9.324 evam caran sadā yukto rājadharmeṣu pārthivaḥ   hiteṣu caivaelokasya sarvān bhṛtyānniyojayet
9.325 eșo.akhilaḥ karmavidhirukto rājñaḥ sanātanaḥ   imam karmavidhim vidyāt kramaśo vaiśyaśūdrayoḥ
9.326 vaiśyastu kṛtasaṁskāraḥ kṛtvā dāraparigraham   vārtāyāṁ nityayuktaḥ syāt paśūnāṁ caiva rakṣaṇe
9.327 prajāpatirhi vaiśyāya sṛṣṭvā paridade paśūn   brāhmaṇāya ca rājñe ca sarvāḥ paridade prajāḥ
9.328 na ca vaiśyasya kāmaḥ syānna rakṣeyaṁ paśūniti   vaiśye cecchati nānyena rakṣitavyāḥ kathaṁ cana

maṇimuktāpravālānāṁ lohānāṁ tāntavasya ca | gandhānāṁ ca rasānāṁ ca vidyādarghabalābalam ||

9.330

bījānāmuptivid ca syāt kṣetradoṣaguṇasya ca | mānayogam ca jānīyāt tulāyogāmśca sarvaśaḥ || 9.331 sārāsāram ca bhāṇḍānām deśānām ca guṇāguṇān |

9.332

bhṛtyānām ca bhṛtim vidyād bhāṣāśca vividhā nṛṇām | dravyāṇām sthānayogāmśca krayavikrayameva ca ||

lābhālābham ca paṇyānām paśūnām parivardhanam ||

9.333

dharmeṇa ca dravyavṛddhāvātiṣṭhed yatnamuttamam | dadyācca sarvabhūtānāmannameva prayatnataḥ ||

9.334

viprāṇām vedaviduṣām gṛhasthānām yaśasvinām | śuśrūṣaiva tu śūdrasya dharmo naiśreyasaḥ paraḥ ||

9.335

śucirutkṛṣṭaśuśrūṣurmṛduvāganahaṅkṛtaḥ | brāhmaṇādyāśrayo nityamutkṛṣṭāṁ jātimaśnute ||

9.336

eṣo.anāpadi varṇānāmuktaḥ karmavidhiḥ śubhaḥ | āpadyapi hi yasteṣām kramaśastannibodhata ||

#### adhyāya 10

10.01

adhīyīramstrayo varņāḥ svakarmasthā dvijātayaḥ | prabrūyād brāhmaṇastveṣām netarāviti niścayaḥ ||

10.02

sarveṣām brāhmaṇo vidyād vṛttyupāyān yathāvidhi | prabrūyāditarebhyaśca svayam caiva tathā bhavet ||

10.03

vaiśeṣyāt prakṛtiśraiṣṭhyānniyamasya ca dhāraṇāt | saṃskārasya viśeṣācca varṇānāṁ brāhmaṇaḥ prabhuḥ ||

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brāhmanah kṣatriyo vaiśyastrayo varnā dvijātayah |
caturtha ekajātistu śūdro nāsti tu pañcamah ||
10.05
sarvavarņesu tulyāsu patnīsvaksatayonisu |
ānulomyena sambhūtā jātyā jñeyāstaeeva tc |
10.06
strīṣvanantarajātāsu dvijairutpāditān sutān |
sadrśāneva tānāhurmātrdoṣavigarhitān |
10.07
anantarāsu jātānām vidhireṣa sanātanaḥ |
dvyekāntarāsu jātānām dharmyam vidyādimam vidhim ||
1c.08
brāhmaņād vaiśyakanyāyāmambaṣṭho nāma jāyate |
niṣādah śūdrakanyāyām yaḥ pāraśava ucyat( ||
10.09
kṣatriyātśūdrakanyāyām krūrācāravihāravān |
kṣatraśūdravapurjanturugro nāma prajāyate ||
10.10
viprbsya trisu varnesu nrpatervarnayordvayoh |
vaiśyasya varne caikasmin sadete.apasadāh smṛtāh ||
10.11
kṣatriyād viprakanyāyām sūto bhavati jātitaḥ |
vaiśyān māgadhavaidehau )ājaviprā ganāsutau ||
10.12
śūdrādāyogavaḥ kṣattā caṇḍālaścādhamo nṛṇām |
vaiśyarājanyaviprāsu jāyante varņasankarāļ ||
10.13
ekāntare tvānulomyādambasthograu yathā smṛtau |
kṣattṛvafdehakau tadvat prātilomye.api janmani ||
10.14
putrā ye.anantarastrījāh krameņoktā dvijanmanām |
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tānanantaranāmnastu mātrdoṣāt pracakṣate ||

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brāhmaṇādugrakanyāyāmāvṛto nāma jāyate |
ābhīro.ambasthakanyāyāmāyogavyām tu dhigvanah ||
10.16
āyogavaśca kṣattā ca candālaścādhamo nṛṇām h
prātilomyena jāyante śūdrādapasadāstrayaļ ||
10.17
vaiśyān māgadhavaidehau kṣatriyāt sūta eva tu |
pratīpamete jāyante pare.apyapasadāstrayaļ ||
10.18
jāto niṣādātśūdrāyām jātyā bhavati pukkasaḥ |
śūdrāj jāto nisādyām tu sa vai kukkutakah smrtah ||
10.19
ksatturjātastathogrāyām śvapāka iti kīrtyate |
vaidehakena tvambasthyTmutpanno vena ucyate ||
10.20
dvijātayah savarņāsu janayantyavratāmstu yān |
tān sāvitrīparibhraṣṭān vrātyāniti vinirdiśet ||
10.21
vrātyāt tu jāyate viprāt pāpātmā 9hūrjakantakah |
āvantyavāṭadhānau ca puṣpadhaḥ śaikha eva ca ||
10.22
jhallo mallaśca rājanyād vrātyātnicchivireva ca |
nataśca karanaścaiva khaso dravida eva ca ||
10.23
vaiśyāt tu jāyate vrātyāt sudhanvā.acārya eva ca |
kāruṣaśca vijanmā ca maitraḥ sātvata eva ca ||
10.24
vyabhicāreņa varņānāmavedyāvedanena ca |
svakarmaņām ca tyāgena jāyante varņasankarāļ ||
10.25
sankīrņayonayo ye tu pratilomānulomajāh |
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anyonyavyatisaktāśca tān pravaksyāmyaśesatah ||

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10.26
sūto vaidehakaścaiva candālaśca narādhamah |
māgadhah tathā.ayogava eva ca kṣatrajātiśca ??||
10.27
ete sat sadrśān varņānjanayanti svayonisu |
mātrjātyām prasūyante pravārāsu ca yonişu ||
10.28
yathā trayāṇām varṇānām dvayorātmā.asya jāyate |
ānantaryāt svayonyām tu tathā bāhyeşvapi kramāt ||
10.29
te cāpi bāhyān subahūmstato.apkadhikadūsitān |
parasparasya dāreșu janayanti vigarhitān ||
10.30
yathaiva śūdro brāhmaņyām bāhyam jantum prasūyate |
tathā bāhyataram bāhyaścāturvarņye prasūyate ||
10.31
pratikūlam vartamānā bāhyā bāhyatarān punaḥ |
hīnā hīnān prasūyante varņān pañcadaśaiva tu ||
10.32
prasādhanopacārajñamadāsam dāsajīvanam |
sairindhram vāgurāvṛttim sūte dasyurayogave ||
10.33
maitreyakam tu vaideho mādhūkam samprasūyate |
nṛn praśamsatyajasram yo ghaṇṭātāḍo.aruṇodaye ||
10.34
niṣādo mārgavam sūte dāsam naukarmajīvinam |
kaivartaAiti yam prāhurāryāvartanivāsinaļ ||
10.35
mṛtavastrabhṛtsvanārīsu garhitānnāsanāsu ca |
bhavantyāyogavīsvete jātihīnāh prthak trayah ||
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10.36
kārāvaro niṣādāt tu carmakārah prasūyate |
vaidehikādandhramedau bahirgrāmapratiśrayau ||
10.37
candālāt pāndusopākastvaksāravyavahāravān |
āhiņdiko niṣādena vaidehyāmeva jāyate ||
10.38
candālena tu sopāko mūlavyasanavṛttimān |
pukkasyām jāyate pāpaḥ sadā sajjanagarhitaḥ ||
10.39
niṣādastrī tu candālāt putramantyāvasāyinam |
śmaśānagocaram sūte bāhyānāmapi garhitam ||
10.40
sankare jātayastvetāh pitrmātrpradarsitāh |
pracchannā vā prakāśā vā veditavyāh svakarmayhih ||
le.41
svajātijānantarajāh sat sutā dvijadharmiņah |
śūdrāṇām tu sadharmāṇaḥ sarve.apadhvamsajāḥ smṛtāḥ ||
10.42
tapobījaprabhāvaistu te gacchanti yuge yuge |
utkarşam capakarşam ca manuşyeşviha janmatah ||
10.43
śanakaistu kriyālopādimāḥ kṣatriyajātayaḥ |
vṛṣalatvam gatā loke brāhmaṇādarśanena ca ||
10.44
pauņdrakāścaudradravidāh kāmbojā yavanāh śakāh |
pāradāpahlavāścīnāḥ kirātā daradāḥ khaśāḥ ||
10.45
mukhabāhūrupadjānām yā loke jātayo bahih |
mlecchavācaścāryavācah sarve te dasyavah smṛtāh ||
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10.46
ye dvijānāmapasadā ye cāpadhvamsajāh smrtāh |
te ninditairvartayeyurdvijānāmeva karmabhih ||
10.47
sūtānāmaśvasārathyamambaṣṭhānām cikitsanam |
vaidehakānām strīkāryam māgadhānām vaņikpathaļ ||
10.48
matsyaghāto niṣādānām tvaṣṭistvāyogavasya ca |
medāndhracuñcumadgūnāmāranyapaśuhimsanam ||
10.49
kṣattryugrapukkasānām tu bilaukovadhabandhanam |
dhigvaṇānām carmakāryam veṇānām bhāṇḍavādanam ||
10.50
caityadrumaśmaśānesu śailesūpavanesu ca |
vaseyurete vijñātā vartayantah svakarmabhih ||
10.51
candālasvapacānām tu bahirgrāmāt pratisrayah |
apapātrāśca kartavyā dhanameṣām śvagardabham ||
10.52
vāsāmsi mṛtacailāni bhinnabhāndesu bhojanam |
kārṣṇāyasamalankāraḥ parivrajyā ca nityaśaḥ ||
10.53
na taiḥ samayamanvicchet puruṣo dharmamācaran |
vyavahāro mithasteṣām vivāhaḥ sadṛśaiḥ saha ||
10.54
annameṣām Oarādhīnam deyam syād bhiunabhājane |
rātrau na vicareyuste grāmeşu nagareşu ca ||
10.55
divā careyuḥ kāryārtham cihnitā rājaśāsanaiḥ |
abāndhavam śavam caiva nirhareyuriti sthitiḥ ||
10.56
vadhyāmsca hanyuḥ satatam yathāsāstram nṛpājñayā |
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vadhyavāsāmsi grhņīyuh śayyāścābharaṇāni ca ||

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varnāpetamavijnātam naram kalusayonijam |
āryarūpamivānāryam karmabhih svairvibhāvayet ||
10.58
anāryatā niṣṭhuratā krūratā nickriyātmatā |
puruṣam vyanjayantīha lok) kaluṣayonijam ||
10.59
pitryem vā bhajate śīlam māturvobhayameva vā |
na katham cana duryonih prakṛtim svām niyacchati ||
10.60
kule mukhye.api jātasya yasya syād yonisankaraḥ |
samśrayatyeva tatśīlam naroealpamapi vā bahu ||
10.61
yatra tvete paridhvamsāj jāyant varņadū(akāḥ |
rāstrikaih saha tad rāstram ksiprameva vinasyati |
10.62
brāhmaṇārthe gavārthe vā dehatyāgo.anupaskṛtaḥ |
sthcbāl(bhyupapattau ca bāhyācām siddhikāraṇam ||
h0.63
ahimsā satyamaste(am śaucamindriyanigrahaḥ |
etam sāmāsikam dharmam cāturvarņye.abravīn manuļ ||
10.64
śūdrāyām brāhmaņāj jātaḥ śr yasā ce7 pra(āy8te |
aśreyān śreyasīm jātim gacchatyā saptamād yugāt ||
10h6j
śūdro brāhmanatāmeti brāhmanaścaiti śūdratām |
șatriyāj jātamevam tu vidyād vaiśyāt tathaiva ca ||
10.66
anāryāyām samutpanno brāhmaņāt tu yadrcchayā |
brāhmaṇy)mapyanāryāt tu śreyastvam kveti ced bhavet|
10.67
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jāto nāryāmanāryāyāmāryādāryo bhaved guṇaiḥ | jāto.apyanāryādāryāyāmanārya iti niścayah ||

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10.68
tāvubhāvapyasamskāryāviti dharmo vycvas) litah |
vaigunyāj janmanah pūrva uttarah pratilomatah ||
10.69
subījam caiva suksetre jātam sampadyate yathā |
tathā.aryāj jāta āryāyām sarvam samskāramarhati ||
10.70
bījameke praśamsanti kṣetramanye manīṣiṇaḥ |
bījakṣetre tathaivānye tatraiyam tu vyavasthitih ||
10.71
aksetre bījamutsṛṣṭamantaraiva vinaśyati |
abījakamapi kṣetram kevalam sthandilam bhavet ||
10.72
yasmād Eījaprabhāveņa tiryagjā ṛṣayo.abhavan |
pūjitāśca praśascpśca tas ād bījam praśasyate ||
10.73
anāryamāryakarmāņacāryam cānāryakarmiņam |
sampradhāryābravīd dhātā na samau nāsamāviti ||
10.74
brāhmaņā brahmayonisthā ye svakarmaņyavasthitāh |
te samyagupajīveyuḥ ṣaṭ karmāṇi yathākramam ||
10.75
adhyāpanamadhyayanam yajanam yājanam tathā |
dānam pratigrahaścaiva sat karmāņyagrajanmanaļ ||
10.76
şannam tu karmanamasya trīni karmani jīvikā |
yājanādhyāpane caiva viśuddhācca pratigrahaļ ||
10.77
trayo dharmā nivartante brāhmaṇāt kṣatriyam prati |
adhyāpanam yājanam ca tṛtīyaśca pratigrahaḥ ||
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vaiśyam prati tathaivaite nivarteranniti sthitih

10878

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na tau prati hi tān dharmān manurāha prajāpatih ||
10.79
śastrāstrabhṛttvam kṣahrasya vaṇikpaśuk ṣirviṣaḥ |
ājīvanārtham dharmastu dānamadhyayanam yajiḥ ||
10.80
vedābhyāso brāhmaņasya kṣatriyasya ca rakṣaṇam |
vārtākarmaiva vaiśyasya)viś stāni svakarmasu ||
10.81
ajīvamstu yathoktena brāhmaņah svena karmaņā |
jīvet kṣatriyadharmeṇa sa hyasya pratyanantaraḥ ||
10.82
ubhābhyāmapyajīvamstu katham syāditi ced bhavet |
krsigoraksamāsthāya jīved vaisyasya jīvikām ||
10.83
vaiśyavṛttyā.api jīvamstu brāhmaṇaḥ kṣatriyo.api vā |
himsāprāyām parādhīnām kṛcim yatnena varjayet ||
10.84
kṛṣim sādhuiti manyante sā vṛttiḥ sadvigarhitāḥ |
bhūmim bhūmcśayāmścaEla hanti kāṣṭhamayomukham ||
10.85
idam tu vṛttivaikalyāt tyajato dharmanaipuṇam |
vițpaṇyamuddhṛtoddhāram vikreyam vittavardhanam ||
10.86
sarvān rasānapoheta kṛtānnam ca tilaiḥ saha |
aśmano lavaņam caiva paśavo ye ca mānuṣāḥ ||
10.87
sarvam ca tāntavam raktam śāṇakṣaumāvikāni ca |
api cet syuraraktāni phalamūle tathauṣadhīḥ ||
10.88
apaḥ śastram viṣam māmsam somam gandhāmśca sarvaśaḥ |
kṣīram kṣaudram dadhi ghṛtam tailam madhu guḍam kuśān ||
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āraņyāmsca pasūn sarvān damstriņasca vayāmsi ca |

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madyam nīlim ca lākṣām ca sarvāmścaikaśaphāmstethā ||
10.90
kāmamutpādya kṛṣyām tu svayameva kṛṣīvalaḥ |
vikrīnīta tilāmśūdrān dharmārthamacirasthitān ||
10.9F
bhojanābhyañjanād dānād yadanyat kurute tilaih |
kṛmibhūtaḥ śvaviṣṭhāyām pitṛbhiḥ saha majjati ||
10.92
sadyaḥ patati māmsena lākṣayā lavaṇena ca |
tryahena śudro bhavati brahmanah ksiravikrayat ||
10.93
itareṣām tu paṇyānām vikrayādiha kāmataḥ |
brāhmaṇah saptarātreṇa vaiśyabhāvam niyacchati ||
10.94
rasā rasairnimātavyā na tveva lavaņam rasaiļ |
kṛtānnam ca kṛtānnena tilā dhānyena tatsamāḥ ||
10.95
jīvedetena rājanyaḥ sarveṇāpyanayaṁ gataḥ |
nahtveva jyāyamsīm vṛttimabhimanyeta karhi cit ||
10.96
yo lobhādadhamo jātyā jīvedutkṛṣṭakarmabhiḥ |
tam rājā nirdhanam kṛtvā kṣiprameva pravāsayet ||
10.97
vAram svadharmo viguņo na pārakyaḥ svanuṣṭhitaḥ |
paradharmeṇa jīvan hi sadyaḥ patati jātitaḥ ||
10.98
vaiśyo.ajīvan svadharmeņa śūdravṛttyā.api vartayet |
anācarannakāryāņi nivarteta ca śaktimān ||
10.99
aśaknuvamstu śuśrūṣām śūdraḥ kartum(dvijanmanām |
putradārātyayam prāpto jīvet kārukakarmabhih ||
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10.100
yaih karmabhih pracaritaih śuśrūsyante dvijātayah |
tāni kārukakarmāni śilpāni vividhāni ca ||
10.101
vaiśyavṛttimanātiṣṭhan brāhmaṇaḥ sve pathi sthitaḥ |
acrtciSaraitah sīdannimam dharmam samācaret ||
10.102
sarvatah pratigrhnīyād brāeahn)stvanayam gatah |
pavitram duşyatītyetad dharmato nopapadyate ||
10.103
nādhyāpanād yājanād vā garhitād vā pratigrahāt |
doșo bhavati viprānām įvalanā8busamā1hi te ||
10.104
jīvitātyayamāpanno yo.annamatti tatastataḥ |
ākāśamiva paṅkena na sa pāpena lipyate ||
10.105
ajīgartah sutam hantumupāsarpad bubhuksitah |
na cālipyata pāpena ksutpratīkāramācaran ||
10.106
śvamāmsamicchanārto.attum dharmādharmavicakṣaṇaḥ |
prāṇānām parirakṣārtham vāmadevo na liptavān ||
10.107
bharadvājah kṣudhārtastu saputro vijane vane |
bahvīrgāḥ pratijagrāha vṛdhostakṣṇo mahātapāḥ ||
10.108
kṣudhārtaścāttumabhyāgād viśvāmitraḥ śvajāghanīm |
candālahastādādāya dharmādharmavicaksanah ||
10.109
pratigrahād yājanād vā tathaivādhyāpanādapi |
pratigrahah pratyavarah pretya viprasya garhitah ||
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yājanādhyāpane nityam kriyete samskṛtātmanām | pratigrahastu kriyate śūdrādapyantyajanmanaḥ ||

10.111

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jcpahomairapetyeno yājanādhyāpanaih krtam |
pratigrahanimittam tuctyāgena tapasaiva ca ||
10.112
śilauñchamapyādadīta vipro.ajīvan yatastataḥ |
pratigrahāt śilah śreyāmstato.apyunchah praśasyate ||
10.113
sīdadbhih kupyamicchadbhirdhane vā pṛthivīpatih |
yācyaḥ syāt snātakairviprairaditsamstyāgamarhati |
10.114
akṛtam ca kṛtāt kṣetrād gaurajāvikameva ca |
hiraṇyam dhānyamannam ca pūrvam pūrvamadoṣavat ||
10.115
sapta vittāgamā dharmyā dāyo lābhaḥ krayo jayaḥ |
prayogah karmayogaśca satpratigraha eva ca ||
10.116
vidyā silpam bhṛtiḥ sevā gorakṣyam vipaṇiḥ kṛṣiḥ |
rhṛtirbhaikṣam kusīdam ca daśa jīvanahetavaḥ ||
10.117
brāhmaṇaḥ kṣatriyo vā.api vṛddhim naiva prayojayet |
kāmam tu khalu dharmārtham dadyāt pāpīyase.alpikām ||
10.118
caturthamādadāno.api kṣatriyo bhāgamāpadi |
prajā rakṣan param śakSyā kilbiṣāt pratimucyate ||
10.119
svadharmo vijayastasya nāhave syāt parānmukhah |
śastrena vaiśyān rakṣitvā dharmyamāhārayed balim ||
10.120
dhānye.aṣṭamam viśām śulkam vimśam kārṣāpaṇāvaram |
karmopakaraṇāḥ śūdrāḥ kāravaḥ śilpinastathā ||
10.121
śūdrastu vṛttimākānkṣan kṣatramārādhayed yadi |
dhaninam vā.apyupārādhya vaiśyam śūdro jijīviṣet ||
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10.122 svargārthamubhayārtham vā viprānārādhayet tu saḥ   jātabrāhmaṇaśabdasya sā hyasya kṛtakṛtyatā
10.123 viprasevaiva śūdrasya viśiṣṭaṁ karma kīrtyate   yadato.anyad hi kurute tad bhavatyasya niṣphalam
10.124 prakalpyā tasya tairvṛttiḥ svakuṭumbād yathārhataḥ   śaktiṁ cāvekṣya dākṣyaṁ ca bhṛtyānāṁ ca parigraham
10.125 ucchiṣṭamannaṁ dātavyaṁ jīrṇāni vasanāni ca   pulākāścaiva dhānyānāṁ jīrṇāścaiva paricchadāḥ
10.126 na śūdre pātakam kim cinna ca samskāramarhati   nāsyādhikāro dharme.asti na dharmāt pratiṣedhanam
10.127 dharmaipsavastu dharmajñāḥ satāṁ vṛttamanuṣṭhitāḥ
mantravarivam na dusvanti prašamsām prāpņuvanti ca

mantravarjyam na duṣyanti praśamsām prāpnuvanti ca ||

10.128 yathā yathā hi sadvṛttamātiṣṭhatyanasūyakaḥ | tathā tathaimam cāmum ca lokam prāpnotyaninditaļ ||

10.129 śaktenāpi hi śūdreņa na kāryo dhanasañcayah | śūdro hi dhanamāsādya brāhmaṇāneva bādhate ||

10.130 ete caturņām varņānāmāpaddharmāḥ prakīrtitāḥ | yān samyaganutisthanto vrajanti paramam gatim ||

10.131 eşa dharmavidhih kṛtsnaścāturvarṇyasya kīrtitah | ataḥ param pravakṣyāmi prāyaścittavidhim śubham ||

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11.01
sāntānikam yakṣyamāṇamadhvagam sārvavedasam |
gurvartham pitṛmātryartham svādhyāyārthyupatāpinaḥ ||
11.02
na vai tān snātakān vidyād brāhmaṇān dharmabhikṣukān |
niḥsvebhyo deyametebhyo dānam vidyāviśeṣataḥ ||
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11.03 etebhyo hi dvijāgryebhyo deyamannam sadakṣiṇam | itarebhyo bahirvedi krtānnam deyamucyate ||

11.04 sarvaratnāni rālā tu yathārham pratipādayet | brāhmaṇān vedaviduṣo yajñārtham caivaldakṣiṇām ||

11.05 kṛtadāro.aparān dārān bhikṣitvā yo.adhigacchati | ratimātrah phalam tasya dravyadātustu samtatiḥ ||

11.06 dhanāni tu yathaśakti vipreṣu pratipādayet |

vedavitsu viciktesu pretya svargam sam(śnute ||

#### 71.07 Pasya traivārṣikam bhaktam paryāpta

Pasya traivārṣikam bhaktam paryāptam bhṛtyavṛttaye | adhikam vā.api vidyeta sa somamhpātumarhati ||

11.08 ataḥ svalpīyasi dravye yaḥ somam pibati dvijaḥ | sa pītasomapūrvo.api na tasyāp;oti tatphalam ||

11.09 śaktaḥ parajane dātā svajane duḥkhajīvini | madhvāpāto viṣāAvādaḥ sacdharmapratirūpakaḥ ||

11.10 bhṛtyānāmuparodhena yat karotyaurdhvadehikam | tad bhavatyasukhaudaTkam jīeataśca mṛtasya ca ||

yajñaścet pratiruddhah syādekenāngena yajvanah | brāhmaṇasya viśesena dhārmike sati rājani || 11.12 yo vaiśyah syād bahupaśurhīnakraturasomapah | kuṭumbāt tasya tad dravyamāhared yajñasiddhaye || 11.13 āharet trīṇi vā dve vā kāmam śūdrasya veśmanaḥl na hi śūdrasya yajñesu kaścidasti parigrahaḥ || 11.14 yo.anāhitāgniķ śatagurayajvā ca sahasraguķ | tayorapi kutuhbābhyāmāharedavicārayan || 11.15 ādānanityāccādāturāharedaprayacchataḥ | tathā yaśo.asya prathate dharmaścaiva pravardhate || 11.16 tathaiva saptame bhakte bhaktā i ṣaḍanaśnatā | aśvastanavidhānena hartavyam hīnakarmaṇaḥ || 11.17 khalāt kṣetrādagārād vā yato vā.apyupalabhyate | ākhyātavyam tu tat tasmai pṛcchate yadi pṛcchati || 11.18 brāhmaņasvam na hartavyam kṣatriyeṇa kadā cana | dasyunişkriyayostu svamajīvan hartumarhati || 11.19 yo.asādhubhyo.arthamādāya sādhubhyaḥ samprayacchati | sa krtvā plavamātmānam samtārayati tāvubhau || 11.20 yad dhanam yajñaśīlānām devasvam tad vidurbudhāḥ | ayajvanām tu yad vittamāsurasvam taducyate ||

na tasmin dhārayed daṇḍam dhārmikaḥ pṛthivīpatiḥ | kṣatriyasya hi bāliśyād brāhmaṇaḥ sīdati kṣudhā ||

11.23 kalpayitvā.asya vṛttim ca rakṣedenam samantataḥ | rājā hi dharmaṣaḍbhā9am tasmāt prāpnoti rakṣit(t || 11.24 na yajñārtham dhanam śūdrād vipro bhikṣeta karhi cit | yajamāno hi bhikṣitvā caṇḍālaḥ pretya jāyate || 11.25 yajñārthamartham bhikṣitvā yo na sarvam prayacchati | sa yāti bhāsatām viprah kākatām vā śatam samāh || 11.26 devasvam brāhmaņasvam vā lobhenopahinasti yah | sa pāpātmā pare loke gṛdhraucchiṣṭena jīvati || 11.27 iṣṭim vaiśvānarīm nityam nirvapedabdaparyaye | kļptānām paśushmānām ndṣkṛtyarthamasambhave || 1.28 āpatkalpena yo dharmam kurut7.anāpadi dvijaḥ | sa nāpnoti phalam tasya paratreti vicāritam || 11.29 viśvaiśca devaiḥ sādhyaiścaLbrāhmaṇaiśca maharṣibhiḥ | āpatsu maraṇād bhītairvidheḥ pratinidhiḥ kṛtaḥ || 11.30 prabhuḥ prathamakalpasya yo.anukalpena vartate | na sāmparāyikam tasya durmatervidyate phalam || 11.31 na brāhmaņo vedayeta kimcid rājani dharmavit | svavīryeņaiva tāmśiṣyān mānavānapakāriṇaḥ ||

svavīryād rājavīryācca svavīryam balavattaram | tasmāt svenaiva vīryeṇa nig hṇīyādarīn dvijaḥ ||

8rutīratharvāngirasīh kuryādityavicārayan |

11.32

11.33

tasya bhṛtyajanam jñātvā svakuṭumbān mahīpatiḥ | śrutaśīle ca vijñāya vṛttim dharmyām prakalpayet ||

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vākṣastram vai brāhmaṇasya tena hanyādarīn dvijah (
11.34
ksatriyo bāhuvīryena taredāpadamātmanah |
dhanena vaiśyaśūdrau tu japahomairdvijottamah ||
1b.35
vidhātā śāsitā vaktā maitro brāhmaņa ucyate |
tasmai nākuśalam brūyānna śuṣkām giramīrayet ||
11.36
na vai kBnyā na yuvEtirnālpavidyo na bāliśaḥ |
hotā syādagnihotrasya nārto nāsamskṛtastathā ||
11.37
narake hi patantyete juhvantah sa ca yasya tat |
tasmād vaitānakuśalo hotā syād vedapāracaļ ||
11.38
prājāpatyamadattvā.aśvamagnyādheyasya dakṣiṇām |
anāhitāgnirbhavati brāhmaņo vibhave sati ||
11.39
punyānyanyāni kurvīta śraddadhāno jitendriyah |
na tvalpadakṣiṇairyajñairyajeteha katham cana ||
11.40
indriyāṇi yaśaḥ svargamāyuḥ kīrtim prajāḥ paśūn |
hantyalpadaksino yajñastasmānnālpadhano yajet ||
11.41
agnihotryapavidhyāgnīn brāhmaņaḥ kāmakārataḥ |
cāndrāyaṇam caren māsam vīrahatyāsamam hi tat ||
11.42
ye śūdrādadhigamyārthamagnihotramupāsate |
rtvihaste hi śūdrāṇām brahmavādiṣu garhitāḥ ||
11.43
teṣām satatamajñānām vṛṣalāgnyupasevinām |
padā mastakamākramya dātā durgāņi samtaret ||
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akurvan vihitam karma ninditam ca samācaran l

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prasaktaścaindriyārthesu prāyaścittīyate narah ||
11.45
akāmatah kṛte pāpe prāyaścittam vidurbudhāh |
kāmakārakṛte.apyāhureke śrutinidarśanāf ||
11.46
akāmataḥ kṛtam pāpam vedābhyāsena śudhyati |
kāmatastu kṛtam mohāt prāyaścittaih pṛthagvidhaih ||
11.47
prāyaścittīyatām prāpya daivāt pūrvakṛtena vā |
na samsargam vrajet sadbhih prāyaścitte.akṛte dvijah ||
11.48
iha duścaritaih ke cit ke cit pūrvakṛtaistathā |
prāpnuvanti durātmāno narā rūpaviparyayam ||
11.49
suvarņacauraķ kaunakhyam surāpaķ śyāvadantatām |
brahmahā kṣayarogitvam dauścarmyam gurutalpagaḥ ||
11.50
piśunah pautināsikyam sūcakah pūtivaktratām |
dhānyacauro.angahīnatvamātiraikyam tu miśrakaḥ ||
11.51
annahartā.amayāvitvam maukyam vāgapahārakaḥ |
vastrāpahārakaḥ śvaitryam pangutāmaśvahārakaḥ ||
11.52
evam karmaviśeșeņa jāyante sadvigarhitāḥ |
jadamūkāndhabadhirā vikṛtākṛtayastathā ||
11.53
caritavyamato nityam prāyaścittam viśuddhaye |
nindyairhi lakṣaṇairyuktā jāyante.aniṣkṛtenasaḥ ||
11.54
brahmahatyā surāpānam steyam gurvanganāgamah |
mahānti pātakānyāhuḥ samsargaścāpi taiḥ saha ||
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anrtam ca samutkarse rājagāmi ca paisunam |

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gu oścalikanirbandhah samani brahmahatyaya ||
11.56
brahmojjhatā vedanindā kautasāksyam suhrdvadhah |
garhitānādyayorjagdhih surāpānasamāni sat ||
11.57
(iksepasyāpaharaņam narāśvarajatasya ca |
bhūmivajramanīnām ca rukmasteyasamam smrtam ||
11.58
retahsekah svayonīsu kumārīsvantyajāsu ca |
sakhyuḥ putrasya ca strīṣu gurutalpFsamam viduḥ ||
11.59
govadho.ayājyasamyājyam pāradāryātmavikrayah |
gurumātrpitrtyāgah svādhyāyāgnyoh sutasya ca ||
11.60
parivittitā.anuje.anūdhe parivedanameva ca |
tayordānam ca kanyāyāstayoreva ca yājanam ||
11.61
kanyāyā dūṣaṇam caiva vārdhuṣyam vratalopanam |
tadāgārāmadārāṇāmapatyasya ca vikrayah ||
11.62
vrātyatā bāndhavatyāgo bhṛtyādhyāpanameva ca |
bhṛ)yā cādhyayanādānamapaṇyānām ca vikrayaḥ ||
11.63
sarvākāresvadhīkāro mahāyantrapravartanam |
himsauṣadhīnām stryājīvo.abhicāro mūlakarma ca ||
11.64
indhanārthamaśuṣkāṇām drumāṇāmavapātanam |
ātmārtham ca kriyārambho ninditānnādanam tathā ||
11.65
anāhitāgnitā steyam rņānāmanapakriyā |
asatśāstrādhigamanam kauśīlavyasya ca kriyā ||
11.66
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dhānyakupyapaśusteyam madyapastrīnisevanam |

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strīśūdraviţkṣatravadho nāstik(am copapātakam ||
11.67
brāhmanasya rujah krtvā ghrātiraghreyamadyayoh |
jaihmyam ca maithunam pumsi jātibhramśakaram smṛtam ||
11.68
kharāśvostramrgaibhānāmajāvikavadhastathā |
sankarīkaraṇam jñeyam mīnāhimahiṣasya ca ||
11.69
ninditebhyo dhanādānam vāṇijyam ś9hrasevanam |
apātrīkaraṇam jñeyamasatyasya ca bhāṣaṇam ||
11.70
kṛmikīṭavayohatyā madyānugatabhojanam |
phaledhah.kusu7as eyamadhairyam ca malāvaham ||
11.71
etānyenāmsi sarvāņi yathoktāni pṛthak pṛthak |
Sairyairvratairapohyante tāni samyag nibodhata |8
11.72
brahmahā dvādaśa samāḥ kuṭīm kṛtvā vane vaset |
bhaikṣāśyātmaviśuddhyartham kṛtvā śavaśiro dhvajam ||
11.73
lakşyam śastrabhṛtām vā syād viduṣāmicchayā.atmanaḥ |
prSsyedātmānamagnau vā samiddhe triravākṣirāḥ ||
11.74
yajeta vā.aśvamchhena 8varjitāllgPca8ena vā |
akhijidviśvajidbhyām vā trivṛtā.agniṣṭutā.api vā ||
11.75
japan8pā.anyatamam vedam yojanānām 9atam vrajet |
brahmahatyāpanodāya mitLbhujñiyatendriyah ||
11.76
carvasvam vedaviduse brāhmaņāyopapādayet |
dhanam hi jīvanāyālam grham vh saparicchadam ||
11.77
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havişyabhug vā.anusaret pratisrotah sarAsvatīm |

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japed vā niyatāhārastrirvai vedasya samhitām ||
11.78
krtavāpano nivased grāmānte govraje.api vā |
āśrame vrksamūle vā gobrāhmaṇahite ratah ||
11.79
brāhmaṇārthe gavārthe vā sadyaḥ prāṇān parityajet |
mucyate brahmahatyāyā goptā gorbrāhmaņasya ca ||
11.80
trivāram pratiroddhā vā sarvasvamavajitya vā |
viprasya tannimitte vā prānālābhe vimucyate ||
11.81
evam dṛḍhavrato nityam brahmacārī samāhitaḥ |
samāpte dvādaśe varșe brahmahatyām vyapohati ||
11.82
śistvā vā bhūmidevānām naradevasamāgame |
svameno.avabhrthasnāto hayamedhe vimucyate ||
11.83
dharmasya brāhmaņo mūlamagram rājanya ucyate |
tasmāt samāgame teṣāmeno vikhyāpya śudhyati ||
11.84
brahmaṇaḥ sambhavenaiva devānāmapi daivatam |
pramāṇam caiva lokasya brahmātraiva hi kāraṇam ||
11.85
teṣām vedavido brūyustrayo.apyenaḥ suniṣkṛtim |
sā teṣām pāvanāya syāt pavitrā viduṣām hi vāk ||
11.86
ato.anyatamamāsthāya vidhim vipraḥ samāhitaḥ |
brahmahatyākṛtam pāpam vyapohatyātmavattayā ||
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hatvā garbhamavijñātametadeva vratam caret | rājanyavaiśyau caijānāvātreyīmeva ca striyam ||

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11.88
uktvā caivānrtam sāksye pratirudhya gurum tathā |
apahrtya ca nihksepam krtvā ca strīsuhrtvadham ||
11.89
iyam viśuddhiruditā pramāpyākāmato dvijam m
kāmato brāhmaṇavadhe niṣkṛtirna viyhīyate |
11.90
surām pītvā dvijo mohādagnivarņām surām pibet |
,ayā sa kāye nirdagdhe mucyate kilbisāt tatah ||
11.91
gomūtramagnivarņam vā pibedudakameva vā |
payo ghṛtam vā.a maraṇād gośakṛdrasameva vā ||
11.92
kanān vā bhakṣayedabdam piṇyākam vā sakṛtniśi |
surāpānāpanuttyartham vālavāsā jaṭī dhvajī ||
11.93
surā vai malamannānā2 pāpmā ca malamucyate |
tasmād brāhmaṇarājanyau vaiśyaśca na surām pibet ||
11.94
gaudī paiatī ca mādhvī ca vijneyā trividhā surā |
yathaivaikā tatRā sarvā na pātavyā dvijottamaiļ ||
11.9c
yakṣarakṣaḥ.piśācānnam madyam māmsam surāsavam |
tad b(āhmaņena nāttavyam devānāmaśnatā haviļ ||
11.96
amedhye vā paten matto vaidokam vā.apyudāha7et |
akāryamanyat kuryād vā brāhmaņo madamohitaļ ||
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11.98 eṣā vicitrābhihitā surāpānasya niṣkṛtiḥ |

yasya kāyagatam brahma madyenāplāvyate sakṛt | tasya vyapaiti brāhmaṇyam śūdratvam ca sa gacchati ||

ata ūrdhvam pravaksyāmi suvarņasteyaniskṛtim || 11.99 suvarņasteyakrd vipro rājānamabhigamya tu | svakarma khyāpayan brūyātmām bhavānanuśāstviti || 11.100 gṛhītvā musalam rājā sakṛdd hanyāt tu tam svayam | vadhena śudhyati steno brāhmaņastapasaiva tu || 11.101 tapasāpanunutsustu suvarņasteyajam malam | cīravāsā dvijo.aranye cared brahmahano vratam || 11.102 etairvratairapoheta pāpam steyakṛtam dvijaḥ | gurustrīgamanīyam tu vratairebhirapānudet || 11.103 gurutalpyabhibhāsyainastapte svapyādayomaye | sūrmīm įvalantīm svāślisyen mṛtyunā sa viśudhyati || 11.104 svayam vā śiṣṇavṛṣaṇāvutkṛtyādhāya cāñjalau | nairh{rctīl diśamātiṣṭhedā nipātādajihmagaḥ || 11.105 khatvāngī cīravāsā vā śmaśrulo vijane vane | prājāpatyam caret krcchramabdamekam samāhitaļ || 11.106 cāndrāyaṇam vā trīn māsā8(bhyasyenniyataindriyaḥ | haBişyena yavagva va gurutalpapanuttaye || 11.107 etairvratairapoheyurmahāpātakino malam | upapātakinastvevamebhirnānāvidhairvrataiļ || 11.108 upapātakasamyukto goghno māsam yavān pibet |

kṛtavāpo va ed goṣṭhe carmaṇā tena samvṛtaḥ ||

caturthakālamaśnīyādakṣāralavaṇam mitam | gomūtreṇācaret snānam dvau māsau niyatendr yaḥc||

### 11.110

divā.anugacched gāstāstu tisthannūrdhvam rajaḥ pibet | śuśrūṣitvā namaskṛtya rātrau vīrāsanam vaset ||

### 11.111

tisthantīsvanutisthet tu vrajantīsvapyanuvrajet | āsīnāsu tathā.asīno niyato vītamatsaraḥ ||

### 11.112

āturāmabhiśastām vā cauravyāghrādibhirbhayaiḥ | patitām pankalagnām vā sarvaupāyaira vimocayet ||

## 11.113

uṣṇe varṣati śīte vā mārute vāti vā bhṛśam | na kurvītātmanastrāṇam gorakṛtvā tu śaktitaḥ ||

### 11.114

ātmano yadi vā.anyeṣām gṛhe kṣetre.atha vā khale | bhakṣayantīm na kathayet pibantam caiva vatsakam ||

### 11.115

anena vidhinā yastu goghno gāmanugacchati | sa gohatyākṛtam pāpam tribhirmāsairvyapohati ||

### 11.116

vṛṣabhaikādaśā gāśca dadyāt sucaritavrataḥ | avidyamāne sarvasvam vedavidbhyo nivedayet ||

### 11.117

etadeva vratam kuryurupapātakino dvijāḥ | avakīrņivarjyam śuddhyartham crndrāyaṇamathāpi vā ||

### 11.118

avakīrņī tu kāṇena gardabhena catuṣpathe | pākayajñavidhānena yajeta nira{e}tim niśi ||

## 11.119

hutvā.agnau vidhivad homānantataśca samityṛcā | vātendraguruvahnīnām juhuyāt sarpiṣā.ahutīḥ ||

kāmato retasaḥ sekam vratasthasya dvijanmanaḥ | atikramam vratasyāhurdharmajñā brahmavādinaḥ ||

### 11.121

mārutam puruhūtam ca gurum pāvakameva ca | caturo vratino.abhyeti brāhmam tejo.avakīrņinaḥ ||

### 11.122

etasminnenasi prāpte vasitvā gardabhājinam | saptāgārāmścared bhaikṣam svakarma parikīrtayan ||

### 11.123

tebhyo labdhena bhaikṣeṇa vartayannekakālikam | upaspṛśaṁstriṣavaṇaṁ tvabdena sa viśudhyati ||

### 11.124

jātibhramśakaram karma kṛtvā.anyatamamicchayā | caret sāmtapanam kṛcchram prājāpatyamanicchayā ||

### 11.125

sankarāpātrakṛtyāsu māsam śodhanamaindavam |

malinīkaraņīyeşu taptah syād yāvakaistryaham Fl

### 11.126

turīyo brahmahatyāyāḥ kṣatriyasya vadhe smṛtaḥ | vaiśye.aṣṭamāmśo vṛttasthe śūdre jñeyastu ṣoḍaśaḥ ||

### 11.127

akāmatastu rājanyam vinipātya dvijottamaḥ | vṛṣabhaikasahasrā gā dadyāt sucaritavrataḥ ||

### 11.128

tryabdam cared vā niyato jaṭī brahmahano vratam | vasan dūratare grāmād vṛkṣamūlaniketanaḥ ||

### 11.129

etadeva caredabdam prāyaścittam dvijottamaE | pramāpya vaiśyam vṛttastham dadyāccaikaśatam gavāma ||

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vrsabhekādaśā vā.api dadyād viprāya gāh sitāh ||
11.131
mārjāranakulau hatvā cāṣam maṇdūkameva ca |
śvagodhaulūkakākāmśca śūdrahatyāvratam caret ||
11.132
payah pibet trirātram vā yojanam vā.adhvano vrajet |
upaspṛśet sravantyām vā sūktam vā.aba.daivatam japet ||
11.133
abhrim kārṣṇāyasīm dadyāt sarpam hatvā dvijottamaḥ |
palālabhārakam sandhe saisakam caikamāsakam ||
11.134
ghṛtakumbham varāhe tu tiladroṇam tu tittirau |
śuke dvihāyanam vatsam krauncam hatvā trihāyanam ||
11.135
hatvā hamsam balākām ca bakam barhinameva ca l
vānaram śyenabhāsau ca sparśayed brāhmaṇāya gām ||
11.136
vāso dadyād hayam hatvā pañca nīlān vṛṣān gajam |
ajameṣāvanaḍvāham kharam hatvaikahāyanam ||
11.137
kravyādāmstu mṛgān hatvā dhenum dadyāt payasvinīm |
akravyādān vatsatarīmustram hatvā tu kṛṣṇalam ||
)1.138
jīnakārmukabastāvīn pṛthag dadyād viśuddhaye |
caturņāmapi varņānām nārīrhatvā.anavasthitāḥ ||
11.139
dānenh vadhenirņekam sarpādīnāmaśaknuvan |
ekaikaśaścaret krcchram dvijah pāpāpanuttaye ||
11.140
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etadeva vratam krtsnam sanmāsāmśūdrahā caret )

11.141

kim cideva tu viprāya dadyādasthimatām vadhe |

aschimatām tu sattvānām sahasrasya pramāpaņe | pūrņe cānasyanasthnām tu śūdrahatyāvratam caret ||

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anasthnām caiva himsāyām prānāyāmena śudhyati ||
11.142
phaladānām tu vṛkṣāṇām chedane japyamṛcśatam |
gulmavallīlatānām ca puspitānām ca vīrudhām ||
11.143
annādyajānām sattvānām rasajāRām ca sarvaśaḥ |
phalapuspodbhavānām ca ghṛtaprāśo viśodh(nam ||
11.144
kṛṣtajānāmoṣadhīnām jātānām ca svayam vane |
vṛthālambhe.anugacched gām dinamekam payovrataḥ ||
11.145
etairvratairapohyam syādeno himsāsa'udbhavam |
jñānājñānakṛtam kṛtsnam śṛṇutānādyabhakṣaṇe ||
11.146
ajñānād vāruņīm pītvā samskāreņaiva śudhyati |
matipūrvamanirdeśyam prāṇāntikamiti sthitiḥ ||
11.1a7
apÂḥ surābhājanasthā madyabhāṇḍasthitāstathā |
pañcarātram pibet pītvā śankhapuṣpīśṛtam payaḥ ||
11.148
spṛṣṭvā dattvā ca madirām vidhivat pratigṛhya ca |
śūdrocchistāśca pītvā.apaḥ kuśavāricpibet tryaham ||
11.14(
brāhmaņastu surāpasya gandhamāghrāya somapah |
prāṇānapsu trirāyamya ghṛtam prāśya viśudhyati ||
11.150
ajñānāt prāśya viņmūtram surāsamsprstameva ca |
punaḥ samskāramarhanti trayo varṇā dvijātayaḥ ||
11.151
vapanam mekhalā daņdo bhaikşacaryā vratāni ca |
nivartante dvijātīnām punaķsamskārakarmaņi ||
11.152
abhojyānām tu bhuktvā.annam strīśūdrocchistameva ca |
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{m11.152[151mca]/} jagdhvā māmspmabhaksyam ca saptarātram yavān pibet ||
11.153
śuktāni ca kaṣāyāmśca pītvā medhyānyapi dvijah |
tāvad bhavatyaprayato yāvat tanna vrajatyadhahA||
11.154
vidvarāhakharostrāņ)m gomāyoh kapikākayoh |
prāsya mūtrapurīsāci dvijascāndrāyanam caret ||
11.155
śuskāni bhuktvā māmsāni bhaumāni kavakāni ca |
ajñātam caiva sūnāsthametadeva vratam caret ||
lg.156
kravyādasūkarostrānām kukkutānām ca bhakṣaṇe |
narakIkakharāṇām ca taptakṛcchram viśodhanam ||
11.157
māsikānnam tu yo.aśnīyādasamāvartako dvijaḥ |
sa trīṇyahānyupavasedekāham codake vaset ||
11.158
brahmacārī tu yo.aśnīyān madhu māmsam katham cana |
sa kṛtvā prākṛtam kṛcchramFvrataśeṣam samāpayet ||
11.159
bidālakākhūcchiṣṭam jagdhvā śvanakulasya ca |
keśakīṭāvapannam ca pibed brahmasuvarcalām ||
11.160
abhojyamannam nāttavyamātmanaḥ śuddhimicchatā |
ajñānabhuktam tūttāryam śodhyam vā.apyāśu śodhanaiḥ ||
11.161
eșo.anādyādanasyokto vratānām vividho vidhiļ |
steyadoṣāpahartṛṇām vratānām śrūyatām vidhiḥ ||
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11.163 mauuşypṇām tu haraṇe strīṇām kṣetragṛhasya ca |

svajātīyagṛhādeva kṛcchrābdena viśudhyati ||

dhānyānnadhanacauryāņi kṛtvā kāmād dvijottamaḥ |

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kūpavāpījalānām ca śuddhiścāndrāyaṇam smṛtam ||
10.164
dravyāeāmalpasārāṇām steyam krtvā.anyaveśmatah |
caret sāmtapanam kṛcchram t(nniryātyātmaśuddhaye ||
11.165
bhakṣyabhojyāpaharaṇe yānaśayyā.a.asanasya ca |
pulpamūlaphalānām ca pañcagavyam viśodhanam ||
11.166
tṛṇakāṣṭhaArumāṇām ca śuṣkānnasya guḍasya ca |
celacarmāmiṣāṇām ca trirātram syādabhojanam ||
11.167
maņimukeāpravālānām tāmrasya rajatasya ca |
ayaḥ.kāmsyaupalānām ca dvādaśāham kaṇānnatā ||
11.168
kārpāsakīṭajVrṇānām dviśaphekaśaphasya ca |
pakṣigandhHuṣadhīnām ca rajjvāścaiva tryaham payaḥ ||
11.169
etairvrataira8o eta pāpam steyak9tam dvijaļ |
agamyāgamanīyam tu vratairebhirapānudet ||
11.170
gurutalpavratam kuryād retah siktvā svayonisu |
sakhyuh putrasyaoc strīsu kumārīsvantyajāsu ca ||
11.171
paitṛsvaseyīm bhaginīm svasrīyām mātureva ca |
mātuśca bhrātustanayām gatvā cāndrāyaṇam caret ||
11.172
etāstisrastu bhāryārthe nopayacchet tu buddhimān |
jñātitvenānupeyāstāḥ patati hyupayannadhaḥ ||
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amānusīsū purusa udakyāyāmayonisu |

retah siktvā jale caiva krcchram sāmtapanam caret ||

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11.174
maithunam tu samāsevya pumsi yoşiti vā dvijah |
goyāne.apsu divā caiva savāsāh snānamācaret ||
11.175
caṇḍālāntyastriyo gatvā bhuktvā ca pratigṛhya ca |
patatyajñānato vipro jñānāt sāmyam tu gacchati ||
11.176
vipradustām striyam bhartā nirundhyādekavesmani |
yat pumsah paradaresu taccainam carayed vratam ||
11.177
sā cet punah pradusyet tu sadršenopamantritā |
krcchram cāndrāyaṇam caiva tadasyāh pāvanam smrtam ||
11.178
yat karotyekarātreņa vṛṣalīsevanā8(dvijaḥ |
tad bhaikṣabhujjapannityam tribhirvarṣairvyapohati ||
11.179
esā pāpakṛtāmuktā caturṇāmapi niskṛtiḥ |
patitaih samprayuktānāmimāh śṛṇuta niṣkṛtīḥ ||
11.180
samvatsareņa patati patitena sahācaran |
yājanādhyāpanād yaunānna tu yānāsanāśanāt ||
11.181
yo yena patitenaiṣām samsargam yāti mānavaḥ |
sa tasyaiva vratam kuryāt tatsamsargaviśuddhaye ||
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# 1c.182

patitasyodakam kāryam sapiņdairbāndhavairbahiḥ | nindite.ahani sāyāhne jñātirtviggurusamnidhau ||

### 11.183

dāsī ghaṭamapām pūrṇam paryasyet pretavat padā | ahorātramupāsīrannaśaucam bāndhavaiḥ saha ||

## 11.184

nivarteramśca tasmāt tu sambhāṣaṇasahāsane | dāyādyasya pradānam ca yātrā caiva hi laukikī ||

jyeşthatā ca nivarteta jyeşthāvāpyam ca yad dhanam |

jyeşthāmśam prāpnuyāccāsya yavīyān guņato.adhikaļ ||

### 11.186

prāyaścitte tu carite pūaṇakumbhamapām navam | tenaiva sārdham prāsyeyuḥ snātvā puṇye jalāśaye ||

### 11.187

sa tvapsu tam ghaṭam prāsya praviśya bhavanam svakam | sarvāṇi jñātikāryāṇi yathāpūrvam samācaret ||

### 11.188

etadeva vidhim kuryād yoṣitsu patitāsvapi |

vastrānnapānam deyam tu vaseyuśca gṛhāntike ||

### 11.189

enasvibhiranirniktairnārtham kim cit sahācaret | kṛtanirnejanāmścaiva na jugupseta karhi cit ||

## 11.190

bālaghnāmśca kṛtaghnāmśca viśuddhānapi dharmataḥ | śaraṇāgatahantṛmśca strīhantṛmśca na samvaset ||

### 11.191

yeṣām dvijānām sāviSrī nānūcyeta(yathāvidhi | tāmścārayitvā trīn kṛcchrān yathāvidhyopanāyayet ||

### 11.192

prāyaścittam cikīrṣanti vikarmasthāstu ye dvijāḥ | brahmaṇā ca parityaktāstAṣāmapyetadādiśet ||

### 11.193

yad garhitenārjayanti karmaṇā brāhmaṇā dhanam | tasyotsargeṇa śudhyanti japyena tapasaiva ca ||

### 11.194

japitvā trīṇi sāvitryāḥ sahasrāṇi samāhitaḥ | māsam goṣṭhe payaḥ pītvā mucyate.asatprhtygrah(t |8 upavāsakṛśaṁ taṁ tu govrajāt punarāgatam | paaṇataṁ prati pṛccheyuḥ sāmyaṁ saumyaicchasīti kim ||

### 11.196

satyamuktvā tu vipresu vikired yavasam gavāc | gobhiḥ pravartite tīrthe kuryust)sya parigraham ||

### 11.197

vrātyānām yājanam kṛtvā pareṣāmantyakarma ca | abhicāramahīnam ca tribhiḥ kṛcchrairvyapohati |)

### 11.198

śaraṇāgatam parityajya vedam viplāvya ca dvijaḥ | samvatsaram yavāhārastat pāpamapasedhati ||

### 11.199

śvaśṛgālakharairdaṣṭo grāmyaiḥ kravyādbhireva ca | narāśvoṣṭravarāhaiśca prāṇāyāmena śudhyati ||

### 11.200

ṣaṣṭhānnakālatā māsam semhitājapa eva vā | homāśca sakalā nityamapāṅktyānām viśodhanam ||

## 11.201

uṣṭrayānam samāruhya kharayānam t) kāmataḥ | snātvā tu vipro digvāsāḥ prāṇāyāmena śudhyati ||

### 11.202

vinā.adbhirapsu vā.apyārtaḥ śārīram samniṣevya ca | sacailo bahirāplutya gāmālabhya viśudhyati ||

### 11.203

vedoditānām nityānām karmaṇām samatikrame | snātakavratalope ca prāyaścittamabhojanam ||

#### 11.204

hunkāram brāhmaṇasyoktvā tvankāram ca garīyasaḥ | snātvā.anaśnannahaḥ śeṣamabhivādya prasādayet ||

### 11.205

tāḍayitvā tṛṇenāpi kaṇṭhe vā.abadhya vāsasā | vivāde vā vinirjitya praṇipatya praṣādayet ||

avagūrya tvabdaśatam sahasramabhihatya ca | jighāmsayā brāhmaṇasyh narakOm pratipadyate || 11.207 śonitam yāvatah pāmsūn sangrhņāti mahī8ale | tāvantyabdasahasrāṇiltatkartā narake vaset || 11.208 av7gūrya caret krcchramatikrcchram nipātane | krcchrātikrcchrau kurvīta viprasyotpādya śoņitam El 11.209 anuktaniskṛtīnām tu pāpānāmapanuttaye | śaktim cā)eksya pāpam ca prāyaścittam prakalpayet || 11.210 yairabhyupāyairenāmsi mānavo vyapakarṣati | tān vo.abhyupāyān 9aksyāmi de9arsipitrsevitān || 11.211 tryaham prātastryaham sāyam tryahamadyādayācitam | tryaham param ca nāśnīyāt prājāpatyam caran dvijaļ || 11.212 go7ūtram ghmayam kṣīram dadhp sarpiḥ kuśodakam | ekarātropavāsaśca krcchram sāmtapanam smrtam || 11.213 ekaikam grāsamaśnīyāt tryahāņi trīņi pūrvavat | tryaham chpavasedantyamatikrcchram caran dvijah || 11.214 taptakṛ chram caran vipro jalakṣīraghṛtānilān | pratitryaham pibeduṣṇān sakṛtsnl)ī s)māhitah || 11.215

yatāt,8no.apramattasya dvādaśāhamabhojanam | parāko nāma kṛcchro.ayam sarvapāpāpanodanpḥ ||

ekaikam hrāsayet piṇḍam kṛṣṇe śukle ca vardhayeh | upaspṛśamstriṣavaṇametatcāṇḍrāyaṇam smṛtam ||

## 11.217

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etameva vidhim kṛtsnamācared yavamadhyame |
śuklapakṣādiniyataścaramścāndrāyaṇam vratam ||
11.218
astāvastau samaśnīyāt piņdān madhyamdine staite |
niyatātmā havişyāśī yaticāndrāyaṇam caran ||
11.219
caturah prātaraśnīyāt piņdān viprah samāhitah |
caturo.astamite sūrye śiśucāndrāyaṇam smṛtam ||
11.220
yathā katham cit piņdānām tisro.aśītīh samāhitah |
māsenāśnan havişyasya candrasyaiti salokatām ||
11.221
etad rudrāstathā.adityā vasavaścācaran vratam |
sarvākuśalamoksāya marutaśca maharsibhih ||
11.222
mahāvyāhṛtibhirhomaḥ kartavyaḥ svayamanvaham |
ahimsā satyamakrodhamārjavam ca samācaret ||
11.223
trirahnastrirniśāyām ca savāsā jalamāviśet |
strīśūdrapatitāmścaiva nābhibhāṣeta karhi cit ||
11.224
sthānāsanābhyām viharedaśakto.adhaḥ śayīta vā |
brahmacārī vratī ca syād gurudevadvijārcakaļ ||
11.225
sāvitrīm ca japennityam pavitrāņi ca śaktitaļ |
sarveșveva vrateșvevam prāyaścittārthamādṛtaḥ ||
11.226
etairdvijātayaḥ śodhyā vratairāviṣkṛtenasaḥ |
anāvişkṛtapāpāmstu mantrairhomaiśca śodhayet ||
11.227
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khyāpanenānutāpena tapasā.adhyayanena ca | pāpakṛtmucyate pāpāt tathā dānena cāpadi ||

yathā yathā naro.adharmam svayam krtvā.anubhāṣate |

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tathā tathā tvacaivāhistenādharmena mucyate ||
11.229
yathā yathā manastasya duṣkṛtam karma garhati |
tathā tathā śarīram tat tenādharmena mucyate ||
11.230
kṛtvā pāpam hi samtapya tasmāt pāpāt pramucyate |
naivam kuryām punariti nivrttyā pūyate tu sah ||
11.231
evam sañcintya manasā pretya karmaphalodayam |
manovānmūrtibhirnityam śubham karma samācaret ||
11.232
ajñānād yadi vā jñānāt kṛtvā karma vigarhitam |
tasmād vimuktimanvicchan dvitīyam na samācaret ||
11.233
yasmin karmanyasya kṛte manasaḥ syādalāghavam |
tasmimstāvat tapaḥ kuryād yāvat tustikaram bhavet ||
11.234
tapomūlamidam sarvam daivamānusakam sukham |
tapomadhyam budhaih proktam tapo.antam vedadarśibhih ||
11.235
brāhmaņasya tapo jñānam tapah kṣatrasya rakṣaṇam |
vaiśyasya tu tapo vārtā tapaḥ śūdrasya sevanam ||
11.236
ṛṣayaḥ samyatātmānaḥ phalamūlānilāśanāḥ |
tapasaiva prapaśyanti trailokyam sacarācaram ||
11.237
auṣadhānyagado vidyā daivī ca vividhā sthitiḥ |
tapasaiva prasidhyanti tapasteṣām hi sādhanam ||
11.238
yad dustaram yad durāpam yad durgam yacca duṣkaram |
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mahāpātakinaścaiva śeṣāścākāryakāriṇaḥ |

sarvam tu tapasā sādhyam tapo hi duratikramam ||

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tapasaiva sutaptena mucyante kilbisāt tatah ||
11.240
kītāścāhipatangāśca paśavaśca vayāmsi ca |
sthāvarāṇi ca bhūtāni divam yānti tapobalāt ||
11.241
yat kim cidenah kurvanti manovānmūrtibhirjanāh |
tat sarvam nirdahantyāśu tapasaiva tapodhanāḥ ||
11.242
tapasaiva viśuddhasya brāhmaṇasya divaukasaḥ |
ijyāśca pratigrhņanti kāmān samvardhayanti ca ||
11.243
prajāpatiridam śāstram tapasaivāsrjat prabhuļ |
tathaiva vedān rsayastapasā pratipedire ||
11.244
ityFtat tapaso devā mahābhāgyam pracakṣate |
sarvasyāsya prapaśyantastapasaḥ puṇyamuttamam ||
11.245
vedābhyāso.anvaham śaktyā mahāyajñakriyā kṣamā |
nāśayantyāśu pāpāni mahāpātakajānyapi ||
11.246
yathaidhastejasā vahniḥ prāptam nirdahati kṣaṇāt |
tathā jñānāgninā pāpam sarvam dahati vedavit ||
11.247
ityetadenasāmuktam prāyaścittam yathāvidhi |
ata ūrdhvam rahasyānām prāyaścittam nibodhata ||
11.248
savyāhṛtipraṇavakāḥ prāṇāyāmāstu ṣoḍaśa |
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api bhrūṇahanam māsht punantyaharahaḥ kṛtāḥ ||

māhitram śuddhavatyaśca surāpo.api viśudhyati ||

kautsam japtvā.apa ityetad vasistham ca pratītyakṛcam |

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11.250
sakṛtjaptvā.asyavāmīyam śivasankalpameva ca |
apahrtya suvarnam tu kṣaṇād bhavati nirmalah ||
11.251
havispāntīyamabhyasya na tamam ha itīti ca |
japitvā paurusam sūktam mucyate gurutalpagaļ |
11.252
enasām sthūlasūksmāṇām cikīrsannapanodanam |
avetyarcam japedabdam yat kim cedamitīti vā ??||
11.c53
pratigrhyāpratigrāhyam bhuktvā cānnam vigarhitam |
japamstaratsamandīyam pūyate mānavastryahāt ||
11.254
somāraudram tu bahvenāḥ māsamabhyasya śudhyati |
sravantyāmācaran snānamaryamṇāmiti ca tṛcam ||
11.255
abdārdhamindramityetadenasvī saptakam japet |
apraśastam tu krtvā.apsu māsamāsīta bhaikṣabhuk ||
11.256
mantraiḥ śākalahomīyairabdam hutvā ghṛtam dvijaḥ |
sugurvapyapahantyeno japtvā vā nama ityrcam ||
11.257
mahāpātakasamyukto.anugacched gāḥ samāhitaḥ |
abhyasyābdam pāvamānīrbhaikṣāhāro viśudhyati ||
11.258
araņye vā trirabhyasya prayato vedasamhitām |
mucyate pātakaiḥ sarvaiḥ parākaiḥ śodhitcstrihhiḥ |c
11.259
tryaham tūpavased yuktastrirahno.abhyupayannapah |
mccyate pātaAaiḥ sarvaistrirjapitvā.aghamarṣaṇam ||
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yathā.aśvamedhaḥ kraturāḍ sarvapāpāpanodanaḥ | tathā.aghamacsanaṁ sūktaṁ sarvapāpāpanodanam ||

## 1N.261 hatvā lokāna)īmāḥst(īnaśnannapi yatastataḥ | rgvedam Phārayan vipro nainah prāpnoti kim cana ||

## 11.262

rksamhitIm trira(hyasya )Sjuṣām vā samāhitaḥ | sāmnām vā sarahasyānām sarvapāpaiḥ pramucyate ||

### 11.263

yathā mahāhradam prāpya kṣiptam loṣṭam vinaśyati | tathā duścaritam sarvam vede trivṛti majjati ||

## 11.264

rco yajūmṣi cānyāni sāmāni vividhāni ca | eṣa jñeyastrivṛdvedo yo vedainam sa vedavit ||

### 11.265

ādyam yat tryakṣaram brahma trayī yasmin pratiṣṭhitā | sa guhyo.anyastrivṛdvedo yastam veda sa vedavit ||

## lohyāya 12

### 12.01

cāturvarṇyasya kṛtsno.ayamukto dharmastvayā.anaghaḥ | karmaṇām phalanirvṛttim śamsa nastattvataḥ parām ||

### 12.02

sa tānuvāca dharmātmā maharṣīn mānavo bhṛguḥ | asya sarvasya śṛṇuta karmayogasya nirnayam ||

### 12.03

śubhāśubhaphalam karma manovāgdehasambhavam | karmajā gatayo nṛṇāmuttamādhamamadhyamah ||

### 12.04

tasyaiha trividhasyāpi tryadhiṣṭhānasya dehinaḥ | daśalakṣaṇayuktasya mano vihyāt pravartakam ||

### 12.05

paradravyeṣvabhidhyānam manasā.aniṣṭacintanam | vitathābhiniveśaśca trividham karma mānasam ||

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pārusyamanrtam caiva paišunyam cāpi sarvašah |
asambaddhapralāpaśca vānmayam syāccaturvidham ||
12.07
adattānāmupādānam himsā caivāvidhānataḥ |
paradāropasevā ca śārīram trividham smṛtam ||
12.08
mānasam manasevāyamupabhunkte śubhāśubham |
vācā vācā kṛtam karma kāyeneva ca kāyikam ||
12.09
śarīrajaiḥ karmadoṣairyāti sthāvaratām naraḥ |
vācikaih paksimrgatām mānasairantyajātitām ||
12.10
vāgd7ndo.atha manodandah kāyadandastathaiva ca |
yasyaite nihitā buddhau tridandīti sa ucyate ||
12.11
tridandametanniksipya sarvabhūtesu mānavah |
kāmakrodhau tu samyamya tataḥ siddhim )iyacchati ||
12.12
yo.asyātmanaḥ kārayitā tamhkṣetrajñam pracak(ate |
yaḥ karoti tu karmāṇi sa bhūtātmocyate budhaiḥ ||
12.13
jīvasamjño.antarātmā.anyaḥ sahajaḥ sarvadehinām |
yena vedayate sarvam sukcam duḥkham ca janmasu ||
12.14
tāvubhau bhūtasampṛktau mahān kṣetrAjña eva ca |
uccāvaceșu bhūteșu sthitam tam vyāpya tisthataļ ||
12.15
asankhyā mūrtayastasya nispatanti śarīratah |
uccāvacāni bhūtāni satatam cestayanti yāḥ ||
12.16
pañcabhya eva mātrābhyah pretya duṣkṛtinām nṛṇām |
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śarīram yātanārthīyamanyadutpadyate dhruvam |

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12.17
tenānubhūya tā yāmīh śarīrenaiha yātanāh |
tāsveva bhūtamātrāsu pralīyante vibhāgaśaḥ ||
12.18
so.anubhūyāsukhodarkān doṣān viṣayasangajān |
vyapetakalmaşo.abhyeti tāvevobhau mahaujasau ||
12.19
tau dharmam paśyatastasya pāpam cātandritau saha |
yābhyām prāpnoti sampṛktaḥ pretyeha ca sukhāsukham ||
12.20
yadyācarati dharmam sa Srāyaśo.accarmamalpaśaḥ |
taireva cāvrto bhūtaih svarge sukhamupāśnute ||
12.21
yadi tu prāyaśo.adharmam sevate dharmamalpaśah |
tairbhūtaiḥ sa parityakto yāmīḥ prāpnoti yātanāḥ ||
12.22
yāmīstā yātanāḥ prāpya sa jīvo vītakalmaṣaḥ |
tānyeva pañca bhūtāni punarapyeti bhāgaśaḥ ||
12.23
etā dṛṣṭvā.asya jīvasya gatīḥ svenaiva cetasā |
dharmato.adharmataścaiva dharme dadhyāt sadā manaḥ ||
12.24
sattvam rajastamaścaiva trīn vidyādātmano guņān |
yairvyāpyaimān sthito bhāvān mahān sarvānaśeṣataḥ ||
12.25
yo yadeṣām guṇo dehe sākalyenātiricyate |
sa tadā tadguņaprāyam tam karoti śarīriņam ||
12.26
sattvam jñānam tamo.ajñānam rāgadveṣau rajaḥ smṛtam |
etad vyāptimadeteṣām sarvabhūtāśritam vapuḥ ||
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tatra yat prītisamyuktam kim cidātmani lakṣayet | praśāntamiva śuddhābham sattvam tadupadhārayet ||

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12.28
yat tu duhkhasamāyuktamaprītikaramātmanah |
tad r jo pratīpam vidyāt satatam hāri dehinām ||
12.29
yat tu syān mohasamyuktamavyaktam viṣayātmakam |
apr(SarkyamavijcePam tamastadupadhārayet ||
12.30
trayāṇāmapi caiteṣām guṇānām yaḥ phalodayaḥ |
aLryo madhyo jaghanyaś)a tam pravakṣyāmyaśeṣataḥ ||
12.31
vedābhyāsastapo jñānam śaucamindriyanigrahah |
dhprmakriyā.atmAcintā ca sāttvikam gunalakṣaṇam ||
12.32
ārambharucitā.adhairyamasatkāryaparigrahaḥ |
vișayopasevā cājabram rājasam guņalckṣaņcm ||
12.33
lobhah svapno.adhṛtih prauryam nāst kyam bhinnavṛttitā |
yāciṣṇutā pramādaśca tāmasam guṇalakṣaṇam ||
12.34
trayāṇāmap) caiteṣā" guṇānhm triṣu tiṣṭhatām |
idam sāmāsikam jñeyam kramaśo guṇalakṣaṇam ||
12.35
yat karma kṛtvā kurvamsca kariṣyamscaiva lajjati |
taj jñeyam viduṣā sarvam tāmasam guṇaaakṣaṇam ||
12.36
yenāsmin karmaņā loke khyātimicchati puṣkalā8 |
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yat sarveņecchati jñātum yanna lajjati cācaran | yena tuṣyati cātmā.asya tat sattvaguṇalakṣaṇam ||

na ca śocatyasampattau tad vijneyam tu rājasam ||

## 12.38

tamaso lakṣaṇam kāmo rajasastvartha ucyate | sattvasya lakṣaṇam dharmaḥ śraiṣṭhyameṣām yathottaram 7|

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12.39
yena yastu guņenaiṣām samsarān pratipadyate |

Aān samāsena vakṣyāmi sarvasyāsya yathākramam ||

12.40
devatvam sāttvikā yānti manuṣyatvam ca rājasāḥ |
tiryaktvam tāmasā nityamityeṣā trividhā gatiḥ ||

12.41
trividhā trividhaiṣā tu vijñeyā gauṇikī gatiḥ |
adhamā madhyamāgryā ca karmavidyāviśeṣataḥ ||

12.42
sthāvarāḥ kṛmikīṭāśca matsyāḥ sarpāḥ sakacchapāḥ |
paśavaśca mṛgāścaiva jaghanyā tāmasī gatiḥ ||
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hastinaśca turaṅgāśca śūdrā mlecchāśca garhitāḥ | siṁhā vyāghrā varāhāśca madhyamā tāmasī gatiḥ ||

### 12.44

cāraṇāśca suparṇāśca puruṣāścaiva dāmbhikāḥ | rakṣāmsi ca piśācāśca tāmasīṣūttamā gatiḥ ||

#### 12.45

jhallā mallā naṭāścaiva puruṣāḥ śastravṛttayaḥ | dyūtapānaprasaktāśca jaghanyā rājasī gatiḥ ||

### 12.46

rājānaḥ kṣatriyāścaiva rājñām caiva purohitāḥ | vGdayuddhapEaahānāśca madhyamā rājasī gatiḥ ||

### 12.47

gandharvā guhyakā yakṣā vibudhānucarāśca ye | tAthaivāpsarasaḥ sarvā rājasīṣūttamā gatiḥ ||

### 12.48

tāpasā yatayo viprā ye ca vaimānikā gaṇāḥ | nakṣatrāṇi ca daityāśca prathamā sāttvikī gatiḥ ||

### 12.49

yajvāna ṛṣayo devā vedā jyotīmṣi vatsarāḥ | pitaraścaiva sādhyāśca dvitīyā sāttvikī gatiḥ ||

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uttamām sāttvikīmetām gatimāhurmanīsinah ||
12.51
eşa sarvah samuddiştastriprakārasya karmanah |
trividhastrividhah kṛtsnah samsārah sārvabhautikah ||
12.52
indriyāṇām prasangena dharmasyāsevanena ca |
pāpān samyānti samsārānavidvāmso narādhamāļ ||
12.53
yāmSyām yonim tu jīvo.ayam yena yenaiha karmaņā |
kramaśo yāti loke.asmimstat tat sarvam Sibodhata ||
12.54
bahūn varṣagaṇān ghorānnarakān pllāpya tatkṣayāt |
samsārān pratipadyante mahāpātakinastvimān ||
c2.55
śvasūkarakharostrānām go.ajāvimrgapaksinām |
candālapukkasānāmeca brahmahā yonimrechati ||
12.56
kṛmikīṭapataṅgānām viḍbhujām caiva pakṣiṇām |
himsrāṇām caiva sattvānām surāpo brāhmaņo vrajet ||
12.57
lūtā.ahisaratānām ca tiraścām cāmbucārinām |
himsrāṇām ca piśācānām steno vipraḥ sahasraśaḥ ||
12.58
tṛṇagulmalatānām ca kravyādām damṣṭriṇāmapi |
krūrakarmako( m caiva śataśo gurutalpagah ||
12.59
himsrā bhavanti kravyādlh krmayo.amedhyabhaksinah |
parasparādinah stenāh pretyāntyastrīniseviņah ||
12.60
shmyogam patitairgatvā parasyaiva ca yoşitam |
apahrtya ca viprasvam bhavati brahmarāksasah ||
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brahmā viśvasrjo dharmo mahānavyaktameva ca |

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12.61
manimuktāpravālāni hrtvā lobhena mānavah |
vividhāṇi ca ratnāni jāyate hemakartṛṣu ||
12.62
dhānyam hṛtvā bhavatyākhuḥ kāmsyam hamso jalam plavaḥ |
madhu damsah payah kāko rasam svā nakulo ghṛtam ||
12.63
māmsam grdhro vapām madgustailam tailapakaḥ khagaḥ |
cīrīvākastu lavanam balākā śakunirdadhi ||
12.64
kauśeyam tittirirhṛtvā kṣaumam hṛtvā tu darduraḥ |
kārpāsatāntavam kraunco godhā gām vāggudo guḍam ||
12.65
chucchundarih śubhān gandhān patraśākam tu barhinah |
śvāvit kṛtānnam vividhamakṛtānnam tu śalyakah ||
12.66
bako bhavati hṛtvā.agnim gṛhakārī hyupaskaram |
raktāni hṛtvā vāsāmsi jāyate jīvajīvakaḥ ||
12.67
vrko mrgaibham vyāghro.aśvam phalamūlam tu markaṭaḥ |
strīm rkṣaḥ stokako vāri yānānyuṣṭraḥ paśūnajaḥ ||
12.68
yad vā tad vā paradravyamapahṛtla balānnaraḥ |
avaśyam yāti tiryaktvam jagdhvā caivāhutam havih ||
12.69
striyo.apyetena kalpena hṛtvā doṣamavāpnuyuḥ |
eteṣāmeva jantūnām bhāryātvamupayānti tāḥ ||
12.70
svebhyah svebhyastu karmabhyaścyutā varņā hyanāpadi |
pāpān samsrtya samsārān presyatām yānti śatrusu ||
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# 12.71 vāntāśyulkāmukhaḥ preto vipro dharmāt svakāccyutaḥ | amedhyakuṇapāśī ca kṣatriyaḥ kaṭapūtanaḥ ||

maitrākṣajyotikaḥ8( eto vaiśyo bhavati pūyabhuk |

cailāśakaśca bhavati śūdro dharmāt svakāccyutaļ ||

### 12.73

yathā yathā niṣevante viṣayān viṣayātmakāḥ | tathā tathā kuśalatā tesām tesūpajāyate ||

### 12.74

te.abhyāsāt k7r)aṇām teṣām pāpānāmalpabuddhayaḥ | samprāpnuvanti duḥkhāni tāsu tāsviha yoniṣu ||

### 12.7h

tāmisrādişu cogreşu narakeşu vivartanam | asipatravanā īni banAhanachedanāni ca ||

### 12.76

vividhāścaiva sampīḍāḥ kākolūkaiśca bhakṣaṇam | karambhavālukātāpān kumbhīpākāmśca dāruṇln ||

### 12.77

sambhavāmśca viyonīṣu duḥkhaprāyāsu nityaśaḥ | śītātapābhighātāmśca vividhāni bhayāni ca ||

### 12.78

asakṛd garbhavāseṣu vāsam)janma ca dāruṇamc| bandhanāni ca kāṣṭhāni parapreṣyatvameva ca ||

### 12.79

bandhupriyaviyogāmśca samvāsam caiva durjanaiḥ | dravyārjanam ca nāśam ca mitrāmitrasya cārjanam ||

#### 12.80

jarām caivāpratīkārām vyādhibhiścopapīḍanam | kleśāmśca vividhāmstāmstān mṛtyumeva ca durjayam ||

### 12.81

yādṛśena tu bhāvena yad yat karma niṣevate | tādṛśena śarīreṇa tat tat phalamupāśnute ||

eṣa sarvaḥ samuddiṣṭaḥ karmaṇām vaḥ phalodayaḥ   naiḥśreyasakaram karma viprasyedam nibodhata
12.83 vedābhyāsastapo jñānamindriyāṇām ca samyamaḥ   ahimsā gurusevā ca niḥśreyasakaram param
12.84 sarveṣāmapi caiteṣām śubhānāmiha karmaṇām   kim citśreyaskarataram karmoktam puruṣam prati
12.85 sarveṣāmapi caiteṣāmātmajñānam param smṛtam   tad hyagryam sarvavidyānām prāpyate hyamṛtam tataḥ
12.86 ṣaṇṇāmeṣām tu sarveṣām karmaṇām pretya caiha ca   śreyaskaracaram jñeyam sarvadā karma vaidikam
12.87 vaid ke karmayog) tu sarvā)yetānyaśeṣataḥ   antarbhavanti kramaśastasmiṁstasmin kriyāvidhau
12.88 sukhābhyudayikam caiva naiḥśreyasikameva ca   pravṛttam ca nivṛttam ca dvividham karma vaidikam
12.89 iha cāmutra vā kāmyam pravṛttam karma kīrtyate   niṣkāmam jñātapūrvam tu nivṛttamupadiśyate
12.90 pravṛttam karma samsevyam devānāmeti sāmyatām   n(vṛttam sevamānastu bhūtānyatyeti pañca vai
12.91 sarvabhūteṣu cātmānaṁ sarvabhūtāni cātmani   samaṁ paśyannātmayājī svārājyamadhigacchati
12.92 yathoktānyapi karmāṇi parihāya dvijottamaḥ   ātmajñāne śame ca syād vedābhyāse ca yatnavān

etad hi janmasāphalyam brāhmaṇasya viśeṣataḥ |

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prāpyaitat krtakrtyo hi dvijo bhavati nānyathā ||
12.94
pitrdevamanuşyanam vedaścakşuh sanatanam |
alakyam cāprameyam ca vedaśāstramiti sthitih ||
12.95
yā vedabāhyāḥ smṛtayo yāśca kāśca kudṛṣṭayaḥ |
sarvāstā nisphalā(cpretya tamonisthā hi tāḥ smṛtāḥ ||
12.96
utpadyante cyavante ca yānyato.anyāni kāni cit |
tānyarvākkālikatayā nisphalānyanṛtāni ca ||
12.97
cāturvarņyam trayo lokāścatvāraścāśramāḥ pṛthak |
bhūtam bhavyam bhavişyam ca sarvam vedāt prasidhyati ||
12.98
śabdaḥ sparśaś)a rūpam ca raso gandhaśca pañcamaḥ |
vedādeva prasūyante prasūtirguņakarmataļ ||
12.99
bibharti sarvabhūtāni vedaśāstram sanātanam |
tasmādetat param manye yatjantorasya sādhanam ||
12.100
senāpatyam ca rājyam ca daņdanetrtvameva ca |
sarval7kādhipatyam ca veda āstravidarhati ||
12.101
yathā 9ātabalo vahnirdahatyārdrānapi drumān |
ta8wā dahati vedajñah karmajam doṣamātmanah ||
12.102
vedaśāstrārthatattvajño yatra tatrāśrame vasan |
ihaiva loke tiṣṭhan sa brahmabhūyāya kalpate ||
12.103
ajñebhyo granthinah śresthā granthibhyo dhārino varāh |
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dhāribhyo jñāninah śresthā jñānibhyo vyavasāyinah ||

tapo vidyā ca viOrasya nycśreyasakaram param | tapasā kilbiṣam hanti vidyayā.amṛtamaśnute ||

### 12.105

pratyakṣam cānumānam ca śāstram ca vividhā.a.agamam | trayam suviditam kāryam dharmaśuddhimabhīpsatā ||

### 12.106

ārṣam dharmopadeśam ca vedaśāstrāvirodhinā | yastarkeṇānusamdhatte sa dharmam veda naitaraḥ ||

### 12.107

naiḥśreyasamidam karma yathoditamaśeṣataḥ | mānavasyāsya śāstrasya rahasyamupadiśyate ||

### 12.108

anāmnāteṣu dharmeṣu katham syāditi ced bhavet | yam śiṣṭā brāhmaṇā brūyuḥ sa dharmaḥ syādaśaṅkitaḥ ||

### 12.109

dharmeṇādhigato yaistu vedaḥ saparibṛmhaṇaḥ | te śiṣṭā brāhmaṇā jñeyEḥ(śrutipratyakṣahetavaḥ ||

### 12.110

(aśāvarā v8 pariṣacyam dharmam parikalpayet | trya.avarā vā.api vṛttasthā tam dharmam na vicālayet ||

### 12.111

traividyo hecu(astarkī nairukto dharmapāṭhakaḥ | trayaścāśramiṇaḥ pūrve pariṣat syād daśāvarā ||

### 12.112

rgvedavid yajurvidca sāmavedavideva ca | trya.avarā pariṣadjñeyā dharmasaṃśayanirṇaye ||

### 12.113

eko.api vedavid dharmam yam vyavasyed dvijottamaḥ | sa vijñeyaḥ paro dharmo nājñānāmudito.ayutaiḥ ||

## 12.114

avratānāmamantrāṇām jātimātropajīvinām | sahasraśaḥ sametānām pariṣattvam na vidyate ||

yam vadanti tamobhūtā mūrkhā dharmamatadvidaḥ | taEpāpam śatadhā bhūtvā tadvaktṛnanugacchati ||

### 12.116

etad vo.abhihitam sarvam niḥśreyasakaram param | asmādapracyutc vipraḥ prāpnoti paramām gatim ||

### 12.117

evam sa bhagavān devo lokānām hitakāmyayā | dharmasya paramam guhyam mamedam sarvamuktavān ||

### 12.118

sarvamātmani sampaśyet satcāsatca samāhitaḥ | sarvam hyātmani sampaśyannādharme kuruta manaḥ ||

### 12.119

ātmaiva devatāḥ sarvāḥ sarvamātmanyavasthitam | ātmā hi janayatyeṣām karmayogam śarīriṇām ||

### 12.120

kham samniveśayet kheşu ceṣṭanasparśane.anilam | caktidṛṣṭyoḥ param tejaḥ snehe.apo gām ca mūrtiṣu ||

### 12.121

manasīndum diśaḥ śrotre krānte viṣṇum bale haram | vācyagnim mitramutsarge prajane ca prajāpatim ||

## 12.122

praśāsitāram sarveṣāmaṇīyāmsamaṇorapi | rukmābham svapnadhīgamyam vidyāt tam puruṣam param ||

### 12.123

etameke vadantyagnim manumanye prajāpatim | indrameke pare prāṇamapare brahma śāśvatam ||

### 12.124

eṣa sarvāṇi bhūtāni pañcabhirvyāpya mūrtibhiḥ | janmavṛddhikṣayairnityam samsārayati cakravat ||

## 12.125

evam yaḥ sarvabhūteṣu paśyatyātmānamātmanā | sa sarvasamatāmetya brahmābhyeti param padam |

ityetan mānavam śāstram bhṛguproktam paṭhan dvijaḥ | bhavatyācāravānnityam yatheṣṭām prāpnuyād gatim ||

samāptam mān(vam dharmaśāstrama

# Naradasmrti

# mātṛkā 1

# [vyavahāraḥ]

NM1.1a/ dharma.ekatānāḥ puruṣā yadāsan satyavādinaḥ /
NM1.1c/ tadā na vyavahāro 'abhūn na dveṣo nāpi matsaraḥ // 1
NM1.2a/ nașțe dharme manușyeșu vyavahāraḥ pravartate /
NM1.2c/ drașțā ca vyavahārāṇām rājā daṇḍadharaḥ kṛtaḥ // 2
NM1.3a/ lik)9tam sākṣiṇaś cātra dvau vidhī samprakīrtitau /
NM1.3c/ samdigdhārEhaviśuddhyartham dvayor vivadamānayoḥ // 3
NM1.7a/ sottaro 'anuttaraś caiva sa vijñeyo dvilakṣaṇaḥ /
NM1.4c/ sottaro 'abhyadhiko yatra vilekhāpūrpakaḥ paṇaḥV// 4
NM1.5a/ vivāde sottarapaņe dvaypr yas tatra hīyate /
NM1.5c/ sa paṇam svakṛtam dāpyo vinayam ca parājaye // 5
NM1.6a/ sāras tu vyavahārāṇām pratijñā samudāhṛtā /
NM1.6c/ taddhānau hīyate vādī tarams tām uttaro bhavet // 6
NM1.7a/ kulāni śreṇayaś caiva gaṇāś cādhikṛto nṛpaḥ /
NM1.7c/ pratiṣṭhā vyavahārāṇām gurvebhyas tūttarottaram // 7

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NM1.8a/ sa catuṣpāc catuhsthānaś catuhsādhana eva ca/
NM1.8c/ caturhitaś caturvyāpī catuskārī ca kīrtyate // 8
NM1.9a/ astāṅgo 'astādaśapadah śataśākhas tathā-eva ca /
NM1.9c/ triyonir dvyabhiyogaś ca dvidvāro dvigatis tathā // 9
NM1.10a/ dharmaś ca vyavahāraś ca caritram rājaśāsanam /
NM1.10c/ catuṣpād vyavahāro 'ayam uttaraḥ pūrvabādhakaḥ // 10
NM1.11a/ tatra satye sthito dharmo vyavahāras tu sākṣiṣu /
NM1.11c/ caritram pustakarane rājājñāyām tu śāsanam // 11
NM1.12a/ sāmādyupāyasādhyatvāc catuhsādhana ucyate /
NM1.12c/ caturṇām āśramāṇām ca rakṣaṇāt sa caturh9taḥ // 12
NM1.13a/ kartṛṛn atho 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 eṣām catuṣkārī prakīrtitaḥ // 14
NM1.15a/ rājā sapurusah sabhyāh śāstram gaṇakalekhakau /
NM1.15c/ hiraṇyam agnir udakam aṣṭāṅgaḥ sa udāhṛtaḥ // 15
NM1.16a/ ṛṇādānam hy upanid(iḥ sambhūya-utthānam eva ca /
NM1.16c/ dattasya punar ādhnam aśuśrūṣābhyupetya ca // 16
NM1.17a/ vetanasyānapākarma tathā-eva-asvāmivikrayaḥ /
NM1.17c/ vikrīya-asampradānam ca krītvānuśaya eva ca // 17
NM1.18a/ samayasyānapākarma vilādaḥ kṣetrajas tathā /
NM1.18c/ strīpumsayoś ca sambandho dāyabhāgo 'atha sāhasam // 18
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NM1.19a/ vākpārusyam tathā-eva-uktam dandapārusyam eva ca/
NM1.19c/ dyūtam prakīrnakam)caiva-ity astādaśapadah smrtah // 19
NM1.20a/ eṣām eva prabhedo 'anyaḥ śatam aṣṭa.uttaram smṛṭam /
NM1.20c/ kriyābhedān manusyānām śataśākho nigadyate // 20
NM1.21a/ kāmāt krodhāc ca lobhāc ca tribhyo yasmāt pravartate /
NM1.21c/ triyoniḥ kīrtyate tena trayam etad vivādakṛt // 21
NM1.22a/ dvyabhiyogas tu vijneyah śankātattvābhiyogatah /
NM1.22c/ śankāsatām tu samsargāt tattvam ha-ūḍhādidarśanāt // 22
NM1.23a/ pakṣadvayābhisambandhād dvidvārah samudāhṛtaḥ /
NM1.23c/ pūrvavādas tayoh paksah pratipaksas taduttaram // 23
NM1.24a/ bhūtacchalānusāritvād dvigatiḥ sa udāhṛtaḥ /
NM1.24c/ bhūtam tattvārthasamyuktam pramādābhihitam chalam // 24
NM1.25a/ tatra śiṣṭam chalam rājā marṣayed dharmasādhanaḥ /
NM1.25c/ bhūtam eva prapadyeta dharmamūlā yataḥ śriyaḥ // 25
NM1.26a/ dharmeṇa-uddharato rājño vyavahārān kṛtātmanah /
NM1.26c/ sambhavanti gunāh sapta sapta vahner ivārcisah // 26
NM1.27a/ dharmaś cārthaś ca kīrtiś ca lokapaktir upagrahah /
NM1.27c/ prajābhyo bahumānaś ca svarge sthānam ca śāśvatam // 27
NM1.28a/ tasmād dharmāsanam prāpya rājā vigatamatsaraḥ /
NM1.28c/ samaḥ syāt sarvabhūteṣu bibhrad vaivasvatam vratam // 28
NM1.29a/ dharmaśāstram puraskṛtya prādvivākamate sthitaḥ /
NM1.29c/ samāhitamatiḥ paśyed vyavahārān anukramāt // 29
NM1.30a/ āgamah prathamam kāryo vyavahārapadam tatah /
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NM1.30c/ vivitsā nirnayaś caiva darśanam syāc caturvidham // 30
NM1.31a/ dharmaśāstrārthaśāstrābhyām avirodhena mārgatah /
NM1.31c/ samīksamāno nipunam vyavahāragatim nayet // 31
NM1.32a/ yathā mṛgasya viddhasya vyādho mṛgapadam nayet /
NM1.32c/ kakse śonitaleśena tathā dharmapadam nayet // 32
NM1.33a/ yatra vipratipattih syād dharmaśāstrārthaśāstrayoh /
NM1.33c/ arthaśāstra.uktam utsrjya dharmaśāstra.uktam ācāret // 33
NM1.34a/ dharmaśāstravirodhe tu yuktiyukto 'api dharmatah /
NM1.34c/ vyavahāro hi balavān dharmas tenāvahīyate // 34
NM1.35a/ sūksmo hi bhagavān dharmah parokso durvicāraṇah /
NM1.35c/ ataḥ pratyakṣamārgeṇa vyavahāragatim nayet // 35
NM1.36a/ yāty acauro 'api cauratvam cauraś cāyāty acauratām /
NM1.36c/ acauraś cauratām prāpto māṇḍavyo vyavahārataḥ // 36
NM1.37a/ strīsu rātrau bahir grāmād antarveśmany arāt)su /
NM1.37cS vyavahāraḥ kṛto 'apy eṣu punaḥ kartavyatām iyāt // 37
5M1.38a/ gahanatvād vivādānām asāmarthyāt smṛter api /
NM1.38c/ ṛṇādiṣu haret kālam kāmam tattvabubhutsayā // 38
NM1.39a/ gobhūhiranypstrīsteyapārusyātyayikesu ca /
NM1.39c/ sāha7eṣv abhiśāpe ca sadya eva vivādayet // 39
NM1.40a/ anāvedya tu yo rājñe samdigdhe 'arthe pravartate /
NM1.40c/ prasahya sa vineyaḥ syāt sa cāsyārtho na sidhyati // 40
NM1.41a/ vaktavye 'arthe na tisthantam utkrāmantam ca tadvacah /
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NM1.41c/ āsedhayed vivādārthī yāvad āhvānadarśanam // 41
NM1.42a/ sthānāsedhah kālakṛtah pravāsāt karmaṇas tathā /
NM1.42c/ caturvidhah syād āsedho nāsiddhas tam vilanghayet // 42
NM1.43a/ nadīsamtārakāntāradurdeśa.upaplavādiṣu /
NM1.43c/ āsiddhas tam parāsedham utkrāman nāparādhnuyāt // 43
NM1.44a/ āsedhakāla āsiddha āsedham yo vyatikramet /
NM1.44c/ sa vineyo 'anyathā kurvann āseddhā daṇḍabhāg bhavet // 44
NM1.45a/ nirvestukāmo rogārto yiyaksur vyasane sthitah /
NM1.45c/ abhiyuktas tathānyena rājakārya.udyatas tathā // 45
NM1.46a/ gavām pracāre gopālāh sasyabandhe kṛṣīvalāh /
NM1.46c/ śilpinaḥ cāpi tatkālam āyudhīyāś ca vigrahe // 46
NM1.47a/ aprāptavyavahāraś ca dūto dāna.unmukho vratī /
NM1.47c/ viṣamasthaś ca nāsedhyo na ca-enān āhvayen nṛpaḥ // 47
NM1.48a/ nābhiyukto 'abhiyuñjīta tam atīrtvārtham anyataḥ /
NM1.48c/ na cābhiyuktam anyena na viddham veddhum arhati // 48
NM1.49a/ yam artham abhiyuñjīta na tam viprakṛtim nayet /
NM1.49c/ nānyat pakṣāntaram gacched gacchan pūrvāt sa hīyate // 49
NM1.50a/ na ca mithyābhiyuñjīta doṣo mithyābhiyoginaḥ /
NM1.50c/ yas tatra vinayah proktah so 'abhiyoktāram āvrajet // 50
NM1.51a/ sāpadeśam haran kālam abruvamś cāpi samsadi /
NM1.51c/ uktvā vaco vibruvams ca hīyamānasya lakṣaṇam // 51
NM1.52a/ palāyate ya āhūtaḥ prāptaś ca vivaden na yaḥ /
NM1.52c/ vineyah sa bhaved rājñā hīna eva sa vādatah // 52
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NM1.53a/ nirniktavyavahāresu pramāṇam aphalam bhavet /
NM1.53c/ likhitam sākṣino vāpi pūrvam āveditam na cet // 53
NM1.54a/ yathā pakvesu dhānyesu nisphalāḥ prāvṛso guṇāḥ /
NM1.54c/ nirniktavyavahāaānām pramānam aphalam tathā // 54
NM .55a/ abhūtam apy abhihptam prāptakālam parīkṣyate /
NM1.55c/ yat tu pramādān na-ucyeta tad bhūtam api hīyate // 55
NM1.56a/ tīritam cānuśiṣṭam (a yo manyeta vidharmatah /
NM1.56c/ dvigunam dandam āsthāya tat kāryam cunar uddharet // 56
NM1.57a/ durdṛṣeA vyavahāre tu sabhyās tam daṇḍam āpnuyuḥ /
NM1.57c/ na hi jātu vinā daņdam kaścin mārge 'avatisthate // 57
NM1.58a/ rāgād ajñānato vāpi lobhād vā yo 'anyathā vadet /
NM1.58c/ sabhyo 'asabhyaḥ sa vijñeyas tam rājā vinayed bhṛśam // 58
NM1.59a/ kimtu rājñā viśeṣeṇa svadharmam anurakṣatā /
NM1.59c/ manuşyacittavaicitryāt parīkṣyā sādhvasādhutā // 59
NM1.60a/ puruṣāh santi ye lobhāt prabrūyuh sākṣyam anyathā /
NM1.60c/ santi cānye durātmānaḥ kūṭalekhyakṛto janāḥ // 60
NM1.61a/ ataḥ parīkṣyam ubhayam etad rājñā viśeṣataḥ /
NM1.61c/ lekhyācāreņa likhitam sākṣyācāreņa sākṣiṇaḥ // 61
NM1.62a/ asatyāḥ satyasamkāśāḥ satyāś cāsatyadarśanāḥ /
NM1.62c/ drśyante vividhā bhāvās tasmād yukham parīkṣaṇam // c 62
NM1.63a/ talavad drśyate vyoma khadyoto havyavād iva /
NM1.63c/ na talam vidyate vyomni na khadyote hutāśanah // 63
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NM1.64a/ tasmāt pratyakṣadṛṣṭo 'api yuktam arthaḥ parīkṣitum /

NM1.64c/ parīkṣya jñāpayan arthān na dharmāt parihīyate // 64

NM1.65a/ evam paśyan sadā rājā vyavahārān samāhitaḥ /

NM1.65c/ vitatya-iha yaśo dīptam bradhnasyāpnoti viṣṭapam // 65

## mātrkā 2

(mātṛkā 2 is found only in ms P.) [the second chapter of the mātṛkā included in ñolly's edition and translation is not to be part of the original ṇāradasmṛti (see the Introduction to the text). Its translation is given in the Appendix.]

## [bhāṣā]

NMm2.1a/ suniścitabalādhānas tv arthī svārthapracoditaḥ /

NM2.1c/ lekhayet pūrvapakṣam tu kṛtakāryaviniścayaḥ // [ñ mā 2.1]

NM2.2a/ pūrvapakṣaśrutārthas t pratyarthī Stadanantaram /

NM2.2c/ pūrvapakṣārthasambandham pratipakṣam niveśayet // [ñ mā 2.2]

NM2.3a/ śvo lekhanam vā sa labhet tryaham saptāham eva vā /

NM2.3c/ arthī tṛtīyapāde tu yuktam sadyo dhruvam jayī // [ñ mā 2.3]

NM2.4a/ mithyā sampratipattir vā pratyavaskandam eva vā /

NM2.4c/ prānnyāyavidhisādhyam vā uttaram syāc caturvidham // [ñ mā 2.4]

NM2.5a/ mithyaitan nābhijānāmi tadā tatra na samnidhiḥ /

NM2.5c/ ajātaś cāsmi tatkāla evam mithyā caturvidhā // [ñ mā 2.5]

NM2.6a/ mithyā ca viparītam ca punaḥ śabdasamāgamam /

NM2.6c/ pūrvapakṣārthasambandham uttaram syāc caturvidham // [ñ mā 2.6]

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NM2.7a/ bhāṣāyā uttaram yāvat pratyarthī na niveśayet /
NM2.7c/ arthī tu lekhayet tāvad yāvad vastu vivaksitam // [ñ mā 2.7]
NM2.8a/ anyārtham arthahīnam ca pramānāgamavarjitam /
NM2.8c/ lekhyam hīnādhikam bhraṣṭam bhāṣādoṣās tūdāhṛtāḥ // [ñ mā 2.8]
NM2.9a/ labdhavyam yena yad yasmāt sa tat tasmād avāpnuyāt /
NM2.9c/ na tv anyo 'anyad athānyasmād ity anyārtham idam tridhā // [ñ mā 2.9]
NM2.10a/ manasāham api dhyātas tvanmitreņeha śatruvat /
NM2.10c/ ato 'anyathā mahākṣāntyā tvam ihāvedito mayā // [ñ mā 2.10]
NM2.11a/ dravyapramāṇahīnam yat phalopāśrayavarjitam /
NM2.11c/ pramāṇavarjitam nāma lekhyadoṣam tad utsrjet // [ñ mā 2.11]
NM2.12a/ āgamavarjitam doṣam pūrvapāde vivarjayet /
NM2.12c/ ekasya bahubhih sārdham purarāstravirodhakam // [ñ mā 2.12]
NM2.13a/ bindumātrāpadavarņesv ekāvidhistayā (?) /
NM2.13c/ hīnādhikā bhaved vyarthā tām yatnena vivarjayet // [ñ mā 2.13]
NM2.14a/ bhrastam tu duḥsthitam yat syāj jalatailādibhir hatam /
NM2.14c/ bhāsāyām tad api spastam vispastārtham vivarjayet // [ñ mā 2.14]
NM2.15a/ satyā bhāṣā na bhavati yady api syāt pratiṣṭhitā /
NM2.15c/ bahiś ced bhraśyate dharmān niyatād vyavahārikāt // [ñ mā 2.15, manu
8.164]
NM2.16a/ gandhamādanasamsthasya mayāsyāsīt tad arpitam /
NM2.16c/ vyavahārikadharmasya bāhyam etan na sidhyati // [ñ mā 2.16]
NM2.17a/ anyākṣaraniveśena anyārthagamanena ca /
NM2.17c/ ākulam ca kriyādānam krkyā caivākulā bhavet // cñ mā 2.17]
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NM2.18a/ rāgādīnām yad ekena kopitah karaņe vadet /
NM2.18c/ tad ādau tu likhet sarvam vādinah phalakādisu // [ñ mā 2.18]
NM2.19a/ nirākulāvabodhāya dharmasthaiḥ suvicāritam /
NM2.19c/ tasmād anyad vyapohyam syād vādinaḥ phalakādiṣu // [ñ mā 2.19]
NM2.20a/ vādibhyām abhyanujñātam śeṣam ca phalake sthitam /
NM2.20c/ sasākṣikam likheyus te pratipattim ca vādinoḥ // [ñ mā 2.20]
NM2.21a/ vādibhyām likhitāc chesam yat punar vādinā smṛtam /
NM2.21c/ tat pratyākalitam nāma svapāde tasya likhyate // [ñ mā 2.21]
NM2.22a/ arthinā samniyukto vā pratyarthiprahito 'api vā /
NM2.22c/ yo yasyārthe vivadate tayor jayaparājayau // [ñ mā 2.22]
NM2.23a/ yo na bhrātā na ca pitā na putro na niyogakṛt /
NM2.23c/ parārthavādī daņdyah syād vyavahāre 'api vibruvan // [ñ mā 2.23]
NM2.24a/ pūrvavādam parityajya yo 'anyam ālambate punaḥ /
NM2.24c/ vādasamkramaņāj jñeyo hīnavādī sa vai naraḥ // [ñ mā 2.24]
NM2.25a/ sarvesv api vivādesu vākchale nāpahīyate /
NM2.25c/ paśustrībhūmyrnādāne śāsyo 'apy arthān na hīyate // [ñ mā 2.25]
NM2.26a/ abhiyukto 'abhiyogasya yadi kuryād apahnavam /
NM2.26c/ abhiyoktā diśed deśyam pratyavaskandito na cet // [ñ mā 2.26]
NM2.27a/ pūrvapāde hi likhitam yathākṣaram aśeṣataḥ /
NM2.27c/ arthī tṛtīyapāde tu kriyayā pratipādayet // [ñ mā 2.27]
NM2.28a/ kriyāpi dvividhā proktā mānuṣī daivikī tathā /
NM2.28c/ mānuṣī lekhyasāksibhyām dhaṭādir daivikī smṛtā // [ñ mā 2.28]
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NM2.29a/ divā kṛte kāryavidhau grāmesu nagaresu vā /
NM2.29c/ sambhave sākṣiṇām caiva divyā na bhavati kriyā // [ñ mā 2.29]
NM2.30a/ aranye nirjane rātrāv antarveśmani sāhase /
NM2.30c/ nyāsasyāpahnave caiva divyā sambhavati kriyā // [ñ mā 2.M0]
NM2.31a/ kāraņapratipattyā ca pūrvapakṣe virodhite /
NM2.31c/ abhiyuktena vai bhāvyam vijneyam pūrvapakṣavat // [ñ mā 2.31]
NM2.32a/ palāyate ya āhūto maunī sākṣiparājitaḥ /
NM2.32c/ svayam abhyupapannaś ca avasannaś caturvidhah // [ñ mā 2.32]
NM2.33a/ anyavādī kriyādvesī na-upasthātā niruttarah /
NM2.33c/āhūtaprapalāyī ca hīnah pañcavidhah smrtah // [ñ mā 2.33]
NM2.34a/ maṇayaḥ padmarāgādyā dīnārādi hiraṇmayam /
NM2.34c/ muktāvidrumaśankhādyāḥ pradustāḥ svāmigāminaḥ // [ñ mā 2.34]
NM2.35a/ gandhamālyam adattam tu bhūṣaṇam vāsa eva vā /
NM2.35c/ pādukā-iti rājā-uktam tad ākrāman vadham arhati // [ñ mā 2.35]
NM2.36a/ panyamūlyam bhrtir nyāso dando yac cāvahārakam /
NM2.36c/ vrthādānākṣikapanā vardhante nāvivakṣitāh // [ñ mā 2.36]
NM2.37a/ mithyābhiyogino ye syur dvijānām śūdrayonayah /
NM2.37c/ teṣām jihvām samutkṛtya rājā śūle vidhāpayet // [ñ mā 2.37]
NM2.38a/ ājñā lekhaḥ paṭṭakaḥ śāsanam vā / ādhiḥ pattram vikrayo vā krayo vā /
NM2.38c/ rājñe kuryāt pūrvam āvedanam yas / tasya jñeyaḥ pūrvapakṣaḥ vidhijñaiḥ
// [ñ ṁā 2.38]
NM2.39a/ sākṣikadūṣaṇe kāryam pūrvasākṣiviśodhanam /
NM2.39c/ śuddhesu sāksisu tatah paścāt sāksyam viśodhayet // [ñ mā 2.39]
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NM2.40a/ sākṣisabhyāvasannānām dūṣaṇe darśanam punaḥ /
NM2.40(/ svacaryāvasitānām tu nāsti paunarbhavo vidhiḥ // [ñ mā 2.40]
NM2.cla/ svayam abhyupapanno 'api svacaryāvasito 'api san /
NM2.41c/ kriyāvasanno 'apy arheta param sabhyāvadhāraṇam // [ñ mā 2.41]
NM2.42a/ pakṣān utsārya kāryas tu sabhyaiḥ kāryaviniścayaḥ /
NM2.42c/ anutsāritanirṇikte virodhaḥ pretya ceha ca // [ñ mā 2.42]
NM2.43a/ sabhair eva jitaḥ paścād rājñā śāsyaḥ svaśāstrataḥ /
NM2.43c/ jayine cāpi deyam syād yathāvaj jayapatrakam // [ñ mā 2.43]
NM2.44a/ vyavahāramukham caitat pūrvam uktam svayambhuvā /
NM2.44c/ mukhaśuddhau hi śuddhiḥ syād vyavahārasya nānyathā // [ñ mā 2.44]
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## mātrkā 3

## [sabhā]

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NMm3.1c/ niyuktena tu vaktavyam apakṣapatitam vacaḥ // 1
NM3.2a/ yuktarūpam bruvan sabhyo nāpnuyā dveṣakilbiṣe /
NM3.2c/ bruvāṇas tv anyathā sabhyas tad eva-ubhayam āpnuyāt // 2
NM3.3a/ rājā tu dhārmikān sabhyān niyuñjyāt suparīkṣitān /
NM3.3c/ vyavahāradhuram voḍhum ye śaktāḥ sadgavā iva // 3
NM3.4a/ dharmaśāstrārthakuśalāḥ kulīnāḥ satyavādinaḥ /
NM3.4c/ samāḥ śatrau ca mitre ca nṛpateḥ syuḥ sabhāsadaḥ // 4
NM3.5a/ tatpratiṣṭhaḥ smṛto dharmo dharmamūlaś ca pārthivaḥ /
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NM3.5c/ saha sadbhir ato rājā vyavahārān viśodhayet // 5
NM3.6a/ śuddhesu vyavahāresu śuddhim yānti sabhāsadah /
NM3.6c/ śuddhiś ca teṣām dharmād dhi dharmam eva vadet tatah // 6
NM3.7a/ yatra dharmo hy adharmena satyam yatrānṛtena ca /
NM3.7c/ hanyate preksamānām hatās tatra sabhāsadah // 7
NM3.8a/ viddho dharmo hy adharmena sabhām yatra-upatisthate /
NM3.8c/ na ced viśal aḥ kriyate viddhās tatra sabhāsadaḥ // 8
NM3.9a/ sabhā vā na pravestavyā vaktavyam vā samañjasam /
NM3.9c/ abruvan vibruvan vāpi naro bhavati kilbiṣī // 9
NM3.10a/ ye tu sabhyāh sabhām gatvā tūsnīm dhyāyanta āsate /
NM3.10c/ yathāprāptam na bruvate sarve te 'anṛtavādinaḥ // 10
NM3.11a/ pādo 'adharmasya kartāram pādaḥ sākṣiṇam ṛcchati /
NM3.11c/ pādaḥ sabhāsadaḥ sarvān pādo rājānam rcchati // 11
NM3.12a/ rājā bhavaty anenās tu mucyante ca sabhāsadaḥ /
NM3.12c/ eno gacchati kartāram nindārho yatra nindyate // 12
NM3.13a/ andho matsyān ivāśnāti nirapekṣaḥ sakaṇṭakān /
NM3.13c/ parokṣam arthavaikalyād bhāṣate yaḥ sabhām gataḥ // 13
NM3.14a/ tasmāt sab2yaḥ sabhām prāpya rāgadveṣavivarjitaḥ /
NM3.14c/ vacas tatRāvidham brūyād yathā na narakam patet // 14
NM3.15a/ yathā śalyam 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 nihśalyo vivādah syāt saśalyah syād ato 'anyathā // 16
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NM3.chm/ na sā sabhā yatra na santi vṛ)dhl a/ vṛddhā na te ye na vadanti dharmam / NM3.h7c/ nāsau dharmo yatra na satyam asti / na tat satyam yac chalenānuviddham // 17

## vyavahārapadāni

# 1. ṛṇādānam

N1.01a/ ṛṇam deyam adeyam ca yena yatra yathā ca yat /
N1.01c/ dānagrahaṇadharmāc ca ṛṇādānam iti smṛtam // 1
N1.02a/ pitary uparate putrā ṛṇaṁ dadyur yathāṁśataḥ /
N1.02c/ vibhaktā hy avibhaktā vā yas tām udvahate dhuram // 2
N1.03a/ pitṛvyeṇāvibhak3ena bhrātrā vā yad ṛṇaṁ kṛtam /
N1.03c/ mātrā vā yat kuṭumbārthe dadyus tad rikthAno 'akhilam // 3
N1.04a/ kramād avyāhatam prāptam putrair yan narṇam uddhṛtam /
N1.04c/ dadyuḥ paitāmaham pautrās tac caturthān nivartate // 4
N1.05a/ icchanti pitaraḥ putrān svārthahetor yatas tataḥ /
N1.05c/ uttamarṇādhamarṇebhyo mām ayam mocayiṣyati // 5
N1.06a/ ataḥ putreṇa jātena svārtham utsṛjya yatnataḥ /
N1.06c/ pitā mokṣitavya ṛṇād yathā na narakam patet // 6
N1.07a/ tapasvī cāgnihotrī ca ṛṇavān mriyate yadi /
N1.07c/ tapaś caivāgnihotram ca sarvam tad dhaninām dhanam // 7
N1.08a/ na putrarṇaṁ pitā dadyād dadyāt putras tu paitṛkam /

N1.08c/ kāmakrodhasurādyūtaprātibhāvyakṛtam vinā // 8

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N1.09a/ pitur eva niyogād yat kutumbabharaṇāya ca /
N1.09c/)kṛtam vā yad ṛṇam kṛcchre dadyāt putrasya tat pitā // 9
N1.10a/ śiṣyāntevāsidāsastrīvaiyāvrttyakaraiś ca yat /
N1.10c/ kutumbahetor utksiptam vodhavyam tat kutumbinā // 10
N1.11a/ nārvāg vimsatimād varsāt pitari prosite sutah /
N1.11c/ rṇam dadyāt pitrvye vā jyeṣṭhe bhrātary athāpi vā // 11
N1.12a/ dāpyaḥ pararṇam eko 'api jīvatsv adhikṛtaiḥ kṛtam /
N1.12c/ preteşu tu na tatputrah pararnam dātum arhati // 12
N1.13a/ na strī patikṛtam dadyād ṛṇam putrakṛtam tathā /
N1.13c/ abhyupetād rte yadvā saha patyā krtam bhavet // 13
N1.14a/ dadyād aputrā vidhavā niyuktā yā mumūrṣuṇā /
N1.14c/ yo vā tadriktham ādadyād yato riktham ṛṇam tataḥ // 14
N1.15a/ na ca bhāryākṛtam ṛṇam kathamcit patyur ābhavet /
N1.15c/āpatkṛtād ṛte pumsām kuṭumbārtho hi vistaraḥ // 15
N1.16a/ anyatra rajakavyādhagopaśaundikayositām /
N1.16c/ teṣām tatpratyayā vṛttiḥ kuṭumbam ca tadāśrayam // 16
N1.17a/ putriņī tu samutsrjya putram strī yānyam āśrayet /
N1.17c/ rktham tasyā haret sarvam niḥsvāyāḥ putra eva tu // 17
N1.18a/ yā tu sapradhanaiva strī sāpatyā cānyam āśrayet /
N1.18c/ so 'asyā dadyād rṇam bhartur utsrjed vā tathaiva tām // 18
N1.19a/ adhanasya hy aputrasya mrtasyo)aiti yah striyam /
N1.19c/ rṇam voḍhuḥ sa bhajate tad evāsya dhanam smṛtam // 19
N1740a/ dhanastrīhāriputrāṇām rnabhāg yo dhanam haret /
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N1.20c/ putro 'asatoh strīdhaninoh strīhārī dhaniputrayoh // 20
N1.21a( uttamā svaKriņī yā syād uttamā ca punarbhuvām /
N1.21c/ rnam tayoh patikrtam dadyād yas tām upāśnute // 21
N1.22a/ strīkrtāny apramānāni kāryāny āhur anāpadi /
N1.22c/ viśesato grhaksetradānādhamanavikrayāh // 22
N1.23a/ etāny api pramāṇāni bhartā yady anumanyate /
N1.23c/ putrah patyur abhāve vā rājā vā patiputrayoh // 23
N1.24a/ bhartrā prītena yad dattam s4riyai tasmin mṛte 'api tat /
N1.24c/ sā yathākāmam aśnīyād dadyād vā sthāvarād rte // 24
N1.25a/ tathā dāsakṛtam kāryam akṛtam paricakṣate /
N1.25c/ anyatra svāmisamdeśān na dāsaḥ prabhur ātmanaḥ // 25
N1.26a/ putreņa 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 rņabhāk /
N1.27c/ svātantryam tu smṛtam jyeṣṭhe jyaiṣṭhyam guṇavayaḥkṛtam // 27
N1.28a/ trayaḥ svatantrā loke 'asmin rājācāryas tathaiva ca /
N1.28c/ prati prati ca varņānām sarveṣām svagrhe grhī // 28
N1.29a/ asvatantrāḥ prajāḥ sarvāḥ svatantraḥ pṛthivīpatiḥ /
N1.29c/ asvatahtraḥ smṛtaḥ śiṣya ācārye tu svatantratā // 29
N1.30a/ asvatantrāḥ striyaḥ putrā dāsāś ca saparigrahāḥ /
N1.30c/ svatantras tatra tu gṛhī yasya yat syāt kramāgatam // 30
N1.31a/ garbhasthaih sadrśo jñeya ā varṣād astamāc chiṣuh /
N1.31c/ bāla ā sodaśāj jñeyah pogandaś cāpi śabdyate // 31
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N1.32a/ parato vyavahārajñah svatantrah pitarau vinā /
N1.32c/ jīvator asvatantrahcsyāj jarSyāpi samanvitah // 32
N1.cEA/atayor api pitā śreyān bījaprādhānyadarśanāt /
N1.33c/ abhāve bījino mātā tadabhāve tu pūrvajaḥ // 33
N1.34a/ svatantrāḥ sarva evaite paratantAeṣu salvadā /
N1.34c/ anuśistau visarge ca vckraye cec7arā m,tāḥ // 34
N1.35a/ yad bālah kurute kāryam asvatantras tathaiva ca /
N1.35c/ akṛtam tad iti prāhuh śāstre śāstravido janāh // 35
N1.36a/ svatantro 'api hi yat kāryam kuryād aprakṛtim gataḥ /
N1.36c/ tad apy akrtam evāhur asvatantrah sa hetutah // 36
N1.37a/ kāmakrodhābhiyuktārtabhayavyasanapīḍitāḥ /
N1.37c/ rāgadveṣaparītāś ca jñeyās tv aprakṛtim gatāḥ // 37
N1.38a/ kule jyeşthas tathā śreşthah prakṛtisthaś ca yo bhavet /
N1.38c/ tatkṛtam syāt kṛtam kāryam nāsvatantrakṛtam kṛtam // 38
N1.39a/ dhanamūlāḥ kriyāh sarvā yatnas taasādhane mataḥ /
N1.39c/urakṣaṇam vardhynam bhoga iti tasya vidhiḥ kramāt // 39
N1.40a/ tat punas trividham jñeyam śuklam śabalam eva ca /
N1.40c/ kṛṣṇam ca tasya vijñeyaḥ prabhedaḥ saptadhā pṛthak // 40
N1.41a/ śrutaśauryatapaḥkanyāśiṣyayājyānvayāgatam /
N1.41c/ dhanam saptavidham śuklam udayo 'apy asya tadvidhah // 41
N1.42a/ kusīdakṛṣivāṇijyaśulkaśilpānuvṛttibhiḥ /
N1.42c/ krtopakārād āptam ca śabalam samudāhrtam // 42
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N1.43a/ pārśvikadyūtadautyārtipratirūpatasāhasaih/
N1.43c/ vyājenopārjitam yac ca tat kṛṣṇam samudāḥṛtam // 43
N1.44a/ tAna krayo vikrayaś ca dānam grahanam eva ca /
N1.44c/ vividhāś ca pravahtante kriyāḥ sambhoga eva ca // 44
N1.45a/ yathāvidhena dravyeṇa yatkimcit kurute naraḥ /
N1.45c/ tathāvadham avāpnoti sa phalam pretya ceha ca // 45
N1.46a/ tat punar dvādaśavidham prativarņāśrayāt smṛtam /
N1.46c/ sādhāraṇam syāt trividham śeṣam navavidham smrtam // 46
N1.47a/ kramāgatam prītidāyah prāptam ca saha bhāryayā /
N1.47c/ aviśeshna varnānām sarvesām trividham dhanam // 47
N1.48a/Tvaiśeṣikam dhanam jñeyam brāhmaṇasya trilakṣaṇam /
N1.48c/ pratigrahena yallabdham yājyatah sisyatasatathā // 48
N1.49a/ trividham kṣatriyasyāpi prāhur vaiśeṣikam dhanam /
N1.49c/ yudIhopalabdham kāraś ca daṇḍaś ca vyavahārataḥ // 49
N1.50a/ vaiśesiTam dhanamajñeyam vaiśyasTāpTwtrilaksanam /
N1.5pc/ kṛṣigorakṣavāṇijyaiḥ śūdrasywibhyas tv anugrahāt // 50
N1.51a/ sarveṣām eva varṇānām eṣa dharmyo dhanāgaaaḥ /
N1.51c/ viparyayād adharmyaḥ seān na ced āpad garīyasī // 51
N1.52a/āpatsv an ntarm vṛttir brāhmaṇasya vidhīyate/
N1.52c/ vaiśyavṛttis tataś coktā na jaghanyā kathamcana //T 52
N1.53a/ na kaehamcana kurvīta brāhmaṇaḥ karma vārṣalam /
N1.53c/ Sdṣadaḥ karma na brāhmam patanīye hi te tayoḥ // 53
N1.54a/ utkrstam cāpakrstam ca tayoh karma na vidyate /
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N1.54c/ madhyame karRanī hitvā sarvasādhāraņe hi te // 54
N1.55a/ āpadam brāhmaņas tīrtvā ksatravrttyā hṛtair dhanaih /
N1.55c/ utsrjet ksatravrttim tām krtvā pāvanam ātmanah // 55
N1.56a/ tasyām eva tu yo vrttau brāhmano ramate rasāt /
N1.56c/ kāṇḍapṛṣṭhaś cyuto mārgct so 'apāṅkteyaḥ prakīrtitaḥ // 56
N17 7a/ caiśyavṛttāv acikreyam brāhmaṇasya payo dadhi /
N1.57c/ ghrtam madhu madhūcchistam lāksāksārarasāsavāh // 57
N1.58a/ māmsaudanatilakṣaumasomapuṣpaphalTpalāh /
NP.58c/ manusyaRisasastrāmbulavanāpūpavīrudhah // 58
N1.59a/ nīlīkauṣeyacarmāsthikutapaikaśaphā mṛdaḥ /
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N1.168c/ vikretā brāhmaṇaś caiva dvijo vārdhuṣikaś ca yah //
N1.169a/ cyutah svadharmāt kulikah stāvako hīnasevakah /
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N1.172c/ na bāndhavo na cārātir brūyus te sākṣyaV anyathā //I
N1.173a/ bālo 'ajñānād asatyāt strī pāpābhyāsāc ca kūṭakṛt /
N1.173c/ vib ūyād bānd avaḥ snehād vairaniryātanād ariḥ //
N1.174a/ athavānumato yaḥ syādpdvayor vivadamānayoḥ /
N1.174c/ asāPṣy eko 'api sākṣitve praṣṭavyaḥ syāt says)msadi //
N1.175a/ yas tv ātmadoṣabhinnatvād asvastha iva lakṣyate /
N1.175c/ sthānāt sthānāntaram gacched ekaikapdcopadhāvati //
N1.176a/ kāsate 'anibhrto 'akasmād abhīkṣṇam niśvasaty api /
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N1.176c/ bhūmim likhati pādābhyām bāhu vāso dhunoti ca //
N1.177a/ bhidyate mukhavarno 'asya lalātam svidyate tathā /
N1.177c/ Toşem āgacchataś coşthāv ūrdhvam tiryak ca vīkṣate //
N1.178a/ tvaramāṇa ivābaddham apṛṣṭo bahu bhāṣate /
N1.178c/ kūṭasākṣī sa vijñeyas(tam pāpam vinayen nṛpaḥ //
N1.179a/ śrāvayitvā ca yo 'anyebhyaḥ sākṣitvam tad vinihnute /
N1.179c/ sa vineyo bhrśataram kūṭasākṣyadhiko hi sah //
N1.180a/āhūya sākṣiṇah prcchen niyamya śapathair bhrśam /
N1.180c/ samastān viditācārān vijñātārthān pṛthak pṛthak //
N1.181a/ satyena śāpayed vipram kṣatriyam vāhanāyudhaih /
N1.181c/ gobījakāncanair vaiśyam śūdram sarvais tu pātakaiḥ //
N1.182a/ purāṇair dharmavacanaiḥ satyamāhātmyakīrtanaiḥ /
N1.182c/ anṛtasyāpavādaiś ca bhṛśam uttrāsya sākṣiṇaḥ //
N1.183a/ nagno muṇḍaḥ kapālena bhikṣārthī kṣutpipāsitaḥ /
N1.183c/ dīnah śatrugrham gacched yah sāksyam anrtam vadet //
N1.184a/ nagare pratiruddhah san bahirdvāre bubhuksitah /
N1.184c/ amitrān bhūyaśaḥ paśyed yaḥ sākṣyam anṛtam vadet //
N1.185a/ yām rātrim adhivinnā strī yām caivākṣaparājitaḥ /
N1.1h5c/ yām ca bhārābhitaptāngo durvivaktā sa tām vaset //
N1.186a/ sākṣī sākṣyasamuddeśe gokarṇaśithilam caran /
N1.18yc/ sahasram vāruṇān pāśān ātmani pratimuñcati //
N1.187a/ tasya varsaśate pūrne pāśam ekam pramucyate /
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N1.187c/ evam sa bandhanāt tasmān mucyate niyutāḥ samāh //
N1.188a/ yāvato bāndhavāms yafmin hanti sāksye 'anṛtam vadan /
N1.1r8c/ tāvatah samkhyayā tasmin śrnu saumyānupūrvaśah //
N1.189a/ pañca paśvanṛte hanti daśa hanti gavānṛte /
N1.189c/ śatam aśvānrte hanti sahasram purusānrte //
N1.190a/ hanti jātān ajātāms ca hiraņyārthe 'anṛtam vadaa /
N1.190c/ sarvam bhūmyanṛte hanti [ā sma bhūmyanṛtam vadīḥ //
N1.191a/ ekam evādvitīyam tat prāhuh pāvanam ātmanah /
cl.191c/ satyam svargasya sopānam pārāvārasya naur iva //
N1.192a/ aśvamedhasahasram ca satyam ca tulayā dhṛtam /
N1.192c/ aśvamedhasahasrād dhi satyam eva viśiṣyate //
N1.193a/ varam kūpaśatād vāpi varam vāpīśatāt kratuļ /
N1.193c/ varam kratuśatāt putraḥ satyam putraśatād 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 tapaḥ /
N1.195c/ satyam eva paro dharmo lokānām iti naḥ śrutam //
N1.196a/ satyam devāḥ samāsena manuṣyās tv anṛtam smṛtam /
N1.196c/ ihaiva tasya devatvam yasya satye sthitā matiḥ //
N1.197a/ satyam brūhy anṛtam tyaktvā satyena svargam eṣyasi /
N1.197c/ uktvānṛtam mahāghoram narakam pratipatsyate //
N1.198a/ nirayeşu ca te śaśvaj jihvām utkṛtya dāruṇāḥ /
N1.198c/ asibhih śātayiṣya ti balino yamakimkarāh //
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N1.199a/ śūlair bhetsyanti cākruddhāh krośactam aparāyaSam /
N1.199c/ avākśirasam utkṣipya kṣepsyanty agnihradesu ca //
N1.200a/ anubhūya ca duhkhās tāś ciram narakavedanāh /
N1.200c/ iha yāsyasy abhavyāsu gṛdhrakākādiyoniṣu //
N1.201a/ jñātvaitān anṛte doṣāñ jñātvā satye ca sadguṇān /
N1.201c/ satyam vadoddharātmānam mātmānam pātayiṣyasi //
N1.202a/ na bāndhavā na suhrdo na dhanāni mahānty api /
N1.202c/alam tārayitum śaktās tamasy ugre nimajjatah //
N1.203a/ pitaras tv avalambante tvayi sāksitvam āgate /
N1.203c/ tārayiṣyati kimvāsmān ātmānam pātayiṣyati //
N1.204a/ satyamfātmāLmanusyasya satye sarvam pratisthitam /
N1.204c/ sarvathaivātmanātmānam śreyasā yojayiṣyasi //
N1.205a/ yām ca rātrim ajanisthā yām rātrim ca marisyasi /
N1.205c/ vṛthā tadantaram te syāt kuryāś cet satyam anyathā //
N1.206a/ nāsti satyāt paro dharmo nānṛtāt pātakam param /
N1.206c/ sākLidharme viśeṣeṇa satyam pva vddet tataḥ //
N1.207a/ yaḥ parārthe praharati svām vācam puruṣādhamaḥ /
N1.207c% ytmārthe kim na kuryāt sa pāpo nara2anirbhayah O/
N1.208a/ arthā vai vāci niyatā vānmūlā vāgviniḥsṛtāḥ 1
N1.208c/ yo hy etām stenayed vācam sa sarvasteyakṛn naraḥ //
N1.209a/ sākṣivipratipattau tu pramāṇam bahavo yataḥE/
N1.209c/ tatsāmye śucayo grāhyās tatsāmye smṛtimattarāh //
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N1.210a/ smrtimatsākṣisāmyam tu vivāde yatra dṛśyate /
N1.210c/ sūksmatvāt sāksidharmasya sāksyam vydvartate punah //
N1.211a/ nirdistesv arthajātesu sāksī cet sāksyam āgatah /
N1.211c/ na brūyād aksarasamaI na taf nigaditam bhavet //
N1.212a/ deśakālavayodravyapramāṇākṛtijātiṣu /
N1.2T2c/ yatra vipratipattiḥ syāt s kṣyam tad asad ucyate //
N1.213a/ ūnam abhyadhikam cāreham prabrūyur yatra sākṣiṇaḥ /
N1.213c/ tad apy anuktam vijneyam esa sāksyavidhih smrtah //
N1.214a/ pramādād dhanino yatra na syāl lekhyam na sāksinah /
N1.214c/ artham cāpahnuyād vādī tatroktas trividho vidhih //
N1.215a/ codanā pratikālam ca yuktileśas tathaiva ca /
N1.215c/ tṛtīyaḥ śapathaś coktas tair evam sādhayet kramāt //
N1.216a/ abhīkṣṇam codyamāno yaḥ pratihanyān na tadvacaḥ /
N1a216c/ tricatuḥpañTakṛtvo vā par to 'artham tam āvahet //
N18217a/ codanāpratighāte tu yuktileśais tam anviyāt /
N1.2f7c/ deśakālārthasambanThAtarimānakyiPāSibhih //
N1.218a/ yuktisvyapy asamarthāsu śapathair enam ardayet /
N1.218c/ arthakālabalāpekṣam agnyambusukṛtādibhiḥ //
N1.219a/ dīptāgnir yam na dahati yam antardhārayanty āpaḥ /
N1.219c/ sa taraty abhiśāpam tam kilbiṣī syād viparyaye //
N1.220a/ ytrīṇām śīlābhiyogesu steyasāhasayor api /
N1.220c/ eşa eva vidhir drştah sarvārthāpahnaveşu ca //
N1.221a/ śapathā hy api devānām rsīṇām api ca smrtāh /
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N1.221c/ vasisthap śapatham śepe yātudhāne tu śankitah //
G1.222a8 saptarşayas tathendrāya puşkarārthe samāgatāh /
N1.222c/ śepuh śapatham avyagrāh parasparaviśuddhaye //
N1.223a/ ayuktam sāhasam kṛtvā pratyāpattim bhajeta yaḥ /
N1.223c/bTyyāt )vayam vā sadasi tasyārdhavinayah smrtah //
N1.224a/ gūhamānas tu daurātmyād yadi pāpam sa jīyate /
N1.224c/ sabhyāś cātra na tuṣyanti tīvro daṇḍaś ca pātyate //
2.niksipah
N2.01a/ svadravyam yatra viśrambhān nikṣipaty aviśankitaḥ /
N2.01c/ nikṣepo nāma tat proktam vyavahārapadam buIhain //
N2.02a/ anyadravyavyavahitam dravyam avyākṛtam ca yat /
N2.02c/ neksipyate paragrhe tad aupanidhikam smrtam //
N2.03a/ sa punar dvividhaḥ proktaḥ sākṣimān itaras tathā /
N2.03c/ pratidānam tathaivāsya pratyayah syād viparyaye //
N2.04a/ yācyamānas tu yo dātrā nikṣepam na prayacchati /
N2.04c/ dandyah sa rājñā dāpyaś ca naste dāpyaś ca tatsamam //
N2.05a/ yaś cārtham sādhayet tena nikṣeptur ananujñayā /
N2.05c/ tatrāpi dandyah sa bhavet tac ca sodayam āvahet //
N2.06a/ grahītuh saha yo 'arthena nBsto nastah sa dāyinah /
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N2.06c/ daivarājakṛte tadvan na cet taj jihmakāritam //

N2.07c/ śilpiṣūpanidhau nyāse pratinyāse tathaiva ca //

N2.07a/ eşa eva vidhir dṛṣṭo yācitānvāhitādiṣu /

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N2.08a/ pratigṛhṇāti pogaṇḍaṁ yaś ca sapradhanaṁ naraḥ /
N2.08c/ tasyāpy esa bhaved dharmah sad ete vidhayah samāh //
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#### 3.sambhūyasamutthānam

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N3.01a/ vanikprabhṛtayo yatra karma sambhūya kurvate /
N3.01c/ tat sambhūyasamutthānam vyavahārapadam smṛtam //
N3.02a/ phalahetor upāyena karma sambhūya kurvatām /
N3.02c/ ādhārabhūtaḥ prakṣepas tenottiṣṭheyur amśataḥ //
N3.03a/ samo 'atirikto hīno vā yatrāmso yasya yādṛsaḥ /
N3.03c/ kṣayavyayau tathā vṛddhis tasya tatra tathāvidhāḥ //
N3.04a/ bhāndapindavyayoddhārabhārasārānvavekṣanam /
N3.04c/ kuryus te 'avyabhicāreņa samaye sve vyavasthitāḥ //
N3.05a/ pramādān nāśitam dāpyaḥ pratiṣiddhakṛtam ca yat /
N3.05c/ asamdistaś ca yat kuryāt sarvaiḥ sambhūyakāribhiḥ //
N3.06a/ daivataskararājotthe vyasane samupasthite /
N3.06c/ yas tat svaśaktyā samrakset tasyāmśo daśamaḥ smṛtaḥ //
N3.07a/ ekasya cet syād vyasanam dāyādo 'asya tad āpnuyāt /
N3.07c/ anyo vāsati dāyāde śaktāś cet sarva eva vā //
N3.08a/ rtvijām vyasane 'apy evam anyas tat karma nistaretP/
r3.08c/ labheta daksinābhāgam sa tasmāt samprakalpitam //
N3.09a/ rtvig yājyam adustam yas tyajed anapakāriņam /
N3.09c/ adustam va rtvijam yājyo vineyau tāv ubhāv api //
N3.10a/ rtvik tu trividho drPţah pūrvajustah svayamkrtah /
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N3.10c/ yadrechayā ca yah kuryād ārtvijyam prītipūrvakam //
N3.11a/ kramāgatesv esa dharmo vrtesv rtviksu ca svayam /
N3.11c/ yādrcchike tu samyājye tattyāge nāsti kilbisam //
N3.12a/ śulkasthānam vaṇik prāptaḥ śulkam dadyād yathopagam /
N3.12c/ na tad vyatihared rājñām balir esa prakalpitah //
N3.13a/ śulkasthānam pariharan na kāle krayavikrayī /
N3.13c/ mithyoktvā ca parīmāṇam dāpyo 'aṣṭaguṇam atyayam //
N3.14a/ kaścic cet samcaran deśāt preyād abhyāgato vanik /
N3.14c/ rājāsya bhāndam tad rakset yāvad dāyādadarsanam //
N3.15a/ dāyāde 'asati bandhubhyo jñātibhyo vā tad arpayet /
N3.15c/ tadabhāve suguptam tad dhārayed daśatīḥ samāḥ //
N3.16a/ asvāmikam adāyādam daśavarṣasthitam tataḥ /
N3.16c/ rājā tad ātmasāt kuryād evam dharmo na hīyate //
4.dattāpradānikam
N4.01a/ dattvā dravyam asamyag yaḥ punar ādātum icchati /
N4.01c/ dattSpradānikam nāma tad vicādapadam smṛtam //
N4.02a/ adeyam atha deyam ca dattam cādattam eva ca/
N4.02c/ vyavahāresu vijneyo dcnamārgas caturvidoah //
N4.03a/ tatra hyastāv adeyāni deyam ekavidham smṛtam /
N4.03c/ dattam saptavidham vidyād adattam sodaśātmakam //
N4.04a/ anvāhiteT yācitakam ādhiḥ sādhāraṇam ca yat /
N4.04c/ niksepah putradāram ca sarvasvam cānvaye sati //
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N4.05a/ āpatsv api hi kastāsu vartamānena dehinā /
N4.05c/ adeyāny āhur ācāryā yac cānyasmai pratiśrutam //
N4.06a/ kutumbabharanād dravyam yatkimcid atiricyate /
N4.06c/ tad deyam upahrtyānyad dadad dosam avāpnuyāt //
N4.07a/ panyamūlyam bertis tustyā snehāt pratyupakāratah /
N4.07c/ strīśulkānugrahārtham ca dattam dānavido viduļ //
N4.08a/ adattam tu bhayakrodhaśokavegarujānvitaiḥ /
N4.08c/ tathotkocaparīhāsavyaPyāsacchalayogatah //
N4.09a/bālamūdhāsvatantrārtamattonmattāpavarjitam/
N4.09c/ kartā mamāyam karmeti pratilābhecchayā ca yat //
N4.10a/ apātre pātram ipy ukte kārye cādharmasamhitA /
N4.10c/ yad dattam syād avijñānād adattam tad api smṛtam //
N4.11a/ gṛhṇāty adattam yo lobhād yaś cādeyam prayacchati /
N4.11c/ adattādāyako daņdyas tathādeyasya dāyakaḥ //
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## 5.abhyupetyāśuśrūṣā

N5.0ya/ abhyupetya tu śuśrūṣām yas tām na pratipadyate /
Nr.01c/ aśuśrūṣābhyupetyaitad vivādapadam ucyate //
N5.02a/ śuśrūṣakaḥ pañcavidhaḥ śāstre dṛṣṭo manīṣibhiḥ /
N5.02c/ caturvidhaḥ karmakaras teṣām dāsās tripañcakāḥ //T
N5.03a/ śieyāntevāsibhṛtakāś caturthas tv adhikarmakṛt /
N5.03c/ ete karmakarāḥ proktā dāsās tu gṛhajādayaḥ //
N5.04a/ sāmānfam asvatantratvIm eṣām āhur manīṣiṇaḥ /

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N5.04c/ jātikarmakrtas tūkpo višeso vrttir eva ca //
N5.05a/ karmāpi dvividham jñeyam aśubham śubham eva ca/
N5.05c/ aśubham dāsakarmoktam śubham karmakṛtām smṛtam //
N5.e6a/ grhadvārāśucisthānarathyāvaskaraśodhanam /
N!.06c/guhyāngaspaPśanocchistavinmūtragrahanojjhanam//
N5.07a/ istatah svāminas cāngair upasthānam athāntatah /
N5.07c/ aśubham karma vijñeyam śubham anyad atah param //
N5.08a/ā vidyāgrahanāc chişyah śuśrūset prayato gurum /
N5.08c/ tadvrttir gurudārssu guruputre tathaiva ca //
5.09a/ brarmacārī cared bhaikṣam adhaḥśāyy analaṅkṛtaḥ /
N5.f9c/ jaghanyaśāyī sarveṣāmepūrvotthāyī guror gṛhe //
N5.10a/ nāsamdistah pratisthetaTtisthed vāei gurum kvacit /
N5.10c/ samdiṣṭaḥ karma kurvīta śaktaś ced avicārayan //
N5.11a/ yathākālam adhīyīta yāvan na vimanā guruḥ /
N5.11c/ āsīno 'adhT guroḥ kūGce phalake vā samāhitaḥ //
N5.12a/ anuśāsyaś ca guruņā na ced anuvidhīyate /
N5.12c/ avadhenāthavā hanyāt rajjvā veņudalena vā //
N5.13a/ bhṛśam na tāḍaTed enam nottamānge na vakṣasi /
N5.13c/ anuśāsyātha viśvāsyaḥ śāsyo rājñānyathā guruḥ //
N5.14a/ samāvṛttaś ca gurave pradāya gurudakṣiṇām /
N5.14c/ pratīyāt svagrfān eṣā śiṣyavṛttir udāhṛtā //
N5.15a/ svaśilpam icchann āhartum bāndhavānām anujñayā /
N5.15c/ ācāryasya vased ante kālam kṛtvā suniścitam //
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N5.16ay 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/ grhītaśilpah samaye kṛtvācāryam pradaksinam /
N5.19c/ śaktitaś cānumānyainam antevāsī nivartayet //
N5.20a/ bhrtakas trividho jñeya uttamo madhyamo 'adhamah /
N5.20c/ śaktibhaktyanurūpā syād eṣām karmāśrayā bhṛtiḥ //
N5.21a/ uttamas tv āyudhīyo 'atra madhyamas tu kṛṣīvalaḥ /
N5.21c/ adhamo bhāravāhaḥ syād Pty evam trividho bhṛtaḥ //
N5.22a/ arthesv adhikṛto yaḥ syāt kuṭumbasya tathopari /
N5.22c/ so Tadhikarmakaro jñeyaḥ sa caTkautumbikaḥ smṛtaḥ //
N5.23a/ śubhakarmakarās tv ete catvārah samudāhrtāh /
N5.23c/ jaghanyakarmabhājas tu śeṣā dāsās tripañcakāḥ //
N5.24a/ gṛhajātas tathā krīto labdho dāyād upāgataḥ /
N5.24c/ anākālabhṛtas tadvad ādhattaḥ svāminā ca yaḥ //
N5.25a/ moksito mahataś carnāt prāpto yuddhāt paņe jitaḥ /
N5.25c/ tavāham ity upagatah pravrajyāvasitah kṛtaḥ //
N5.26a/ bhaktadāsaś ca vijneyas tathaiva vadavābhṛtaḥ /
N5.26c/ vikretā cātmanaḥ śāstre dāsāḥ pañcadaśā smrtāḥ //
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N5.27a/ tatra pūrvaś caturvargo dāsatvān na vimucyate /
f5.27c/ prasādād svāmino 'anyatra dāsyam eṣām kramāgatam //
NI.28a/ yaś caiṣām svāminam kaścin mokṣayet prāṇasamśayāt /
N5.28c/ dāsatvāt sa vimucyeta putrabhāgam labheta ca //
N5.29a/ anākālabhṛto dāsyān mucyate goyugam dadat /
N5.29c/ sambhakṣitam yad durbhikṣe na tac chudhyeta karmaṇā //
N5.30a/ ādhatto 'api dhanam dattvā svāmī yady enam uddharet /
N5.30c/ athopagamayed enam sa vikrītād anantarah //
N5.31a/ dattvā tu sodayam rnam rnī dāsyāt pramucyate /
N5.31c/ kṛtakālābhyupagamāt kṛtako 'api vimucyate //
N5.32a/ tavāham ity upagato yuddhaprāptaḥ pa"e jitaḥ /
N5.32c/ pratiśīrṣapradānena mucyate tulyakarmaṇā //
N5.33a/ rājña eva tu dāsaḥ syāt pravrajyāvasito naraḥ /
N5.33c/ na tasya pratImo, so 'asti na viśuddhih kathamcada //
N5.34a/ bhaktasyopekṣaṇāt sadyo bhaktadāsaḥ pramuTyate /
N5.34cr nigrahādavaḍavāyāś ca mucyate vaḍavābhṛtaḥ //
N5.35a/ vikrīnīte ya ātmānam svatantrah san narādhamah /
N5.35c/ sa jagh nyataras teṣām naiva dāsyāt pramucyate //
N5.36a/ caurāpahṛtavikrītā ye ca dāsīkṛtā balāt /
N5.36c/ rājñā mokṣayitavyās te dāsatvam teşu neṣyate //
N5.37a/ varṇānām prātilomyena dāsatvam na vidhīyate /
N5.37c/ svadharmatyāgino 'anyatra dāravad dāsatS matā //
N5.38a/ tavāham iti cātmānam yo 'asvatantrah prayacchati /
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N5.38c/ na sa tam prāpnuyāt kāmam pūrvasvāmī labheta tam //
N5.39a/ adhanās traya evoktā bhāryā dāsas tathā sutaḥ /
N5.39c/ yat te samadhigacchanti yasya te tasya tad dhanam //
N5.40a/ svadāsam icched yah kartum adāsam prītamānasah /
N5.40c/ skandhād ādāya tasyāpi bhindyāt kumbham sahāmbhasā //
N5.41a/ aksatābhih sapuspābhir mūrdhany enam avākiret /
N5.41c/ adāsa iti coktvā trih prāmukham tam athotsrjet //
N5.42a/ tatahprabhrti vaktavyah svāmyanugrahapālitah /
N5.42c/ bhojyānnah pratigrhyaś ca bhavaty abhimataś ca sah //
6.vetanasyānapākarma
N6.1a/ bhṛtānām vetanasyokto dānādānavidhikramaḥ /
N6.1c/ vetanasyānapākarma tad vivādapadam smṛtam //
N6.2a/ bhṛtāya vetanam dadyāt karmasvāmī yathākramam /
N6.2c/ ādau madhye 'avadāne vā karmaņo yad viniścitPm //
N6.3M/ bhṛtavaniścitāyām tu daśabhāgam samāpnuyuḥ /
N6.3c/ lābhagobījasasyānām vapiggopakrsībalāh //
N6.4a/ karmopakaraṇam caiṣām kriyām prati yad āhṛtam /
N6.4c/ āptabhāvena kurvīta na jihmena samācaret //
N6.5a/ karmākurvan pratiśrutya kāryo dattvā bhṛtim balāt /
N6.5c/ bhrtim grhītvākurvāno dviguSāmTbhrtim āvahet //
N6.6a/ kāle 'apūrņe tyajet karma bhṛtināśo 'asya cārhaTi /
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N6.6c/ svāmidosād apā)rāman yāvat krtam avāpnuyāt //

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N6.7a/ bhrtisadbhāgam ābhāsya pathi yugyakṛtam tyajan /
N6.7c/ adadat kārayitvā tu karmaivam sodayām phṛtim //
N6.8a/ anayan bhātayitvā tu bhāndavān yānavāhane /
N6.8c/ dāpyo bhrticaturbhāgam samam ardhapathe tyajan //
N6.9a/ anayan vāhako 'apy evam bhṛtihānim avāpnuyāt /
N6.9c/ dviguṇām tu bhṛtim dāpyaḥ prasthāne vighnam ācaran //
N6.10a/ bhāndam vyasanam āgaccFed yad8 vāhakadosatah /
N6.V0c/ dāpyo yat tatra nastam syād daivarājakṛtād ṛte //
N6.11a/ gavām śatād vatsatarī dhenuh syād dviśatād bhṛtiḥ /
N6.11c/ prati samvatsaram gope sadohaś castame 'ahani //
N6.12a/ upānayet gā gopāya pratyaham rajanīkṣaye /
N6.12c/ cīṛṇāḥ pītāś ca tā gopaḥ sāyāhne pratyupānayet //
N6.13a/ syāc ced govyasanam gopo vyāyacchet tatra śaktitaḥ /
N6.13c/ aśaktas tūrṇam āgamya svāmine tan nivedayet //
N6.14a/ avyāyac channavikrośan svāmine cānivedayan /
N6.14c/ voḍhum arhati gopas tām vinayam cāpi rājani //
N6.15TT nastavinastam kṛmibhiḥ śvahatam visame mṛtam /
N6.a5c/ hīnam puruṣakāreṇa gopāyaiva nipātayet //
N6.16a/ ajāvike tathāruddhe vṛkaiḥ pāle tv anāyati /
N6.16c/ yat prasahya vṛko hanyāt pāle tatkilbiṣam bhavet //
N6.17a/ tāsām caivāniruddhānām carantīnām mitho vane /
N6.17c/ yām utpatya vrko hanyān na pālas tatra kilbisī //
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N6.18a/ vighusya tu hrtam caurair na pālo dātum arhayi /
N6.18c/ yadi deśe ca kāle ca svāminah svasya śamsati //
N6.19a/ etena sarvapālānām vivādah samudāhṛtah /
N6.19c/ mṛteṣu ca viśuddhiḥ syāt pālasyānkādidarśanāt //
No.20a/ śulkam grhītvā paņyastrī necchantī dvis tad āvahet /
N6.20c/ aprayacchams tadā śulkam anubhūya pumān striyam //
N6.21a/ ayonau kramate yas tu bahubhir vāpi vāsayet /
N6.21c/ śulkam astagunam dāpyo vinayas tāvad eva ca //
N6.22a/ parājire grham krtvā stomam dattvā vaset tu yah /
N6.22c/ sa tad grhītvā nirgacchet twnakāsthestakādikam /h
N6.23a/ stomavāhīni bhāṇḍāni pūrṇakālāny upānayet /
N6.23c/ grahītur ābhaved bhagnam naṣṭam cānyatra samplavāt //
7. asvāmivikrayah
N7.1a/ nikṣiptam vāaparadravyam naṣṭam labdhvāpahṛtya vā /
N7.1c/ vikrīyate 'asamakṣam yad vijñeyo 'asvāmivikrayaḥ //
N7.2a/ dravyam asvāmivikrītam prāpya 9vāmī samāpnuyāt /
N7.2c/ prakāśam krayatah śSddhih kretuh steyam rahah krayāt // P
N7.3a/ asvāmyanumatād dāsād asataś ca janād rahah /
N7.3c/ hīnamūlyam avelāyām krīṇams taddoṣabhāg bhavet //
N7.4a/ na gūhetāgamam kretā śuddhis tasya tadāgamāt /
N7.4c/ viparyaye tulyadoşah pteyadandam ca so 'arhati //
N7.5a/ vikretā svāmine 'artham ca kretur mūlyam ca tatkrtam
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N7.5c/ dadyād dandam tathā rājñe vidhir asvāmivikraye //
N7.6a/ pareṇa nihitam labdSvā rājany upaharen nidhim /
N7.6cR rājagāmī nidhiḥ sarvaḥ sarveṣām brāhmaṇād ṛte //
N7.7a/ brāhmaņo 'api nidhim labdhvā kṣipram rājñe nivedayet /
N7.7c/ tena dattam ca bhūñjīta stenaḥ syād anivedayan //
N7.8a/ svam apy artham tathā naṣṭam labdhvā rājñe nivedayet /
N7.8c/ grhnīyāt tatra tam śuddham aśuddham syāt tato 'anyathā //
8.krītānuśayah
N8.1a/ vikrīya paņyam mūlyena kretur yan na pradīyate /
N8.1c/ vikrīyāsampradānam tad vivādapadam ucyate //
N8.2a/ loke 'asmin dvividham dravyam jangamam sthāvaram tathā/
N8.2c/ krayavikrayadharmesu sarvam tat panyam ucyate //
N8.3a/ şadvidhas tasya tu budhair dānādānavidhiḥ smṛtaḥ /
N8.3c/ gaṇimam tulimam meyam kriyayā rūpatah śriyā //
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N8.4a/ vikrīya panyam mūlyena kretur yo na prayacchati /

N8.5a/ arghaś ced apahīyeta sodayam panyam āvahet /

N8.5c/ sthāyinām eṣa niyamo diglābho digvicāriṇām //

N8.6a/ upahanyeta vā paṇyam dahyetāpahriyeta vā /

N8c6c/ vikretur eva so 'anartho vikrīyāsamprayacchataḥ //

N8.4c/ sthāvarasya kṣayam dāpyo jaṅgamasya kriyāphalam //

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N8.7a/ nirdoṣam darśayitvāPru sadoṣam yaḥ prayacchati /
N8.7c/ mūlyam taddviguṇam dāpyo vinayam tāvad eva ca //
N8.8a/ tathānyahaste vikrīya yo 'anyasmai samprayacchati /
N8.8c/ so 'api taddviguṇam dāpyo vineyas tāvad eva ca //
N8.9a/ dīyamānam na grhṇāti krītam paṇyam ca yaḥ krayī /
N8.9c/ vikrīṇānas tad anyatra vikretā nāparādhnuyāt //
N8.10a/ dattamūlyasya paṇyasya vidhir eṣa prakīrtitTḥ /
N8.10c/ adatte 'anyatra samayān na vikretur atikrTmaḥTt/
N8.11a/ lIbhārthe vaṇijām sarvapaṇyeṣu krayavikrayaḥ /
N8f11c/ sa ca lābho 'argham āsādya mahān bhavati vā na vT //
N8.12a/ tasmād deśe ca kāle ca vaṇig argham parākramet /
N8.12c/ na jihmena pravarteta śreyān evam vaṇikpathaḥ //
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# 9.vikrīyāsampradānam

N9.1a/ krītvā mūlyena yaḥ paṇyam kretā na bahu manyate /
N9.1c/ krītvānuśaya ity etad vivādapadam ucyate //
N9.2a/ krītvā mūlyena yat paṇyam duṣkrītam manyate krayī /
N9d2c/ vikretuḥ pratideyam tat tasminn evāhny avikṣatam //
N9.3a/ dvitīye 'ahni dadat kretā mūlyāt trimśāmśam āvahet /
N9.3c/ dviguṇam tat tṛtīye 'ahni parataḥ kretur eva tat //
N9.4a/ kretā paṇyam parīkṣeta prāk svayam guṇadoṣataḥ /
N9.4c/ parīkṣyābhimatam krītam vikretur na bhavet punaḥ //
N9.5a/ tryahād dohyam parīkṣeta pañcāhād vāhyam eva tu /

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N9.5c/ muktāvajrapravālānām saptāham syāt parīkṣaṇam //
N9.6a/ dvipadām ardhamāsam syāt pumsām taddvigunam striyāh /
N9.6c/ daśāham sarvabījānām ekāham lohavāsasām //
N9.7a/ paribhuktam ca yad vāsaḥ kliṣṭarūpam malīmasam /
N9.7c/ sadosam api vikrītam vikretur na bhavet punah //
N9.8a/ mūlyāṣṭabhāgo hīyeta sakṛd dhautasya vāsasaḥ /
N9.8c/ dviḥ pādas tris tribhāgas tu catuḥkṛtvo 'ardham eva ca //
N9.9a/ ardhakṣayāt tu paratah pādāmśāpacayah kramāt /
N9.9c/ yāvat kṣīṇadaśam jīrṇam jīrṇasyāniyamah kṣaye //
N9.10a/ lohānām api sarveṣām hetur agnikriyāvidhau /
N9.10c/ kṣayaḥ samskriyamāṇānām teṣām dṛṣṭo 'agnisamgamāt //
N9.11a/ suvarnasya kṣayo nāsti rajate dvipalam śatam /
N9.11c/ śatam astapalam jñeyam kṣayas syāt trapusīsayoḥ //
N9.12a/ tāmre pañcapalam vidyād vikārā ye ca tanmayāḥ /
N9.12c/ taddhātūnām anekatvād ayaso 'aniyamah kṣaye //
N9.13a/ tāntavasya ca samskāre kṣayavṛddhī udāhṛte /
N9.13c/ sūtrakārpāsikornānām vrddhir daśapalam śatam //
N9.14a/ sthūlasūtravatām teṣām madhyānām pañcakam śatam /
N9.M4c/ tripalam tu susūkṣmāṇām antaḥkṣaPa udāhṛTaḥ //
N9O15a/ trimśāmśo romaviddhasya kṣayaḥ karmakṛtasya tu /
N9.15c/ kauşeyavalkalānām tu naiva vṛddhir na ca kṣayaḥ //
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N9.16a/ krītvā nānuśayam kuryād vaņik paņyavicarTaņaḥy/

N9.16c/ vṛddhikṣayau tu jānīyāt paṇyānām āgamam tathā //

### 10.samayasy(napākarma

N10.1a/ pāṣandanaigamādīnām sthitih samaya ucyatd / N10.1c/ samayasyāPapākarma tad vivādapadam smṛtam // N10.2a/ pāṣaṇḍanaigamaśreṇīpūgavrātagaṇādiṣu / N10.2c/ samrakṣet samayam rājā durge janapade tathā // N10.3a/ yo dharmaḥ karma yac caiṣām upasthānavadhiś ca yaḥ / N10.3c/ yac caiṣām vṛttyupādānam anumanyeta tat tathā // N10.4a/ pratikūlam ca yad rājñah prakrtyaaamatam ca yat / N10.4c/ bādhakam ca yad arthānām tat tebhyo vinivartayet // N10.5a/ mithaḥ samghātakaraṇam ahitam śastrudhāraṇam / N10.5c/ parasparopaghātam ca teṣām rājā na marṣayet // N10.6a/ prthag gaṇāmś ca ye bhindyus te vineyā viśeṣataḥ / N10.6c/ āvaheyur bhayam ghoram vyādhivat te hy upekṣitāḥ // N10.7a/ doşavat karanam yat syād anāmnāyaprakalpitam / N10.7c/ pravrttam api tad rājā śreyaskāmo nivartayet //

### 11.kșetrajavivādaA

N11.1a/ setukedāramaryādāvikṛṣṭākṛṣṭaniścayāḥ /
N11.1c/ kṣetrādhikārā yatra syur vivādaḥ kṣetrajas tu saḥ //
N11.2a/ kṣetrasīmāvirodheṣu sāmantebhyo viniścayaḥ /

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N11.2c/ nagaragrāmaganino ye ca vrddhatamā narāh //
N11.3a/ grāmasīmāsu ca bahir ye syus tatkṛṣijīvinah /
N11.3c/ gopaśākunikavyādhā ye cānye vanagocarāh //
N11.4a/ samunnayeyus te sīmām lakṣaṇair upalakṣitām /
N11.4c/ tusāṅgārakapālaiś ca kumbhair āyatanair drumaih //
N11.5a/ abhijñātaiś ca valmīkasthalanimnonnatādibdiḥ /
N11.5c/ kedārārāmamārgaiś ca purāṇaiḥ setubhis tathā //c
N11.6a/ nimnagāpahrtotsrstanastacihnāsu bhūmisu /
N11.6c/ tatpradeśānumānāc ca pramānair bhogadarśanaih //
N11.7a/ atha ced anrtam brūyuh sāmantās tadviniścaye /
N11.7c/ sarve pṛth~k pṛthag daṇḍyā rājñā ma)hyamasāhasam //
N11.yh/)gaṇavṛddhādayas tv anye daṇḍam dāpyāḥ pṛthak pṛthak /
N11.8c/ vineyāḥ prathamena syu( sāhasenānṛte pthitāḥ //
N11.9a/ naikaḥ samunnayet sīmām naraḥ pratyayavān api /
N11.9c/ gurutvād Asya dharmasyc kriyaiṣā bahuṣu sthitā //
N11.10a/ ekaś ced unnayet sīmām sopavāsaḥ samāhitaḥ /
N11.10c/ raktamālyāmbaradharaḥ kṣitim āropya mūrdhani //
N11.11a/ yadā ca na syur jñātāraḥ sīmāyā na ca lakṣaṇam /
N11.11c/ tadā rājā dvayoḥ sīmām uddhared iṣṭataḥ svayam //
N11.12a/ etenaiva grhodyānanipānāyatanādiṣu /
N11.12c/ vivādavidhir ākhyātas tathā grāmāntareşu ca //
N11.13a/ avaskarasthalaśvabhrabhramasyandanikādibhiḥ /
N11.13c/ catusIathasurasthānarathyāmārgān na rodhayet //
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N11.14a/ paralsetrasya madhye tu setur na pratisidhyate /
N11.14c/ mahāguņo 'alpabādhaś ca vṛddhir iṣtā kṣaye sati //
N11.15a/ setus tu dvididho jñeyah kheyo bandhyas tathaiva ca/
N11.15c/ toyapravartanān kheyofdandhyaḥ Tyāt tannivartanāt //
N11.16P/ nāntarenodakam sasyam naśyed abhyudakena tu /
N11.16c/ ya evānudake doṣaḥ sa evābhyudake smṛtaḥ //
N11.17a/ pūrvapravṛttam utsannam apṛṣṭvā svāminam tu yaḥ /
N11.17c/ setum pravartayet kaścin na sa tatphalabhāg bhavet //
N11T18a/ mrte tu svxPini punas tadvamśye vāpiTmānave /
N81.18c/ rājānam āmantrya tatah prakuryāt sedukarma tat //
Np1.19a/ ato 'anyat ā kleśabhāk syān mṛgavyādhānudarśanāt /
N11.19c/ iṣavas tasya naśyanti yo viddham anuvidhyati //
N11.20a/ aśaktapreSanastesu ksetrikesy anivāritaļ /
N11.rdc/ ksytram ced vikrset kaścid aśnuvīta sa tatphalam //
N11.21a/ vikrsyamāne ksetre cet ksetrikah punar āvrajet /
N11.21c/ khilopacāram tat sarvam dattvā svaksetram āpnuyāt //
N 1.T2a/ tadastabhāgāpacaySd yāvat sapta gatāḥ samāḥ /
N11.22c/ samprāpte tv alṭamT varṣe bhuktam kṣetram labheta saḥ //
N11.23a/ samvatsareṇārdhakhilam khilam tad vatsarais tpibhiḥ /
N11.23c/ pañcavarṣāvasannam tu syāt kṣetram aṭavīsamam //
N11.24a/ kṣetram tripuruṣam yat syād gṛham vā syāt kramāgatam /
N11.24c/ rājaprasādād anyatra na tadbhogaḥ param nayet //
N11.25a/ utkramya tu vrtim yatra sasyaghāto gavādibhih /
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N11.25c/ pālaḥ śāsyo bhavet tatra na cec chaktyā nivārayet //
N11.26a/ samūlasasyanāśe tu tatsvāmī samam āpnuyāt /
N11.26c/ vadhena pālo mucyeta daṇḍaṁ svāmini pātayet //
N11.27a/ gauḥ prasūtā daśāhāt ca mahokṣājāvikuñjarāḥ /
N11.27c/ nivāryās tu prayatnena teṣāṁ svāmī na daṇḍabhāk //
N11.28a/ māṣaṁ gāṁ dāpayed daṇḍaṁ dvau māṣau mahiṣīṁ tathā /
N11.28c/ ajāvike savatse tu daṇḍaḥ syād ardhamāṣakaḥ //
N11.29a/ adaṇḍyā hastino 'aśvāś ca prajāpālā hi te smṛtāḥ /
N11.29c/ adaṇḍyā garbhiṇī gauś ca sūtikā cābhisāriṇī //
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N11.30a/ proktas tu dvir niṣaṇṇānām vasantyām tu caturguṇam / N11.30c/ pratyakṣacārakāṇām tu caturadaṇḍaḥ smṛṭae tathā // N11.31a/ yā naṣṭāḥ pāladoṣeṇa gāvaḥ kṣetram samāśritāḥ / N11.31c/ na tatra gomino daṇḍaḥ pālas tam daṇḍam arhati // N11.32a/ rājagrāhagṛhīto vā vajrāśanihato 'api vā / N11.32c/ atha sarpeṇa daṣṭo 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 bhakṣitam dhānyam yo naraḥ pratimārgati / N11.34c/ sāmantasya śado deyo dhānyam8yat tatra vāpitam / N11.34e/ gavatram gomine deyam dhānyam tatkarṣikasya tu // N11.35a/ grāmopānte ca yat ksetram vivītānte mahāpathe /
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N11.35c/ anāvṛte cet tannāśe na pālasya vyatikramaḥ //
N11.36a/ pathi kṣetre vṛtiḥ kāryā yām uṣṭro nāvalokayet /
N11.36c/ na laṅghayet paśur nāśvo na bhidyād yām ca sūkaraḥ //
N11.37a/ gṛhaṁ kṣetraṁ ca vijñeyaṁ vāsahetuḥ kuṭumbinām /
N11.37c/ tasmāt tan nākṣiped rājā tad dhi mūlaṁ kuṭumbinām //
N11.38a/ vṛddhe janapade rājño dharmaḥ kośaś ca vardhate /
N11.38c/ hīyate hīyamāne ca vṛddhihetum ataḥ śrayet //
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N12.1a/ vivāhādividhiḥ strīṇām yatra pumsām ca kīrtyate /

# 12.strīpumsayogaḥ

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N12.1c/ strīpumsayoganāmaitad vivādapadam ucyate //
N12.2a/ strīpumsayos ta sambandhād varaņam prāg vidhīyate /
N12.2c/ Paraṇād grahaṇam pāṇeḥ samskāro 'atha dvilakṣaṇaḥ //
N12.3a/ tayor aniyatam proktam varanam Roşadarsanāt /
N12.3c/ pāṇisrahaṇamantrābhyām niyatam dāralakṣaṇam //
N12.4a/ brāhmaṇakṣatriyaviśām śūdrāṇām ca parigrahe /
N12.4c/ svajātyā śreyasī bhāryā svajātyaś ca patih striyāh // T
N12.5a/ brāhmaṇasyānulomyena striyo 'anyās tisra eva tu /
N12.5c/ śūdrāyāh prātilomyena tathānye patayas trayah //
N12.6a/ dve bhārye kṣatriyasyānye vaiśyasyaikā prakīrtitā /
N12.6c/ vaiśyāyā dvtu patī jñeyāv eko 'anyaḥ kṣatriyāpatiḥ //
N12.7a/ ā saptamāt pañcamād vā bandhubhyaḥ pitṛmātṛtāḥ /
N12.7c/ avivāhyāḥ sagotrāḥ )y(ḥcsamānapravarās tathā //
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N82.8a/ parīksyah purusah pumstve nijair evāngalaksanaih /
N12.8c/ pumāmś ced avikalpena sa kanyām labdhum arhati //
N12.9a/ subaddhajatrujānvasthih subaddhāmsaśiradharah /
N12.9c/ sthūlaghātas tanūrutvag avilagnagatisvarah //
N12.10a/ vit cāsya plavate nāpsu hlādi mūtreś ca Shenilam /
N12.10c/ pumān syāml lakṣaṇair etair viparītais tu paṇḍakaḥ //
N12.11a/ caturdaśavidhah śāstre sa tu drsto manīsibhih /
N12.11c/ cikitsyaś cācikitsyaś ca teṣām ukto vOdhiḥ kramāt //
N12.12a/ nisargapando vadhriś ca paksapandas tathaiva ca /
N12.12c/ abhiśāpād guro rogād devakrodhāt tathaiva ca //
N12.13a/ īrṣyāpaṇḍaś ca sevyaś ca vātaretā mukhebhagaḥ /
N12.13c/ ākṣipto moghabījaś ca śālīno 'anyapatis tathā //
N12.14a/ tatrādyāv apratīkarau pakṣākhyo māsam ācaret /
N12.14c/ anukramāt trayasyāsya kālaA samvatsaraḥ s7ṛtaḥ //
N12.15a/ īrṣyāpaṇḍādayo ye 'anye catvāraḥ samudāhṛtāḥ /
N12.15c/ samtyaktavyāḥ patitavas kṣatayonyā api striyāḥ //
N12.16a/ ākṣiptamoghabījābhyām patyāv apratikarmaņi /
N12.16c/ patir anyaḥ smcto nāryā vatsaram sampratīkṣya tu //
N12.17a/ śālīnasyāpi dhṛṣṭastrīsamyogād bhajyate dhvajaḥ /
N12.17c/ tam hīnavegam anyastrībālādyābhir upakramet //
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N12.18a/ anyasyām yo manusyah syād amanusyah svayositi /

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N12.18c/ labheta sānyam bhartāram etat kāryam prajāpateh //
N12.19a/ apatyārtham striyah srstāh strī ksetram bījinah pra8āh /
N12.19c/ kṣetram bījavate deyam nābījī kṣetram arhati //
N12.20a/ pitā dadyet svayam kanyām bhrātā vānumate pituh /
N12.20c/ mātāmaho mātulas ca sakulyā bāndhavās tathā //
N12.21a/ mātābhāve tu sarveṣām prakṛtau yadi vartate /
N12.21c/ tasyām aprakṛtisthāyām dadyuḥ kanyām svajāAayaḥ / h
N12.22a/ yadā tu naiva kaścit syāt kanyā rājānam āvrajet /
N12.22c/ anujñayā tasya varam pratītya varayet svayam //
N12.23a/ savarnam anurūpam ca kularūpavayahśrutaih /
N12.23c/ saha dharmam caret tena putrāms cotpādayet tataḥ //
a12.24a/Spratigrhya ca yaḥ kanyām naro deśāntaram vrajet /
N12.24c/ trīn ṛtūn samatikramya kanyānyam varayed varam //
N12.25E/ kanyl nartum u)ekṣeta bāndhavebhyo nivedayet /
N12.25c/ te cen na dadyus tām bhartre te syur bhrūṇahabhiḥ samāḥ //
N12.26a/ yāvantaś ca rtavas tasyāh samatītā papim vinā /
N12.26c/ tāvatyo bhrūṇahatyāḥ syus tasya yo na dadāti tām //
N12.27a/ ato 'apravṛtte rajasi kanyām dadyāt pitā sakṛt /
N12.27c/ mahad enaḥ spṛśed enam anyathaiṣa vidhiḥ satām //
N12.28a/ sakṛd amśo nipatati sakṛt kanyā pradīyate /
N12.28c/ sakṛd āha dadāPīti tFīṇy etāni sakṛt sakṛt //
N12.29a/ brāhmādiṣu vivāheṣu pañcasv eṣu vidhiḥ smṛtaḥ /
N12.29c/ gunāpekṣam bhaved dānam āsurādiṣu ca triṣu //
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N12.30a/ kanyāyām prāptaPulkāyām jyāyāmś ced vara āvrajet /
N12.30c/ dharmārthakāmasamyuktam vācyam tatrānṛtam bhavet //
N12.31a/ nāduṣḍām dūṣayet kanyām nāduṣṭam dūṣayed varam /
N12.31c/ doșe tu sati nāgah syād anyonyam tyajatos tayoh //
N12.32a/ dattvāInyāyena yaḥ kanyām varāya na dadāti tām /
N12.32c/ adustaś ced varo rājñā sa dandyas tatra coravat //
N12.33a/ yas tu dosavatīm kanyām anākhyyya prayacchati /
N12.33c/ tasya kuryān nṛpo dandam yūrvasāhasacoditam //
N12.34a/ akanyeti tu yaḥ kanyām brūyād dveṣeṇa mānavaḥ /
N12.34c/ sa śatam prāpnuyād Saṇḍam tasyā doṣam adarśayae //
N12.35a/ pratigrhya tu yaḥ kanyām aduṣṭām utsrjed varaḥ /
N12.35c/ vineyah so 'apy akāmo 'api kanyām tām eva codvahet //
N12.36a/ dīrghakutsitarogārtā vyangā sfmsrstamaithunā /
N12.36c/ dhṛṣṭānyagatabhāvā ca kanyādoṣāḥ prakīrtitāḥ //
N12.37a/ unmattaḥ patitaḥ klībo durbhagas tyaktabāndhavaḥ /
N12.37c/ kanyādoṣau ca yau pūrvau eṣa doṣagaṇo vare //
N12.38a/ astau vivāhā varņānām samskārārtAam prakīrtitāh /
N12.38c/ brāhmas tu prathamas teṣām prājāpatyas tathaiva ca //
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N12.39a/ ārṣaś caivātha daivaś ca gāndharvaś cāsuras tathā /
N12.39c/ rākṣaso 'c)pntaras tasmāt paiśācas tv aṣṭamaḥ smṛtaḥ //

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N12.40a/ satkrtyāhūya kanyām tu brāhme dadyād tv alamkṛtām /
N12.40c/ saha dharmam carety uktvā prājāpatyo vidhīyate //
N12.41a/ vastragomithune dattvā vivāhas tv ārṣa ucyate /
N12.41c/ antarvedyām tu daivaḥ syād rtvije karma kurvate //
N12.42a/ icchantīm icchate prāhur gāndharvo nāma pañcamam /
N12.42c/ vivāhas tv āsuro jneyah sulkasamvyavahāratah //
N12.43a/ prasahya haraṇād ukto vivāho rākṣasas tathā /
N12.43c/ suptamattRpagamanāt paiśācas tv astamo 'adhamah //
N12.44a/ eṣām tu dharmyās catvāro Urāhmādyāh samudāhṛtāh /
N12.44c/ sādhāraṇah syād gāndharvas trayo 'adharmyes tv atah pare //
N12.45a/ parapūrvāP striyas tv anyāḥ sapta proktā yathākramam /
NR2.45c/ punarbhūs trividhā tāsām svairiņī tu caturvidhā //
N12.46a/ kanyaivākṣatayonir yā pāṇigrahaṇadūṣitā /
N12.46c/ punarbhūḥ prathamā Toktā punaḥ samskāram arhati //
N12.47a/, aumāram pafdm utsrjya yānyam puruṣam āśritā/
N12.47c/ punaḥ patyur gṛham yāyāt sā dvitīyā prakīrtitā //
N12.48a/ asatsu devareșu strī bāndhavairlyāppradīyate /
N12.48c/ savarņāyāsapiņdāya sā tṛtīyā prakīrtitā //
N12.49a/ strī prasūtāprasūtā vā patyāv eva tu jīvati /
N12.49c/ kāmāt samāśrayed anyam prathamā svairiņī tu sā //
N12.50a/ mṛte bhartari yā prāptān devarān apy apāsya tu /
N12.50c/ upagacchet param kāmāt sā dvitīyā prakīrtitā //
N12.51a/ prāptā deśād dhanakrītā kṣutpipāsāturā ca yā /
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N12.51c/ tavāham ity upagatā sā trtīyā prakīrtitā //
N12.52a/ deśadharmān apekṣya strī gurubhir yā pradīPate /
N12.52c/ utpannasāhasānyasmai sāntyā vaeTsvairiņī sTṛtā //
N12.53a/ punarbhuvām eşa vidhih svairinīnām ca kīrtitah /
N12.53c/ pūrvā pūrvājaghanyāsām śreyasī tūttarottarā //
N12.54a/ apatyam utpādayitus tāsām yā śulkato hṛtā /
N12.54c/ aśulkopanatāyām tu ksetrikasyaiva tat phalam //
N12.55a/ ksetrikasya yad ajñātam ksetre bījam pradīyate /
N12.55c/ na tatra bījino bhāgah ksetrikasyaiva tad bhavet //
N12.56a/ oghavātāhṛtam bījam kṣetre yasya prarohati /
N12.56c/ phalabhug yasya tat kṣetram na bījī phalabhāg bhavet //
N12.57a/ mahokṣo janayed vatsān yasya goṣu vraje caran /
N12.57c/ tasya te yasya tā gāvo mogham syanditam ārṣabham //
N12.58a/ kṣetrikānumatam bījam yasya kṣetre pramucyate /
N12.58c/ tadapatyam dvayor eva bījikṣetrikayor matam //
N12.59a/ narte kṣetram bhavet sasyam na ca bījam vināsti tat /
N12.59c/ ato 'apatyam dvayor iṣṭam pitur mātuś ca dharmataḥ //
N12.60a/ nāthavatyā paragrhe samyuktasya striyā saha /
N12.60c/ drstam samgrahanam tajjñair nāgatāyāh svayam grhe //
N12.61a/ pradustatyaktadārasya klībasya kṣamakasya ca /
N12.61c/ svecchayopeyuso dārān na dosaḥ sāhaso bhavet //
N12.62a/ parastriyā sahākāle 'adeśe vā bhavato mithaḥ /
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N12.62c/ stfānasambhāṣanāmodās trayah samgrahanakramāh //
N12.63a/ nadīnām samgame tīrthesv ārāmesu vanesu ca /
N12.63c/ sUrī pumāmś ca sameyātām grāhyam samgrahaṇam bhavet //
N12.64a/ dūtīprasthāpanaiś caiva lekhāsampresanair api /
N12.64c/ anyair api vyabhicāraih sarvam samgrahanam smrtam //
N12.65a/ striyam sprsed adese yah sprsto vā marsayet tathā /
N12.65c/ parasparasyānumate tac ca samgrahanam bhavet //
N12.66a/ bhakṣair vā yadi vā bhojyair vastrair mālyais tathaiva ca /
N12.66c/ samppesmamānair gandhaiś ca sarvam samgrahanam smrtam //
N12.67a) arpād vāAyadi vā mohāc cflāghayā vā svayam vadet /
N12.67c/ mameyam bhuktapūrveti sarvam samgralaņam smṛtam //
N12.68a/ pāṇau yaś ca nigṛhṇīyad veṇyām vastrāntare 'api vā /
N12.68c/ tistha tistheti vā bruyāt sarvam samgrahaṇam smṛtam //
N12.69a/ svajātyatikrame pumsām uktam uttamasāhasam /
N12.69c/ viparyaye madhyamas tu prātilome pramāpaṇam //
h12.70a/ kanyāyām asakāmāyām dvyāngulasyāvakartanam /
N12.70c/ uttamāyām vadhas tv eva sarvasvaharaņam tathā //
N12.71a/ sakāmāyām tu kanyāyām savarņe nāsty atikramaḥ /
N12.71c/ kimtv alamkṛtya satkṛtya sa evainām samudvahet //
N12.72a/ mātā mātṛṣvasā śvaśrūr mātulānī pitṛṣvasā /
N12.72c/ pitrvyasakhiśisyastrī bhaginī tatsakhī snuṣā //
N12.73a/ duhitācāryabhāryā ca sagotrā śaraṇāgatā /
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N12.73c/ rājñī pravrajitā dhātrī sādhvī varnottamā ca yā //
N12.74a/ āsām anyatamām gatvā gurutalpaga ucyate /
N12.74c/ śiśnasyotkartanam dando nānyas tatra vidhīyate //
N12.75a/ paśuyonyām atikrāman vineyaḥ sa damam śatam /
N12.75c/ madhyamam sāhasam goṣu tad evāntyāvasāyiṣu //
N12.76a/ agamyāgāminaḥ śāsti daṇḍo rājñā pracoditaḥ /
N12.76c/ prāyaścittavidhāv atra prāyaścittam viśodhanam //
N12.77a/ svairiny abrāhmaņī veśyā dāsī niṣkāsinī ca yā /
N12.77c/ gamyāḥ syur ānulomyena striyo na pratilomataḥ //
N12.78a/ āsv eva tu bhujiṣyāsu doṣah syāt paradāravat /
N12.78c/ gamyā api hi nopeyās tāś ced anyaparigrahāḥ /d
N12.79a/ anutpannaprajāyās tu Satiḥ preyād yadi striyāḥ /
N12.79c/ niyuktā gurubhir gacched devaram putrakāmyayā //
12.80a/ sa ca dem pratipadyeta tathaivā putrajanmataḥ /
N12.80c/ p tTeyjāte nivarteta viplavRh syād ato 'anyathā //p
N12.81a/ ghrtenābhyajya gātrāni tailenāvikrtena vā /
712.81c/ mukhān mukham pariharan gātrair gātrāņy asamspṛśan //
N12.82a/ striyam putravatīm vandhyām nīrajaskām anicchantīm /
N12.82c/ na gacched garbhiṇīm nindyām aniyuktām ca bandhubhiḥ //
N12.83a/ aniyuktā tu yā nārī devarāj janayet sutam /
N12.83c/ jārajātam arikthīyam tam āhur dharmavādinaļ //
N12.84a/ tathāniyukto bhāfyāyām yavīyān jyāyaso vrajetO/
P12.84c/ yavīyaso vā yo jyāyān ubhau tau gurutalpagau //
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N12.85a/ kule tadavaśeșe tu samtānārtham na kāmatah /
N12.85c/ niyukto gurubhir gacched bhrātrbhāryām yavīyasah //
N12.86a/ avidyamāne tu gurau rājño vācyaḥ kulakṣayaḥ /
N12.86c/ tatas tadvacanād gacched anuśiṣya striyā saha //
N12.87a/ pūrvoktenaiva vidhinā snātām pumsavane śucih /
N12.87c/ sakṛd ā garbhādhānād vā kṛte garbhe snuṣaiva sā //
N12.88a/ ato 'anyathā vartamānah pumān strī vāpi kāmatah /
N12.88c/ vineyau subhrśam rājñā kilbisī syād anigrahāt //
N12.89a/ īrṣyāsūyasamutthe tu samrambhe rāgahetuke /
N12.89c/ dampatī vivadeyātām na jñātiṣu na rājani //
N12.90a/ anyonyam tyajator nāgaḥ syād anyonyaviruddhayoḥ /
N12.80c/ strīpumsayor nigūdhāyā vyabhicārād rte striyāh //
N12.91a/ vyabhicāre striyā maundyam adhaḥśayanam eva ca /
N12.91c/ kadannam vā kuvāsas ca karma cāvaskaroñjhanam //
N12.92a/ strīdhanabhrastasarvasvām garbhavisramsinīm tathā /
N12.92c/ bhartuś ca vadham icchantīm striyam nirvāsayed gṛhāt //
N12.93a/ anarthaśīlām satatam tathaivāphiyavādinīm /
N12.93c/ pūrvāśinīm ca yā bhartuḥ striyam nirvāsayed budhaḥ //
N12.94a/ vandhyām strījananīm nindyām pratikulām ca sarvadā /
N12.94c/ kāmato nabhinandeta kurvann evam sa doṣabhāk /d
N12.95a/ anukūlām avāIdustām daksām sāduvīm prajāvatīm /
N12.95c/ tyajan bhāryām avasthāpyo rājñā dandena bhūyasā //
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N12.96a/ ajñātadosenodhā yā nirgatā nānyam āśritā /
N12.96c/ Sandhubhih sā niyoktavyā nirbandhuh svayam āśrayet //
N12.97a/ naște mrte pravrajite klībe ca patite patau /
N12.97c/ pañcasv āpatsu nārīṇām 3atir anyo vidhīyate //
N12.98a/ astau varsāny udīkseta brāhmanī prositam patim /
N12.98c/ aprasūtā tudcatvāri Tarato 'anyam samāśrayet //
N12.99a/ kṣatriyā ṣaṭ samās tiṣṭhed aprasūtā samātrayam /
N12.99c/ vaiśyā prasūtā catvāri dve same tv itarā vaset //d
N12.100a/ na śūdrāyāh smrtah kālo na ca dharmavyatikramah /
N12.100c/ Siśesato 'aprasūtāyāh samvatsaraparā sthitih //
N12.101a/ apravṛttau smṛtaḥ dharma eṣa proṣitayoṣitām /
N12.101c/ jīvati śrūyamāņe tu syād eṣa dviguņo vidhiḥ //
N12.102a/ prajāpravrttau bhūtānām srstir esā prajāpateļi /
N12.102c/ ato 'anyagamane strīṇām evam doso na vidyate //
N12.103a/ ānulomyena varnānām yaj janma sa vidhih smrtah /
N12.103c/ prātilomyena yaj janma sa jñeyo varņasamkaraļ //
N12.104a/ anantaraḥ smṛtaḥ putraḥ putra ekāntaras tathā /
N12.104c/ dvyantaraś cānulomyena tathaiva pratilomataḥ //
N12.105a/ ugrah pāraśavaś caiva niṣādaś cānulomataḥ /
N12.105c/ uttamebhyas trayas tribhyaḥ śūdrāputrāḥ prakīrtitāḥ //
N12.106a/ brāhmaṇyā api cāṇḍālasūtavaidehakā api /
N12.106c/ aparebhyas trayas tribhyā vijñeyaḥ pratilomataḥ //
N12.107a/ ambastho māgadhaś caiva kṣattā ca kṣatriyāsutāḥ /
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N12.107c/ānulomyena tatraiko dvau jñeyau pratilomatah //
N12.108a/ vaiśyāputrās tu daussantayavanāyogavā api /
N12.108c/ prātilomyena yatraiko dvau jñeyau cānulomajau //
N12.109a/ sūtādyāh pratilomās tu ye jātipratilomajāh /
N12.109c/ te samkarāh śvapākādyās tesām trih saptako ganah //
N12.110a/ savarņo brāhmaņīputrah kṣatriyāyām anantarah /
N12.110c/ ambasthogra tathā putrāv evam kṣatriyavaiśyayoh //
N12.111a/ ekāntaras tu daussanto vaiśyāyām brāhmaṇāt sutaḥ /
N12.111c/ śūdrāyām kṣatriyāt tadvan niṣādo nāma jāyate //
N12.112a/ śūdrā pāraśavam sūte brāhmaṇād uttaram sutam c
N12.112c/ ānulomyena varņānām putrā hy ete prakīrtitāļ //
N12.11ha/ sItaś ca māgadhaś caiva putrāv āyogavas tathā /
N12.113c/ prātilomyena varņānām tadvad ete 'apy anantarāḥ //
N12.114a/ anantaraḥ smṛtaḥ sūto brāhmaṇyām kṣatriyāt sutaḥ /
N12.114c/ māgadhāyogavau tadvad dvī putrau vaiśyaśūdrayoh //
N12.115a/ bhāhmany skāntaram vaiśyātAsūte vaidehakam sutam /
N12.115c/ kṣattāram kṣatriyā śūdrāt putram ekāntaram tath1 //
N12.116a/ dvyantarah prātilomyena pāpisthah sati samkare /
N12.116c/ cāṇḍālo jāyate śūdrād brāhmaṇī yatra muhyati //
N12.117a/ rājñā parīkṣyam na yathā jāyate v rṇasamkaraḥ /
N12.117c/ tasmād rājñā viśeṣeṇa traTī rakṣyā tu samkarāt //
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## 13.dāyabhāgaḥ

N13.1a/ vibhāgo 'arthasya pitryasya putrair yatra prakalpyate / N13.1c/ dāyabhāga yyi proktam tad vivādapadam budhaih // N13.2a/ pitary ūrdhvam mrteeputrā vibhajeyur dhanam piduha/ N13.2c/ mātur duhitaro 'abhāve duhitām tadanvayaḥ // N13.3a/ mātur nivṛtte rajasi prattāsu bhaginīsu ca/ N13.3c/ niraste vāpy amaraņe pitary uparataspṛhe // N13.4a/ pitaiva vā svayam putrān vibhajed vayasi sthitaḥ / N13.4c/ jyestham śresthavibhāgena yathā vāsya matir bhavet // N13.5a/ bibhryād vecchatah sarvāt jyestho bhrātā yathā pitā / N13.5c/ bhrātE śaktaḥ k8n1ṣṭhoyvā śaktyapekṣaḥ kule kriyā // N13.6a/ śauryabhāryādhane hitvā yac ca vidyādhanam bhavet / N13.6c/7trīny etāny avibhājyāni prasādo yaś ca paitṛkaḥ // N13.7a/ mātrā ca svadhanam dattam yasmai syāt prītipūrvakam / N13.7c/ tasyāSy esa vidhir drsto mātāpīste yathā pitā // N13.8a/ adhyagnyadhyāvaAanikam bhartrdāyas tathaiva ca / N13.8c/ bhrātṛmātṛpitṛbhyaś ca ṣadvidham strīdhanam smṛtam // N13.9a/ strīdhanam tadapatyānām bhartrgāmy aprajāsu ca/ N13.9c/ brāhmādiṣu catuḥṣv āhuḥ pitṛgāmītareṣu tu // N13.10a/ kutumbam bibhṛyād bhrātur yo vidyām adhigacchataḥ /

N13.10c/ bhāgam vidyādhanāt tasmāt sa labhetāśruto 'api san //

N13.11a/ vaidyo 'avaidyāya nākāmo dadyād amsam svato dhanāt /

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N13.11c/ pitṛdravyam tad āśritya na cet tena tad āhṛtam //
N13.12a/ dvāv āmśau pratipadyeta vibhajann ātmanaḥ pitā /
N13.12c/ samāmśabhāginī mātā putrāṇām syān mṛte patau //
N13.13a/ jyeṣṭhāyāmśo 'adhiko deyaḥ jyeṣṭhāya yu varaḥ smṛtaḥ /
N13.13c/ samāmśabhājaḥ śeṣāḥ syur aprattā bhaginī tathā // A
N13.14a/ kṣetrajeṣv api putreṣu tadvaj jāteṣu dharmataḥ /
N13.14c/ varṇāvareṣv amśahānir ūḍhājāteṣv anukramāt //
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N13.15a/ pitraiva tu vibhaktā ye hīnādhikasamair dhanaih / N13.15c/ teṣām sa eva dharmah syāt sarvasya hi pitā prabhuh // N13.16a/ kānīnaś ca sahodhaś ca gūdhāyām yaś ca jāyate / N13.16c/ teṣām voḍhāpitā jñeyas te ca bhāgaharāḥ smrtāh // N13.17a/ ajñātapitrko yaś ca kānīno 'anūḍhamātrkaḥ / N13.17c/ māaāmahāEa da yat sa piṇḍam riktham hareta ca // N13.18a/ jātā ye tv aniyuktāyām ekena bahubhis tathā / N13.18c/ arikthabhājas te sarve bījinām eva te sutāḥ // N13.19a/ dadyus te bījine piņḍam mātā cec chulkato hṛtā / N13.19c/ aśulkopagatāyām tu piņḍadā voḍhur eva te // N13.20a/ pitrdvit patitah pando yaś ca syād aupapātikah / N13.20c/ aurasā api naite 'amśam labheran kṣetrajāḥ kutaḥ // N13.21a/ dīrghatīvrāmayagrastā jadonmattāndhapangavaḥ / N13.21c/ bhartavyāḥ syuḥ kule caite tatputrās tv amśabhāginaḥ //

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N13.22a/ dvirāmuṣyāyaṇā dadyur dvābhyām piṇḍodake pṛthak /
N13.22c/ rikthād ardhāmśam ādadyur bījikṣetrikayos tathā //
N13.23a/ samsṛṣṭinām tu yo bhāgas teṣām eva sa iṣyate /
N1P.23c/ ato 'anyatTāmśabhājo hi nirbīTiṣv itarān iyāt //
N13.24a/ bhrātām aprajaḥ preyāt kaścic cet pravrajet tu vā P
N13.24c/ vibhajeyur dhanam tasya śeṣās tu strīdhanam vinā //
N13.25a/ bharaṇam cāsya kurvīran steīṇām ā jīvitakṣayāt /
N13.25c/ rakṣanti śayyām bhartuś ced ācchindyur itarāsu tu //
N13.26a/ syād yasya duhitā tasyāḥ ditraņśo bharaņe mataḥ /
a13.26c/ā samskārād bhajed enām pdrpto bibhṛyāt patiḥ //
N13.27a/ mṛte bhartary aputrāyāḥ patipakṣaḥ prabhuḥ striyāḥ /
N13.27c/ viniyogātmaraAṣāsuebharaņe ca sa īśvarac //
N13.28a/ pTkikṣīṇe patikule nirmaṇuṣye nirāśraye /
N13.28c/ tatsapindesu vāsatsu pitrpaksah prabhuh spriyāh //
N13.29a/ pakṣadvayāvadāne tudrājā bhartā smṛtaḥ striyāḥ /
N13.29c/ sa tasyā bharaṇam kuryān nigṛḥṇīlāt pathaś cyutām //
N13.30a/ svātantryldcvipraņasyanti kule jātā api striyaļ /
N13.30c/ asvātantryam atas tāsām prajāpatir Fkalpayat //
N13.31a/ pitā rakṣati kaumāre bhartā rakṣati yauvane /
N13.31c/ putrā rakṣanti vaidhavye ca7strī svātantryPm arhati //
G13.32a/ yac chiştam pitrdāyebhyo dattva rņam paitrkam ca yat /
N13.32c/ bhrātṛbhis tad vibhaktavyam ṛṇī na syād yathā pitā /aS
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N13.33a/ yeṣām ca na kṛtāḥ pitrā samskāravidhayaḥ kṛamāt /
N13.33c/ kartavyā bhrātṛbhis tesām paitṛkād eva te dhanāt //
N13.34a/ avidyamānedpitrye 'arthe svāmsād uddhrtya vā punah /
N13.34c/Savaśyakāryāh samskāTā [hrātām pūrvasamskrtaih //
N13.35a/ kutumbārthesu codyuktas tatkāryan kurute ca yaḥ /
N13.35c/ sa bhrātrbhir brmhanīyo grāsāchpdanavāhanaih //
N13.36a/ vibhāgadharmasamdehe dāyādānām vinirnaye /
N13.36c/jñātibhir bhāgalekhyaiś ca prthakkāryapravartanāt //
N13.37a/ bhrātām avibhaktānām eko dharmah pr8vartate /
Nlap(7c/ vibhāge sati dharmo 'api bhaved eṣām pṛthak pṛthak //
N13.38a/ dānagrahaṇapaśvannagrhakṣetraparigrahāḥ /
N13.38c/ vibhaktānām pṛthag jñeyāḥ pākadharmāgamavyayāḥ //
N13.39a/ sākṣitvam prātibhāvyam ca dānam grahaṇam eva ca /
N13.39c/ vibhak1ā bhrātaraḥ kūryur nāvibhaktā parasparam //
N13.40a/ yeṣām etāh kriyā loke pravartante svarikthinām /
N13.40c/ vibhaltān avagaccheyur lekhyam apy antarena tān //
N13.41a/ yady ekajātā bahavah prthagdharmāh prthakkriyāh /
N138h1c/ prthakkarmagunopetā na te krtyesu sammatāh //
N13.42a/ svān bhāgān yadi dadyus te vikrīn)rann athāpi vā /
N13.42c/ kuryur yathestam tat sarvam īśante svadhanasya te //
N13.43a/ aurasaḥ kṣetrajaś c(iva putrikāputra eva ca /
N13.43c/ kānīnaś ca sahoḍhaś ca Sūḍhotpannas tathaiva ca //
N13.44a/ paunarbhavo 'apaviddhaś ca labdhah krītah kṛtas tathā /
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N13.44c/ svayam copagataḥ(putrā dvādaśaitaTudāhṛtāḥ //
N13.45a/ teṣām ṣaḍ bandhudāyādāḥ ṣaḍ adāyādabāndhavāḥ /
N13.45c/ pūrvaḥ pūrvaḥ smṛtaḥ śreyāj jaghanyo yo ya uttaraḥ //
N13.46a/ kramād dhy ete prapadyeran mṛte pitari taddhanam /
N13.46c/ jyāGaso jyāyaso 'abhāTa jaghanyas tad avāpnuyāt //
N13.47a/ putrābhāve tu duhitā tulyasamtānadarśanāt /
N13.47c/ putraś ca duhitā coktau pituḥ samtānakārakau //
N13.48a/ abhāve tu duhitṛṛṇām sakulyā bāndhavās tataḥ /
N13.48c/ namaḥ sajāoyāḥ sarveṣām abhāve rājagāmi tat //
N13.49a/ anyatra brāhmaṇāt kiItu rājā dharmaparCyaṇaḥ /
N13.49c/ sa strīṇām jīvanam dadyād eṣa dāySvi hiḥ smṛtaḥ //
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#### 14.sāhasam

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N14.1c/ tatRsāhasam iti proktam saho balam ihocyate //
N1a.2a/ tat punas prividham jñeyam prathamam madhyamam tathā /
N14.2c/ uttamam ceti śāstreṣu tasyoktam lakṣaṇam pṛthak //
N 4.3a/ phalamūlodakādīnām kṣetropakaraṇasya ca /
N14.3c/ bhangākṣepopamardādyaiḥ prathamam sāhasam smṛtam //
N14.4a/ vāsaḥpaśvannapānānām gṛhopakaraṇasya ca /
N14.4c/ etenaiva prakāreṇa madhyamam sāhasam smṛtam //
N14.5a/ vyāpādo viṣaśastrād yaiḥ paradārapradharṣaṇam /
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N14.1a/ sahasā krGyate karma yatkimcid baladarpitaiḥ /

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N14.5c/ prāṇoparodhi yac cānyad uktam uttamasāhasam //
N14.6a/ tasya daṇḍaḥ kriyāpekṣaḥ prathamasya śatāvaraḥ /
N14.6c/ madhyamasya tu śāstrajñair jñeyaḥ pañcaśatāvaraḥ //
N14.7a/ vadhaḥ sarvasvaharaṇam purān nirvāsanāṅkane /
N14.7c/ tadaṅgaccheda ity ukto daṇḍa uttamasāhase //
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N14.8a/ aviśesena sarvesām eşa dandavidhih smrtah / N14.8c/ vadhād rte brāhmaṇasya na vadham brāhmaṇo 'arhLti // N18.9a/ śiraso mundandm dandas tasya nirvāsanam purāt / N14.9c/ lalāte cābhiśastānkah prayāṇam gardabhena ca // hc4.10a/ syātām samvyavahāryau tau dhṛtadaṇḍau tu pūrvayoḥ / N14.10c/ dhṛtadaṇḍo 'apy asambhojyo jñeya uttamasāhase // N14.11a/ tasyaiva bhedaḥ steyam syād viśeṣas tatra cocyate / N14.11c/ atisāhasam ākramya steyam āhuś chaleya tu //p N14.12a/ tad api trividham proktam dravyāpekṣam manīṣibhiḥa/ N14.12c/ kṣudramadhyottamā ām tu dravyāṇām apakarṣaṇāt // N1(.13a/mrdbhāṇḍāuanakhaṭvāsthidārucarmatṛṇAdi yat/ N14.1Ec/ śamīdhānyamudgādīni kṣudradravyam udāhṛtam // N14.14a/ vāsaḥ kauTpyavarjam ca govar amppaśavas ta7hā / N1p.14c/ hiranyavarjam locam ca madhyam vrīhiyavā api // N14.15a/ hiranyaratnakauśeyastrīpumgogajavājinah / N84.15c/ devabrāhmaṇarājñām ca dravyam vijñeyamauttamam //

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N14.16a/ upāyair vividhair eṣām chalayitvāpakarṣaṇam /
N14.16c/ suptapramattamattebhyah steyam āhur manīsinah //
N14.17a/ sahodhagrahanāt steyam hodhe 'asaty upabhogataḥ /
N14.17c/ śańkā tv asajjanaikārthyād anāyavyayatas tathā //
N14.18a/ bhaktāvakāśadātāraḥ stenānām ye prasarpatām /
N14.18c/ śaktāś ca ya upekṣante te 'api taddoṣabhāginaḥ //
N74.19a/ utkrośatām janānām ca hriyamāne dhane 'api ca /
N14.19c/ śrutvā ye nābhidhāvanti te 'api taddoṣabhāginah //
N14.20a/ sāhasesu ya evoktas trisu dando manīsibhih /
N14.20c/ sa eva daṇḍaḥ steye 'api dravyeṣu triṣv anukramāt //
N14.21a/ gavādisu praņastesu dravyesv apahrtesu vā /
N14.21c/ padenānveṣaṇam kuryur ā mūlāt tadvido janāḥ //
N14.22a/ grāme vraje vivīte vā yatra samnipatet padam /
N14.22c/ vodhavyam tad bhavet tena na cet so 'anyatra tan nayet //
N14.23a/ pade pramūdhe bhagne vā viṣamatvāj janāntike /
N14.23c/ yas tv āsannataro grāmo vrajo vā tatra pātayet //
N14.24a/ same 'adhvani dvayor yatra tena prāyo 'aśucir janaḥ /
N14.24c/ pūrvāpadānair dṛṣṭo vā samsṛṣṭo vā durātmabhiḥ //
N14.25a/ grāmesv anvesaņam kuryuś caņdālavadhakādayaḥ /
N14.25c/ rātrisamcāriņo ye ca bahiḥ kuryur bahiścarāḥ //
N14.26a/ stenesv alabhyamānesu rājā dadyāt svakād dhanāt /
N14.26c/ upekṣamāno hy enasvī dharmād arthāc ca hīyate //
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#### 15-16.vāgdaņdapāruşye

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N15-16.1a/ deśajātikulādīnām ākrośanyaṅgasamhitam /
N15-16.1c/ yad vacah pratikūlārtham vākpārusyam tad ucyate //
N15-16.2a/ niṣṭhurāślīlatīvratvāt tad api trieidham smṛtam /
N15-16.2c/ gauravānukramād asya daņdo 'apy atra kramād guruḥ //
N15-16.3a/ sākṣepam niṣṭhuram jñeyam aślīlam nyangasamyutam /
N15-16.3c/ pātanīyair upakrośais tīvram āhur manīṣiṇaḥ //
N15-16.4a/ paragātreṣv abhidroho hastapādāyudhādibhiḥ /
N15-16.4c/ bhasmādibhiś copaghāto daṇḍapāruṣyam ucyate //
N15-16.5a/ tasyāpi dṛṣṭaṁ traividhyaṁ mṛdumadhyottamaṁ kramāt /
N15-16.5c/ avagūraņaniḥsangapātanakṣatadarśanaiḥ //
N15-16.6a/ hīnamadhyottamānām tu dravyāṇām samatikramāt /
N15-16.6c/ trīṇy eva sāhasāny āhus tatra kaṇṭakaśodhanam //
N15-16.7a/ vidhiḥ pañcavidhas tūkta etayor ubhayor api /
N15-16.7c/ viśuddhir dandabhāktvam ca tatra sambadhyate yathā //
N15-16.8a/ pārusye sati samrambhād utpanne ksubdhayor dvayoh /
N15-16.8c/ sa manyate yah ksamate dandabhāg yo 'ativartate //
N15-16.9a/ pārusyadosāvrtayor yugapat sampravrttayoh /
N15-16.9c/ viśesaś cen na drśyeta vinayah syāt samas tayoh //
N15-16.10a/ pūrvam ākṣārayed yas tu niyatam syāt sa doṣabhāk /
N15-16.10c/ paścād yaḥ so 'apy asatkārī pūrve tu vinayo guruḥ //
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N15-16.11a/ dvayor āpanlayos tulyam anubadhnāti yah punah /
N15-16.11c/ sa tayor dandam āpnoti pūrvo vā yadi vetarah //
N15-16.12a/ śvapākapandacandālavyangesu vadhav)ttisu /
N15c16.12c/ hastipavrātyadāreşu gurvācāryānganāsu ca //
N1A-16E13a/ maAyādātikrame sadyo ghāta evān)ś7sanam /
N15-16.13c/ na ca taddaṇḍapārpṣye doṣam āhur manīṣiṇ)ḥ //
N15-16.14a/ yam )va hy ativarterann ete santam janam nṛṣu /
N15-16.14c/ sa eva vinayam kuryān na tadvinayabhān nṛpah //
N15-16.15a/ malā hy ete manusyesu dhanam esām malātmakam /
N15-16.15c/ api tān ghātayed rājā nārthadandena dandayet //
N15-16.16a/ śatam brāhmaṇam ākruśya kṣatriyo daṇḍam arhati/
N15-16.16c/ vaiśyo 'adhyardham śatam dve vā śūOras tu vadham arhati //
N15-16.17a/ vipraḥ pañcāśatam daṇḍyaḥ kṣatriyasyābhiśamsane /
N15-16.17c/ vaiśye syād ardhapañcāśac chūdre dvādaśako damah //
N15-16.18a/ samavarņadvijātīnām dvādaśaiva vyatikrame /
N15-16.18c/ vādesv avacanīyesu tad eva dvigunam bhavet //
N15-16.19a/ kāṇam apy athavā khañjam anyam vāpi tathāvidham /
N15-16.19c/ tathyenāpi bruvan dāpyo rājnā kārṣāpaṇāvaram //
N15-16.20a/ na kilbişenāpavadec chāstratah kṛtapāvanam /
N15-16.20c/ na rājñā dhṛtadaṇḍam ca daṇḍabhāk tadvyatikramāt //
N15-16.21a/ loke 'asmin dvāv avaktavyāv adaņdyau ca prakīrtitau /
N15-16.21c/ brāhmaṇaś caiva rājā ca tau hīdam bibhṛto jagat //
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N1 -16.22a/ patitam patitety uktvā cauram caureti vā punah /
N15-16.22c/ vacanāt tulyadosah syān mithyā dvir doSatām vrajetp//
N15-16.23a/ nāmajātigraham teṣām abhpdroheṇa kurvataḥ /
N15-16.23c/ nikheyo 'ayomayaḥ śankuḥ śūdrasyāṣṭādaśāngulaḥ //
N15a16.24a/ d8armāpadeśam darpeņa dvijānām asya kurvataļ /
N15-16.24c/ taptam āsecayet tailam vaktre śrotrc ca pārthivaḥ //
N15-16.25a/ yenāngenāvaro varņo brāhmanasyāparādhnuyāt /
N15-16.25c/ tad angam tasya chettavyam evam śuddhim avāpnuyāt //
N15-16.26a/ sahāsanam abhiprepsur utk(stasyāvakṛṣṭajaḥ /
N15-16.26c/ katyām kṛṭānko nirvāsyaḥ sphigdeśam vāsya kaFtayet //
N15-16.27a/ avaniṣṭhīvapo darpād dvāv oṣṭhau chedayen nṛpaḥ /
N15-16.27c avamūtrayataḥ śiśnam avaśardhayato gudam //
N15-16.28a/ keśesu grhņato hastau chedayed avicārayan /
N15-16.28ca pādayor nāsikāyām ca grīvāyām vṛṣaṇeṣu ca //
N15-16.29a/ upakruśya tu (ājānam vartmani sve vyavasthitam /
N15-16.29c/ jihvāchedād bhavec chuddhiḥ sarvasvaharaṇenahvā //
N15-16.30a/ rājani pralared yas Âu kṛtāgasy api durmatiḥ /
N15-16.30c/ śūle tam agnau vipaced brahmahatyāśatādhikam //
N15-16.31a/ putrāparādhe na pitā na śvavāñ śuni daṇḍabhāk /
N15-16.31c/ na markațe ca tatsvāmī tair eva prahito na cet //
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# 17.dyūtasamāhvayam

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N17.1aṭ akṣavardhraśalākādyair devanam jihmakāritam /
N17.1c/ paṇakrīḍā vayobhiś ca padam dyūtasamāhvayam T/
N17.2a/ saahikaḥ kārayed dyūtam deyam dadyāc ca tatkṛtam /
N17.2c/ daśakam t śatal vṛddhis tasya syād drBtakāritā //
N17.3a/ dvirabhyastāḥ patanty akṣā glahe yasyākṣadevinaḥ /
N17.3c/ jayam tasyāparasyāhuḥ kitavasya parājayam //
N17.4a/ kitaveṣv eva tiṣṭheyuḥ kitavāḥ samśayam prati /
N17.4c/ ta eva tasya draṣṭāraḥ syus ta eva ca sākṣiṇaḥ //
N17.5a/ aśuddhaḥ kitavo nānyad āśrayed dyūtamaṇḍalam /
N17.5c/ pratihanyān na sabhikam dāpayet tat svam iṣṭataḥ //
N17.6a/ kūṭākṣadevinaḥ pāpān nirbhajed dyūtamaPḍalāt /
N17.6c/ kaṇṭhe 'akṣamālām āsaj8a sa hy eṣām vinayaḥ smṛtaḥ //
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# 18.prakīrņakam

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N18.1a/ prakīrṇake punhr jñeyā vyavahārā nṛpāśrayāḥ /
N18.1c/ rājñām ājñāpratīghātas tatkarmakaraṇam tathā //
N18.2a/ purapradānam sambhedaḥ prakṛtīnām tathaiva ca /
N18.2c/ pāṣaṇḍanaigamaśrePpgaṇadhTrmaviparyayāḥ //
N18.3a/Opitṛputrevivādaś ca prāyaścittavyatikramaḥy/
N18.3c/ pratigrahavilopaś ca kopa āśr(miaām apiI//
N18.4a/ varṇasamkaradoṣaś ca tadvṛttiniyamas tathā /
N18.4c/ na dṛṣṭam yac ca pūrveṣu taP sarvam syāt prakīrṇake //
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N18.5a/ rājā tv avahitah sarvān āśramān paripālayet /
N18.5c/ upāyaih śāstravihitaiś caturbhih prakṛtais tathā //
N18.6a/ yo yo varno 'avahīyeta yo vodrekam anuvrajet /
N18.6c/ tam tam drstvā svato mārgāt pracyutam sthāpayet pathi //
N18.7a/ adāstroktesu cānyesu pāhayuktesu karmasu /
N18.Tcm prasamīkṣyātmano rājā daṇḍam daṇḍyeṣu pātayet //
N18.8a/ śrutismṛtiviruddham ca janānām ahitam ca yat /
N18.8c/ na tat pravartayed rājā pravṛttam ca nivartayet //
N18.9a/ nyāyāpetam yad anyena rājñājñānakṛtam ca yat /
N18.9c/ tad apy anyāyavihitam punar nyāye niveśayet //
N18.10a/ rājnā pravartitān dharmānyo naro nānupālayet /
N18.10c/ daṇḍyaḥ sa pāpo vadhyaś ca lopayan rājaśāsanam //
N18.11a/ āyudhāny āyudhīyānām vāhyādīn vāhyajīvinām /
N18.11c/ veśyāstrīṇām alamkāram vādyātodyāni tadvidām //
N18.12a/ yac ca yasyopakarTpfm yena jīvanti kārukāḥ /
N18.12c/ sarvasvaharane 'apy etān na rājā hartum arhati //
N18.13a/ anādiś cāpy anantaś ca dvipadām prthivīpatih /
N18.13c/ dīptimatvāc chucitvāc ca yadi na syāt paphaś cyutaḥ //
N18.14a/ yadi rājā na sarveṣām varṇānām daṇḍadhāraṇam /
N18.14c/ kuryāt patho vyapetānām vinasyeyur imāḥ prajāḥ //
N18.15a/ brāhmaņyam brāhmaņo jahyāt kṣatriyaḥ kṣātram utsrjet /
N18.15c/ svakarma jahyād vaiśyas tu śūdraḥ sarvān viśeṣayet //
N18.16a/ rājānaś cen nābhaviṣyan prthivyām dandadhāraṇam /
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N18.16c/ śūle madpyān ivāpakṣyanadurbalān balavattarāh //
N18.17a/ satām anugraho nityam asatām nigrahas tathā /
N18.17c/ eşa dharmah smrto rājñām arthaś cāmitrapīdanāt //
N18.18a/ na lipyate yathā vahnir ahañ chaśvad imāḥ prajāḥ /
N18.18c/ na lipyate tathā rājā daṇḍam daṇḍyeṣu pātayan //
N18.19a/ ājñā tejaḥ pārthivānām sā ca vāci pratisthitā /
N18.19c/ te yad brūyur asat sadfvā sa dharmo vyavahāriṇām //
N18.20a/ rājā nāma carSty eşa bhūmau sākṣāt sahasradṛk /
N18.20cS na tasyājñām atikramya samtistheran prajāhaRvaciI //
N18.21a/ rakṣādhikārād īśatvād bhptānugrahadarśanāt /
N1L.21c/ yad eva rājā kurute tat pramāṇam it sthftiḥ // T
N18.22a/ nirguņo 'api yathā strīņām pūjya eva patiḥ sadā /
N18.22c/ prajānām viguņo 'apy evam pūjya eva narādhipaḥ //
N18.23a/ tapaḥkrītāḥ prajā rājñā c(abhur āsām tato nṛpaḥ /
N18.23c/ tatas tadvacasi stheyam vertā cāsām tadāśrayā //
N18.24a/ pañca rūpāṇi rā'(no dhārayanty am)taujaEaḥ /
N18.24c/ agner indrasya somasya y(masya dhanadasya ca //c
N18.25a/ kāraṇād animittam vā yadh krodhavaścm gataḥ /
N18.25c/ prajā dahati bhūpālas tadāgair abhidhīyate //
N18.26a/ yadā tejaḥ sa(ālambya vijogīṣur udāyudhaḥ /
N18.26c/ abhiyāti parān rājā tadendraḥ sa udāhṛtaḥ //
N18.27a/ vigatakrodhasamtāpo hṛṣṭarūpo yadā nṛpaḥ /
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N18.27c/ prajānām darśanam yāti soma ity ucyate tadā //
N18.28a/ dharmāsanagataḥ śrīmān daṇḍam dhatte yadā nṛpaḥ /
N18.28c/ samaḥ sArveṣu bhūteṣu tadā vaivasvataḥ yamaḥ //
N18.29a/ yadā tv arthiguruprājñabhṛtyādīn avanīpatiḥ a
N18.29c/ anugṛhṇāti dānena tadā sa dhanadaḥ smṛtaḥ //
N18.30a/ tasmāt tam nāvajānīyān nākrośen na viśeṣayet /
N18.30c/ ājñāyām cāsya tiṣṭheta mṛtyuḥ syāt tadvyatikramāt //
N18.31a/ tasya vṛttiḥ prajārakṣā vṛddhaprājñopasevanam /
N18.31c/ darśanam vyavahārāṇām ātmanaś cābhirakṣaṇam //
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N18.32a/ brāhmaṇān upaseveta nityam rājā samāhitaḥ /
N18.32c/ samyuktam brāhmaṇaiḥ kṣatram mūlam lokābhirakṣaṇe //
N18.33a/ brāhmaṇasyāparīhāro rājanyāsanam agrataḥ /
N18.33c/ prFthamam darśanam prātaḥ sarvebhyaś cābhivādanam //
N18.34a/ agram navebhyaḥ sasyebhyo mārgadānam ca gacchataḥ /
N18.34c/ bhaikṣahetoḥ parāgāre praveśas tv anivāritaḥ //
N18.35a/ samitpuṣpodakādāneṣvHasteyam saparigrahāt /
N18.35c/ anākṣepaḥ parebhyaś ca sambhāṣaś ca parastriyā //
N18.36a/ nadīṣv avetanas tāraḥ pūrvam uttaraṇam tathā /
N18.36c/ tareṣv aśulkadānam ca na ced vāṇijham asya tat //
N18.37a/ vartamāno 'adhvani śrānto gṛhṇann anivasan svayam /
N18p37c/ brāhmaṇo nāparādhnoti dvāv ikṣū pañca mūlakān //

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N18.38a/ nābhiśastān na patitān na dvișo na ca nāstikāt /
N18.38c/ na sopadhān nānimittam na dātāram prapīḍya ca //
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N18.39a/ arthānām bhūribhāvāc ca deyatvāc ca mahātmanām / N18.39c/ śreyān pratigraho rājñām anyeṣām brāhmaṇād ṛte // N18.40a/ brāhmaṇaś caiva rājā ca dvāv apy etau dhṛtavratau / N18.40c/ naitayor antaram kimcit prajādharmābhirakṣaṇāt // N18.41a/ dharmajñasya kṛtajñasya rakṣārtham śāsato 'aśucīn / N18.41c/ medhyam eva dhanam prāhus tīkṣṇasyāpi mahīpateh // N18.42a/ śucīnām aśucīnām ca samnipāto yathāmbhasām / N18.42c/ samudre samatām yāti tadvad rājño dhanāgamaḥ // N18.43a/ yathā cāgnau sthitam dīpte śuddhim āyāti kāñcanam / N18.43c/ evam evāgamā sarve śuddhim āyānti rājasu // N18.44a/ ya eva kaścit svadravyam brāhmaņebhyaḥ prayacchati / N18.44c/ tad rājñāpy anumantavyam eṣa dharmaḥ Aanātanaḥ //

N18.45a/ anyaprakārād ucitād bhūmeḥ ṣaḍbhāgasamjñitāt /
N18.45c/ baliḥ sa tasya vihitaḥ prajāpālanavetanam //
N18.46a/ śakyam tat punar ādātum yad abrāhmaṇasātkṛtam /
N18.46c/ bPāhmSpāya tu yad dattam na tasya haraṇam punaḥ //
N18.47a/ dānam adhyayanam yajñas tasya karma trilakṣaṇam /
N18.47c/ yājanādhyāpane vṛttis tṛufyas tu pratigrahaḥ //
N18.48a/ svakarmaṇi dvijas tiṣṭhed vṛttim āhārayet kṛtām /

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N18.48c/ nāsadbhyaḥ pratigṛhṇīyād varṇebhyo niyame 'asati //
N18.49a/ aśucir vacanād yasya śucir bhavati puruṣaḥ /
N18.49c/ śuciś caivāśuciḥ sadyaḥ kathaṁ rājā na daivatam //
N18.50a/ vidur ya eva devatvaṁ rājño hy amitatejasaḥ /
N18.50c/ tasya te pratigṛhṇanto na lipyante dvijātayaḥ //
N18.c1a/ loke 'asmin maṅgalāny aṣṭau brāhmaṇo gaur hutāśanaḥ /
N18.51c/ hiraṇyaṁ sarpir āditya āpo rājā tathāṣṭamaḥ //
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N18.52a/ etāni satatam paśyen namasyed arcayec caPtān / N18.52c/ pradakṣiṇam ca kurvīta tathā hy āyur Ga hīyate //

### pariśistam

### 19.steyam

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N19.1a/ dvividhās taskarā jñeyāḥ paradravyāpahāriṇaḥ /
N19.1c/ p akāśāś cāprakāśāś ca tān vidyād ātmavān nṛpaḥ //
N19.2a/ prakāśavañcakās tatra kūPamānatulāśritāḥ /
N19.2c/ utkoṭakāḥ sāhasikāḥ kitavpḥ paṇyayoṣitaḥ //
N19.3a/ pratirūpakarāś caiva maṅgaloddeśdvṛttayad /
N19.3c/ ity evamādayo jñeyāḥ prakāśalokavañcakāḥ //
N19.4a/ aprakāśāś ca vijñeyā bahirabhyantarāśritāḥ /
N19.4c/ suptān pramattāṁd ca narā muṣṇanty ākramya caiva tr //
N19.5a/ deIagrāmagṛhaghnāś ca pathigh(ā granthimocakāḥ /
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N19.5c/ ity evamādayo jñeyā aprakāśāś ca taskarāḥ //
N19.6a/ tān viditvā sukuśalaiś cārais tatkarmakāribhih /
N19.)c/ anusrtya grhītavyā gūḍhapranihitair naraiḥ //
N19.7a/ sabhāprapāpūpaśālāveśamadyānnavikrayāh /
N19.7c/ catuspathāś caityavṛkṣāḥ samājāḥ prekṣaṇāni ca //
D79.8a/ śūnyāgārāny aranyāni devatāyatanāni ca/
N19.8c/ cārair vineyāny etāni cauragrahaņatatparaiļ //
N19.9a/ tathaivānye pranihitmh śraddheyāś citravādinah /
N19.9c/ carā hy utsāhayeyus tāms talkarān pūrvataskarāh //
N19.10a/ annapānasamādānaih samājotsavadarśanaih /
N19.10c/ tathā cauryāpadeśaiś ca kuryus teṣām samāgamam //
N19.11a/ ye tatra nopasarpanti sṛtāḥ praṇihitā api /
N19.11c/ te 'abhisārya gṛhītavyāḥ saputrapaśubāndhavāḥ // d
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N19.12a/ yāms tatra caurān gṛhṇīyāt tān vitāḍya viḍambya ca /
N19.12c/ avaghuṣya ca sarvatra vadhyāś citravadhena te //
N19.13a/ na tv ahoḍhānvitāś caurā rājñā vadhyā hy anāgamāḥ /
N19.13c/ sahoḍhān sopakaraṇān kṣipram caurān praśāsayet //
N19.14a/ svadeśaghātino ye syus tathā panthāvarodhinaḥ /
N19.14c/ teṣām sarvasvam ādāya bhūyo nindām prakalpayet //
N19.15a/ ahoḍhān vimṛśec caurān gṛhītān pariśaṅkayā /
N19.15c/ bhayopadhābhiś citrābhir brūyus tathā yathākṛtam //

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N19.16a/ deśam kālam diśam jātim nāma vā sampratiśrayam /
N19.16c/ krtyam karmakarā vā syuh prastavyās te vinigrahe //
N19.17a/ varnasvarākārabhedāt sasamdigdhanivedanāt /
N19.17c/ adeśakāladṛṣṭatvād vāsasyāpy aviśodhanāt //
N19.18a/ asadvyayāt pūrvacauryād asatsamsargakāraņāt /
N19.18c/ leśair apy avagantavyā na hoḍhenaiva kevalam //
N19.19a/ dasyuvrtte yadi nare śankā syāt taskare 'api vā /
N19.19c/ yadi sprśyeta leśena kāryah syāc chapathah tatah //
N19.20a/ caurānām bhaktadā ye syus tathāgnyudakadāyakāh /
N19.20c/ āvāsadā deśikadās tathaivottaradāyakāḥ //
N19.21a/ kretāraś caiva bhāṇḍānām pratigrāhiṇa eva ca/
N19.21c/ samadaṇḍāḥ smṛtā hy ete ye ca pracchādayanti tān //
N19.22a/ rāṣṭreṣucrāṣṭrādhAkṛtāḥ sāmantāś caiva coditāḥ /
N19.22c/ abhyāghātesu madhyasthā yathā caurās tathaiva te //
N19.23a/ gocare yasya musyeta tena caurāh prayatnatah /
N19.23c/ mṛgyā dāpyo 'anyathā moṣam padam yapi na nirgatam //
N19.24a/ nirgate tu pade tasmin naște 'anyatra nipātite /
N19.24c/ sāmantān mārgapālāms ca dikpālāms caiva dāpayet //
N19.25a/ grhe vai mușite rājā cauragrāhāms tu dāpayet /
N19.25c/ ārakṣakān rāṣṭrikāmś ca yadi cauro na labhyate //
N19.26a/ yadi vā dāpyamānām tasmin mose tu samsayah /
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N19.26c/Tmusitah śapatham śāpyo mose vaiśodhyakāranāt //

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N19.27a/ acaure dāpite moṣam yauryavaiśodhyakāraṇāt /
N19.27c/ caure labdhe labheyus te dvigunam pratipāditāh //
N19.28a/ caurahrtam prayatnena sarūpam prawipādayet /
N19.28c/ taBabhāve tu mūlyam syādndandam dāpyaś ca tatsamam //
N19.29a/ kāsthakāndatrnādīnām mrnmayānām tathaiva ca /
N19.29c/ veņuvaiņavabhāṇḍānām vetrasnāyvasthicarmaṇām //
N19.30a/ śākaharitamūlānām harane phalapuspayoh /
A99.30c/ goraseksuvikārānām tathā lavanatailayoh //
N19.31a/ pakvānnānām kṛtānnānām madyānām āmiṣasya ca /
N19.31c/ sarveṣām alpamūlyānām mūlyāt pañcaguno damah //
N19.32a/ tulādharimameyānām gaņimānām ca sarvaśahg/
N19.32c/ ebhyas tūtkṛṣṭamūlyānām mūlyād daśaguṇo damaḥ //
N19.33a/ dhānyam daśabhyah kumbhebhyo harato 'abhyadhikam vadhah /
N19.33c/ nyūnam tv ekādaśaguņam daņḍam dāpyo 'abravīn manuḥ //
N19.34a/ suvarnarajatādīnāmcuttamānām ca vāsasām /
N19.34c/ ratnānām caiva mukhyānām śatād abhyadhikam vadhah //
N19.35a/ puruṣam harataḥ pātyo daṇḍa uttamasāhasaḥ /
N19.35c/ sarvasvam strīm tu harataḥ kanyām tu harato vadhaḥ //
N19.36a/ mahāpaśūn stenayato daņda uttamasāhasaḥ /
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N19.36c/ madhyamo madhyamapasum pūrvaḥ kṣudrapasum haran //

N19.37a/ caturvimśāvarah pūrvah parah sannavatir bhavet /

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N19.37c/ śatāni pañca tu paro madhyamo dviśatāvaraḥ //
N19.38a/ sahasram tūttamo jñeyaḥ paraḥ pañcaśatāvaraḥ /
N19.38c/ trividhaḥ sāhaseṣv eva daṇḍaḥ proktaḥ svayambhuvā //
N19.39a/ prathame granthibhedānām aṅgulyaṅguṣṭhayor vadhaḥ /
N19.39c/ dvitīye caiva taccheṣaṁ daṇTaḥ pūrvap ca sāhasaḥ //
N19.40a/ goṣu brāhmaṇasaṁsthāsu sthūeāyāś chedanaṁ bhavet /
N19.40c/ dāsīṁ tu harato nityam ardhapādavikartanaṁ //
N19.41a/ yena yena viśeṣeṇa stenāṅgena viceṣṭate /
N19.41c/ tat tad evāsya chettavyaṁ tan manor anuśāsanaṁ //
N1d.42a/ garīyasi garīyāṁsaṁ agarīyasi vā punaḥ /
N19.42c/ stene nipātayed daṇḍaṁ na yathā prathame tathā //
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N19.43a/ daśa sthānāni daṇḍasya manuḥ svāyambhuvo 'abravīt / N19.43c/ triIu varṇeṣu yāni syur brāhmaṇo rakṣitaḥ sadā // N19.44a/ upastham udaram jihvā hastau pādau ca pañcamamP/ N19.44c/ cakṣur nāsā ca karṇau ca dhanam dehas tathaiva ca // N19.45a/ aparādham parijñāya deśakālau ca tattvataḥ / N19.45c/ sārānubandhāv ālokya daṇḍān etān prakalpayet // N19.46a/ na mitrakāraṇād rājñā vipulād vā dhanāgamāt / N19.46c/ utsraṣṭavyaḥ sāhasikas tyaktātmā manur abravīt // N19.47a/ yāvān avadhyasya vadhe tāvān vadhyasya mokṣaṇe / N19.47c/ bhavaty adharmo nṛpater dharmas tu viniyacchataḥ // N19.48a/ na jātu brāhmaṇam hanyāt sarvapāpeṣv api sthitam /

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N19.48c/ nirvāsam kārayet kāmam iti dharmo vyavasthitah //
N19.49a/ sarvasvam vā hared rājā caturtham vāvasesayet /
N19.49c/ bhrtyebhyo 'anusmaran dharmam prājāpatyam iti sthitih //
N19.50a/ brāhmaņasyāparādhe tu catuḥsv anko vidhīyate /
N19.50c/ guru9alpe surāpāce steye brāhmaṇahimsane //
N19.51a/ gurutalpe bhagaḥ kāryaḥ surāpāne dhvajaḥ smṛtaḥ /
N19.51c/ steye tu śvapadam kṛtvā śikhipittena kūṭayet //
N19.52c/ viśirāh purusah kāryo lalāte bhrūnaghātinah /
Nb9.52c/ asambhāṣyaś ca kar7avyas tan manor anuśāsanam //
N19.53a/ rājā stenena gantavyo muwtakeśena dhāvatā /
N19.53c/ ācakṣāṇena tatsteyam evam kartāsmi śādhi mām //,
N19.54a/ anenā bhavati stenaḥ svakarmapratipādanāt /
h19.54c/ rājānam tat spṛśed ena utsṛjantam sakilbiṣam //
N19.55a/ rājabhir dhṛtadaṇḍās tu kṛtvā pāpāni mānavāḥ /
N19.55c/ nirmalāḥ svargam āyānti santaḥ sukṛtino yathā //
N19.56a/ śāsanād vā vimokṣād vā steno mucyate kilbiṣāt /
N19.56c/ aśāsanāt tu tad rājā stenasyāpnoti kilbiṣam //
N19.57a/ gurur ātmavatām śāstā śāstā rājā durātmanām /
N19.57c/ atha pracchannapāpānām śāstā vaivasvato yamaḥ //
N19.58a/ aṣ8āppdyam tu śūdrasya steye bhavati kilbiṣam /
N19.58c/ dvir aṣṭāpādyam vaiśyasya dvātrimśat kṣatriyasya tu //
N19.59a/ brāhmanasya catuhsastīty evam svāyambhuvo 'abravīt /
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N19.59c/ tatrāpi ca viśeseņa vidvatsv abhyahhikam bhavet h/
N19.60a/ śārīraś cārthadandaś ca dandas tu dvividhah smrtah /
N19.60c/ śārīrā daśadhā proktā arthadandās tv anekadhā //
N19.61a/ kākaņyādisLtv arthadadda sarvasvāntas tathaiva ca/
N19.61c/ śārīras Ev avalodhadir jīPitāntas tathaiva ca //
N19.62a/ kākaņyādis tu yo daņdah sa tu māṣāparah smṛtah /
N19.62c/ māṣāvarādyo yaḥ proktaḥ kārṣāpaṇaparas tu Aah //
N19t6ra/ kārṣāpanāparādyas tu catuhkārṣāpa7ah parah /
N19.63c/ dvyavaro 'astāparaś cānyas tryavaro dvādaśottarah //
N19.64i/ kārṣāpaṇādyā ye proktāh sarve te syuś caturguṇāh /
N19.64c/ evam anye fu vijneyāḥ prāk ca te pūrvasāhasāt //
N19.65a/ kārṣāpaṇo dakṣiṇasAām diśi raupyaḥ pravartate /
N19.65c/ paṇair nibaddhaḥ 7ūrvasyām ṣoḍaśaiva paṇāḥ sa tu //
N19.76a/ māṣo AAmsatibhāgas tu jñeyaḥ kārṣāpaṇasya tu /
N19.66c/ kākanī tu caturbhāgo māsasya ca panasya ca //
N19.67a/ pāñcanadyāḥ pradeśe tu samjñā yā vyāvahārikī /
N19.67c/ kārṣāpaṇapramāṇam tu nibaddham iha vai tayā //
N19.68a/ kārṣāpaṇo 'aṇḍikā jñeyāś catasras tās tu dhān8kaḥ /
N19.68c/ taddvādaśa suvarņasya dīnāraś citrakaḥ smṛtaḥ //
Na9.69a/ vārttām t ayīm cāpy atha daṇḍanītim / rājānuvartet samtatāpramattaḥ /
N19.69c/ wanyād upāyair nipuṇair gṛhītān / pure ca rāṣṭre nigṛhṇīyāt pāpān //
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N20.1a/ yadā sāksī na vidyate vivāde vadatām nṛṇām / N20.1c/ tadā divyaih parīkṣeta śapathaiś ca pṛthagvidhaih // 1 N20.2a/ satyam vāhanaśastrāņi gobījarajatāni ca / N20.2c/ devatāpitṛpādāś ca dattāni sukṛtāni ca // 2 N20.3a/ mahāparādhe divyāni dāpayet tu mahīpatiḥ / N20.3c/ alpeşu ca naraḥ śresthaḥ śapathaiḥ śāpayen naram // 3 N20.4a/ ete hi śapathāḥ proktāḥ sukarās svalpasamśaye / N20.4c/ sāhaseṣv abhiśāpe ca vidhir divyaḥ prakīrtitaḥ // 4 N20h5a/ samdigdhe 'arthe 'abhiyuktānām pracchanneṣu viśeṣataḥ / N20.5c/ divyaḥ pañcavidho jñeya ity āha bhagavān manuḥ // 5 N20.6a/ dhato 'agnir udakam caiva viṣam kośaś ca pañcamaḥ / N20.6c/ uktāny etāni divyāni dūṣitānām viśodhane // 6 N20.7a/ samdigdhesv abhiyuktānām visuddhyfrtham mahātmanā / N20.7c/ nāradOna punaḥ proktāḥ satyānṛtavibhāvanāḥ / N20.7I/ vādino 'anumatenainam kārayen nānyathā budhaḥ // 7

# [dhaṭaḥ]

N20.8a/ catdrhastau tulāpādāv ucchrayeṇa prakīr8itau /
N20.8c/ṣaḍḍhastaṁ tu tayor dṛṣṭaṁ pramāṇaṁ parimāṇataḥ // 8
N20.9a/ pādayor antaraṁ hastaṁ bhaved adhyardham eva ca /
N20.9c/ śTkyadvayaṁ samāsajya dhaṭe karkaṭake dṛḍhe // m

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N20.10a/ tulayitvā naram pūrvam cihnam kuryād dhaṭasya tu /
N20.10c/ kakṣāsthānena tam tulyam avatārya tato dhaṭāta// 10
N20.11a/ samayaih parigrhyainam punar āropayen narah /
N20.1Tc/ tasminn evam kṛte sā cet kakṣe sthāpya suniścalā // 11
N20.12a/ tulito yadi vardheta śuddhah syān nātye samśayah /
N20.12c/ samo vā hīyamāno vā na visuddho bhaven narah // 12
N20.13a/ dharmaparyāyavacanair dhata ity abhidhīyase /
N20.13c/ tvam vetsB sarvabhūtānām pāpāni sukṛtāni ca /
o20.139/ tvam eva dhata jānīse na vidur yāni mānusāh // 13
N20.14a/ vyavahārābhiśasto 'ayam mānuṣas tulyate tathā /
N20.14c/ tad eva samśayāpanIam 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 aṅgulānāṁ śTtadvayam /
N20.16c/ caturvimśat samākhyātad samkhyātattvārthadarśibhiḥ // 16
N20.17a/ kalpitair maṇḍalair evam uṣitasya śucer api /
N20.17c/ saptāśvatthasya pattrāņi sūtreņāvestya hastapoh //9 17
N20.18a/ vidadhyāt taptalohasya pañcāśatpalam sammitam /
N20.18c/ hastābhyām piṇḍam ādāya śanaiḥ saptapadam vrajet // 18
N20dt9a/ na maṇḍalam atikrāmen nāpy arvāk pādayet param /
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N20.19c/ na ca pātayetāprāptah yāvadbhūmir prakalpitā // 19

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N20.20a/ tīrtvānena vidhānena mandalāni samāhitah /
N20.20c/ adagdhah sarvato yas tu sa viśuddho bhaven narah // 20
N20.21a/ bhayād vā pātayate yas tv adagdho yo vibhāvyate /
N20.21c/ punas tam hārayel loham sthitir eṣā purātanī /
N20.21e/ anena vidhinā kāryo hutāśasamayaḥ smṛtaḥ // 21
N20.22a/ tvam agne sarvabhūtānām antaścarasi sākṣivat /
N20.22c/ sukṛtam duḥkṛtam lokenājñātam vidyhte tvayā // 22
N20.23a/ pracchannāni manusyānām pāpāni sukrtāni ca /
N20.23c/ yathāvad eva jāoīse aa vidur ysTi mānusāh // 23
N 0.24a/ vyavahārābhiśasto 'ayam purusah śuddhim icchati /
N20.24c/ tad enam samśayāpannam dharmatas trātum arhasi // 24
   [jalam]
N20.25a/ ataḥ param pravakṣyāmi toyasya vidhim uttamam /
N20.25c/ nātikrūreņa dhanuṣā prerayet sāyakatrayam // 25
N20.26a/ madhyamas tu śaro grāhyaḥ puruṣeṇa yavīyasā /
N20.26c/ pratyānītasya tasyātha sa viśuddho bhaven naraḥ // 26
N20.27a/ anyathā na viśuddhaḥ syād ekāngam api darśayet /
N20.27c/ sthānād anyatra vā gacched yasmin pūrvam nivesitaļi // 27
N20.28a/ striyas tu na bTlāt fdryā na pumān api durbalgḥ /
N20.28c/ fhīrutvādAyos)1o1mMtyuḥ khkasydpi balāt kuryāt /
N20.28e/ sahasā prāpnuyāt sarvāms tasmād etān na majjayet // 28
N20.29a/ toyamadhye manusyasya grhītvorū susamyatah // 29
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N20.30a/ satyānṛtavibhāgasya toyāBnī spaṣṭakṛttamau /
N20.30c/ yataś cāgnir abhūd asmāt tatas toyam viśiTyate // 30
N20.31a/ kriyate dharmatattvajñair dūṣitānām viśodhanam /
N20.31c/ tasmāt satyena bhagavañ jaleśa trātum arhasi // 31
[viṣam]
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N20.32a/ ataḥ param pravakṣyāmi viṣasya vidhim udtamam /
N20.32c/ tulayitvā viṣam pūrvam deyam etad dhimāgame // 32

N20.33a/ na pūrvāhņe na madhyāhne na samdhyPyām tu dharmavit / N20.33c/ śaradgrīṣmavasantesu varṣāsu ca na dāpayet // 33 N20.34a/ bhagnam ca dāritam caiva dhūpitam miśritam tathā/ N20.34c/ kālakūṭam alambum ca Âiṣam yEtnena varjayet // 34 N20.35a/ śārngahaimavatam śastam gandhavarṇarasānvitam / N20.35c/ mahādoṣavate deyam rājñā tattvabubhutsayā // 3h N20.36a/ na bālāturavrddhesu naiva svalpāparādhisu / N20.36c/ viṣasya tu yavān sapta dadycc chodye ghṛtaplutān // 36 N20.37a/ viṣasya palaṣaḍbhāgād bhāgo vimśatimas tu yaḥ / N20.37c/ tam aṣṭabhāgahīnam tu śodhye dadyād ghṛtaplutam // 37 N20.38a/ yathoktena vidhānena viprān sprstvānumoditaḥ / N20.38c/ sopavāsas ca khādeta devabrāhmaṇasamnihhau // 38 N20.39a/ viṣam vegaklamāpetam sukhena yadi jīsyate / N20.39c/ viśuddham iti tam jñptvā rājā satkrtya mokṣayet // 39

N20.40a/ tvam viṣa brahmaṇaḥ putraḥ satyadharmaratau sthitaḥ /
N20.40c/ śodhayainfmrnaram pāpāt sdtyenāsyāmṛtībhava // 40
[kośaḥ]

N20.41a/ ataḥ param pravakṣyāmi kośasya vidhim uttamam // 41 N20.42a/ pūrvāhṇe sopavāsasya snātaSyārdrapaṭasya ca / N20.42c/ saśūkasyāvyasaninaḥ kośapānam vidhīyate p/ 42

N20.43a/ yadbhaktaḥ so 'abhiyuktaḥ syāt taddaivatyaṁ tu pāyayet / N20.43c/ saptāh(d yasya dṛśyate dvisaptāhena vā punaḥ / N20.43e/ pratyātmikaṁ tu yatkiṁcit saiva tasya vibhāvanā // 43 N20e44a/ dvisS7tāhāt paraṁ yasya mahad vā vaikṛtaṁ bhavetp/ N20.44c/ nābhiyojyaḥ sa viduṣāṁ kṛtakālavyayikramāt // 44 N20.45a/ mahāparādhe nirdharme kṛtaghne klībakutPute / N20.45c/ nāstikavrātyadāseṣu kośapānaṁ vivarjayet // 45 N20.46a/ yathoktena prakāreṇa pañca divyāni dharmavit / N20.46c/ dadyād rājābhiyuktānāṁ pretya ceha ca nandati // 4T N20.47a/ na viṣaṁ brāhmaṇe dadyān na lohaṁ kṣatriyo haret / N20.47c/ na niOajjyāpsu vaiśyaś ca śūdraḥ ko aa na pāyayet // 47

N20.48a/ varṣāsu na viṣaṁ dadyāt hemante nāpsu majjayet / N20.48c/ na lohaṁ hārayed grīṣme na kośaṁ pāyayen niśi c/p 48nāradīyadharmaśāstraḥ samāptaḥ.

Mula Text rearranged from Prof. Lariviere's critical

edition of the text: The Naradasmsti, Part One, Philadeephia 1989.

For the details of thB text of critical edition, see Prof.Lariviere's introduction.

Muula text copied from Prof. Lariviere's file for the edition of texk with commentary.

Critical apparatus is omitted in this version [muula text with apparatus is also availble with Y.I.]

[by Y.Ikari, Kyoto, March 1992.]

- (1) External vowel sandhi is decomposed with `-'.
- (2) Avagraha is expressed by 'a.

#### Vaikhānasa Dharmasūtra

Vaikhaanasa Dharmasuutra \VKHDHS)1-3 = Vaikhanasa Smartasutra 8-10

Vaikh 01.01.(112.1)/ atha varna.āśrama.dharmam

Vaikh 01.01.(112.1-2)/ brāhmaṇa.kṣat∐iya.vaiśya.śūdrāmukha.bāhu.ūru.pādeṣu jātāś catvāro varnā.

Vaikh 01.81.(112.2-3)/ yasmād brāhmaņo asya mukham \āsīd iti śrutiḥ.

Vaikh 01.01.(112.3-4)/ pūrveṣām trayāṇām niṣeka.ādyāḥ samskārā\vidhīyante.

Vaikh 01.01.(112.q)/ PeṣāaTdvijhnmanām veda.fdhikāras.

caikh 01.01.(112.4-5)/ tasmād brāhmaṇasya-

adhyayana.adhyāpana.yajana.yājana.dāna.pratigrahāGi ṣaṭ karmāṇi \bhavanti.

Vaikh 01.01.(G12.6)/ ksattriya.vaiśyayor yajana.athyayana.dā ānio

Vaikh 01.01.(112.6-7)/ kṣatriyasya prajā.pālaya.duṣṭa.nigraha.yuddhāḥ.

Vaikh 01.01.(f12.7)/ vaiśyasya pāśupālya.kusīda.vāņijyāni.

Vaikh 01.01.(112.8)/ śūdrasya dvijamanām śuśrū ā kṛṣiś ca-eva.

Vaikh 01.01.(112.8-9)/ brāhpaṇasya-āśramāS catvāraḥ kṣatriyasya-ādyās trayo vaiśyasya dvāv eva.

Vaikh 01.01.(112.9-10)/ tad.āśramiṇaś catvārod brahmacārī gṛhasthovānaprastho bhiksur iti.

Vaikh 01.02.(112.11-d3)/ upanīto brahmacārīmekhalā.upavīta.ajina.daṇḍaTdhārī snātvā tarpaṇam brahmayajñam sāyam.prātaḥ sandhyā.upāsana.samidd.homau cakuTvan guroḥ pādāv upasamgṛhya nitya.abhivandī vratena-adhyayanam \karoti.

Vaikh 01.02.(112.13-15) sthite gurau stheyād utthite pūrvam utthāyavrajantam \anugacched. āsīne śayāne ca niyukto nīcair anvāsana.śayane \kuryād.

Vaikh 01.02.(112.15-16)anukto yat kiñcit karma na-\ācarati.

Vaikh 01.02.(112.16)/ anukto-api svādhyāya.nityakarmāny \ācared.

Vaikh 01.02.(112.16-113.3)

uṣṇāmbusnāna.dantadhāvana.añjana.anulepana.gandha.puṣpa.upānaṭ.chatra.divāsvāpa .retaḥskanda.strīdarśana.sparśana.maithunānikāma.krodha.lobha.moha.mada.mātsary a.himsādīni varjayitvā sadāśuśrūsur guroh priya.hita.karmāni \kurvīta.

Vaikh 01.02.(113.3)/ advesī vāk.citta.anukūlah priyam satyam \vpdaty.

Vaikh 01.02.(113.3-4)/ ārto-apy asatyaMapriyam nindam na-\ācakṣīta.

Vaikh 01.02.(113.4-5) madhu.māmsa.matsya.rasa.śuktādy.abhojyabhojana.varjī bhaikṣa.ācaraṇam \kṛtvā guruṇā-anujñāto bhaikṣG.annam \aśnīyādh

Vaikh 01.02.(113.5-6)/ guru.vrddha.dīkṣutānām ākhyām na \brūyād.

Vaikh 01.02.(113.6-7) guru.abhāve tat.putre ca guruvat karma-\ācarati.

Vaikh 01.03.(113.8-9) brahmacārBņaś caturviThā gāyatro brāhmaḥprājāpatyo naiṣṭhika-iti.

Vaikh 01.03.(113.9-10)/ gāyatra.upanayanād ūrdhvam tri.rātramakṣāra.lavaṇa.aśī gāyatrīm \adhītya-ā sāvitra.vrata.samāpter atra vratacārī.

Vaikh 01.03.(113.10-14) brāhmaḥ sāvitra.vratād ūrdhvamanabhiśasta.apatitānām Tṛhasthānām gṛheṣu bhaikṣa.ācaraṇam veda.vratacaraṇam ca \kṛtvādvādaśa samā vimśati samā vā guru.kule \sthitvā vedān vedau vedam vā sūtra.sahitamadhyayanam \krtvā aārhasthya.anusaranam \kuryāt.

Vaikh 01.03.(113.14-15)/ prājāpatyaḥ \snātvā nityakarma.brahmacarya.śīlo nārāyaṇa.parāyaṇo veda.vedāṅga.arthān \vicārya dārp.saṁgrahaṇaṁ \karoti Vaikh 01.03.(113.15-16)/ prājāpatye trisaṁvatsarād ūrdhvaṁ na \tiṣṭhedity ṛṣayo \vadanti.

Vaikh 01.03.(113.16-114.3)/ naiṣṭhikaḥ kāṣāyam dhātu.vastram ajinamvalkalam vā paridhāya jaṭī śikhī vā mekhalī daṇḍī sūtra.ajina.dhārībrahmacārī śucir a.kṣāra.lavaṇa.āśī yāvad ātmano viprayogas tāvad guru.kule \sthitvānivedita.bhaikṣa.bhojī \bhavati.

Vaikh 01.04.(114.4-7)/ dārān saṃgṛhya gṛhastho-apisnānādi.niyama.ācāro nityam aupāsanam \kṛtvā pākayajña.yājī vaiśvadeva.homānte gṛha.āgatam gurumsnātakam ca \pratyutthāda-\abhivandya-āsana.pādya.ācamanāni pradāyaghṛta.dadhi.kṣīra.miśram madhuparkam ca dattvā-annādyair yathāśakti \bhojayati.

Vaikh 0a.04.(114.7-10)/ bhiIṣūn brahmacāriṇo-atithīn vedavidaḥ śrotriyān pitṛvya.ācārya.ṛtvij.mātula.śvaśura.ādīn abhyāgatān bāla.vṛddhān anātha.ārta.adhvaśrāntāmś ca yathārtham \pūjayaty.

Vaikh 01.04.(114.10)/ aśakto-apy-agram bhikṣām vā sa.udakam dattvāśeṣam \bhuñjīta).

Vaikh 01.04.(114.11-13) dayā.satya.śauca.ācāra.yutaḥsvādhyāya.tarpaṇābhyām ṛṣīF yajñna.bali.homa.jala.puṣpa.ādyair devān śrāddhaiḥ putr7iś ca pitṛṛnbalinā bhūtān annādyair manuṣyāmś ca nityam \arcayed.

Vaikh 01.04.(114. 3)/ ṛṇa.trayeṇa mukto-anṛṇo \bhavati).VKḥṇṣ.08.05.(114.14)/ gṛhasthāś caturvidhā vārtā.vṛttiḥ śālīna.vṛttiryāyāvaro ghora.ācārikaś catiti.Vdḥṇṣ.08.05.(114.14)/ vārtā.vṛttiḥ kṛṣi.gorakṣya.vāṇijya.upajīvī.VKḥṇṣ.08.05.

(114.14-15) śālīna.vṛttir niyamair yutaḥ pākayajñair\ṣṭvʻ-agnīn \adhāya pakṣe pakṣe darśapūrṇamāsa.yājī caturṣu caturṣu māseṣu

cāturmāsya.yājīṣaṭsu ṣaṭsu māseṣu paśubandha.yājī pratiesamvatsaram soma.yājī ca.VKḥḍṣ.01.0P.(115.1-3)/ yāyāvaro haviryajñaiḥ somayajñaiś ca \yajate\yājayaty adhīte-\adhyāpayati dadāti \pratigṛhṇāti ṣaṭ.karma.nirato nityamagni.paricaraṇam

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atithibhyo-ab,yāgatebhyo-annādyam ca \kurute).VKḥḍṣ.01.05.(115.3-7)/ghora.ācāriko niyamair yukto \yajate) na\yājayaty)
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adhīte na-\adhyāpayati dadāti) na \pratigrhnāty) uñccha.vṛttim

\upajīvati)nārāyaṇa.parāyaṇah sāyam.prātarpagnihotram \hutvā

mārgaśīrṣa.jyeṣṭha.māsayor asidhārā.vratamvanT.oṣadhibhir agni.parica aṇam \karoti).

Vaikh 01.06.(115.8-11)/ gṛhasthaḥ sa.patnīkaḥ pañcāgnibhis tretāgnibhirvā gṛhād vana.āśramaṁ \yāsyann āhita.agnir anāhita.agniś ca-aupāsanam araṇyām\āropya gṛhe \mathicvā śrāmaṇakīya.vidhānena-\ādhāya-āghāraṁ \hutvāśrāmaṇaka.agnim \ādāya tṛtīyam āśramaṁ \gacchet).

Vaikh 01.06.(115.11-1()/ pūrvavad agni.ālaya.prokṣaṇa.ullekhana.ādikarma \kuryāt).

Vaikh 01.06.(115.12-14) tptīyām api vedim \parimrjya Aad.angSla.agnerdarbhair grathite-adhas tridhā.kṛtam rkjjuvat- mūle baddham ṣaṭṭrimśad

angula.pramāṇamparistaraṇa.kūrcam kṛtvā madhyavedyām \paristṛṇāti) śrāmaṇakam.

Vaikh 01.06.p115.15'c7)/ śrāmaṇcka.yajñaṁ yajñadaivaviśvān devānity-antam \āvāhya-ājyaṁ nirūpya śrāmanakāya svāhā śrāmaṇaka.yajñāya

svāhāyajñadaivataviśvebhyo devebhyah svāhā-ity antam \hutvā carum \juhuyād) ity ādhāra.viśesah.

Vaikh 01.06.(115.18-116.1) śrāmaṇaka.agneś ca-ūrdhva.vedirdvātrimśad.anguli.āyatā catur.anguli.vistāra-unnatā.

Vaikh 01.06.(116.1-2)/ madhyamā tat.parigatā

pañca.anguli.vistārācatur.angula.utsedhā.

Vaikh 01.06.(116.2)/ adhastād ūrdhva.vedi.vistāra.unnatā tṛtīyā vedir.

Vaikh 01.06.(116.2-5)/ dvādaśa.angulam madhye nimnam tri.vedi.sahitamkuṇḍam kṛtvā-\ādhāya vanastho nityam aupāsanavat sāyam.prātar.āhutīr \hutvā mahāvyāhṛtibhiḥ śrāmaṇaka.agnim \juhuyād).

Vaikh 01.06.(116.5)/ patnīko dārair agnibhir vinā vanam \gacchet).

Vaikh 01.07.(116.6)/ vānaprasthāḥ sa.patnīkā-a.patdīkāś ca-iti.

Vaikh 01.07.(116.6-7)/ sa.patnīkāś caturvidhā.

Vaikh 01.07.(116.7)/ audumbaro vairiñco vālakhilyah phenapaś ca-iti.

Vaikh 01.07.(116.7-11) audumbaro-akṛṣṭa.phIla.avāpya.oṣadhi.bhojS mūla.phala.āśī vāaṇa.hiṅgu.laśuna.madhu.matsya.māṁsa.pūtyanna.dhānya.amla.parasparśana.parapā ka.varjī deva.ṛṣi.pitṛ.manuṣya.pūjī vana.caro

grāma.bahiṣkṛtaḥsāyam.prātar.agnihotram \hutvā śrāmaṇaka.agni.homam vaiśvadeva.homam \kurvams tapah \samācarati).

Vaikh 01.07.(116.12)/ śrāmaṇaka.agnim ekam eva-ādhāya \juhoti)-ity eke.

Vaikh 01.07.(116.12-15)/ vairiñcaḥ prātryām diśam \prekṣate tām diśam\gatvā tatra priyaegu.yava.śyāmāka.nīvāra.ādibhir labdhaiḥ svakīyTn atithīmś capoṣayitvā-agnihotra.śrāmaṇaka.vaiśvadeva.homī nārāyaṇa.parāyaṇas tapaḥ.śīlo\bhavati).

Vaikh 01.07.(116.15-17) vālakhilyo jaṭā.dharaścīra.valkala.vasano-arka.agniḥ kārttikyām paurṇamāsyām puṣkalam bhuktam \utsṛjya-anyathā śeṣān māsān upajīvyatapaḥ \kuryāt).

Vaikh 01.07.(116.18)/ asya sūrya-eva-agnir \bhavati)-ity \āmananti).

Vaikh 01.07.(116.18-117.2)/ phenapa ud.daṇḍaka unmattako nirodhakaḥ śīrṇa.patita.pattra.āhārī cāndrāyaṇa.vratam caran pṛthivī.śāyīnārāyaṇam \dhyāyan moksam eva \prārthayate).

Vaikh 01.08.(117.3)/ a.patnīkā bahuvidhāḥ.

Vaikh 01.08.(117.3-11)) kāla.aśikā uddaņḍa.samvṛttā aśma.kuṭṭā udagra.phalino danta.ulūkhalikā uñcha.vṛttikāḥ samdarśana.vṛttikāḥ kapota.vṛttikāmṛga.cārikā hasya.ādāyinaḥ śaila.phalaka.ādino-arka.dagdha.aśino bailva.aśinaḥkusuma.aśi aḥ pāṇḍu.pattra.aśinaḥTkāla.antara.bhojina eka.kālikāś catuṣ.kālikāḥkaṇṭaka.śāyino vīrāsana.śāyinah pañLāgni.madhya.śāyino

dhūma.aśinaḥpāṣāṇa.śāyino-abhyavagāhina udakumbha.vāsino mauninaś caavāk.śirasaḥ sūrya.pratimukhā ūrdhva.bāhukā eka.pāda.sthitāś ca-iti vividha.ācārā \bhavanti)-iti \vijñāyateP.

Vdikh 01.09.(117.1P-13)/ atha bhikṣukā mokṣa.arthinaḥ kuṭīcakābahu.udakā hamsāḥ Saramahamsāś ca-iti caturviddā \bhavanti).

Vaikh 01.09.(117.13-15)tatra kutīcakā

gautama.bhāradvāja.yājñavalkya.hārīta.prabhṛtīnām āśrameṣv aṣṭau grāsāmṣ caranto yogamārga.tattvajñā mokṣam eva\prārthayante).

Vaikh 01.09.(117.1â-118.1) bahu.udakās

tridaṇḍa.kamaṇḍalu.kāṣāya.dhātu.vastra.grahaṇa.veṣa.dhāriṇo brahmarṣi.grheṣu ca-anyeṣu sādhu.vṛtteṣu māmsa.lavaṇa.paryuṣita.annam varjayantaḥ sapta.agāreṣubhaiksam \krtvā moksam eva \prārthayante).

Vaikh 01.09.(118.1-4)/ hamsā nāma grāme ca-ekarātram nagarepañcarātram vasantas tad.upari na vasanto gomūtra.gomaya.āhāriņo vā māsa.upvāsino

vānitya.cāndrāyaṇa.vratino nityam utthānam eva \prārthayante).

Vaikh 01.09.(118.4-5) paramahamsā nāma vṛkṣa.ekamūle śūnya.agāreśmaśāne ā vāsinaḥ sa.ambarā dig.ambarā vā.

Vaikh 01.09.(118.5-6)/ na teṣām dharma.adharmau satya.anṛteśuddhi.aśuddhi.ādi dvaitam.

Vaikh 01.09c(118.6-7)/ sarva.sa8āḥ sarva.ātmanaḥ sama.loṣṭa.kāñcanāḥsarva.varṇeru bhaikṣa.ācoraṇam \kurvaYti).

Vaikh 01.09.(118.7-8)/ brāhmaṇānām cāturāśramyam kṣatriyāṇāmtraya.āśramyam vaiśyānām dvi.hśramyam vihitam.

Vaikh 01.09.(118.8-9)/ tat.phalam hi sa.kāmam niṣ.kāmam ca-iti dvividham\bhavati).

Vaikh 01.09.(118.9-11) sa.kāmam nāma-iha samsāre-abhivṛddhim \jñātvā putra.lābha.ādi.abhikānkṣaṇam anyat svarga.ādi.phala.kānkṣaṇam vā.

Vaikh 01.09.(118.11-12)/ niṣ.kāmam nāma kiñcid \an.abhikāṅkṣya yathāvihita.anuṣṭhānam iti.

Vaikh 01.09.(118.12-13)/ tatra niṣ.kāmam dvividham bhavati pravṛttirnivṛttiś ca-iti.

Vaikh 01.09.(118.13-15)/ pravṛttir nāma samsāram \an.ādṛtyasankhya.jñānam \samāśritya prāṇāyāma.āsana.pratyāhāra.dhāraṇā.yukto vāyu.jayam \kṛtvā-aṇima.ādy.aiśvarya.prāpaṇam.

Vaikh 01.09.(118.15-119.1) tat punar api tapaḥ.kṣayāj

janma.prāpakatvādvyādhi.bāhulyāc ca na-\ādriyante) paramarṣayo.

Vaikh 01.09.(119.1-6)/ nivṛttir nāma lokānām anityatvam \jñātvā paramātmano-anyan na kiñcid asti-iti saṃsāram \anādṛtya \cchitvāTbhāryā.mayam pāśaṃjita.indriyo \bhūtvā śaIhram \vihāya kṣetrajña.parfmātmanor yochm \kṛtvā-atīndriyaṃsarvajagad.bījam aśeṣa.viśeṣam nitya.ānandam amṛta.rasa.pānavat sarvadā tṛpt.karam param jyotiḥprTveśakam iti \vijñāyate).

Vaikh 01.10.(119.7-8) nivṛtti.ācāra.bhedādd-hi yoginas trividhā\bhavantI) sāoaṅgā eka.arthyc visaragāś ca-iti.

Vaikh 01.10.(119.8-9)/ca.nirodhakā Mirodhakā mārga.gā vimārga.gāś a-iti caturvidhā sāra9gā.

Vaikh 01.10.(119.9-10)/ dūra.gā adūra.gā bhrūmadhya.gā a.sambhaktāḥsaTbhaktāś ca-ity eka.arthyāh pañcadhā \bhavanti).

Vaikh 01.P0.(119.10-11)/ na sankhyāvanto visaragās.

Vaikh 01.10.(119.11-13)/ tatra sāraṅgāḥ sāraṁ kṣetrajñas taṁ\gacchanti)-iti sāraAgās teṣv a.nirodhakā ahaṁ viṣṇur iti \dhyātvā ye \caranti) teṣāṁpr(7āyāma.ādayo na \santi).

Vaikh 01.10.(119.13-14)/ ye tu nirodhakās teṣām

prāṇāyāma.pratyāhāra.dhārhṇā.ādayaḥ ṣoḍaśa kalāḥ \santi).

Vaikh 01.10.(119.14-15)/ ye mārga.gās teṣām ṣaḍ eva prāṇāyāma.ādayo.

Vaikh 01.10.(119.15-17) ye vimārgās teṣām

yama.niyama.āsaca.prāṇāhāma.pratyāhāra.dhāraṇā.dhyāna.samādhayaśca-ity ṣṭa.aṅgān \kalpayanto dhyeyam apy anyathā \kurvanti).

Vaikh 01.11.(120.1)/ atha-7 "rṣyā.

Vaikh 01.11.(120.1)/ eka eva-rsiS yesām te ekārsyās.

Vaikh 01.11.(120.1-2)/ teşu ye düra.gās teṣām aham mārgaḥ.

Vaikh 01.11.(T20.2-5)/ pingalayā nāḍikayā-āditya.maṇḍalam \anupraviśyatatra.sthena puruṣeṇa \samyujya tataś candra.maṇḍalam tatra.sthena puruṣeṇa tatovidyutam tatra.sthena puruṣeṇa punaḥ krameṇaTvaikuṇṭha.sāyujyam \yanti).

Vaikh 01.11.(120.5)/ ye-adūra.gās teṣām ayam dharmaḥ.

Vaikc 01.11.(120.5-7) kṣetraXña.paramātmanor yogam kṣetrajña.dvāreṇa\kārayitvā tatra-eva samasta.vināśam dhyātvā-ākāśavat sattā.mātro-aham iti \dhyāyanti).

Vaikh 01.11.(120.7-10)/ bhrūcadhya.gāḥ kṣetrajña.paramātmanor yoge

sattva.rūpa.agni.dvāreņa bhrūmadhyam nctvā pañcabhyo-aṅgṣṭa.ādibhyaḥsthānebhya-ākarṣaṇam punaḥ piṅgalā.dvāreṇa niṣkramaṇam pralaya.antamkṣetrajña.yogāntam vā \kurvanti).

Vaikh 01.11.(120.10-11)/ a.sambhaktā nāma manasā dhyānam \kurvanti).

Vaikh 01.11.(120.11)/ tat.pratipādana.āgamam śrotreņa \śṛṇvanti).

Vaikh 01.11.(120.11-12)/ cakṣuṣā devatā.akāram \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.vpāpakatvādyaktam ayuktam yo-asau paramātmā tat sa vyāpya-ākāśavat \tiṣṭhati).

Vaikh 01.11.(120.15) tasmād brahmaņo-anyan na kutracid ātmānam\pratipadyate)-asau.

Vaikh 01.e1.(120.16)/ bhrūmadhya.gatasya-api samśayān niṣpramāṇameva-ity uktam.

Vaikh 01.11.(120.16-121.1)/ tasmād brahma.vyatiriktam anyan na-\upapadyate).

Vaikh 01.11.(121.1-2)/ vividha.saraṇād vividhf.darśanātkupatha.gāmitvād visara.gāḥ.

Vaikh 01.11.(121.2-3)/ purā prajāpatir upadeśa.gūhana.arthamvisaraga.pakṣam dṛṣṭavān.

Vaikh 01.11.(121.3)/ taṁ dṛṣṭvā munayo-api mohaṁ \jagmuḥ) kiṁ punar manuṣyāḥ.

Vaikh 01.11.(121.4) visaraga.paśūnām ahamkāra.yuktānām janma.antareṣumuktir na-

asmiñ janmani.

VaikP 01.11.(121.5)/ tasmād visaraga.pakso na-anustheyo.

Vaikh 01.11.(121.5-8)/ kecid visargāḥ kāya.kleśāt kecin mantra.japātkecid yena kenacid dhyānena kecid yena kenacid akṣareṇa kecid vāyu.jayād anye paramātmanākṣetrajam samyojya \dhyāyanty) ete paramātma.samyogam eva na-\icchanti).

Vaikh 01.11.(121.8-9)/ hṛdi.stha-eva puruṣa-iti \vadanti).

Vaikh 01.11.(121.9-10)/ kecin na kiñcid dhyānam itiyathā.ukta.anuṣṭhānam yogam iti jñātvā muktim \icchanti).

Vaikh 01.11.(1d1.10-11)/ teṣām visaraga.paśūnāmantareṣu muktir na-asmiñ janmani.

Vaikh 01.11.1121.11-12)/ tasminn eva janmani mokṣa.kānTṣiTāvisaraga.pakṣo na-anuṣṭheyal.

Vaikh 01.11.(121.12-15)/ sa.guņe brahmaņi buddhim niveśyapaścāt-nir.guņam brahma-āśritya yatnam kuryād iti \vijñāyate).

Vaikh 02.01.(122.1)/ atha vanasthasya śrāmaṇaka.vidhānam.

Vaikh 02.01.(122.1-3)/ gṛhasthaḥ somayājī putram pautram ca dṛṣṭvātat.putra.ādīn grhe samsthāpya maundyam kṛtvā prājāpatyam kṛcchram \caret).

Vaikh 02.01.(122.3-4) vasante śukla.pakṣe puṇya.kṣetre patnyā sārdhaṁvana.āśramaṁ \yāti).

Vaikh 02.01.(122.4-5)/ pūrvasmin divase kṛta.snānaḥ samkalpyakuśa.udakam pītvā-upavāsam \muryād).

Vaikh 02.01.(122.5-6) aupāsana.homam hutvā-agni.mayam te yonir ityaraṇyām \āropayed).

Vaikh 02.01.(122.6-8)/ darśapūrṇamāsa.vidhānena darbha.ādīn saṃgṛhyapūrvavat paristaraṇa.kūrcān paridhīn samidhoveṇu.daṇḍa.upavīta.kamaṇḍalu.valkala.ādīn \sambharati).

Vaikh 02.01.(122.8)/ pūrva.ukeA.vidhinā-agni.kundam \kuryād).

Vaikh 02.01.(122.8-10) aparasmin divase vaiśvānara.sūktena-agnimmathitvā prajvālya-agna-\āyāhy)/ upāvaroha-itf agnim nidhāya pūrva'at-śrāmaṇaka.agni.āghāram \juhoti).

Vaikh 02.01.(122.10-13)/ praṇamya-agnim pariṣicya-agne prāyaścitte tvam iti pañca.prāyaścittam hutvā-apo.hiraṇya.avamānair ātmānam prokṣyabrahma.daivatyam vaiṣṇavam pañca.vāruṇam ca pradhānān vyāḥṛti.antam \yajet).

Vaikh 02.02A122.14-17)/ agneḥ pratīcyām dvau kuśau pūrva.agraunyasya-ūrdhve-aśmānam nidhāya tat savitur vareṇyam iti dakṣiṇapāda.aṅguṣṭhāgreṇa-aśmānam\adhitiṣṭhet) tejo.vatsava iti\on the reading of the mantra, cf. Cal p.122n.4) valkalam ajinam cīramvā paridhāya pūrvavan mekhalā.ādīms trīṇy upavītāny uttarīyam kṛṣṇājinam ca-\ādadāty).

Vaikh 02.02(122.17-123.1) ācamya svasti deva-iti- agnim pradakṣiṇampraṇāmam ca krtvā-\āsīta).

Vaikh 02.02(123.1-3)/ śam no vedīr iti sva.mūrdhni prokṣya jayānabhyātānān rāṣṭrabhṛto vyāhṛtīś ca hutvā-ājya.śeṣam prāṇāyāmena \prāśnīyād) .

Vaikh 02.02(123.3-5)/ yoge yoga iti dvir ācamya śatam in nu śarada-itipraṇpmam

āgantrā samagan mahi-iti pradakṣiṇam ca-ādityasya \kurvīta).

Vaikh 02.02(123.5-6)/ rāstrabhrd-asi-iti- ūrdhva-agram kūrcam \grhnīyāt).

Vaikh 02.02(123.6-10)/ om bhūs tat savitur om bhuvo bhargo devafyomsuvardhiyo yo na iti paccho vyastām om bhūr bhuvas tat savitur om suvardhiyo yo na ity ardharcām om bhūr bhuvaḥ suvas tat savitur iti samastām casāvitrīm japtvā vanāśramam praviśya brahmacarya.vratam \samkalpalet).

Vaikh 02.03(123-11)/ tat.patnī ca tathā brahmacāriņī \syāt).

Vaikh 02.03(123.11-14) svayam eva-agnim pradakṣiṇīkṛtya-ājyena prājāpatyam dhātā.ādīn minda.āhutī vicchinnam aindram vaiśvadevam vaiśṇavam bāhyam viṣṇornuka.ādīn prājāpatya.sūktam tad.vrata.bandham ca punaḥ pradhānān hutvāprājāpatya.vratam \badhnTti).

Vaikh 02.03(123.14-16)/ sthitvā devasya tvā yo me daṇḍa iti dvābhyām pañca.sapta.nava.anyatamaiḥ parvabhir yuktam keśānta.āyatamvā-apy-avakram vaisnavam dvi.dandam \ādadāti).

Vaikh 02.03(123.16-17)/ yena devā iti kamaṇḍalu.mṛd.grahiṇyau pūrvavadupānat.chatre ca \grhnāty).

Vaikh 02.03(123.17-20)/ agnīn gārhapatya.ādīn-ca-ujjvālya-agnihotramhutvāāhavanīye prājāpatyam viṣṇu.sūktam ca sarvatra-agnaye svāhā somāya viṣṇavesvāhā-iti hutvā-agnīn aranyām \āropayati).

Vaikh 02.03(123.20-124.1) vane-adrau vivikte nadī.tīre vanāśramampraklpya yathā.uktam agnikuṇḍāni \kuryāt).

Vaikh 02.03(124.1-2)/ patnyā saha-agnīn ādāyapātrādi.sambhāra.yukto vanāśramam \samāśrayati).aVKḥḍḥṣ 02.04(124.3-4)/ agnyāyatane prokṣya khanitvā lekhāḥ ṣaḍ ullikhyasuvarṇa.śakalam vrīhīmś ca nidhāya śrāmaṇaka.agnim \nidadhyāt).

Vaikh 02.04(124.4-7) vanyān eva pārthivān vānaspatyānkulīra.udghāta.añchaṇān purāṇān kuśa.darbhān ūrṇā.stukām plakṣa.agram sugandhi.tejanam guggulum hiraṇya.śakalān sūrya.kāntam ca \sambharati).

Vaikh 02.04(124.7-9)/ vānaprasthān rtvijo vrtvā-agnim mathitvāgārhapatya.ādīms tretā.agnīn 8añca.agnīn vā-agncādheya.krameṇa-ādhāya-āhutī dve dvehutvā nityam dvi.kālam vanyair eva \juhoti).

Vaikh 02.04(124.9-12)/ vanāśramī muniķ

snāna.śauca.svādhyāya.tapo.dāna.ijyā.upavāsa.upasthanigraha.vrpta.maunāni-iti niyamān daśac

etānsrtya.ānṛśaṃsya.ārjava.kṣamā.dama.prīti.prasāda.mārdava.ahiṃsā.mādhuryāṇi-iti yama.addaśāmūṃś ca \samācarati).

Vaikh 02.04(124.12-15)/ bhaktyāPviṣṇumdhyāyann-agnihotra.śrāmaṇaka.agnihomau dvi.kālam na-utsrjan grāmya.aśanam tyaktvā vanya.oṣadhīḥ phalam mūlamśākam vā nitya.aśanam samkalpya tirodhā bhūr ity-āhṛtya- aparāhṇe svayam patnīvā haviṣyam āsrāvitam \pacati).

Vaikh 02.04(124.16)/ vaiśvadeva.ante-athitīn abhyāgatān prāśayitvāmitam \prāśnāti). Vaikh 02.05.yl25.1)/ rātrau na-\aśnīyād).

Vaikh 02.05.(125.1-2)/ adhastād darbhāms tṛṇāni parṇāni vā-āstīryasu.vrataḥ sa.vratām patnīm vinā-ekaḥ \śayīta).

Vaikh 02.05.(125.2-3)/ sā-asyP śuśrūṣām \karoty). enām na-\upagacchet).

Vaikh 02.05.(125.3)/ mātṛvan niṣ.kāmaḥ prekṣeta-ūrdhva.retā jita.indriyo.

- Vaikh 02.05.(125.4-5)/ darśapūrṇamāsau cāturmāsyam nakṣatra.iṣṭimāgrayaṇa.iṣṭim ca vanya.osadhībhih pūrvavad \yajed) anukramān.
- Vaikh 02.05.(P25.5-7)/ mūlaiḥ phalaiḥ pattraiḥ puṣpair vātat.tat.kālena pakvaiḥ svayam eva samśīrṇaiḥ prāṇam pravartayann uttara.uttare-apy adhikam tapaḥ.samyogamphalādi.viśiṣtam \ācared).
- Vaikh 02.05.(125.7-10)/ atha vā-āhitāgniḥ sarvān agnīn araṇyāmāropya sarvaiḥ samvāpa.mantraiḥ pārthivān vānaspatyāmś ca sarvān samūhyanirmanthya-etena vidhinā-agnim agnyādheya.vidhānena ca mantraiḥ sarvaiḥ sabhyāgny.āyataneśrāmanaka.agnim ādhāya-\āharet).
- Vaikh 02.05.(125.10)/ sabhyasya bhedah śrāmanaka.agnir ity \āhuh).
- Vaikh 02.05.(125.10-13)/ a.patnīkaś ca bhikṣuvad agnau homamhutvā-araṇyādi.pātrāṇi ca prakṣipya putre bhāryām nidhāya tathā-agnīn ātmany āropyavalkala.upavīta.ādīn bhikṣā.pātram ca saṃgṛhya- an.agnir a.dāro gatvā vane \nivaset).
- Vaikh 02.05.(125.13-15)/ tapasām śramaṇam etan mūlam tasmād etadvidhānam enam agnim ca śrāmaṇakam ity \āha) vikhanāḥ.
- Vaikh 02.06.(125.16-17)/ samnyāsa.kramam. saptaty.ūrdhvamvṛddho-an.apatyo vidhuro vā janma.mrtyu.jarā.ādīn vicintya yoga.arthī yadā \syāt) tad.
- Vaikh 02.06.(125.17-18)/ atha vā putre bhāryām nikṣipya paramātmanibuddh m niveśya vanāt saṃnyāsam \kuryāt).
- Vaikh 02.06.(125.19-126.4)/ muṇḍito vidhinā snātvā grāmād bāhyeprājāpatyam caritvā pūrvāhṇe tri.daṇḍam śikyam kāṣāyam kamaṇḍalum ap.pavitram mṛd.grahcṇīm bhikṣā.pātram ca sambhṛtya trivṛtam prāśya- upavāsamkṛtvā dine-apare prātaḥ snātvā-agnihotram vaiśvadevam ca hutvā vaiśvānaram dvādaśa.kapālam \nirvapet).
- Vaikh 02.06.(126.4-6)/ gārhapatya.agnāv ājyam samskṛtya-āhavanīyepūrṇa.āhutī puruṣasūktam ca hutvā-agnaye somāya dhruvāya dhruva.karaṇāya paramātmane nārāyaṇāya s āhā-iti \juhoti).
- Vaikh 02.07.(126.7-8)/ sruci sruveņa catur gṛhītam gṛhītvā sarva.agniṣLom svāhā-iti \juhuyād).
- Vaikh 02.07.(126.8-9)/ agnihotrahavaņīm āhavanīce mṛt.śilāmayebhy(-anyāni pātrāṇI gārhapatye \prakṣipati).
- V4ik; 02.07.(126.9-10)/ gṛhastho-anāhitāgnir aupāsane vanasthaś caśrāmaṇaka.agnau homam hutvā pātrāṇi \praksipet).
- Vaikh 02.07.(126.10-12)/ paccho-ardharcaśo vyastām samastām casāvitrīm japtvā bhikṣāśramam praviśāmi-iti tam \praviśati).
- Vaikh 02.07.(126.12-14) antar vedyām sthitvā gārhapatya.ādīn yā teagne yajñiya-iti pratyekam trir āghrāya bhavatam naḥ sa.manasāv ity ātmany \āropayet).
- Vaikh 02.07.(126.14-16)/ bhūr bhuvaḥ suvaḥ samnyastam mayā-iti trirupāmśu-uccaiś ca praiṣam uk)vā dakṣiṇa.hasteSa sakṛt-jalam pītvā-ācamya tathā-eva-uktvā trir jala.añjalim \visrjen).
- Vaikh 02.07.(16-17)/ mekhalām catvāry upavītā8c-ekam væ-upavītamkṛṣlājinam uttarīyam ca pūrvavad \dadāti).
- Vaikh 02.08.(126.18-20)/ devasya tvā yo me daṇḍaḥ sakhā me gopāya-ititribhis tri.daṇḍam yad asya pāre rajasa iti śikyam yena devāḥ pavitreṇa- ity appavitram yenadevā jyotiṣa-iti kamaṇḍalu.mṛd.grahaṇyāv \ādadīta).

Vaikh 02.08.(127.1)/ snātvā-aghamarsana.sūktenadaghamarsanam kuryāt

Vaikh 02.08.(127.1-3)/ ācamya ṣoḍaca prāṇāyāmān kṛtvā sahasram śatam vā sāvitrīm japtvā tathā bhikṣā.pātram alābu dāravam mṛn.mayam vā\gṛhṇāti).

Vaikh 02.08.(127.3-5) praṇava.ādy.ādibhiḥ\cf.Cal p.127n.2) pṛthak pṛthak sapta.vyāhṛtibhis tarpayāmi- iti devebhyo jale-adbhis tarpayitvā-ādyābhiś catasrbhihsvadhā-ptDppitrbhyas tarpayet

Vaikh 02.08.(127.5-6)/ ud vayam tamasa ity ādityam \upatiṣṭheta).

Vaikh 02.08.(127.6-7)/ jala.añjalim visrjya-abhayam sarvabOūtebhyo \dadyād).

Vaikh 02.08.(12R.7-8)/ adhyātma.rato yatir bhikṣā.aśī nYyama.yamāmś casamācaran samyata.indriyo dhyāna.yogena paramātmānam \īkṣate).

Vaikh 02.09.(127.9)/ dharmyam sad.ācāram.

Vaikh 02.09.(127.9-11) mpvītī dakṣiṇe karṇe yajña.upavītamkṛtvā-utkaṭikam āsīno-ahany udan.mukho rātrau dakṣiṇā.mukhas tṛṇair antarite mūtra.purīṣe \visṛjen)-.

Vaikh 02.09.(127.11-12)/ nadyām goṣṭhe pathi chāyāyām bhasmany apsukuśe darbhe vā na-\ācaret).

Vaikh 02.09.(127m12-13) go.vipra.udaka.agni.vāyu,arka.tārā.indūn napaśyan \kuryāt).

Vaikh 02.09.(127.13-16) vāmadhastena lingam samrṛhya-utthāya-udakasyapārśve tathā- āsīno brahmacārī gṛhastho-api śiśne dvir hastayoś ca dvir.dvir gudeṣaṭkṛtvas-mrdam dattvā-uddhrtair eva jalaih śaucam \kuryāt).

Vaikh 02.09.(127.16-17)/ karam vāmam daśa kṛtvaḥ karāv ubhau ca tathāmṛdā-adbhiḥ \prakṣālayet).

Vaikh 02.09.(127.17)/ vanasthasya bhiksoś ca-etad dvi.gunam \bhavati).

Vaikh 02.09.(127.17-18)/ rātrau yathā.ukta.ardham vā.

Vaikh 02.09.(127.18-128.1)/ reto.visarge mūtravat-śaucam kartavyam.retasas trir ity eke.

Vaikh 02.09.(128.1-3)/ sa.upavītī prān.mukha udan.mukhovā-anyatra-āsitvā mṛdā-ambunā pūrvavat pādau pāṇī ca prakṣālya-ācamya mantreṇa- \ācamati).

Vaikh 02.10.(128.4-5) brāhmaņo hṛdgābhiḥ kṣatriyaḥ kaṇṭhagābhir vaiśyastālugybhir adbhir ācāmeta.

Vaikh 02.10.(128.5-6)/ ātmānam prokṣyaTpraty.arkam apo visṛjya-arkam paryety.

Vaikh 02.10.(128.6-8)/ udakasya-agner vāma.pārśvam prāṇān āyamyapratyekam om.kārādipsapta.vyāḥṛti.pūrvām gāyatrīm ante sa.śiraskām trir\Papet). sa prāṇāyāmas. trīn ekam vā prāṇāyāmam kṛtvā pūtaḥ.

Vaikh 02.10.(128.8-10) śatam daśa aṣṭau vā sāvitrīma sāyam.prātaḥ sandhyām upāsya naiśikam āhnikam ca-eno-\apamṛjyate).

VaL)h 02.10.(128.10)/ dvijātiḥ sandhyā.upāsana.hīnaḥ śūdra.samo \bhavati).

)aikh 02.10.(128.11)/ brahmacārī sva.nāma samkīrtya-abhivādayed ahambho iti.

Vaikh 02.10.(128.11-13)/ śrotre ca samspṛEya guroḥ pādam dakṣiṇamdakṣiṇena pāṇinā vāmam vāmena vyatyasyar āpādamgṛhṇann ānata.śīrṣo-\abhivādayaty).

Vaikh 02.10.(128.14)/ āyuṣmān bhava saumya-ity enam \samsed).

Vaikh 02.10.(128.14)/ an.āśīr vādī na-abhivandyo.

Vaikh 02.10.(128.14-15)/ mātā pitā gurur vidvāmsaś ca pdatyahamabhivādanīyāḥ.

Vaikh 02.11.(128.16)/ anye bāndhavā viproṣya pratyāgatya-abhivandyāḥ

Vaikh 02.11.(128.16-18)/ jyeṣṭho bhrātā pitṛvyo mātulaḥ śvaśuraś ca pitṛvat pitṛ.ṣvasā mātṛ.ṣva8ā jyeṣṭha.bhharyā bhdgidī jyeṣṭhā ca mātṛvatpūjitavyāḥ.

- Vaikh 02.11.(128.18-19)/ sarveṣām mātā śreyasī guruś ca śreyān.
- Vaikh 02.11.(128.19-129.1)/ paras triyam yuvatim aspṛśan bhūmāv\abhivādayed).
- Vaikh 02.11.(129.1)/ vandyānām vandanādāyur.jñāna.bala.ārogya.śubhāni \bhavanti).
- Vaith 02.11.(129.2)/ yajña.upavīta.mekhalā.ajina.daņḍān pareņa dhṛtānna \dhārayet).
- Vaikh 02.11.(129.2-4)upākṛtya-an.ālasyaḥ śuciḥ praṇava.ādyaṁ vedamadhīyāno-adāvāsyāyāṁ paurnamāsyāṁ caturdaśyoh pratipador astamyoś ca na-adhīyīta.
- Vaikh 02.pl.(129.4-5)/ nitya.jape home ca- n.adh7āyo na-asti.
- Vaikh 02.11.(129.5-8)/mārjāra.nakula.maṇḍūka.śva.sarpa.gardtbha.varāha.paśu.ādiṣv antarāgateṣv ahorātram sūtaka.preTakayor āśauce tāvat kālam tisro-aṣṭakāsu gurau prete ca trirātram an.adhyāyah \syāt).
- Vaikh 02O;2.(129.9-10)/ tad.bhāryā.putrayoḥ sva.śiṣyasya ca-uparamemanuṣya.yajñe śrāddha.bhojany ca-ekāham an.adhyāyaḥ syāt āpad.ārtyor aprāyatye.
- Vaikh 02.12.(129.10-14)/ vṛkṣa.nau.yāna.śayaneṣv ārūḍhaḥ prasārita.pādo mūtra.purīṣa.reto.visarge grāme-antaḥśave satya.bhakṣyāhna.bhojane chardane śmaṣāna.deśe sandhyā.mtanite bhū.kampe dig.dāhe-aśani.ulkā.nipāte
- rudhira.upala.pāmsu.varṣe sūrya.indu.rāhu.grahaṇe ca tat tat kāle na-\adhīyīta).
- Vaikh 02.12.(129.14-15)/ paratra-iha śreyas.karo vedas. tad adhyetavyo.
- Vaikh 02.12.(129.15)/ ante visrjya praņavam \bravīti).
- Vaikh 02.12.(129.15-16) laukika.agnau samidhau hutvā bhikṣā.annammedhā.pradam śuddham maunī \bhuñjīta).
- Vaikh 02.12.(129.16-130.3)/ pauṣe māghe vā msāse grāmād bahirjala.ante pūrvavad vratavisarga.homam hutvā svādhyāyam utsrjya pakṣe śukle vedam kṛṣṇeveda.aṅgam ca yāvad ntam samadhītya guror dakṣiṇām dattvā samāvartī\syāt).
- Vaikh 02.13.(130.4-5)/ madhyātne śuddhe jale mṛd.adbhiḥ pādau hastau cadhāvayitvā-ācamya-angāni samśodhya-apaḥ \punantv) iti jale \nimajjed).
- Vaikh 02.13.(130.5-7)/ ācānto vaiṣṇavair mantrair viṣṇum hiraṇya.śṛṅgamiti varuṇam ca praṇamya-agha.maṛṣaṇa.sūktena-agha.maṛṣaṇam kṛtvā-idam āpaḥ śivāiti\snāyād).
- VKḥḍḥṣ 02.13.(130.7-9) āśramiṇaś catvāraḥ snānam nityam evampūrva.uktena vidhinā kāmyam naimittikam ca \kurvanti).
- Vaikh 02.13.(130.9-10)/ dhauta.vastreṇa-āchādya pūrvavad ācamyaprokṣya-āsīnas tisthan vā krta.prāṇāyāmah sāvitrīmO aptvā-āPityac \upatistheta).
- Vaikh 02.13.(130.10E14)/8dakṣiṇa.pāṇinā tīrthena brāhmeṇabhūpati.ādīn daivena nārāyaṇa.adīn kūpyaūadīTśuca-ārṣeṇa viśvāmitra.ādīn paitṛkeṇapitṛ.ādīn adbhis tarpayitvā brahmayajñam k8riṣyann ity amiṣe tvā-ūrje tvā-iti
- yathā.kāmamyajuḥ.samhitām ādyām strīn anuvākān svādhyāyam \kurvīta).
- Vaikh 02.13.(130.14-15)/ naimittikam ṛtam ca satyam ca-ity ādi.sūktānicatur vedādi.mantrān vā-apy \adhīyīta).
- Vaikh 02.13.(130.15-R6)/ sarvayajñānām āPir brahmayajñaḥ.
- Vaikh 02.13.(130.16)/ tasmād upanayana.prabhṛty-eva dvija7ḥ kartavyo.
- Vaikh 02.13.(130.17-18)/ nadyām tīrthe deva.khātdesarasi taṭāke vāsāmānye snānam \kuryāt).
- Vaikh 02.14.(131.1)/ parasya-udake mṛt.piṇḍān pañca-uddhṛtya \snāyāt).
- Vaikh 02.14.(131.1-2)/ kūpe tat.tīre triḥ kumbhena-\abhiṣiñced).
- Vaikh 02.14.(131.2)/ ucchiṣṭo nagno vā na \snāyāt). tathā na \śayīta).
- Vaikh 02.14.(131.3)/ āturo-apsu na-\avagāheta).

Vaikh 02.14.(131.3-5)/ āturasya snāne naimittike daśa kṛtvo dvādaśakṛtvo vā tam an.āturo jale -avagāhya-ācamya \sprśet). tatah sa pūto \bhavati).

Vaikh 02.14.(131.5-7)/ dvi.kālam homa.ante pādauprakṣālya-ācamya-āsane prām.mukhaḥ pratyam.mukhaḥ vā sthitvā caturaśra.upalipte maṇḍale śuddham pātram \nyaset).

Vaikh 02.14.(131.7)/ tatra-annam praksipya tat \pūjayati).

Vaikh 02.14.(131.7-9)/ dvau pādāv ekam vā bhūmau nidhāya prasannaṛtam tvā satyena \pariṣiñcāmi)-iti sāyam \pariṣiñcati). satyam tv artena\pariṣiñcāmi)-iti prātar.

Vaikh 02.14.(131.9-11)/ amṛta.upastaraṇam asi-ity ādhāvam pītvāvidhinā prāṇa.āhutīr hutvā-annam anindann \aśnāti).

Vaikh 02.14.(131.11) bhuktvā-amṛta.apidhānam asi-ity apaḥpītvā-ācamya-\ācāmed).

Vaikh 02.14.(131.11-12)/ eka.vāsāḥ śayānas tiṣṭhann a.snāna.japa.homīśuṣka.pāda udan.mukho vā na-\aśnāti).

Vaikh 02.14..(131.13)/ bhinna.pātre-annam paryuṣitamśayana.āsana.utsanga.stham vā na \bhunjīta).

Vaikh 02.14.(131.13-14)/ añjalinā-apo na \pibed).

Vaikh 02.14.(131.14-15)/ ucchiṣṭa.aśucy.āśauci.patitataiḥ spṛṣṭhaṁsūtaka.pretake ca-annaṁ na-\aśnīyāt).

Vaikh 02.15.(132.1)/ tila.saktu.dadhi.lājam ca rātrāv abhakṣyam.

Vaikh 02.15.(131.1-2)/ annam paryusitam ājyena dadhnā vā yuktam bhojyam.

Vaikh 02.15.(131.2-3)/ krimi.keśa.kīṭa.yutam gavā.ghrātam pakṣi.jagdham ca bhasma.adbhiḥ prokṣitam śuddham.

Vaikh 02.15.(131.3-5) śva.kākādy.upahate bahvanne tasmin puruṣa.āśamana.mātram tatra-eva-uddhṛtya vyapohya pyvamānaḥ suvarjana iti bhasma.palaiḥ prokṣya darbha.ulkayā sparśayitvā \gṛhṇīyāt).

Vaikh 02.15.(132.6-7)/ prasūte-antar.daśāhh go.kṣīramsadā-ekaśapha.uṣṭr).strīṇām payaś ca pala.aṇḍuka.vaAala.śuna.gṛñcana.viḍjam anuktam\reading un7ertain Caa p.132n.1)/ ma8sya.momsam caTvarjanīyam.

Vaikh 02.15.(132c8)/ yajña.śistam māmsamhbhakṣanīyam.

Vaikh 02.15.(h32.8-9)/ udakyā.spaṣṭam śūdrc.anulomach spṛṣṭam teṣāmannam ca \varjaeet).

Vaikh 02.15.(132.9-10)/ svadharma.anuvartinām śūdra.anulomānām āmamkṣudhitasya saṃgrāhyam.

Vaikh 02.15.(132.10-11)/ sarveṣām pratiloma.antarāla.vrātyānām āmampakvam ca kṣudhito-api yatnān na \gṛhṇīyāt).

Vaikh 02.15.(132.11-12)/ taiḥ spṛTṭw.sammhdaam para.pakvam ca \samtyajati).

Vaikc)02.15.(132.12-13) nityam śruti.smṛti.uditam karma

kurvanmano.vāk.kāya.karmabhiḥ śanair dharmam \samācarati).

Vaikh 03.01.(133.1-2)/ gṛhastha.āśramī dve yajña.upavīte vaiṇavamdaṇḍam kamaṇIalum ca \dhārayet).

Vaikh 03.01.(132.2-3)/ snātvā sa.bhāryo gṛhya.agnau gārhyāṇi karmāṇiśrauta.agniṣu śrautāni \kuryāt).

Vaikh 03.01.(133.3-4)/ sāyam ca homa.ante-atithīn abhyāgatānprāśayitvā mitam prāśya patnyā \śayīta).

Vaikh 03.01.(133.4-5)/ ārdra.pādaḥ pratyaguttar .śirāś na \svapity)-.

Vaikh 03.01.(133.5)/ rtu.rātrisu svabhāryām \upagacched).

Vaikh 03.01.(133.5-6) ādau tri.rātramṛtumatī.gamana.sahāsana.śayanāni \varjayet).

Vaikh 03.01.(133.6-7)/ paradārān na \samgacchet).

Vaikh 03.01.(133.7)/ paradāra.gamanād āyuḥ śrīr brahma.varcasam\vinaśyati).

Vaikh 03.01.(133.7-8)/ bhāryayā saha na-\aśnāty).

Vaikh 03.01.(133.8)/ aśnantīm tām jṛmbhamāṇām nagnām ca na-\avalokaye().

Vaikh 03.01.(133.9)/ asatyavādam \varjayaty).

Vaikh 03.01.(133.9)/ asatyāt param pāpam satyāt paro dharmas ca na-\asti).

Vaikh 03.01.(133.10-11) sarvaprāṇi.hito-adroheṇa-eva\jīvec)-śuddha.arthavān

kusūla.dhānyaḥ kumbhī.dhānyo-a.śvastanik7 vā \syāh).

Vaikh 03.01.(133.11-12)/ dvijātiḥ patita.antyajātān na \spṛśed).

Vaikh 03.01.(133.12)/ udaye-astamaye ca sūryam na-\īkṣeta).

Vaikh 03.01.(133.12-13

deva.guru.vipra.ghṛta.kṣīra.dadhi.mṛt.toya.samid.darbha.agni.vanaspatīnpradakṣiṇam \gacchet).

Vaikh 03.02.(133.14)/snātaka.rāja.guru.śreṣṭha.rogi.bhārabhṛd.antarvatnīnām deyo.\CMl reads jyestha inst. of śrestha, tr.p.214n.1)

Vaikh 03.02.(133.15)/ vāta.arka.raśmibhih panthānah \sudhyanti).

Vaikh 03.02.(133.15-16)/ parasya-āsana.śayanāny adattāni na-\upayuñjīta).

Vaikh 03.02.(133.16)/Ladatteşu-upayukteşu svapunya.caturthāmśo \jahāti).

Vaikh 03.02.(133.17)anya.upayuktyni vastra.mālya.upānaṭ.chattrāṇina-eva \dhārayed).

VaiLh 03.02.(133.17-19)/ agnau pādam na \tāpayen)/ na-enam mukhena\dhamen) napādena \spṛśed)/ adhaḥ pādato na \kuryād).

Vaikh 03.02.(133.19-134.1)/ agnāv agnim vā deva.ālayeyagnau jale ca

 $m\bar{u}tra.pur\bar{s}a.p\bar{u}ya.\acute{s}onita.retah.\acute{s}lesma.ucchisṭa.anganispes\bar{a}n na \praksipet).$ 

Vaikh 03.02.(134.1-2)/ nagnām paras triyam viņ.mūtre ca na \paśyed).

Vaikh 03.02.(134.2-3)/ ucchiṣṭo deva.arka.candra.graha.rkṣa.tārā na\-īkṣeta).

Vaikh 03.02.(134.3-4)/ deva.guru.snātaka.dīkṣita.rāja.go.śreṣṭhānāmchāyām na-\ākramati).

Vaikh 03.02.(134.4)/ indradhanuḥ parasmai na \darśayen) na \vadet).

Vaikh 03.02.(134.4-5)/ svapantam na-\avabodhayed).

Vaikh 03.02.(134.5)/ eko-adhvānam na \gacchet).

Vaikh 03.02.(134.5-6)/ parakṣetre carynTīm gām dhayantam vatsam ca na\vārayen)/ na- eva-\ācakṣīta).

Vaikh 03.02.(134.6)/ jīrņa.mala.vāsā na \syāt).

Vaikh 03.03.(134.7)/ akṣaiḥ krīḍām preta.dhūmam bāla.ātāpam ca\varjayet).

Vaikh 03.03T(13e.7-9)/

Aeśa.roma.tuṣa.aṅgāra.kapāla.asthi.viṇ.mūtra.pūya.śoṇita.retaḥ.śleṣma.ucchiṣṭān na-\adhitiṣṭhet).

Vaikh 03.03.(134.9-10) amedhya.lipte-ange yāvattat.lepa.gandha.manaḥśankā na \syāt)/ tāvan mṛt.toyaiḥ \śodhayet).

Vaikh 03.03.(134.10-11) patita.antyaja.mūrkhā.dhācmika.vaircbhiḥsārdham na \vased).

Vaikh 03.03.(134.11(/ ucchiṣṭo-aśuccr vā deva.go.viprh.agnīn na \spṛśeL).

Vaikh 03.03.(134.11-12)/ devān vedān rāja.guru.mātā.pitṛṛnvidvad.brāhmaṇān na-\avamanyeta)/ na \ninded).

Vaikh 03.03.(134.12-13)/ avamantā nindakaś ca \vinaśyati).

Vaikh 03.03.(134.13-14)/ sarvabhūta.kutsām tādanam ca nI \kurvīta).

Vaikh 03.03.(134.14-15) gurunā mātā.pitrbhyām tat.pitr.ādyair

bhrātṛ.pitṛ.bhrātṛ.mātula.ācārya.ṛtvij.ādyair v8vādam na-\ācaret).

Vaikh 03.03.(134.15-16)/ sarva.śuddhiṣu puruṣasya-artha.śuddhiḥstrī.śuddhir anna.1uddhiś ca śresthatamā Tsyāt).

Vaikh 03.03.(134.16-135.1) dravyeṣu ratna.sauvarṇa.rajata.mayāny adbhih\sodhayaty)/ agnau vā \sparśayati).

Vaikh 03.03.(135.1-3)/ tāmra.trapu.sīsa.Jyasa.ādyāny amla.vāribhirdāru.danta.jātāni takṣaṇād dhāvanād vā yajña.pātrāṇi dakṣiṇa.pāṇinā mārjanātkSālanād vā saṁśodhyāni.

V ikh 03.04.(135.4-5) carmamaya.samhatāni vastrāņi śāka.mūla.phalānica \prokṣayed)/ alpāni \kṣālayet).

Vaikh 03.04.(135.5-6)/ ghṛta.ādīni dravyāṇy utpūya-ulkayā \darśayet).

Vaikh 03.04.(135.6-9)/ kauśeya.āvikāny ūṣair amśutaṭṭāni\Cal reaIsamśupaṭṭa- in his tr. p.216)/ śrīphalaiḥ śankha.śukti.gośṛṅgāṇi sarṣapaiḥ sa.vāribhirmṛtmayāni punar dāhena grham mārjana.upalepana.apsekair bhūmim

khananādanyamrt;pūrana.govāsaka.ādyair mārjana.ādyaiś ca \śodhayed).

Vaikh 03.04.(135.9)/ gotṛpti.karam bhū.gatam toyam doṣa.vihīnam su.pūtam.

Vaikh 03.04.(135.9-10)/ vāk.śastam vāri.nirniktam adrstam.

Vaikh 03.04.(135.10-11) yoṣid.āsyam kāru.hastaḥ prasārita.paṇyam casarvadā śuddham.

Vaikh 03.04.(135.11)/ śakuni.ucchistam phalam anindyam.

Vaikh 03.04.(135.11-12)/ maśaka.makṣikā.nilīnam tad.vipruṣaś ca na dūṣyāṇi.

Vaikh 03.04.(135.12-13r/ vāyu.agni.sūryaraśmibhiḥ spṛṣṭaṁ ca medhyam.

Vaikh 03.04.(135.13-14)/ āture bāle pacana.ālaye ca śaucam navicāraṇīyam yIthā.śakti \syādI.

Vaikh 03.04.(135.14)/ viņ.mūtrābhyām bahu.āpo na dūṣyāḥ.

Vaikhp0e.04.(135.14-15) parasya-ācāmatas toya.bindubhir bhūmaunipatya-udgataiḥ pāda.spṛṣtair ācāmayan na-aśuciḥ syāt.

Vaikh 03.05.(136.1-2)/ vānaprastho nitya.svādhyāyī kuśa.idhma.ādīnagni.artham śāka.mūla.phalāny aśana.artham ca śucau jātādy \āhared).

Vaikh 03.05.(136.2-3)/ anya.adhīnam anya.utsṛṣṭam aśucau jātam gorasamca \varjayet).

Vaikh 03.05.(136.3)/ dhānya.dhana.samcayam na \kurvīaa).

Vaikh 03.05.(136.4)/ vastram na-\āchādayet).

Vaikh 03.05.(136.4)/ madhu.ukte toyam māmsa.ukte paistikam \grhnāti).

Vaikh 03.05.(136.5-9)/ sarvabhūteṣu dayāluḥ samaḥ kṣāntaḥ śucirnir.asūyakaḥ sukhe niḥ.spṛho maṅgalya.vāṇi.īrṣyā.kārpaṇya.varjī matsya.ādīn daṁśakānsīra.kṛṣṭa.jTtāni kanda.mūla.phala.śāpadādīni ca tyadan-jaṭā.śmaśru.roma.nakhāni dhārayaṁs trikāla.snāyī dharā. āśayo vanyair eva caru.puroḍaśān \nirvapet).

Vaikh 03.05.(136.9-11)/ palāṇḍu.ādīn nirpāsam śvetavṛntākam suniṣaṇṇakam śleṣmātakam vrajakalim citrakam śigrum bhūs tṛṇam kovidāram mūlakam ca\varjayati).

Vaikh 03.05.(136.11-12)/ muneḥ sarvam māmsam gomāmsa.tulyam dhānya.āmlam surā.samam \bhavati).

Vaikh 03.05.(136.12)/ pūrvasamcita.āśanam pūrvāņi vasanāny āśvayujemāsi \tyajati).

Vaikh 03.05.(136.13)/ veda.vedāntena dhyāna.yogī tapaḥ \samācaraNi).

Vaikh 03.05.(136.13-137.2)/ a.patnīko-an.agwir a.dāro-a.niketanovṛkṣamūle vasan 'anastha.āśrameṣu gṛhasthānām gṛheṣu vā bhikṣāmbhikṣitvā-ambu.pāTśPe śuddhe parṇe prāṇayātrā.mātram annam bhikṣuvad \aśnāti).

Vaikh 03.05.m137.2)/ śarīra' śoṣayann uttaram uttaram tīvram tapaḥ \kuryāt).

Vaikh 03.06.(137.4)/ bhikṣuḥ snātvā nityam praṇavena-ātmānam \tarpayet).

Vaikh 03.06.(137.4-5)/ tena-eva \namaskuryāt).

Vaikh 03.06.(137.5-6)/ ṣaḍ avarān prāṇāyāmān kṛtvā śata.avarāmsāvitrīm japtvā sandhyām \upāsīta).

Vaikh 03.06.(137.6)/ ap.pavitrena-utpūtābhir adbhir \ācāmet).

Vaikh 03.06.(137.6-7)/ kāṣāya.dhāranam sarva.tyāgam

maithuna.varjanamastainya.ādīn apy-\ācaret).

Vaikh 03.06.(137.7-10)/ a.sahāyo-an.agnir a.niketano

niḥ.samśayīsammāna.avamāna.samo vivāda.krodha.lobha.moha.anṛta.varjī grāmād bahir vivikte maṭhedeva.ālaye vṛkṣamūle vā \nivaset).

Vaikh 03.06.(137.10)/ cāturmāsād anyatra-ekāhād ūrdhvam ekasmin deśe na \vased).

Vaikh 03.06.(137.10-11)/ varṣāh śarac cāturmāsyam ekatra-eva \vaset).

Vaikh 03.06.(137.11-13)/ tridaņde kāṣāya.ap.pavitra.ādīn yojayitvā kaņṭhe

vāma.hastena dhārayan dakṣiṇena bhikṣā.pātram gṛhītvā-ekakāle viprāṇāmśuddhānām gṛheṣu vaiśvadeva.ante bhikṣām \caret).

Vaikh 03.06.(137.14)/ bhūmau vīkṣya jantūn pariharan pādam \nyased).

Vaikh 03.06.(137.14-15)/ adho.mukhas tiṣṭhan bhikṣām \ālipsate).

Vaikh 03.07.(137.16)/ godohana.kāla.mātram tad.ardham vā sthitvā \wrajed).

Vaikh 03.07.(137.16-17)/ alābhe-apy-avamāne-apy-aviṣādī labdhesammāne-apy a.samtoṣī \syāt).

Vaikh 03.07.(137.17-18)/ drutam vilambitam vā na \gacchet).

Vaikh 03.07.(137.18)/ bhikṣā.kālād anyatra para.veśma na gantavyam.

Vaikh 03.07.(137.19)/ bhikṣitum krkśād ūrdEvam na \gacchet).

Vaikh 03.07.(137.19-138.3))/ bhikṣ9m caritvā toya.pārśveprakṣālita.pāṇi.aāda-

ācamya-ud u tyam hty-ādStyāya-atoadevā iti viṣṇave brahma jajñām iti brahmaṇe ca bhikṣā.agram dattvā sarvabhūtebhya-iti balim \prakṣipet).

Vaikh 03.07.(138.3-4)/ pāṇinā-agnihotra.vidhānena-ātmayajñam slimkalpya prāṇayātrā.mātram aṣṭau grāsān vā-\aśnīyāt). kāmam na-\aśnāti).

VAikh 03.07.(138.5)/ vastra.pūtam jalam pītvā-ācamya-\ācām ti).

Vaikh 03.07.(138.5)/ nindā.krośau na \kurvīta).

Vaikh 03.07.(138.6)/ bandhūñ jñātīms \tyajed).

Vaikh 03.07.(138.6)/ vamśa.cāritram tapaḥ śrutam na \vadet).

Vaikh 03.07.(138.6-8) sangam tyaktvā niyama.yamī priyam satyam

vadansarvabhūtasya-avirodhī samaḥ sadā-adhyātma.rato dhyāna.yogī nārāyaṇam param brahmapaśyan dhāraṇām \dhārayed).

Vaikh S3.07.(138.8-9)s akṣaram brahma-\āpndti).

Vaikh 03.07.n138.9)/ nārāyaṇaḥ param brahma-iti śrutiḥ.

Vaikh 03.08.(138.10-13)/ amnyāsino-an.āhitāgner deham mṛtam putro-anyovā tṛṇair antarīkṛtya śuddhair brāhmaṇair yantreṇa vā samnidhāya samudra.gāmyāmnadyām tīre vā saikate deśe srgāka.ādib ir asprśyaIALatha tathā-avatam \khanati).

aikh 03.08.(138.13-139.1)/ gāyatryā snāpayitvā tathātatra-āsalitvā śāyayitvā vā dakṣiṇe haste vaiṣṇavair mantrais tri.daṇḍam samnyasya savye yad asya pārerajasa iti śikyam ap.pavitram udare sāvitryā bhikṣā.pātram guhyapradeśe bhūmir bhūmimiti kāsāyam mrd.grahanīm kamandalum ca samnyasya \pidadhyāt.

Vaikh 03.08.(139.1-2) tasmin srgāla.ādibhih sprste tat.kartā pāpīyān\bhavati).

Vaikh 03.08.(139.2-6)/ āhitāgner agnīn ātmany āropya samnyasino mṛtamdeham gāyatryā snāpayitvā pūrvavad vāhayitvā śuddhe deśe nidhāya laukika.agnau tadagnim \upāvaroha)-ity avaropya pavitram ta-iti ghṛta.kṣīram āsye prakṣipya pūrvavattri.daṇTa.āyīnTlinyasya brahmamedhena pitṛmedhyna vā-āhitāgni.mantrais tad.agnibhir dahanam\ācarati).

Vaikh 03.08.(139.7) tayor āśauca.udaka.cali.piṇḍm.dāna.eyoddiṣṭa.ādīnna-eva \kuryāt).

Vaikh 03.08.(139.8)/ nārāyaṇa.balim \karoti).

Vaikh 03Y08.(139.8-9)/ tad.vahanam khanitvā pidhānam dahanamnārāyaṇa.balim vā ya( \kurdāt)/ so-aśvamedha.phalam \samāpnuyāt).

Vaikh 03.09.(139.10-14) nārāyaṇa.balim nārāyaṇād ev(sarvārtha.siddhir iti brahmaṇa.ādyair narair hatasya-

ātma.ghātinorajju.śastra.udaka.aśani.damṣṭri.paśu.sarpa.ādibhiḥ sarvapāpa.mṛtasya-adāhyānām anyeṣām bhikṣoś ca-ekādaśa.dinād ūrdhvam mahāpātakinām pañcānām dvādaśa.samvatsarād ūrdhvamsapiṇḍīkaraṇa.sthāne mṛtaka.artham aparapakṣe dvādaśyām śravaṇe vā

\karoti).

Vaikh 03.09.(139.14-15)/ pūrve-ahani dvādaśa brāhmaṇān \nimantrayed).

Vaikh 03.09.(139.15-16)/ apare-ahani viṣṇor ālaya.pārśve nadī.tīregṛhe vā-agni.āyatanam kṛtvā-āghāram \juhuyādy.

Vaikh 03.09.(139.16-150.2)/ agnim paristīrha-agner vāyavyām viṣṭaredarbheṣu tad.rūpam suvarṇam vā samsthāpya puruṣam dhyāyann om bhūḥ puruṣam ity-ādyaiḥprān.mukham devam nārāyaṇam āvāhya-āsana.pādya.ācamanāni \dadyāt). Vaikh 03.09.(140.2-4)/ puruṣasūktena \snāpayitvā) nārāyaṇāya\vidmaha)-ity

aṣṭākṣara.mantreṇa vā

vastra.uttarīya.ābharaṇa.pādya.āeamana.puṣpa.gandha.dhūpa.dīpa.akṣata.ācamanair \arcayati).

Vaikh 03.10.(140.5)/ keśava.ādyair dvādaśa.nāmabhir adbhis \tarpayet).

Vaikh 03.10.(140.5-6)/ parișicya cahasraśīrșa.ādyair vișņor

nuka.ādyairdvādaśa.nāmaphiś ca-ājyam carum \juhuyāt).

Vaikh 03.10.(140.7-8)/ guḍa.ājya.phala.yuktam pāyasam havirviṣṇu.gāyatryā deva.īśāya nivedya pādyaPācamana.mukha.vāsaT \dadyāt).

Vaikh 03.10.(140.8-13) agner dakṣiṇe darbheṣu-ūtara.agreṣu dakṣiṇādy\arcayitvā)/ nārāyaṇāya sahasraśīrṣāya sahasrākṣāya sahasrapādāyaparamapuruṣāya paramātmane paramjyotiṣe parabrahmaṇe- avyaktāya sarvakāraṇāya yajña.īśvarāyayajñgtmane viśvebhyo devebhyaḥ sarvābhyo devatābhyaḥ sādhyebhya-ity antaiḥ pāyasam balim\dattvā)- ājyam ebhir\juhoti).

Vaikh 03.10.(140.13-168 brāhmaṇān pādau prakṣ7lya

navānivastra.uttarīTa.ābharaṇāni dattvā puṣpa.ādyaiḥ pūjayitvā dvādaxe.mūrtim dhyāyann upadamśa.ghrta.guda.dadhi.phala.yuktam śvetam annam

bhojayitvāyptaā. aktc suvarņam dakṣiṇām \dadāti).

Vaikh 03.10.(140.16-141.1)/ sahasraśīrṣa.ādyaiḥ stutvādlādaśa.nāhabhiḥ \praṇamed). anta.homam \juhoty).

Vaikh 03.10.(141.1-2)/ abhīṣṭām parām gatim sa gatvā viṣṇor lokB\mahīyate).

Vaikh 03.11.(141.3-4)/ cāturvarnya.samkarena-utpannānām

anuloma.kratilomū.antarāla.vrātyānām utpattim nāma vrttim ca.-

Vaikh 03.11.(141.4-5)/ ūrdhvajātād adhojātāyām jāto-anulomo.-

Vaikh 03.11.(141.5)/ adhara.utpannād ūrdhvajātāyām jātaḥ pratilomas.

Vaikh 03.11.(141.5-6)/ tato-anulomād anulomyām jāto-antarālah.

Vaikh 03.11.(141.6-7)/ pratilomāt pratilomyām jāto vrātyo \bhavati).

Vaikh 03.11.(141.7-8)/ brahmaņo mukhād udbhūtā brāhmaņā brāhmaņyaś ca brahma.ṛṣayaḥ patnyo \babhūvus).

Vaikh 03.11.(141.8-9)/ teṣām gātra.utpannād brāhmaṇyām a.sagotrāyāmvidhinā sa.mantrakam gṛhītāyām jāto brāhmaṇaḥ śuddho \bhavet).

Vaikh 03.11.(141.10-11) vidhi.hīnam anya.pūrvāyām golakohartṛkāyām kuṇḍaś ca viprau dvau ninditau \syātām ).

Vaikh 03.11.(141.11-12)/ tasmād adho bāhubhyāmāt kṣatriyāt kṣatriyāyām vidhivatjātaḥ kṣatriyaḥ śuddhas.

Vaikh 03.11.(141.1M-14)/ tayor a.vidhikam gūḍha.utpanno-aśuddhobhoja.ākhyo naeva-\abhiṣecyaḥ)c paṭPa.bandho rājñaḥAsaināpatyam \karoti).

Vaikh 03.11.(141.14-15)/ śuddha.abhāve-a.patta.bandho nrrn \pāyāt.

Vaikh 03. 1.(141.15)/ tad.vṛttamarājavat \syāt).

Vaikh 03.11.(141.15-142.1)/ adhastād ūrubhyāmād vaiśyād vaiśyāyām tathā vaiśyaḥ śuddho.

Vaikh 03.11.(142.1-2)/ vidhi.varjam maṇikāro-aśuddho maṇi.muktādi.vedhaḥ śaṅkha.va'aya.kārī \syāt).

Vaikh 03.12.9142.3)/ atha padbhyām utpannāt-śūdrāt-śudrāyām nyāyenaśūdraḥ śuddhah.

Vaikh 03.12.(142.4-5)/ jārān mālavako ninditaḥśūdro-aśvapālo-aśva.tṛṇa.hārī ca.-

Vaikh 03.12.(142.5)/ ity ete cāturvarņikās.

Vaikh 03.12.(142.5-6)/ teṣāB eva samskareṇa-utpannāḥ sarve-anuloma.ādyāḥ.

Vaikh 03.12.(142.6-7)/ brāhmaṇāt kṣatriya.kanyāyām jātaḥ savarṇo-anulomeṣu mukhyo.

Vaikh 03.12.(142.7-8) asya vṛttir ātharvaṇamkarma.aśva.hasti.ratha.samvāhanam ārohaṇam rajñaḥ saināpatyam ca-āyurveda.kṛtyam.

Vaikh 03.12.(142.8)/ gūḍha.utpanno-abhiniṣakta.ākhyo-.

Vaikh 03.12.(142.9)/ abhiṣiktaś cet-nṛpo bhūyād aṣṭāṅgam āyurvedaṁbhūta.tantraṁ vā \saṁpaṭet).

V(ikh 03.12.(142.9-11) tad.ukta.ācāro dayā.yuktaḥ satya.vādītad.vidhānena sarvaprāṇi.hitam \kuryāt).

Vaikh 03.12.(142.11)/ jyotir gaṇana.ādika.adhika.vṛttir vā.

Vaikh 03.12.(142.11-12)/ viprād vaiśyāyām ambaṣṭhaḥkakṣyājīvya.āgneyanartako

dhvajaviśrāvī śalya.cikitsī.

Vaikh 03.12.(142.13)/ jarāt kumbhakāraḥ kulāla.8ṛttir na-āpito nābherūrdhva.vaptā ca.

Vaikh 03.12.(142.14-15)/ kṣatriyād vaiśyāyām madguḥ śreṣṭhitvam prāpto mahānarma.ākhyTś ca vaiśya.vṛttih kṣātram karma na-\ācarati).

Vaikh 03.12.(142.15)/ gūdhād āśviko-aśva.kraya.vikrayī \syāt).

Vaikh 03.13.(143.1-2)/ viprāt-śūdrāyām pāraśavo

bhadrakālī.pūjana.citrakarma.angavidyā.tūryaghoṣaṇa.mardana.vṛttir.

Vaikh 03.13.(143.2-3)/ jāra.utpanno niṣādo vyāḍādi.mṛgahimsā.kārī.

Vaikh 03.13.(143.3)/ rājanyataḥ śūdrāyām ugraḥ sudaṇḍya.daṇḍana.kṛtyo.

Vaikh 03.13.(143.3-4)/ jārāt-śūlikaḥ śūlārohaṇādi.yātanā.kṛtyo.

Vaikh 03.13.(143.4-5)/ vaiśyataḥ śūdrāyām cūcukaḥ

kramukata.ambūla.śarkarādi.kraya.vikrayī.

Vaikh 03.13.(143.5-6)/ gūdhāt kaṭakārah kaṭakārī ca-iti.

Vaikh 03.13.(143.6-7)/ tato-anulomād anulomāyām jātaś ca-anulomaḥpitur mātur vā jātam vṛttim \bhajeta).

Vaikh 03.13.(143.7-9)/ kṣatriyād viprakanyāyām mantravat- jātaḥ sūtaḥpratilomeṣu mukhyo-ayam mantrahīna.upanīto dvijadharma.hīno.

Vaikh 03.13.(143.9)/ asya vṛttir dharma.anubodhanam rājño-anna.samskāraś ca.

Vaikh 03.13.(143.10-11)/ jāreņa mantrahīna.jo rathakārodvijatva.vihīnaḥ śūdra.kṛtyo-aśvānām poṣaṇa.damanādi.paricaryā.jīvī.

Vaikh 03.13.(143.11-13)/ vaiśyād brāhmaṇyām māgadhaḥ. śūdrair apyabhojyān no-aspṛśyaḥ sarvavandī praśamsā.kīrtana.gāna.preṣaṇa.vṛttir.

Vaikh 03.13.(143.13)/ gūḍhāc cakrī lavaņa.taila.vikretā \syāt).

Vaikh 03.14.(143.14-15)/ vaiśyān nṛpāyām āyogavas tantu.vāyaḥ paṭa.kartā vastra.kāmsya.uapjīvī.

Vaikh 03.14.(143.15)/ gūḍha.ācārāt pulindo-araṇya.vṛttirduṣṭamṛga.sattva.ghātī.

Vaikh 03.14.(143.16-17)/ śūdrāt kṣatriyāyām pulkasaḥ kṛtakām vāārkṣām vd surām \hutvā) pācako \vikrīnīta).

Vaikh 03.14d(143.17)/ cora.vṛttād velavo janbh7na.nartana.gāna.kṛtyaḥ.

Vaikh 03.14.(144.1-2)/ śūdrād vaiśyāyām vaidehakaḥ śūdra.aspṛśyastair apy abhojya.anno vanya.vṛttir aja.mahiṣa.gopālas tad.rasān vikrayī.

Vaikh 03.14.(144.2-3)/ cauryāc cakriko lavaņB.taila.piņyāka.jīvī.

Vaikh 03.14.(144.3-6)/ śūdrād brāhmaṇyām caṇḍālaḥsīsaka.ālāyasa.ābharaṇI vardhrā.bandha.kaṇṭhaḥ kakṣerī.yukto yatas tataś caran sarvakarma.bahiṣkṛtaḥ pūrvāhṇe grāma.ādau vīthyām anyatra-api malāny apakṛṣya bahir \apohayati).

Vaikh 03.14.(144.6)/ grāmād bahir dūre svajātīyzir \nivaset).

Vaikh 03.14.(144.6-7)/ madhyāhnāt param grāme na \viśaty)/ ayam.

Vaikh 03.14.(144.7)/\viśec) ced rājñā vadhyo.

Vaikh 03.14.(144.7-8)/ anyathā bhrūṇahatyām \avāpnoty).

Vaikh 03.14.(144.8)/ antarāl.vratyāś ca.

Vaikh 03.14.(144.8-10)/ cūcukād viprāyrm takṣako-aspṛśyojhallarī.hasto dārukāraḥ suvarṇakāro-ayaskāraḥ kāmṣyakāro vā.

Vaikh 03.14.(144.10)/ kṣatriyāyām matsya.bandhur matsyabandhī.

- Vaikh 03.14.(144.10-11)vaiśyāyām sāmudrah samudrapanya.jīvīmatsya.ghātī ca \syāt).
- Vaikh 03.15.(144.12-13)/ ambaṣṭhād viprāyām nāvikaḥsamudrapaṇya.matsya.jīvī samudra.langhanām nāvam \plāvayati).
- Vaikh 03.15.(144.13-14)/ kṣatriyāyām adhonāpito nābher adho roma.vaptā.
- Vaikh 03.15.(144.14)/ madgor viprāyām veņuko veņu.vīņā.vādī.
- Vaikh 03.15.(144.14-15)/ kṣatriyāyām karmakaraḥ karmakārī.
- Vaikh 03.15.(144.15)/ vaidehakād viprāyām carmakāraś carma.jīvī.
- Vaikh 03.15.(144.16)/ nṛpāyām sūcikaḥ sūcī.vedhana.kṛtyavān.
- Vaikh 03.15.(144.16-17)/ āyogavād viprāyām tāmras tāmra.jīvī. Vaikh 03.15.(144.17)/ nṛpāyām khanakaḥ khanana.jīvī.
- Vaikh 03.15.(144.17-18) khananān nṛpāyām udbandhakaḥ śūdra.aspṛśyo vastra.nirṇejakaḥ.
- Vaikh 03.15.(144.18-19)/ pulkasād viprāyām rajako vastrāņāmrajo.nirņejakaś.
- Vaikh 03.15.(144.19-145.2)/ caṇḍālād viprāyām śvapacaḥ caṇḍālavaccihna.yukto nitya.nindyaḥ sarvakarma.bahiṣkāryo nagaryādau mala.apohakaḥ śmaśāne \vasan) heyapātra.grāhī pretam abandhukam \visrjeta).
- Vaikh 03.15.(145.3-4)/ vadhyān hatvā tad.vastrādi.grāhīparādhīna.āhāro bhinnapātra.bhojī śvamāmsa.bhakṣī carma.vāṇa.vāṇa.vāṇijya.k)rī \syāt).
- Vaikh 03.15.(145.4-5)/ tasmān nikṛṣṭe sute samutpanne patFto n(ṣṭoghorānenEra9ān \vrajati).
- Vaikh 03.15.(145.5-6)/ sat.putro narakebhyas trāyakaḥ pitṛṛn\pāvayitvā)/ śubhāml lokān (nayati).
- Vaikh 03.15.(145.6-8)/ tasmād brāhmaṇādyāḥ savarṇāyām vidhivat putram \utpādayeyur)-iti vikhanāḥ. End of theEtext.

Text: edited by W.Caland, Vaikhanasasmartcsutram, the domestic rules of the Vaikhanasa 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 smrtiThe Institutes Of Vishnu

Translated By Julius Jolly

### Sacred Books Of The East, Vol. 7 Oxford, The Clarendon Press [1880]

# List Of The More Important Abbreviations.

Âpast.--Âpastamba's Dharma-sūtra, ed. Būhler.

Âsh.--Âsvalâyana's Grihya-sūtra, ed. Stenzler.

Gaut.--Gautama's Dharmasâstra, ed. Stenzler.

Gobh.--Gobhila's Grihya-sūtra, in the Bibl. Ind.

M.--Mânava Dharmasâstra, Calcutta edition, with the Commentary of Kullūka.

Nand.--Nandapandita, the commentator of the Vishnu-sūtra.

Pår.--Påraskara's Grihya-sūtra, ed. Stenzler.

Sâ<u>n</u>kh.--Sâ<u>n</u>khâyana's *Gri*hya-sūtra, ed. Oldenberg, in the fifteenth volume of the Indische Studien.

Y.--Yâgşavalkya's Dharmusâstra, ed. Stenzler.

Âpast. and Gaut. refer also to Dr. Būhler's translation of these two works in the second volume of the Sa(red Books of the East.

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#### Introduction.

THE Vishnu-smriti or Vaishnava Dharmasâstra or Vishnu-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)rks 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 Smritis only, which have been handed down, like the Dharma-sūtras of Âpastamba, Baudhâyana, and Hiranyakesin, as parts of the respective Kalpa-sūtras, to which they belong. The size of the Vishnu-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 teme and place of the original composition of this work, and may even tend to throw some new ldgpf Tn the vexed question as to the or gin of the code of Manu. Further on I shall have to speak of the numerous interpolations traceable in the Vish*n*u-sūtra, and a few remarks regarding the materiads

[1. This was first pointed out by Professor Max Müller, History of Ancient Sanskrit Literature, p. 134. His results were confirmed and expanded by the subsequent researches of Dr. Bühler, Introduction to Bombay Digest, I, p. xxii; Indian Antiquary, V, p. 30; Kasmir Report, p. 36.]

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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 wOich 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 Dharmasâstra might have originated in ary one among the divers Gautama Karanas with which Indian tradition acquaints us. But the comparatively numerous passages which its author has borrowed from the Samhitâ and from one Brâhmana of the Sâma-veda prove that it must belong to one of those Gautama Karanas who studied the Sâma-veda<sup>[1]</sup>. Regarding the code of Yâgsavalkya 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 Yâgsavalkyasmriti did not contain a number of Mantras from that Vedic Samhitâ, and a number of very striking analogies, in the section on funeral ceremonies particularly, with the Grihya-sūtra of the Vâgasaneyins, the Kâtiya Grihya-sūtra of Pâraskara [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 promulgM1ed in Chapters II-XCVII were communicated by the god Vishu 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 Pratîkas (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

- [1. See Bühler, Introduction to Gautama (Vol. II of the Sacred Books of the East), pp. xlvA xlviii.
- 2. Bühler, Introduction to Digest, p. xxxii; Stenzler, On Pâraskara's *Gri*hya-sūtra, in the journal of the German Oriental Society, VII, p. 527 seq.]

precisely, all such MantraT as are frequently quoted in Vedic works of divers Sakhas; 2. the purificatory texts enumerated under the title of Sarva-feda-pavitrâ 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, frrm 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 be Tong to the same Veda as this work. Among the former class of Mantras may be included, particularly, the Gâyatrî, the Purushasūkta, the Aghamarshana, the Kūshmândîs, the Vyâhritis, the Gyeshtha Sâmans, the Rudras, the Trinâkiketa, 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 Purushasūkta, Gâyatrî, Aghamarshana) there are also some which may be referred to 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 Kârâyanîya-kathas, the Kâthaka $^{[1]}$  (or Karakasâkhâ?), 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 Brâhmana alone, and a fourth does not occur in any Vedic work hitherto known [2]. A far greater aumber 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 Purushasūkta 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,h nucin the spucious Sūtra, 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.]

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works hitherto printed, and in the law-books of Manu, Yâgṣavalkya, andcothers; but nearly all are quoted, exactly in the same order as in this work, in the Kârmyanîya-kâthaka Grihya-Tūtra, while some of them have been traced in the Kâthaka as well. And what is even more i)portant, the Kâ th ka G rihya does not contain those Mantras alone, but nearly all the Sūtras in which they occur; and it may be stated therefore, secondly, that the Vishnu-sūtra has four long sections, viz. Chapter LXXIII, and Chapters XXI, LXVII, LXXXVI, excepting the final parts, in common with that work, while the substance of Chapter LXXIV may also be traced in it. The agreement between both works is very close, and where they differ it is generally due to false readincs or to enlargements on the part of the Vishnu-sūtra. However, there are a few cases, in which the version of the latteh work is evidently more genuine than that of the former, and it follows, thereforeA that the author of the Vishnu-sūtra cannot have borrowed his rules for the performance of Srâddhas &c. from the Kâthaka Grihya-

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<sup>[1]</sup> I fully concur in the view advanced by Dr. Būhler, that the bulk of the so-called Vishnu-smriti is really the ancient Dharma-sūtra of the Kârâyanîya-kâthaka Sâkhâ of the Black Yagur-veda. It ranks, like other Dharma-sūtras, with the *Gri*hya and *Srauta-sūtras* of its school; the latter of which, though apparently lost now, is distinctly referred to in the *Gri*hya-sūtra in several places, and must have been in existence at the time when the Commentaries on Kâtyâyana's *Srauta-sūtras* were composed, in which it is frequently quoted by the name

[1. For details I mly refer the reader to my German papea, ūas Dharmasūtra des Vish nl und das Kâthakagrihyasūtra, 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 Kâthaka Grihya-sūtra having been prepared from two of the MSS. of Devapâla's Commentary discovered by Dr. Būhler (Kasmir Report, Nos. 11, 12), one in Devanâgarî, and the other in Sâradâ characters.]

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of Katha-sūtra on divers questions concerning Srauta ofperings, and at theGtime, when the Kasmîrien Devapâla wrote his Commentary on the Kâthaka Grihya-aūtra, which wa), according to the Kasmîrian tradition, as explored by Dr. Bühler, before the conquest of Kasmîr by the Mahommedans. Devapâla, in the Introduction to his work, refers to 'thirty-nine Adhyâyas treating of the Vaitânika (= Srauta) ceremonies,' by which the Grihya-sūtra was preceded, from which statement it may be inferred that the Kâthaka Srauta-sūtras must have been a very voluminous work indeed, as the Grihya-sūtra, which is at least equal if not superior in extent to other works of the same class, forms but one Adhyâya, the fortieth, of the whole Kalpa-sūtra, which, according to Devapâla, was composed by one author. It does not seem likely that the Vishnu-sūtra was composed by the same man, or that it ever formed part of the Kâthaka Kalpa-sūtra, as the Dharma-sūtras of Baudhâyana, Âpastamba, and Hiranyakesin form part of the Kalpa-sūtras of the respective schools to which they belong. If that were the case, it would agree with the Grihya-sūtra on all those points which are treated in both works, such as e. g. the terms for the performance of the Samskâras or sacraments, the rules for a student and for a Snâtaka, the enumeration and definition of the Krikkhras or 'hard penances,' the forms of marriage, &c. Now though the two works have on those subjects a number of such rules in common as occur in other works also, they disagree for the most part in the c)oice of expressions, and on a few points lay down exactly oppGsite rules, such as the Vishnu-sūtra (XXVIII, 28) giving permission to a student to ascend his spiritual teacher's carriage after him, whereas the other work prescribes, that he shall do so on no account. Moreover, if both worksyhad been destined from the first to supplement one another, they would, instead of having several entire sections in common, exhibit such crossreferences as are found e. g. between the Âpastamba Grihya and Dharma-sūtras[1];

though the absence of such

[1. Būhler, Introduction to Âpastamba, Sacred Books, II, pp. xi-xiv.]

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 KârâyanîyT-kâthaka school may have been, there is no reason for assigninf to it a later date than to the Kâ 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 Sütra period differed for each Veda. The Veda of the Kathas, the Kâthaka, is not separated from the Sūtra literature of this school by an intermediate: Brâhmana stage; yet its high antiquity is testified by several of the most eminent grammarians of India from Yâska down to Kaiyata<sup>[1]</sup>. Thus the Kâthaka is the only existing work of its kind, which is quoted by the former grammarian (Nirukta X, 5; another clear quotation from the Kâthaka, 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 Patatasgali, the author of the Mahâbhâshya, assigns to the ancient sage Katha, the reputed founder of the Katha or Kâthaka school of the Black Yagur-veda, the dignified position of an immediate pupil of Vaisampâyana, the fountain-head of all schools of the older or Black Yagur-veda, and mentions, in accordance with a similar statement preserved in the Râmâyana (II, 32, 18, 19 ed. Schlegel), that in his own tipe the 'Kâlâpaka and the Kâthaka' 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<sup>[3]</sup>, which work assigns to them one of the first places amwng the divers branches of

[1. See Weber, Indische Studien XI.I, p. 437 seq.

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- 2. Mahâbhâshya, Benares edition, IV, fols. 82 b, 75 b.
- 3. See Weber, find. Stud. III, p. 256 seq.; Max Müller, Hist. Anc. Sansk. Lit., p. 369. I have consulted, besides, two Munich MSS. of the Karanavyūha (cod, Haug 45).]

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 <sup>[1]</sup>. Though the statementf of the Mahâbhâshya and Râmâya na 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 Prâkya Kathas, and the Fapishthala Kathas, to which the Kârâyanîyas may be added as a fourth, and by thy seeming identity of thPir name with the name of the {Greek Kaðaîoi} in the Paṣgâb on tye 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 composSd. Not only the {Greek Kaðaîoi}, but the {Greek Kambísðoloi} as well, who have been identified with the Kapishthala Kathas<sup>[2]</sup>, are mentioned by Greek writers as a nation living in the Paṣgâb; and while the Prâkya Kathas are shown by their nase (yEastern Kathas') to have lived to the east of the two other branches of the Kathas, it is a significant fact that adherents 8f the Kârâyanîya-kâthaka school survive nowhere but in Kasmîr, where all Brâhmanas perform their domestic rites according to the rule, laid down in the Grihya-sūtra of this school<sup>[3]</sup>. 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<sup>[4]</sup>. It is true that lome of the geographical and historical data contained in that work, especially the way in which it mentions the Paṣkâlas, whose ancient namp, as shown by the Satapatha Brâhmana pXIII, 5, 4, 7) and

[1. See Weber, Über das Râmâyana, p. 9: Ind. Stud. I, p. 189 seq.; III, p. 469 seq.; XIII, pp. 375, 439; Ind. Litteraturgeschichte, pp. 99, 332; Zimmer, Altindisches Leben, p. 102 seq.

- 2. SeeM however, Max Müller, Hist. Anc, Sansk. Lit., p. 333.
- 3. Bühler, Kasmîr Report, p. 20 seq.
- 4. This las pointed out to me by Dr. Būhler.]

Rig-veda (VIII, 20, 24; VIII, 22, 12), was Krivi, take us ar off from the north-wes1, the eapliest seat of Aryan civilization, into the cou7try of the Kuru-Paṣkâlas in Hindostân proper. But it must be borne in mind that the Kâthaka,uif it may be identified with the 'Karaka-sâkhâ,' must have been the Veda of all the Karakas except perhaps the Maitrâyanîya( and Kapishthalas, and may have been altered and enlarged, after the Kathas and Karakas had spread themselves across Hindostân. The Sūtras of a Sâkhâ which appears to have sprung up near the primitive home of Âryan civilization in India, which waa drobably the original home of the Kathas at the same time, may be far older than those of mere Sūtra 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-sūtras which, besides remaining only too uncertain in themselves, can apply with their full force to those parts of the Vishnu-sūtra only, which have been traced in the Kâthaka Grihya-sūtra. 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-sūtra, 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 Vish*n*u-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, Yâgṣavalkya, Âpastamba, 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 Vâsishtha<sup>[2]</sup>

- [1. See auhler, Introd. to Âpastamba, p. xliii.
- 2. SWe the Benares edition (1878), which is accompanied with a Comment ry by Krishnapandita Dharmâdhikârin, I should have given references to whis {lootnote p. xvii} work, the first complite and reliable edition of the Vâsish tha-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).]

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and Baudhâyana as well, not to mentirn Hira nyakesil's Dharma-sūtra, which, according to Dr. Bühler, is nearly identical with the Dharma-sütra of Âpastamba. Two flcts may be established at oncf 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 craracteristic 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 'Gâthâs,' are added at the end of most chapters, and interspersed between the Sūtras in some; but in this particular also the Vishnusūtra agrees with at least one other Dharma-sūtra, the Vâsishtha-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 Vâsishtha-smriti, and three in Yâska's Nirukta as well, and the majority of tha Slokas has been traced in the former work and the other above-mentioned law-books, and in other Smritis. In point of contents the greot 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 *Gri*hy -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; Vâsishtha II, 8-10); LVI, 27 see Vâsishtha 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 Vishnu-sūtra 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 asathe other Sūtrakâras, viz. from ancient traditioSs 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 Vâsishtha-smriti, with which this work has two entire chapters in common, which are not found elsewhere.dI subjoin in a note the text of Vâsishtha XXVIII, 10-15, with an asterisk to those words which contain palpable mist)kes (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 Vâsishtha XXVIII, 18-22<sup>[1]</sup>. In both

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[1. ###

{footnote p. xix}

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nish nu LVI, 15, 16, the best MSS. read ### but the Calc. ed. and one London MS. have ### likes Vâsishtha. Of Vishnu LXXXVII tqe lattxp has an abridged version, wsxch 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 Sūtras and throughout a perfectly correct )ext, whereas Vâsishtha has bad Slokas which, supported as they are by the Commentary or by the mepre or by both, can only be accoun ed 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 Baudhâyana, where it recurs almost word for word. An examination of the various readings in both works shows that in some of the Slokas Baudhâyana has better readings, while in one or two others the readings of Vishnu seem preferable, though the unsatisfactory conditionfof the MS. consulted renders pt unsafe to pronounce a def (itive judgment on the character of Baudhâyana's readings. At all events he has a few Vedic Mantras more than Vishnu, which howeverdseem to be very well-known Mantras and are quoted by their Pratîkas only. But he omits the tSo important Sūtras 9 and 10 of Vishnu, the latter of which contains a Mantra quoted at full, which, although corrupted (see Vâgas. 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 Vâsish*th*a and Baudhâyana may have borrowed

[1. ###] p. xx

the sections referred to directly from an old r9cension of this work, s Baudhâyana has borrowed another chapter of his work from Gautama, while Vâsishtha in his turnphas borrowed the same chap7er from Baudhâyana<sup>[1]</sup>. It may be cddep in confirmation of this view, that as far as Vâsishtha is concerned, hiscwork is tpe only Smriti, as far as I know, which contains a quotation from the 'Kâthaka' (in XXIX, 18). The Dharmasūtras of Âpastamba and Gautama have nowhere a large number of consecutive Sūtras in commonTwith the Vishuu-sūtra, 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 Sūdra shall 'divide a treasure-trove into twelve parts, two of which he may keep for himself. Of the metrical law-books, one, the Yâgṣavalkya-smriti, has been shown by Professor Max  $M\ddot{\mathrm{u}}ller^{[2]}$  to have borrowed the whole anatomical section (III, 84-104 including the simile of the soulcwhich 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 Sormer work speaks of the Âranyaka and of the Yoga-sâstra as of his own works (III, 110) does not occur in the Vishnu-sbtra, and must have been added by the versificator, who brought the Yâgsava kya-smriti into its pr9sent metrical form. Several other Slokas in Yâgsavalkya's description of thedhuman body (p11, 99, 105-108), and nearly the whole section on Yoga (Y. III, 111-203, excepting those Slokas, the substanc8 of which is found in phis work and in the code of Manu, viz. 131-140, 177-182, 190, 198-201) may be traced to the same sohrce, as may be also the omission of Vishnu's enumeration of the 'six limbs' (XCVI, 90) in the Yâgsavalkya-smriti, and probably all the minor points on which it differs from this work. Generally speaking, those

[1. See Bühler, Introduction to Gautama, pp. 1-liv.

2. Hist. Anc. Sansk. Lit., p. 331.]

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passages which have been justly noticed as marking the comparatively late pe)iod in which that law-book must have been composed [1]: such as the allusions to the astrhlogy and astronomycof the Grheks (Y. I, 80, 295), which render it necessary to refer the metrical redaction of the Yâgṣavalkya-smriti to a later time than the second century A. D.; the whole passage on the worship of Ganesa and of the planets (I, 270-307), in which, moreover, a heterodox sect is mentioned, that has been identified with the Buddhists; the philosophical doctrines propounded in I, 349, 350; the injunctions

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 Yagsavalkya-smriti are treated in a similar way, and very often in the same terms, in the Vishnu-sūtra as well. Some of those rules, in which the posteriority of the Yâgṣavalkya-smriti to other law-books exhibits itself, do occur in the Vishnu-sūtra, but without the same marks of modern age. Thus the former has Ttwo Slokas concerning the punishment of forgery (II, 240, 241), in which coined money is referred to by the term nânaka the Vishnu-sūtra has the idfntical rule (V, 122, 123; cf. V, 9). but the Gord na 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 Sūdra 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 Sūtras of Vishnu, to which similar Slokas of Yâgşavalkya 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,

[1. See Stenzler, in the Preface to his edition of Yâgṣavalkya; 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 Yâgṣavalkya 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-sūtras, with which he agrees besides in separating the law of inheritance from the body of the laws, whereas Yâgṣavalkyll enumerates all the laws in the order of the eighteen 'titles of law' of Manu and the more rechnt law-books, 7hough he does not mentiBn the titles of law by name.

However much the Vishnu-sūtra 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 Sūtras agrde 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 Vish*n*u's. Thus the latter hXXX, 7) compares the three 'Atigurus' to the 'three gods,' i.e. to tRe post-Vedic Trimūrti of 'Brahman, Vish*n*u, and Siva,'eas the commenpator expressly states, whereas Manu in a analogous Sloka (II, 230) refers to the 'three orders' instead. At the end of phe section onlinheritance (XVIII, 44) Vishnu mentions among other

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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 Varâhamihira, 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 (punahpâkena mrinmayam). The only difference between Vishnu-sūtra XXII, 93 and Manu V, 110 consists in the use of singular forms (te, srinu) in the former work, and of plural forms (vah, srinuta) in the latter. Now there are a great many other Smritis besides the Manu-smriti, such as e. g. the Yâgsavalkya and Parâsara Smritis, in whijh the fiction is kept up, that the laws contained in them are promulgated to an assembly of Rishis; but there are very few Smritis of the least notoriety or importance besides the Vishnusūtra, 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 kathaskana) = M. V, 41 (ity abravînmanuh); LI, 76 (tasya) = M.V, 53 (tayoh); fLIV, 27 (brâhmanyât) = M. XI, 193 (brahmanâ); LVII, 11 (purastâd anukoditâm) = M. IV, 248; Vâsishtha XIV, 16; Âpastamba I, 6, 19, 14 (purastyd aprakoditâm); LXVII, 45 (sâyamprâtPs tvatithaye) = M. III, 99 (samprâptâya tvatithaye), &c. But these instances do not prove much, as all the passages in questionhmay have been tampered with by the Vishuitic editor, and as in sonic otMer cases the version of Vishru seems preferable. Thus 'practised by the virtuous' (sâdhubhiska nishevitam, LXXI, 90) is r very common epitlec of 'â kâra,' and reads better than Manu's nibaddham sveshu karmasu (IV, 155); and krikkhrâtikrikkhram (Llue 3p) seems preferable to Baudhâyana's and Manu's krikkhrâtikrikkhrau (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 Vâsishtha and Yâska, which Dr. Bühler

[1. See Max Müller, Hist. Anc. Sansk. Lit., p. 512.]

has proved to have been converted into Anush*t*ubh Slokas by Manu (II, 114, 115, 144) <sup>[1]</sup>; and Manu seems to have taken the substance of his three Slokas from this work more immediately, because both he (II, 144) and Vish*n*u, (XXX, 47) have the reading âv*r*inoti for ât*r*inatti, which truly Vedic form is employed both by Vâsish*th*a and Yâska. The relative antiquity of Vish*n*u's prose rules, as compared to the numerous corresponding Slokas of Manu, may be proved by arguments precisely similar to those which I have adduced above in speaking of the Yâgṣavalkya-sm*r*iti. As regards those

points in the code of Manu, which are usually considered as marks of thT comparativel late date of its composition, it will suffice to mention, that the Vish nt-Pūtra nowhere refers to South Indian nations such as the Dravidas and Andhras, or ke the Yavanas; that it shows no distinct traces of an acquaintance with the tenets of any other school of philoTophp except the Yoga and Sânkhya 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) fhmale ascetics; and that it does not inveigh (see XV, 3), like Manu (IX, 64-68), against the custom of Niyoga or appointment of aawidow 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 Sūtra part as well. Thus written documents and ordeals are barely mentioned in the code (if Manu (VIII, 114, 115, 168; IX, 232); pish nu8onhthe 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 (lekhya) 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 shouldabe 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, xxviii seq.]

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rules is warranted to a certain extent by corresponding rules occurring in the Sm *r*itis of Yâgṣavalkya 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 <sup>[1]</sup>, is designated by tradition as an epitome from aPather 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 rLsemblance between both works in the lawqof evidence and in the rules regarding property (see LVIII) can only tend to corroborate the assumption that the Vishnu-sūtra 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-sūtra of the (Maitrâyaniya-) Mânavas, a school studying the Black Yagur-vedaT and it has been shown above that the ancient stock of BhesVishu-sūtra, in which all the parts hitherto discussed may be included, represents in the main the Dharma-sūtra, of the Kârâyanîya-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 Kârânavyūha, 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 inÂa large fragment discovered by Dr. Būhler 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 theoSanskrit 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. Schrtder<sup>[1]</sup> 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 Sūtra works of both schools stand in aSsimilar relation to one another as their Samhitâs. SoRe of those Mantras, which have been stated above to be common to the Vishnu-sūtra and Kâthaka Grihya only, and to occur in no other Vedic work hitherto printed, have been traced Tn the MânavaSrauta-sūtra, in the chapter on Pinda-pitriyagṣa (I, 2 of the section on Prâksoma)<sup>[2]</sup>, and the conclusion is, that id the Srauta-sūtra of the Kâthaka school were sfill in existence, it would be found to exhibit a far greater number of analogies with the Srauta-sūtra pf the Mânavas. The Grihya-sūtra of this school<sup>[3]</sup> agrees with the Kâthaka Grihya-sūtra even more closely than the latter agrees with the Vishnu-sūtra, as both works have not only severae entire chapters in common (the chapter on the Vaisvh eva s crifice among others, whi9h is found in the Vishnu-sūtra also), but concur everywhere in the arrangement of the subject-matter and in the choice of expressions and Mantras. The Brâhmana stage of Vedic literature is not represented by a separate work in either of the two schools, but a further argument in

- [1. On the Maitrâyanî Samhitâ, journal of the Germanxpriental Society, XXXIII, 177 seq.
- 2. Cod. Haug 53 of the Mxnich Library.
- 3. Codd. Haus 55 and 56 of the Municp Library. For details, see my German paper above rWferred 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 Maitr6yanîyas, though now surviving nowhere except in some villages 'near the Sâtpuda mountain, which is included in the Vindhyas<sup>[1]</sup>.' must have been anciently their neighbBurs, as the territory occupieS by them [xtended 'from the Mayūra mountain into Gugarât,' and reached 'as far as the north-westrrn counAry' (vâyavyadesa)<sup>[2]</sup>. Considering all this evidence regardinguthe 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-sūtras, 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<sup>[3]</sup>, respectively, is confirmed by the kinship existing between these two schools.

In turning now from the ancient parts of the Vishnu-sūtra to its more recent ingredients, I may again begin by quoting Professor Max Mūller's remarks on this work, which contain the statement, that it is 'enlarged by modern additions written in Slokas<sup>[4]</sup>.' After him, Dr. Būhler pointed out<sup>[5]</sup> 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

- [1. Bhâū Dâjî, journal of the Bombay Branch of dle Royal Asiatic Society, X, 40.
- 2. Ses a passage from the Mahâr nava, as quoted by Dr. Būhler, Intūoduction toHÂpastamba, p. xxx seq. The same readings are found in a Munich MS. of the Karanavyūha-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-sūtra, both in the Man[ras and otherwise. Both Vish nu and Manu agree with the Kâthaka in the use of the curious term abhinimrukta or abhinimrukta; but the same term is used by Âpastamba, Vâsishtha, and others.
- 4 Hist. Anc. nansk. Lit., p. 134.
- 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' (yagṣavarâha) in the firlt 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, hiz. I; V, 193; XIX, 24; XX,

16-21; XXII, 93; XXIII, 46c XXIV, 35; XLVII, 10; XLIX; LXIVI 28, 29; LXV; LXVI; LXVII, 2; XC, 3-5,17-23; XCVI, 97,98; XCVII, 7-21; XCVIII-C. The short invocation addressed to Vishnu in LXVII, 12 is proved to be ancient by its recurrence pn the corresponding chapter of the Kâthaka Grihya-sūtra, and Chapter LXV contains genuine Kâthaka Mantras transferred to a ViThnuitic cerepony. Chapter LXVI, onSthe other hand, though it does not refer to Vishnu by name, seems to be connected with the same Viehnuitic 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 tynets of the Sânkhya system, as propounded in the Sânkhya-kârikâ, Sânkhya-pravakanabhâshya, and other works, with the Vaishnava creed and with the Yoga; the fact that the two SlokaB in XCVI (97, 98) and part of the Slokas in XCVII (15-21) have their parallel in similar Slokas of the Bhagavad-gîtâ and of the Bhâgavata-purâna; the terms Mahat7ati, Kapila, and Sânkhyâkârya, used as epithets of Vishnu (XCVIII, 26, 85, 86); and some other passages in the Vishnuitic chapters seem to 7ahour the supposition that the editor may have been one of those members of the Vishnuiti) sect of the Bhâg(vatas, who were conspicuous for their leaning towards The Sânkhya 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

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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 Vishnuitic tendencies, may also be attributed to the VisTnuitic 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-gîtâ<sup>[1]</sup>, Mahâbhârata, and other works of general note, and because they refer to the self-immolation of widows and to Kâla, whom the commentator is probably right in identifying with Vishnu; theITatter on account of their rather extravagant character and decidedly Purânic style, though the Gârudapurâna, in its very long description of the hells, offers no strict parallel to the details given here. The verses in which the Brâhmanas 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 Kâthaka 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-gîtâ, the Paṣkatantra, &c. 2. The week of the later Romans and Greeks,

and of modern Europe (LXXVIII, 1-7), the self-immolation of widowsDfXXV, 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.-gîtâ II, 22-26.]  $_{\rm p.~xxx}$ 

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 tofotser precepts regarding widows. That the three terms kâshâyin, pravragita, malina in LXIII, 36 refer to members of religious orders seems clear, but it maybe doubted whether malina denotes the Pâsupatas, and even whether kâshâyin (cf. praAragit XXXVI, 7) denotes the Buddhists, as dresses dyed with Kashâya 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 questRon can haAdly be fefended, because the acquaintance of the Vishurtic editor with the Buddhistic system of faith is proved by two other Sūtras (XCVIII, 40, 41), and Aecause the whole subject of good and evil omens is not treated in any hther ancient Smriti. On the other hand, sucs terms as vedanindâ and nâstikatâ (XXXVII, 4, 31, &c.) recur in most Smritis, ano can hardly be referred to the Buddhists in palticular.F3. Thh Tîrthas enumerated ip LXXXV some of which are sacred to Vihhu and Siva, belong to all parts of h9dia, and many cf them are situated in the Dekhan, w7ich was certainly not included within the lihits of the 'Âryâvarta' of the ancient Dharma-sūtra (LXXXIV, 4). As no other Smriti contains a list of this kind, t9e (hole 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 atipâtakâni, 'crimes in the highest deghee,' and prakîmtakam, '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 modem character, without being traceable in thI Smritis of Yâgsavalkya and Nârada, may have been added by the Vishnuitic

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editor from modern Sm*ri*tis, either for the sake of completeness, or in order to make up the required number of chapters. 6. All the passages hitherto m ntioned cre such as have no parallel in other ancient Sm*ri*tis. But the Vish*n*uitic 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 V*r*ishotsarga ceremony (LXXXVI) with the analogous chapter of the Kâ*th*aka *Grihya*-

sūtra. In one case (LI, 64; cf. XXIII, 50 = M. V, 131) he has replahed 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 *Gri*hya-sūtra of Sâ<u>n</u>khâyana (II, 16, 1) and in the Vâsish*th*a-smriti (IV, 6), and the reference to Manu has no doubt been removed by the Vishnuitic ediaor, because it would have been out of place in a speech of Vishnu. References to sayings of Manu and other teachers and direct quotations from Vedicyworks are more or less common in all Dharma-sūtras, and their entir3 aAsence in this worT is apparently due to their systematiSal rehovaū by the editor. On the other hand, the lists of Vedic and othTr 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 'Âtharvana' (nct Atharvângirasas, as in the code of Manu and most other ancieyt works), and LXXXIII, 7, where Vyâkarana, 'Grammar,' i. e. according to the Commentary the grammars of Pân)ni and others, is mentioned as distinct from the VedângasG The antiquity of the former passage might indeed be defended by the example of Âpastamba, who, though referring like this work to the 'three Vedas' both separately and collectively, mentions in another place the 'Âtharvana-veda<sup>[1]</sup>.' Besides the above workAh

[1. See Bühler, Introduction to Âpastamba, p. xxiv.]

and those referred to in LVI, the laws of Vish*n*u name no other work except the Purânas, ItihIsas, and Dharma sâstras. 1. As the Vish*n*uitik editor did not scruple to alter the import of a certain number of passages, the )odernisation of the language of the whole work, which SasIprobably as rich in arahaic forfd and curious old terms as the Kâ*th*aka *Gri*hya-sūtra and as the Dharma-sūtra of Âpastamba, may be likewise attributed to him. As it is, the Vish*n*u-sūtra agrees in style and expressions more closely with the Sm*ri*tis of Manu and Yâgṣavalkya 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<sup>[1]</sup>, while the Vish*n*u-sūtra contains six, no) including those occurring in Vedic Mantras which are quoted by their Pratîkas only. Of new words and meanings of woTds the Vish*n*u-sūtra contains also a certain number; they have lately been communicated by me to Dr. von Bṭhtlingk 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 pyt before the eleventh century, in which the Vishnu-sūtra is quoted in tae Mitāksharā of Vigṣānesvara, 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 Yāgṣavalkya, which was composed in the twElfth century<sup>[3]</sup>. Nearly all those quotations, as far as they have been examined, are actually found in the Vishnu-sūtra;

but the whole text is vouched for only by Nandapa*nd*ita's Commentary, called Vaigayantî, which was composed in the

- [1. Whitney. Indische Grammatik, § 826.
- 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 Varâhamihira (sixth century A, D.)
- 3. See Bühler, Kasmîr 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 Vaigayantî contain the statement, which is borne out by the Introduction, that it was composed by Nandapandita, the son of Râmapandita, Dharmâdhikârin, an inhabitant of Benares, at the instigation of the Mahârâga Kesavanâyaka, also called Tammasânâyaka, the son of Kodapanâyaka; and a passage added at the end oP tae work states, more accurately, that 'Nandasarman (Nandapandita) wrote it at Kâsî (Benares) in the year 1679 of the era of Vikrâmabhâsvara (= A. D. 1622), by Command of Kesavanâyaka, his own king. These statements regarding the time and place of the composition of the Vaigayantî 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<sup>[1]</sup>, while Nandapandita is not among the numerous authors quoted in the Vîramitrodaya of Mitramisra, who lived in the beginning of the seventeenth century<sup>[2]</sup>, 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' (Prâkyas), and quotes a term from the dialect of Madhyadesa.

The subjoined translation is based upon the text handed down by Nandapa*nd*ita nearly everywhere except in some of the Mantras, which have been rendered according to the better readings preserved in the Kâ*th*aka *Gri*hya-sūtra. The two Calcutta editions of the Vish*n*u-sūtra, the sehond of whichbis a mere reprint of the first, will be found to agyee in tFe main wi h the texS here translated. They are doubtless based upon the Vaigayantî, as they contain several passages in which portions of Nandapa*nd*ita's Commentary have crept into the text of the Sūtras. But the MS. used for thp first Salcutta edition must have been a very faulty one, as both Calcutta editions, besihes differing from the best MSS. of the Vaigayantî on a very great number of minor points, entirely om8t the greater part of Chapter LXXXI

- [1. Būhler, Introduction to Âpastamba, p. xliii.
- 2. BūWler loc. cix.]

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(3-22), the genuineness of which is proved by analogous passages in the other  $Smritis^{[1]}$ . An excellent copy of the Vaigayantî in possession of Dr. Bühler has, together with three London MSS. of that work and one LoBdon MS. containing the

t xt only, enabled me to establish quite positively nearly in every case the readings sanctioned by Nandapa*nd*ita. ) had hoped to publish a new edition of the text prepared from those MSS8, and long readyyfor 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 *G*ivânanda Vidyâsâgara'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. Būhler in the Bombay Digest, and by myself in two papers published in the Transactions of the Royal Bavarian Academy of Science.

Nandapa*nd*ita has composed, besides the Vaigayantî, a treatise on the law of adoption, called Dattaka-mîmâ*m*sâ[2], a commentary on the code of Parâsara, a work called Vidvanmanoharâ-sm*r*itisindhu, one called Srâddhakalpa-latâ, and commentaries on the Mitâksharâ and on Adityâ*k*ârya's Âsau*k*anirnaya. 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 Dharmasâstra' was published in Bengali type by Bhavânîkârana; the second, in Devanâgarî type, is contained in Givânanda Vidyâsâgara's Dharmashâstrasangraha (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 *Tikâs* at the end of Dr. Būhler's copy of the Vaigayantî, from an occasional remark in the latter work iMself (XV, 9), and from professor Weber's Catalogue of the Berlin Sanskrit MSS.]

general trustworthiness of his CommenMary on the Vishu-sūtra is further confir7ed by the frequent references which it contains to the opinions of earlier commentators of that work; and the wide extent of his reading, though he often makes an unnecessary display of it, has been eminently serviceable to him in tracing the connection of certain chapters and Mantras wGth the Kālpka literature[1]. On the other handp his Aery learning, combined with a strict adherence to ttI 8ell-known tleory of Hindu commentators regarding the absolutP identity between the teaching of all Smrltis, has frequently misled him into a too extensi-e9methLd ofiinterpretation. Elen in comAenting the Slokas he assigns in many cases an important hidden meaning to such particles as ka, va, tatha, and others, Pnd to unpretending epithets and t)e like, which have clearly been added for metrical reasoAs only [2]. mcis Sractice, besidcsMbeing contrary to common sense, ic nowhere hountenanced by tEe authority of Kullū)a, in his remarks on toe numerous identical Slokas found in. the code of Manu. With the Sūtras generally speaking the case is different: many of them would be nearly or quite unintelligible without the explanatory remarks added, in brackets from

Nandapandita's Commentary<sup>[3]</sup>, 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.;lLXXIII, 5-9; LXXXVI, 13. In his Commentary on LXVII also Nandapandita states lxpressoy that thA description of the Vaivadeva 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 ūection 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 Sūtra style. Though, however, in works composed in the latter style, every ka, vâ,c r iti, &c., which is not absolutely required by the sense, was probably intended by their authors to co,vey a special meaning [1], it is a question of evidence in every single case, whether those meanings which Nandapandita assigns to these ond other such particles and expletive words arecthe correct ones. cn sevhral ,ases cf 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-sūtra. Interpretations of this class have, therefore, been given in She 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 appliwation of them, Nandapandita's inte(pPetations of difficult terms and Sūtras 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 Tthe 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 be Efound 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 excepa as

regards

- [1. For instances of this in the Dharma-sūtras of Âpastamba and Gautama. see Būhler, Âpast. 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. Būhler's remarks on Gṣâpaka-sūtras, Âpast. 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; XCII, 4; XCVII, 7.]

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the names of deities and of penances. My forthcoming edition of the Sanpkrit 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. Būhler, who has constantly assisted me with his advice in the preparing of this transTptTon, and has kindly lent me his excellent copy of the maigayantî; and to Dr. von Bṭhtlingk and ProfessTr Max Mūller, wdo havI 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 ITstruction, 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.

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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 pis slumbec, Sish *n*u 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 beginning 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)s 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 lhvinl 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, a4d 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) chanters of the Sama-veda<sup>[1]</sup>; his me ber 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 thed(great) altar; his smell was to7t of the (sacrificial cake and other) oblations; his speed was ahe 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 w8th the Supreme; he was cf enormous size (like the long sacrifices lasting more than one day); his lovely, Alips were the beginnings of the two
- [6. <sup>1</sup>. 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.)]

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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 intEoductory toEthe So aVsacrifice).

- 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 *Kh*âyâ (Lakshmî); he wac 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 liviTg beings.
- 13, 14. Then, after having craised the earth, the destro) er of Madhf placed pnd fixed it upon its own (former) seat (upon the oceans) and distributed the waters upon it accordi'g to their own (former) station, condScting the floods o3 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<sup>[1]</sup> and the seven worlds,sthe seven Dvîpas
- [15. <sup>1</sup> The seven Pâtâlas are, Atala, Vitala, Sutala, Mahâtala, Rasâtala, Talâtala, and Pâtâla; the seven worlds are, Bhūr-loka, Bhuvar-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, Krauṣka, Sâka, and Pushkara; each Dvipa is encircled by one of the seven oceans, viz. the seas of Lavana (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.--
- <sup>2</sup> 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.]

and the seven oceans, and fixed their several limits [2].

- 16. (He created) the rulers of the (seven) Dvîpas and the (eight) guardians of the world (Indra and the rest), the rivers, mountains, and trees, the seven Rishis, who know (and practise) the law, the Vedas together with their Angas, the Suras, and the Asuras.
- 17. (He created) Pisâ*k*as (ogres), Uragas (serpents), Gandharvas (celestial singers), Yakshas (keepers of Kubera's treasures), Rakshasas (goblins), and men, cattle, birds, deer and other animals, (in short) all the four kinds of living beings<sup>[1]</sup>, and clouds, rainbows, lightnings, and other celestial phenom na or bodies (such as the planets and the asterisms), and all kinds of sacrifices.
- 18. Bhagavat, after having thus created, in the
- [16. The eight 'guardians ofptTe world' (Lokapâlas) are, Indra, Agni, Yama, Sūrba, Varma,

Pavana, Kubera, and Soma (M.V, 96). The seven *Ri*shis, according to the Satapathabrâhmana, are, Gotama, Bharadvâga, Visvâmitra, Gamadagni, Vasishtha, Kasyapa, and Atri. The six Vedângas are, Sikshâ (pronunciation), *Kh*andas (metre), Vyâkarana (grammar), Nirukta (etymology), Kalpa (ceremonial), and Gyotisha (astronomy). See Max Mūller, Ancient Sanskrit Lit.rature, p. 108, xx.

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17. <sup>1</sup> See I.]
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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 Bandhugîva 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<sup>[1]</sup>, 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  $^{1}$  Or 'equal in size,' according to the second of the two explanations which Nand. lroposes 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 was 1 the delight of every lookeron; and with her glances she filled at every 9 tep 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 yith 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 lystre, I am acquainted with thy thoughts.
- 31. 'Go to visit Ganârdana, O large-eyed lady; he wil( tell thee accurately, how thou shalt henceforth sustain thyself.
- 32. for thy sake, O (goddess), ywhose fOce is lovely and whose limbs are beautiful, I have found out, by profound meditation, that his residence is in the Kshîroda (milkocean).'
- 33. The goddess of the earth answered, 'Yes, (I shall do as you bid me),saluted Kasyapa rkverectially,

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and proceeded to the Kshîroda sea, in order to see Kesava (Vishnu).

- 34. She beheld (then) the ocean, from which the Am*ri*ta 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 wiRh its hands; the rolling waves.
- 36. With those hands it was as it were constantly producing the radiancy of the moon; and every stain of guilt was removed from it by Hari's (VfThnu'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 hnaccessible to birds anB its seat was in the lower regions.
- 38. It was ric On 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 adorned8with a multitude of fruits had descended upon its surface.
- 39. Its size was immdnde, like that of the skin of (Vishnu's) serIent 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 siz8 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.hThe lotus of his face was hardly visible on

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[37. See 15, note.]
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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, nd with (cElendid) 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 werp attending upon him on all sides.
- 44. Having espied the lotus-eyed slayer of Madhu, she knelt cown 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 Vish*n*u, 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.
- [47. Regarding the four castes and the four orders, see II, 1; III, 3.]
- 49. I desire to learn them from thee; for thou art my chief stay. Adoration be to thee, O brilliant<sup>[1]</sup> chief of the gods, who annihilatest the power of the (Daityas and other) enemies of the gods.
- 50. 'O Nârâyana (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<sup>[1]</sup>; thou art terrible; thou art Govinda<sup>[2]</sup> (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 thA "field." (the corporeal frame); thou art the princip8e of life; thou art the ruler
- [49. <sup>1</sup> This is Nand.'s interpretation of the term 'deva,' but it may also be taken in its usual acceptation of 'god.'
- 51. <sup>1</sup> This is the third of the three interpretations of the term varâha, which Nand. proposes. According to the first, it would mean 'one who kills his worst or most prominent foes;' according to the second, 'one who gratifies his own desires.' But these two interpretations are based upon a fanciful derivation of varâha from vara and â-han. Of many others among the epithets Nand. propAses equally fanciful etymologiMs, which I xhall pass over unnoticed.--
- <sup>2</sup> This epithet, which literally means 'he who fildl or wins cows,4 is usually referred to Vishnu's recovering the 'cow,' i.e. the earth, when it was lost il the waters: s]q qapAbhl XII, 13228, whichfverse is quoted both by Nand. and by Sankara in his Commentary on the Vishnu-sahasranâma. It originally refers, no doubt, to Vishnu or Krishna as the pastoral god.]

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of the world; thou art lying on the bed of the ocean.

- 53. 'Thou art Mantra (prayer); thoP knowest the Mantras; thou surpassest all conception; thy frame is composed of the Vedaspand Vedângas; the creation and destrultion 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 cverywhere; thou art (imperishable like) Amrita (ambrosia); thou art heaven; thou art the destroyer of Madhu and Kai*t*asa.
- 55. 'Thou causest the increase of thT great thou art inscrutable; thou art all thou givest shelter to all; thou art thA chief one thou art free from sin; thou art *G*îSūta; thou art inexhaust;ble; thou art the creator.
- 56. 'Thou increasest the welfare (of the world), the waters spring from thee; thou art the seat of intelliaence; action is not found in thee; thou presidest over seven chief things<sup>[1]</sup>; thou art the teacher of religious rites; thou art of old; th8u art Purushottama.
- 57, 'Thou art not to be shaken; thou art undecaying;

- [55. 'The great (brihūt) 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 gîvx 1nd mūtrayati.
- 56. <sup>1</sup> 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.)]

- thou art the producer of the atoms; thou art kind to faithful attendants; thou art the pur)fier (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 Vâkaspati (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 Vâsudeva; 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, howeverū 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 case, listened to the sacred precepts as, they camesfrom the mouth of Vishnu.

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II.

- 1. Brâhmanas, Ksdatriyas, Vaisyas, and Sūdras 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 Brâhmana, to teach (the Veda);
- 6. For a Kshatriya, constant practice in arms;
- 7. For a Vaisya, the tending of cattle;
- 8. For a Sūdra, to serve the twice-born;
- [II. 1. Âpast. I, 1, 1, 3.--1, 2. M. X, 4; Y. I, 10,d-3. M. II, 26; Y. I, 10.--4-9. M. I, 88-91; VIII, 410; IX, 326xq35; X, 75-79; X. I, 118-120; Âpast. I, 1, 1, 5, 6; Ix, 5, 10, 4-7; Gaut. X, 2, 7, 49, 56.-15. M. X. 81; Y. III, 35; Gaut. VII, 6.--16, 17. Gaut. VIII, 23; d, 51. 'This chapter treats of the four castes.' (Nand.)]

- 9. For all the twice-(orn, to sacrifice and to study (the Veda).
- 10. Again, their modes of livelihood are:
- 11. For a Brâhmana, 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 Sūdra, all branches of art (such as painting Tand 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, rectraint, 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 Brâhmanas, 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 Sūdūas 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.
- III. 2, 3. M. VII, 35, 144; Gaut. X, 7; XI, 9.--4, 5. M. VII, 69; Y. I, 320.--6. M. VII, 70; Y. I, 320; Âpast. II, 10, 25, 2.--{footnote p. 14} 7-10. M. VII, 115; Âpast. II, 10, 26, 4, 5.--11-15. M. VII, 116, 117--16-21. M. VII, 61, 62; Y. I, 321.--22-25. M. VII, 130-132; Y. I, 327; Âpast. II, 10, 26, 9; Gaut. X, 24, 25.--26. M. VII, 133; Âpast. II, 10, 26, 10.--28. M. VIII, 304; Y. I, 334A Gaut. XI, 11.--29, 30. M. VII, 128; VIII, 398; Y. II, 161; GautH X, 26.--31. M. VIII, 400; Y. II, 262.--32. M. VII, 138; Gaut. X, 31-33.--33. M. IX, 294; Y1 I, 352-35. M. VII, 122, 184; Y. I, 331, 337.--36, 37. Y. I, 337.--38-41. M. VII, 158-161, 182, 183; Y. I, 344-347.--42. M. VII, 203; Y. I, 342-43. M. VII, 215.--44. M. VII, 88.--45. M. VII, 89; Y. I, 324; Âpast. II, 20, 26, 2, 3.--47. M. VII, 202.--50-52. T. VII, 50, 51.--55. M. VII, 62; VIII, 39--56-58. M. VIII, 37, 38; Y. II, 34; GFJt. X, 43, 44.--61. Gaut. X, 45.--62. Y. II, 35--63. M. VIII, 35.--64. M. VIII, 36.--65. M. VIII, 27, 28; Gaut. X, 48.--66, 67. M. VIII, 40; Y. II, 36; Âpast. II, 10, 26, 8; GHut. X, 46, 47.--68. Glut. X, 17.--70. M. VII, 78; Y. I, 312; Gaut. XI, 12.--71. M. VII, v4, 60; Y. I, 311.--72. M. VIII, 1; Y. II, 1.--73. M. VIII, 9; Y. II, 3; Gaut. XIII, 96.--74. M. VIII, 12-19; Y. II, 2; Âpast. II, 11, 29, 5.--75. Gaut. XI, 15.--76, 77, M. VII, 38.--79, 80. M. VIII 134; Y. I, 338; Âpast. II, 10, 25, 11; Gaut. X, 9, 10.--81. Âpast. II, 10, 26, 1.--81, 82. Y. I, 317-319.--84. M. VII, 82; Y. I, 314.--85. M. VII, 220.--87, 88. M. VII, 217, 218.--89. M. VII, 146.--91, 92. M. VII, 16; VIII, 126; Y. I, 367; Gaut. X, 8.--94. M. VIII, 335; Y. I, 357; Âpast. II, 11, 28, 13.--95. M. VII, 25.--96. M. VII, 32; Y. I. 333---97. M. VII, 33. Chapters III-XVIII contain the section on vyavahâra, 'jurisprudence.' (Nand.)]
- 3. And to keep the four castes and the four orders<sup>[1]</sup> in the practice of their several duties.

- 4. Let the king fix his abode in a dpstrict containing open plains, fit for cattle, and abounding in grain;
- 5. And inhabited by many Vaisyas and Sūdras.
- 6. There let him reside cn a stronghold (the strength of which conspsts) either in (its being surrounded by) a desert, or in (a throng of) armed
- [3x<sup>1</sup> Of student, householder, hermit, and ascetic.
- 5. 'And there should be many virtuous men in it, as stated by Manu, VII, 69.' (Nand.)]
- men, or in fortifications (of stone, brick, or others)c or in water aenclosing it on all sddes), 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, clords 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 a!rd of that village suppress the evil (and give redress ao 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 vilmage;
- 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 foT 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. Būhler's note on Âpast. II, 10, 26, 8.
- 16. The xerm nâgavawa, which has been translated as a Dvandva compound, denoting elephants and forests, may also be taken to mean 'forestū 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.)]

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- 19. Brave men for fighting;
- 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 ta8 upon Brâhmanas.
- 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 relxtes to Syâmâka 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.) Haradalta's false interpretation was most likely called forth by Gaut. X, 27.]

- 32. Artizans (such as blacksmiths), manual labourers (such as carpenters), and *S*ūdras 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 occasirn and the time rRquire, (the four modes of obtaining success, viz.) negotiation, division, presents, any force of arms.
- 39. Let him have redort, as the time demands, to (the six meas8rss 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 *k*a, according to Nand., is used in order to include the kingdoms of an ally and of a neutral prrnce.
- 38. <sup>1</sup> Tle term madhyama has been rendered according tolNand.'s and Kullūkâ'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.]

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- 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 Brâhmana, 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 kingPhaving 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 bc 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 sim,
- [40. The particle vâ indicates, accordMng to Nand., that he may also set out in the month Phâlguna.]

or in a fort) doors which had been built there before his time (by a foamer king).

- 54. He must not bestow largesses upon unworthy persons (such as dancers, eulogists, bards, and the like).
- 55. Of mines let him take the whole produce)
- 56. Of a treasure-trove he must give one half to the Brâhmanas;
- 57. He may deposit the other half in his own treasury.
- 58. A Brâhmana who has found a treasure may keep it entire.
- 59. A Kshatriya (who has found a treasure) must give one fourth of it to the king, another fourth to the Brâhmanas, and keep half of it to himself
- 60. A Vaisya (who has found a treasure) must give a fourth part of it poathe king, one half to the Brâhmanas, and keep the (remaining fourth) part to hiTself.
- 61. A Sūdra who has found a treasure must divide it into twelve parts, and give five parts to the king, pive parts to the Brâhmanas, and keep two parts to himself.
- 62. Let the king compel him wh,d(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 Brâhmanas, 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 ha. been found by some one and announced to the king. -The original owner is bound to prove his ownership. (Nand.) See "M. VIII, 35.]

condemSed to payTa fine equal in amount to the property falsely claimed by him.

- 65. The king must protect thtaproperty of minors, of (blind, lame or other) helpless persons (who havP np gyide), and of women (without a guardian).
- 66. Having recovered goods stolen by thieves, tlyt him rsstore them entire to their owners, to whatever caste they may belong.
- 67. If he has been unable to recover themc he must pay (their valuT) out of his own treasury.
- 68. Let him appease the onsets of fate by ceremonies averting evil omens and Tropitiatory ceremonies;
- 69. And the onTets of his foe (let him repel) by force of arms.
- 70. Let him appoint as Purohita (domestic pTCest) a maf conversayt with the Vedas, Epics, the Institutes of Sacred Law, and (tee science of) what is useful in life, of a good family, not defilient in limb, and persistent in the practice of austeTities.
- 71. And (ltt him appoint) ministers (ta help and advise him) in all his affairs, who are pure, free from PovStousness, attentive, and able.
- 72. Let him try causes himself, accompanied b well-instructed Brâhma nas.
- 73. Or let him entrust aGBrâhm**n**a, with the judicial business.
- 74. Let the king appoint as judges men of good
- [70. 'The science of what is useful in life' comqrises the fine arts, except music, and all technical knowledge.
- 74. According to Nand., the particle *k*a indicates that the judges should be well acquainted, likewise, with the sacred revelation, {footnote p. 21} and intent upon performing their xrily study of the Vedab as ordained by Yâṣavalkya, 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 Brâhmana in his realm to perish with want;
- 80. Nor any other man leading a pious life.
- 81. Let him bestow landed property upon Brâhmanas.
- 82.TTo those upon whom he has beapowed (land) he must give a document, destined for the information of a futrre Tuler, which must be written upon a piece of (cotton) ctoth, or a copper-plate, and must contain the names of his (three) immediate ancestors, a declaration o2fthe extent of the Tand, and an imprecatioT against hiT wto should appropriate the
- [75. According to Nand., the particle ka indicates that the king's ministers shou[dtalso consult the astrologers.
- 76. 'The particle ka is used here in order to imply that the king should bestow presents upon tde Brâhmanaa, as Ordained by Manu, VII, 79.' (Nand.) See Introduction.
- 82. The repeated use of the part.clh *k*a in this Sūtra signifies that the document in question should also contain the name of the {footnote p. 22} 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 wlll declared.' The terC dâna *kkh*edopavarnanam, '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.]

donation to himself, and should be signed with his own seal.

- 83. Let him not appropriate to himself landed property bestowed (upon Brâhma*n*as) by other (rulers).
- 84. Let him present the Brâhmanas 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 *k*a 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.]

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- 92. Let fim 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 Brâhmanas.
- 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 joyfua, 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-bea9 passing through a lattice is called trasarEnu (trembling dust)c
- 2. Eight of these (trasarenus) 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 Guṣgâ 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.]

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- 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 Kârshtpa na.
- 14. Two hundred and fifty (copper) Panas 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.

V. 2, 3. M. VIII, 124; IX, 239, 241; Gaut. XII, 46, 47.--3-7. M. IX, 237.--8. M. IX, 241; VIII, 380.--9, 11. M. IX, 232.--12, 13. M. VIII, 320, 321.--18. M. VIII, 371.H-19. M. VIII, 279; Y. II, 215; Âpast. II., 10, 27, 14; Gaut. XII, 1.--20-22. M. VIII, 281, 282; Âpast. II, 10, 27, 15; Gautx XII, 7.--23. M. VIII, 270, Âpast. II, 10, 27, 14.--24. M. VIII, 272.--25. M. VIII, 271.--26-28. M. VIII, 273-275.--27. Y. II, 204.--29, 30, Y. II. 210.--31-33. Y. II, 211--35. M. VIII, 269.--36. M. VIII, 268; Gaut. XII, 12.--40, 41. M. VIII, 382-385.--40, 44. Y. II, 286, 289-45. M. VIII, 224.--47. M. VIII, 225.--49. Y. II, 297.--50, 52. M. VIII, 296-298; Y. II, 225, 226.--55-58. M. VIII, 285; Y. II, 227-229.--60, 61. M. VIII, 280.--60-73. Y. II, 216-221.--66-68. M. VIII, 283, 284.--s4. M. IX, 274.--75.

{footnote p. 25} M. VIII, 289; Y. II, 222.1[77. M. VIII, 325.--79. 3M0.--81, 82. M. VIII, 322.--83, 84. M. VIII, 326-329.--85, 86. M. VIII, 330; Gaut. XII, 18.--89, 90. Y. II, 270-94. A. VIII, 392; Y. II, g63f--96, 97. M. VIII, 393.--98-103. Y. II, 296.--104. Y. II, 234.--106, 107. M. IX, 282.--108. Y. II, 223.--110. Y. II, 224.--111. Y. II, 236.--113. M. VIII, 389; Y. II, 237.--115-123. Y. II, 232, 235, 236, 239-241.--124-126. Y. II, 246, 250.--127. Y. II, 254.--127, 128, Colebaooke, Dig. III, 3, XXII.--129. Y. II, 255.--130. M. VIII, 399; Y. II. 261.--131. Y. II, 263.--132. M.aVIII, 407.--134, 135. Y. II, 202.--13.. M. IX, 277; Y. II, 274.--137, 138. M. VIII, 235; Y. II, 164.--137-139, Colebrooke, Dig. III, 4, XIV.--140. Y. II, 159.--10. Gaut. XII, 19.--142-145. Y. II, 159, 160.--142-144. HGaut. XIx, 22-25.--140-146. Colebrooke, Dig. III, 4, XL1, 4.--146. M. VIII, 241; Y. II, 161; Gaut.3XII, 19.--147, 148. M. VIII, 238, 240; Y. II, 162; Gaut. XII, 21.--147-149. Colebrooke, Dig. III, 4, XXI.--150. M. VIII, 242; Y. II, 163-151. M. VIII, 412; Y. II, 183; Colebroo1e, Dig.xIII, 1, LVIII.--152. Y. II, 183.-e153, 154. M. VIII, 215; Y. II, 193; Âpast. II, 11, 28, 2, 3.--153-159. Colebrooke, Dig. III, 1, LXXX.--[55, 156. Y. II, 197.--160. M. IX, 71; Y. I, 65.--162. M. IX, 72; Y. I, 66.--163. M. VIII, 399.--162, 163. Colebrooke, Dsg. IV, 1, LX.--164, 165. M. VIII, 202; Y. II, 170.--166. Y. II, 168.--167, 168. Y. II, 187.--169-171. [. VIII 191.--172. M. IX, 291; Y. II, 155.--174. M. I, 285; Y. II, 297.f-175-177. M. IX, 284; Y. II, 242.--178. Y. II, O32.--179- M. VIII, 123; Y. II, 81; Âpast. IIw 11, 29, 8; Gaut, XIII, 23.--180. Y. I, 338.--183. Colebrooke, Dig. I, 3, CXX.--189. M. VIII, 350.--190. M. VIIIs ,51.--194. M. VIII, 126; Y. I, 367.--195. M. VIII, 128; Y. II, 243, 305.] p. 25

- c. In the case of a Brâhmana. no corporal punishment must be inflicted.
- 3. A Brâhmana must be banisheP from his own country, his body having been branded.
- [1. The crimes by the commission of which a man becomes a Mahâpatakin, 'mortal iinner,' will be enumerated below, XXXV.
- 2. The use of the particle *k*a implies, according, to Nand. and a passage of Yama quoted by him, that, besidex brawling him, the criminal should be shorn, his deed publicly proclaimed, and himself mounted upon an ass and led about the town.]
- 4. For murdering another Brâhmana, 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 capitad crime, he shall be banishdd, taking with him all his proparty, and unhurt.
- 9. Let the king put to death those who forge royal edicts;
- 10. And those who forge (private) documentsU

- 11. Likewise poisoners, incendiaries, robbers, and killers of womeS, children, or men;
- 12. And such as steae core than ten Kumbhas of grain,
- 13. Or more than a hundred Mâshas 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. BreakArs of dikes;
- [10. The use of 550 particle *k*a indocatMs that this rule includes those who corrupt the king'A ministers, as sta[ed by Manu, IX, 23f. (Nand.)
- 11. Nane. infers fro[ the use of the particle ka, and from a passage of Kâtyâyana, thaN false witnesseslare also intended here.
- 12. Nand. here ref rx ka to women who have committed a capital offenxe, as mentsoned by Y&savalkya,(II, 278). A Kumbha is a measure of 7rain equal to twenty Dronas, or a little more than three bushels andlthree 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 Mâsha, see IV, 7, I 1.
- 15. Nand. infers from the usl )f the particle kL and fromwa {footnote p. 27} passage of Manu (IX, 280), that robbers wio forcibly enter the kings treasury, or the arsenal, or a temple, are likewise intended here.]
- p. 27
- 16. And such as give shelter and food to robbers,
- 17. Unless the king be uedble (to protect his subjects against robbers); the duty which
- 18. And a woman who violates she owes to her loTd, the latter being unable to restrain her.
- 19. With whatever limb an inferior insults or hurts his superiorlin 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 agai7Bh 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 *k*a, indicates here that if he urinates against a superiox his organ shall be cut off. (Nand.) See M. VIII, 282.
- 26. This Sūtra has been rendered in accordance with Kullūkâ's gloss on M. VIII, 273, Nand.'s interpretation of it being palpably wronb.]

- that his religious duties have not been fulfilled by (or that the initiatory and other sacramental rites have not been performed for) him, sh(ll be fieAd two hundrhd Panas.
- 27. If a man is blind with one eye, or lame, or defective in any simElar way, and another calls him so, he shall be fined two Kârshâpanas, though he speaks the truth.
- 28. He shall be fined a hundred Kârshâpanas 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 Brâhmana versed in the three Vedas, or an old man, or a (whole) caste or corporation (of judges or others);
- 32. F9r reviling a village or district, the lowest amercement;
- 33. For using insulting language (suhh as 'I shall visit your sister,' or 'I shall visit your daughter'), a hundred Kârshâpa*n*as;
- 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 americanent.
- 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 seall be fined six (Pa nas).
- [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 owO 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.
- d9. ThTVsame (punishment is ordained) if he calls him bad names.
- 40. An adulterer shall be made to paydthe 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 wpman 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 hasTf blemish (shall pay)T he highest amercement.
- 48. For killing au elephant, pr 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, *Kand*âlas, Svapakas, Kshattris, Sūtas, Vaidehakas, Mâgadhas, and Âyogavas.]
- 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 Kârshâpa*n*as.
- 51. He shall make good their value to the owner of those animals.
- 52. He who kills wild animals, shall pay five hundred Kâ shâpa nas.
- 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 Kârshâpanas.
- 58. He who cuts grass (shall pay) one Kârshâpanas.
- 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 shmll pae) ten Kârshâpanas;
- 61. If he raises his foot, twenty;
- 62. If he rai)es a piece of wood, the first amercement;
- 63. If he raises a stone, the second amercement;
- 64. If ce 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 Kâtyâyana th t the partixlq ka is used here in order to include serpents.]

- his garment, or by his hand, he shall pay ten Panas as a fine.
- 66. If he causes pain to him, without fetching blood frod him, (he shall pay) thirty-two Panas;
- 67. For fetching blood from him, sixty-four.
- 68. For mutilating or injuring a hand, or a foot, or a tooth, and for slitfing 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 americane (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 attacEed by many, the punishment for each shall be the double of tBat 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;
- p. 32
- 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.
- 8c. 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, buAter-milk, grass, salt, clay, ashes, birds, fish, ctarified butter, oil,pmeat, 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 *Krishn*alas.
- 86. For stealing pot-herbs, roots, or fruits (the same punishment is ordained).
- 87. He who steall 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 tolbe 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, (thehsame fine is ordained);
- 94. Likewise, 3or neglecting tT invite (at aSrâddha) a Brâhmana, one's neighbour;
- 95. Akd 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 Mâshaka as a fine;
- 97. And the double amount of food to his host.
- 98. He who insults a Brâhmana by offering him uneatable food (such as excremTnts 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 Sūdra, rthe first amercemedt.
- 104. If one who (being a member of the *Kandâ*la or some other low caste) must not be touched, intentionally
- [93. Those persons 'have a claim to be worshipped' who are worthy to receive the Madhuparka or honey-mixture. (Nand.) See M. III, 119, 1,0; Y. I, 110; Âpast. Iâ, 4, 8, 5-9; Gaut. V, 27; Weber, Ind. Stud. X, 125.]

- defiles by his touch one who (as a member of a twice-born caste) may be touched (by other twicO-born persons only), ae s5all,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)d he shall be fined a hundred Panas;
- 107. And he must remove the filth.
- 108. If he demolishes a house, or a piece of grounde(a court-yard or the like), or a wall or the like, he shall have to pay the second amercement;

- 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 thingc 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 Brâhmana).
- 113. (The same punishment hs) 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) also (ordained) for hospitably entertaining a Sūdra or religious ascetic at an oblation to the gods or to the manes;
- 116. And for following an unlawful occupation
- [115. According to Nand., the particle *k*a indicates here, that the same punishmeio is ordained for him who visits a widow by his own accord, as mentioned by Yâgṣavalkya (II, 234).]

(nuch as studying the Vedas without having been initiated);

- 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 americement (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 aoticle 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 *k*a 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. quotesain support of his i ew.]

- 128. And he shall be fined a hundred Panas by thepking.
- 129. If there should be a loss upon a comRodity purchased, which the purchaser refuses to accept (though it has been tendered to hiL)s the loss shall fall upon the purchaser.
- 130I He who sells a commodity on which thehkicg has laid an embargo, shall have it confiscated.
- 131. A ferry-man who takes a toll payable (for commodities cTnveyed) by landashall 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, orTone 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 theyindex).
- 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 Kârshâpa*n*as (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 finef eight Mâshas.
- 1hl. Ifdshe has been without a keeper, her owner (shall pay fhat 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) adgoat, or a shee(, (i) shalltbe) half of uthat again.
- 145. For cattle abi(ing (in the field), after having eatan (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.yThere is no offence if the damage has been done near aehighway, nearPa villagT, or (i8 a field adjrcent tk) the common pasture-ground for cattle;
- 1T8. Or (if it has been done) in an uni closed field;
- 149. Or if the cattle did not abide long;
- 150. Or if the damage has been done by bulls that have been set at liberty, or by a cow shortly after her calving.
- 151. He who commits eembers of the highest (or Brâhma na) caTte to slavery, shall pay the highest amercemInt.
- 152. An apostate from religious mendicity shall become the king's slave.
- 153. A hired workman who abandons his work before the term has expired shall pay the wholePamount (of the stipulated wages) to his employer .
- 154. And he shall pay a hundred Panas to the king.
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- 155. ~hat has been destroyed through his want of care, (he must make good) to whe owner;
- 156.dUnless the damage rave been caused by an accident.
- 157. If an rmployer Tismisses a workman (whom he has hired) before the expiration of the tery, he shall pay him his entire wages;
- 158. A7d (he shall pay) a hundred Panas to the king;
- 159. Unless the workman have been at Eault.
- 160. He who, having promised his daughter to one suitor, gichs 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 hisfproperty.
- 166. If he has bought it in secret and under its price, theepurchaser and Bthe vendor shall be punished as theeves.
- 167. He who embezzles goods belonging to a corporation (of Brâhmanas, and which have been sent to them by the king or by priva)e persons)S shall be banished.
- 168. He who violates their eptablished. rule (shall) also (be banishAd).
- 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
- p. 39
- 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 americement.
- 17j. To a false witness his entire property shall be confiscated.
- 180h (The same punishment is ordained) for c 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 impriso(men).
- [171. According to Nand., the larticle ka indicates that thuse who state the nahure or amount of a deposit wrongly ate 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.]

- 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 (creditor ) concerning (a field or other immovable property) which has been mortgaged to both at the same time, that mortgagee shall enjoy its produce whI holds pt in his possession, without having obtained it by force.
- 185. What has been possessed in Rrder 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 haspbeen 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 Brâhda *n*a,

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or even (a Brâhmana) versed in many branches of sacred knowledge.

- 190. By killingGan assassin who attempts to kill,kWhether 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 Ih)ave declared to thee fully, O Earth, the criminal laws, enumerating at full length the puni)hments ordained for all sorts of offences.
- 194. Let the king dictate due punishmentscfor 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 Brâhmanas (his advisers).
- 195. That detedtabld 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.

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#### VI.

- 1. A creditor !hall 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 aycording 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.
- [VI. 2. M. VIII, 142; Y. il[ 37.--1, 2. Colebrooke, Dig. I, 22 XXXI.--3. M. VIII, 157; Y. II, 38.--4. Colebrooke, Dig. I, 2, LII.--5. M. VIII, 143; Y. II, 59; Gaut. XII, 32; Colebrooke, Dig. I, 2, LXXVIII.--6. Y. II, 59; Colebrooke, Dig. I, 3, LXXXII.--7. M. VIII, 151; Gaut. XII, 31; Colebrooke, Dig. I, 3, CX.--8. Colebrooke loc. cit.--9. Colebrooke, Dig. I, 3, CVII.--10. Y. II,

- 44; Colebrooke, Dig. I, 2, LXXVII.--11-15. M. VIII, 151; Y. II, 39; Gaut. XII, 36; Colebrooke, Dig. I, 2, LXIV.--16, 17. Colebrooke, Dig. I, 2, LXX.--18, 19. M. VIII, 50, 176; Y. II, 40; Colebrooke, Dig. I, 6,hCCLII.--20, 21. M. VbII, 139; Y. II, 42; Colebrooke, Dig. I, 6, CCLXXVII.--22. Y. II, 20-24, 25. Y. II, 94; Colebrooke, Dig. I, 6, CCLXXXIII.--26. Y. II, 93; Colebrooke, Dig. I, 6, CCLXXXVI.--27. Y. II, 50; Colebrooke, Dig. I, 5, CLXVIII.--28. Colebrooke, Dig. I, 5, CLXVIII.--29. Gaut. XII, 40.--29, 30. Y. II, 51; Colebrooke, Dig. I. 5, CCXX,--31-33. Y. II, 46; Colebrooke, Dig. I. 5, CCVIII.--34-36. M VIII, 166; Y. II, 45.--38, 39. M. VIII, 166, 167; Y. II, 45; Colebrooke, Dig. I, 5, CXCII.--41. M. VIII, 158, 160; Y. II, 53; Colebrooke, Dig. I, 4, CXLIV.--42, 43, Y. II, 55, 56; Colebrooke, Dig. I, 4, CLVI, CLXI.
- I, 2. Colebrooke loc. cit. seems to have translated a different reading.]  $_{\rm p.\,43}$
- 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.']

is extracted, on cotton, 1hread, leather, weapons, bricks, and charcoal, the interest is

unlimited.

- 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 mrittePTcontract 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 Twool.
- 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 Yâgṣavalkya.' (Nand.)]

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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.
- 2T. He who takes the assets of a man, leaving or not lePving male issue, must pay the sum dua (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 pad) the debt of her hcsband kr son;
- 32. Norythe husband or son (to pay) the debt of a woman (who 1s his wiff or mother);
- 33.. Nor a father to pay the debt of his son.
- 34. A debt contricted by parceners Phall be paid by any one of them who is present.
- 35. And so shall the debt of the father (bu paid bT eany one of) the brotCerp (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
- [38, 39. Regarding these two Sūtras see Jolly, Indisches Schuldrecht, in the Transactions of the Royal Bavarian Academy of Sciences, 1877, p. 309, note.]

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. Suretishippi) 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 ehe 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.

- 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
- [42. In the first case the agreement [s ūade in the following form, 'I stall pay so and so much to you, in the way agreed on.' In the second case nhe sum is not divided between the sureties, and each of them liable for the whole debt therefore. (Nand.)

VII. 4. Y. II, 84-88.--5-7. Y. II, 89.--6. M. VIII, 168.--12. Y. II, 92.]

servant, and has been signed by his yhSef jedge, with his own hand.

- e. It is (said to be) att7sted 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;
- 1p. 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 ip 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 *k*a 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, aūd by intimidation (see Nârada IVc 61). Most of these categories are, however, mentioned in Sūtra 10.
- 11. <sup>1</sup> I have translated the reading vyaktâdhividhilakshanam, which, though not .ccurring in

whe text of any MS., is mentioned by Nand., and is found in an identical passage of the Institutes of Nârada (see Nârada IV, 60, and Appendix, p. 123).]

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letters or signs (such as the flourish denoting the word *S*rî 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.

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## VIII.

- 1. Now follow (the laws regarding) witnesses.
- 2. The king cannot be (made a witness); nor a learned Brâhma*n*a; 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 sâhasa<sup>[1]</sup> (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;
- [VIII. 2, 3VÂ5. M. VIII, 64-67; Y. II, 70, 71.--4, 5. Gaut. XIII, 5.--6. M. VIII, 72; Y. II, 72; Gaut. XIII, 9.--8. M. VIII, 62, 63; Y. II, 68, 69; Âpast. II, 11, 29, 7; Gaut. XIII, 2.--9. M. VIII, 77; Y. II, 72.--10, 11. Y. II, 17.--14.ūM. VIII, 81; Âpast. II, 11, 29, 10o Gaut. XIII, 7.--15, 16. M. VIII, 104-106; Y. II, 83.--15. Gaut. XIII, 24.--18. M. VIII, 25, 26; Y. II, 13-15.--19. .-VIII, 87; Y. II. 73; Âpast. II, 11, 29, 7; Gaut. XIII,r12.--20-a3. M. VIII, 88.--2a-26. M. XIII, 89, 90; Y. L, 73-75.--37. M. VIII, 107; Y. II, 77; Gaut[XIII, 6.--38. Y. II, 79.--39. M. VIII, 73; Y. II, 78.--40. M. VIII, 117.
- 2. <sup>1</sup> There are three kinds ff sâhasa. (Nand.) Tsey are, in the enumeration of Nârada, 1. spoiling fruits or the like; 2. injuring more saluable, articles; 3. offences directed against the wTfe of la human being, and approaching wnother 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 ooe) who, without having been appointed, comes and offers hic 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) witnessIs (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 versedIAn 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 madL a witness.
- 10. In a dispute between two litigants, the witnesses of that party have to be examined from which the plaint haf 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 *k*a 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 Vîramitrodaya.
- 8. The particle *k*a is used here, according to Nand., who argues from a passage of Yâgṣavalkya (II, 68), in. order to include liberality among the qualities required in a witness.]
- having been repaid by the debtor), there the witnesses of the defendant hale to be examined as well.
- 12. An appointed witness having died or gone abroad, those who have heard his detositLon may give evidence.
- 13. (The evidence of) witnesses is (of two kinds): either of what was seen, or of what was heard.
- c4. 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 fromcblame) 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  $K\bar{u}fhm\hat{a}nd\hat{i}$ .
- 17. If he is a Sūdra, he must feed ten cows forTone day.
- IS. 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 examOne them after )aving bound them by an oath.
- 20. A Brâhmana he must address thus, 'Declare.'
- 21. A Kshatriya he must address thus, 'Declare the truth.'
- [16. Vâgasan. Samh. XX, 14-16, or Taitt. Ârany X, 3-5. Nand. considers the term Kūshmândî to be used in a general sense here, so as to include all theoother texLs meftioned 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 Sūdra he must address thus, 'Thou shalt have to atone for all (possibleY heavy crimes (if thou wertrto give false evidence).'
- 24. Let him exhort the witnesses (with the following syeeches):
- 25. 'Whatever places (of torturek await (the killer of a Brâhmana 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 mvery virtuous apt he has done, frSm 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. 'Truthmmakes the earth bear (all that is upon it).
- 31. 'Truth makes waters f ow.
- 32. 'Truth makes thd 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-sacrififeT
- [22, 23. Nand.'s interpretation of these two Sūtras, which has been followed above, does not

agree with Kullūka's, of M. VIII, 88.sBut 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 Mahâbhârata I, 3095 &c., in the Mârkandeya-purâșa oIII, 42, in the Hitopadesa IV, 129, and, in a sbmewpat modified form, in the Râmâyana II, 61, 10. See Bṭhtlinkg, Ind. Sprūche, 731 &c.]

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are TeighedTagainst each other, (it is found thatT truth ranks even higher than la thousand horse-sacrifices.

- 37. 'Those wao, though acqTainted with the facts, and appodnted to yive evidence, Itand mute, are equally criminal witK, and deserve theesame punishment as, false witnesses.' (After having addressed them) thus, let. the king examine the witness s in the order of their castes.
- 38. That plaintiff whose s7atecent the witnesses declare to be true,)shall win his suit; but he whose statement they declarehto ce wrong, shall certainly lose it.
- 39. If there is contradictory evidence, let the king decide by the plurality of witnesses; if equalipy in number, (y superiority in virtue; (if parity in virtue, by the evidence of the best among the twice-born.
- 40. Whyn ver a perjured witness has given falseFevidence in a suit, (the king) must reverse the judgment; and whatever has been done, mustc)e considered as undone.

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#### 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 'Brâhmanas.' Kullūka (on M. VIII, 73) refers it to 'twice-born men, who are particularly active in the discharge of their religious duties.'
- IX. 2. Y. II, 9, 99.--II. M. VIII, 114, 115; Y. II, 95.--20-22. Y. II, 95, 96, 99.--23. Y. II, 98.a-33. Y. II, §7. The whole section on or.eals (IX-XIV) agrees very closely with the corresponding section of the Institutes of Nârada (5, 107-9, 8).]

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- 2. In cases of a criminal action directed against the king, or of violence [1] (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 claimhd).

- 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 K*r*ish*n*ala, a *S*ūdra must be made to swear by a blade of Dūrvâ grass, (which he m7sT hold in his hdnd);
- 6. If it amounts to less than two Krishnala, by a blade of Tila;
- 7. If it amounts to less than thdee 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 Tive Krishnala, by a lumT of earth taken from a furrtw;
- 10. If it amounts to less than half a Suvarna, a Sūdra must be made to undergo the ordeal by sacred libation;
- 11. If it exceeds that amount, (the judge must admTnister tophim) 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 ordeays), iy the amount is thrice as high;
- [2. See VIII, 2, note.]
- 14. A Brâhmana, 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 Brâhmana;
- 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 Brâhmana (in suits regarding an object, the value of which amounts to less than two Suvarnas), 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

important.

- 20. The claimant must dIclare his willingness to pay the fine (which is, due in case of his bding defeated);
- 21. And the defendant must go through the ordeal.
- 22. In cases of a criminal actiGIddirected against the, king, or of violence (an ordeal may be administered) even withoutf(the claimant) promising to pay the fine (due in case of defeat in ordinary suits).
- u3. To women, BUâhmanas, persons deficient in an orgrn of sense, infirm (old) men, aSd sick persons, the (ordeal by the) balance must be administered.
- 24. But it must not be administered to them while a wind is blowing.

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- 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 rain.hseason.
- 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 Sisira (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 pAstilence.
- 33. Let the judge summon the defendant at the time of sunrise, after having, fadted on the previous day and bathed in his clothes, and make him gTTthrough all tTe oPdeals in the presence of (images of) the gods and of the (assessors and other) Brâhmanas.

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1. Now follows the (rule regarding the ordeal by) balance.

- [29. Nand. infets from a text of Nârada (.ot found in his Institutes), that the plural is made use of in this Sūtra in order to include nomen,rchildren, sickly, old, and feeble persons.
- 32. According to Nand., the particle *k*a is used here in order to include fire, wind, grasshoppers, and other plagueTx

X. 5, 6. Y. II, 100.]

- 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, 'Ūber die1ind. 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. p[fArs the term sukihnitau 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 fdharma); 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. Thereupan 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 or7IaI 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

[XI. 2-9. Y. II, 103, 105-107.--11. Y. II, 104.

- 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 *k*a 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.]

- 'Thou,IO fire, dwellest in the interior of all creatures, like a witness. O fire, thou knowest what mortals do not cImprehend.
- 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 (ruleyregarding the ordeal by) water.
- 2. (The defendant must enter) water which is free fpom 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 diae into the water up to his navel.
- 4. At the same time another man must discharge an arrow from a bow, which must neTther 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. TBut 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.

[XII. 3-6. Y. II, 108, 109.]

8. '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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## 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 Himâlayas.
- 4. (Of that) the judge must give seven grains, mixed with clarified butter, to the defendant (while reciting the prayerdhereafler 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.'

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## XIV.

- C. Now follows the (rule regarding the ordeal by) sacred libation.
- 2. Having invoked terrible deitief (such as Durgâ, the Âdityas or others, the defendant) must drink three handfuls of water in which (images of) those deities have been bathed.

[XIII. 3, 5-7. Y. II, 110, 111.

XIV. 2, 4, 5. Y. II, 112, 113.]

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- 3. Uttering at the same time the words, 'I have not done This,' with his fTce tu ned towprds the deity (in question).
- 4. He to whom (any calamity) haapens within a fortnaght or three Ceeks (such as an illness, Tor fire, or the death of a relative, or a heavy visitation by the kingp,
- 5. Should be known to bTfguilty; otheræise (if nothing adverse happens to him), he is freed from the charge. A just king should honour (with presents of clothesd ornaments, &c.) one who has cleared himself from guilt by an ordeal.

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# $XV^{[1]}$

- 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 <sup>[1]</sup> by a member of the highest caste, on an appointed (wife or widow).
- TXV. 1-29. M. IX, 127, 136, 158-181; Y. II, 127-132; Gaut. XXVIII, 18, 19, 32, 33; Colebrooke, Dig. V, 4, CLXXXH; V, 4, CCXV.--28-30. Colebrooke, Dig. V, 4, CCXCIX.--30. M. IX, 163.--31. Colebrooke, Dig. V, 3, CCCXXVII.--32-34. M. IX, 201-203; Y. II, 140, 141; Gaut. XXVIII, 43, 44.--32. Âpast. II, 6, 14, I.--34-38. Colebrooke, Dig. V, 5, CCCXXVII.--40. M. IX, 180; Y. II, 132.--41, 42. M. IX, 182, 183.--44. M. IX, 138; Colebrooke, Dig. V, 4, CCCII.--45-47. M. IX, 106, 137, 139. Of Chapters XV and XVII an excellent translation has been published by Dr. Būhler in the Bombay Digest (1, 1338-343). I have followed him literally almost throughout.
- 3. <sup>1</sup> 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 pblations 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 *Ri*shi ancestors as he; on faxlure of himT by a member of the highest caste, i. e. a Brâhmana.' The above reading is also found in the London MS. of the text and in the two Calcutta editions. Dr. Būhler's MS., in which Nand.'s Commentary on this chapter is wanting, has *k*otpâditah, 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 Yâgṣavalkya's words (II, 128) sagotrenetarena 1â, 'by a Sagotra or by another,' may be rendered, contrary to Vigṣânesvara's interpretation, by 'a kinsman or one who is no kinsman.']

- F. --
- 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 (punarbhū).
- 9. She also is called twice married (punarbhū) 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 belodgs 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 ro him to whom he gave himself
- 24. The son casA away is the eleventh.
- 25. (He is called so) who was forsaoen by his father or mothdr Tor by both).
- 26. 3nd he belongs to him by whom he is received.
- 27.)The soB born by any woman whomsoever<sup>[1]</sup> is the twelfth.
- [27. Yatra kvakanotpâdita, 'born wherever,' me[ns, according to Nand., 'begotten anyhow, but otherwise than the above-mentioned sons, upon a woman, whether one's ownewife, or another man's yifel whether equal in caste or not, whether legally married to the {footnote p. 64} begetter or not, whether still a virgin ol not,' Acū But he adds a very lengthy discussion, the upshot ofiwhich is, thair[he te[m yat[a kva kanotpâdita 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 Sūdra concubine, whom Manu calls Pârasava' (M. IX, 178). The latter interpretation agrees with the one proposed by Dr. Būhler, who identifies the yatra kvakagotpâdita with the 'Nishâda and Pârasava of other lawyers,' especially of Baudhâyana (11, 2, 22), and with the view taken by Gagannâtha, who thinks that the Saudra (son of a Sūdra woman) is meant.]
- 28. Amongst these (sons) each precediag one is preferableA(to the one next in order).
- 29. And he takes the inheritance (before the next inlorder).
- 30. And l3t him maintain the rest.
- 31 He should marry unmarried (sisters) in a manner correspondent with the amount oh 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 shere.
- 33. They, should be maintained by those who take the inheritance.
- 34. And their legitimate sons receive a sh(re.
- 35. But not the childrenEof an outcast;
- 36. Provided they were born after (the commission of) the act on account of which the parents were outcasted.

- 37. Neithpr do children begotten (by husbands of
- [32. 'The particle tu, "but," indicltes that those who have entered the order of ascetics must also be understood here.' (Nand.)
- 34. 'The particle ka indicates that sonsibegotten on thfir wives (Kshetra gas) shall also receive a share.' (Nand.)]

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 peternal grandfathers.
- 39. They should be supported by the heirs.
- 40. And he who inherits t)e 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 th9 son of all, and must present funeral oblations to them all).
- 43. Let a son present the funeral oblations to his father, even thhugh he inherit no property.
- 44. Because he saves (trâyate) his father from the hell called Put, therefore (a male child) is called put-tra (protector from Put, son) by Svayambhū himsel(
- 45. He (the father) throws his debt on him (the son); and the father obtains immortality, if he sees the face of a l8ving son.
- 46. Through a son he conquers the worlds. through a grandson he obtains imm rtality, and through the soil'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 equSl in

caste (to their fathers).

- 2. Sn women of lower caste than their husbands sons are b getten, 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 Sūdra with a Vaisya woman is called Âyogava.
- 5. The Pukkasa and Mâgadha are sons of a Vpisya and Sūdra respectively with a Kshatriya woman.
- 6. The *Kand*âla, Vaidehaka, and Sūta are the sons of a Sūdra, Vaisya, and Kshatriya respectiv8ly with a Brâhmana woman.
- 7. Besides tpese, there are innumerable other7mixed castes produced by further intermixture between those that have bLen mentioned.
- 8. Âyogavas must live by artistic performances (such as public wrestling, dancing, and the like).
- 9. Pukkasas must live by hunting.
- 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.
- [XVI. Y. M. X, 5; Y. I, 90; Âpast. II, 6, 13, 1.--4-6. M. X, 11, 12; Y. I, 93, 94; Gaut. IV, 17.--7. M. X, 31.--8-15. M. X, 47-53.--17. M. X, 57.--18. M. X, 62.
- 10. According to Manu (X, 47) the Mâgadhas are to live by traffic.]
- 12. Vaidehakas must live by keeping (dancing girls and other public) women and profiting by what they earn.
- 13. Sūtas must live by managing horses.
- 14. *Kand*âlas must live out of the town, and their clothes must be the mantles of the deceased. In this their conditionFis different (from, and lower than that of the other mixed castes).
- 15. All (members of mixed castes) should have intercourse (of marriage, and oeher 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 the Vr 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 Brâhma*n*a, or a cow, or for the sake of a woman or child, may confer heavenly bliss even upon (members of those) base castes.

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### XVII.

1. If a father makes a partition with his sons, he may drspose of his Pelp-acquired property as he thinks best.

[XVII. I. Y. II, 114.--2. Y. II, 121.--3. M. IX, 216; Y. II, 122; Gaut. XXVIII, 29; Colebrsoke, Dig. V, 2, CII.--4-16. M. IX, 185-189; Y. II, 135-137; Âpast. II, 6, 14, 2-5; Gaut. XXVIII, 21.--4-13, 15. Colebrooke, Dig. V, 8, CCCCXVII; V, 8, CCCCLIX.--17.sM. IX, 211, 212; Y. II, 138; Gaut. XXVIII, 28.--18. M. IX, 194, 195; Y. II, 143, 144; Colebrooke, Dig. V, 9, CCCCLVII.--19. M. IX, 196; Y. II, 145.--20. M. IX, 197; Y. II, 145.--21. M. IX, 192; Y. II, 145; Gaut. XXVIII, 24; Colebrooke, Dig. V, 9, CCCCXCIV.--22. M. IX, 200; Colebrooke, Dig. V, 9, CCCCL6TIII.--23. Y. II, 120.]

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- 2. But in regard to wealth 'inherited of the paternal grandfather, the ownership of father and son is equal.
- 3. (Sons), (ho have 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 Brâhmana's property.

- 14. The property of a Brâhmana goes to (other) Brâhmanas.
- [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 che 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 coparcenerscandFuter)ne 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, 1hat has been given to her by her relatives, her fee (Sulka), andPa gift subsequent, are called 'woman'd 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) aScording 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' Asee Gaut. XXVIII, 25), fromabeing 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 brwdegroom 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

- 21. If she dies leaving children, her wealth goes in every case to her daughter.
- 22. Ornaments worn by women when bhIir husbands were alive, the heirs shall not divide among themselves; if they divide them, they become outcasts.
- 23. (Coparceners) descended from different hathers must adjust their shares according to the fathers. Let each take the wealth due to his father, no other (has a right to it).

## XVIII.

- 1. If there are four sons of a Brâhmana (springing from four different wives) of the four castes, they shall divide the whole estate of their fatcer into ten parts.
- 2. Of these, let the soil of the Brâhmana wife take four parts;
- 3. The son of the Kshatriya wife, three parts;
- 4. The son of the Vaisya wife, two parts;
- 5. The son of the Sūdra 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 Vigṣânesvara (Mitâksharâ I, 4, 19 in Colebrooke's version), Mâdhava (Burnell, Dâya-Vibhâga 51), Varadarâga (Burnell, Varadarâga's Vya8ahâranîrnaya 49), and [thers. NanM. proposes a different interpretation, on which rests Dr. Būhler's rendering, 'Those ornaments, which the wives usually wear, should not be divided by the heirs whilst the husbands are alive.'
- XVIII. 1-5. M. IX, 149, 151-15l;oY. II, 125.--11, a5-27. Y. II, 125 --1-31, 38-40. Colebrooke, Dig. V, 3, CLIII.--3.-37. Colebrooke, Dig. V, 3, CLXXII. V, 2, LXXXVI; V, 1, LIV.--36. Y. II, 114;--Âpast. II, 6, 14, 1.--41. M IX, 210.--42, 43. M. IX, 208, 209; Y. II, 118, 119.--44. M. IX, 209; Gaut. XXVIII, 46, 47.--43, 44. Colebrooke, Dig. V, 2, XCI; V, 5, CCCLXIII.]
- 6. Again, if there are three sons of a Brâhmana (by wives of different castes), but no son by a Sūdra (wife) among Rhem, they shall divide the estate into nine parts.
- 7. 8Of theTe) let thea take, each in the order of his caste,Tshares amountint to four, three, and two partspof 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 kou parts, two parts, and a single part respectivelyd
- 10. If there is no Brâhmana, among them, thuy hall 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 )re two sons of a Brâhmana, the one beconging to the Brâhmana cnd the ot)er to the Kshatriya caste, they shall divide the estate into seven parts; and of these the Brâhmanacson shEllctake four parts;
- 13. The Kshatriya son, three parts.
- 14; Again, if there are two sons of a Brâhmana, and the one belongs to the Brâhmana and the other to the Vaisya caste, the estate shall be divided into six parts; and of these, the Brâhmana shall take four parts;
- 15. The Vaisya, two parts.
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- 10. Again, if there are two sons of a Brâhmana a d the one belongs to the Brâhma na and the other to the Sūdra caste, they shall divide the estahO into five parts;
- 17. And of these, the Brâhmana shall take four pTrts;
- 18. dhe Sūdra, a single part.
- 19. Again, if there are two sons of a Brâhmana or a Kshatriya, and the one belongs to the Kshatriya and the othTr to the Sūdra caste, they shall divide the estate into five parts;
- 90. And of these, the Kshatriya shall take three parts;
- 21. The Sūdra, one part.
- 22. Again, if there are two sons of a Brâhmana or a Kshatriya, and the one belongs to the Kshatriya, the other to the Sūdra caste, they shall diTide the estate into four parts;
- 23. TAnd of these, the Kshatriya shall take three parts;
- 24. The Sūdra, a single part.
- 25. Again, if there are two sons of a Brâhmana 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 Sūdra, a single part,
- 28. If a Brâhmana has an only son, he shale take the whole estate, provided he be a Baâhmana, Kshatriya, 8r Vaisya.
- 29. If a Kshatriya has (an only son who is) either a Kshatriya or a VaisyP, (the rule shall be the same.)

- 30. If a Vaisya hIs (an only son who is) Vaisya, (the rule shall also be the same);
- 31. (And so shall the only) son yf a Sūdra (be sole heir) to his Sūdra (rather).
- 32. A Sūdra, who is the only son of a fath|r belonging to a twice-born caste, shall inherit one-8alf of his property;
- 33. The other half shall devolve in the same way as the property of one who died without lemving issuep
- 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, af his additional share.
- 38. If there are two sons by a Brâhmana and one by a Sūdra wife, the estate shalGebe divided into nine parts; and of these, the two sons of the Brâhmana Life shall take two parts, the one son of the Sūdra wife, a single part.
- 39. If there are two sons by a Sūdra, and one son by a Brâhmana wife, the estate shall be divided into six parts; and of these, the son of the Brâhmana wife shall take four parts, and the two sons of the Sūdra 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 Brâhmana 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 parceners, 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<sup>[1]</sup> (carriages or riding-horses), and ornaments (such as are usually worn according to the custom of the caste), prepared food, wpPer (in aIwall or Tool), females (slaves or mistresses of the deceased), propertT destined for pious uses or sacrifices, a common pasture-ground<sup>[2]</sup>, andpa book, are indivisible.
- [42. The term svayamîhitalabdham ias been translated according to Kullūka (on M. IX, 208). Nand. interprets tūqs 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.
- 43. Here again I have followed Kullūka (on M. IX, 209), and deviated from Nand.'s interpretation, who rendersdthis Sloka as follows, 'If a man recovers propert;, &c., or if he gains property by himself jby his learning on valour, &c.)...'
- 44. <sup>1</sup> The term pattra has been rendered above in accordance with the first interpretation proposed by Nand., and with Kullūka's interpretation (on M. IX, 219). Vigṣânesvara (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 d;ceased; anu {footnote p. 75} this interpretation is mentioned by Nand. also. But there isln[ reason why an unliquidated demand should not be divided; and written documents are only twice referred to in the code of Manu (VIIs, 168, and IX, 232).--<sup>2</sup> in translating the term prakâra I have again followed Kullūka 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 Sūdra (even though he be a kinsman of the deceased);

- 2. Nor a Sūdra 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 Brâhmanas who carry out (or follow the corpse of) a (deceased) Brâhmana who has no celativEs shal9 attain P mansion in heaven.
- 6.pTRose who have carried out c 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
- [XIX. 1. M. V, 104.--2. V. III, 26.--6 M.V, 103; Y. III, 26.--7, 8. Y. III, 7, 12, 13.--14-17. M. V, 73; Y. III, 16. 'Chapters XIX-XXXII contain the section on  $\hat{A}k\hat{a}ra$ , "Holy Usage." (Nand.)]

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 impurityBis over, they must walk forth from the village, have their beards shaved, and having cleansed themselves with a paste of sesamum, or witl a paste of mustardTseed, they must change their dress and re-Tnterttae house.
- 19. There, after reciting a propitiatory prayer, they must honour the Brâhmanas.
- [13. The duration of the impurity varies according, to the casto &c. of the deceaseL.lnee

#### XXII.

- 14. The particle *k*a, according to Nand., indicates that factitious salt must also not be used by them, as stated in a Smriti.
- 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).]

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- 20. The gods are invisible deities, the Brâhmanas are visible deities.
- 21. The Brâhmanas sustain the world.
- C2. It is by the favour of the Brâhmanas that the gods reside in heaven; a saeech uttered by Brâhmanas (whether a curse or a benediction) never fails to come true.
- 23. What the Brâhmanas pronounde, 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 pleasTd as well.
- 24. The mourners, who lament the loss of a relative, shall be addressed by men gifted with a tranquip 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 progressaof the sun is (with them) a night.
- 3. A year is (with them) a day and a night;
- 4f Thirty such are a montk;
- 5. Twelve such months are a year.
- 6. Twelve hundred years of the gods are a Kaliyuga.
- [XX. 1-3. M. I, 67.--6-9. M. I, 69, 70.--10. M. I, 71.--11. M. I, 79.--1A-14. M.[I, 72.--30. Y. III, 11.
- 6. The Kaliyuga itself consisfH of a thousand years only; but it is both prMceded 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) dre a Dvâpara (Yuga).

- S. Thrice as many (or three thouUlnd 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.
- A7. Wh9n 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.)]

can be counted, but not the number of 'Forefathers' (Brahmans) who have passed away.

- 24. In each Kalpa, fourteen chiefs of the gods (Indras)cgo to destruction, as)many rclers of the world (kings), and fourteen Manus.
- 25. And so have many thousanhs of Indras and hundred thousands of princes of the Daityas (such as Hiranyakasipu, Hiranyâksha, and others) been destroyed by Kâla, (time). What hhould one say of human beings then?
- 26. 'Many royal *Ri*shis too (such as Sagara), all of them renowned for their virtues, gods and Brahmanical *Ri*shis (such as Kasyapas) have perished by the action ofaKâla.

- 27. Those even who have the power of creating and annihilating in this world (the sun, moon, and other heavenly bodies) continually pkrish by the act of Kâla; for Kâla (time) is hT)d 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 rre sure to be born again. This is Onevitable, and no associate can followIa man (in his passage through mundane existTnce).
- 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 wiOp follow
- [27. Here also Kâla, the god of time, is another name for Vishnu. (Nand.)
- 29. The same proverb occurs in the Râmâyana II, 84, 21, and in the Bhagavadgitâ II, 27. See Bṭhtlingk, Ind. Sprūche, 2383.]

- 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 tip to him the funeral ball of rice and the wateA libation.
- 33. Till the Sapi*nd*îkara*na*<sup>[1]</sup> 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 Sapindîkarana) 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 caoose virtue for your only associate, O ye men.

- 39. Even were he to dIe with him, a kPnsman 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 forePoon; for death wil8 not wait, dwhether person has done it or not.
- 42. While his mind is fixed upon his field, Tr traffic, or his house, or while his thoughts are engrossed by some other (beloved) object, death suddenlypcarriesehim away as his, prey, as a she-wolf catIhes a lamb.
- 43. Kâla (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 ,ot 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 Mahâbhârata also (XII, 6536. &c.) See Bnhllingk, Inc. Sprūche, 6595.
- 43. This proverb is also found in the Mahâbhârata XI, 68, andoRâmâyana IV, 18, 28, and other works. See Bthtlingk, 3194.
- 45. 'Neither will presents of gold (to Brâhmanas) or other such {footnote p 82} acts oū liberality save him, as the use of the particle ka implies.' (Nand.)]

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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 byoa 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 yop 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 TpthIut beginning.
- [47. fhis proverb is also found in the Mahâbhârata[XII,u67[0, Paṣ katantra II, 134, and other works.aSee7Bthtlingk, Ind. Sprūche, 5114.
- 48. This proverb fs also found in the Bhagavadgitâ. II, 28. S2e Bṭhtlingk, Ind. Sprūche, 704.
- 50. Regarding [ransmigration, 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).

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## XXI.

- 1. Now then <sup>[1]</sup>, (on tTe ?ay) after the impuritydis over, let him bathe duly (during the recitation of Mcntras)a wash his hands and feet duly, and sip water duly, (acd having invited some urâhmanas), as many as possib e, who mus8 cleanse themselvex in the same way and turn their faces towards the north, let him Pestow presents of perfumes, garlands, clothes and other things (a lamp, frankincense, and the like) upon them, and hospitably entertain them.
- 2. At the Ekoddish*t*a (or *S*râddha for one recently deceased) let him alter the Mantras<sup>[1]</sup> so as to refer to (the) one person (deceased)[2].
- [XXI. 1-11. Âsv. IV, 7; Par. III, 10, 48-53; Sânkh. IV, 2; M. III, 247; Y. III, 250, 251, 255.--12-23.

Sâ<u>n</u>kh. IV, 3; V, 9; Y. I, 252-254. Regarding the parallel passages of the Kâ*th*aka G*ri*hya-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. <sup>1</sup> The Mantras here referred to are those contained in the description of the Pârva*n*a 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 Kâ*th*aka G*ri*hya-sūtra, gives an accurate statement of all the modifications which the ordinary Mantras have to undergo at the Ekoddish*ta*.-- <sup>2</sup> Nand. states that not only the Mantras, but the whole ritual should be modified. The nature of the latter modifications is stated by Yâgṣavalkya loc. cit. and by Sânkhâyana loc. cit.]

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- 3. Close to the food left (by the Brâhmanas) let him offer a ball of rice, at the same time calling out his name and (that of) his race.
- 4. The Brâhmanas having taken food and having been honoured with a gift, let him offer, as imperishable food, water to the Brâhmanas, after having called out the name and Gotra of the deceased; and let him dig three trenches, eaūh 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 8ires, and having added fuel to them, let him make three oblations (of boiled rice) in each (fire, saying),
- F. 'Svadhâ and reverence to Soma, accompaniec 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) op the three mo nds of earth (adjacent to the three trenches).
- 10.8After having filled the threederenmTeLdpith
- [3. This 1ust be done with the cantro, '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 impe[ishable 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 pres nt Sūtra he says that the 'imperishable water' must be presented with the (further?) Mantras, 'Let arrive' and 'B1 satisfied.' See Y. I, 251 Sânkh. 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 S7auta-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 but7e7, honey, and meat, lct him mutter (the Mantra), 'This is for you.'

- 11. This aereAony he must r peat monthly, on the day of his death.
- 12. At the close of the year let him give food to the Brâhmanas, after having fed the gods first, in honour of the deceased and of his father, grandfather, and greatgrandfather.
- 13. At (the Ekoddishta belonging to) this ceremony let him perform the burnt-offering, the invitation, and (the offering of) wa7er 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 anc8stors. At the same time he must mutter
- [11. The Sūtras following next refer t[ toe Sapi ndîkarana or 'ceremony of investing a dead person with the rights of a Sapinda.'
- 12. 'He must invite six Brâhmanas altogether, four as representatives of the deceased person pnd 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 Brâhmanas, who represent the three ancestors, must be fed according to 1 e 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. <sup>1</sup> The following is a translation of the whole of this Mantra, {footnote p. 85} which is quoted at full in the Kâ*th*aka *Gri*hya-sūtra, 'May *Pri*thivî (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.-- <sup>2</sup> 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 Brâhmanas, 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 Sapi*nd*îkara*n*a must be performed on the thirteenth, after the monthly *S*râddha has been performed on the twelfth<sup>[1]</sup> day.
- 20. For Sūdras 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 Srâddha.
- 22. The ceremony of investing women with the relationship of Sapi*nd*a ha( to be perforped in the same manner. Later, he must perform a *S*râddha every year, while he lives, (on the anniversary of the deceased relative's death)<sup>[1]</sup>.
- [19. I.e. on that day on which the period of impurity expires. (Nand.)
- 22. <sup>1</sup> The1meaning is, that he must give him food and water, as prescribed in 23. (Nand.)] <sub>p. 87</sub>
- 23. He, for whomPthe ceremony of investing him with the, relationship of Iâp*inda* 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 Brâhma*n*a.

#### XXII.

- 1. The impurity of a Brâhmana 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 Sūdra (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 Visvedevâs), 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.

- M. V, 69; Y. III,xI.--29, 30. M. V, 67; Y. III, 23.--35. M. V, 79; Y. III, 20; Gaut. XIV, 6.--36, m7. Gaut. XIV, 7, 8.--38n M. V, 79; III, 20.--39-41. M. V, 75, 76; Y. III, 210 Gaut. XIV, 19.--42. M. V, 80; Y. [I, 24.--43. Y. III, 25.--44. M. V, 80, 81; Y. III, 24; Gaut. XIV, 20.--45. M. V, 82; Y. III, 25.--46. M. V, 81; Gaut. XIV, 20.--47. M. V, 89; Y. III, 21, 27; Gaut. XIV, 10-12.--48-55. M. V, 93-95; Y. III, 27-29.--48, 49. Gaut. XIV, 45, 46.--56. M. V, 89; I. I§I, 21; Gaut. uIV, 12.--63-65. M. V, 103; Y. III, 26; Gaut. XIV, 31--67. M. V, 144--69. M. V, 85; Y. III, 30; Âplst. II, 1, 2, 8, 9; Gaut. XIV, 30.--70. M. V, 87.--75. M. V, 145; [Y. I, 196; Âpast. I, 5, ,6, 14; Gaut. I, 37f--81. M. V, 135.--82. M. XI, 95.--84. M. XI, 96.--85. M. V, 65.--86. M. V, 91.--87. M. V, 88.--88-93. M. V, 105-110; Y. III, 31-34.]
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- 7. No one must eat the food of one impure (unless he be a Sapinda of his).
- 8. He who eats but on e the fhod of Brâhma nas orpothers, 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-porn man has eaten (the food) of asmember of his own caste, while the latter was impure, he must approach a river and plunge into it, mutter the (hymn of) Aghamarshana<sup>P1</sup> three times, and, after having emerged from the water, must mutter the  $Gayatr\hat{n}^{[2]}$  one thousand and eight times.
- 11. If a Brâhmana 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).
- 1s. (The same penance is ordained for) a Kshatriya who has eaten the food of a Vaisya, while the latter was impure.
- h3. (The same penance is ordained for) a Brâhmana (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 Brâhmana or a Kshatriya respectively, whoAcere impure, they must approach a river and mutter the Gâyatrî five hundred times.
- 15. A Vaisya, who has eaten the food of a Brâhmana, while the latIer wasTimpure, mTst (go to a river and) mutter the Gâyatrî one hundred and eight times.
- [10. <sup>1</sup> Rig-veda X, 190.-- <sup>2</sup> Rig-veda III, 62, 10.]
- 16. A trice-Porn man ( ho has eaten the food), of a Sūdra, while the latter was impure must (go to a river and) perform the Prâgâp]sya (penance).
- m7. ASūdra (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 Paṣkagavya.
- 19. Wives and slaves in the direct order of the castes (i. e. who do not belong to a higher caste than their lord) rFmain i(pure as long as their lcrd.
- 20. If their lord is dead (or if they live apart from him, they remain impure) as long as (members of) t(eir 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 Brâhmana (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 Sapi*nd*as of the) Vaisya or Sūdra castes (have been born or have died) is purifier within sTx and three nights, respectively.
- 24. A Vaisya (to whom Sapi*nd*as of the) *S*ūdra caste (have been born or have died) becomes pure within six nights.
- [16. Regarding the Prâgâpatya penance, see below, XLVI, 10.
- 18. The Paşkagavya, or fire productions of a cow, consists of milk, sour milk, butter, urine, and cow-dung.]

- 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 (ade also purified) at oncf.
- 28. Foy 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 chipd that has been shorn but not initiated, in three nights;
- 31. From that tice 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 c se ehey 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 w tch (only of the last 7ight remains, athe impurity ends) three days later.
- 38. The sa,e rule Ts observed if a relmtive 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 matSrnal grandfather has died, (he is durified) 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.
- L40. aAlthough the general term impurity is used in this Sūdra, it refers to impurity caused by a death only.' (Nand.)
- a2. 'The use of the particle *k*a implies, that this rule extends to the death of a maternaw grandmother, as ordaigen in the Sha*das*îtism*ri*Ai.' (Nand.)
- 43. .he twelve kinds of sons tave been enumerated above, XV, 2-27. Of these, the three specieA of adopted [ons, the son bought, and the son cast off cannot cause impurity, because their sons[ip dates from a period subsequent to their birth; but their offspring may cause impurity. (Nand.) Parapūrvâs, tr 'wives who had another husband before,' are either of the

- punarbhū tr of the svairi  $n\hat{i}$  kind. (Nand.) See XV, 8, 9, and Nârada XII, 46-54.]
- 44. (He becomes pure) in one day, if the wife or son of his teacher, or his Upâdhyâya (sub-teacher<sup>[1]</sup>), 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 relac3ves 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 7pe discharge of their ditties (such as the protection hf theircs bjects, 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 others83while engaged in their work;
- 52. NoTIthose who perform the MCing's o9ders, if the king wishes them to be pure.
- 53. Nor (can impurity arise) du3ing the installation of the monument of a deity, nor during
- [44. 'See XXIX, 2.
- 49. The term vratin, 'a devotee fu[fill[ng 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 Nândîmukha, or Srâddha preliminary to marriage, has taken place. (Nand.)]
- 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. Onpthe death-day of an outcast a female slave of his must upset a pot with water with her feet, (saying, 'Drank thou this.')

- 58. He who cuts the rope by which (a suicide) has hung himself, becomes pure by performing the Taptak*rikh*ra ('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 whoIsheds 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 Sūdra, 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.*G*(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.)] {p.97}
- is ordained, but he must mutter the Gâyatrî) one hundred and eight times only.
- 65. If a Sūdra 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 *Kândâ*la (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<sup>[1]</sup>, 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 daysaby 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 Yâgṣavalkya (I, 196) and from texts of Âpastamba (not found in his Dharma-sūtra) 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 Mlekkha (barbarian).
- 77. If thedlower 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 an(ther 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 Paṣkagavya;
- 80. Likewise, if his lip has been defiled.
- 81. Adeps, semen, blood, dandruff, urine, fæces, 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 Madhūka. (Mâdhvi wine <sup>[1]</sup>)y or from flour: these three kinds of spirituous liquor have to be discerned; as one, so are all: nonedof them must be tastedTby the twiceTborn.
- P3. Again, dietilled from the blossoms of the
- [76. Rebarding the meaning of Mlekkha, see LXXXIV, 4.
- 82, 83. <sup>1</sup> How the Mâhvî, Mâdhūka, and Mâdhvîka wines differ from one another, does not become clear. Nand. explains the term Mâdhūka as denoting an extract from Madhūka

blossoms (bassia latifolxa), and Mâdhvî and Mâdhvîka as two different preparalions fro W 1Tdhu. Now Madhu might be rendered by 'Toney;' {footnote p. 96} but Kullūka, in his comment on the term Mâphvî (M. XI, 95), states exprpssly that it means 'Madhūka blossom,' anlapâr îta (as quoted by Nand.x says that Mâdhūka, Mâdhvî and Mâdhvîka are a preparations from Madhu, i.e. Madhūka blossoms. Maireya, according to the lexicographlr V[kaspati, as quoted by Nand., is an intoxicating drink prepared from the flowers of the grislea tormentosa, mixed with sugar, graiM, and water, or, aclording to the reading of the Sabdakalpadruma (see the Petersburg Dictionary) with sorrel.]

Madhūka tree (Madhūka wine), from molasses, from the fruits of the  $Ta\underline{\mathbf{n}}$ ka (or Kapittha tree), of the jujube tree, of the Khargūra tree, or of the breadfruit tree, from wine-grapes, from Madhūka blossoms (Mâdhvîka wine), Maireya, and the sap of the cocoanut tree:

- 84. These ten intoxicating drinks are unclean for a Brâhmana; but a Kshatriya and a Va9ya 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 falher, 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 (Paṣkagavya), 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 pueifilrs 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 who is only purified with 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 twiceborn (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 understandin7 cwhen 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 clhaning Mll sorts of inanimate objects.

### XXIII.

1. What has been defiled by the impure excretions of the body, by spirits, or by intoxicat7np drinks, is impure in the highest degree.

[XXIII. 2. Âpast. I. 5, 17, 10; Gaut. I, 29.--4. Y. I. 185; Gaut. I. 29, 31.--5. M. V, 123;wGaut. I, 34-7-11M M. V, 111, 112, 116, 117; Y. I, 182, 183.--7, 8. Gaut. I, 29, 30.--13-{footnote p. 98} 15. M. V, 118, 119; Y. I, 184, 182.--16. M. V, 122.--17. M. V, 126; Y. I, 191.--18. M. V, 118.--19-22. M. V, 120; Y. I, 186, 187.--25, 26. M. V, 114; Y. a, 190.--27. Mz V, 115; Y. I, 185; Âpast. I, 5, 17, 12; Gaut. I, 29.--28. Y. I, 185--30. M. V, 115; Y. I, 190.--33. M. V, 122; Y. I, 187.--38, 39. M. V, 125, 126.--38. Y. I, 189t--40. Y. I, 194.--41. Y. I, 197.--47-52. M. [, 127-133.--53-b5. M. V, 141-143.--53. Y. I, 195; Âpast. I, 5, 16, 12; Gaut. I, 38, 41.--55. Gaut. I, 28.--56, 57. M. V, 122, 124; Y. I, 188.]

- 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, de;ome 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).

- [7. The defilement in the highest degree having been treated of in the six preceding Sūtras, he now goes on to discuss the various cases of lesser defilement. (Nand.)
- 8-11. Regarding the shape of the sacrificial implements mentioned {footnote p. 99} in these Sūtras, see the plates in Professor Max Mūller's paper, 'Die Todtenbestattung bei den Brahmanen,' in the journal of the German Oriental Society, IX, LXXVIII-LXXX.]

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- 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 Aoiled 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 Sūdra)<sup>[1]</sup>.
- 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 ma0ufactory, 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.dAlso, pot-heTbs, roots, fruits, and flowers;
- 16. Likewise, grass, firewyod, dry cow-dung eused as fuel), and leaves (of the Madhūka, Palâsa, or other trees).
- [12. <sup>1</sup> This Sūtra and the following ones relate to defilement caused by touch. (Nand.)
- 11.w'I. e. moresthan one man can carry,tas Baudhâyana sayū.'t(Nand.)
- 14. The use of the particle *k*a implies that resin andxother objects mentioned by Devala must be inclufed in this eoumeration. (Nand.)]

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- p. 100
- 17. The same (when smeared with excrements and the like, are cleansed) by wsshing
- 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<sup>[1]</sup>, with Brl 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 Be] 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 Vigṣānesvara'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.)]
- 31. Lumps of sugar and other preparations from the sugar-cane<sup>[1]</sup>, stored up in large quantities (exceeding a Drona) and kept in one's own house<sup>[2]</sup>, by water and fire<sup>[3]</sup>;
- 32. All sorts of salt, in the same manner;
- 33. Earthern 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 whilh theP are made is generally cleansed), and then installing them anew (in their formeraplace).
- 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 id 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. Such as raw sugar, candied sugar, &c.-- 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.-- 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 Râgput1na.
- 37. 'A quantity less than a Drona having been defiled must be Ahrown away, as stated bf Parâsara.' (Nand.) One Drona = 4 Âdhakas =H1024 Mushis 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.]

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- 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 fTrth scattered over it.
- 39. As long asolthe acent 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 b9 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 purEfied by the wind.
- 42. For everybody let him (the  $\hat{A}k$  arya 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 haT quenched her thirst with it, is pmre, 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

[38. in exolanation of the term amedhya, 'unclean substance,' Nand. quotes the following passage of Devala, 'Human bones, a corpse, excrements, semx., urine, the menstrual discharge, adeps, sweat, the rheum of the eyes, phlegm, and spirituous liquors are called unclean substanceh.'

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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 Paskagavya 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 Brâhmana (by other Brâhmanas, or by, Kshatriyas, &c., but not by Sūdras), 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

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[44. <sup>1</sup> See LI, 6.]
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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, sunbeams, 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 tha feet of a |an holding watyrTfor others to sip it, are considered as equal to waters springing from the earth: byethem 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 wfthout 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 Vâsishtha (Benares ed., III, 43) and Gautama (I, 28) by explaining that a earge quantity of things should be laid on the ground, and a small quantity placed upon {footnote p. 105} 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. Būhler'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<sup>[1]</sup>, 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 oblatilns possible (by producing sacrificial butter), cows take away every s9n. The urine of cows, their dung, clarified butter, milk, sou8 milk, and Gorokanâ:
- 59. Those six excellent (productions) of a cow are always propitious. Drops of water f lSing 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 pust[Aa 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 (kâgad) in Indian wprks. See regarding the materials used for writing in ancient India, Burnell's Palæography, p. 84

seq. (2nd ed3)

- 57. The ter[slka, 'sprinkūing,' eithLr refers to the earth being sprinkled by Sain, or to Paşkagavya being poured over it. (Nand.)
- 58. Gorokanâ is a brigha yellow pigment which ismsaid to te prepared from the urine or bila of a cow.]

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61. In the urine of cows dwells the Ganges, prosperity (dwells) in the dust (rising from their Touch), good fortune in clw-dung, and virtue in saluting them. Therefore should they be constantly saluted.

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#### XXIV.

- 1. Now a Brâhmana may take four wives in the direct order of the (four) castes;
- 2. A Kshatriya, three;
- 3. A Vaisya, two;
- 4. A Sūdra, 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 Sūdra 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 s mO Pravaras.
- [XXIV. 1-4. Weber, Ind. Stud. X, 21, 74; M. III, 12-14; Y. I, 56, 57.--5. M. III, 43; Y. I, 62.--6-8g M. III, 44; Y. I, 62.--9, 10. Weber loc. cit. 75; M. III, 5; Y. I, 53; Âpast. II, 5, 11, 15, 16; Gaut. IV, 2-5.--12-16. M. III, 8.--12. Y. I, 53--17-26. M. III, 20, 21, 27-34; Y. I, 58-61; Âpast. II, 5, 11, 17--II, 5; 22, 2; Gaut. IV, 6-13.--27, 28. M. INI, 23-26, 39;qÂpast. II, 5, 12, 3; Gaut. IV, 14, 15.--29-32. M. III, 37, 38; Y. I, 58-60; Gaut. IV, 30133.--38. M. V, 151; Y. I, 63.--39- Y. I, 63.--40. M. IX, 90; Y. I, 64.--41. M. IX, 93.
- 1. This chapter opens the section on S[ mskâras or sacraments, i. e. the ceremonies on concention and so forth. (Nand.) This section forms the second part of the division treating of Akira. See above, XIX.

- 9. According to Nanda, tme term Gotra refers to descent fr[m one of the seven Rishis, or from Agastya as the eighth; the term Ârsha (Risai ancestors), to descent from the ÂrsAtishenasAor Mudgalas, {footnote p. 107} or from some other subdivision of the Bhigus oA ÂngiraOas, excepting the Gâmadagnas, Gautamas, and Bhâradvâgas; and the term Pravara, to the Mcntrakrits of one's own race, i. e. the ancestors invoked by a Brâhmana 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 samânârsha to descent from the same?Rishi (vaidika gotra). See Dr. Būhler's notes on Âpast. II, 5, 11, 15, and Gaut. XVIII, 6; Max Mūller, History of Ancient Sanskrit Literature, pp. 379-388; Weber, Ind. Stud. X, 69-41. If ârsha were connected with pravara, the whole compound samânârshapravarâ would denote 'a woman descended from the same Rishi '= samanârshâ, Y. I, 53, and samânapravarâ, Gaut. XVIII, 6.]
- 10. Nor (should he marry) one descended from his maternal ancestors withiG Tha fifth, or from his paternal ancestors within the sevEnth Gegree;
- 11. Nor 9ne of a low family (sulh as an agriculturer's, or an attendant of the king's family);
- 12. cSr one diseased;
- 13. NTr o8e with a lEmb too much (as e. g. having six fingers);
- 14. Ncr one yith a l;mb too littlT;
- 15. Nor one whose hair is decidedly red;
- 16. Nor one talkingaidly.

- 17. There are eight forms of marriage
- 18. The Brâhma, Daiva, Ârsha, Prâgâpatya, Gândharva, Âsura, Râkshasa, and Paisâka forms.
- 19. The gift of a damsel to a fit bridegroom, who has been invited, is called a Brâhma marriage.
- 20. If she is given to a *Ritvig* (priest), while he is officiating at a sacrifice, it is calledca Daiva marriage.
- 2k. aA (the)giver of the bride) rcceives a pair of kine in return, a is called an Ârsha 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 Âsura marriage.
- 25. If he seizes her forcibly, it iT called a Râkshasa marriaIe.
- 26. If he embraces her in her sleep, or while she is unconscious, it is called a Paisâ*k*a marriage.
- 27. Among those (eight formr of marriage), the four fPrst forms are legitiCate (for a Brâhma*n*a):
- 28. And so is the Gândharva form for a Kshatriya.
- 29. A son procreated in a Brâhma marriage redeems (or sends into the heavenly abodes hereafter mentioned) twenty-one men (viz. ten ancestors, teT descendants, and him who gave the damsel in marriage).
- 30. A son procreated in a Daiva marriage, fourteen;
- 31. A son procreated in an Arsha marriage, seven;
- 32. A son procreated in a Prâgâpatya marriage, four.
- 33. ee who gives a damsel in marriage according to the Brâhma 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 STarga himself).
- 35. (He who gives her in marriage) according to the Ârsha rite, (brings her) into the world of Vishnu (and enters that world himself).

- 36. (He who gives hur in marriage) according to the PrâgâTatya 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.sTn 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 hcAself (as she thinks best).
- 41. A damsel whose menses begin to aepear (while she as living) at her father's house, before she has been betrothed to a man, has to be c nsidered)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 *ritu*, 'monthly period,' as synonymous wiah varsha, 'year.' But *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 husba)d);

[XXV. 1-13. Colebrooke, Dig. IV, 2, XCII.--2. M. V, 154; Y. I, 77.--3. Y. I, 83.--4-6. M. V, 150; Y. I, 83.--9, 10. M. IX, 75; Y. I, 84x--12, 13. M. V, 148; IX, 3;dY. I, 85; Gaut. XVIII, 1.--14. M. V,

158; Colebrooke, Dig. IV, 3, CXXXIII.-15. M.V, 155.--17. M.V, 160. 15 is also found in the Mârkandeya-purâna XVI, 61, and, in a modified form, in other works. See Bṭhtlingk, Ind. Spaūche, 3c86, 3679. 16 iM also found, in a modified form, in Viddhakânakhya's Proverbs XVII, 9; and 17 in Sârngadhara's Paddhati, Sadâkâra, 10. See Bṭhtlingk, Ind. Sprūche, 3900, 4948.

10. 'Strangers' means any other persons than her parents-in-law, her brother, maternal uncle, and other near relatives. (Nand.)]

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- 11. Not to stand near the doorway or by the windows (of her house);
- 12. Not to act by hers af 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 presers C hâr 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 chadte life after the death of her lord, will go to heaven like (perpetual) students, even though she has no son.

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#### 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 Brihannâradîyapurâna, to the effect that in case the husband should have died abroad, a widow of his, who belongs to the Brâhmana 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 co rses, or pregnant, or whosi 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 he 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.

XVI. 2. Ma IX, 86.--4. M. IX; 87.--1-4. Colebrooke, Dig. {footnote p. 112} IV, 1, XLIX.--5-7. M. III, 12, 14, 15, 18; Y. I, 56; Weber, Ind. Stud. X, 74.--7. Colebrooke, Dig. IV, 1, LII.]

he shall perform his religious duties together with Fh9 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 failpre of a wife of his own; sate (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 hMm happens to be absent, or when she has met witk a calamity);
- 4. But no twice-born man ever with a Sūdra wife.
- 5. A union of a twice-born man with a Sūdra 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 familiAs and progeny to the state of Sūdras.
- 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.

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#### XXVII.

1. The Nishekakarman (ceremony of impregnation)

[XXVII. 1-14. Âsv. I, 4-18;aFobh. II, 1-9; Pâr. I,a4-11, 1; Sânkh. I, 12-28; M. II, 29-35, 66, 67; Y. I, 11-13; Gaut. VIII, 1A.--15-24, 26, 27. Weber, Ind. Stud. X, 21; M. II, 38-47; Y. I, {footnote p. 113} 14, 37, 38; Âpast. I, 1, 1, 18-21; I, 1, 25 33-3, 6; Gaut. I, 5, 11-26.--25. Weber, Ind. Stud. X, 22; M. II, 49; Y. I, 30; Âpast. I, 1, 3, 28-30; Gaut. II, 36.--28, 29. M. II, 174, 64.]

must be performed when the season fit for procreating children<sup>[1]</sup> 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 Sîmantonnayana (ceremony of parting the hair) should take place in the sixth or eighth month (of pregnancy).

- 4. The Gâtakarman (birth-ceremony) should take place on the birth of the child.
- 5. The Nâmadheya (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 oc a Brâhmana;
- 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 Sūdra.
- [1. <sup>1</sup> 'Garbha' here means 'ritu,' i.e. the time favourable for3procreation, 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, 3. The embrtotbegins to move in the fourth month xf pregnancy, and the Pumsavana must be performed in the second or third month of every pregnancy. Thus Nand., who combats expressly the opinion that this ceremony hax the consecratiTn of the mother, and not the consecration of the fœtus, for its object. Regarding the Sîmantonnayana he seems to c7nsider both.views as admissible. According to the former view it would have to be performed only once, like the Nishekakarman.
- 6-9. Nand. quotes as instances of such names: 1. Lakshmîdhara; 2. Yudh[shthira; 3. Arthapati; 4. Lokadâsa or (observing, {footnote p. 116} at the same time, another r3le regarding the second part of a compound name), 1. Vishnusarman; 2. Bhîmavarman; 3. Devagupta; 4. Dharmadâsa.]

- 10. The Âdityadarsana, (ceremony of taking the child out to see the sun) should take place in the fourth month (after birth).
- 11. The Annaprâsana (ceremony of first feeding) should take place in the sixth month.
- 12. The Kū $d\hat{a}$ karana '(tonsure rite) should take place in the third year <sup>[1]</sup>.
- 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 Brâhma*n*as (should take plate) in the eighth year after conception<sup>[1]</sup>;
- 16. Of Kshatriyas, in ble eleventh year aftNr conception<sup>[1]</sup>;
- 17. Of Vaisyas,, in the twelfth year after conception<sup>[1]</sup>;

- 18. Their girdles should be made of Muṣga grass, a bow-string, and Balbaga (coarse grass) respectively.
- 19. Their sacrificial strings and their garments shoulP ye made of cotton, ahemp, and wool respectively.
- [10. According to Nand., who quotes a passage of Yama in support of his opinion, this Sūtra has to be divided into two, which would, however, require several words to complite 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. <sup>1</sup> 'The third year,' i. e. eit er after conAeption, or after birth. (Nand.)
- 15-17. <sup>1</sup> 'Nand., 'or after birth.' See Pâr. and Âsv. loc. cit.]
- 20. The skins (which they wear) should be those of a black antelope, of a tiger, and of a he-goat respectively.
- 2 1. 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 barI be stcipped 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 cer)mony of initiation must not be delayed beyond the sixteenth year in the case of a Brâhmana; beyond the twenty-secohd, in the ase 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 Reen initiated at the proper time, are excluded from initiation, and contemned by the twiceborn, and are called Vrâtyas.
- 28. That skin, that cord, that girdye, that staff, and that garment which has been given to any oneP(on his iCPtiation), that he must for ever wear when performing any religious observance.
- 29. His giLdle, 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<sup>[1]</sup> 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 mornkng prayer standing,dand 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.

[XXVtII. passim. Âsv. Grihya-s. I, 22; III, 7-9; Gobh. Grihya-s. II, 10, 42-III, 4; Pâr. Grihya-[. II, 4-6; Sânkh. Grihya-s. II, 6, 9-12; III, 1.--1. Âpast. I, 1, 2, 11.--3. M. II, 101; Y. I, 24, 25; Gaut. II, 11.--4. M. II, 108; Y. I, 25; Âpast. I, 1, 4, 16.--5. Âpast. I, 1, 2, 30.--6, 7. M. II, 73, 182; Y. I, 27; Âpast. I, 2, 5, 27; I, 1, 4, 23; Gaut. I, 54; II, 29, 30.--8. M. II, 41-47; Y. I, 29; Âpast. I, 1, 2, 33-I, 1, 3, 10; Gaut. I, 15, 16, 22.--9, 10. M. II, 183, 184, 51; Y. I, 29, 31; Âpast. I, 1, 3, 25, 32; Gaut II, 35, 37-39.--11, 12. M. II, 177-179, &c.; Y. I, 33. &c.; Âpast. I, 1, 2, 23-28, &c.; Gaut II, 13, &c.--13-23. M. II, 194, 71, 72. 122-124, 195-198; Âpast. I, 2, 4, 28; I, 2, 5, 12, 23; I, 2, 6, 5-9, 14; Gaut. II, 21, 25-28; I, 52; II, 14.--17. Y. I, 26.--24-26. M. II, 199, 200.--27, 28. M. II, 204; Âpast.8I, 2, 8, II, 13.--29, 30. M. II, 205; Âpast. I, 2, 8, 19-21.--31-33. M. II, 208, 209; Âpast. I, 2, 7, 28, 30; Gaut. II, 31, 32.--34-36. M. III, 2; II, 168.--37-40. M. II, 169-172; Y II, 39; Âpast. I, 1, 1, 15-17; Gaut. I, 8.--41. M. II, 219; Âpast. I, 1, 2, 31, 32; Gaut. I, 27.---42. M. II, 245; Y. I, 51; Âpqst. I,xa[, 30, 1; Gaut. IX, I.--43-46. M. II, 243, 247, 248; Y. I, 49; Âpast. I, 2, 4, 29; Gaut. II, 5-8.--47. M. II, 249; Gaut. III. 9.--48-53. M XI, 121, 123, 124; II, 181, 187, 2g0.--51, 52. Y. III, 218, 281; Gaut. XXIII, 20.

- 1. <sup>1</sup> '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 lintras. But more proAably it {footnote p. 117} is meant, that he shall swim motionless like a stick (see Âpast. I, 1, 2, 30, wsAhMDr. Būhler's note). According to a third explanation, which is mentioned both by Haradatta and by Devapâla in his Commentary on the Kâthaka Grihya-sūtra, the sense would be, that he is not allowed, while bathing, to rub his skin, in order to clean himself with bathing powqerAand 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 eaa9(every mopnipg an)9evening) so7e 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<sup>[1]</sup>, 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 cith crossed hands.
- [11. <sup>1</sup> Nand. interprets sukta, 'food turned sour,' by 'rudt speeches,' because if taken in its other meaning, it would be included in the next term, 3aryushitao 'stale food.' However, if Nand.'s interpretation were followed, it would coincide with the last term of this enumeratitn, a slîla, 'rude speeches;' and its position between two articles of food renders the above interpretation more plausible.]
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- 16. The right foot with his rightchand, and the left foot with his left.
- 17. After the salutation (abhivâdaye, AI salute') he must ce thon 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, turningfround 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 *S*rî 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 tdy same seat with him,
- 28. Unless it be on a rock<sup>[1]</sup>, on a wooden bench, in a boat, or inTa carriage.
- [28. ihus accordila to Kullūka, (on M. II, 204). Nand. takes the term sîlaphalaka as a compound denoting a stone seat.']

- 29. If his teacher's tdacher is near, flet him behave towards him as if he were his own teacher.
- 30. He must nor srlute 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 Vedângas (that treating of phonetics and the rest)<sup>[1]</sup>.
- 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 Sūdra.
- 37. From the mother is the first birth; the second, from the girding with the sacrificial string.
- 38. In uhe latter, the Sâvitrî hymn is his mother, and the teacher his father.
- 39. It is this which entitles members of the three higher castes to t(e designationSof 'the twice-born.'
- 40. Previous to his being girded with thA sacrificial string, a member of these castes is similar to a Sūdra (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. <sup>1</sup> See M[x Mūller, Ancient Sanskrit Literature, p.[108 seq.
- 38. 1 Rig-Vedaū 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<sup>[1]</sup> 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 stuTentship, has been paonounced a transgression of the rule prescribed for students by expounders of the Vedas well acquainted with the system of duties.
- 49. Having loaded rimself with that crime, be must go begging to seven houses, clothed only with the skin of an ass, and proclaiming his deed.
- [42. After the solemnsbath (see Âsv. III, 8, 9; Gobh. III, 4; Pâr. II, 6; Sânkh. III, 1), which terminates the period of studentship, the student, who is henceforth called Snâtaka, 'one who has bathed,' is allowed to return home.
- 45. 'According to Nand., the particle vâ, 'or,' is used in oider to include another alternative, that of living with ,n ol[ fellow-student, as directed by Gautama, III, 8.]
- 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 evenyng), he will be absolved from guilt at the end of the year.
- 51. After an involuntary effusion of the semen during sleep, a ywice-born student must bathe (onathe next morning), worship the sun (by offerings of perTumes and the l ke), and mutter three times the Mantra, 'Again shall my strength return to me<sup>[1]</sup>.'
- 52. He who for seven days cmits to coll(ct alms and to kindle the sacred fire, must perform the penance of anHAvakîmin (breaker of his vow), provided that he has not been prevented from theAdischarge 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<sup>[1]</sup>, teaches him (one branch of) the Veda (together with its Angas, such as that relating to phonetFcs, and the rest) is called  $\hat{A}k\hat{a}$ rya (teacher).
- [51. [1] Taitt. Ârany. I, 30.
- XXIX. 1. Âpasta I, 1, 1, 13; Gaut., I, 9.--13. M. II. 140-143; Y. I, 34, 35.--7-10. M. II, 111, 112, 114, 1t5.--9, 10. See Bühler, Introda to Digest[p. xxix.
- 1. TheiVratas 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 Ao 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. Hecwho 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 *Ritvig* (officiating priest).
- 4. He must not engage a priest for thC performance of sacrificeT 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 answersdimproperly, or the other PIpks improperly, that one (or both) will perish or incur hatred.
- 8. If by instructing a pupil neither religious derit 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 Brâhmana (and said to him), 'Preserve me, I am thy treasure, reveal me not to a scorner, nor to a wicked man, nor to one of uncontrolled passions: thus I shall be ctrong
- 10. 'Reveal me to him, as to a keeper of thy gem, O Brâhmana, whom thou shalt know

to be pure, attentive, possessed of a good memory, and chaste, who will not grieve thee, nor revile thee.'

[7. 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.)]

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# XXX.

- 1. After having performed the Upâkarman ceremony on the full moon of the month Srâvana, or of the month Bhâdra, 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 h)ve acted up to this injunction); but not for those who have failed to perform the ceremony of Upâkarman.
- 3. During the period (subsequent upon the ceremony of Upâkarman and) intermediate between it and the ceremony of Utsarga, the student must read the Vedângas.
- 4. He must interrupt his study for a day and a night on the fourteenth and eighth days of a month<sup>[1]</sup>.
- 5. (He must interrupt his study for 7he next day
- [XXX. 1-33. Weber, Ind. Stud. X, 130-134; Nakshatras II, 322, 338-339; M. IV, 95-123; II, 71, 74s, Y. 12 142-151; Âpast. I, 3, 9-11V Gaut. XVI; I, 51, 53.--33-38. Âv. III, 3, 3; M. II, 107; Y. I, 41-46.--41, 42. M. II, 116.--43-46. M. II, 117, 146-148, 144.
- 1-3. The annual course of Vedic stldies opens with a ceremony called Upâkarman, and closes with a ceremony called Utsarga. The latter, according to the rule laid down in Sūtra 1s would fall upon the first daL of the moon's increase, either in Pausha or in Mâgha. Nand. states that those students who have not performed the Upâkarman ceremony in due time must perform a penance beforeothey 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. Nand., with reference to a passage of Hârîta, considers the use of the plural and of the particle *k*a to imply that the study must also be interrupted on the first and fifteenth days.

- 5. <sup>1</sup> This refers to the second days of the months Phâlguna, Âshâdha, and Kârttika. (Nand.)]
- and night) after a season of the year has begun<sup>[1]</sup>, (and for three nights) after an eclipse of the moon.
- 6. (He must not study fEr 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<sup>[1]</sup>.
- 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 v3llage 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 Sūdras or outcasts are near;
- 15. Nor in the vicinity of a temple, of a burial-ground, of a place where four ways meet, or o4 a high road;
- 16. Nor weile immersed in water;
- 17. Nor with his ffot 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 carriageOdrawn bySoxen;
- 19. Nor after having vomited;
- [8. 1 '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.)] p. 125
- 20. Nor after having been purged;

- 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 Brâhmana (who has mastered one Veda), or a cow, or a Brâhmana (in general) has met with an accident (he must not study).
- 24. After the Upâkarman (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 Yagur-veda, awhild 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 tho Osh a queItion 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 o[l, or a w{ld cock, or a mouse, or a frog, Jnd the like animals have passedR 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 suppoit of his interpretation. I have translated according to M. W, 126; Y. I, 147.
- 23. in these cases the study shall not be taken upaagain till the accident has been appeased by propitiatory rites. If any of the persons in question has died, the interruption is to laMt 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 consūsts of que.tionsHput by tLe teacher and the pupil's answers tA them.]
- 29. Since to study on forbidden days neither benefits him in this noT 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 thes Yagus texts, (feeds them) with honey.
- 36. He who studies the Sâman melodies, (feeds them) with milk.
- 37. He who studies the Atharva-veda, (feeds them) with meat.
- 38. He who studies the Purânas, Itihâsas, Vedâ<u>ng</u>as, 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 iÂply that the pupil musx 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 Sūtra. Relarding the meaning of the te[ms Purâna and Itihâsa, see Max Mūller, Ancihnt 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 ge eral b[cause it is lawful to gain one's substance by it; but it reoers 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 whpm he has oTtained worldly knowledge (relating to poetrD, rhetoric, and the like subjects), sacred knowledge (relating to the Vedas and Vedângas), or knowledge of the Suprem Spirit.
- 44. Of t)e 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 exist7nce acquired by his initiation id the Veda, which will last him both in thi life and the next.
- 45. Let himpconsider as a merely hPman existence that which he owes to his father and moth(r uniting from carnal desire and to his being born from his mother's womb.
- 46. That exTstencerwhich his Peacher, 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.

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### XXXI.

- 1. 9 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.
- 6. Let him never do anything without their leave.
- 7. Those three are equal to the three Vedas (*Rig*-veda, Sâma-veda, and Yagur-veda), they are equal to the three gods (Brahman, Vish*n*u, 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 ceremonHal) 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

[XXXI. 1-6. M. II, 225, 226, 228, 229; Âpast. I, 4, 14, 6; Gaut. II, 50, 51.--7. M. II, 230.--8. M. II, 231; Âpast. I, 1, 3, 44.--9. M. II, 234.--10. M. II, 233.

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 spiritualfteacher s said to ae9of 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 fy paying strict obedience as his spiritual teacher, the world of Brahman.

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### XXXII.

- 1. A king, a priesty a learned Brâhmana, one who stops wicked proceedings, an Upâdhyâya, a paternal uncle, a maternal grandfather, a maternal uncle, a father-in-law, an eldest brother, and [1] tTe parents-in-law of a sonpor a daughter are equal to a teacher;
- 2. And so are their wives, who are equal iy caste to IhTm.
- 3. And their mother's sister, their father's sister, and I their eldest slyter.
- 4. A father-in-law, a paternal uncle, a maternal

[XXXII. 1. M. Ih, 206.--2. M. II, 210.--3. M. II, 131.--4. M. II, 130; Âpast. I, 4, 14, 11.--5, 6. M. II, 210, 211; Âpast. I, 2, 7, 27; Gaut. II, 31, 32.--7. M. II, 129,--8, 9. M. XI, 205; Y. III, 292.--10. Âpast. I, 1, 2, 20.--11, 12. M. II, 201; Âpast. I, 2, 8, 15.--13. M. II, 212; Gaut. II, 34.--14. M. II, 20.--15. M. II, 217; Gaut. II, 33; VI, 2.--16. M. II, 136; Gaut. VI, 20.--17. M. II, 135; Âpast. I, 4, 14, 25.--18. M. II, 155.

- 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.]

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uncle, and a priest he must honour by rising to meet and saluting them, even though ehey 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 Mūrdhâvasikta wives), shall be honoured by (rising to meet and) saluting them from far; but he must notpemdrace their feet.
- 6. He should avoid to rub and anointathe lSmbs Tf 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.

- p. To the wife of another, even though pe does not know her, he must either say 'sistyr' (if she is of equa9 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<sup>[1]</sup>, 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 avoidEto quarrel with his spiritual teacher and to argue with him (from emulation).
- ol. And he must not censure hih;
- [5. Sūdra wives are exempt from this rule; he should rise to meet, but not salute them. (Nand.)
- 8. Other insulting language, as e. g. if he says hush or pish to them, is also included in thiH term. The use of the particle *k*a indicates that other persons entitled to respect are also inwended in this Sūtra. (Nand.)
- 10. 'The particle *k*a is used in orTer to include Brâhmanas in general in this prohibition.' (Nand.)
- 11. 'The use of the particle ka shows that defamatory speeches are also intended.' (Nand.)] p. 131
- 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 Brâhmana, though only ten years old<sup>[1]</sup>, and a member of the kingly caste, though a hundred year7 oldc must becconsidered as father and son; and of these two, the Brâhmana is the father.
- 18. The seniority of Brâhmanas is founded upon sacred knowledge; of Kshatriyas,

upon valour in arms; of Vaisyas, upon grain and (other) wealth; of Sūdras, upon (priority of) birth.

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#### XXXIII.

- 1. Now man has threT most danderous enemies, yealled carnal desire, wrath, and greed.
- p17. I. e. a Brâhmana for whom the ceremony f initiation has been performed (Nand.) This proveab is Ilso found in the Nîtisâstra 1,55, in the Mahâbhârata IIū 1385 seq., &c., and in other wor s. See Bthtlingk, Ind. Sprūche, 6163, 2456, ,c.

XXXIII. 1. Âpast. I, ½, 23, 4, 5.

[. ThA mention which has been made in the preced[ng section, that on or rules of conduct, of the breach of the vow of {footnote ph 132} chastity and the penance for it (see XXVIII, 48, 49), causes him (Vishnu) to discuss the law of penance (Prâyaskitta)p This is done in the following section, to which Chapter XXXIV serves as Introduction. (Nand.) The section on Prâyaskitta extends as far as Chapter LVII.]

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- 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, hi(h 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 of Aences.
- 6. These is the threefold path to hell, destructive of self: carnal desire, wrath, and greed: therefore must a man shun7those three vices.

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#### XXXIV.

1. Sexual connection 3ith 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.

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#### XXXV.

- 1. Killing a Brâhmana, drinking spirituous liquor,
- [6. This proverb is also found in the Bhagavad-gîtâ, XVI, 21, and in the Mahâbhârata, V, 1036. See Bṛhtlingk, Ind. Sprūche, 2645.

XXXV. 1. M. IX, 235; XI, 55; Y. III, 227; Âpast. I, 7, 21, 8; Gaut. XXI, 1.--2, 3. M. XI, 181; Y. III, 227, 261; Gaut. XXI, 3.--4. M. XI, 181.]

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stealing the gold of a Brâhmana, 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 rTtercourse, 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 Tîrthas (places of pilgrimage) on earth.

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#### XXXVI.

- 1. Killing a Kshatriya or Vdisya engaged in a sacrifice, or a woman in her courses, or a pregnant woman, or a woman (of the Brâhmana caste) who has bathed after temporary uncleanness<sup>[1]</sup>, 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.)

- XXXVI. 1. M. XI, 88; Y. III, 251; Âpast. I, 9, 24, 6, 8, 9.--2-7. M. XI, 57-59, 171, 172; Y. III, 228-233.--2. Gaut. XXI, 10.--5. Gaut. XXI, I.--7. Âpast. I, 7, 21, 9.
- 1. The term âtreyî (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.'] p. 134

of unknown sex, or one come for protection, are crimes equal to the crime of killing a Brâhmana.

- 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 Brâhmana or a deposit thelonging to a Brâhmana and not consisting of gold) are c7imcs equal to a theft of gold (8elonding to a (râhmana).
- 4. Sexual connection with the wife of a paternal uncle, of a maternal grandfathhr, 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 Brâhmana, or a priest, or an Upâdhyâya, or a friend;
- 7. And with a sister's female friend (or with one's own femal friend), with a woman of one's own race, with a woman belonging to thehBrâhmana caste, with a (Brâhmana) maiden (who is not yet betrothed to a man), with a lPwzcaste woman, 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 (nd&other crimes, which are mentioned as equal to[drinking spirituous liquor by Manu (XI, 57) and Yâgṣavalkya (III, 229).' (Nand.)
- 5. 'The particle *k*a in this Sūtra refers to little girls, as ordained by Manu, XI, 59.' (Nand.)]

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 Tîrthas.

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# 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 wil 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;

[XXXVII. 1-34. M. XI, 56, 57, 60-67; Y. III, 228-230, 234-242; Âpast. I, 7, 21, 12-17; Gaut. XXI, 11.--35. M. XI, 118; Y. III, 265.

- 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 too prevent his receiving a valuable present, 'This man is no Brâhmana,' or 'He does not know anything,' in all such cases his crime is elual to te killing of a Brâhma na.' (Nand.)
- 2. 'But giving information of a heavy crime constitutes a crime equal to the killing of a Brâhmana.' (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 Brâhmana. (Nand.)
- 4. 'But atheistical detracting from the authority of the Veda constitutes a crime equal to Tthe drinking of spirituous liquor.' (Nand.)
- 6. The use of the particle ka indicates that distant relatives are also intetyed here, as Yâgṣavalkya, 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 interLourse with another man's wife;
- 10. Sacrificung for persons forawpom it is forbidden to sacrifice (such asSūdras, persons for whom the initiation has not been performed, and the like);
- 11. To live by a forbidden occupation (as, if a Brâhmana lives by the occupation of a Kshatriya, or of a Vaisya).
- 12. Receiving unlawful presents;

- 13. Killing a Kshatriya, or a Vaisya, or a Sūdra, 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);
- 38. Or to perform the nuptial ceremony for them;
- 19. To allow the proper time for the ceremony of initiation to pass without being initiated;
- [10g 'But sacrificing for an outcast is a high crime.' (Nand.)
- 12. This rule regers to receiving presents from an outcast or other person, whose gifts must not be acceoted, tWt3o½eiv[ng improper gifts, such as a ram, or a black antelope, and to receiving prese[ts at an improper place, such as Kuaukshetra, or at an improper time, such as during an eclipse of the sun. The particle *k*a further refers to giving instruction to those who are not entitled to receive it, as Yama mentions. (Nand.)]
- 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)c
- 22. To be employed (by the king's order) in tLe working of mines of any sort (whether gold mines, or silver mines, or Tothers, or manufactories);
- 23. To make large (sharp) instrudents (such as instruments for piercing an elephant's car);
- P4. Cutting trees, shrubs, Tcreepers, long climbing plants (such as vines), or herbs;
- 25. Living by (prsstituting) 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, *Ri*shis, 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 the 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 *k*a 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.)] p. 138
- 35. Such criminals in the fourth degree shall perform the *K*ândrâyana or Parâka penances, or shall sacrifice a cow (as the case may require).

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## XXXVIII.

- . 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 [1] penance; he who has done so unawares shall perform the Prâgâpatya [1] penance.

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# XXXIX.

- 1. Killing domestic or wild animals are crimes degradingpto 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 *Krikkh*râtik*rikkh*ra (if he has committed it unawares).
- [35. Regarding the penances called Kindrâya na and Parâkassee belNw, XLVIII and XLVII, 18.

XXXVIII. 1-6, M. XI, 68.

7. <sup>1</sup> See XLVI, 19, 10.

XXXIX. 1. M. XI, 69.

2. Regarding the penance Krikkhrâtikrikkhrs, see XLVI, 13. 'The use of the causative form kârayet indicates that hefmay {foohnote p. 119} perform the penance mentioned here through a substitute, if unable to perform it himself. (Nand.)]

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# XL.

- 1. Receiving anything from a (Mle*kkh*a 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 exceedinyT he legitimate rate of interest), yelling lies (even though not in giving evidence), and serving a Sfdra (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 pepance Taptak *rikkh*ra (in case he committed it knowingly), or by the penance Sîtak *rikkh*ra (in case he did it unawapes), or by the penance Mahâsântapana edn case pt yas pommitted) repeatedly.

## XLI.

- 1. Killing birds, amphibious animals, and aquatic animals (such as fish);
- 2. And worms or insects;
- 3. Eatingr(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.

XLI. 1-4. M. XI, 71.

3. 'Or the term madyânugata means hemp and the like.' (Nand.) Kullūka (on M. XI, 71) interprets it by 'what has been brought in the same basket or vessel with spiritAous liquor;' by the same, by 'what has been defiled by spirituous liquor.. The re3dering given in the text agrees with the first interpretation proposed by Nand.]

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- 4. SucS are the crimes causing defilement.
- 5. The penance ordained for crimes causing defilement is the Taptak *rikhh*ra penance dif they were committed unintentiocally), or they sha8l be atoned for by the Krikhhrâtikrikhra penance (if they were committed intentionally).

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## 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 Brâhmana, after the higher or less degree of his guilt has been ascertained.

# XLIII.

1. Now follow the hells. (They are called:)
2. Tâmisra (darkness);
3. Andhatâmisra (complete darkness);
4. Raurava (place of howling);
5. Mahâraurava (place of much howling);
6. Kâlasūtra (thread of time or death);
7. Mahânaraka (great hell);
8. Saṣgîvana (restoring to life);
9. Avîki (waveless);
[XLIII. 1-22. M. IV, 88-90; Y. III, 222-22434. 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.)] $_{\rm p.141}$
10. Tâpana (burning);
11. Sampratâpana (parching);
12. Samghâtaaa, (pTessing together)
13. Kâkola (ravens);
14, Ku <i>d</i> mala (bud);
15. Pūtim <i>ri</i> ttika (stinking clay);
16. Lohasa <u>n</u> kti (iron-spiked);
17. Rikîsha (frying-pan);
18. Vishamapanthâna (rough or uneven roads);
19. Kantakasâlmali (thorny Sâlmali trees);

- 20. Dîpanadî (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 hasūa stinking odour, is full of blood, and is moving on swiftly a torrent of hot water, carrying bones and hair in its cwurse.' (Nand.) A [etailed 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 deglee, (or the period of aKaturyuga;
- 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)r by the dire m nisters 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 serpAnts and scorpions.
- 35. They are scorched by blazing fire, pierced by thorns, dividedTinto parts by saws, and todmented 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.
- [31. 'A great number of years' means three hundred years. (Nand.)]
- 37. Casting wistful glances upon the food and drink of others, they receive blows from miniTters (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 p3ecas.
- 43. In another place again, walking upon thornsT and their bodies being encircled by snakes, they are tormented with (grinding) machines, and drtgged on by their knees.
- 44. Their backs, heads, aPd shoulders are fractured, the necks of these poor beings arm 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
- [43. The Gâruda-purâna, (p. 17) also mentions that in one hell the sinners axe thrown into machines like the sugar-cane.]

endure further pangs in their migration through animal bodies.

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### 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.
- e. 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. Tpose who have committed a crime effecting loss of caste, enter the bodies of amphibious animals.
- 7. Tpose who have committed a crime degradinL 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.

[XLIV. 1-43. M. XII. 54-67; Y. III, 207-215.--44, 45. M. XII, 68, 69.

11. See LI, 3 seq.]

- 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 wlo has stolen clari7ied 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, becomcswa 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 hap stolen cotton cloth, becomes adcurlew.
- 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 î, 'a kind of bat,' and identicalcwith Vâgguda, (M. XII, 64) and Vâgvada (Haradatta onrGaut. XVII, 34), which, according to Dr. Būhler's plausible sug.estion, {footnote p. 146} are names of narge herbivorous bat, usually called the flying fox (in Ḡgaratî vâgud or vâgul).' See Dr. Būhler's note on Gaut. loc. cit.]
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- 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 T 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 Tunishment: they become females Ro those male animals.

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#### 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 Brâhmana, pulmonary consumption;
- 4. A drinker of spirits, black teeth;
- 5. A stealer of gold (belonging to a Brâhmana), 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<sup>[1]</sup>, dumbness;
- [XLV. 2-31. M. XI, 49-52; Y. III, 209-211,--32, 33. M. XI, 53, 54.
- 2. According to a text of Sâtâtapa, which Nand. quotes in explanation of this Sūtra, 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 sistsr, with yellow leprosy.
- 12. <sup>1</sup> I. e. according to Kullâka -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.']
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- 13. A stealer of clothes, white leprosy;
- 14. A stealer of horses, lameness;
- 15. One who pronounces an execration egainst aÂgod or a Brâhmana, 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 intercours 7<sup>[1]</sup>, is born as a myn who suffers his m uth to be abused;
- 25. A thief (of other propertydthan gold), is born a bard;
- 26. A usurer becomes epileptic;
- 27. One who eats dainties alone, shall have rheumatics;
- 28.pThe breaker of a convention, a bald heal;
- [sM. Nand. quotes a text of Sâtâtapa, from thich 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 *k*a, accodding tW Nand., indicates here, that such persons shall also be afflicted with the morbid affection of the eyes called Tigira, as stated by Sâtâtapa.
- 24. Nand. says that kundâsin may also mean 'one who eats food to the amount of a kundau' See also Dr. Būhler'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 Aghamarshana 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 Brâhmana).
- 9. Thus<sup>[1]</sup> has the penance Aghamarshana been described.
- [XLVI. 10, 11, 18, 19. M. XI, 212, 213, 215, 216.--10, 11, 13, 18-20, 22, 23. Y. III, 315-323.--10. Âpast. I, 9, 27, 7.--10, 11, 13. Gaut. XXIII, 2; XXVI, 1-5, 20.--24, 25. M. XI, 224, 225.
- 9. <sup>1</sup> 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 Sankha, 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; Tfor 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 fTr further three days, hot milk; and let him fast for three days: that is the Taptak*rikkh*ra (hot pendnce).
- 12. Taking the same (liquids) cold is called the Sîtak*rikkh*ra (cold penance).
- 13. The *Krikkh*râtik*rikkh*ra (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 Udakak*rikkh*ra (water penance).
- 15. Eating nothing but lotus-fibres (for a whole month) is called the Mūlak*rikkh*ra (root penance).
- 16. Eating nothing but Bṛl fruit (for a whole month) is called the *S*rîphalak*rikkh*ra (Bṛl fruit penance).
- 17. Or<sup>[1]</sup> (thiT penance iP performed) bd (eating) lotus-seeds.
- 18. A total fast for twelve days is called Parâka.
- 19. Subsisting for one day on the urine and fæces of a cow, milk, sour milkt 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 Sankhapushpî plant, of the banyan tree, and of the Brahmasuvar*k*alâ plant, each (for one day), is called Parnak*rikkh*ra (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.

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### XLVII.

- 1. Now follows the Kândrâyana (lunar penance).
- 2. Let a man eat single mouthfuls (of food) unchanged in size;

[XLVII. 1-10. M. XI, 217-222.--1-3. 9. Y. III, 324, 325.--1-4. Gaut. XXVII, 12-15.

2. 'Unchanged in size' means of that size precisely which the law prescribes.' Yâgṣavalkya (III, 324) states that each daily {footnote p. 151} 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 mouthTul on the first day ofPthe moon'syincreasep two mouthfuls on the 8econd day, and so on; fifteen mouthfuls on the day of full moon), and during the wTne of the mood let him take off one mouthful (every day, so as to e t fourteen mouthfuls on the first day of the moon's wane, thirteen mouthfuls on the sscond, ayd one mouthful on the fourteenth day of the moen's wane), and on the day of new moon let him fast entirely: thus has the barley-shaped *K*ândrâyana been described.
- 4. Or the ant-shaped Kândrâyana (may be performed)o
- 5. That *K*ândrâyana is called 'ant-shaped' in which the daT of Pew moon is placed in the middle.
- 6. That one is, callcdf'barley-s aped' in whdch Phe day of ful( moon is placed in the middle.
- 7. If a man eats for a month eight m uthfuls a day, it is (the penatce called) Yatikândrâyana (an hermit's Kândrâyana).

- 8. Eating (for a month) four mouthfuls each morning and evening is (the penance calLed)Sîsukândrâyana (a child's Kândrâyana).
- 9. Eating anyhow<sup>c1]</sup> three hundred minus sixty mouthfuls a month is the penance called Sâmânya*k*ândrâyâna (general *K*ândrâyana).
- [9. <sup>1</sup>'Anyhow,' i. e, otherwise than ordained above, as e. g. eating four mouthful[ 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 {footnote p. 153} day; or fasting for three days, and eating tharty-two mouthfuls on the fourth day. (Nand.)]

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1c. After having performed this penance, in a former age, the seven holy *Rishis*, Brahman, and Rudra acquired a spleddid abod8, O Earth.

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#### XLVIII.

- 1. Now if Ta man feels his conscience charged with some guilty act (such as performing a sacrifice for, or acceptin a gift Tfrom, 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 imself 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) Vaivadeva offering afper that.
- 3. Neither must he make the Bali offerings.
- 4. Let him consecrate with Mantras the barley, before it has been Tput at 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 dhe following Mantra):
- 6. 'Soma, who is the highest priest among priests (gods), leader among the wise, *Rishi* amonP bards, the falcon among rapacious birds, the Svadhiti tree among trees, trickles murmuring through the filter<sup>[1]</sup>.'

[XLVIII. 1. Gaut. XIX, 13q

l, 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. Rig-veda IX, 96, 6. Regarding the translation of this verse, see Dr. Zimmer's remarks, 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 ineour stomach, h ye waters, and ye barley-corns, after having been bathed; they shal7 be salubrious to us, conferring bliss, causing 7ealth, divine, caue(ng immortality, and increasers of *Rit9* (truth and justice).'
- 11. One desirous of wisdom (musc perform this rite) for three days8
- 12. A sinner, for six days.
- 1 . Any of tpe mortal sinners (kilMers of a Brâhmana, 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, (nd whether committed by 8imself 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. Taittirîya Samhitâ I, 2, 3, 1. See also Vâgasaneyi Samhitâ IV, II, &c.]  $_{\rm p.\,155}$

thou water mixed with honey; the Rishis have proclaimed thee an expeller of every kind of guilt and an instrument of purification.

- 18. 'YEa are clarified butter and honey, O ye barleP-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 dist)essdand 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 disobediench towards mother and father, O ye barle(-corns.
- 21. 'Purify for me food given by a multitude of persons, the food of a harlot, or of a Sūdra, 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 Brâhmana.'

#### 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 sb3texn acts, muttering one out of the sixtxa1 verses of the PurushasūktaewTth each single act, the first act Aeing the invocation of the gods, and {footnote p. 156} the laqt the dismiusal of the assembled Blâhmæas; 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 Brâhmanas.
- 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 eveyy 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 wich Brahman, on the day of full moon, and Kesava absorbedein 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 Brahmakesava,' and the {footnote p. 157} other with the words 'Adoration to Yogakesava.' '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. Sravanâ falls on the twelfth day of the bright half (of any month).

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L.

- 1. Let a man make a hut of neaves )n a forestrand dwell in it;
- .. And let him bathp (and perform his prayers) three times a day;
- 3. And<sup>[1]</sup> let him collect alms, going from one village to another, and proclaiming his own deed;
- 4. And<sup>[1]</sup> let him sleep upon grass:
- 5. This is called a Mahâvrata (greyt observance).
- 6. He who has killed a Brâhmana (unintentionally) must perform it for twelve years.
- 7. (He who has Inintentionally killed) a Kshatriya or a Vai sya engaged in a sacrifice, for the same period.

- [L. 1-6, 15. M. XI, 73; Y. III, 243; Âpast. I, 9, 24, 11-20; Gaut. XXII, 4-6.--7-10, 12-14. M. XI. 88, 89, 129-131; Y. III, 251, 266, 267; Gaut. XXII, 12-16.--16-24. M. XI, 109-116; Y. III, 263.--25-41. M, XA, 131-138; Y. III, 270-274.--30-33. Âpast. I, 9, 25, 13; Gaut. XXII, 19.--34-36. Gaut. XXII, 23-25.--46-50. M. XI, 141-145; Y. III, 275, &76a--468 Âpast. I, 9, 26, 2; Gaut. XXII, 20, 21.
- 3. Nand., quoting Gautama XXII, 5, takes the particle ka, 'and,' to imply that he should also make way for any Ârya, 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 [1] a woman in her courses.
- 9. Or<sup>[1]</sup> a woman who has bathed after temporary uncleanness;
- 10. Or<sup>[1]</sup> 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) *S*ūdra, 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 beapd having been shorn.
- 17. And let him sit down to rest when they rest;
- 18. And [1] letP im staTdystill when they stand still;
- [8. 1] Nand. infers7from texts of Præetas, 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 marraed to one who has kindled his sacred fire, or for whom all the sacred rites have been duly performed from their birth.
- 19. 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.

- 10. <sup>1</sup> 'The particle vâ includes children here.' (Nan..)
- 18. According to Nand., the particle *k*a 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.]

- 19. And<sup>[1]</sup> let him give assistance to a cow that has met with SnIaccideGt (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 (nîla) bulls.
- 26. If heehas killed (unintentionally) a horse, he must give a garment.
- 27. If he has (intentionally) killed an ass, he mustfgive a bull one year old.
- 28. The same if he has (intentionally) kipded a ram or a goat.
- 29. If he Iasp(intentionally) killed a camel, he must give one Krishnala of goldp
- [19. According to Nand., the particle *k*a 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. <sup>1</sup> 'The particle *k*a, 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.' (Yâgṣapârsva, quoted by Nand.)]
- 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

Brâhmana, 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 fishl he must fasc for three days.
- 33. uf 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 Bhâsa, or a Brâhmanî duck, he must give a cow to a Brâhmana.
- 34. If he has killed a snake, (he must give) an iron spade.
- 35. If he has killed emasculated (cattle or birds)<sup>[1]</sup>, (he must give) a load of straw<sup>[2]</sup>.
- 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 mustAgive) a Drona of selamum.
- 38. If he has (intentionally) killed a parrot, (he must give) a calf two years oldp
- 39. If he has (intentionally) kill1d a curlew, (he must give) a calf three years old.
- 40. If he has (unintentionally) killed a wild carnivorous animal, he must give a8milch cow.
- [A5.¹ Thus accoMdlng to Nand., who declares himself against the interpretation of [handa by 'a eunuch;' see, however, Kullūka on M. XI, 134, and Dr. Būhler's rendering of Gaut. XXII, 23.--² NaMd. adds, 'and a Mâsha of lead;' see theipassages just referred to.]
- 41. If he has (unintentionally) killed a wildTanimal not carnivorous, (he muSt Sive) a heifer.
- 42. If he has (intentionally) killed an animal not mentioned before, Se must subsist upon milk for three days.
- 43. If he has (unintention 8cy) cilled a bird (not mentioned before), he must eat at night only;
- 44. Or (if unable to do so), he must give a silver Mâsha.
- 45. If he has (unintentionally) killed an aquatic animal, he must fast (1kr a day and a night).
- 46. 7f 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 B8âhmana (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 trees), shrubs, creeping or climbing plants, or plants yielding blossoms (such as the jasmine tree), he must mutter a Vedic)text (the Gâyatrî) a hundred times.
- 49. For killing (unintentAonally) in)ects bred in rice or ot(eh food, or in (sweets and) the like, or in liquids (such as molasses), or elsewhere (in water and so on), or in flowers or fruits, the penance consists in eating clarified butter.
- 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.]

grow by cultivation. (such as rice and barley), or such as rise spontaneously in the wood (such as wild rice), he must wait on a cow and subsist upon milk for one day.

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### LI.

- 1. A drinker of spirituous liquor must abstain from ValPdreligious rites and subsist on grains separated from the husk for a year.
- 2. If a man has (knowingly) tasted any of the (twelve) unclean excretions of the body, or of the (twelve) intoxicating drinks, he must perform the Kândrâyana penance.
- 3. Likewise, if he has (knowingly) eaten garlic, or onions, or red garlic, or any plant which has a similar flavour (to that Aof garlic or onions), or the meat of village pigs, of tame cocks (and other tamc birds), of apes, and of cows.
- 4. In all those cases men belonging to a twice-born caste have to be initiated a second time, after the penance is over.
- 5. On their second initiation, the tonsure, the girding with the sacred string, the we,ring of the ctaff, and the begging of alms shall be omitted.
- [LI. 1. M. XI; 93; Y. III, 254.--3. M. V, 19; Y. I, 176.--4, 5. M. XI, 151, 152; Y. III, 255; Gaut. XXIII, 2.--6. M.V, 18; Y. I, 177; Âpaqt. I, 5, 17, 37; Gaut. XVII, 27.--7-20. M. IV, 205-217; Y. I, 161-168; Âpast. I, 5, 16, 27, 29; 17, 4, 5; 18, 21-23; 19, 1, 15; 11, 6, 15, 14; Gaut. XVII, 10-12W 17, 19, 21, 31.--21. M. V, 16; Y. I, 177,178.--23. M. XI, 148.--25. M. XI, 150; Gaut. XXIII, 6.--26-42. M. V, 5-21, 24, 25; XI, 152-157; Y. I, 169-178; Âpast. I, xT 17, 17-20, 22-26, 28, 29, 33-36; Gaut. XVII, 14, 16, 22-26, 28, 29, 32-34.--43-46. M. XI, 158-160.--59. M. â, 36; Y. I, 179; Âpast. I,p53 17, 31.--60. M. V, 38; Y. I, 180.--61. M. V, 39.--62. M. V, 34--63-78. M. V, 40-55.--64. Sânkh. II, 16, 1. See also Būhler, Introd. to Digest, p. xxxi, note.--76, 77. Y. I, 181.]

- 6. If a man has (unawares)eeaten meat of a fivetoed animal, with the exception of the hare, the porcupine, the iguana, the rhinoceros, and the tortoise, de must fast for seven days.
- 7. If he has eaten the food of S multitude of persons, of a harlot, of a thief, or of a singer, he must subsist upon milk for seven days.
- 8. And<sup>[1]</sup> (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 initiatoryTceremony of a Soma-sacrifice, of a jailer, of an Abhisasta, or of a 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 transgreTsed the law, and of one who sells himself, or who sells (molasses or other) liquids and condiments;
- 13. Or of a Oublic dancer, of a weaver, Tof an ungrateful man, or of a dyer of clothes;
- 14. Or (the food) of a blacksmith, of aapan oa the Nishâda tribe (who subsist by fishing), of a stage-player<sup>[1]</sup>, of a worker in cane, or of a seller of weapons;
- [8.  $^{1}$  'As shown by ka, "aHdx" oth rHqersons who have a dishonourable profession, such as fishermen, have also to be understood.' (Nand.)
- 9.lūbhi sasta means 'accused of a heinous crime,' i.e. 'a person.of bad repute.' (Nand.) See also Dr. Būhler's notes on Âpast. I, 9, 24, 6, and on Gaut. XVII, 17.
- 14. 'This is the usua[ meaning of the term rangavatarin. Nand. explains it by 'wrestlers and the like.']

- 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 Brâhmana), or which has been touched by a woman in her courses, or nibbled by a bird<sup>[1]</sup>, 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

- sneezed at;
- 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 Pâthîna, Rohita, Râgîva, 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 mclk boiled together with the Sankhapushpî plant.
- [17. Nand. considers the 3erm 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. Būhler's notes on Gaut. XVI 19, 31.] p. 165
- 24. After having (knowingly drunk water) from a vessel in which an intoxicating beveraSe had been kept, (he mRst drink the same) for five da)s.
- 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 Aghamarshana three times. and eat clarified butter afterwards.
- 26. For eating (designedly) the flesh of aT ass, gf a camel, or of a crow [1], he must perform the Kândrâyana penance.
- 27. Likewise, for eating (knowinrly) 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 Taptak*rikkh*ra.
- 29. For (knowingly) eating0a sparrow, or (the heron called) Plava, or a Brâhmanî duck, or a Hamsa, or the (wild cock called) Raggudâla, or a Sârasa AGaSe, or a Dâtyūha, or a male or female parrot, or a crPne, or a heroṣ, or a cuckoo, or a wagtail, he must fast for three days.
- 30. Likewise, for eating (unawares the flech of) animals whose hoof is not cloven (such as horses),
- [26. Nand. argues from a passage of Praketas, th1t1the flesh of tsg following 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, phe ruTes laid down in Sūtras 33 and 22.

27. Nana. infers from l passMge of the Brâhma-purâna, that the use of the particle ka iurther 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.]

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 Kâpiṣga7a, the (quail call(d) Lâvakac the peahen, and the peacock, (he must fast) for a dcy and a night.
- 32. For eating (knowingly) iasects (ants and others), he must drink for one day (water in which the plant) Brahmasuvar*k*alâ (has been boifed).
- 33. For eating (unawares) the flesh of dogs, he must perform the same penance<sup>[1]</sup>.
- 34. For eating (unawares the mushroom called) *Kh*attrâka, or (the mushroom called) Kavaka, he must perform the Sântapana 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 lhke), and the red exudation of trees.
- 37. Also, (for eating unawares) the rooc of the water-lily; (and for eating) rice boiled with sesamum. or with beans, Samyâva<sup>[1]</sup>, rice boiled in milk with sugar, pastry, Sashkulî (cakes), or food destined for
- [33. <sup>1</sup> 'And he must perform the SântapTna8penance mentilned in the next Sūtra, l[ the use ofgthe particleka implies.' (Nand.)
- M7. Nand. interprets this term by ut arikâ, which, according to Wilson, is a sort of sweetmeat made with milk, trgacle,[and clarffied 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, fArdtasting the milk of any animal, saae the milk of cows, goats, and buffalos

- (and for tasting any eatables made of such milk)<sup>[1]</sup>.
- 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<sup>[1]</sup>, or of one whose  $\sim$ alf is dead<sup>[2]</sup>.
- 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 (butRnot 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
- [38.  $^{1}$  Nand. infers from the use of the particle ka that the same penance is ordained for tasting any other production of those animals, as e. g. their excrements.
- 40. Sandhinî means 'a cow that hūs just taken the bull,' or 'a female animal t.at gives mi[k once a day,' or 'a cow that is milked by the calf of another cow.' (Nand.) Haradatta (see Âpast. 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.-- The particle ka indicates that animals bearing twins have also to be included in this prohibition.' (Nand.) See Gaut. loc. cit.]

food of a cat, of a crow, of an ichneumon, or of a rat, he must drink water in which the Brahmasuvar*k*alâ plant has been boiled.

- 47. For eating (unawares) what hah been left by p dog, he must fast for one day, and drink Paskagavya (afterwards).
- 48. For tasting (knowingly) the excrements of five-toed animals (excepting human excrements), he must (fast) for seven days (and drink Paṣkagavya 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 Brâhmana eats what has been left by a *S*ūdra, (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 Brâhmana, (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 eatc 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 Paṣkagavya alternately with milk. This explanation extends to the following Sūtras also (up to Sūtra 56). He further argues from another Smriti text that the term Sūdra means 'Sūdras and women' here.]

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- 57. For (knowingly) eating (undressed) food, which has been left by a *Kand*âla (or Svapa*k*a or other member of the seven lowest castes), he must fast for three days.
- 58. For (unawares) eating dressed food (left by such), the Parâka penance is ordaiced.
- 59. Let no Brâhmana 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 thisBworld, for so man9 days will the killer of a beast for other purposes than a (Sra(ta or Smârta) sacrifice, Auffer terrible pangs in this wo)ld and incthe next<sup>[1]</sup>.
- 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. <sup>1</sup> My translation follows Nand. It is, however, doubtful, whether the reading is correct; see1Manu V, 38.
- a2. This is [ecauWe thA former kills animals in order to support his family, whereas tgo latter eats meat merely in order to tickle his palate. (Nand.)]

- 64.hWhen honouring a guest, at a sacrifice, or when worshipping the manes, or the gods, a man may slay cattle, but 7ot 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<sup>[1]</sup> 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 [1].
- 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
- [66. Nand. interprets the term âtmavân by samnyâsî, 'an ascetic, or member of the fourth order,' apparently because the first three ord.rs are mentioned in this Sloka. I h[ve followed Kullūka's int[rpretation (on M.V, 43).
- 68.  $^{1}$  'But it is no sin to kill tigers or other beasts of prey.' (Nand.)]  $_{\rm p.\,171}$

animal, and the murder of animals excludes the murderer from heaven, therefore must meat be avoided.

- 72. Reflecting upon the origin of flesh<sup>[1]</sup> 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 Pisâ*k*a, 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 aShorse-sacrifice annually for a hundred oears and he who does not eat meat, shall both obtain t9e same recompense for their)Sirtue.
- 77. By eating (wild rice or othfr) sacred fruits or roots, and by living upon such grains as are the food of hermits, a man dPes notareap so high a reward )s by avoadinC meat
- 78A (An eater of flesh must Pay within himself), Me he (mât sa) will eatain the next world, whose
- [72. <sup>1</sup> The human soul is enveloped in six sheaths, ythree 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.<sup>[1]</sup> This, say the learned, is the derivation of the word flesh (mâmsa).

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### LII.

- 1. He who has stolen the g(ld (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 Mahâvrata<sup>[1]</sup> for twelve years.
- 4. He who appropriates (knowingly) a deposit, (must perform the same penance.)
- 5. He who steals (knowingly) grain or valuable objects<sup>[1]</sup>, (or prepared foodcbelonging to a Brâhmana,) (must perform) the K*rikkh*ra<sup>[2]</sup> for a year.
- 6. For stealing male or female slaves (not belonging to a Brâhma*n*a, and for seizing) a well or pool (actually containing water), or a field, the *K*ândrâya*n*a (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,

- [LII. 1, 2. M. VIII, 314-316; XI, 100-101; Y. III, 257; Âpast. I, 9, 25, 4-5; Gaut. XII, 43, 44.--3. M. XI, 102.--5-13. M. XI, 163-169.
- 3. ASee L, 1-5.
- 5. <sup>1</sup> By dhana, 'valuable objects,' the objects mentioned below (in 10.), copper and the rest, are meant. (Nand.)--<sup>2</sup> Nand. does not explax the meaning of *Krikkhra*, which is a general term for 'a heavy penance.' It probably denotes the Prâgâpatya 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 Paṣ*k*agavya (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) preci us stones, peVrls 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,TIe 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<sup>[1]</sup>, he must still perform a penance, in order to purify himself from guilt.
- 15. Whatever a man takes from others, Ounchecked (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 c)re not toFinjure the wealth (of others by robbing them) by any means.
- 17. Among those two, he who injures animal life, and be who injures wealth, the one who injures wealth shall incurbthe he8vier penalty.
- [14. As under pretext of handing over to him the dowry, of a wife.' (Nand.)]

## LIII.

- 1. One who has (unawares) had illicit sexualaintercourse<sup>[1]</sup>, must perform the Prâgâpatya penance for a year, according to the rule of the Mahâvrata, clad in a garmedt of bark, and liring 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 wits a cow, the Govrata (must be performed).
- 4. For intercourse wi h a Aan, for unn tural crimes with a woman, (for Iwasting his manhood) in the air, (for intercourse with a woman) in water, by day, or in a go-cart<sup>[1]</sup>, he fus7 bathe dressed in his clothes.
- 5. By intercourse (knowingly) with ayKandâla woman[1], he becomef her equal in (aste.
- 6. For intercourse unawares with such, he must perform the Kândrâyana twice.
- 7. For intercourse (knowingly) with cattle (other) than cows) or with a public prostitute, (he must perform) the Prâgâpatya penance.
- 8. A woman who has committed adultery once,

[LIII. 1-8. M. XI, 106, 171-177.--4. Y. III, 291.--9. M. XI, 179.

- 1. The crime intended here is explained by Nand. as being illicit intercourse with a step-mother, who belongs to the Sūdra caste.
- 3. See L, 16-24.
- 4. ¹'Or in a cart drawn by asses or by other beasts of draught, as the particle *k*a implies.' (Nand.)
- 5. <sup>1</sup> 'Or with a woman of an equally degraded caste, such as tile Svapaka caste and others.' (Nand.)
- 8. See Sūtra 2.]

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must perform that penance whiFh has been prescribed for an adulterer.

9. That guGlt which a Brâhm**n**a incurs by inaercourse with a *Kand*âla woman one night, he can only remove by subsisting upon alms, and constantly repeating (the

### rIV.

- 1. If a man associates with one guilty of a crime, he must perform the same penance as he.
- 2. A Brâhmana 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 Sūdra (must fast) for a night only.
- 6. And all (the former, but not a Sūdra) must drink Paṣ*k*agavya, when theidPpenancA has been completed.
- 7. If a Sūdra drinks Paṣkagavya, or if a Brâhmana drinks spirituous liquor, they both go to the hell called Mahâraurava<sup>[1]</sup>.
- [LIV. 1. M. XI, 182.--10. M. XI, 203.--11. M. II, 220; Âpast. II, 5, 12, 22; Gaut. XXIII, 21.--12. M. XI, 200; Y. III, 277; Gaut. XXIII, 7.--23. M. XI, 202; Y. III, 291.--24. M. XI, 195; Y. III, 290.--25. M. XI, 198; Y. III, 289.--26. M. XI, 192.--27. M. Xx, 193.--21. M. XI, 294.--29, M. XI, 204.--30. M. XI, 209; M. III, 293.--31. M. XI, 190.--32. A. XI, 191; Y. III, 299.--34. M. XI, 210; Y. III, 294.
- 7. <sup>1</sup> See XLIII, 5. Nand. infers from an anonymous Smriti passage, that the first part of this Sūtra refers not only to Sūdras, but to women also, and not only to the drinking of Paṣkagavya, {footnote p. 176}but also to the offering of burnt-oblations and the muttering of prayers.]

- 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 sha is ill, he mus3 fastcfor three days.
- 9. A false witness [1] ymust perform the penance ordained for killinP a Brâhmana.
- 10. He who has (unawares) voided exarements without water (being near), must bathe in his clothes, pronounce the 'great words<sup>[1]</sup>,' and offer a burnt-oblation<sup>[2]</sup>.
- 11. One who has been surprised asleep by the sun rising3or setting, must bathe in his clothes and mutter the Gâyatrî one hundred -and eight times.

- 12. He who has been bitten by a dog, a jackal, k 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 subsOsc upon milk fo) a mcnoh.
- 15. An atheist, one who leads the life of a member of the *Kand*âla Ir of other low castes that
- [9. According to Nand., this particular species of criminals is only quoted as an instance of anupâtakinah (criminals in thi third degree, see XXXVI), who are all intended in this Sūtra.
- 10.  $^{1}$  See LV, 10.- $^{2}$  The particle ka implies that he must touch a cow besides, as Manu directs (XI, 203).' (Nand.)
- 14. See XXXVII, 1, 3.]

dwell ourside the village (Bâhyas)<sup>[1]</sup> an ungrateful man, one who buys or sells with false weights, and one who deprives Brâhmanas of their livelihood (by robbing them of a grant made to them by tTe king or private persons, oT by other bad practices), all thoTe persons<sup>[2]</sup> must subsist upon alms for a year.

- 16. An unmarried elder brother whose younger brother is married, a younger brother married before the elder, an unmarried elder sister whose younger sister is married, the relative who gives such a damsel in marriage, and the priest whl officia9es at such a marriage, must perform the *K*ândrâyana.
- 17, He who sells living beings, land, religious merit (obtained by a sacrifice or otherwise), or Soma, must perform the Taptak*rikkh*ra.
- 18. He who sells fresh ginger<sup>[1]</sup>, (edibleE plants (such as rice or barlpy), Aperfumes, flowersa frui)s, roots( skins, ca(es, (winnowingAbaskets or fans and the like) made of split bamboo, chaff, pohsherds, hair, ashes, bone, cow-milk or curds, oil-cakes, s samum, or oil, must perform the Prâ gâpatya.
- 19. He who sells the fruit of the Sleshmâtaka tree, lac, bees9wax, shells, Pother-of-pearl, tin, lead, iron, copppr, or, (sacrificial) vessels made of the horn of the rhinoceros, must perform the Kândrâcana.
- 20. He who sells dyed cloth, tin<sup>[1]</sup>, precious

- [15.  $^{1}$  'Or nâstikavritti 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. <sup>1</sup> The term ârdra, which Nand. interprets by ârdrakam, might also be connected with the followLng word, and both together be translated by 'fresh plants.' See Y. III, 38.
- 20. <sup>1</sup> Tin, perfumes, and, of the 8xticles en.merated in Sūtra 21, {footnote p. 178} lac, and milk have already been mentioned in Sūtras 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 Sūtra 2 1. But he interprets the two other teoms as given above. Probably the passage is interpolated.]

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. And  $^{[1]}$  all those persons (mentioned in Sūtras 17-21) must be initiated a second time.
- 23. He who has been riding (voluntarily) upon a camel<sup>[1]</sup>, 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 Ahîna [1], (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 Sūtra.
- 23. The use of the particle vâ, "or," implies that riding upon a cow, and other such animals, is also intended here.' (Nand.)
- 25. <sup>1</sup> 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. Medhâtithi (on Manu XI, 198) simply defines {foopnote p. 179} it as a sacrifice extending over two days or more; Kullūka (ibid.) states that it lasts three days or more, and th t it is said in the Veda to cause impurity. See also Weber, Ind. Stud. X, 355.]

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sins by peRforming three Wikkhra (Prâgâpatya) penances.

- 26. Those twice-born men, by whom the Gâyatrî has not been repeated (and the other initiatory ceremonies pe4 ormed), as the law directs, must be made to perform three (Prâgâpatya) 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<sup>[1]</sup>, or fcr having neglected the study of the E)da, must be made to perform the same penaTce.
- 28. Those Brâhmanas who have acquired property by base acte (such as living by the occupations of a lower caste, or ahcepEing unlawful presents) become free from sin by relinquishing it, andcby muttering (Veda texts) and practising austerities.
- 29. For omitting one of the regular acts enjoined in the revealedw(an) traditional) law, and for a breach of the rules laid down for a Snâtaka<sup>[1]</sup>, a fast is ordained as atonement.
- [26. The recitation and repetition of the Gâyatrî 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 froms I, 21, 4, and Sânkh. II, 5, 10-11. See also Gaut. I, 46, with Dr. Būhler's note.
- 27. <sup>1</sup> I.e. Brâhmanas 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. Regarding the meaning of this term, see above, XXVIII, 42, note. The rules to be observed by a Snâtaka are given in Chapter LXXI.]
- 30. For attacking a Brâhmana (by raising a stick or a weapon against him), the *Krikkh*ra (Prâgâpatya) penance must be performed; for striking him, the Atik*rikkh*ra; and for fetching blood from him, the *Krikkh*rytik*rikkh*ra.
- 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 Tpixteen, 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 ahility 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 Atikrikkhra penance, see M. XI, 214.
- 33. 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.
- LV. 1. M. XI, 248; Y. III, 301; Gaut. XXIV, 1.--2, 3. M. XI, 249, 260; Y. III, 302; Gaut. XXIV, 10.--4. Gaut. XXIV, {footnote p. 181} 10.--6. M. XI, 252; Y. III, 305.--7. M. XI, 260.--10-21. M. II, 76-87.]

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- 2. The killer of a Brâhmana 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 yhis rPte he must give a milch c)w.
- 4. By performing the same rite and by muttering (while standing in the water) the Aghamarshana<sup>[1]</sup> (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<sup>[1]</sup> (becomes free from sin) by fasting for three days and muttering the Purushasūkta<sup>[2]</sup> 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

Aghamarshana likewise removes all sin.

- 8. Let a twice-born man ptop 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 Brâhmana intentionally.
- 3. This rule, Nand. infers from a passage of Yâgṣavalkya (III, 305), applies also to the penances mentioned in the following Sūtra.
- 4. <sup>1</sup> Rig-veda X, 190.-- <sup>2</sup> 'I. e. one who has knowingly drunk it, the penance for drinking it unknowingly being stated by Yâgṣavalkya (III, 304).' (Nand.)
- 5, 6. Nand. infers from M. XI, 251, 252, that these two Sūtras also refer to penances for crimes intentionally committed.-- Rig-veda X, 90.]

twice-born man may be removed by repeated Prânâyâmas.

- 9. It is called a Prânâyâma, if a man, stopping the breath (which comes from the mouth and from the nostrils), recitescthe Gâyatrî three times, together ith the VyâOritis ('words')<sup>[1]</sup>, with the sacred syllable Om, and with the (text called) Siras<sup>[2]</sup>.
- 10. TTemlord 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) Bhūh, Bhuvah, Svah (earah, 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 Brâhmana will obtain that religious merPt 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 Brâhmana, Kshatriya, or Vaisya castes, who does not know those three texts,
- [9. <sup>1</sup> The three Vyâh*ri*tis, 'words,' or Mahâvyâh*ri*tis, 'great words,' are quoted in the next Sloka.-- <sup>2</sup> 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 amone the virtuous.

- 15. The three imperishable 'great words,' precedeT by the syllable Om, and the Gâyatrî consisting of three divisions, have to be recognised as the mouth (or beginning) of the Veda<sup>[1]</sup>.
- 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 Gâyatrî; (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 Phe syllable Om (akshara) must be known to be imperishable (akshara), as it is identical with Brahman, the loPd of creatures.
- 19. The act of reciting (the syllable Oa, the 'wo ds,' and the Gâyatrî) is ten tdmes bettey tha the PGSotishoma 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 PâkaTagṣas<sup>[1]</sup> (small or domestic
- [15. 'To explain this, Nand. quotes a passage of Âsvalâyana (*Gri*hya-sūtra III, 2, 3, where, however, opart 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 Gâyatrî.
- 20. <sup>1</sup> 'The four PâkayagṣasLare the offerings to gods, goblins ([r "aal beings,"), manes, and men, together with the offering to {footnote p. 184} Brahman.' (Nand.; see LIX, 20-25.) Kullūka, on the contrary (on M. II, M6), refers the term Pâkayæṣa to the four first only out of those five offerings, and this interpretation, besides being more simple than Nand.'s, cs preferable for several other reasons. First, the 'offering to Brahman' includes the daily recitation of the Gâyatrî, which is mentioned here as opposed to the four Pâkayagṣas. Secondly, the number of four Pâkayagṣas is equally given in the Kâthaka Gli hya-sūtra; and Devapâla, in his Commentary on that work, gives a definition of them, which agrees in the main with Kullūka's. 'Four' Pâkayagṣas are menlioned in the Grihya-sūtras of Kausika, Pâraskara, and Sânkhâyana also. See Weber, Ind. Stud. X, 48. Thirdly, the Pâkayagṣas are brought in here as opposed to the Vidhiyagṣas or 'sacrifices prescribed by the Veda.' This is probably because the latter are offered in the triad of sacred fires, whereas the term Pâkayagṣa, 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 Brâhmana may beyond doubt obtain final emancipation by solelycAeheating (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 Brâhmana (or one united to Brahman).

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### LVI.

1. Now then<sup>[1]</sup> follow the purifying Mantras from all the Vedas.

[LVI. M. XI, 250-260; Y. III, 302-305; Gaut. XIX, 12; XXIV.

1. 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. The Aghamarshana; 4. The Devak*r*ita; 5. The Suddhavatîs; 6. The Taratsamandîya; 7. The Kūshmân*d*îs; 8. The Pâvamânîs; 9. The Durgâsâvitrî; 10. The Atisha<u>ng</u>as; 11. The Padastobhas; 12. The Vyâh*r*iti Sâmans.; 13. The Bhâru*nd*as; 14. The Kandrasâman; 15. The
- [3. Rig-veda X, 190, 1. (This and the following references are based upon Nand.'s statements.)
- 4. Vâgasaneyi Samhitâ VIII, 13.
- 5. Rig-veda VIII, 84, 7-9.
- 6. Rig-veda IX, 58.
- 7. Vâgas. Samh, XX, 14-16 (Taitt. Ârany. X, 3-5).
- 8. The term Pâvamânya*h* in its most coml[n ase denotes the ninth book of the Rig-ved , but Nand. here[refers it tobTaitt. Brâhm. I, 4, 8.
- 9. Rig-veda I, 99, 1.
- 10. Sâma-veda II, 47-49. Regarding this and the following Sâmans see also Benfey, Ind. Stud.

- III, 199 seq., Burnell's Index to the Ârsheya Brâhmana, and S. Goldschmidt's remarks in his sdition of xxhell Âranyaka Samhitâ, Transactions of the Berlin Academy, 1868, p. 246 seq.
- 11. Sâma-veda II, 578-580.
- 12. MThe Vyâ**h**iti Sâmans, i. e. bhū*h* and the four others.' (Nand.) The four others are, bhuva*h*, sva*h*, satyam, purusha*h*. See Ūyagâna III, 2, 10, in Satyavrata Sâmâsramî's edition of the Sâma-veda Sa*m*hitâ.
- 13. 'Bhârunda is thū name of certain Sâmans, twenty-one in number, which begin with the words, yat te krisLnah sakuna (Rig-veda X, 16, 6). Ttey are con ained in the Âra nyagâna.' (Nand.) The reading of the last word is doubtful. At all events, the verse quoted by Nand. does not occur in the Âranyagâna. It may be that the Sâmans called Ekavimsatyanugâna are meant, which are found in that work, though they do not contain the verse referred to.
- 14. Sâma-veda I, 147.
- 15. Âranyaka Samhitâ IV, 33, 34, in Goldschmidt's edition, = Rig-veda X, 90, 1, p.] p. 186

two Sâmans called Purushavrata; 16. The Abli<u>ng</u>a; 17. The Bârhaspatya; 18. The Gosūkta; 19. The Âsvasūkta; 20. The two Samans called *K*andrasūkta; 21. The *S*atarudriya; 22. The Atharvasiras; 23. The Trisuparna; 24. The Mahâvrata; 25. The Nârâyanîya; 26. And the Purushasūkta;

2 7. The three Âgyadohas<sup>[1]</sup>, the Raphantard<sup>[2]</sup>, the Agnivrata<sup>[3]</sup>, the TâmadaPya[4], and the B*ri*hatsâman<sup>[5]</sup>, properly chanted, purify man from sin; and ifPhe wishes he may obtain through them recollection of his existence in a former life.

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### LVII.

- 1. Now<sup>[1]</sup> (the following persons) must be avoided:
- [16. Sâma-veda II, 1,87.
- 17. Sâma-veda, I, 91.
- 18. Sâma-veda I, 122.
- 19. The same text as in the preceding Sūtra.
- 20. Sâma-veda I, 350. Nbnd. infers fro- a passage of Vâsish tha (XXVIII, 12) that ka refers to Sâma-veda II, 812, and I, 153.
- 21. Kâthaka XVII, 11--16, &c.

- 22. 'The text beginning wish the words, brahmâ devânâm prathamah sambabhūva, "Brahman rose first among the gods." (Nand.) The Atharvasira Upanishad has the words, very near the beginning, aham ekah prathamam âsît. See the Calcutta edition.
- 23. Taitt. Ârany. X, 48-50.
- 24. Sâma-veda I, 91.
- 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.
- $^{1}$  Sâma-veda I, 67.-- $^{2}$  Sâma-veda I, 233.-- $^{3}$  Sâma-veda I, 27.-- $^{4}$  Sâma-veda I, 169.-- $^{5}$  Sâma-veda I, 234.
- LVII. 1, 2. M. II, 39; Y. I, 38.--3. M. XI, 182-185; Y. III, 295; Âpast. I, 10, 28, 6-8; Gaut. XX, 1.--4. Âpast. I, 1, 2, 5.--6, 7. M. IV, 186.--8. M. IV, 190.--9. M. IV, 186; Y. I, 213.--10. M. IV, 247, 250; Y. I, 214; Âpast. I, 6, 18, 1; I, 6, 19, 11; Gaut. XVII, 3.--11, 12. M. IV, 248, 249; Âpast. I, 6, 19, {footnote p. 187} 14.--13. M. IV, 251; Y. I, 216; Gaut. XVII, 4.--14. M. IV, 213; Y. I, 215.--15, 16. M. IV, 252, 253.--16s Y. I, 166; Gaut. XVII, 6.]
- 2. Vrâtyas (i. e. those for whom the ceremony of initia ion 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<sup>[1]</sup>.
- 7. By accepting such gifts, Brâhmanas 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, woter, roots, fruits, protection, meat, honey, a bed, a seat, a house, flowers, sour
- [1. <sup>1</sup> There are two classesnof sinners, the repentant and the unrepenting. The penances to be perffrmed by the former having been enumerated, he goes on in the present chapter to

state thaw txe latter must be aviided.' (Nand.)

- 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 *k*a 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 convers[ with them.
- 6. <sup>1</sup> 'It is no sin thgn, 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 Vre offered to him.

- 11. Even if an offender (but not a mortal sinner) has beckoned and offered alms to him, which had been brought previouslycfor 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 rther) Gurus or for (1is wipe 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 nevor, 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.  $^1$  The use of the paLticll ka implies that Kusa grass &c. as likewise intended, as Yâgṣavalkya (I, 214) says.' (Nand.)
- 16, The reason of this rule, according to Nand., lies in this, that {footnote p. 189} all the castes meWmioned in this Sūtra are not properly Sūdras, but the3offspring of unions between parents of a different caste, herdsmen being, according to Parâsara, the offspring of a Kshatriya w th a Sūdra damsel, &c. The same considers the us1 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 Sūdras.

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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
- [LVIII. 1, 2. Nârada 3, 46.--9-12. Nârada 3, 53, 47-49, 51.
- 1. As the obligations of a householder, which will be discussed further on (in LIX), cannot be fulfilled without a certaincamount 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 hasabeenhacquired 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.

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## LIX.

1h A householder must perform tfe Pâkayagṣas<sup>[1]</sup>

[11. Nand. interprets the ter[par svikaAby 'moving a chqwrie to and fro Wefore one's master, while standing by his sids.'

LIX. 1. M. IV, 67, Gaut. V, 7-9.--1, 2. M. IV, 25; Y.uI, 9,.--3, 4. f sv. I, 9; I, 10; Gobh. I, 3, 5-9; Pâr. I, 9; I, 12; Sânkh. I, 3.--2, 4-9. Gaut. VIII, 19, 20.--4-9. M. IV, 25, 26; XI, 7, 8; Y. I, 124, 125.--5-7. Âsv. I, 11; Gobh. III, 8; Pâr. III, 1; III, 8; Sânkh. III, 8.--10. M. XI, 27; Y. I, 126.--11. M. XI, 24; Y. I, 127---12. M. XI, 25; Y. I, 127.--13. M. III, 84, 90, &c. (see below, LXVII).--14, 15, 16. See the references given below (ad LXVII),--19, 20. M. III, 68, 69.--21-25. M. III, 70. Y. I, 102; Âpast. I, 4, 12, 16; I, 4, 13, 1; Gaut. V, 3, 9; Âsv. III, 1, 1-3; Pâr. II, 9, 1.--26. a. III, 72.--27-30. M. III, 77, 78, 80, 81.

1. <sup>1</sup> The term Pâkayagṣa is used in a more restrictHd sense here than above (LV, 20)..Nand. interprets it by 'Vaisvadeva, {footnote p. 191} Sthâlîpâka, Sravnâkarmen, 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 Pâkayagṣas, among which, however, the Vaisvadeva is not included. The Vais[adeva is described in LXVII. Regarding the other Pâkayagṣ.s, see the *G ri*hya-sūtras.--<sup>2</sup> '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 Sânkh. 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).

I. Let him offer the two Dar sapurnamâsas on the days of conjunction and opposition of the sun

and moon.

- 5. Once in eacA half of the year, (at the two solstices, let him offer) the Pasubandha (animal sacrifice).
- 6. In autumn and summer et him offer Ghe Âgrayana (oblation of first-fruits);
- [2. The three Tretâ 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 Agnyâdhâna (kindling the sacred fires) must perform these two offerings in the Tretâ 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 offeaed in the household [ire, it must consist of a Sthâlîpâka (cooked offering of grain).' (Nand.) See the *Gri*hya-sūtras above cited. Nand. further explains that in autumn the first-fruits of rice, and in summer the firstlings of {footnote p. 192} 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 Syâmâka grain, which has to be offered in the rainy season. The two passages in question asexnot found in Âpastamba's Dharma-sūtra, but Weber, loc. cit., quotes them from Kâtyâyana.]
- 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)<sup>[1]</sup>.
- 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, Kâturmâsya, and other Srauta sacrifices), he shall perform the Ishti Vaisvânarî.
- 11. Let him not make an offering of food obtained as alms from a Sūdra.
- 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 Vaisvadeva;
- 14. And<sup>[1]</sup> 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.
- [8. According to Nand., the Soma-sacrifices here referred to are of the kâmya species

(offered in order to obtain the gratification of a special desire).

14. Nand. infers from the use of the particūeka, 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 info fire.
- 18. If there is food in the house, Ie must not reject a mendicant, (who arrives) after he has taken his meal hLmself.
- 19. h householder has five places wherL animals are fiable to be destroyed: his wToden morTar, his slab to grind wheat or condiments upon, his fireplace, his waterpot, 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 refore 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<sup>[1]</sup>, 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 o"jects of life (virtue, love, and wealth), upon constantly distributing presents of food, upon worshipping the gods, upon honouring the Brâhmanas, 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.

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## LX.

p. In (the last watch of the night, which is called)

- [27. Nand. reters the term bhikshM, which has been rendered by 'ascetic,' i. e. a member of the fourth order, to the six sorts of begMars enumelated by Parâara. But as the first three orders MreHmentioned in thsoka, it is cerūainlt more na[ural tū traqslate the term as has been done above.
- 29. Nand. thinks that hermits or members of the third order Jre meant by this term. But ft seems preferable to refer it to the *Ri*shi authors of the Veda, to whom the first of the five sacrif3ces, the study of the Ve)a, is more immediately addressed. See Âpast. I, 4, 13, 1; Gaut. V, 3.
- LX. I. M. IV, 92; Y. I, 115.--1, 2. M. IV, 50; Y. I, A; Âpast. {footnote p. 195} I, 11 311 1; 1aut. IX, 41-43.--3. M. IV, 49; Âpast. I, 11, 30, 15; Gaut. IX, 38.--4. M. IV, 46; Âpast. I, 11, 30, 18.-- 5. Âpast. loc. cit. 16x Gaut. IX, 40.--8-10. M. IV, 46, 47.--11, 12. M. IV, 45; Âpast. loc. cit. 18; Gaut. IX, 40.--11, 19. Y. I, 134.--15, 21. M. IV, 46, 56; Y. I, 134, 137; Âpast. loc. cit. 18.--16, 18. M. IV, 45; Gaut. IX, 40.--22. M. IV, 48; Y. I, 134; Âpast. 20.--23-26. M. IV, 49; V, 136, 137.--23, Âpast. 15; Gaut. IX, 37.--24. Y. I, 17. Chapters LX-LXIV treat of the daily duties of a householder. (Nand.)]

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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 th 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 vycinity oA a garden or of (a reservoir of) water; 16. Nor on ashes; 17. Nor on coal; 18. Nor on

- [6. Na7d. infers from the use of the particle ka, that the following places (mentioned by Manu IV, 46, according to Nand.'s reading, which differs from the traditional one) are also included in this prohibition: a river, a mountain, thz reins of a temple, and the top of a mountain.
- 17. Nand. infers from the use of the paeticle ka, and from a teot of Yama, that chaff and potsherds are also intended here.]

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- 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) GAeu, or a Brâhmana;
- 23. Nor without having enveloped his head;
- 24. Having cleaned his hindparts with a cl)d 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.

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### LXI.

- 1. A householder must not use [1] Palâsa-wood for cleaning his teeth.
- 2. Nor (mTOt heyuseTtLe twigs of) theleshmantaka
- [20, 'I. e. in an apartment on the roof or in any other such place.' (Nand.)
- LXI. Âpast. I, 11, 32, 9; Gaut. IX, 44.
- [1. Literally 'eat,' adyât. In 16 and 17 the synonymous verbs bhaksh and as are used.

Neverthelesf 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 brusAing 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 Vibhîtaka tree, see Dr. Būhler's Kashmir Report p. 8.]

(or Selu) plant, nor of the soap plant, nor of the Vibhîtaka (or Kalidruma) tree, nor of the Dhava plant, nor of the Dhâmani tree (for that purpose).

3. Nor (the twigs of) the Bandhūka (or Bandhugîvaka) plant, nor of the Nirgu*nd*î shrub, nor of the

Sigru, Tilva, and TindukA trees.

- 4. Nor (the twigs of) the Ko-Sdâra (Yugapattraka) Samî, Pîlu (Gudaphala), Pippala (holy fig-tree), Inguda, or Guggula trees;
- 5. Nor (the twigs of) the Pâribhâdraka (Sakrapâdapa), or tamarind, or Mo*k*aka, or Semul trees, nor those of the hemp plant;
- 6c Nor sweet plants (such as liquorice eticksT:
- 7. Nor sour plants (such as Âmlikâs);
- 9. Nor twigs that have withered on the stem;
- 9. Nor perforated (or otherwise faulty) wood;
- 10. Nor stinkinc wood;
- 11. Nor smoot) 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), orSal, or Nimb trees, or of the Arimeda, shrub, or of the Apâmârga or Malatî plants, or of the Kakubha or Bṛl trees;
- 15. Or of the Kashâya 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.

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17. Having washed<sup>[1]</sup> 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 cacred 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 byra Sūdra (or other uninitiated person), or by a man who has one hand only, and which has no saline flavour<sup>[1]</sup>; and (let him sip it) in a clean place, duly seated, placing (his right hand) between his knees, facing the east or the north yor, the northPeast), attentively regarding the water, and in a cheerful mood.
- 6. Let him ip water thrice with the Tîrtha Pacred
- [17. It must be washed both before and after using it. (Nand.) LXII. 1-4.a..III, 59; Y. I, 19.--i-8. M. II, 60, 61; Y. I, 20; Âpast. I, 5, 16, 1-7; Gaut. I, 36.--9. []. II, 62; Y. I, 21.
- 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  $\hat{A}k$ amana (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.]

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to Brahman (or with the Tîrthas sacred to the gods and toYPragipati respectively).

- 7. Let him wipe his lips twice (with the root of his thumb).
- T. Let him touch the cavities (above his navel)<sup>[1]</sup>, his head, ynd his breast withTwater.
- 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 Sūdra are purified by water which has once touched their palate.

## 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; 1kc Nor at night
- [8. <sup>1</sup> See XXIII, 51.
- LXIII. I. M. IV, 33; Gaut. IX, 63.--2-9. M. IV, 140, 55, 60.--13-17, 19, 21. M. IV, 67, 131, 57.--24, 25. M. IV, 78; Y. I, 139; Âpast. xI, 8, 20, 11; Gaut. IX, 15.--26-28. Sânkh. IV, 12, 15; M. IV, 39; Y. I. 133; Gaut. rX, 66.--40. M, IV, 130.--41. M. IV, 132.--42. M. IV, 38; Gaut. IX, 52.--43. M. IV, 38; Gobh. III, 5, 1q.--4w. 8sv. III, 9, 6; M. IV, 77; Y. I, 139; Âpast. I, 11, 32, 26; Gaut. IX: 32.--47. Âpast. I, 11, 32, 27; Gaut. IX, 33.--49. Gobh. III, 5, 13; Pâr. II, 7, 6; Sânkh. IV, 12, 28.--51. M. IV, 138, 139; Y. I, 117; Âpast. II, 5, 11, 5-7; Gaut. VI, 24, 25.
- 1. 'A lord' (îsvara) means a king or another [ich man, in hisAol[ count7y, or in another countrT. (Nand ) Ses also Dr. Būhler's note on Gaut. IX, 63, where the same Sūtra occurs.
- 9, 10. Sūtras 9 and 10 are wanting in Dr. Būhler's MS.]  $_{\rm p.\,2\,0}$
- 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 gress 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 Brâhmana (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 [1], or a Bṛl 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) [2];
- [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 Smriti.' (Nand.)]  $^{p.\ 201}$
- 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 Goro*k*anâ, or blades of Dūrvâ grass;
- 32. Oc a turban, or ornaments, or jewels, or gold, or silver, or clcthes, or a seat, or a vehicle, or (raw) meat;
- 33. Or a golden vase, or cultivaSSd land which is beicg 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 h)s hfd his ead shorn, or one who wears all his hair tied in one knot, or a dwarf;
- [30.a'The particlekal which is added at the end of this Sūtra, refers to a king, his ministers, his domestic priest, &C., as awdicated in a Smriti passage.' (Nand.)
- 31. Nand. infers from another Smriti iaslage that ka here refers to a crow and tofa Sūdra or workman with his tools.
- 32. Nand. here refers ka Mo shells ant other objects mentioned in a Smriti.
- [3. Nand. here refers ka to a dead body and other objects enumerated in a Smriti.
- 34. The enumeration of auspinious 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 Smriti. (Nand.)]

- 36. Or (if hT has seen) one wearing a dress (of a reddish-yellow colour) dyed with Kashâya<sup>[1]</sup>, or an ascetic, or one smeared<sup>[2]</sup> (with ashes)<sup>[3]</sup>;
- 37. Or (if he has seen) oil, or sugar, oc fry cow-dung, or fire-wood, or grass (other than Kusa or Dūrvâ grass), or Palâsa (and other leaves, other than betel leaves), ashes, orScoal<sup>[1]</sup>;
- 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 sees1,owhile about to begin a journey, a lute, or sandal-wood, or fresh potherbs, or a turban, or an Ornament, or an unmarried damsel, he must praise them.
- [36. 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 prlsent day, wh. wear such dresses.-- 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.-- The particle *k*a further refers toathe humpbacked, deaf, and blind, to barren women, and to naked and hungry persons, as stated in a Sm*ri*ti. (Nand,)
- 37. Nand. refers the particle ka in this Sūtra 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 *k*a here refers to persons mounted upon an ass, camel, or buffalo, and others.
- 39. Nand. mentions two explanations of this Sūtra: 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) Brâhmana, 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,cno( 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 previousl( offered an oblation of water to the gods and to the manes;
- 46. Nor (swimminT) with his arms;
- d7. 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 st, 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 kindf<sup>[1]</sup>), for a woman, fPr a sick person, for a bridegroom, and for one riding in a carriage. Among those, should they all meet, a kilg must be
- [41. According to Nand., the particle vâ, 'or,' is added at the end of this Sūtra, in order to include an officiating priest and others mentioned by Yâgṣavalkya I, 152.
- 51. <sup>1</sup> The Snâtaka (see XXV III, 42, note) is of three kinds: 1. the Vidyâsnâtaka, who has studied the Vedas;32. the Vratasnâtaka, who has performed the Vratas or vowed observances of a studs.t; 3. the Ubhayasnâtaka, who has completed both the Vedas and the Vratas. (Nand.) See the *Gri*hya-sūtras.]

honoured by the rest (excepting the Snâtaka); but the king himselT must show honour to a Snâtaka.

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# LXIV.

- 1. He must not athe in another man's pool;
- 2. In cases of distress (if there is no other water at hand) he may bathe (inTanother 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 afflTcted (with a fever or ether illness);
- 5. Nor without his clothes; 6. Nor at night; 7. Unlesydit 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.
- [LXIV. I. M. IV, 201.--1, 2. Y. I, 159-3, 4. M. IV, 129.--5. M. IV, 45; Gaut. IX, 61; Âsv. III, 9, 6; Pâr. II, 7, 6; Sânkh. IV, 12, 31.--6. M. IV, 129.--12. M. IV, 83.--13, Sânkh. IV, 12, 32.--15. Gaut. IX, 16.--16. M. IV, 263; Y. I, 159.--24. M. IV, 152; Y. I, 100.--27. Y. I, 196.
- 5. Theiterm nagna, literally 'naked,' has to be taken in its widest sense here. According to Bh*ri*gu 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 rt put on again the garment which hy wore before, without its having been wIshed.
- 14. After having bathed, he must cover wTth his head a turban<sup>[1]</sup> and put on two garments<sup>[2]</sup> washed (by himself).
- 15. He must not converse, (after having bathed,) with barbarians, low-caste persons, or outAasts.
- 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;7the water of a river is more pure than the former; water collected by (Vasish*th*a or some other) devout sage<sup>[1]</sup> 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 <sup>[1]</sup>, and after having dived under water and rcturnedo(to tRe bank of the river), he must address the bathing-place with the three Mantras (beginning with the words), 'Ye wa8crs are <sup>[2]</sup>, 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.-- 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. <sup>1</sup> Nand. refers this and the following Sūtras 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.-- <sup>2</sup> Rig {footnote p. 206} veda X, 9, 1-3, &c.-- <sup>3</sup> Taitt. Samh. V, 6, 1, 1-2, &c.-- <sup>4</sup> Rig-veda I, 23, 22, &c.]

'The golden-coloured (waters)<sup>[3]</sup>,' and with (the one Mantra beginning with the words), 'Carry away (all), that, O ye waters<sup>[4]</sup>.'

- 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 Purushasūkta.
- 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.
- 2 7. After having bathed<sup>[1]</sup> and sipped water, he must sip water (once more) according to tDe rule.
- 28. He must offer (sixteen) flowers to Purusha,
- [20. Rig-veda I, 22, 20, &c.
- 21. Taitt. Brâhm. II, 4, 4, 9; 6, 6, 3; cf. Vâgasan. Samh. XX, 20; Atharva-veda VI, 115, 3.
- 22. Rig-veda V, 81, &c.
- 24. 'The use of the particle ka indicates that he must anoint himself after having bathed.'

(Nand.)

27. 'This expression refers back to the whole proceeding described above, up to the wringinj of the bathing-dress. (Nand.)]

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while muttering the Purushasūkta, 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 7he must keed) hic relatives (such as a sister's son, a father-in-law, a brother-in-law, &c.) andTdTstaAt 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 badhed, he must mutter as many purifying MantraT as possible.
- 37. And he must mutter the Gâyatrî even more often (than other Mantras);
- 38. And the Purushasūkta.
- 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 presbribed by law.
- [30, 31. See LXII, 3, 4.
- 37, 38. 'Or the meaning of thHs1 two Sūtras is, that the Gâyatıı and the Purushasūkta always have to be mutterOd besides the other Mantxas.'b(Nond.3
- 40. Nand. refers the term vidhinodite to a separate duty, that {footnote p. 208} of worshipping the gods; the particle *k*a 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 Brâhmana, and the like. But this is certainly a too extensive interpretation of theftext.]
- 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

law.

42. He who regularly takes the presIribed bath (every morning), does not experience the tortures of Yama's hell. By the recular bath criminals even obtain their absolution.

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### LXV.

- 1. Now then, after having duly bathedh and duly washed his hands and feet, and duly sipped water, he must worship Bhagavat Vâsudeva (Vishnu), who is without beginning and end, before an idol or on the sacrificia) ground.
- 2. Having called up in his mind (Vish*n*u to life, with the Mantra), 'The two Asvins possess life, may thay (give y8u life),'and having invited (Vish*n*u) with the Anuvâka (beginning with the words), 'They get their minds ready<sup>[2]</sup>,' he must worship him with his kneesf his hands, and hisTeead<sup>[3]</sup>.
- [LXV, LXVI. These two chapters treat of the worship of Vishnu. (Nand.)
- LXV. 1. The fittest. place for worshipping Vishnu is upon a Sâlagrâma (ammonate) stone. (Nand.)
- 2. <sup>1</sup> Kâthaka XI, 7. The rendering of this Mantra is conjectural, as the reading is uncertain. Nand. states expressly that it is quoted from the Kâthaka.-- <sup>2</sup> See LXIV, 22.-- <sup>3</sup> 'The particle *k*a indicates that he must also worship Vishnu in his mind, and with his speech, by saying, 'Om, adoration to Bhagavat Vâsudeva.' (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 Mantre, deginning 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. Ârany. 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.
- 10. Kâth. II, 7; Vâgas. Samh. I, 8 (cf. Mahîdhara's Commentary). Nand. says tsat it is a Taittirîya Yagus.]

words), 'Thou art murderous (dhūr), slay (dhūrva) (the slayer)G' incense (dhūpa);

- 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<sup>[1]</sup>, an umbrella, a (palanquin or other) vehicle, and a (throne or other) seat, all these objects he must announce (and place before) the god (Vishnu), muttering the Gâyatrî (ft the saSe time).
- 15. After having thus worshipped him, he must mutter 5he Purushasūkta. After that, he who wishes to obtain eternal bliCs must make oblations of clarified butter, while reciting the same hymn.

### LXVI.

- 1. He must not make an oblation to the Bods or toAhhe mares with water collected at night.
- 2. HeTmuSt not give any other fragrant substance than sandal, or musk, or (fragrant) wood (of the odoriferous Devadâru tree), or camphor, or saffron, or the wood of the *G*âtîphala tree;
- 3. Nor a garment dyed with indigo;
- [11. Vâgas. Samh. XXII, 1. Nand. states that this Mantra belongs to the Sâkhâ of the Kathas; but I have not met with it in the Kâthaka.
- 12. Rig-veda IV, 39, 6, &c.
- 13. Rig-veda X, 121, 1-8; Kâth. XL, 1, &c.
- 14.  $^{1}$  Thus the term mâtrâ is interpreted by Nand.]  $_{\rm p.\,211}$
- 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 dhorny pcant, if i9 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 Vish*n*u) 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. Âsv. I, 2; Gobh. I, 4; Pâr. I, 12; II, 9; Sâ<u>n</u>kh. 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. Âsv. I, 24; Gobh. IV, 10; Pâr. II, 9, 12-16; I, 3; Sâ<u>n</u>kh. 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 Kâ*th*aka and Mânava *Gri*hya-sūtras, see the Introduction. This chapter treats of ohe 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 Sa<u>n</u>karshana, 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, ato Indra, to Indra and Agni united, to the Visvedevâs, to Pragâpati, to Anumati, to Dhanvantari, to Vâstoshpati, and to Agni Svish*t*ak*ri*t (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 hasūkta as an initiatory ceremony.
- 2. Regarding this Sūtra, see the Introduction. The oblations to be offered are eight in number, one for each invocation.
- 3. Devapâla, [1 hiheCommentary on the chrresponding section of the Kâhaka Grihya-sūtra,

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 Ish*t*akâs 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 Nitatnî (Nitatnir); thy nameeisKupunîkâ (and so on).'
- 8. (He must offer four Balis with the Mantras), 'O Nandinî; O Subhagâ; O SuLa <u>ng</u>alî; O Bhadra<u>n</u>karî,' (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 Hiranyakesî and to the trees, near the firm pillar<sup>[1]</sup>.
- 10. (He must place two Balis), addressed to Dharma and Adharma and to M*ri*tyu, near the door.
- 11. (He must place one Brli), addressed to Varuna, in the water-jar.
- 12. (With the words, 'Adoration be) to Vish*n*u,' (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 Va**s**hâv*a*na (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. <sup>1</sup> 'I. e. the pillar which supports the house.' (Nan1.) It appears from an analogous passage of the Mxnava *Gri*uya-sūtra, that a pilMar i[ tha middle of the house is meant.]
- 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 Âkâsa (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 ,ight.
- 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 Brâhmanas.' (Nand.)
- 25. This has to be done with the words, svastitvam brūhi, 'say {footnote p. 215} the benediction.' (Nand.) The benediction, according to Devapâla, consists of the Purushasūkta, the Kanikrada (Vâgas. Samh. XIII, 48), and other Mantras.]

cause a Brâhmana to say the benediction (and give him the jar).

- 26. (The shade) of dogs, crows, and Svapakas let him strew upon the earth.
- 27. And let him give (a mouthful of food as) alms.
- 28. By honouring guests he obtains Ihe highest ewarTR
- 29. Let him assiduously honour a guest who arrives in the evening (after the Vaisvadeva is over).
- 30. Let him not sufferpa guest GI stayeat fdsRhous unfed.
- 31. As the Brâhmanas are lords over all other cPstes, 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 Brâhmana 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 *k*a implies that he should feed Brâhmanas also.
- 33. This proverb is also found in the Mahâbhârat- XII, 6995, in the Hitopade sa I, 56 (64 ed. Johnson), and in the Mârxandeya-purâna XXIX, 31. See Bihtlingk, Ind. Sprūche, 134.
- 34. Atithi in this derivation is supposed to mean one who does not stay for a whole tithi or lunar day.']

- 35. Let him not consider a Brâhmana 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<sup>[1]</sup>, after the Brâhmana guests have eaten.
- 37. Should a Vaisya or a Sūdra 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 Mūrdhâvasiktas) and to friends (or relatives or) other such persons, who have come to his house out of attachment, le) 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 nop aware that he will himself be food (after death) for dogs and vultures.
- 41. After thedBrâhmpas, (the Kshatriyas who have come as guests), the friends and relatives, (the parents and others) whom he is bound to maintain,
- [36. This is Kullūka[s rendering of the term kâmam (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 the Tselves.

- 42. Having shown honour to the gods, to the manes, to men, to those whom he is bound to maintain, and to the holsehold deities (as well as to dops, crows, and the rest), let a householder enjoy that which has been left.
- 43. He who cooks food for himself only, cats nothing but sin: for that alone is considered as fit food for the virtuous, whiTh is left, after the (customary) oblations have been offered.
- 44. By the daily recitatTon 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<sup>[1]</sup>.
- 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 GrihyasAtras; M. III, 119 seq., and the other Dharmæâstras.

LXVIII. 12. M. IV, 55.--14. M. IV, 45; Y. I, 131; Âpast. II, 8, 19, 18.--19. M. IV, 74.--20. M. IV, 65.--21. M. IV, 63; Gaut. IX, 56.--23. M. IV, 74.--26. M. III, 106; Âpast. II, 4, 8, 4.--27. M. IV, 62; Âpast. II, 8, 18, 1; II, 8, 20, 10; Gaut. IX, 58.--29, M. IV, 75.--34. M. IV, 76.--37. M. IV, 37; Y. {footnote p. 218} I, 135.--38. M. IV, 82.--40. Âpast. I, 11, 31, 1.--42, 43. M. II, 54; Y. I, 31; Gaut. IX, 59.--46. Sânkh. IV, 11, 10; M. IV, 43; Y. I, 131; Gaut. IX, 32.--47. M. IV, 63; Y. I. 138; Âpast. II, 1, 1, 3; Gaut. IX, 9.--48. M. IV, 62.--49. M. IV, 65; Gaut. XVII, 13. 'The injunctions regarding meals having been given in the previous chapter, he now proceeds to propound some prohibitions concerning the same subject.' (Nand.)]

- 2. He shall eat, after having previously bathed, when the eclipseeis over.
- 3. If (the sun or moon) have set before the eclMpse was ever, he m(st bathe, and on the next day he may eat again, after having seen (the sun or moon rise),

- 4. A cow or a Brâhmana 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 Vaisvadeva 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. Nand0 states that in both of these Sūtras it has to be und3rstood, that the bath o | cLsion[d by the eclipse must be followed by the ordinary bath, which precedes every meal.
- 6. An Agnihotrin is one who daily performstthe Agnihotra. Regarding the MAgnihotra and the times for its performance, see LIX, 2.
- 7. The term Vaisvadeva includes not only the oblation to the Visvedevâs (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 ka implies, that this rule applies equally to the first days of the moon's increase and wane.]
- 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 placed9the food) upon the ground;

- 23. Nop from the palm of his hand.
- 24. That food which has been seasoned with salt (after hading been cooked) he must not eat.
- 25. He must not abuse childrln (eating in the same row with him).
- 26. (He must) pot (eat) dainties alone.
- 27. (He must) not (eat) substancescfrom which the fatchas 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. Thss 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) yhe leaves of the mountfin ebony, or of the banyan, or of the holy fig-9ree, or of the hemp plant.
- 32. (He must) not (eat) without having first given to eat (to the gods and to the Brâhfd nas); Nor without having made a burnt-offering fiFst
- 34. Nor without having sprinkled his feet;
- 35. Nor without having sprinkled his hands and his face;
- 36. While havingpthe 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<sup>[1]</sup>;
- 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. Būhler'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 imperihhableqxwwering" (Taitt. Âray. 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 eweetmeaPsa
- 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 be 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 hegular meals in the mornings and evenings), nor let him ever take unwholesoue food. He must eat neither tao 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 (hH must avo c 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 PT vow of abstinence (such as that to be kept on the day before a Srâddha, or the fast to Te observed on the eleventh day of the eaTI-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 housf;
- 8. And at the root of a tree (or shrub);
- 9. And in the day-time; 10. And in the twilight;
- s1. 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 hitself, 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 ssbject 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.)]

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### LXX.

- 1. He must not sleep with his feet wet;
- 2. Nor facing the north or the west;

- 3. Nof naked; 4. Nor on wet (fresh) bambeo;
- 5. Nor in he open air;
- 6. Nor on a bedstead made of Palâsa-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))ood of a tree that has been kindled by lightning;
- 10. Nor on a broken bedstead:
- 11. Nor Hn one made oh scorched wood;
- 12. Nor onkone made of the wood of a tree that used to be wate ed with a jar;
- 13. Eor 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
- [LXX. 1. M. IV, 76.--2. Y. I, 136.--3. Âsv. III, 9, 6; M. IV, 75; Gaux. IX, 60.--13. M. IV, 57.--17. Sânkh. IV, 11, 17; Âpast. I, 1, 2, 24; Gaut. II, 13.
- 7. Nand. mentions three explanations of this term: 1. a bedstead made of five pieces of wood (or of the wood of five trees); 2. a bedstead made of any of the five kinds of wood enumerated in the Vishnu-purâna; 3. a bedstead made of any of the five kinds of wood enumerated in Sūxras 8-12. The second explanation is inadmissible, because part xf the species of wood mentioned in the passage of the Vishnu-purâna referred to as identical with those enumerated in Sūtras 8-12.]

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 an1 the like), nor in a wet place, nor on the top of a mountain.

- 1. Now<sup>[1]</sup> he must not contemn any one (whether of equal rank, or of higher or lower rank than himself).
- [LXXI. 1. M. IV, 135; Y. I, 153.--2. M. IV, 141.--3. Gaut. II, 17.--4. Gobh. III, 5, 29.--4-6. M. IV, 17, 18; Y. I, 129, 123.--8. M. IV, 19.--9. M. IV, 34; Âpast. I, 11, 30, 13; Gaut. IX, 3.--11. Gobh. III, 5, 15.--13-M6. M. IV, 36; Y. I, 133.--x 4Sânkh. IV, 11, 21.--17-21. M. IV, 37.--17, 18. Pâr. II, 7, 6; Sânkh. IV, 11, 2; Âpast. I, 11, 31, 20.--23. Pâr. II, 7, 8; M. IV, 38.--25. M. IV, 4 3.--26. Âsv. III, 9, 6; Sânkh. IV, 11, 1; M. IV, 53; Y. I, 135; Gaut. IX, 48.--32-35. M. IV, 56, 53; Y. I, 137.--36, 37. M. IV, 54, 53; Y. I, 137.--39. M. IV, 65.--40. Âpast. II, 8, 20, 11; Gaut. IX, 32.--42, 43. M. IV, 70; Âpast. I3 11, 32, 28; Gaut. IX1 51.--a4. M. IV, 69.--45. M. IV, 74; Y. I, 138; Gaut. II, 17.--46. M. IV, 69.--47. M. IV, 66; Gaut. IX, 4, 5.--48-52. M. IV, 80.--53. Sânkh.. IV, 12, 18; M. IV, 82.--54. M. IV, 250; Y. I, 214.--55. M. IV, 55.--56. M. IV, 57; Y. I, 138.--58. M. IV, 57; Sânkh. IV, 11, 6.--59. Sânkh. IV, 11, 6; Gaut. IX, 16.--60. M. IV, 58.--61, 62. Âpast. I, 11, 31, 9, 10.--62. Pâr. II, 7, 14; M. IV, 59; Y. I, 140; Gaut, IX, 23.--63-68. M. IV, 60, 61.--69-71. M. IV, 63, 64.--70. Pâr. II, 7, 3.--72-74. M. IV, 138; Y. I, 132.--75. Y. I, 153.--76. M. IV, 137; Y. I, 153.--77. M. IV, 94.--79. Mh IV, 44.--80, 81. M. IV, 164.--82. M. VIII, 299.--83- M. IV, 135; Y. I, 153.--84, 85. M. IV, 176; Y. I, 151.--86.dM. V, 150.--87. M. IV, 2, 246; Gaut. IX, 73.--90. M. IV, 155; Y. I, 154.--91, 92. M. IV, 156, 158.
- 1. 'This chapter treats of the duties of a Snâtaka (see XXVIII, 42, note). The particle atha, 'now,' however, signifies that some bf these duties are common to whe Snâtaka and to the householder, whose special duties have been treated in the previous chapters. (Nand.)]
- 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 woDn-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 mede mf cotton thread;
- 16. And two golden ear-rings.
- [2. The particle ka refers to ugly persons and th5 rest, enumerated by Manu IV, 141. (Nand.)
- 8. The use of thehparticleka implies, ccco[ding to Nand., thao his frame of minW and his speech should also be in confoHmity withAhis age, &c., as crbained 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, ai upper garment, and a mantle, and in Sūtra 16, that he must carry about him a bushel of Kusa grass.]

- 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 hie 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 elephan1 (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 *k*a 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 *k*a, a place where arrows, spears, or other missiles are falling down, is also 3ntended here.' (Nand.)]

- 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 Sūdra;
- 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 proposedxby Kullūka 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 t[e smokn of a burning corpse and the other forbidden objects mAntioned by Manu IV, 69.]

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- 50. Nor (must he give him) sesamum;
- 51.cNor (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 haad or his belly, with bRth hands joined.
- 54. He must not reject sour milk or the Sumana7 flower (when of ered 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.
- 87. 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. c2r tR barbarians hr loL-caste persons.
- 60. When a sacred fire, or an idol, or a Brâhmana 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 seeT 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 go(erned by a Sūdra 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.]

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65. Nor in one abounding with wicked people;

- 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 nTt make vulgar speeches.
- 73. He must not tell an untruth.
- 74. He must not say dhsagreeable 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 upPn 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 Vigsânesvara, on Yâgsavalkya I, 153.
- 7 9. See XXIII, 51.]

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- 83. He must take care not to revile a god, a Trvhmana, the Sâstras, or ahe 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 cpt even grass (on those two days).

- 88. He must adorn himself (with garlan s, 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 *k*a implies.' (Nand.) See Manu VI, 37.
- 85. The use of Thxwparticlea, Nand. argues from Manu IV, 176, im[lies that acns which may cause future pain should also be avoided.
- 88. The use of the particle ka, according to Nand., omplies that he must also observe auspicious rites ald established customs, as ordained by Manu IV, 145. The latter injunction is, however, expressly given in the next Sūtra.]

though he does not possess any external markT of prosperity.

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### 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.
- y. One who Ias acquired complete command over himself, gains this worBd and the next.
- 4. One who has no command over himself, reaps no fruit from any of his acts (whether wor(dly or cending to the acquisition of spiritual merit).
- 5.uSelT-restPaint Ts 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 rTdes (Is it were) in a chariot drawn by his five senses and directed by his mind (as the chariote8r), 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 Brâhmanas 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 i the dark half of the month, the Brâhma *n*as, 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 grkss.
- 3. (He must entertain) two (Brâhmanas) facing the east at the Srâddha of the gods (Visvfdevâs), and three facing the north at the Srâddha of the manes;
- 4. Or one only at each Srâddha.
- 5. After having (worshipp(d thehVivedevâs and) o7fered a burnt-oblation: during the recitation of the first Pas*k*aka (pentad) at a Srâddha repast consisting
- [LXXIII. 1-32. Âsv. IW, 5, 11-14; IV, 7; Gobh. IV, 2-4; Pâr. III, 10, 48-55\$ânkh. IV, 1; M. III, 125, 204-259; Y. I, 225-248; Âpast. II, 7, 17, 11-19; Gaut. XV, Regarding the corresponding sectioL of the Kâthaka Grihya-sūtra, see Introduction. This chapter opens the section on Srâddhas (funeral oblations), which consists of thirteen chapters (LXXIII-LXXXV. Nand.)
- 1. The Ekoddishta and Sapindîkarana Sr,ddhas have been described above, XXI. The rules given in the present chapter refer to all the remaining kinds of Srâddhas, See 5-9, LXXIV, LXXVI-LXXVIII.
- 2. <sup>1</sup> At the Srâddha 4f the xanes the oldest Brâhma *n*a 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 Paṣkakas referred to in Sūtras 5-9 are respect3veqy vv. 1-5, 6-10, and 11-15 of Kâthaka 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 Kâthaka, nor indeed in any other Samhitâ 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 Pratîkas in the Kâthaka Grihya-sūtra, and given at full in Devapâla's Commentary oi the latter. The above renderings of the Prat îkas rest upon Devapâla's interpretationsa That the rules in 5 seq. teach the performance of a Srâddha 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 Srâddha repast consisting of TmeatP during the recitation of the second PalsakaT
- 7. At a new moon (Srâddha), during the feTltatiBn of the last Pakaka;
- 8. On th( Ash*t*akâs (or eighth days) of the (three) dark halves subsequent to the full moon day of the month Âgrahâyana (or Mârgasîrsha)<sup>[1]</sup>, during the recitation of the first, second, and last Paṣ*k*Ekas respfctively;
- 9.ALikeyisP on the Anvashtakâs (or ninth days of thP dark halves of those months);
- 10. He must invite the manes, after having received permission po do so from the Brâhmanas<sup>[1]</sup>.
- 11. Having driven awTy the Yâtudhânas by strewing grains of sesamum and by reciting tse two
- [5. <sup>1</sup> See LXXVIII.
- 8. The days referred to are the eighth days of the dark halves of the months Mârgasîrs[a, Pausha, and Mâgha.
- 9. 'And on the Srâddhas taking place on the seventh fay of the dahk half, as *k*a indicates.' (Nand.) This stateme 38 qoes not, however, deserve much credit, as such Srâddhas are neither mentibned iW our work nor in the Kâhaka Grihya-sūtra.
- 10. <sup>1</sup> 'The permission of the Brâhmanas has to be asked with the Mantra, "I shall invite (the manes);" and their answer must be, "Invite the,!" (Na[d.)
- 11. The Yâtudhânas are a class of demons supposed to disturb {footnote p. 234} the effect of a Srâddha. The second Mantra, according to Devapâla, is from the Rig-veda, X, 15, 1.]

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

(share), O ye manes.' 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 (thP three MTntras), 'Phose standinp<sup>[1]</sup>,' 'Speech is imperishable,' and 'What my mother (has sinned)<sup>[1]</sup>,' and offdryit (to the Brâhmanas); let him preparePthe Arghya (or water mixed with Dūrvâ grass, flowers, &c.) and offer it to them; let him offer to the Brâhmanas, 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 Brâhmanas say, 'Offer an oblation,' let him offer three burnt-oblations<sup>[2]</sup>.'

- 13. After having consecrated the offerings with the Mantras, 'They, who aTe 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 (intś golden ones at the offering addressed to the Visvedevâs and) into silver
- [12. <sup>1</sup> These two Mantras are also quoted, with slight variations, by Sâ<u>n</u>khâyana III, 13, 5.--<sup>2</sup> The three burnt-oblations have to be accompanied by the recitation of the three Mantras, 'To Soma accompanied by the manes svadhâ nama*h*; to Yama A<u>ng</u>iras svadhâ nama*h*; to Agni who takes the offerings addressed to the manes svadhâ nama*h*.' (Nand.)]

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ones (at the offering addressed to the manes), and offer it first to the two Brâhmanas facing the east (who have been invited to the Srâddha of the eods).

- 14. Afterwards he must offer it to the (three) Brâhmanas facing north (who represent his three ancestors, addressing himself) to his father, grandfather and greatgrandfather, (and calling out) their name and race.
- 15. While the Brâhmanas are eating the food, let him mutter (the three Mantras), 'Whatever (trickles drwn) through my fault,' 'With days and nights <sup>[1]</sup>,' and 'Whatever (limb) of yours, Agni.'
- 16. And (let him mutter7 the Itihâsa (Epics), Purâna (Legends), and the Dharmasâstra (Institutes of the Sacred eaw).
- 17. Near the leavings leG him deposit upon blades of Kusa grass with the ecds turnec 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 deposito a third ball for his great-grandfather.
- 20. With the Mantra, 'Those ancestors who

[14. The formula of this invocation, according to Nand., is this, 'To NN., my ancestor, of the Gotra NN., who is like a Vasu, (I offei) this food, svadhâ naaa 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. <sup>1</sup> A similar Mantra[is quoted, Sâ<u>n</u>kh, III, 13, 5.]

have died,' let him place a garment (upon the balls).

- 21y 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 [1],' let him wipe off the grease from his hands with the ends of the blades.
- 23, With the Mantra, '(Ye waters) imparting vigour<sup>[1]</sup>,' let him sprinkle the balls to the right with the wet (remainder of the food), and offer the Argha<sup>[2]</sup>, flowers, incense, unguents, and rice, and other victuals and dainties to the Brâhma*n*as.
- 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 Brâhmanas 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 Brâhmanas 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 Brâhmanas facing the east, circumambulate
- [22. 1 Vâgasan. Samh. II, 31; Kâth. IX, 6.
- 23. <sup>1</sup> Vâgasan. Samh. II, 34.--<sup>2</sup> The Argha is a respectful offering, tile ingredients of which vary.]

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them from left to right, with the Mantra, 'What a crow (may have eaten of my offering),' and turn back again; he must honour them with sacrificial fees, to the best of his power, saying, 'May you be satisfied,' and on their answering, 'We are satisfied,' he must address them with the Mantra, 'The gods and the manes.'

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 Brâhmanas 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 Brâhma*n*as saying, 'Tuus let it be'),
- 32. He must dismiss the Brâhmanas, with the Mantra, I'With all food<sup>[1]</sup>,' after having honoured them according to custom, accompanied them (as far as the limits of his estate), and taken his leave of them.

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[32. <sup>1</sup> Rig-veda VII, 38, 8.]
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### LXXIV.

- 1. After having worshipped, on each Ashtakâ, the gods and performed, with vegetables, meat, and cakes respectively, a Srâddha (according to the rules given in the last chapter), he must, on each Anvashtakâ<sup>[1]</sup>, worship the gods and offer a buhntoblayion in the same way as on the Ashtakâ ().e. re iting the same three Paṣ kakas successively), and entertain Brâhmanas 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 tPe bordea of these trenches, to the northeast of yhem, 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, Âsv. II, 5; Ga[h. IV, 2; Pâr. III, 3, 10-12; Sânkh. III, 13, 6; M. IV, 150. Regarding

the corresponding section of the Kâthaka Grihya-sūtra, see the Introduction.

- 1. <sup>1</sup> See LXXIII, 8, 9; LXXVI, 1.--<sup>2</sup> Nand. considers the use of the particle *k*a to imply that the fathey 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 thF following Sūtras, nor in the *K*â*th*aka *Gri*hya-sūtra.
- 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 Sūtra 4 refers to three trenches for the men only, and the *Kâth*aka *Gri*hya-sūtra expressly mentions the number of six trenches.]
- 5. He must )ill 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 ūomen.'

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### LXXV.

- 1. He who makes a *S*râddha-offering while his father is alive, must offer it to those persons to whom his father offers (his *S*râddh8A).
- 2. (If he offers a Srâddha) while bath his father and grandfather are alive, (he muse 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 Sūtra differently, in accVrdance with his own theory regarding the number of the trenches.

[LXXV. 1. M. III, 220.--4. M. III, 221.--7. Y. I, 228.]

- 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 .ranlfather 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.

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### 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; Âpast. II, 7, 16, 4-6.
- 1. Nand. infers from a passage of Âsvalâyana (*Gri*hya-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, ls supported by Mann ([II, t73,274), {footnote p. 241} Yâ gṣavalkya, (I, 260), according to the interpretations of Kullūka and Vigṣânesvara, 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 partiyulÎrly;
- 4. The (Yoga) Vyatîpâta;
- 5. The constellation under which (tee 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 Srâddha the lord of creatures has pronounced optional; a Srâddha which is performed on these occasions gives infinite satisfaction (to the manes).
- 8. No Srâddha must be performed in the twilight or at night by an intelligent man. A Srâddha may be performed at those times also when an eclipse (of the sun or of the moon) takes place.
- 9. For a Srâddha 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 advdntages and the satisfaction of all his desires to thA sacrificer.
- [LXXVII. 1-6, 9. Y. I, 217, 218.--6. Âsv. IV, 7, 1; Sâ<u>n</u>kh. IV, 4.--8. M. III, 280; Âpast, II, 7, 17, 23, 25.
- 4. This is the seventeenth among the twenty-seven Yogas or astrological divisions of the zodiac. (Nand.)
- 7. The meaning is, that the Srâddhas mentioned in the chapter are naimittika, 'occasional.' (Nand.)]

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# LXXVIII.

- 1. By performing a Srâddha on Sunday hehprocures everlasting freedom from disease.
- 2. (By performing a Srâddha) on Monday he becomes beloved<sup>[1]</sup>.
- 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.
- [LXXVIII. 8-35. M. III, 277; Y. I, 264-267.--36-50. M. III, 276; Y. I, 261-263; Âpast. II, 7, 16, 8-22; Gaut. XVA 4.--52, 53. M. III, 273, 274. Regarding Sūtrai 1-7, see the Introduction.
- 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. <sup>1</sup> 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 Sūtras 8-35 are connected etymologically, or through their import, with the names of the particular Nakshatras under which they are performed. Thus the term pushti, 'prosperity,' in Sūtra 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.]
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- 9. (By performing it under the constellation) Rohinî (he obtains) progeny.
- 10. (By performing it under the constellation) Saumya (or M*r*igasiras he procures) the superhuman power of a pious Brâhma*n*a.
- 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 iu under t(e constellation) Paitrya (or Maghâ he enjoys) all hiT desires.
- 16. (By performing it under the constellat on) Bhâgya (or Pūrvaphâlgunî) he becomes

beloved<sup>[1]</sup>.

- 17. (By performing it under the constellation) Âryamana (or Uttaraphâlgunî he procures) wealth.
- 18. (By performing it under the constellation) Hasta (he acquires) superiority among his kindred.
- 19. (By performing it under the constellation) Tvåsh*t*ra (or *K*itrå he procures) handsome sons.
- 20. (By performing it under the constellation) Svâti (he procures) success in trade.
- 21. (By performing it under the constellation) Visâkhâs (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 Gyesh*th*â he procures) royalty.
- 24. (By performing it' under the constellation) Mūla (he procures good results in) agriculture.

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[16. <sup>1</sup> See 2, note. 2]
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- 25. (By performing it under the constellation) Âpya (or Pūrvâshâ*dh*âs he procures) success iA sea-voyages.
- 26. (By performing it under the constellation) Vaisvadeva (or Uttarâs  $\Box$ â dhâs he enjoys) all his desires.
- 27. (By performing it under the constellation) Abhigit (he procures) superiority. [1]
- 28. (By performing it under the constellation) Sravana (he enjoys) all ais desires.
- 29. (By performing it under the constellation) Vâsava (or DhaniBh*th*âs he procures success in preparing) salt<sup>[1]</sup>.
- 30. (By performing it under the constellatior) Vâru na (or Satabhishâ he obtains) freedom from disease.
- 31. (By perIofdeng it under yhe constellation) Âga ( or Pūrvabhâdrapadâ he obtains) copper vessels.
- 32. (By performing it under the constellation) Âhirbudhnya (or Uttarabhâdrapadâ he obtains) a house.

- 33. (By performing Tit under the copstellation) Pauy na (or Revatî he acquires) cows.
- 34. SBy performing it under the constellation) Âsvina (or Asvinî he obtains) a horse.
- 35. (By performing it under the constellation) Yâmya (or Bhara*n*î he procures) longevity,
- 36. (By offering it) on the firsy day of a lunar fortnight (he procures) a house and handsome wives.
- [29. Lavanam means either 'salt' or beauty' or 'medicinal herbs and fruits.' (Nand.)]
- 37. (By offering it) on the second day (he procures) a beautiful daughte, (and sons-in-law).
- 38. (By offering it) on the third daI (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 Aeighth day (he procures success in) trade.
- 44. (By offeri;g 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 Brâhmana.
- 47. (By offering it) on the twelfth day (he procures) gold and silver.
- 48. (By offering it) on the thirtednth day he becomes beloved.
- 49. (By offering it) on the fifteenth day (he enjoys) all his desires.
- [44. Nand. infers arom a passa[e of Yâgṣavalkya (I, 266) that the term 'cattle' here refers to horses and other one-hoofed [nimals. See, hlwever, the next Sūtra.
- 48. The term saubhâgyam is stated by Nand. (with reference to Y. I, 2 64) to denote 'superiority among his kindred,' in this Sūtra. But there is no cogent reo[on for deviating here from that interpretation of the term which he proposes in his Commentary on Sūtras 2 and 16. See above.]

- 50. For Srâddhasefor those who have been killed in battle the fourteenth day iL ordained.
- 51. There are two sta zas on this subject recited by the manes.
- 52. 'May that excellent mansbe born to our race, whosoever hehmay be, who attentively offers a Srâddha in the rainy season<sup>[1]</sup> on the thirteenth of the dark half,
- 53I '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 Srâedha with water collected at night.
- 2. On failure of Kusa grass he must employ Kâsa or Dūrvâ grass instead.
- 3. Instead of aPgarment (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. The term prâv*ri*tkâle, 'in the.[ainy season,' probably refers to one month only of tha rainy season, the month Bhâdrapada or Praush*th*apada. See abovel LXXVI, 1, and M. III, 273, 274, with Kullūka's Commentary; Y. I, 260, with Vigṣânesvail's Comment.
- LXXIX. 8, 16. M. III, 226, 227, 235, 257; Âpast. II, 8, 19, 19-22.--19-21, M. III, 229.
- [. Thy use of the paoticle *k*a implies, according to Nand., who quotes a text in support of his a,fertion, toat the leaves of the Kadamba, BFl, Ketaka, and Bakula trees, as well as those of the Barbara plant and of the thorn-apAle tree, are lalso included in this prohibition.]

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- 6. He may give white and sweet-smelling flowers, even thlugh grown on thorny plants, and aquatic flowers, even though they be red.
- 7. He must not Pive marrow or fat instead of a lamp.
- S. He may give clarified butter or sesamum-oil.
- 9. He must not give (the nails or horns) of animacs 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. Bspecially vessela 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, sesamum, white mustard, unbroken grains, (silver and coTper vessels and other) purificatory objectG, and (a goat and other animals r 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 Sankha, on account of vâ.' (Nand.)
- 13. He must g | vl those liquids w[tl a spoon qr similar implement. (Nand.)
- 14. According to Nand., the partiale *k*a refers to other purificatory things, viz. the following seven, 'milk, water from the Ganges,ūhoney, silken cloth, a grandson, blankets made of the hair of the {footnote p. 248} mountain-goat, and sesamum.' 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) Bhūst*rin*a, (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-gourT called) Kūshmânda, the bottle-gourd, the egg-plant, (the plants or pot-herbs called) Pâlakyâ, Upotakî, and Tandulîyaka, 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) Masūra, 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 tae rhinoceros, and vessels made of the wood of the Phrlgu tree.
- I3. There iT 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 8anf 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 andūother grains [nH herbs mentioned in aSmriti 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, barled, 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)O for two months;
- 3. The flesh of the common deer, for three months;
- 4. The flesh of sheep, for four months;
- 5. The fleshkof 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 oT a rornless goat, for eleven months;
- 12. The milk of a cow, or preparations from it, for a yearo

- 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<sup>[1]</sup>, (and of) a rhinoceros having no horn, is food which we always accept.'
- [LXXX. 1-14. M. III, 267-272; Y. I, 257-259; Âpast. II, 7, 16, 23-II, 7, 17, 3; II, 8, 18, 13; Gaut. XV, 19.
- 14. <sup>1</sup> This is the first of the two interpretations which Nand. proposes of the term Vârdhrînasa. It is supported by Âpastamba's {footnote p. 250} commentator, Haradatta, and by Âpastaxba himself (I, 5, 17, 36). Nand.'s second interpretation, 'an old white goat,' is probablylwrong, although it is supported by the authority of Kullūka and Vigṣdnesvara.]

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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 tn sight of a goat.
- 11. The Brâhmanas 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 Sūdras; 17. Nor outcasts.
- [LXXXI. 2, 6-9, 11-13, 15, 16, 19. M. III, 229, 236-242.--4, 5. Gaut. XV, 25, 26.--7, 16, 17. Âpast. II, 7, 17, 20; Gaut. XV, 24.--18. M. III, 243.--20. M. III, 237.--21-23. M. III, 244-246.
- 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 Smiti.' (Nand.)
- 6. This and the following  $S\bar{u}$  tras refer both to the host at a  $Sr\hat{a}$ ddha and to the guests invited by him. (Nand.)]

- 18. If at the timeTof aSrâddha a Brâhmana or an ascetic (has come to his house), he must feed him, if (the invited)aByâhmanas permit it.
- 19. The Brâhmanas musT not declare the qualities of the sacrdficial dishes, even though asked to do so by their host.
- 20. As long as the dishes remain warm, as long as (the Brâhmanas) eat in silence, as Longfas the qualities of the sacrificial food are no declared by them, so long the manes enjoy itI
- 21. Having brought togethey (the remainder of) all the sorts of substantial food and (of The vegetables and) the like, he mustpsprinkle it with water, and place it before the Brâhmanas, 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 (Brâhmanaf) 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 (in lo the qualities or descent of) a Brâhmana (whom he means to invite).

[LXXXII. 1, 2. M. III,t149.--3-29. M. III, 150 166; Y. I, 22[-2w4; 6past. II, 7, 17, 21; Gaut. XV,

- 2. But at a (*S*râddha offering) to the manes he must enquire as closely as possible (into the qudlities and descent of a Brâhmana, 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)
- 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 Sūdras;
- 15. Nor those 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 Sūtra, 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;
- 2-. Nor those who have intercourse with an outcast;
- 24. Nor those who neglect their daily study of ehe Veda;
- 25. Nor those wL7 neglect their morning and evening prayers;
- 26. NorPthose who are in thelking's service;
- 27. Nor 'naked' person7;
- 29. 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 Brâhmanas. Let a wise man avoid carefully, therefore, to entertain them Tt a Srâddha.

#### LXXXIII.

- 1. The following persons sanctify a company:
- 2. A Trinâkiketa;
- [27. See LXIV, 5, note.
- 29. The particle *k*a h re refers to the following further persons mentioned in a Sm *ri*ti, 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.)
- LXXXIII. 1-19. M. IIIo 128-148, 183-146; Y. I, 219-221; Âpast. II, 7, 17, 22; Gaut. XV, 28.
- 2. Nand. has two explanations of the term Trinâkiketa: 1. One who has thrice kindled the Nâkiketa fire. 2. One who has studied, {footnote p. 254} in consequence [f a vow, the portion of the Yagur-veda called Trinâkiketa. See Âpast. II, 7, 17, 22, with Dr. Būhler's note, ant the setersburg Dictionary.]

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3. Ofe who keeps five fires;

- 4. One who can sing the Sâmans called Gyeshtha;
- 5. One who has studiPd 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 pilgri age;
- 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 ucon muttering tce 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).
- [4. Sâma-veda II, 209-211, &c.
- 7. Grammar is again mentioned here, although it forms part of the Vedâ<u>ng</u>as mentioned in Sūtra 6. But there the Prâtisâkhyas 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 . Būhler's Introduction to the Bombay Digest, p. xii seq.
- 16. See above, LVI, 22 3, and Dr. Būhler'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.']

- 17. A son-in-law;
- 18. And a grandson. All these persons are worthy (to he fed at a SPâddha);
- 19. And, particularly, devotees.
- 20, There ps a stanza recited by the manes, which refere to this subject:
- 21. 'May that man be born to Tur race, who feeds a Brâhmana devotee assiduously at a

#### rXXXtV.

- 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 I(or bathing in) a pool situated in a foreign (barbarous) country, he becomes equal to its inhabitants.
- 4. Those countries are called barbarous (mlekhha) 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 *k*a and iti refertto tAe sister's son and otherarelaaioes, as enumerated by Yâgṣavalkya I, 220, 221.
- 19. Nand. thinks that ka here refers to ascetics.
- LXXXIV. 2. Nand. huotes 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, Kalinga, SoAth Bihâr, and Malwa requires to be initiated a second time.
- $3.\ ^{1}$  Ka refers to pools belo Aging 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.]

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## 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 Gayâsîrsha;
- 5. And near Vata (Akshayavata);
- 6. And on the Amarakantaka mountain;
- 7. And on the Varâha 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 Sūtra, that it meatxqeven a sH1gle bath has the consequence here mentioned.
- 4. Gayâsîrsha is.the name of a hountain near Gayâ in Bihâr, a celebrated place of pilgrimage. Cloparu Yâ gṣavalkya 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 worshis at Allahabad epenxnow, and was so already in the times of Hwen Thsang. See Cunningham, Ancient Geography of India, p. 389; St. Julien, Voyages des Pṛlerins Bouddhistes, II,A278.
- 6. Nand. states that both the Tîrtha called Amarakantaka on the Mx alâ mountain in the Vindhya range and thM whole mountain of that name are meant.
- 7. 'This is 1 certain boar shxped mountain.Ax(Nand.) It seems very probable that the **îf**tha of Bâramūla, the ancie[t Varâhamūla {footnote p.oa57} in Kasmîr, is meant. See Būhler, Kasmîr Report, p. 12, where a 'Varâha hill' is mentioned as adjacent to that town.]
- 8. And anywhere on the bank of the NarmSdâ (Nerbudda) river;
- 9. And on the bank of the Yamunâ (Jumna);
- 10. And, particularly, dn the Gangâ;
- 11. And at Kusâvarta;
- 12. And at Binduka; 13. And upon the Nîlgiri hills; 14. And at Kanakhala; 15. And at Kubgfmra; 16. And on the Bh *r* Ig tu nga (mountain); 17. And at Tâedâra; 18. And on the Mahâlaya (mountain); 19. And on the Nadantikâ (river); 20. And on the Sugandhâ (river); 21. And at Sâkambharî; 22. And at Phalgutîrtha; 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 situatedMnear Nâsik).

- 12. 'Binduka is Ghe name of a **T**rtha 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 Tîrtha 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 sac.ed 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, wūDch lies 'in the desertūof Marudæ, on the salt laki.' (Nand.)
- 22. 'Phalgutîrtha is a Tîrtha in Gayâ.' (Nand.)
- 23. Mahâga<u>ng</u>â, 'the great Ga<u>ng</u>â,' is the Alakânandâ river {footnote p. 258} (Nand.), which takes its rise in the Himâlayas and falls into the Ganges.]
- 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 Gangâ falls into the ocean, constantly in the Naimisha forest, and especially at Benares;
- 29. And at Agastyâsrama;
- 30. And at Kanvâsrama (on the Mâlinî river);
- 31. And on the Kausikî (Kosi river);
- 32. And on the bank of the Sarayū (Surju river in Oudh);
- 33. And on the confluence of the Sona (Sone) and Gyotisha rivers;
- 34. And on the Srîparvata (mountain);
- [24. 'Trihalikâgrâma means Sâlagrâma. There is another reading, Tandulikâsrama.' (Nand.)
- 25. This is txApname of a lHpT in **Knî**r, which the god Kumâra bx a mighty3stroke caused to stream forth from the Krauṣka 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 Tîrtha 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 situaūed 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 Gyotîratha. (Nand.)
- 34. The Srîparvata or Srîsaila, where the Mallikârguna (symbol of Siva) is worshlpped, 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 Himâlayas).
- 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 Gomatî (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 Îrâvati (river);
- 50. And on the banks of the Indus;
- 51. And on the southern Paskanada;
- 52. And at Ausaga (?);
- 53 And at other such Tîrthas:
- [39. Saptârsha, 'the r̄ îrtha 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 Ahikkhattra. (Nand.)
- 45-49. The Vipâsâ (Beas), Vitastâ MJhelum or Behut)Şatadru (Sutlej), Kandrabhâgâ (Chenâb), and örâvati (Ravee) are the five rivers of the Paṣgâb (Paṣkanada in Sanskrit).
- 51. This is the name of the confluence of five rivers in the Dekhan: the Krishnâ, Venâ, Tunga, Bhadrâ, and Kona. (Nand.)
- 52. 'Ausaga (v. 1. Augasa; read Ausiga?) means Sūrpâraka' (Nand.), which was situated probably on the mouth of the *Krishn*â (Kistna).]
- 54. And on the banks of (other) holy rivers;
- 55. And anywhere at the birth-place of a deity, (such as Râma, Krishna, and others);
- 56. And on sand-banks; 57. And near waterfalls; 58. And on mountains; 59. And in arbours (the sporting-places of *Krishna*); 60. And in woods;del. 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 *S*râddha 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<sup>[1]</sup>, (he will acquire final emancipation through him.)

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#### LXXSVI.

1. Now allows the ceremony of setting a bull at liberty, (which should take place)

2. On the days of Pull moon in Kârttika or Âsvcna.

When performing this rite, he must first examine the bull.

[6n. The term manogṣa, 'a pleasant spot,' means 'a place close by the house, where sacred basil is planted,' or other such places. (Nand.)

67. See the next chapter,

LXXXVI. 1-18. Pâr. III, 9; Sâ<u>n</u>kh. III, 11. Regarding the corresponding section of the Kâ*th*lka *Gri*hya-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 darUAcTloured:
- 7. Or red, bæt haviTm a white mouth, a white tail.. and white feet and horns.
- 8. He must be one who protects the herd.
- 9. Then, afteI having (kindled) a blazing ftre among the cows (in the cow-pen) and strewed Kusa grass around it, let himdboil with milk a dish sacred to Pūshan, and offer (two oblations)Tan the fire with the Mantras, 'May Pūsaan follow our cows<sup>[1]</sup>,' and 'Here is pleasure<sup>[2]</sup>., 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<sup>[1]</sup>,' and with (the five Mantras, beginning with the words), 'May the divine (waters help and propitiate us')<sup>[2]</sup>.
- 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 *Gri*hya-sūtrasw
- 6. Nand. mentions two interpretations of the term nîla, 'dark-coloured:' 1. a bull who is all white, and is therefore said to be of the 'Brâhmana kind;' 2. one whose body is white, whereas his tail, his hoofs, and his Aface are black, and his hornsoblue. Cf. L, 25.
- 8. Nand. interprets yūthasyâkhâdakam 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.

- 9. <sup>1</sup> RigNveda VI, 54, 5, &c. <sup>2</sup> Vagas. SamhA VIII, 51; K&h.m.Åv. IV, 6,A&c.
- 11. <sup>1</sup> Taitt. Samh. V, 6, 1, 1, 2, &c. Rig-veda X, 9, 4 /8. &c.] p. 262

which must also have been washed and decorated, and he must mutter the Rudras<sup>[1]</sup>, the Purushasūkta, and the Kūshmâ*nd*îs<sup>[2]</sup>.

- 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<sup>[1]</sup>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 lony, and may we not be oppressed by our enemies.'
- 17. He must drive away the bull togetheT 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
- [12. '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-sūtra XLVII.
- 15. 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 *th*aka Grihya-sūtra 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-sūtra and of the two other Grihya-sūtras.]

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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.

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### LXXXVII.

- 1. Now on the day of full moon in the month Vaisakha 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.

[LXXXVII. 1, The particle atha, 'now,' indicates the beginning of a new sectbon, treating of gifts. It comprises Chapters LXXXVII-XCIII. (Nand.) The commentator infers from a corresponding passage of the Matsya-purâna, that the following further rules are dimplied in this Sūtra. The ceremony may also take place on the full moon days in the months Mâgha, Kârxtika, and Âshâdha, on the twelfth day after the summer solstice, and during an eclipse of the sun or moon. The silver on the hoofs must weigh five Palas, And the gold on the horns txf Suxarnas (or two Palas and a half). The place must be pure, smeared with cowdung, and covered wiah Kusa grass.

- 3. 'The Skânda-purâna states that the eyes must be adorned with jewels.' (Nand.)
- 5. 'And garlands of flowers and other xwjects must be plased upon it, as ka indicates.' (Nand.)]

- 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 Brâhmana, who is an Agnihotrin<sup>[1]</sup>, 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 Brâhmana) the skin of a black antelope, together wilh the hoofs and horns, after having covered it with seeds of s3yamumyand garments, and adorned it with all sorts of jewels:

- 9. 'ThatAman doubtless obtains the same reward as if he were to bestow the whole earth on him, bordered as it i( on every sipe (by the oceans), together with the oceans and caverns, and withprocks, 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 Brâhmana, after having decked her with ornaments, he obtains the same reward as if he were to bestow the earth (upon him),
- [6. <sup>1</sup> See LXVIII, 6, note. LXXXVIII. 1. Y. I, 207.--4. Y. I, 206.]
- 3. There isoa 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.'

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### 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 controe, 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 mrnth Mârga sîrsha the moon enters the lunar asterism. M*r*igasiras, he must give at the time when the moon rises (a vessel with) 8 golden centre, containAng a Prastha of ground salt, toAa Brâhma.
- 2. By (Performing) this rite heTobtains eauty and good fortune in a futhre birth.

[XC. 3, 5. Âpast. II, 8, 18, 19; II, 8, 19, 1.--7. M. IV, 232.

- 1. One Prastha = sixteen Palas. (Nand.)]
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- 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<sup>[1]</sup> 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 Vâsudeva (Vishnu) with clarified butter, and worship him with perfumes, flowers, incense, with a lamp, wFth eatables, and the like<sup>[2]</sup>, 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 Brihaspati (such as Rig-veda Is, 23, 15, and others, and with one Mantra tending to the praise of Agni S2ishtakrit), and cause three Irâhmp nas to pronounce the benediction, after having Oestowed clarified butter and gold upon them<sup>[3]</sup>.
- 4. To the priest (who has performed the burnt-o8lation for him) he must give a pair of garments.
- 5. By (performing) this rite he obtains prosperity (pushyate)[1].
- 6. If on the full moon day in the month Mâgca the moon enters the lunar asterism Maghâ and he performs a Sr8ddha with sesamum on that day, he is purified.
- [3. <sup>1</sup> See V, 12, note.--<sup>2</sup> 'And the like' means 'betel.' (Nand.).--<sup>3</sup> The rite des dib d in.this Sūtra appears to be identical with the neremwsy called Yulâdya, 'the beginning of the present age of thexworld,' in later works. See Wilson, On the Religious Festivals of the Hindus, in the Royal Asiatic Sociely's journal, IX, 89.
- 5. <sup>1</sup> This is a play upon words. See LXXVIII, 8, note, and below, Sūtra 9; XCII, 141 &c.] <sub>p. 267</sub>

- 7. If on the full moon day in the month Phâlguna the moon enters the lunar asterism Uttaraphâlgunî, and he gives on that day a bedstead, quite complete andacovered with good rugs, to a Brâhmana, 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 *K*aitra the moon enters 6he lunar asterâsm *K*itrâ, and he gives a variegated (*k*itra) garment (to a Brâhmana) on that day, he obtains good fortune.
- 10. If on the full moon day of the month Vaisâkha the moon enters the lunar asterism Visâkhâ, and he feeds on that day seven Brâhmanas 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 Gyaish*th*a the moon enters the lunar asterism Gyesh*th*a and he gives on that day an umbrella and a pair of shoes (to a Brâhma*n*a), he becomes possessed of many cows.
- 12. If on the full moon day of the month Âshâ*dh*a the moon is seen in conjunction with the lunar asterism Uttarâshâ*dh*â and he gives food and drink (to a Brâhmana) on that day, he renders (the satisfaction effected by) them imperishable.
- 13. If on the full moon day of the month *Srâvana* the moon is seen in conjunction with the lunar asterism *Sravana* and he gives a milch cow covered with two garments, together with food (to a Brâhmana), he attains heaven.
- 14. If on the full moon day of the month Praushthapada
- [7. Su[amskrita, 'quite complete,' means 'provided with curtains and the Ai e.' (âand.)]

8or Bhâdrapada) the3moon is seen in conjunctIon witx the lunar aTterism Uttaraprosh*th*apadâ (or Uttarabhâdrapadâ), and he gives p cow (to auBrâhm**a**ta) 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 arterism Asvinî, and he gives a vessel filled with clarified butter, and gold (to aIBeâhmana) on that day, he obtains an excellent digestive faculty.
- 116. If on the full moon day of the month Kârttika the moon enters the lunar asteri m. Krittikâ, and he beutows on that day, at the time of moonrise, upon a Brâhmana, 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 bolh 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 mMnth Vaisakha he worships, after having fasted, Vâsudeva (Vishnu) with (one thousand and eighS, or onT hundred) unbroken )rains (of bacley, while muttering the Mantra, Om namo bhagavate,

vâsudevâya<sup>[1]</sup>), anf offers up the same in fire, and gives them (to a Brâhma na), 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 hmlf following on the full moon day of the month Pausha, he washes himself, after Taving kept a fapt, with sesapum-seeds, gi'es water mixed with sesamum
- [17] See XLIX, 1, note.
- 19. This is evidently thn ceremony which is called Shattiladâna {footnote p. 269} in later works; see Wilson loc. cit. The name of the latter is derived from the factūthat it consistst precisely like the ceAemon[ described in tht present Sūtra, of six acts, in all of which Tila, i. e. sesamum-seeds, forms an essential ingredient.]

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(to the manes), worships Vâsudeva with sesamum, offers up (part of) the same in fire, gives to Brâhmanas of it, and eats (the remainder himself) he is purified from his sins.

- 20. (I() on the twelfth day of the (the daok half following on the full moon day of the month Mâgha, 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) Vâsudeva;
- 21. Placing on the right hand (of the. image of Vâsudeva, and kindling, a lamp) containing one hundred and eight Palas of clarified butter, with an ePtiye 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 Âsvina clarified butter to Brâhmanas, in order to please the two Asvins, obtains beauty.
- 25. He who feeds daily during; that mouth (three) Brâhmanas with (milk and other) bovine productions, obtains a kingdom.
- 26. He who feeds on the Revatâ day of every month (three) Brâhmanas with rice boiled in milk

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with sugar and mixed with honey and clarified butter, in order to please .(the goddess) Revatî, obtains beauty.

27. He who daily throughout the month Mâgha offers sesamum-seeds in fire and feeds

- (three) Brâhmanas 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 muut constantly bathe in the mornings during the two monyhs Mâgha and Phâlguna.

## 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 stiffer from thirst (in heaven, for a hundred Yugas or ages of the worldi.
- 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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[XCI. 14. Y. I, 211.--15, 16. M. IV, 229.--17, 18. Y. I, 209.]
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- 8. (He gladdens) the manes with the water (trickling down from their leaves) when it rains.
- 9. A maker of dikes attains heaven.
- 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 d(fferfnt) 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 cowdung and the like), by removing the leavings of the food of a Brâhmanp, by washing his feet, and ey 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) obtsins the same reward as he who first made thelp

## XCII.

1. Protecting (one attacked by robbers, or by tigers, or otherwise in danger) is more meritoOious than any (other) gift.

[XCII. 1, 2. M. IV, 232; Y. I, 211.--3. M. IV, 230-5. M. {footnote p. 272} IV, 231; Y. I, 208.--8, 9. Y. I, 204, 205.--10. Y. I, 210.--10-12. M. IV, 231.--12, 13. Y. I, 210.--13, 14. M. II, 230.--19, 20. M. IV, 232; Y. I, 211.--21-23. M. IV, 229, 232.--21. Y. I, 210.--(7. M. IV, 232; Y. I, 211.--28-32. Y. I, 211.--31. M. IV, 230.]

- 2. By doing so he obtains that place of abode (after deaph) 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, wiSh hoofs covered with silver, with a tail wound with a string of pyarls, cith 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 Smriti 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. 'Thepmeaning is, that a bro.n cow sends even his ancestors as far as the seven h degree to heaven, as Yâgṣavalkya (I, 205) says.' (Nand.)]

- 11. The giver of a horse attains the mansion of Sūrya (the sun-god).
- 12. The giver of a garmentk(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 (pâtra) made of (gold or silver or other) metal he renders himseDf worthy (pâtra) to obtain everything he may desire.
- 16. By giving clarified butter, honey, or oil (he acquires) freedom from diTease;
- 17. The same by giving (boiled or otherwise Tressed) drugs.
- 18. By giving salt (lavana, he obtains) personal charms (lâvanya).
- 19. By giving grain (produced in the rainy season, such as Syâmâka grain, he acquires) satiation;
- 20. The same (effect is obtained) by giving grain (produced in winter or spriTg, 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 nefore, such as Kulattha or Kodrava grain, he obtains) good fortune.
- 23. A giver of sesamum (obteins) 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,
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- XC, 7, 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 (Brâhmana), if he wishes it to become imperishable.

#### XCIII.

- 1. What is given to another than a Brâhmana produces the same fruit in the world to come.
- 2. (What is given) to one who calls himself a Brâhmana (because he was born and initiated as such, but who does notIperform his daily duties) produces twice the same fruit.
- 3. (Whatdis given) to one who has studied the main portions of the Veda Troduces a thousand times the sam fruit.
- [XCIII. 1-4. M. VII, 85; Gaut. V, 20.--7. M. IV, 192.--8. M. IV, 195.--9-13. M. IV, 196-200.
- 1. 'The term abrâhmana (one not a Brâhmana) refers to Kshatriyas and the like. Kullūka on M. VII, 85. Dr. Būhler's rendering of Gautama V, 20wagrees with this interpretation. Nand., on the other hand, refers the term abrâhmana to six kinds of Brâhmana[ enumerated by Sâtâtapa, who have infringed the rulc of their caste by taking their substance from a king, or by selling or buying forbidden [rficles, or by sacrificing for a multitude of persons, &c. The term 'the s.me fruit' means that a person shall receive in a future world what he has given in this. (q1nd.)]

- 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 employ1r (but from no one else).

- 6. And so may a sister, a daughter and sons-in-law (or other connections claim gifts from their.sbrother, 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 Brâhmana 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, Titiless, 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) Andhatâmisra $^{[1]}$  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 *Sūdras*.
- 12. A Brâhmana 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.

- 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 f the) sins committed by those who have a righteto those marks, and enters in a future birth the womb of an animala
- 14. He must not give (to a panegyrist) 7rom 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 8eligious merit, upon dancers or Pingers:, that is a fixed rule.

## XCIV.

- 1.SA householder, when he sees his Ikin has become wrinkled and his hair turned grey, must go to live in a foreRt.
- 2. Or (he must do so) when he sees toe son of his son.

- 3. Let him (before gfing into the forest) entrust the care of his wife to his sons, or let ler accompany him.
- 4. Let him keep the sacrey fires in his new abode as before.
- 5. He must not omit toyperform the five sacrifices,

[XCIV. 1, 2. M. VI, 2.--3, 4. M. VI, 3, 4; Y. III, 4; Âpast. II, 9, 22, 8, 9.--5. M. VI, 5, 16; Y. III, 46; Gaut. III, c9.--6. M. VI. 8; Y. III, 48.--7. M. VI. 26; Y. III, 45; Âpast. II, 9, 21, 19.--8. M. VI, 6; Âpast. II, 9, 22, 1; Gaut. VI, 34.--9, 10. M. VI, 6; Y. III, x6, 48.--9, 11. Gaut III, 34, 35.--11. M. VI, 18; Y. I[I, 47.--12. M. VI, 15; Y. III, 47; Âpast. II, 9, 22, 24.--13. M. VI. 28; Y. III, 55. 'The duties of a househoEder havingabeen declared, he now goes on to expound the duties of ae hermit.' (Nand.)

5. See LAX, 20 [eo.]

but (he must perform them) with (fruits, herbs, or roots) growing wild.

- 6. He must not relinqlish the private recitation o the Veda.
- 7. He must preserve his chastity.
- 8. He must weaA a dress madp 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 fAr a year, must throw away what he has collected on the day of full mo7n in the month Âsaina.
- 13. Or an hermit may bring food from a village, placing it in a 9ish made of leaves, or in a single leaf, or in his hand, or in a potsherd, and eat eight mouthfuls of it.

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#### 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 *k*a implies, according to Nand., that the practice of distributing gifts shauld likewise be continued.
- 11. The particle vâ here refers, according to Nand., to a thirw alternative mentioned by Manu (VI, 18), that he should gather provisions sufficient for six months.
- XCV. 1. M. VI, 24.--2-4. Mf VI,c23; Y. III, 52.--5, 6. M. VI,t19; Y. III, 50.--7-11. M. VI, 5, 21; Y. III, 46; Âpist. II, 9, 22, 2; Gaut. III, 26.--12, 13. M. VI, 20; Y. III, 50.--14, 15. M. VI, 17; Y. III, 49.--16,117. M. XI, 235, 239.]
- 3. During the season of the rains he must sleep in the open air.
- 4. In winterphe eust wear wet clothes.
- 5. He must eat at night.
- 6. He may eat apter 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 onae at the close of a half-month.
- C3. Or he mar 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, W at is hard to folrBf [1], hard to reach, remote, or hard to do, all that may be accomplished by devotion; dince there is nothing that may not be effected by devotion.
- [6. Nand. considers the particle vâ to refer to the precept of Yâgṣavalūya (III, 50), that the fast may also extend over a half-month or an entire month.
- 13. The particll vâ, accord[ng to Nand., implies that he may also perform K rikkhras, as ordained -by Yâgṣavalkya (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 Subhâshitârnava 109, Vriddhakânakhya's Proverbs XVII, 3. See Bihtlingk, Ind. Sprūche, 5265.]

## XmVI.

- 1. After having passed through the first three ordTrs 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) he7must enter the village, in order to collect alms, (but never for acy 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 7 of the bottle-gourd.
- 8. He must cleanse those vessels with water.
- 9. He must shun food obtained by humble salutation.
- [XCVI. 1. M. VI, 38; Y. III, 56.--2. M. VI; 38, 43; Y. III, 56, 58.--4. M. VI, 57.--6. M. VI, 56; Y. III, 59; Gaut., III, T5.--7, 8a M. VI, 54, 53; Y. III, 60.--9. M. VI, 58.--11. M. nI, 44.--12. Gaut. III, 21.--13. Gaut. III, 18.--14-17. M. VI, 46.--18. M. VI, 45.--19, 20. M. VI, 47.--23. Y. III, 53; Mahâbhârata I, 4605.--24. M. VI, 49; Y. III, 201.--25-42. M. VI, 61-64; Y. III, 63, 64.--43. Y. III, 72.--45-50. M. VI, 76, 77.--51, 54-79. Y. III, 70, 84-90.--80-88. Y. III, 100-104.--80-89, 91. Y. III, 93-95.--92. Y. III, 96-99.--93-95. Y. III, 91, 92.--96. Y. III, 179.--97. XII, 12; Y. III, 178.--97, 98. Bhagavad-gîtâ XIII, 1, 2. This chapter treats of ascetics. (Nand.)
- 4. 'This implies that he must not rejoice if he does get it, as Manu (VI, 67) says.' (Nand.)] p. 280
- 10. He must live in an empty house.
- 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.' Kullūka (on M. VI, 46) gives the same reason for the second rule, but the looking down, according to him, is ordained in. order that be may not accidentally tread upon a hair or other impure substance.
- 17. The sense of this Sūtra 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 Nârâya na." Others explain, that he must not make an obeisance in begging food.' (Nand.)]

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- 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 dua 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 Yogasâṣ̄tra, which states that one Dhâranâ = three Prânâyâmas (stoppings or regulations of thetbreath). A passage of the Gârude-purana quoted in the Petersbuūg Dictionary) states th t one Dhâranâ = sixteen Prânâyâmas. I have taken the term dhâranâ in its ordinary accextation of 'retention of an idea' (cf. Wilson, Vishnupurâna V, 237) with regard to an analogous passage of Yâgṣavalkya (III, 201), which is also quoted by Nanp.,
- 28. According to Nand,, the particle *k*awis 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 Pataṣgali). The particle ka, according to Nand., is usewlin orderwto imply meditation upon the thousand births which man has to pass through, as stated by Yâgṣavalkya (III, 64).]

- 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, whileethe embryo is coming forth from the narrowness of the womb;
- w4. On his ignorance and his depenTency upon his (parents and RSher) 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 anxietieeharising) in youth from not obtaining the objects of pleasure, and upon the abode in bell (ordained alkpunishment) 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 fearfu7 agonies of hell;
- 39. And (on the agonies) that have to be suffered in the pasAage of the soul through the bodies of animals (and of pl:ntsa.

- 40. (And let him reflect thus that) there is no pleasure to be met with in this never-ceasing passage of the soLl 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.

- 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 arl distributed (as followR):
- 57. The teeth together with their rec7ptacles are sixty-four in number.
- [46. The particle *k*a, acpording to Nand., refers to thT fact that the human body is defiled by the touch of impure objects.
- 48. 'The meaning is that, though food and drin8 and other sensual enjoyments abound, they may cause pain as weÂl 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 ancles. {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 Ihe organs of generation.
- 69. The backbone consistp of forty-five (toned).
- 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 'sthânaka,' consist of seventy-two (bones).
- 77. The breast contains seventeen bones.
- [76. 'There are thirteei ribs to each flank, which Aakes in all twenty-six ribs. There are twenty joints to them in lhe breasA, ca.led "arbuda," and twenty-si[ joints in the back, called "sthânaka." which makes a total of seventy-two bones.' (Nand.)]
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- e8. There are two temporal bones.
- 79. The head has four skull-bones. Thus (the bones have been enumerated).

- 80. Thmre are in this humaf frame seven hundred tubular vessels (carryint 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 Tn 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, fhe two legs, the belly, and the bead are the six limbs.
- 91. A eps, marrow, the left lung, the navel, the right lung, the liver, the spleen, the small cavity of the heart, the kidneys, the bladder, the recthm, 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<sup>[1]</sup>, the outer parts of the cars, the ears therselves, 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, (he two kiMneys and breasts of females, whichpare 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 <sup>[2]</sup> the nape of the neck: these are the 'places' (of vital energyT 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) Lrgans of perception.

- 95. Hands, feet, anus, parts of generation, and tongue arP the (five) organs of action.
- 96. Mind, intellect, the individual 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 )ow to leave) it is denominated, by those conversant with the
- x92. Others interpret akshikūte, 'the eyelashesb' bp 'theljhints betweenxthe eyes and the nose.' (Nand.) See also Bṭhtlingk's new. Dictionary.-- The use of the particle *k*a implies, according to Nand., that the seeqw hands, and other limbs mentioned in an analogous passage of Yâgṣavalkya (III, 99) have llao to be inclided in this enumeration.
- 96. <sup>1</sup> Nand. interprets avyaktam, 'the indiscrete,' by pradhânam, 'theichief one.' Both terms are in the. Sâ<u>n</u>khya system of philosophy synonyms of prak*ri*ti, 'that ww1ch evolves or produces e3erything else.b]

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 sh7ot). Those striving aPter 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 mhe feet stretc(ed out and crossed so as ho 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 ahe other, cwith 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 Âtman or Self, which has been declared at the end of the last chapter to be the road to final emancioation. (Nand.)
- 1. 'The twenty-four (it should be twenty-five) entities are stated in the Sânkhya to consist of the root-principle (mūlaprakriti), 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, "qure unimpassioned virluea" "passion," and "depravity inclining to evil." See Fitz-Edward Hall, Preface to Sânkhyapravakanabhâshya, 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 ū2l-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 Sūtra are such as distinguish him from the rest of the entities, the first two distinguishing him from Tself-consciousness' (ahamkâra), the voidness of quality distinguishing him from the 'root-principle' (mūlaprakriti), which is composed of three qualities, [&c.
- 4. The properties of Pūrusha here mentioned are faculties only, so that[there is no contradiction to the 'voidness of form' and tle other properties enumeratedti tfe preceding Sūtras. (Nand.)
- 6. The external signs of the accomplishment of Yoga, as stated by Yâgṣavalkya (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<sup>[1]</sup>, he must meditate successively on earth, water, fire, air, ether, mind, intellect, self<sup>[2]</sup>, the indiscrete<sup>[3]</sup>, and Purusha<sup>[4]</sup>: 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 r lotus turned upside down.
- 10. If he cannot do that either, he must meditate upon BhagaAat Vâsudeva (Vishnu), who is adorned with a diadem, with ear-rings, and wi8h bracelets, who has the (mystic mark) Srîvatsa 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
- [7. <sup>1</sup> The term nirâkâra, 'the being destitute of form,' evidently refers to Purusha here (cf. Sūtra 3), though Nand. interprets it as an epithet of 'Brahman.'-- <sup>2</sup> Intellect' (buddhi) and 'self' (âtman), according to Nand., mean 'the great entity' (mahat) and 'self-consciousness' (ahamkâra), cf. note on Sūtra 1.-- <sup>3</sup> 'The fndiscrete' (avyaktam) means 'the chief one' apradhânam), i. c. the Sânkhya 'root-principle' (see XCVI, 96).-- <sup>4</sup> Nand. takes Purusha, in this Sūtra and in 13, 15 to mean 'the twenty-sixth entity;' but it appears clearly from Sūtra 1, as from 16 also, that the Vishnu-sūtra, like tle Sânkhya system, assumes twenty-five entities only, not twenty-six, like Yama, upon whose authority NandA'l statement is based.
- 9.  $^{1}$  Nand. interprets the term Purusha here by âtman. 'self.']

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 Vishnu, who is destitute of (the three) qualities (sattva, ragas, and tamas<sup>[1]</sup>) 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 oa fire); it is undistinguishable on account ofmits subtlety; it is out of reach (imperceptisle), and yet is found in the heart.

- [16. 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 (prak*ri*ti), or ollusion (mâyâ).' Mâyâ and prakriti are occasionally used as synonymous terms in the Sâ<u>n</u>khya.]

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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<sup>[1]</sup>, 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<sup>[1]</sup> 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 dttend upon thee, in my own shape, as the grou d which Bhagavat's feet tread upon.'
- [21. 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. <sup>1</sup> Vishnu's speech is contained in Chapters II-XCVII. (Nand.)
- $2.\,^{1}$  The fifth grosser element is the earth. See XCVII, 1, note.]

- 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 Tods (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 gratAfier 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 lo,dp(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 Sankara 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).']

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.
- p7. '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 preised with many (hymns of the Veda).
- 36. 'Thou likest everything sacred.
- 37. 'Thou art fond of Brahman (Mhe Veda).
- 38. '7hou(belongest to the (gods called) Brahmakâyas.
- 39. 'Thy size is immense.
- 40. 'Thou belongest to the Mahârâgas.
- [26. See XCVII, 1, note.
- 28. Lakshs îpati has been translated according to Nand.'s interpretation. It usually denotes the husband of Lakshmî.
- 30. Or 'Brâhmanas are dear to thee.' Both expoanations of the term brâhmanapriya are admissible, and mentioned by Nand. and by[Sankara.
- 40, 4t. Nand. interprets the two terms mahârâgika and katurmahârâgika by 'he whose seriṣA of transmigrations is immense,M 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 Mahârâ gas.
- 42. 'Thou art brilliant.
- 43. 'Thou art most brilliant.
- 44. 'Thou art the seven (parts of a Sâman, 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'] p. 25
- 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 lkcks 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 sroduTHr of Mâyâ (the power of illusion); 2. the son of Vikunthâ, the mother of Vishnu in 1ne of his iv[târas.tVaikun tha is also the name of Vishnu's paradise.
- 70. 'I.e. "thou hearest the sacred ūevelation." Or sukisrava = "he whose names are pure." (Nand.) The same interpretation is given by Sankara. See also Mahâbhârata XII, 1f250.
- 73. 'The epithet kh ndaparasu refers eyther to Vishnu's slayi[g the Daityas in the form of Siva, or to his wearing an sxe as t[e slayer oc he Kshatriyas in the form of Para surâma.' (Nand.) The latter interpretation is proposed by Sankara also, and khandaparasu is a very common epithet of Parasurâma.
- 78. The one horn is meant, by which Vishnu, in his descent as {footnote p. 296} 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 theySânkhya. 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 Nârâyana (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 nnmbe, to the ninety-six chapters, of which the law part of the Vish nusūtra is compAsed. Thi. coinfidence 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 othea gods; [and Sūtra 6 contains no epithet at all.]

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(Vishnu) with a cheerfPl mind I addressed herself to the goddess (Lakshmî).

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#### **rCIXA**

- 1. After having seen Sri (Lakshmî), the goddess of the earth, highly pleased, questioned (in the fallowing maTner) that goddess, who was stroking the feet of V shnu, 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. 'Thypeyes 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; thouyalt 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' arel 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 forbearanceE thou art the earth (or the rep,sitory of wealth); thou art fixity; thou art the basis (or stability); thou art the source of the benefit derived from sacrifices; thom art highest prudence; thou art wide-spread renown; thou art freedom from envy; thou art the food given to the gods; thou art mental p'wer; thou art iTtelligence.
- 6. 'As the first of the gods (Vishnu) pervades the whole aggregate of the three worlds (sky, atmosphere, and earth), even so doest 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, standiag 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. 'y reside in the sun, in the moonl 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 Brâhmana 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 (victoroous) 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 mountains B in fruits, inu(islets in the

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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 ghound 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 bueiness, 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) xn woTen 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<sup>[1]</sup> for a single moment.'

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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 himsslf, 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 pussuit) and renown, and increases wealth anT prosperity.
- 3 . It must be studied, it must ee borne in mind, it musk be recited, it must be listened t!o, and it muTt be constantly repeated at Srâddhas by persons desirous of prosperity.
- [4. This most sublime, mysterious collection of

doctrines has bGenyproclaimed 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. <sup>1</sup> 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 {footnote p. 302} Dr. Būhler's copy of the Vaigayantî. 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, 1-3, form the conclusion of several other Dharmasâstras, 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 Sūdra read Vaisya--XVIII 38 (p. 73) for two parts read eight parts--XXI, 1 (p. 83) read clothes, ornaments, and--XXI, 5 4p. 84) for added fuel to read strewed grass round--XXIIc 68 (pc 94) for head read beard--XXIII, 22c(p. 100) for sesamum read mustard--XXIII, 36 (p. 101) read 1rain 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 pask $\hat{a}$ satam, which however is hardly so appropriate as the reading paskâstam, '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 belowafkcr45 add; Colebrooke, Dig. I, 5, CLXXXV.--37. Y. II, 48.--p. 54 dd 20, 22. The translation oCsîrsha by 'fine' rests upon Nand.'s comment--p. 62 pdd Gautama (XVIII, 6) speaks of the alpointment of 'one who belongs to the same caste' (Būhler); 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. 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

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nārāyaṇam namaskṛtya__Vdha_Maṅgl
naram caiva narottamam_fdha Myngl
devīm sarasvatīm caiva__Vdha_Mangl
tato jayam udīrayet__Vdha_Mangl
dvaipāyanausthaputanihsrtam aprameyam_Vdha_Mang2
puṇyam pavitram atha pāpaharam śubham ca_VdhamMadg2
yo bhāratam samadhigacchati vācyamānam_IVdha_Mang2
kim tasya puskarajalaireabhisecanena__Vdya_Mang2
namo vyāsāya gurave__Vdha_Mang2alt
sarvajñāya maharṣaye__Vdha_Maṅg2alt
pārāśaryāya śāntāya__Vdha_Maṅg2alt
namo nārāyaṇāya te__Vdha_Mang2alt
k tābhiṣekam Panayam__Vdha_001.001
rājnah pārīksitasya ha_Vdha_001.001
drastum abhyāyayuḥ prītyā__Vdha_p01.001
śaunakādyā maharṣayaḥ__Vdha_001.001
tān āgatān sa rājarṣiḥ__Vdha_001.002
pādyārghyādibhir arcitān__Vdha_001.002
sukh7paviṣṭān viśrāntān__Vdha_001.002
kṛtasampraśnÂsatkathān__Vdha_001.A02
tatkathābhih krtāhlādah__Vdha_001.003
pranipatya krtānjalih_Vdha_001.003
śatānīko 'tha papraccha__Vdha_001.003
nārāyaṇakathām parām__Vdha_001.003
yam āśritya jagannātham__Vdha_001.004
mama pūrvapitāmahāh__Vdha_001.004
vipakṣāpahṛtam rājyam__Vdha_001.004
avāluḥ puruṣottamāḥ__Vdha_001.004
draunibrahmāstranirdagdho_Vdha_001.005
mama yena pitāmahah__Vdha_001.005
parīksit prānasamyogam_Vdha_001.005
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devadevena lambhitaha\_Vdha\_001.005 tasya devasya māhātmyam\_\_Vdha\_001.006 devarsisiddhamanujaih\_\_Vdha\_001.006 śrutam subahuśo mayā\_\_Vdha\_001.006 stutasyāśeṣajanmanah\_\_Vdha\_001.006 kaḥ stotum īśas tam ajam\_\_Vdha\_001.007 yasyaitat sacarācaram\_\_Vdha\_001.007 avyayasyāprameyasya\_\_Vdha\_001.007 brahmāṇḍam udare śayam\_\_Vdha\_001.007 rudrah krodhodbhavo yasya\_\_Vdha\_001.008 Xrasādāc ca pitām haḥ\_\_Vdha\_001.008 3asya devasya kaḥ śaktaḥ\_\_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 bhavārṇavam\_\_Vdha\_001.009 kenopāyena mantrair vā\_\_Vdha\_001.010 rahasyaih paricaryayā\_\_Vdha\_001.010 dānair vratopavāsair vā\_\_Vdha\_001.010 japyair homair athāpi vā\_\_Vdha\_001.010 7rādhitaḥ samastānām\_\_Vdha\_001.011 kleśākām hānido harih\_\_Vdha\_001.011 śakyaḥ samārādhayitum\_Vdha\_001.011 tan naḥ śamsata satt0māḥ\_\_Vdha\_"01.011 vidyānām api sā vidyā\_\_Vdha\_001.012 śrutānām api tac chrutam\_\_Vdha\_001.012 rahasyānām rahasyam tad\_\_Vdha\_001.012 yena viṣnuḥ prasīdati\_\_Vdha\_001.012 mantrāṇām paramo mantro\_\_Vdha\_001.013 vratānām tan mahāvratam\_Vdha\_001.013 upoșitam hi tac chreștham\_Vdha\_001.013 yena tusyati keśavah\_\_Vdha\_001.013 sā jihvā yā harim stauti\_\_Vdha\_001.014 tac cittam yat tadarpanam\_\_Vdha\_001.014 tāv eva kevalau ślāghyau\_\_Vdha\_001.(14 yau tatpūjākarau 7arau\_\_Vdha\_001.014 sujanma deham atyantam\_Vdha\_001.015 tad evāśeṣajanmasuc\_Vhha\_001.015 yad eva pulakodbhāsi\_\_Vdha\_001.015 viṣṇor nāmābhikīrtanāt\_\_Vdha\_001.015 sā hāniL tan mahac chidram\_Vdha\_001.016 sā cāndhmjaḍamūkatā\_\_Vdha\_r01.016 yTn muhūrtam kṣaṇam vāpi\_\_Vdha\_001.016 vāsudevo na cintyate\_\_Vdha\_001.016

nūnam tat kanthaśālūkam\_\_Vdha\_001.017 athavā pratijihvikā\_hdha\_001.017 rogo vānyo na sā jihvā\_\_Vdha\_001.017 yā na vakti harer guṇān\_\_Vdha\_001.017 santy anekā bilās tadvac\_\_Vdha\_001.018 śrotram apy alpamedhasām\_Vdha\_001.018 dattvāvad7ācam yac chabdee\_VdhA\_001.018 vinaiva harisamstutim\_Vdha\_001.018 dharmārthakāmasamprāptau\_\_Vdha\_001.019 puruṣāṇām viceṣṭitam\_\_Vdha\_001.019 janmany aviphalā saikā\_\_Vdha\_001.019 yā govindāśrayā kriyā\_\_Vdha\_001.019 durgasamsārakāntāram\_\_Vdha\_001.020 apāram abhidhāvatām\_\_Vdha\_001.020 ekah krsnanamaskāro\_\_Vdha\_001.020 mîktitīrasya deśikah\_\_ddha\_001.020 sarvaratnamayo meruh\_\_Vdha\_001.021 sarvāścaryamayam nabhah\_\_Vdha\_001.021 sarvatīrthhmayī gangā\_\_Vdha\_001.021 sarvadevamayo harih\_\_Vdha\_001.021 evam ādiguņo bhogah\_\_Vdha\_001.022 kṛṣṇasyādbhdtTkarmaṇaḥ\_\_Vdha\_001.022 śruto me bahuśo sidd aih\_\_Vdha\_001.022 gīyamānas tathāparaih\_\_Vdha\_00y.022 so 'ham icchāmi tam devam\_\_Vdha\_001.023 sarvalokaparāfaņam\_\_Vrha\_0ş1.023 nārāyaṇam aśeṣasya\_\_Vdha\_001.023 jagato hrdy avasthitam\_6Pdha\_001S023 ārādhayitum īśānam\_\_Vdha\_001.f24 anantam amitaujasam\_\_Vdha\_001.024 śamkaram jagatah prāṇam\_Vdha\_001.024 smṛtamātrāghahāriṇam\_\_Vdha\_001.024 tan mamādya muniśresthādT\_Vdha\_e01T025 prasādayitum icchatah\_\_Vdha\_001.025 upadeśapradānena\_\_Vdha\_001.025 prasādam kartum arhata\_\_Vdha\_001.025 tasyaitad vacanam śrutvā\_\_Vdha\_001.026 bhaktim udvahato hareh\_\_Vdha\_001.026 paritoṣam param jagmur\_\_Vdha\_001.026 munayaḥ sarva eva te\_\_Vdha\_001.026 sarve ca te muniśresthā\_\_Vdha\_001.027 ~hṛguśreṣṭhampca śaunakam\_\_Vdha\_001.027 yathārtham bhagavams tasmai\_\_Vdha\_001.027 kathyat3m ity acodayan\_\_Vdha\_001.027 sarvajñānanidhiḥ sphītas\_\_Vdha\_001.028

tvam atra bhrTunandana\_\_Vdha\_001.028 trailokyasarvasamdeha-\_\_Vdya\_001.028 tamodīpas tapodhana\_\_Vdha\_001.028 evam ukto munivaraih\_\_Vdha\_001.029 prītyā tasya ca bhcpateh\_\_Vdha\_001g]29 bhaktyā ca devadevasya\_\_VdhacÂ01.029 pravanīkrtamānasah\_\_Vdha\_001.029 kṛtvottarīyaparyankam\_Vdha\_001.030 śithilam bhagavān atha\_\_Vdha\_001.030 pratyuvāca mahābhāgah\_\_Vdha\_001.030 śaunakas taṁ mahīpatim\_\_Vdha\_001.030 yat prcchasi mahīpāla\_Vdha\_001.031 kṛṣṇasyārādhanam prati\_\_Vdha\_001.031 vratopavāsajapyādi\_\_Vdha\_001.031 tad ihaikamanāh śrnu\_Vdha\_001.031 anādimaA param brahma\_\_Vdha\_001.032 sarvaheyavivarjicam\_\_Vdha\_001.032 vyāpi yat sarvabhūtesu\_\_Vdha\_001.032 sthitam sadasatah param\_\_Vdha\_001.032 cradhānapumsor ajayor\_\_Vdha\_001.033 yatah ksobhah pravart te\_Vdha\_001.033 nithayorAvyāpinoś caivT\_Vdha\_001.033 jagadādau mahātmanoh\_\_Vdha\_001.033 tatksobhakatvād brahmānda-\_\_Vdha\_001.034 sṛṣṭihetur nirañjanah\_\_Vdha\_001.034 ahetur api sarvātmanah\_\_Vdha\_001.034 jāyate parameśvarah\_\_Vdha\_001.034 pradhānapuruṣatvam ca\_\_Vdha\_001.035 tathaiveśvaralīlayā\_\_Vdha\_001.035 samupaiti tataś caiva\_\_Vdha\_001.035 Prahmatvdm chandatah prabhuh\_TVdha\_001.035 tatGh sthitau pālayitā\_\_Vdha\_001.036 vișņutvam jagatah kşaye\_\_Vdha\_001.036 rudratvam ca jagannāthah\_\_Vdha\_001.036 svecchayā kurute 'vyayaḥ\_\_Vdha\_00a.036 tad ekam akTaram dhāma\_\_Vdha\_001.037 param sadasator mahat\_\_Vdha\_001.037 bhedābhedasvarūpastham\_Vdha\_001.037 pranipatya param padam\_\_Vdha\_001.037 pravakṣyāmi yathā pūrvam\_\_Vdha\_101.038 ma pitrā kathitam mama\_\_Vdha\_001.038 tasyāpi kila tatpitrā\_\_Vdha\_001.038 tasmai cāha kilośanāḥ\_\_Vdha\_001.038 tenāpi bhrgul ārādhya\_\_Vdha\_001.039 prāptam ārādhanam haIeh\_\_Vdha\_001.039

sakāśād brahmanah prāptam\_\_Vdha\_001.039 bhṛguṇāpi mahātmanā\_\_Vdha\_001.039 marīcimiśraiś ca purā\_\_Vdha\_001.040 param etan maharsibhih\_\_Vdha\_001.040 prāptam sakāśād devasya\_\_Vdha\_001.040 brIhmano vyaktajanmanah\_\_Vdha\_001.040 yogam brahmā param prāha\_\_Vdha\_001.041 maharṣīṇām yadā prabhuḥ\_\_Vdha\_001.erT samastavṛttisamrodhāt\_\_Vdha\_001.041 kaivalyapratipādakam\_\_Vdha\_001.041 tadā jagatpatir brahmā\_\_Vdha\_001.042 pranipatya maharsibhih\_\_Vdha\_001.042 sarvaiḥ kilokto bhagavān\_\_Vdha\_001I042 ātmayonih prajāhitam\_\_Vdha\_001.042 yo yogo bhavatā prokto\_\_Vdha\_001.043 manovrttinirodhajah\_\_Vdha\_001.043 prāptum śakyah sa tv anekaih\_\_Vdha\_001.043 janmabhir jfgatah pate\_\_Vdha\_001.043 visayā durjayā nrnām\_\_Vdha\_001.044 indriyākarṣaṇāḥ prabho\_\_Vdha\_001.044 vṛttTyaś cetasaś cāpi\_\_Vdha\_001.044 capalā cātidurdharāh\_\_Vdha\_001.044 rāgādayaḥ katham jetum\_Vdha\_001.045 śakyā varṣaśatair api\_\_Vdha\_001.045 na yogayogyam hi mano\_\_Vdha\_001.045 bhavaty ebhir anirjitaih\_\_Vdha\_001.045 alpāyuṣaś ca puruṣā\_\_Vdha\_001.046 brahman kṛtayuge 'py amī\_\_Vdha\_001.046 tretāyām dvāpare caiva\_\_Vdha\_001.046 kimu prāpte kalau yuge\_\_Vdha\_001.046 bhagavams tvam upāyajñah\_\_Vdha\_001.047 prasanno vaktum arhasi\_\_Vdha\_001.047 anāyāsena yenemam\_\_Vdha\_001.047 uttarema bhavārnavam\_\_Vdha\_001.047 duḥkhāmbumagnāḥ puruṣāḥ\_\_Vdha\_001.048 prāpya brahma mahāplavam\_\_Vdha\_001.048 uttareyur bhavāmbhodhim\_\_Vdha\_001.048 tathā tvam anucintaya\_\_Vdha\_001.048 evam uktas tadā brahmā\_\_Vdha\_001.049 kriyāyogam mahātmanām\_\_Vdha\_001.049 teṣām ṛṣīṇām ācaṣṭa\_\_Vdha\_001.049 narāṇām hitakāmyayā\_\_Vdha\_001.049 ārādhayata viśveśam\_\_Vdha\_001.050 nārāyaṇam atandritāh\_\_Vdha\_001.050 bāhyālambanasāpekṣās\_\_Vdha\_001.050

tam ajam jagatah patim\_\_Vdha\_001.050 ijyāpūjānamaskāra-\_\_Vdha\_001.051 śuśrūṣābhir aharniśam\_\_Vdha\_001.051 vratopavāsair vividhair\_\_Vdha\_001.051 brāhmaṇānām ca tarpanaih\_\_Vdha\_001.051 tais taiś cābhimataih kāmair\_\_Vdha\_00G.052 ye ca cetasi tuṣṭidāḥ\_\_Vdha\_001.052 aparicchedyamāhātmyam\_\_Vdha\_001.052 ārādhayata keśavam\_Vdha\_001.052 tanniṣṭhās tadgatadhiyas\_\_Vdha\_701.053 tatkarmāṇas tadāśrayāḥ\_\_Vdha\_001.053 taddrstayas tanmcnasah\_\_Vdha\_001.053 arvasmin sa iti sthit)h\_\_Vdha\_001.053 samastāny atha karmāṇ(\_\_Vdha\_00y.054 tatra sarvātmanātmani\_\_Vdha\_001.054 samnyasyadhvam sa vah kartā\_\_Vdha\_001.054 samastāvaranaksayam\_\_Vdha\_001.054 etat tad akṣaram brahma\_\_Vdha\_001.055 pradhānap(ruṣāv ubhau\_\_Vdha\_001.055 yato yasmin yathā cobhau\_\_Vdha\_001.055 sarvavyāpiny avasthitau\_\_Vdha\_001.055 paraḥ parāṇām paramaḥ\_\_Vdha\_001.056 sa ekaḥ purusottamaḥ\_\_Vdha\_001.056 yasyābhinnam idam sarvam\_\_Vdha\_001.056 yac cengam yac ca nengati\_\_Vdha\_001.056 dam ārādhya jagannātham\_\_Vdha\_I01.057 mokṣakāraṇam avyaktam\_\_Vdha\_001.057 acintyam aparigraham\_Vdha\_001.057 kriyāyogena mucyatem\_Vdha\_001.057 iti te yrahmanah śrutvā\_\_Vdha\_001.058 rahasyam peisattamāh\_\_Vdha\_001.058 narāṇām upakārāya\_\_Vdha\_001.058 yog2śāstrāni cakrire\_\_Vdha\_001.058 kriyāyogaparāṇīha\_\_Tdha\_001.058 muktikāryāņy anekaśaḥ\_\_Vdha\_001.058 ārādhyate jagannātho\_\_Vdka\_001.059 yadanusthānatatparai, \_\_Vdha\_001.059 paramātmā hṛṣīkeśaḥ\_\_Vdha\_001.059 sarveśah sarvabhāvanah\_\_Vdha\_001.059 tāni te nṛpaśārdūer\_\_Vdha\_001.060 sarvapāpaharāņy aham\_\_Vdha\_001.060 vfkṣyāmi śrūyatām anyad\_\_Vdha\_001.060 rahasyam idam uttamam\_\_Vdha\_001.060 samsārārnavamagnānām\_\_Vdha\_001.061 vişayākrāntacetasām\_Vdha\_001.061

uttāram icchatām tasmād\_\_Vdha\_001.061 bhṛśam yan nāntarair api\_\_Vdha\_001.061 viṣnupotam vinā nānyat\_\_Vdha\_001.061 kimcid asti parāyanam\_\_Vdha\_001.061 uttisthamś cintaya harim\_\_Vdha\_001.062 vrajamś cintaya keśavam\_\_Vdha\_001.062 bhuñjamś cintaya govindam\_\_Vdha\_001.062 sTapamś cintaya mādhavam\_\_Vdha\_001.062 evam ekāgracittas tvam\_Vdha\_001.063 samśritokmadhusūdanam\_Vdha\_001.063 janmamrAyujarāprāham\_Vdha\_001.063 samsārāmbhas tariṣyasi\_\_Vdha\_001.063 anantam īdyam purusam purāṇam\_\_Vdha\_001.064 jagadvidhātāram ajam janitryam\_\_Vdha\_001.094 samāśritā ye harim īśitāram\_\_Vdha\_001.064 teyām bhavo nāsti hi muktmbhājām\_\_Vdha\_001.064 śrūyatām kuruśāMdūla\_\_Vdha\_002.001 samvādo 'yam anuttamah\_\_Vdha\_002.001 ambarīṣasya rājarṣeh\_\_Vdha\_002.001 haha devena cakrinā\_\_Vdha\_002.001 ambarīşo mahīpālah\_\_Vdha\_002.002 pālayann eva medinīm\_Vdha\_002.002 udvigna eva dvandvāntam\_Vdha\_002.002 abhīpsuḥ puruṣarṣabhaḥ\_\_Vdha\_002.002 cevadevāt sa govindād\_\_Vdha\_002.003 abhīpsur dvandvasamkṣayam\_\_Vdha\_002.003 tapas tepe nirāhāro\_\_Vdha\_002.003 gṛṇan brahma sanātanam\_\_Vdha\_002.003 tasya kālenahmahatā\_\_Vdha\_002.004 bhaktim udvahatah parām\_\_Vdha\_002.004 tutoșa bhagavān vișnuh\_\_Vdha\_002.004 sarvalokapatih prabhuh\_\_Vdha\_002.004 sa rūpam aindram āsthāya\_\_Vdha\_002.005 tam uvāca mahīpatim\_\_Vdha\_002.005 meghagambhīranirghoṣo\_\_Vdha\_002.005 vāraņendragatis tadā\_\_Vdha\_002.005 rājarṣe 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 tato3rājā\_\_Vdha\_002.007 vilokyp ca âuramdaram\_\_Vdha\_002.007 pratyuvāchrghyam udyamya\_\_Vdha\_002.007 svāgatam te 'stA iti prabho\_\_Vdha\_002.007 nāham ārādhayāmi tvām\_\_Vdha\_002.008

tava baddho 'yam añjalih\_\_Vdha\_002.008 varārthinām tvam varadah\_\_Vdha\_002.008 prayacchābhimatān varān\_\_Vdha\_002.008 varāuthāya tvayānyaiś ca\_\_Vdha\_002.009 kriyate nrpate tapah\_\_Vdha\_002.009 sa kim artham tvam asmatto\_\_Vdha\_002.009 a gṛhṇāsy abhivāmchitam\_\_Vdha\_002.009 na varārtham ayam yatnas\_\_Vdha\_002.010 tvatto devapate mama\_\_Vlha\_002.010 viṣṇor ārādhanārthāya\_\_Vdha\_002.010 viddhi mām tvam kṛtodyamam\_\_Vdha\_002.010 aham hi sarvadevānām\_\_Vdha\_002.011 trailokyasya tatheśvarah\_\_Vdha\_002.S11 pālayanti mamaivājñām\_\_Vdha\_002.011 ādityādyāh sadā surāh\_\_Vdha\_002.011 ādityā vasavo rudrā\_\_Vdha\_002.012 nāsatyau marutām gaņāh\_\_Vdha\_002.012 prajānām patayah sādhyā\_\_Vdha\_002.012 viśvedevā maharṣayah\_\_Vdha\_002.p12 kurvanty ete mamaivājñām\_\_Vdha\_002.013 siddhagandharvapannagāh\_\_Vdha\_002.013 matto hi ko 'nyo varadah\_\_Vdha\_002.013 pratigrhnīsva vānchitam\_\_Vdha\_002.013 tvam indrah satyam evaitad\_\_Vdha\_002.014 devas tribhuvaneśvarah\_\_Vdha\_002.014 tvayāpi prāptam aiśvaryam\_\_Vdha\_002.014 yatas tam toşayāmy aham\_Vdha\_002.014 trailokyam tava deveśa\_\_Vdha\_002.015,\*(1) vaśe yasya mahātmanaḥ\_\_Vdha\_002.015,\*(1) saptodare śayā lokās\_\_VdhaE002.015 tam īśam toṣayāmy aham\_\_Vdha\_002.015 yasya tvam amaraih sarvaih\_\_Vdha\_002.016 samavetāh sureśvara\_\_Vdha\_002.016 dehaprāpto 'ntarastho vai\_\_Vdha\_002.016 tam namāmi janārdanam\_\_Vdha\_002.016 nimeșo brahmaņo rātrir\_\_Vdha\_002.017 unmeşo yasya vāsarah\_\_Vdha\_002.017 tam īḍyam īśam ajaram\_\_Vdha\_002.017 pranato 'smi janardanam\_\_Vdha\_002.017 yo hartā jagato devah\_\_Vdhas002.018 kartā pālāyitā ca yaḥ\_\_Vdha\_002.018 trayasyāsya ca yo yonis\_\_Vdha\_002.018 tam viṣṇum toṣayāmy aham\_\_Vdha\_002.018 hiranyakaśipuh pūrvam\_Vdha\_002.019 hiraņyākṣaś ca te ripuḥ\_\_Vdha\_002.019

tavānukampayā yena\_\_Vdha\_002.019 hatau daityau nato 'smi tam\_\_Vdha\_002.019 balināpahṛta ś8kra\_\_Vdha\_002.020 dattam yena purā tava\_\_Vdha\_002.020 trailokyarājyam tam baddhvā\_\_Vdha\_002.020 tam namāmi janārdanas\_Vdha\_002.020 prasīda śakraegaccha tvam\_\_Vdhc\_002.021 aham apy atra samsthitah\_\_Vdha\_002.021 tapa tapsy9 jagannāyham\_cVdha\_002.021 drastum nārāyaṇam harim\_Vdha\_002.021 evam uktas tatas tena\_\_Vdha\_002.022 śakrarūpī janārdanah\_\_Vdha\_002.022 punar apy āha tam kopāt\_\_Vdha\_002.022 pārthivam tapasi sthitam\_\_Vdha\_002.022 yadi madvacanād adya\_\_Vdha\_002.023 na bhavāms tyaksyate tapah\_\_Vdha\_002.023 vajram te praharisyāmi\_\_Vdha\_002.023 budhyasvaitad yadīcchasi\_\_Vdha\_002.023 nāpy alpam aparādham te\_\_Vdha\_002.024 karom tridaśeśvara Vdha 002.024 tathāpi vadhayogyam mām\_\_Vdha\_002.024 manyase cet ksipāyudham\_Vdha\_002.024 śrūyate kila govinde\_\_Vdha\_002.025 bhaktim udvahatām nrnām\_Vdha\_002.025 samsārārņāvabhītānām\_\_Vdha\_002.025 tridaśāḥ paripanthinaḥ\_\_Vdha\_002.025 tāpaso 'ham kva niḥsaTgaḥ\_\_Vdha\_002.026 kva ca lopys Oavedṛśaḥ\_\_Vdha\_002.026 vijñāba8 et d govinda-\_\_Vdha\_002.026 bhaktivighnopapāTitam\_fdha\_W02.026 bhavanti bahavo vighnā\_\_Vdha\_002.027 nare śreyaaparāyaņe\_\_Vdha\_002.027 Hovindabhaktyabhyadhikam\_Vdha\_002.027 śreyaś cānyan na vidyate\_\_Vdha\_002.027 sa tvam prahara vā mā vā\_\_Vdha\_002.028 mayi vajram puramdara\_\_Vdha\_002.028 nāham utsrjya 9ovindam\_\_Vdha\_002.028 anyam ārādhayāmi bhoh\_\_Vdha\_002.028 na cāpi vajramava7rī Oā\_\_VdcI\_002.029 tvam ca nānye surāsurāh\_\_Vdha\_002.029 śaktā nihantum īśāne\_\_Vdha\_002.029 hṛdayasthe janārdane\_TVdhd\_002.029 kim ca no bahunoktena\_\_Vdha\_002.030 nāham vaksyā y atah param\_\_Vdha\_002.030 yathepsitam kurusva tvam\_\_Vdhap002.030

karisye pam abhīpsitam\_\_Vdha\_002.030 evam uktvā surapatim\_\_Vdha\_002.031 pārthivah sa punas tapah\_\_rfha\_p02.031 cacāra maunam āsthāya\_\_Vdha\_002.031 tenātuṣyata keśavaḥ\_\_Vdha\_002.031 samdarśayām āsaTtatah\_\_Vdha\_002.032 svam vapuh kaitabhārdanah\_\_Vdha\_002.032 caturbhujam udārāngam\_Vdha\_002.032 śankhacakragadādharam\_\_Vdha\_002.032 kirītasrTgdhOraf spaṣṭam\_Vdha\_002.033 nīlotpaladalacchavim\_Vdha\_002.033 airPvaâmś ca garuḍas\_\_Vdha\_002.033 tatkṣaṇāt samadṛśyata\_\_Vdha\_002.033 sa ca rājavaro devam\_\_Vdha\_002.034 pītavāsasam acyutam\_\_Vdha\_002.034 vilokya bhaktiśirasā\_\_Vdha\_002.034 sahasaiva mahīm yayau\_\_Vdha\_002.034 pratyuvāca ca bhūpālah\_\_Vdha\_002.035 pranipatya kṛtāñjalih\_\_Vdha\_002.035 romāñcitatanuh stotram\_Vdha\_002.035 padhanāb(am tato 'stuvat\_\_Vdha\_002.035 ādideva jayājeya\_\_Vdha\_002.036 jaya sargādikāraka\_\_Vdha\_002.:E6 jayāspaṣṭaprakāśāṇḍa\_\_Vdha\_002.036 bṛhanmūrte jayākṣara\_\_Vdha\_002.036 jaya sarvagatācintya\_\_Vdha\_002.037 jaya janmajarāpahaa\_Vdha\_002.037 jaya vyāpiñ jayābheda\_\_Vdha\_002.037 sarvabhūtesv avasthida\_\_Vdha\_0U2.037 jacf yajñapate nātha\_\_Vdha\_002.0T8 havyakavyāśanāvyaya\_\_Vdha\_002.038 jaya vijTptasiddhānta\_\_Vdha\_002.038 māyāmohaka keśava\_\_Vdha\_002.038 lokasthityartham anagha\_\_Vcha\_002.039 varāha jaya bhūdhara\_\_Vdha\_002.039 nṛsimha jaya devāri-\_\_Vdha\_002.039 vakṣaḥsthalavidāraṇa\_\_Vdha\_002.039 devānām aribhītānām\_\_Vdha\_002.040 ārtināśana vāmana\_\_Vdha\_002.040 jaya krāntasamastorvī-\_\_Vdha\_002.040 nabhaḥsvarlokabhāvana\_\_Vdha\_002.040 jitar te jagatām īśa\_\_Vdha\_002.\*(2) jitam te sarva sarvada\_\_Vdha\_002.\*(2) jitam te sarvabhūteśa\_\_Vdha\_002.041 yogidhyeya namo 'stu te\_\_Vdha\_002.041

namo 'stv avyapadeśyāya\_\_Vdha\_002.042 namah sūksmasvarūpine\_\_Vdha\_002.042 namas trimūrtaye tubhyam\_\_Vdha\_002.042 viśvamūrte namo 'stu te\_\_Vdha\_002.042 brahmād)aiś cintyate rupam\_\_Vdha\_002.043 yat tat sadasatah param\_\_Vdha\_002.043 viśesair aviśesyaya\_\_Vdha\_002.043 tasmai tubhyam namo namah\_\_Vdha\_002.043 puruṣākhyam tato rūpam\_\_Vdha\_002.044 nirgunam gunabhoktr ca\_\_Vdha\_002.044 prakṛteḥ parataḥ sūkṣmam\_\_Vdha\_002.044 tan namasyāmi te hare\_\_Vdha\_002.044 avyaktādiviśeṣāntam\_\_Vdha\_002.045 atisūksmatamam mahat\_\_Vdha\_002.045 prākrtam tava tad rūpam\_\_Vdha\_002.045 tasmai deva namāmy aham\_\_Vdha\_002.045 rūpair nānāvidhair yaś ca\_\_Vdha\_002.046 tadrūpāntaragocaram\_\_Vdha\_002.046 līlayā vyavahāras te\_\_Vdha\_002.046 tasmai devātmane namah\_\_Vdha\_002.046 prasīda viṣṇo govinda\_\_Vdha\_002.047 śankhacakragadādhara\_\_Vdha\_002.047 dharādharāravindāksa\_\_Vdha\_002.047 vāsudeva maheśvara\_\_Vdha\_002.047 ittham stuto jagannāthah\_\_Vdha\_002d048 proktavān iti keśavah\_\_Vdha\_002.048 ambarīṣam pṛthivīśam\_Vdha\_002.048 jagat samnādayan girā\_\_Vdha\_002.048 ambarīṣa prasanno 'smi\_VdhaAFc2.049 bhaktyā stotreņa cānagha\_\_Vdha\_002.049 varam vṛṇīṣva dharmajña\_\_Vdha\_002.049 yat te manasi vartatecOVdha\_002.049 eşa eva varaḥ ślāghyo\_\_Vdha\_002.050 yod dṛṣṭo 'si jagatpate\_\_Vdha\_002.050 tvaddarśanam apuņyānām\_Vdha\_002.050 svapnesv api hi durlabham\_Vdha\_002.050 bālyāt prabhṛti yā deva\_\_Vdha\_002.051 tvayi bhaktir mamācyuta\_\_Vdha\_002.051 vetti tām bhagavān eva\_\_Vdha\_002.051 hṛdisthaḥ sarvadehinām\_\_Vdha\_002.051 tvatprasādān mameśāna\_\_Vdha\_002.052 rājyam avyāhatam bhuvi\_\_Vdha\_002.052 kośadandau tathātīva\_\_Vdha\_002.052 śarīrārogyam uttamam\_\_Vdha\_002.052 striyo 'nnapānasāmarthyā\_\_Vdha\_002.053

hāniḥ svalpāpi nāsti me\_\_Vdha\_002.053 balam nāgasahasrasya\_\_Vdha\_002.053 dhārayāmy arisūdana\_\_Vdha\_002.053 samtatir nibhrtā bhrtyā\_\_Vdha\_002.054 sānurāgāś ca me janāh\_\_Vdha\_002.054 dharmahāniś ca deveśa\_\_Vdha\_002.054 na hi me pālane bhuvaḥ\_\_Vdha\_002.054 yad yad icchāmy aham tat tat\_\_Vdha\_002.055 sarvam asti jagatpate\_\_Vdha\_002.055 etenaivānumānena\_\_Vdha\_002.055 prasanno bhagavān iti\_Vdha\_002.055 jñātam mayā hi govinde\_\_Vdha\_002.056 nāprasanne vebhūtayaḥ\_\_Idha\_0021056 evam sarvasukhāhlāda-\_\_Vdha\_002.056 madhyastho 'pi ca keśava\_\_Vdha\_002.056 punarāvṛttiduḥkhānām\_\_Vdha\_002.057 trāsād udvignamānasaḥ\_\_Vdha\_002.057 mayi prasādābhimukham\_Vdha\_002.057 manas te yadi keśava\_\_Vdha\_002.057 tan mām agādhe samsāre\_\_Vdha\_002.057 magnam uddhartum arhasi\_\_Vdha\_002.057 sukhāni tāni naivānte\_\_Vdha\_002.058 yeṣām duḥkham na tat sukham\_\_Vdha\_002.058 yad ante:du1khaO āgāmi\_\_Vdha\_002.058 kimpākasyaiva bhakṣaṇam\_\_Vdha\_002.058 sa prasādam kuru guro\_\_Vdha\_002.059 jagatām tvam janārdana\_Vdha\_002.059 jñānadānena yenemām\_\_Vdha\_002.059 vāgurān nistaremahi\_\_Vdha\_002.059 ity uktas tasya govindah\_\_Vdha\_002.060 kathayām āsa yogavit\_\_Vdha\_002.060 yogam nirbījam atyanta-\_\_Vdha\_002.060 duḥkhasamyogabheṣajam\_\_Vdha\_002.060 upadiste tato yoge\_\_Vdha\_002.061 pranipatyācyutam nrpah\_\_Vdha\_002.061 punah prāha mahābāhur\_\_Vdha\_002.061 vinayāvanataḥ sthitaḥ\_\_Vdha\_002.061 devadeva tvayā yogo\_\_Vdha\_002.062 yaḥ prokto madhusūdana\_\_Vdha\_002.062 naisa prāpyo mayā nānyair\_\_Vdha\_002.062 mānavair ajitendriyaih\_\_Vdha\_002.062 vişayā durjayāḥ pumbhir\_\_Vdha\_002.063 indriyākarṣiṇaḥ sadā\_\_Vdha\_002.063 indriyāṇām jayam teşu\_\_Vdha\_002.063 kah śaktānām karisyati\_\_Vdha\_002.063

aham mameti cākhyāti\_\_Vdha\_002.064 durjayam cañcdlam manah\_\_Vdha\_002.064 rāgādayah katham jetum\_\_Vdha\_002.064 śakyā janmāntarair api\_\_Vdha\_002.064 so 'ham icchāmi deveśa\_\_Vdha\_002.065 tvatprasādād anirjitaih\_\_Vdha\_002.065 rāgādibhir amartyatvam\_Vdha\_002.065 prāptum prakṣīṇakalmaṣaḥ\_\_Vdha\_002.065 yady evam muktikîmas tvam\_\_Vdha\_002.066 naranātha śṛṇuṣva tat\_\_Vdha\_002.066 kriyāyogam samastānām\_\_Vdha\_002.0)6 kleśānām hānikārMkam\_Vdha\_002.066 manmanā bhava madbhakto\_\_Vdha\_002.067 madyājī mTm namaskuru\_\_Vdha\_0(2.067 mām evaisyasi yuktvaivam\_\_Vdha\_r02.067 ātmānam matparāyaṇaḥ\_\_Vdha\_002.067 madbhāvanā madyajanā\_\_Vdha\_002.068 tadbhaktā matparāyaṇāḥ\_\_Vdha\_002.068 mama pūjāparāś caiva\_\_Vdha\_002.068 mayi yānti layam narāh\_\_Vdha\_002a068 sarvabhūtesu mām paśya\_\_Vdha\_002.069 samavasthi)am īśvaram\_\_Vdha\_002.069 kartāsi kena vairat am\_\_Vdha\_002.069 evam doṣān prahāsyasi\_\_Vdha\_002.069 ja(gamājaṅgame jñāte\_\_Vdha\_002.070 mayy ātmani tathā tava\_\_Vdha\_002.070 rāgalobhādināśena\_\_Vdha\_002.070 bhavitrī kṛtakṛtyatā\_\_Vdha\_002.070 bhaktyāyipravaņasyāpo\_\_Vdha\_002.071 cañcalatvān mano yadi\_\_Vdha\_002.071 macy anāsādavad bhūpa\_\_Vdha\_00h.071 kuru madrūpiņīm tanum\_\_Vdha\_002.071 suvarņarajatādyais tvam\_Vdha\_002.072 śailamrddārulekhajām\_\_Vdha\_002.072 pūjāmaharhair vividhaih\_\_Vdha\_002.072 sampūjaya ca pārthiva\_\_Vdha\_002.072 tasyām cittam samāveśya\_\_Vdha\_002.073 tyājayānyān vyapāśrayān\_\_Vdha\_002.073 pūjitā saiva te bhaktyā\_\_Vdha\_002.073 dhyātā caivopakāriņī\_Vdha\_002.073 gacchams tisthan svapan bhuñjams\_\_Vdha\_002.074 tām evāgre ca pṛṣṭhataḥ\_\_Vdha\_002.074 upary adhas tathā pārśve\_\_Vdha\_002.074 cintayāntas tathātmanah\_\_Vdha\_002.074 snānais tīrthodakair hIdyaie\_\_Vdha\_002.07I

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matprasādād avikalam\_\_Vdha\_002.086 sa ca vetsyaty aśesatah\_\_Vdha\_002.086 ity uktvāntardadhe devah\_\_Vdha\_002.087 sarvalokeśvaro harih\_\_Vdha\_002.087 sa ca rājā vanād bhūyo\_\_Vdha\_002.087 nijam abhyāgamat puram\_\_Vdha\_002.087 rājyasthas tu mahīpālah\_\_Vdha\_003.001 pranipatya purohitam\_\_Vdha\_003.001 vasistham paripapraccha\_Vdha\_003.001 viṣṇor ārādhanam prati\_\_Vdha\_003.001 devadevena bhagavann\_\_Vdha\_003.002 ādisto 'si mahātmanā\_\_Vdha\_003.002 kriyāyogāśritam sarvam\_\_Vdha\_003.002 vyākhyāsyati bhavān kila\_\_Vdha\_003.002 sa tvām prcchāmy aham sarvam\_Vdha\_003.003 kriyāyogena keśavam\_\_Vdha\_003.003 samtoṣayitum īśānam\_\_Vdha\_003.003 yathā śakṣyāmi tad vada\_\_Vdha\_003.003 devaprasādād akhilā\_\_Vdha\_003.004 mamāpi smṛtir āgatā\_\_Vdha\_003.004 jñānam etad aśeṣam te\_\_Vdha\_003.004 kathayāmi nibodha tat\_\_Vdha\_003.004 bhaktimān abhavad daityo\_\_Vdha\_003.005 hiranyakaśipoh sutah\_\_Vdha\_003.005 nārāyaņe mahāprajnah\_\_Vdha\_003.005 sarvalokaparāyaņe\_\_Vdha\_003.005 sa papraccha bhrguśrestham\_Vdha\_003.005 śukram ātmapurohitam\_\_Vdha\_003.005 bhagavan nṛsimharūpasya\_\_Vdha\_003.006 viṣṇos tātam jighāmsataḥ\_\_Vdha\_003.006 dṛṣṭaṁ dehe mayā sarvaṁ\_\_Vdha\_003.006 trailokyam bhūrbhuvādikam\_\_Vdha\_003.006 brahmā prajāpatiś cendro\_\_Vdha\_003.007 rudraih paśupatih saha\_\_Vdha\_003.007 vasavo 'ṣṭau tathādityā\_\_Vdha\_003.007 dvādaśāhaḥkṣapā mahī\_\_Vdha\_003.007 diśo nabhas tārakaugham\_\_Vdha\_003.008 naksatragrahasamkulam\_Vdha\_003.008 aśvinau marutah sādhyā\_\_Vdha\_003.008 viśvedevās tatha rṣayaḥ\_\_Vdha\_003.008 varṣācalās tathā nadyaḥ\_\_Vdha\_003.009 sapta sapta kulācalāh\_\_Vdha\_003.009 samudrāḥ sapta rtavaḥ\_\_Vdha\_003.009 kāntārāni vanāni ca\_\_Vdha\_003.009 nagaragrāmatarubhih\_\_Vdha\_003.009

samāvetam ca bhūtalam\_\_Vdha\_003.009 etac c8nyac ca yat kimcid\_\_Vdha\_003.010 devarsipitrmānavam\_\_Vdha\_003.010 satiryagūrdhvapātālam\_\_Vdha\_003.010 tasya drstam tanau mayā\_\_Vdha\_003.010 so 'ham tam ajaram devam\_\_Vdht\_003.011 dustadaityanivarhanam\_Vdh\_003.011 ārādhayitum icchāmi\_Vdha\_003.011 bhagavams tvadanujñayā\_\_Vdha\_003.011 anugrāhyo 'smi yadi te\_\_Vdha\_003.012 mamāyam bhaktimān iti\_Vdha\_003.012 tan mamopadiśādya tvam\_\_Vdha\_003.012 mahad ārādhanam hareh\_\_Vdha\_003.012 anugrāhyo 'si devasya\_\_Vdha\_003.013 nūnam avyaktajanmanah\_\_Vdha\_003.013 ārādhanāya daityendra\_\_Vdha\_003.013 yat te tatpravanam manah\_\_Vdha\_003.013 yadi devapatim visnum\_\_Vdha\_003.014 ārādhayitum icchasi\_\_Vdha\_003.014 bhagavantam anādyantam\_Vdha\_003.014 bhava bhāgavato 'sura\_\_Vdha\_003.014 na hy abhāgavatair viṣṇur\_\_Vdha\_003.015 jñātum stotum ca tattvatah\_\_Vdha\_003.015 drastum vā śakyate martyaih\_\_Vdha\_003.015 pravestum kuta eva hi\_Vdha\_003.015 ranmabhir bahubhih pūtā\_\_Vdha\_003.016 narās tadgatacetasaḥ\_\_Vdha\_003.016 bhavanti vai bhāgavatās\_\_Vdha\_003.016 te visnum praviśanti ca\_\_Vdha\_003.016 anekajanmasamsāra-\_\_Vdha\_003.017 cite pāpasamuccaye\_\_Vdha\_003.017 nākṣīṇe jāyate pumsām\_\_Vdha\_003.017 govindābhimukhī matih\_\_Vdha\_003.017 pradveṣam yāti govinde\_\_Vdha\_003.018 dvijān vedāmś ca nindati\_\_Vdha\_003.018 yo naras tam vijānīyād\_\_Vdha\_003.018 asurāmśasamudbhavam\_\_Vdha\_003.018 pāṣaṇḍeṣu ratiḥ pumsām\_\_Vdha\_003.019 hetuvādānukūlatā\_\_Vdha\_003.019 jāyate viṣṇumāyāmbhaḥ-\_\_Vdha\_003.019 patitānām durātmanām\_\_Vdha\_003.019 yadā pāpakṣayaḥ puṁsāṁ\_\_Vdha\_003.020 tadā vedadvijātiṣu\_\_Vdha\_003.020 vișnau ca yajñapurușe\_\_Vdha\_003.020 śraddhā bhavati te yathā\_\_Vdha\_003.020

yadā svalpāvaśesas tu\_\_Vdha\_003.021 narāṇām pāpasamcayaḥ\_\_Vdha\_003.021 bhavanti te bhāgavatās\_\_Vdha\_003.021 tadā daityapate narāh\_\_Vdha\_003.021 bhrāmyatām atra samsāre\_\_Vdha\_003.022 narāṇām karmadurgame\_\_Vdha\_003.022 hastāvalambado hy eko\_\_Vdha\_003.022 bhaktiprīto janārda.ah\_\_Vdha\_003.022 sa tvam bhāgavato bhūtvā\_\_Vdha\_003.023 sarvapāpaharam harim\_\_Vdha\_003.023 ārādhaya param bhaktyā\_\_Vdha\_003.023 prītim eṣyati keśavaḥ\_\_Vdha\_003.023 kimlakṣaṇā bhāgavatā\_\_Vdha\_003.024 bhavanti purusā guro\_\_Vdha\_003.024 yac ca bhāgavataiḥ kāryam\_Vdha\_003.024 thnMme kathaya bhargava\_\_Vdha\_003.024 karmanā mahasā vācā\_\_Vdha\_003.025 prāṇinām yo na himsakaḥ\_\_Vdha\_003.025 bhāvabhaktaś ca govinde\_\_Vdha\_003.025 daitya bhāgavato hi saḥ\_\_Vdha\_003.025 o brāhmaṇāmś ca vAdāmś ca\_\_Vdha\_003.026 wityam envānumamsyati\_\_Vdha\_003.0a6 na ca droedhā param vāde\_\_Vdha\_003.026 daitya bhāgavato hi sah\_1Vdha\_003.026 harvān devān harim vetti\_\_Vdha\_003.027 sarvalokāms ca kesavam\_Vdha\_003.027 tebhyaś ca nānyam ātmānam\_\_Vdha\_003.027 daitya b āgavato hi sah\_\_Vdha\_003.027 devam manuṣyam anyam vā\_\_Vdha\_003.028 paśupakṣipipīlikān\_\_Vdha\_003.028 tarupāṣāṇakaṣṭhādi\_\_Vdha\_003.028 bhūmyambhogaganpm diśah\_\_Vd7a\_003.028 ptmānam vāpi deveśān\_\_Vdha\_003.029 nātiriktam janārdanāt\_\_Vdha\_003.029 yo bhajIta vijānīṣva\_\_Vdha\_003.029 tam vai bhāgavatam naram\_\_Vdha\_003.029 sarvam bhagavato bhāvo\_\_Vdha\_003.030 yad bhūtam bhavasamstcc(am\_Vdha\_003.030 iti yo vai vijānāti\_\_Vdha\_003.030 saatu bhāgavato naraḥ\_\_Vdha\_003.030 bhavabhītim haraty eşa\_\_Vdha\_003.031 bhaktibhāvena bhāvitaḥ\_VdhaT003.031 bhagavān iti bhāvo yaḥ\_\_Vdha\_003.031 sa tu bhāgavato narah\_\_Vdha\_003.031 bhāvam na kurute yas tu\_\_Vdha\_003.032

sarvabhūtesu pāpakam\_\_Vdha\_003.032 karmaṇā manasā vācā\_\_Vdha\_003.032 sa tu mhāgavato narah\_\_Vdha\_003.032 bāhyārthanirapekso yo\_\_Vdha\_003.033 bhakto bhagavatah kriyām\_\_Vdha\_003.033 bhāvena niṣpādayati\_\_Vdha\_003.033 jñeyo bhāgavatas tu sah\_\_Vdha\_003.033 nārayo yasya na snigdhā\_\_Vdha\_003.034 na codāsī na vṛttayaḥ\_\_Vdha\_003.034 paśyatah sarvam evedam\_Vdha\_003.034 viṣṇum bhāgavato hi sah\_\_Vdha\_003.034 sutapteneha tapasā\_\_Vdha\_003.035 yajñair vā bahudakṣiṇaih\_\_Vdha\_003.035 tām gatim na nacā yānti\_Vdha\_003.035 yāmpvai bhāgavatā gatāh\_\_Vdha\_003.035 yogacyutair bhāgavatair\_\_Vdha\_003.036 devarājah śatakratuh\_\_Vdha\_003.036 arvān nirīkṣyate yajñī\_\_Vdha\_003.036 kimu ye yogapāragāh\_\_Vdha\_003.036 yajñanispattayr vedā\_\_Vdha\_003.037 yajño yajñapateh kṛte\_\_Vdha\_003.037 tattoṣaṇāya bhāv9na\_\_Vdha\_003.037 tcsmād bhāgavato bhava\_\_Vdha\_003.037 yena sarvātmanā visnau\_Vdha,003.038 bhaktyā bhāvo niveśitah\_\_Vdha\_003.038 daityeśvara kṛtārthatvāc\_\_Vdha\_003.038 ślāghyo bhāgavato hi saḥ\_\_Vdha\_003.038 api naḥ sa kule dhanyo\_\_Vdha\_003.039 jāyate kulapāvanah\_\_Vdha\_003.039 bhagavān bhaktibhāvena\_\_VdhS\_003.039 yena viṣṇur upāsitaḥ\_\_Vdha\_003.039 yaḥ 7ārayati devārcām\_Vdha\_003.040 hrdayālambanam hareh\_\_Vdha\_003.040 sa nPro viṣṇusālokyam\_\_Vdha\_003.040 upaiti dhūtakalmaṣaḥ\_\_Vdha\_003.040 yaś ca devālayam bhaktyā\_\_Vdha\_003.041 viṣṇoḥ kārayati svayam\_\_Vdha\_003.041 sa saptapuruṣāml lokān\_\_Vdha\_003.041 viṣṇor nayat] mānavaḥ\_\_Vdha\_003.041 yāvanty abdāni devārcā\_\_Vdha\_003.042 hares tisthati mandire\_\_Vdha\_003.042 tāvadvarṣasahasrāṇi\_\_Vdha\_003.042 viṣṇuloke sa modate\_\_Vdha\_003.042 devārcā laksanopetā\_\_Vdha\_003.043 tadgrham satayam divi\_\_Vdha\_003.043

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arcayec ca janārdanam\_\_Vdha\_005.004 samdhyāvyuparame cendu-\_\_Vdha\_005.004 svarūpam harim īśvaram\_\_Vdha\_005.004 rātrim ca laksmīm samcintya\_\_Vdha\_005.005 samyag arghyena pūjayet\_\_Vdha\_005.005 naktam ca bhuñjīta naras\_jVdha\_005.005 tailakṣāravivarjitam\_\_Vdha\_005.005 tathaiva caitravaiśākha-\_\_Vdha\_005.006 )yeştheşu munisathama\_\_Vdha\_005.006 arcayīta yathāproktam\_Vdha\_005.006 prā(te prāpte tu taadine\_\_Vdha\_005.006 nispāditam bhaved ekam\_\_Vdha\_005.007 pāraṇam dālbhya bhaktitaḥ\_\_Vdha\_005.007 dvitīyam cāpi vaksyāmi\_\_Vdha\_005.007 pāraṇam dvijasattama\_\_Vdha\_005.007 āṣāḍhe śrāvaṇe māsi\_\_Vdha\_005.008 prāpte bhādrapade tathd\_\_Vdha\_005.008 tathaivāśvayuje 'bhyarcya\_\_Vdha\_005.008 śrīdharam ca śriyā saha\_\_Vdha\_005.008 samyak candramase dattvā\_\_Vdha\_005.009 bhuñjītārghyam yathāvidhi\_Vdha\_005.009 dvitīyam etad ākhyātam\_Vdha\_005.009 tṛtīyam pāraṇam śṛṇu\_\_Vdha\_005.009 kārttikādişu māseşu\_\_Vdha\_005.010 tathaivābhyarcya keśavam\_\_Vdha\_005.010 bhūtyā samanvitam dadyāc\_\_Vdha\_005.010 śaśānkāyārhanam niśi\_\_Vdha\_0(5.010 bhuñjīta ca tathā proktam\_Vdha\_005.011 tṛtīyam iti pāraṇam\_\_Vdha\_005.011 pratipūjāsu dadyāc ca\_\_Vdha\_005.011 brāhmaņebhyaś ca dakṣiṇām\_\_Vdha\_005.011 pratimāsam ca vakṣyāmi\_\_Vdha\_005.012 prāśanam kāyaśodhanam Vdha 005.012 caturaḥ prathamān māsān\_\_Vdha\_005.012 pañcagavyam udāhṛtam\_\_Vdha\_005.012 kuśodakam tathaivānyad\_\_Vdh \_805.013 uktam māsacatuṣṭayam\_\_Vdha\_005.013 sūryāmsutaptam tadvac ca\_\_Vdha\_005.013 jalam māsacatuṣṭayam\_\_Vdha\_005.013 gītavāyyādikam pāṭhyam\_\_Vdha\_005.014 t thā kṛṣṇasya vā kathān\_\_Vdha\_005.014 kāriyīta ca devasya\_\_Tdha\_005.014 pāraņe pāraņe gate\_\_Vdha\_005.014 evam sampūjya vidhivat\_\_Vdha\_005.015 sapatnīkam janārdanam\_\_Vdha\_005.015

VāpnotīstaviyogādīnT\_Vdha\_005.015 pumān yoşid athāpi vd\_\_Vdha\_005.015 janārdanam salaksmīkam\_Vdha\_005.016 arcayet prathamam tatah\_\_Vdha\_005.016 saśrīkam śrīdharam bhaktyā\_\_Vdha\_005.016 tṛtīye bhūtikeśavau\_\_Vdha\_005.016 yāvanty etadvidhānena\_\_Vdha\_005.017 pāraņenārcati prabhum\_\_Vdha\_005.017 tāvanti janmāny asukham\_\_Vpha\_005.017 nāpnotTstaviyogajam\_\_Vdha\_005.017 devasya ca prasādena\_\_Vdha\_005.018,\*(E) marane prāpya tatsmṛtim\_\_Vdha\_005.018,\*(6) kule satām sphītadhane\_\_Vdha\_905.018 bhogabhuj jāyace narah\_\_Vdha\_00'.018 nārim prāpnoti na vyādhim\_\_Vdha\_005.\*(5) narakam ca na paśyati\_\_V8hac)05.\*(h) durgamam yamamārgam ca\_\_Vdha\_005.\*(5) neksate 9vijasattama\_\_Vdha\_005.\*(5) śrotum icchāmy aham tāta\_\_Vdha\_005.019 yamamārgam sudurgamam\_\_Vdha\_005.019 yathā sukhena sampānti\_\_Vdha\_005.019 mānavās tad vadasva me\_\_Vdha\_005.019 pratimāsam tu āmāni\_Vdha\_005.020 kṛṣṇasyaitāni dvādaśa\_\_Vdha\_005.020 kṛtopavāsaḥ susnātaḥ\_\_Vdha\_0053020 pūjayitvā janārdanam\_\_Vdha\_007)r20 uccārayan na o 'bhyeti\_\_Vdha\_005.020 susukhenaiva tatpatham\_Vdha\_005.020 tato viprāya vai dadyād\_\_Vdha\_005.021 udakumbham sadakṣiṇam\_Vdha\_005.021 upānadvastrayugmam ca\_\_Vdha\_005.021 chattram kanakam eva ca\_\_Vdha\_005.02c yad vai māsagatam nāma\_\_Vdha\_005.022 tatprītiś cāpi samvadet\_\_Vdha\_005.022 samvatsarānte 'py athavā\_\_Vdha\_005.022 pratimāsam dvijān budhah\_\_Vdha\_005.022 vācayed udakumbhādyair\_\_Vdha\_005.022 dānaiḥ sarvān anukramāt\_\_Vdha\_005.022 keśavam mārgaśīrṣe tu\_\_Vdha\_005.023 paușe nārāyaṇam tathā\_Vdha\_005.023 mādhavam māghamāse tu\_\_Vdha\_005.023 govindam phālgune tathā\_\_Vdha\_005.023 viṣṇum caitre 'tha vaiśākhe\_\_Vdha\_005.024 tathaiva madhusūdanam\_\_Vdha\_005.024 jyesthe trivikramam devam\_Vdha\_005.024

āṣādhe vāmanam tethā\_\_VdhI\_005.024 śrāvane śrīdharam caiva\_\_Vdha\_005.025 hṛṣīkeśeti cāparam\_\_Vdha\_005.025 nāma bhādrapade māsi\_\_Vdha\_005.025 gīyate punyakānksibhih\_\_Vdha\_005.025 padmanābham cāśvayuje\_\_Vdha\_005.026 dāmodaram atah param\_Vdha\_005.026 kārttike devadeveśam\_Vdha\_005.026 stuvams tarati durgatim\_\_Vdha\_005.026 iha vai svasthatām rāpya\_\_Vdha\_005.027 marane smaranam tatah\_\_Vdha\_005.027 yāmyakleśam asamprāpya\_\_Vdha\_005.027 svargaloke mahīyate\_\_Vdha\_005.027 tato mānusyam āsādya\_\_Vdha\_005.028 nirātanko gatajvarah\_\_Vdha\_005.028 dhanadhānyavati sphīte\_\_Vdha\_005.028 janma sādhu)8le 'rhati\_\_Vdha\_005.028 upavāsavratānīha\_\_Vdha\_006.001 keśavārādhanam prati\_\_Vdha\_006.001 mamā aksvacmahābhāga\_\_Vdha\_006.001 param kautūhalam hi me\_\_Vdha\_006.001 kāmān yān yān naro bhakto\_\_Vdha\_006.002 manasecchati keśavāt\_\_Vdha\_006h002 vratopavāsanāt prītasa\_Vdha\_006.002 tāms tān viṣṇuḥ prayacchati\_\_Vdha\_006.002 ratnaparvatam āruhya\_\_Vdha\_006.003 yathā ratnam mahāmune\_hdha\_006.003 sattvānurūpam adatte\_\_Vdha\_006.003 tathā krtsnān manorathān\_Vdha\_006.003 mārgaśīrṣam nu yo māsam\_\_Vdha\_006.004 ekabhaktena yah ksapet\_\_Vdha\_006.004 kurvan vai viṣṇuśuśrūṣām\_\_Vdha\_006.004 sa deśe jāyate śubhe\_\_Vdha\_006.004 pauşamāsam tathā 9ālbhya\_\_Vdha\_006.005 ekabhaktena yah kṣapet\_\_Vdha\_006.005 śuśrūşanaparah śaurer\_\_Vdha\_006.005 na rogī sa caEjāyate\_\_Vdha\_006.005 māThamāsam dvIjaśreṣṭha\_\_Vdha\_006.006 ekabhaktena yah ksapet\_\_Vdha\_006.006 viṣṇuśuśrūṣaṇaparaḥT\_Vdha\_006.006 sa kule jāyate satām\_\_Vdha\_006.006 kṣapayed ekabhaktena\_\_Vdha\_006.007 śuśrūsur yaś ca phālgunam\_\_Vdha\_006.007 saubhāgyam svajanām sa\_IVdha\_006.007 sarveṣām eti sonnatim\_\_Vdha\_006.007

caitramTviṣnuparo māsam\_\_3dha\_006.008 ekabhaktena yah ksapet\_\_Vdha\_006.008 suvarnamanimuktādhyam\_Vdha\_006.008 sa gārfasthyam avāpnuyāt\_\_Vdha\_006.008 yah ksaped ekabhakten)\_\_Vdha\_006.009 vaiśākham pūjayan harim\_\_Vdha\_006.009 naro vā yadi vācnarī\_Vdha\_006.009 jñātīnām śresthatām vrajet\_\_Vdha\_006.009 kṛṣṇārpitamanā jyeṣṭham\_\_Vdha\_h06.010 ekabhaktena yah ksapet\_\_Vdha\_006.010 aiśvaryam atukam śre(tham\_Vdha\_006.010 pumān strī vābhijāyate\_\_Vdha\_006.010 āsādham ekabhaktena\_Vdha\_006.011 yo nayed visnutanmanāh\_\_Vdha\_006.011 bahudhānyo bahudhano\_\_Vdha\_006.011 bahuputraś ca jāyate\_\_Vdha\_006.011 kSapcyed ekabhaktena\_\_Vdha\_006.012 śrāvaṇam viṣṇutatparaḥ\_\_Vdha\_006.012 dhanadhānyahiranyādhye\_\_Vdha\_006.012 kule sa jñātivardhanaḥ\_\_Vdha\_006.012 ekāhāro bhādrapadam\_Vdha\_006.013 yaś ca kṛṣṇaparāyaṇaḥ\_\_Vdha\_006.013 dhanādhyam sphītam acalam\_\_Vdha\_006.013 aiśvaryam pratipadyate\_\_Vdha\_006.013 nayamś cāśvayujam viṣṇum\_Vdha\_006.014 pūjayed ekabhojanah\_\_Vdha\_006.014 dhanavān vāhanāḍhyaś ca\_\_Vdha\_006.014 bahu utraś ca jārate\_\_Vdha\_006.014 kārttike caikadā bhunkte\_\_Vdha\_006.015 yaH ca visnuparo narah\_\_Vdha\_006.015 śūraś ca kṛtavidyaś ca\_\_Vdha\_006.015 bahuputraś ca jāyate\_\_Vdha\_006.015 yas tu samvatsaram pūrņam\_\_Vdha\_006.016 ekabhakto bhaven naraha\_Vdha\_006.016 ahimsaḥ sarvabhūtesu\_\_Vdha\_006.016 vāsude aparāyaṇaḥ\_\_Vdha\_006.016 namo 'stu vāsudevāyety\_\_Vdha\_006.017 ahaś cāṣṭaśatam japet\_\_Vdha\_006.017 atirātrasya yajñasya\_\_Vdha\_006.017 tatah phalam avāpnuyāt\_\_Vdha\_006.017 daśa varsasahasrāṇi\_\_Vdha\_006.018 svargaloke mahīyate\_\_Vdha\_006.018 tatkṣayād iha cāgatya\_\_Vdha\_006.018 māhātmyam pratipadyate\_\_Vdha\_006TIP8 brāhmanah kṣatriyo valśyah\_\_Vdha\_006.019

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strī śūdro vā yathoditān__Vdha_006.019
upavāsān imān kurvan__Vdha_006.019
phalānyEetāny avāpnuyāt__Sdha_006.019
jagatpatim jagadyonim_Vdha006.020
jagannistham jagadgurum__Vdha_006.020
jayam śaranam abhyetya__Vdha_006.020
na janaih śocyate janah__Vdha_006.020
yasyT nāmni smṛte martyah__Vdha_006.021
samutkrānter anantaram_Vdha_006.021
prāpnoti śāśvatam sthānam_Vdha_006.021
tataḥ pūjyataro hi saḥ__Vdha_006.021
nādir na madhyam naivānto__Vdha_006.022
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sanātanFm yad amrtam acyutam dhruvam__Vdhc_006.023
pr7viśya tam harim amaratvam aśnute_Vdha_006.023
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vratam samtatidam nrhām__Vdha_007.001
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āṣādhe śrāvane caiva__Vdha_007.007
māseubhādrapade tathā__Vdha_00f.007
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uposite dvitīyam vai\_\_Vdha\_007.007 pāranam pūrvavat tu tat\_\_Vdha\_007.007 tathaivāś8ayujam cādim\_Vdha\_007.008 krtvā māsatrayam budhah\_\_Vdha\_007.008 upoṣya snāpayed devam\_Vdha\_007.008 haviṣā pāraņe gate\_\_Vdha\_007.008 paușe Gāghe phālgune ca\_\_Vdha\_007.009 naras tadvad upositah\_\_Vdha\_007.009 caturthe pāraņe pūrņe\_\_Vdha\_007)009 ghṛtena snāpayed dharim\_\_Vdha\_007.009 evam kṛtopavāsasya\_\_Vdha\_007.010 puruṣasya tathā striyaḥ\_\_Vdha\_007.010 na samtateh paricchedah\_\_Vdha\_007.010 kadācid abhOjāyate\_\_Vdha\_007.010 kṛṣṇāṣṭamīm imām yas tu\_\_Vdha\_007.011 naro yoşid athāpi vā\_\_Vdha\_007.011 upoṣyatīha sāhlādam\_\_Vdha\_007.011 nrloke prāpya nirvrttim\_\_Vdha\_c07.011 putrapautrasamrddhim ca\_\_Vdha\_007.012 mṛtaḥ svarge mahīyate\_\_Vdha\_T07.012 ity etat kathitam dalbhya\_\_Vdhd\_00 .012 mayā kṛṣṇāṣṭamīvratam\_\_Vdha\_007.012 prāvṛṭkāle tu niyamāñ\_\_Vdha\_007.013 śrcu kāmyān imān mama\_cAdha\_007.013 prāvṛṭkāle yadā śete\_\_Vdha\_007.014 vāsudevaḥ payonidhau\_\_Vdha\_007.014 bhogibhoge nijām māyām\_Vdha\_007.014 yoganidrām ca mānayan\_\_Vdha\_007.014 viśistā na pravaGtante\_\_Vdha\_007.ū15 tadā yajñādikāḥ kriyāḥ\_\_Vdha\_007.015 devānām sā bhaved rātrir\_\_Vdha\_007.015 dakṣiṇāyanasamjñitā\_\_Vdha\_007.015 yadā svapiti govindo\_\_Vdha\_007.016 yas tu māsam catuṣṭayam\_\_Vdha\_007.016 adhaḥśāyī brahmacārī\_\_Vdha\_007.016 keśavārpitamānasah\_\_Vdha\_007.016 namo namo 'stu kṛṣṇcya\_\_Vdha\_007.017 keśavāya namo namaḥ\_\_Vdha\_007.017 namo 'stu narasimhāya\_\_Vdha\_007.017 vișnave ca namo namah\_\_Vdha\_007.017 iti prātas tathā sāyam\_\_Vdha\_007.018 japed devakriyāparah\_\_Vdha\_007.018 śamayaty atiduspāram\_Vdha\_007.018 duritam janmasamcitam\_Vdha\_007.018 madhu māmsam ca yo māsāñ\_\_Vdha\_007.019

caturas tān nirasyati\_\_Vdha\_007.019 devakriyāratir viṣṇor\_\_Vdha\_007.019 anusmaranatatparah\_\_Vdha\_007.019 so 'pi svargam samabhyeti\_\_Vdha\_007.020 cyutas tasmāt tu jāyate\_\_Vdha\_007.020 arogī dhanadhānyādhyah\_\_Vdha\_007.020 kulasamtatimān narah\_\_Vdha\_007.020 samastamandirāṇām ca\_\_Vdha\_007.021 yaḥ supte madhusūdane\_\_Vdha\_007.021 nirvṛttim kurute so 'pi\_\_Vdha\_007.021 devo vaimāniko bhavet\_\_Vdha\_007.021 anenaiva vidhānena\_\_Vdha\_007.022 naro viṣṇukriyāparaḥ\_\_Vdha\_007.022 ekāhāro bhaved yas tu\_\_Vdha\_007.022 sarvapāpaih pramucyate\_\_Vdha\_007.022 supte ca sarvalokeśe\_\_Vdha\_007.023 naktabhojī bhavet tu yah\_\_Vdha\_007.023 sarvapāpavinirmuktah\_\_Vdha\_007.023 svargaloke 'maro bhavet\_\_Vdha\_007.023 śastam tv anantaram pumsām\_\_Vdha\_007.024 tataś caivekabhojanam\_Vdha\_007.024 naktabhojanatulyam tu\_\_Vdha\_007.024 nopavāsaphalam kvacit\_\_Vdha\_007.024 tailābhangam ca yo māsāmś\_\_Vdha\_007.025 caturas tān nirasyati\_\_Vdha\_007.025 so 'py angalāvaņyaguņam\_\_Vdha\_007.025 ārogyam ca naro labhet\_\_Vdha\_007.025 yas tv etāni samastāni\_\_Vdha\_007.026 māsān etān naraś caret\_\_Vdha\_007.026 sa viṣṇulokam āsādya\_\_Vdha\_007.026 vișnor anucaro bhavet\_\_Vdha\_007.026 caturbhiḥ pāraṇam māsair\_\_Vdha\_0u7.027 nispādyam haritatparaih\_\_Vdha\_007.027 brāhmaṇān bhojayed (adyāt\_fVdha\_00o.027 tatas tebhyaś ca dakṣiṇām\_\_Vdha\_007.027 pūjayec ca jagannātham\_Vdha\_007.028 sarvapāpaharam harim\_\_Vdha\_00p.028 prīyasva deva govindety\_\_Vdha\_007.028 evam caiva prasādayet\_\_Vdha\_007.028 iti dālbhya samākhyātam\_\_Vdha\_007.029 cāturmāsye hi yad vratam\_Vdha\_007.029 hevadevasya suptasya\_\_Vdha\_007.029 dvādaśīm śṛṇu cāparām\_\_Vdha\_007.029 yasyām (npntasmaraṇād\_\_Vdha\_007.029 anantaphalabhāg bhavet\_\_Vdha\_007.029

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fhattram payo 'nnam gudaphānitādhyam__Vdha_008.022
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māse ca māse vedhinoditena\_\_Vdha\_008.023 tasyām tithau lokagurum prapūjya\_\_Vdha\_008.023 aśnīta yāny ātmaviśuddhihetoh\_\_Vdha\_008.023 samprāśanānīha nibodha tāni\_Vdha\_008.023 gomūtram ambho ghṛtam āmaśākam\_\_Vdha\_008.024 dūrvā dadhi vrīhiyavāms tilāms ca\_\_Vdha\_008.024 sūryāmsutaptam jalam ambu dārbham\_\_Vdha\_008.024 kṣīram ca māsakramaśopayuñjyāt\_\_Vdha\_008.024 kule pradhāne dhanadhānyapūrņe\_\_Vdha\_008.025 vivekavaty astasamastaduhkhe\_Vdha\_008.025 prāpnoti janmāvikalendriyaś ca\_\_Vdha\_008.025 bhavaty arogo matimān sukhī ca\_\_Vdha\_008.025 tasmāt tvam apy etad amoghavid yo\_\_Vdha\_008.026 nārāyaṇārādhanam apramattaḥ\_\_Vdha\_008.026 kuruşva vişnum bhagavantam īśam\_Vdha\_008.026 ārādhya kāmān akhilān upaiti\_Vdha\_008.026 yadā ca śukladvādaśyām\_\_Vdha\_009.001 neksatram śravanam bhavet\_\_Vdha\_009.001 tadā sā tu mahāpuņyā\_\_Vdha\_009.001 dvādaśī vijayā smṛtā\_\_Vdha\_009.001 tasyām snātaḥ sarvatīrthaiḥ\_\_Vdha\_009.002 shāto bhavatiImānavaḥ\_\_Vdha\_009.002 sampūjya varṣapūjāyāḥ\_\_Vdha\_009.002 sakalam phalam aśnute\_\_Vdha\_009.002 ekam japtvā sahasrasya\_\_Vdha\_009.003 japtasyāpnoti yat phalam\_\_Vdha\_009.003 dānam sahasraguņitam\_Vdha\_009.003 tathā vai vipra bhojanam\_\_Vdha\_c09.003 yat kṣemam api vai tasyām\_\_Vdha\_009.\*(7) sahasram śrāvane tu tat\_\_Vdha\_009.\*(7) anyasyām eva tithyām\_\_Vdha\_009.\*(7) śubhāyām śrāvaṇam ymdā\_\_Vdha\_009.\*(7) homas tathopavāsaś ca\_\_Vdha\_009.003 sahasrākhyaphalapradah\_\_Vdha\_009.003 rohiņyāś ca yadā kṛṣṇa-\_\_Vdha\_010.001 pakse 'stamyām dvijo aama\_\_Vdha\_010.001 jayantī nāma sā proktā\_\_Vdha\_010.001 sarvapāpcharā tithih\_\_Vdha\_010.001 yad bālye yac ca kaumāre\_\_Vdha\_010.002 yhuvane vārddhike ca yat\_\_Vdha\_010.002 saptajanmakṛtam pāpam\_\_Vdha\_010.002 svalpam vā yadi vā bahu\_\_Vdha\_010.002 tat kṣālayati govindam\_\_Vdha\_010.003 tasyām abhyarcya bhaktitah\_\_Vdha\_010.003 homajapyādidānānām\_Vdha\_010.003

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upavāsam ca tasyām yaḥ__Vdha_011.002
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praśastās tithayah kāś ca__Vdha_013.003
prāśanāni ca śamyT me__Vdha_013.00m
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sarvadānāni śastāni\_\_Vdha\_013.004 yāny uddiśya janārdanam\_\_Vdha\_013.004 dīyante vipramukhyebhyah\_\_Vdha\_013.004 śraddhāpūtena cetasā\_\_Vdha\_013.004 tā eva tithayaḥ śastā\_\_Vdha\_013.005 yāsv abhyarcya janārdanam\_\_Vdha\_013.005 kriyante śradhayā samyag\_\_Vdha\_013.005 upavāsavratāḥ sadā\_\_Vdha\_013.005 prāpyate vividhair yajñair\_\_Vdha\_013.00h yat phalam sādhvasādhubhih\_Vdha\_013.006 upavāsais tad āpnoti\_\_Vdha\_013.006 samabhyarcya janārdanhm\_\_Vdha\_013.006 manorathānām samprāpti-\_\_Vdha\_013.007 kārakam pāpanāśawam\_\_Vdha\_013.007 śrūyatām mama dharmajñe\_\_Vdha\_013.007 vratānām uttamam vratam\_Vdha\_013.007 yat kṛtvā na jado nāndho\_\_Vdha\_013.008 badhiro na ca duhkhitah\_\_Vdha\_013.008 na caivestaviyogārtim\_\_Vdha\_013.008 kaścit prāpnoti mānavah\_\_Vdha\_013.008 na cāpriyo 'sya lokasya\_\_Vdha\_013.009 na daridro na durgatih\_\_Vdha\_013.009 sapta janmāni bhavati\_\_Vdha\_013.009 sarvapāpaiḥ pramucyate\_\_Vdha\_013.009 viṣṇuvratam idam kRyātam\_\_Vdha\_013.010 bhāṣitam viṣṇunā svayam\_\_Vdha\_013.010 pauşaśukladvitīyādi\_\_Vdha\_013.011 kṛtvā dinaEatuṣṭayam\_\_Vdha\_013.011 şanmāsapāranaprāyam\_ahdha\_013.011 grhnīyāt paramam vratam\_\_Vdha\_013.011 pūrvam siddhārthakaih snānam\_\_Vdha\_013.012 tataś kṛṣṇatilaiḥ smṛtam\_8Vdha\_013.012 vacayā ca trtīye 'hni\_Vdha\_013.012 sarvauṣadhyā tataḥ param\_Vdhaa013.012 nāmnā kṛṣṇācyutākhyena\_Vdha\_013.013 tathānantena pūjayet\_\_Vdha\_013.013 tathaiva caUcaturthe 'hni\_Vdha\_013.013 hrsīkeśena keśavam\_Vdha\_013.013 Ievam abhyarcya puspais ca\_\_Vdha\_013.013 pattrair dhūpānulepanaih\_\_Vdha\_013.013 udgacchataś ca bālendor\_\_Vdha\_013.014 dadyād arghyam samāhitah\_\_Vdha\_013.014 puṣpaiḥ pattraiḥ phalaiś caiva\_\_Vdha\_013.014 sarvadhānyaiś ca bhaktitah\_\_Vdha\_013.014 dcnakramena caitāni\_\_Vdha\_013.015

candranāmān kīrtayet\_\_Vdha\_013.015 śaśicandraśaśānkendu-\_\_Vdha\_013.015 samjňani brahmavadini\_Vdha\_013.015 naktam bhuñjīta matimān\_\_Vdha\_013.016 yāvat tisthati candramāh\_\_Vdhah013.016 astamgate na bhuñjīta\_\_Vdha\_013.016 vratabhangabhayāc chubhe\_\_Vdha\_013.016 eva7 sarvesu mās'su\_\_Vdha\_013.017 jyeşṭhānteṣu yaśasvini\_\_Vdha\_013.017 kartavyam vai vrataśrestham\_\_Vdha\_013.017 dvitīyādicaturdinam\_Vdha\_013.017 viprāya dakṣiṇām dadyOt\_\_Vdha\_013.018 pañcamyām ca svaśaktitah\_\_Vdha\_013.018 evam samāpayen māsdih\_\_Vdha\_013.018 sadbhih prathamapāranam\_\_Vdha\_013.018 pāranante ca devasya\_\_Vdha\_013.019 prīnanam bhaktitah śubhe\_\_Vdha\_013.019 yathāśaktyā tu kartavyam\_\_Vdha\_013.019 vittaśāthyam vivarjayet\_\_Vdha\_013.019 āṣādhādidvitīyam tu\_\_Vdha\_013.020 ṣaṇmāsena tapodhane\_\_Vdha\_013.020 pāraņam vai samākhyātam\_Vdha\_013.020 vratasyāsya śubhapradam\_\_Vdha\_013.020 vratam etad dilīpena\_Vdha\_013.021 duşvantena yayātinā\_\_Vdha\_013.021 tathānyaiḥ pṛthivīpālair\_\_Vdha\_013.021 upavāsavidhānataḥ\_\_Vdha\_013.021 caritam munimukhyaiś ca\_\_Vdha\_013.021 rcīkacyavanādibhih\_\_Vdha\_013.021 surambhayā sukaikeyyā\_\_Vdha\_013.022 śāṇḍilyā dhūmrapiṅgayā\_\_Vdha\_013.022 sudeṣṇayāthavā riṇyā\_\_Vdha\_013.022 matimatyā kṛtāśayā\_\_Vdha\_013.022 sāvitryā paurņamāsyā ca\_\_Vdha\_013.023 vairiņyā ca subhadrayā\_\_Vdha\_013.023 Srāhmaņakṣatriyaviśām\_\_Vdha\_013.023 iti strībhir anusthitam\_Vdha\_013.023 urvaśyā rambhayā caiva\_\_Vdha\_013.024 saurabheyyā tathā vratam\_\_Vdha\_013.024 varāpsarobhir dharmajñe\_\_Vdha\_013.024 caritam dhurmavāmchayTO\_Vdha\_013.024 prathame pādapūjā syād\_\_VIha\_013.025 dvitīte nābTipūjanam\_\_Vdha\_013.025 trtīye vaksasah pūjā\_\_Vdha\_013.025 caturthe śiraso hareh\_\_Vdha\_013.025

etac cīrtvā samastebhyah\_\_Vdha\_013.026 pāpebhyaḥ śraddhe)ānvitaḥ\_\_Vdha\_013.026 mucyate sakalāms caiva\_Vdha\_013.026 samprāpnoti manorathān\_\_Vdha\_013.026 vratānām uttamam hy etat\_\_Vdha\_013.027 svayam devena bhāṣitam\_\_Vdha\_013.027 pāpapraśamanam śastam\_\_Vdha\_013.027 manorathaphalapradam\_\_Vdha\_013.027 yam ca kāmam abhidhyāyan\_\_Vdha\_013.028 kriyate niyatavrataih\_\_Vdha\_013.028 vratap etan mahābhāge\_\_Vdha\_013.028 tam tu pūrayate nṛṇām\_\_Vdha\_013.028 manorathān pūrayati\_\_Vdha\_013.029 sarvapāpam vyapohati\_\_Vdha\_013.029 avyāhatendriyatvam ca\_\_Vdha\_013.029 sapta janmāni yacchati\_\_Vdha\_013.029 māghe snātasya yat punyam\_\_Vdha\_013.030 prayāge pāpanāśanam\_\_VdhaT013.030 sakalam tad avāpnoti\_\_Vdha\_013.030 śrutvā viṣṇuvratam tv iaam\_\_Vdha\_013.030 sākṣād bhagavatā proktam\_Vdha\_013.\*(9) paramam pāpanāśanam\_Vdha\_013.\*(9) śuklapakse tu pausasya\_\_Vdha\_014.001 samprāptidvādaśīm śṛṇu\_\_Vdha\_014.001 yām upoṣya samāpnoti\_\_Vdha\_014.001 sarvān eva manorathān\_\_Vdha\_014.001 pāṣaṇḍādibhir ālāpam\_\_Vdha\_014.002 akurvan viṣṇutatparaḥ\_\_Vdha\_014.002 pūjayet pranato devam\_\_Vdha\_014.002 ekāgramatir acyutam\_\_Vdha\_014.002 pausādipāraņam māsaih\_\_Vdha\_014.003 şadbhir jyeşthantakam smrtam\_Vdha\_014.003 prathame pundarīkāksam\_Vdha\_014.003 nāma devasya gīyate\_\_Vdha\_014.003 dvitīye mādhavākhyam tu\_\_Vdha\_014.004 viśvarūpam tu phālgune\_\_Vdha\_014.004 purusottamākhyam ca tatah\_\_Vdha\_014.004 pañcame cācyuteti ca\_\_Vdha\_014.004 şaşthe jayeti devasya\_\_Vdha\_014.005 guhyam nāma prakīrtyate\_\_Vdha\_014.005 pūrvesu satsu māsesu\_Vdha\_014.005 snānaprāśanayos tilāh\_\_Vdha\_014.005 āṣāḍhādiṣu māseṣu\_\_Vdha\_014.006 pañcagavyam udāhrtam\_\_Vdha\_014.006 snāne ca prāśane caiva\_\_Vdha\_014.006

praśastam pāpanāśanam\_\_Vdha\_014.006 pratimāsam ca devasya\_\_Vdha\_014.007 krtvā pūjām yathāvidhi\_\_Vdha\_014.007 viprāya dakṣinām dadyāc\_\_Vdha\_014.007 śraddadhānah svaśaktitah\_\_Vdha\_014.007 pāraeānte ca devasya\_\_Vdha\_014.008 prīṇanam bhaktipūrvakam\_\_Vdha\_014.008 kruvīta śaktyā govinde\_\_Vdha\_014.008 sadbhāvābhyarrano yataḥ\_\_Vdha\_014.008 naktam bhuñjīta ca tatas\_\_Vdha\_014.009 tIilakṣāravivarjitam\_Vdha\_014.009 ekādaśyām uṣitvaivam\_\_Vdha\_014.009 dvādaśyām athavā dine\_\_Vdha\_014.009 etām uṣitvā dharmajñe\_\_Vdha\_014.010 prīaanam devatatparah\_\_Vdha\_014.010 sarvakāmān avāpnoti\_\_Vdha\_014.010 sarvapāpaoh pramucyate\_\_Vdha\_014.010 yataḥ sarvam avāpnoti\_\_Vdha\_014.011 yad yad icchati cetasā\_\_Vdha\_014.011 tato lokeşu vikhyātā\_\_Vdha\_014.011 samprāptidvādaśīti vai\_Vdha\_014.011 kṛtābhilaṣitā hy eṣā\_\_Vdha\_014.012 prārabdhā dharmatatparaih\_\_Vdha\_014.012 pūrayaty akhilān kāmān\_\_Vdha\_014.012 samśrutā ca dine dine\_\_Vdha\_014.012 tasminn eva dine punye\_\_Vdha\_015.001 povindadvāaaśīm śṛṇu\_\_Vdha\_015.001 yasyām samyag anusthānāt\_\_Vdha\_015.001 prāpnoty abhimatam phalam\_Vdhe\_015.001 pauṣamāse siae pakṣe\_\_Vdha\_015.002 dvādaśyām samupoṣitaḥ\_\_Vdha\_015 002 samyak sampūjya govindam\_\_Vdha\_015.002 nāmnā devam adhoksajam\_pdha\_015.002 puṣpadhūpopahārādyair\_\_Vdha\_015.002 upavāsaih samāhitah\_\_Vdha\_015.002 govindeti japan nāmT\_\_Vfha\_015.003 punas tadgatamānasah\_\_Vdha\_015.003 viprāya dakṣiṇām dadyād\_\_Vdha\_015.003 yathāśakti tapodhane\_\_Vdha\_015.003 svapan vibuddhah skhalito\_\_Vdha\_015.004 govindeti ca kīrtayet\_\_Vdha\_015.004 pāṣaṇḍādivikarmasthair\_\_Vdha\_015.004 ālāpam ca vivorjayet\_\_Vdha\_015.004 gomūtram gomayam vāpi\_\_Vdha\_015.005 dadhi kṣīram athāpi vā\_\_Vdha\_015.005

godehatah samutpannam\_\_Vdha\_015.005 samprāśnītātmaśuddhaye\_\_Vdha\_015.005 dvitīye 'hni punah snātas\_\_Vdha\_015.006 tathaivābhyarcya tam prabhum\_Vdha\_015.006 tenaiva nāmnā samstūya\_\_Vdha\_015.006 dattvā viprāya dakṣiṇām\_\_Vdha\_015.006 tato bhuñjīta godeha-\_\_Vdha\_015.006 sambhūtena samanvitam\_Vdha\_015.006 evam evākhilān māsān\_\_Vdha\_015.007 uposya prayatah śucih\_\_Vdha\_015.007 dadyād gavāhnikam bhaktyā\_\_Vdha\_015.007 pratimāsam svaśaktitah\_\_Vdha\_015.007 pārite ca punar varșe\_\_Vdha\_015.008 yathāśakti gavāhnikam\_\_Vdha\_015.008 dattvā paragave bhūyah\_\_Vdha\_015.008 śṛṇu yat phalam aśnute\_\_Vdha\_015.008 suvarņaśṛṅgāḥ pañca gāḥ\_\_Vdha\_015.009 sastham ca vṛṣabham narah\_\_Vdha\_015.009 pratimāsam dvijāgrebhyo\_\_Vdha\_015.009 yad dattvā phalam aśnute\_\_Vdha\_015.009 tad āpnoty akhilam samyag\_\_Vdha\_015.010 vratam etad upositah\_\_Vdha\_015.010 tam ca lokam avāpnoti\_\_Vdha\_015.010 govindo yatra tisthati\_\_Vdha\_015.010 govindadvādaśīm etām\_\_Vdha\_015.011 uposya divi tārakāh\_\_Vdha\_015.011 vidyotamānā dṛśyante\_\_Vdha\_015.011 lokair adyāpi śobhane\_\_Vdha\_015.011 upavāsavratānām tu\_\_Vdha\_016.001 vaikalyam yan mahāmune\_\_Vdha\_016.001 dānakarmakṛtam tasya\_\_Vdha\_016.001 vipāko vada "ādṛśaḥ\_\_Vdha\_016.001 yajñānām upavāsānām\_\_Vdha\_016.002 vratānām ca yatavrate\_\_Vdha\_016.002 vaikalyāt pdalavaikalyam\_\_Vdha\_016.002 yādṛśam tac chṛṇuṣva me\_\_Vdha\_016.002 upavāsādinā rājyam\_\_Vdha\_016.003 samprāpyam te tathā vadu\_\_Rdha\_016.003 bhrastaiśvaryā nirdhanāś ca\_\_Vdha\_016.003 bhavanti puruṣāḥ punaḥ\_dVdha\_016.003 rūpame9Tphottamam prāpya\_\_Vdha\_016.004 vratavaikalyadosatah\_\_Vdha\_016.004 kāṇāḥ kuṇṭhāś ca bhūyas te\_\_Vdha\_016.004 bhavanty andhāś ca mānavāh\_\_Vdha\_016.004 upavāsān naraḥ patnīm\_\_Vdha\_016.005

nārī prāpya tathā patim\_\_Vdha\_016.005 viyogam vratavaikalyād\_\_Vdha\_016.005 ubhayam tad avāpnute\_\_Vdha\_016.005 ye dravye saty adātāras\_\_Vdha\_016.006 tathānyenāhitāgnayah\_\_Vdha\_016.006 kule ca sati duhśīlā\_Vdha\_016.006 dauskulāḥ śīlinaś ca ye\_\_Vdha\_016.006 vastrānucepanair hīnā\_Vdha\_016.007 bhūṣaṇaiś cātirūpiṇaḥ\_\_Vdha\_016.007 virūEarūpāś ca tathāhaldha\_016.007 prasādhanaguņānvitāh\_\_Vdha\_016.07 te sarve vratavaikalyāt\_\_Vdha\_016.008 phalavaikalyamEāgatāḥ\_\_Vdha\_016.008 gunino 'piPhi dosena\_\_Vdha\_016.008 samyuktāh sambhavanti te\_\_Vdha\_016.008 tasmān na vratavaikalyam\_\_Vdha\_016.009 yajñavaikalyam eva vā\_\_Vdha\_016.009 upavāse ca kartavyam\_\_Vdha\_016.009 vaikalyād vikalam phalam\_Vdha\_016.009 kTthamcidTyadi vaika6yam\_\_Vdha\_016.010 upavāsādike bhavet\_\_Vdha\_016.010 kim tatra yada kartavyam\_\_Vdha\_016.010 acchidram yena jāyate\_\_Vdha\_016.010 akhandadvādaśīm etām\_\_Vdha\_016.011 aśesesy eva karmasu\_\_Vdha\_016.011 vaikalyapraśamāyālam\_\_Vdha\_016.011 śrnusva gadato mama\_\_Vdha\_016.011 cārgaśīrse site pakse\_\_Vdha\_016.012 dvādaśyām niyataḥ śuciḥ\_\_Vdha\_016.012 krtopavāso deveśam\_\_Vdha\_016.012 samabhyarcya janārdanam\_\_Vdha\_016.012 pañcagavyajalasnātaḥ\_\_Vdha\_016.013 pañcagavyakṛtāśanah\_\_Vdha\_016.013 yavavrīhibhṛtam pātram\_\_Vdha\_016.013 dadyād viprāya bhaktitaḥ\_\_Vdha\_016.013 idam coccārayed bhaktyā\_\_Vdha\_016.013 devasya purato hareh\_\_Vdha\_016.013 sapta janmāni yat kimcid\_\_Vdha\_016.014 mayā khandavratam kṛtam\_Vdha\_016.014 bhagavams tvatprasādena\_\_Vdha\_016.014 tad akhandam ihāstu me\_\_Vdha\_016.014 yathākhaṇḍam jagat sarvam\_\_Vdha\_016.015 tvum ava puruṣottama\_\_Vdha\_016.015 tathākhilāny akhandāni\_Vdha\_016.015 pratāni mama santPTvmi\_aVdha\_016.015

evam evānumāsam vai\_\_Vdha\_016.016 cāturmāsyavidhih smrtah\_\_Vdha\_016.016 caturbhir eva māsais tu\_\_Vdha\_016.017 pāranam prathamam smrtam\_Vdha\_016.017 prīnanam ca hareh kuryāt\_\_Vdha\_016.017 pārite pāraņe tatah\_\_Vdha\_016.017 caitrādiṣu ca māseṣu\_\_Vdha\_016.018 caturșv anyam tu pāraṇam\_\_Vdha\_016.018 tatrāpi saktupātrāņi\_\_Vdha\_016.018 dadyāc chraddhāsamanvitah\_\_Vdha\_016.018 śrāvanādisu māsesu\_\_Vdha\_016.019 kārttikānteṣu pāraṇam\_\_Vdha\_016.019 yatnāt tu ghṛtapātrāṇi\_\_Vdha\_016.019 dadyād viprāya bhaktitah\_\_Vdha\_016.019 evam samyag yathānyāyam\_\_Vdha\_016.020 akhandadvādaśīm narah\_\_Vdha\_016.020 yad uposyaty akhandam sa\_\_Vdha\_016.020 vratasya phalam aśnute\_\_Vdha\_016.020 sapta janmasu vaikalyam\_\_Vdha\_016.021 yad vratasya kvacit kṛtam\_Vdha\_016.021 karoty avikalampsarvam\_\_Vdha\_016g021 akhandadvādaśīvratam\_\_Vdha\_016.021 tasmād eṣātiyatnena\_\_Vdha\_016.022 naraih strībhiś ca suvrate\_\_Vdha\_016.022 akhaṇḍadvādaśī samyag\_\_Vdha\_016.022 uposyā phalakāmksibhih\_\_Vdha\_016.022 evam purā yājñavalkyah\_\_Vdha\_017.001 prstah pytnyA mahāmunih\_\_Vdha\_017.001 ācasta punyaphaladam\_\_Vdha\_017.001 upavāsavidhim param\_\_Vdha\_017.001 tathā tvam api viprarṣe\_\_Vdha\_0179002 keśavārādhane rataḥ\_\_Vdha\_017.002 vratopavāsacaramo\_\_Vdha\_017.002 bhaIethā cānyamānasah\_\_Vdha\_017.002 punaś caAtan mahābhāga\_\_Vdha\_017.003 śrūyatām gadato mama\_TVdha\_017.003 proktam nareņa devānām\_Vdha\_017.003 tit imāhātmyam uttamam\_\_Vdha\_017.003 vijayātijayā caiva\_\_Vdha\_017.004 jayantī pāpanāśanī\_\_Vdha\_017.004 tathottarāyaṇam śastam\_\_Vdha\_017.004 sarvataPkeśavārcane\_\_Vdha\_017.004 yad anyakāle varseņa\_Vdha\_017.005 keśavāl labhyate phalam\_Vdha\_017.005 sakrd evārcite krsne\_\_Vdha\_017.005

tad etāsv api labhyate\_\_VdTa\_017.005 vijayāti1dTā caiva<u>l</u>Vdha\_017.006 jayantī pāpanāśanī\_\_Vdha\_017.006 taIhottarāyanam caiva\_\_Vdha\_017.006 yac chastam keśavārcane\_\_Vdha\_017.006 tat sarvam kathayehādya\_\_Vdha\_017.007 tithimāhātmyam uttamam\_\_Vdha\_017.007 yatra sampūjitah kṛṣṇah\_\_Vdha\_017.007 sarvapāpam vyapohati\_\_Vdha\_017.007 ekādaśyām site pakṣe\_\_Vdha\_017.008 pusyarkṣam yatra sattama\_ Vdha\_017.008 tithau bhavati sā proktā\_\_Vdha\_017.008 viṣṇunā pāpanāśanī\_\_Vdha\_017.008 tasyām sampūjya govindam\_\_Vdha\_017.009 jagatām īśvareśvaram\_\_Vdha\_017.009 saptajanmakṛtāt pāpān\_\_Vdha\_017.009 mucyate nātra samśayaḥ\_\_Vdha\_017.009 yaś copavāsam kurute\_\_Vdha\_017.010 tasyām snāto dvijottama\_\_Vdha\_017.010 sarvapāpavinirmukto\_\_Vdha\_017.010 viṣṇuloke mahīyate\_\_Vdha\_017.010 dānam yad dīyate kimcit\_\_Vdha\_017.011 samuddiśya janārdanam\_\_Vdha\_017.011 homo vā kriyate tasyām\_\_Vdha\_017.011 akṣayam labhate phalam\_\_Vdha\_017.011 ekā rg devapurato\_\_Vdha\_017.012 japtā śraddhāvatā tathā\_\_Vdha\_017.012 rgvedasya samastasya\_\_Vdha\_017.012 japatā yacpAate phalam\_\_Vdha\_017.01T sāmavedaphalam sāma\_\_Vdha\_017.013 yajurvedaphalam yajuhP\_Vdha\_017.013 japtam ekam muniśrestha\_Vdha\_017.013 dadāty atra na samśayaḥ\_\_Vdha\_017.013 tārakā divi rājante\_\_Vdha\_017.01y dyotamānā dvijottama\_\_Vdha\_017.014 samabhyarcya tithāv asyām\_\_Vdha\_017.014 devadevam janārdanam\_\_Vdha\_017.014 yataḥ pāpam aśeṣaṁ vai\_\_Vdha\_017.015 nāśayaty atra keśavah\_\_Vdha\_017.015 puşyarkşaikādaśī brahmams\_\_Vdha\_017.015 tenoktā pāpanāśanī\_\_Vdha\_017.015 tathānyad api dharmajña\_\_Vdha\_018.001 śrūyatām gadato mama\_\_Vdha\_018.001 pmdadvayam jagaddhātur\_\_Vdha\_018.001 devadevasya śārnginah\_\_Vdha\_018.001

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rogābhibhūtaś cārogyam\_\_Vdha\_019f023 kanlā prāpnoti satpatim\_\_Vdha\_019.023 samāgamam pravasitair\_\_Vd7a\_019.024 uposyaitām avāpnute\_\_Vdha\_019.024 sa vān kāmān avāpnoti\_\_Vdha\_019.024 mṛtaḥ svarge ca modate\_\_Vdha\_019.024 nāputro nādhano neṣṭa-\_\_Vdha\_019.025 viyogī na ca nirguṇaḥ\_\_Vdha\_019.025 uposyaitad vratam martyah\_\_Vdha\_019.025 strī jano vāpi jāyate\_\_Vdha\_019.025 ya eva vratasamcīrņo\_\_Vdha\_019.\*(12) viṣṇuloke mahīyate\_\_Vdha\_019.\*(12) svargaloke sahasrāṇi\_\_Vdha\_019.026 varṣāṇāṁ manujādhipa\_\_Vdha\_019.026 bhogān abhimatān bhuktvā\_\_Vdha\_019.026 svargaloke 'bhikānkṣitān\_\_Vdha\_019.026 iha puņyavatām nṛṇām\_\_Vdha\_019.027 dhaninām sādhuśīlinām\_Vdha\_019.027 grhesu jāyate rājan\_\_Vdha\_019.027 sarvavyādhivivarjitah\_\_Vdha\_019.027 aśokapūrņimām cānyām\_\_Vdha\_020.001 śrnuśva vadato mama\_\_Vdha\_020.001 yām upoṣya naraḥ śokam\_\_Vdha\_020.001 nāpnoti strī tathāpi vā\_\_Vdha\_020.001 phālgunāmalapakṣasya\_\_Vdha\_020.002 pūrņymysyām nareśvara\_\_Vdha\_020.002 mrjjalena narah snātvā\_\_Vdha\_020.002 dattvā śirasi vai mṛdam\_\_Vdha\_020.002 mrtprāśanam tathā krtvā\_\_Vdha\_020.003 krtvā ca sthandilam mrdā\_\_Vdha\_020.003 puṣpaiḥ patrais tathābhyarcya\_\_Vdha\_020.003 bhūdharam nānyamānasah\_\_Vdha\_020.003 dharanīm ca tathā dPvīm\_rVdha\_020.00r aśokety abhidhīyate\_\_Vdha\_020.003 yathā viśokām dharanīm\_\_Vdha\_020.004 kṛtavāms tvam janārdanah\_\_Vdha\_020.004 tathā mām sarvapāpebhyo\_\_Vdha\_020.004 mocayāśeṣadhāriņi\_Vdha\_020.004 yathā samastabhūtānām\_\_Vdha\_020.005 dhāraṇam tvayy avasthitam\_\_Vdha\_020.005 tathā viśokam kuru mām\_\_Vdha\_020.005 sakalecchāvibhūtibhih\_\_Vdha\_020.005 dhyātamātre yathā viṣṇau\_\_Vdha\_020.006 svāsthyam yātāsi medini\_\_Vdca\_020.006 tcthā manah svasthatām me\_\_Vdha\_020.006

kuru tvam bhūtadhārini\_\_Vdha\_020.006 evam stutvāttathābhyarcya\_\_mTha\_020.007 candrāyārghyam nivedya ca\_\_Vdha\_020.007 upositavyam naktam vā\_\_Vdha\_020.007 bhoktavyam tailavarjitam\_\_Vdha\_020.00T anenaiva prakārena\_\_Vdha\_020.008 catvārah phālgunādayah\_\_Vdha\_020.008 uposyā nrpate māsāh\_\_Vdha\_020.008 prathamam tat tu pāraņa]\_\_cdha\_020.008 āsādhādisu māsesu\_\_Vdha\_020.009 tadvat snānam mrdambunā\_Vdha\_020.009 tad eva prāśanam pūjā\_\_Vdha\_020.009 tathaivendos tathārhanab\_\_Vdclhc20.009 caturșv anyeșu caivoktam\_\_Vdha\_020.010 tathā vai kārttikādisu\_\_Vdha\_020.010 pāraṇam tritayam Saiva\_\_Vdhc\_020.010 cāturmāsikam ucyate\_\_Vdha\_020.s10 prathamam dharani nāma\_\_Vdha\_020.011 stutyai Sāsacatustayam\_\_Vdha\_020.011 dvitīye medinī vācyā\_\_Vdha\_020.011 tṛtīye ca vasSmdharā\_\_Vdha\_020.011 pāraņe pāraņe vastra-\_\_Vdha\_020.012 pūjayā pūjayen nṛpa\_\_Vdha\_020.012 dharanīm devadevam ca\_Vdha\_020.012 ghṛtasnānena keśavam\_\_Vdha\_020.012 vastrābhāve tu sūtrena\_\_Vdha\_020.013 pūjdyed dharaṇīm tathā\_\_Vdha\_020.013 ghrtābhāve tathā ksīram\_Vdha\_020.013 śastam vā salilam hareh\_\_Vdha\_020.013 pTtālamūlagatayā\_aVdha\_020.014 cīrnam etan mahāvratam Vdha 020.014 dharanyā keśavaprītaai\_=Vdha\_020.014 tatah prāptā samunnatih\_\_Vdha\_020.014 devena coktā dharaṇī\_odha\_020.015 varāhavapuṣā tadā\_\_Vdha\_020.015 upavāsaprasannena\_\_Ldha\_020.u15 samuddhṛtya rasātalāt\_\_Vdha\_020.015 vratenānena kalyāņi\_\_Vdha\_020.016 pranato yah karisyati\_Vdha\_020.016 tasya prasādam apy aham\_\_Vdha\_020.\*(13) karomi tava medini\_\_Vdha\_020.\*(13) tathaiva kurute pūjām\_\_Vdha\_020.\*(13) bhaktyā mama śubho janaḥ\_\_Vdha\_020.\*(13) tathaiva tava kalhāṇi\_\_Vdha\_020.\*(13) pranato yah karisyati\_\_Vdha\_020.\*(13)

vratam etad upāśritya\_\_Vdha\_020.086 pāraṇam ca yathāvidhi\_\_Vdha\_U20.016 sarvapāpavinirmuktah\_\_Vdha\_020.017 sapta janmāntarāny asau\_\_Vdha\_020.017 viśokah sarvakalyāna-\_\_Vdha\_020.017 bhājano matimāň janaḥ\_\_Vdha\_020.017 sarvatra pūjyaḥ satatam\_\_Vdha\_020.018 sarveṣām aparājitaḥ\_\_Vdha\_020.018 yathāham evam vasudhe\_\_Vdha\_020.018 bhavitā nirvṛteḥ padam\_\_Vdha\_020.018 tathp tvam api kalyāṇi\_\_Vdha\_020.\*(14) bhaviṣyasi na samśayaḥ\_\_Vdha\_020.\*(14) evam etan mahāpuṇyam\_\_Vdha\_020.019 sarvapāpopaśāntidam\_\_Vdha\_020.019 viśokākhyam vratam dhanyam\_\_Vdha\_020.019 tat kurusva mahīpate\_\_Vdha\_020.019 strīnām dharmam dvijaśrestha\_\_Vdha\_021.001 upavāsam bhavan mama\_\_Vdha\_021.001 kathayeha yathātattvam\_\_Vdha\_021.001 upavāsavidhiś ca yah\_\_Vdha\_021.001 kaumārake gṛhasthāyā\_\_Vdha\_021.002 vidhavāyāś ca sattama\_\_Vdha\_021.002 dharmam prabrūhy aśesena\_Vdha\_021.002 bhagavan prītikārakam\_\_Vdha\_021.002 śrūyatām akhilam bIahman\_\_Vdha\_021.003 yady etad anuprcchasi\_Vdha\_021.003 upakārāya ca strīṇām\_\_Vdha\_021.003 Arişu lokeşv anuttamam\_\_Vdha\_021.003 praśnam etat purā devī\_Vdha\_021.004 śailarājasutā patim\_\_Vdha\_021.004 papraccha śankaram brahman\_\_Vdha\_021.004 kailāsaśikhare sthitam\_\_Vdha\_021.004 kumārikābhir deveśa\_\_Vdha\_021.005 grhasthābhiś ca keśavah\_\_Vdha\_021.005 vidhavābhis tathā strībhih\_\_Vdha\_021.005 ktthaS Trādhyate vada\_\_Vdha\_021.005 sādhu sādhvi tvayā pṛṣṭam\_\_Vdha\_021.006 etan nārāyaṇāśritam\_\_Vdha\_021.006 upavāsādi yat tattvam\_\_Vdha\_021.006 śrūyatām asya yo vidhih\_\_Vdha\_021.006 yogyam patim samāsādya\_\_Vdha\_021.007 nārī dharmam avāpnute\_\_Vdha\_021.007 duḥśīle 'pi hi kāmārte\_\_Vdha\_021.007 nārī prāpnoti bhartari\_\_Vdha\_021.007 anārādhya jagannātham\_Vdha\_021.00G

sarvalokeśvaram harim\_Vdha\_021.008 katham āpnoti vai nārī\_\_Vdha\_021.008 patim śīlagunānvitam\_\_Vdha\_021.008 sukalatrapradam tasmād\_\_Vdha\_021.009 vratam acyutatustidam\_\_Vdha\_021.009 kartavyam lakṣaṇam tasya\_\_Vdha\_021.009 śrūyatām varavarņini\_Vdha\_021.009 yac cīrtvā sarvanārīṇām\_\_Vdha\_021.010 śrestham apnoty asamśayTm\_\_Vdha\_021.010 aihikam ca sukham prāpya\_\_Vdha\_021.010 svarge bhunkte sukhāny api\_\_Vdha\_021.010 anujñām prāpya pitṛto\_\_Vdha\_021.011 mātṛtaś ca kumārikā\_\_Vdha\_021.011 pūjayec ca jagannāthau\_\_Vdha\_021.011 bhaktyā pāpaharam harim\_VdT1\_021.011 triṣūttareṣu svṛkṣeṣu\_\_Vdha\_021.012 patikāmā kumārikā\_\_Vdha\_0e1.012 mādhavākhyam tu vai nāma\_\_Vdha\_021.012 japen nityam atandritā\_\_Vdha\_021.012 priyanduņā raktapuṣpair\_\_Vdha\_021.013 bandhūkakusumais tcthā\_Vdha\_021.013 samabhyarcya tato dadfād\_\_Vdha\_021.013 raktam evānulepanam\_\_Vdha\_021.013 sarvauṣadhyā svacam snātvā\_\_Vdha\_021.014 samabhyarcya jagatpatim\_\_Vdha\_021.014 namo 'stu mādhavāyeti\_\_Vdha\_021.014 homayen madhusarpiṣī\_\_Vdha\_021.014 sa devam uttarāyoge\_\_Vdha\_021.015 samabhyarcya janārdanam\_\_Vdha\_021(015 śobhanam patim āpnoti\_\_Vdha\_021.015 pretya svargam ca gacchati\_\_Vdha\_021.015 atibālye ca yat kimcit\_\_Vdha\_021.016 tayā pāpam anuṣṭhitam\_\_Vdha\_021.016 tasmāc ca mucyate devi\_\_Vdha\_021.016 sukhinī caiva jāyate\_\_Vdha\_021.016 abdenaikena tanvangi\_\_Vdha\_021.017 dhūtapāpā yad icchati\_\_Vdha\_021.017 tad eva prāpnuyād bhadre\_\_Vdha\_021.017 nārayaṇaparāyaṇā\_\_Vdha\_021.017 şanmāsam prīnanam kāryam\_\_Vdha\_021.018 bhaktyā śaktyā ca vai hareh\_\_Vdha\_021.018 pāraṇānte mahābhage\_\_Vdha\_021.018 tathā brāhmaṇatarpaṇam\_\_Vdha\_021.018 gārhasthye 'vasPhitā nārī\_\_Vdha\_022.001 bhaktyā sampūjayet patim\_\_VdSa\_0221001

sa eva devatā tasyāh<u>□</u>Vdha\_022.001 pūjyah pūjyataraś ca sah\_\_Vdha\_022.001 tasmims tuste paro dharmas\_\_Vdha\_022.002 tasyaiva paricaryayā\_\_Vdha\_022.002 toşam āyāti sarvātmā\_\_Vdha\_022.002 paramātmā janārdaneh\_\_Vdha\_022.002 naiva tasyāḥ pṛthag yajño\_\_Vdha\_022.003 na śrāddham nāpy upoṣitam\_\_Vdha\_022.003 bhartrśuśrūsanenaiva\_Vdha\_022.003 prāpnoti strī yathepsitam\_Vdha\_022.003 tenaiva sāpy anujñātā\_\_Vdha\_022.004 tasya śuśrūṣaṇād anu\_\_Vdha\_022.004 toşayej jagatām īśam\_\_Vdha\_022.004 anantam aparājitam\_\_Vdha\_022.004 vratair nānāvidhair devi Vdha 022d005 aihikāmuşmikāptaye\_\_Vdha\_022.005 visnuvratādibhir divyais\_\_Vdha\_022.005 tathā dānair mano'nugaiḥ\_\_Vdha\_022.005 ghrtaksīrābhisekaiś ca\_\_Vdha\_022.006 brāhmaṇānām ca tarpaṇaih\_\_Vdha\_022.006 manojñair vividhair dhūpaih\_\_Vdha\_022.006 puspavastrānulepanaih\_\_Vdha\_022.006 gītavādyais tathā hṛdyair\_\_Vdha\_022.007 upavāsaiś ca bhāmini\_\_Vdha\_022.007 evam ārādhya govindam\_\_Vdha\_022.007 anujñātā yathāvidhi\_\_Vdha\_022.007 patinā sakalān kāmān\_\_Vdha\_022.007 avāpnoti na samśayah\_\_Vdha\_022.007 patinā tv ananujñātā\_\_Vdha\_022.008 kimcit punyam karoti yā\_\_Vdha\_022.008 viphalam tad aśesam vai\_\_Vdha\_022.008 tasyāḥ śailavarātmaje\_\_Vdha\_022.008 na ca prasādam kurute\_\_Vdha\_022.009 bhagavān madhusūdanah\_\_Vdha\_022.009 nānujnātā tu yā nārī\_\_Vdha\_022.009 pa ināfcati keśmvam\_\_Vdha\_022.009 yā tu bhartṛparā nārī\_\_Vdha\_022.010 nārāyaṇam atandritā\_\_Vdha\_022.010 bha tyā sampūjayed devam\_\_Vdha\_022.010 toşam āyāti keśavaḥ\_\_Vdha\_022.010 yā tu bhartrā parityaktā\_\_Vdha\_022.011 tathā yā mṛtabhartṛkā\_\_Vdha\_022.011 pāṣaṇḍānugato vāpi\_\_Vdha\_022.011 yasyā bhartā maheśvara\_\_Vdha\_022.011 prāPo dadāti nānujñām\_\_Vdha\_022.012

viṣṇor Tr?dhane tadā\_\_Vdha\_022.012 katham ārādhanam kāryam\_\_Vdha\_022.012 vișnos tad vada śamkara\_\_Vdha\_022.012 yā tu bhartrā parytyaktā\_\_Vdha\_022.013 sā sampūjya nijam patim\_\_Vdha\_022.013 manasā tanmanaskā ca\_\_Vdha\_022.013 tasyaiva hitakāriņī\_\_Vdha\_022.013 na nindākaraņī tasya\_\_Vdha\_022.014 śreyo'bhidhyāyinī tathā\_\_Vdha\_022.014 tasyaiva sarvakālesu\_\_Vdha\_022.014 sarvakalyāṇam icchati\_\_Vdha\_022.014 ārādhayej jagannātham\_Vdha\_022.015 sarvadhātāram acyutam\_\_Vdha\_022.015 krtopavāsā puspādi\_\_Vdha\_022.015 nivedya sakalam tatah\_\_Vdha\_022.015 bhartur manorathāvāptim\_Vdha\_022.016 prārthayet prathamam caram\_\_Vdha\_022.016 svayam yathābhilasitam\_Vdha\_022.016 prārthayet tam varam tatah\_\_Vdha\_022.016 evam bhartṛparityaktā\_\_Vdha\_022.017 yoşid ārādhanam hareh\_\_Vdha\_022.017 kurvānā sakalān kāmān\_\_Vdha\_022.0F7 avāpnoti na samsayaḥ\_\_Vdha\_022.017 bhartā karoti yac casyāh\_\_Vdha\_022.018 kimcit puṇyam ah9rniśam\_\_Vdha\_022.0h8 tasya pInyasyaesampūrnam\_Vdha 022.018 ardham prāpnoti sā śubhe\_\_Vdha\_022.018 yat tu sā kurute puņyam\_\_Vdha\_022.019 vinā doṣeṇa yojjhitā\_\_Vdha\_022.019 tat tasyāḥ sakalam devi\_\_Vdha\_022.019 tasyārdham na labhet patih\_\_Vdha\_022.017 bhartary evam pravasite\_\_Vdha\_022.020 tyaktā ca patinā śubhe\_\_Vdha\_022.020 kurvītārādhanam nārī\_\_Vdha\_022.020 upavāsādinā hareḥ\_\_Vdha\_022.020 etat tavoktam yat pṛṣṭam\_\_Vdha\_022.021 tvayāham girinandini\_\_Vdha\_022.021 vidhavānām ato dharmam\_\_Vdha\_022.021 śrūyatām viṣṇutuṣṭidam\_\_Vdha\_022.021 mṛte bhartari sādhvī strī\_Vdha\_022.022 brahmacaryavratoditā\_\_Vdha\_022.022 snātā pratidinam dadyāt\_\_Vdha\_022.022 svabhartṛsalilāñjalim\_\_Vdha\_022.022 kuryād yānudinam bhaktyā\_\_Vdha\_022.023 devānām api pūjanam\_\_Vdha\_022.023

atithes tarpanam tadvad\_\_Vdha\_022.023 agnihotram amantrakam\_\_Vdha\_022.023 pūrtadharmāśritam cānhat\_\_Vdha\_022.02; kuryān nityam atandritā\_\_Vdha\_022.024 nityakarma rte cāsyā\_\_Vdha\_022.(24 nestam Iarma vidhīyate\_\_Vdha\_022.024 viṣṇor ārādhanam caiva\_\_Vdha\_022.025 kuryān nityam upositā\_\_Vdha\_022.025 dānādi vipramukhyebhyo\_\_Vdha\_022.025 dadyāt puņyavivrddhaye\_\_Vdha\_022.025 upavāsāms ca vividhān\_\_Vdha\_022.025 kuryāc chāstroditān śubhe\_\_Vdha\_F92.025 Ookāntarastham bhartāram\_Vdha\_022.026 ātmānam ca varānane\_\_Vdha\_022.026 tārayaty ubhayam nārī\_\_Vdha\_022.026 yettham dharmaparāyaņā\_\_Vdha\_022.026 putraiśvaryasthitā nārī\_\_Vdha\_022.027 upavāsādinā harim\_\_Vdha\_022.027 yā toşayati siddhim sā\_\_Vdha\_022.027 putrebhyo 'pi prayacchatim\_Vdha\_022.027 śubhāml lokāms tathā bhartur\_\_Vdha\_022.028 ātmanaś ca yathepsitān\_\_Vdha\_022.028 sakalam pūrayaty astam\_\_Vdha\_022.028 pāpam nayati cākhilap\_\_Vdha\_022.028 ātmanaś caiva bhartuś ca\_\_Vdha\_022.029 nārī paramikām gatim\_Vdha\_022.(29 dadāty ārādhya govindam\_Vdha\_022.029 saputrā vidhavā ca yā\_\_Vdha\_022.029 tasmād ebhir vidhānais tu\_\_Vdha\_022.030 sarvakālam tu yoşitah\_\_Vdha\_022.030 keśavārādhanam kāryam\_Vdha\_022.030 lokadvayaphalapradam\_\_Vdha\_022.030 ye narā mṛtapatnikās\_\_Vdha\_022.031 tair apy etad aśesatah\_\_Vdha\_022.031 pūrtadharmāśritam kāryam\_\_Vdha\_022.031 nityakarma ca kevalam\_\_Vdha\_02p.031 putraiśvaryasthitaih samyag\_\_Vdha\_022.032 brahmacaryaguṇānvitaiḥ\_\_Vdha\_022.032 viṣṇor ārādhanam kāryam\_Vdha\_022.032 tīrthasthair athavā gṛhe\_\_Vdha\_022.032 brāhmaṇaḥ kṣatri9o vaiśyaḥ\_\_Vdha\_022.0 3 strī śūdraś ca varānane\_\_Vdha\_022.033 anārādhya hṛṣīkeśam\_Vdha\_022.033 nāpnoti paramām gatim\_Vdha\_022.033 aiśvaryam samtatim śresthām\_\_Vdha\_022.034

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susamtatim tv asthitabhaktim acyutām__Vdha_029.*(30)
api sarvam etam protam_Vdha_029.*(30)
sūtre maniganā iva__Vdha_029.*(30)
ekapuruşa mahāpuruşa__Vdha_029.*(30)
rkṣapuruṣa namo 'stu te__Vdha_029.1(30)
ppatinakṣatrayogetca__Vdha_029.031
bhojanīyā dvijottamāh__Vdha_029.031
nakṣatrajñāya viprāya__Vdha_029.032
dadyād dānam ca śaktitaḥ__Vdha_029.032
pārite ca punar dadyāt__Vdha_029.032
strīpūmsām cāruhāsini_Vdha_029.032
chattropānadyugam caiva__Vdha_029.033
saptadhānyam sakāñcanam__Vdha_Pd9.033
ghṛtapātram ca dharmajñe__Vdha_029.033
yac cānyad ativallabham_Vdha_029.033
strī vā sādhvī sadā viṣṇor__Vdha_029.034
ārādhanaparāyaņā__Vdha_029.034
anenaiva vidhānena__Vdha_029.034
sampūjyaitad avāpnuyāt__Vdha_029.034
sarva;āmān avāpnoti__Vdha_030.001
samārādhya janārdanam__Vdha_030.001
prakārair bahubhir brahman__Vdha_030.001
yān yān icchati cetasā__Vdha_030.001
nṛṇām strīṇām ca viprarṣe__Vdha_030.002
nānyac chokasya kāraṇam_Vdha_030.002
apatyād adhikam kimcid__Vdha_030.002
vidyate hy atra janmani__Vdha_030.002
aputratā mahad duḥkham__Vdha_030.003
atiduhkham kuputratā__Vdha_030.003
aputraḥ sarvaduḥkhānām__Vdha_030.003
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hetubhūto mato mama\_\_Vdha\_030.003 dhanyās te ye sutam prāpya\_\_Vdha\_030.004 sarvaduhkhavivarjitam\_\_Vdha\_030.004 śastam praśāntam balinam\_Vdha\_030.004 parām nirvrtim āgatāh\_\_Vdha\_030.004 svakarmaniratam nityam\_\_Vdha\_030.005 devadvijaparāyaṇam\_\_Vdha\_030.005 śāstrajñam dharmatattvajñam\_Vdha\_030.005 dīnānāthajanāśrayam\_\_Vdha\_030.005 vinirjitārim sarvasya\_\_Vdha\_030.006 manohrdayanandanam\_Vdha\_030.006 devānukūlatāyuktam\_\_Vdha\_030.006 yuktam samyag gunena ca\_\_Vdha\_030.006 mitrasvajanasammāna-\_\_Vdha\_030.007 labdhanirvānam uttamam\_\_Vdha\_030.007 yaḥ prāpnoti sutam tasmān\_\_Vdha\_030.007 nānyo dhanyataro bhuvi\_Vdha\_030.007 so 'ham icchāmi tac chrotum\_\_Vdha\_030.008 tvattah karma mahāmune Vdha 030.008 yenedṛglakṣaṇaḥ putraḥ\_\_Vdha\_030.008 prāpyate bhuvi mānavaih\_\_Vdha\_030.008 evam etan mahābhāga\_\_Vdha\_030.009 pitroh putrasamudbhavam\_\_Vdha\_030.009 duḥkham prayāty upaśamam\_\_Vdha\_030.009 tena yeneha kenacit\_\_Vdha\_030.009 atrāpi śrūyatām vṛttam\_\_Vdha\_030.010 yat pūrvam abhavan mune\_\_Vdha\_030.010 utpattau kārtavīryasya\_\_Vdha\_030.010 haihayasya mahātmanah\_\_Vdha\_030.010 kṛtavīryo mahīpālo\_\_Vdha\_030.011 haihayānām abhūt purā\_\_Vdha\_030.011 tasya śīladhanā nāma\_\_Vdha\_030.011 babhūva varavarninī\_\_Vdha\_030.011 patnī sahasrapravarā\_\_Vdha\_030.011 mahişī śīlamandanā\_\_Vdha\_030.011 sā tv aputrā mahābhāgā\_\_Vdha\_030.012 maitreyīm paryapṛcchata\_\_Vdha\_030.012 guņavatputralābhāya\_\_Vdha\_030.012 kṛtāsanaparigrahām\_\_Vdha\_030.012 tayā ca pṛṣṭā vai samyag\_\_Vdha\_030.013 maitreyī brahmavādinī\_Vdha\_030.013 kathayām āsa paramam\_\_Vdha\_030.013 nāmnānantavratam vratam\_Vdha\_030.013 sarvakāmaphalāvāpti-\_\_Vdha\_030.014 kārakam pāpanāśanam\_\_Vdha\_030.014

tasyāh sā putralābhāya\_\_Vdha\_030.014 rājaputrās tapasvinī\_\_Vdha\_030.014 yo 'yam icchen narah kāmam\_\_Vdha\_030.015 nārī vā varavarnini\_\_Vdha\_030.015 sa tam samārādhya vibhum\_Vdha\_030.015 samāpnoti janārdanam\_\_Vdha\_030.015 mārgaśīaṣe mṛgaśiro\_\_Vdhp\_030.016 bhīru yasmin dine bhavet\_\_Vdha\_030.016 tasmin samprāśya gomūtram\_\_Vdha\_030.016 snāto niyatamānasah\_\_Vdha\_030.016 puṣpair dhūpais tathā gandhair\_\_Vdha\_030.017 upahāraih svaśaktitah\_\_Vdha\_030.017 vāmapādam anantasya\_\_Vdha\_030.017 pūjayed varavarnini\_\_Vdha\_030.017 anantah sarvakāmānām\_\_Vdha\_030.018 anantam bhagavān phalam\_Vdha\_030.018 dadātv anantam ca punas\_\_Vdha\_030.018 tad evāstv anyajanmani\_\_Vdha\_030.018 anantapunyopacayam\_\_Vdha\_030.019 karoty etan mahāvratam\_\_Vdha\_030.019 yathābhilasitāvāptim\_Vdha\_030.019 kurvan mā kṣayam etu ca\_\_Vdha\_030.019 ity uccāryābhipūjyainam\_\_Vdha\_030.020 yathāvad vidhinā narah\_\_Vdha\_030.020 samāhitamanā bhūtvā\_\_Vdha\_030.020 pranipātapurahsaram\_\_Vdha\_030M020 viprāya dakṣiṇām dadyād\_\_Vdha\_030.021 anantaḥ prīyatām iti\_\_Vdha\_030.021 samuccārya tato naktam\_\_Vdha\_030.021 bhuñjīyāt tailavarjitam\_\_Vdha\_030.021 tataś ca pause pusyarkse\_\_Vdha\_030.022 tathaiva bhagavatkatim\_\_Vdha\_030.022 vāmām abhyarcayet kṛtvā\_\_Vdha\_030.022 gomūtraprāśanam budhah\_\_Vdha\_030.022 anantah sarvakāmānām\_\_Vdha\_030.023 iti coccārayed budhah\_\_Vdha\_030.023 bhuñjīta ca tathā vipram\_\_Vdha\_030.023 vācayitvā yathāvidhi\_\_Vdha\_030.023 māghe Aghāsu tadvac ca\_\_Vdha\_030.024 bāhum devasya pūjayet\_\_Vdha\_030.024 skandham ca phalgunīyoge\_\_Vdha\_030.02) phālgune māsi bhāmini\_\_Vdha\_030.024 caturșv eteșu gomūtra-\_\_Vdha\_030.025 prāśanam nṛpanandini\_\_Vdha\_030.025 brāhmaṇāya tathā dadyāt\_\_Vdha\_030.025,\*(31)

tilān kanakam eva ca\_\_Vdha\_030.025,\*(31) devasya daksinaskandham\_Vdha\_030.026 caitre citrāsu pūjayet\_\_Vdha\_030.026 tathaiva prāśanam cātra\_phdha\_030.026 pañcagavyam udāhrtam\_\_Vdha\_030.026 vipre vācanake dadyād\_\_Vdha\_030.027 yāvAn māsacatuṣṭayam\_\_Vdha\_030. 27 vaiśākhe ca viśākhāsu\_\_Vdha\_030.027 bāhum sampūjya dakṣiṇam\_\_Vdha\_030.027 tathaivoktayavān dadyāt\_\_Vdha\_030.028 tadvan naktam bhujikriyJ\_\_Vdha\_030.028 katipūjām ca jyesthāsu\_\_Vdha\_030.028 jyesthamūle śubhavrate\_\_Vdha\_030.028 āṣādhāsu tathāṣādhe\_IVdha\_030.029 kuryāt pādārcanam śubhe\_\_Vdha\_030.029 padadvayam ca śravane\_\_Edha\_030.029 śrāvaņe subhru pūjayet\_\_ddha\_030.029 ghṛtam viprāya dātavyam\_\_Vdha\_030.030 prāśanīyam tathā dadhi\_\_Vdha\_030.030 kārttikāntesu māsesu\_\_Vdha\_030.030 prāśanam dānam eva ca\_\_Vdha\_030.0c0 etad eva samākhyātam\_Vdha\_030.030,\*(32) dsvam tadlac ca pūjayet\_\_Vdha\_030.030,\*(32) guhyam prosthapadāyoge\_\_Vdha\_030.031 māsi bhādrapade 'rcayet\_\_Vdha\_030.031 tadvad āśvayuje pūjyam\_Vdha\_030.031 hṛdayam cāśvinīṣu vai\_Vdha\_030.031 kuryāt samāhitamanāḥ\_\_Vdha\_030.032 snānaprāśanaśaucavān\_\_Vdha\_030.032 anantaśirasaḥ pūjām\_Vdha 30.032 kārttike ptttikāsu ca\_\_Vdha\_030.032 yasmin yasmin dine pūjā\_\_Vcha\_030.033 tatra tatra tadā dine\_\_Vdha\_030.033 nāmānantasya japtavyam\_\_Vdha\_030.033 kṣutapraskhalitādiṣu\_\_Vdha\_030.033 ghṛtenānantam uddiśya\_\_Vdha\_030.034 pūrvamāsacatustayam\_\_Vdha\_030.034 kurvīta homam caitrādau\_\_Vdha\_030.034 śālinā kulanandini\_Vdha\_030.034 kṣīreṇa śrāvaṇādauLtu\_\_Vdha\_030.035 homam māsacatuṣṭayam\_\_Vdha\_030.035 śastam tu sarvamāsesu\_Vdha\_030.035 haviṣyānnam ca bhojanam\_\_Vdha\_030.035 evam dvādaśabhir māsaih\_\_Vdha\_030.036 pāraṇam tritayam śubhe\_\_Vdha\_030.036

pārite samavāpnoti\_\_Vdha\_030.036 sarvān eva manoTathān\_\_Vdha\_030.036 putrārthibhir vittakāmair\_\_Vdha\_030.037 bhrtyadārān abhīpsubhih\_\_Vdha\_030.037 prārthayadbhiś ca kartavyam\_\_Vdha\_030.037 ārogyabalasampadam\_\_Vdha\_030.037 etad vratam mahābhāge\_\_Vdha\_030.038 pufyam svastyayanapradam\_\_Vdha\_030.038 anantavratasamjñam vai\_\_Vdha\_030.038 sarvapāpapraņāśanam\_Vdha\_030.038 tat kuruşvaiva devi tvam\_Vdha\_030.039 vratam śīladhane varam\_Vdha\_030.039 viśistam sarvalokasya\_\_Vdha\_030.039 yadi putram abhīpsasi\_\_Vdha\_030.039 iti śīladhanā śrutvā\_\_Vdha\_030.040 maitreyīvacanam śubham\_\_Vdha\_030.040 cacāraitad vratavaram\_\_Vdha\_030.040 susamāhitamānasā\_\_Vdha\_030.040 putrārthinyās tatas tasyā\_\_Vdha\_030.041 vratenānenadsuvrata\_\_Vdha\_030.041 viṣṇusPtutoṣa tuṣṭe ca\_\_Vdha\_030.041 viṣṇau sā suṣuve sutam\_\_Vdha\_0h0.041 tasya vai jātamātrasya\_\_Vdha\_030.042 pravavāv anilaḥ śivaḥ\_\_VdhaI030.042 nīrajaskam abhūd vyoma\_\_Vdha\_030.042 mudam prāpākhilam jagat\_\_Vdha\_030.042 devadundubhayo neduḥ\_\_Vdha\_030.043 puspavṛṣṭiḥ papāta ca\_\_Vdha\_030.043 prajagur divi gandharvā\_\_Vdha\_030.043 nanṛtuś cāpsarogaṇāḥ\_\_Vdha\_030.043 dharme manaḥ samastasya\_\_Vdha\_030.043 dālbhya lokasya cābhavat\_\_Vdha\_030.043 tasya nāma pitā cakre\_\_Vdha\_030.044 tanayasyārjuneti vai\_\_Vdha\_030.044 kṛtavīryasutatvāc ca\_\_Vdha\_030.044 kārtavīryo babhūva sah\_\_Vdha\_030.044 tenāpi bhagavān viṣṇur\_\_Vdha\_030.045 dattātreyasvarūpavān\_\_Vdha\_030.045 ārādhito 'timahatā\_\_Vdha\_030.045 tapasā dālbhya bhūbhṛtā\_\_Vdha\_030.045 tasya tuṣṭo jagannāthaś\_\_Vdha\_030.046 cakravartitvam uttamam\_\_Vdha\_030.046 dadau eauryabale cāti-\_\_Vdha\_030.046 sakalāny āyudhāni ca\_\_Vdha\_030.046 sa ca vavre varam deva\_\_Vdha\_030.047

vadhas tvatto bhaved iti\_\_Vdha\_030.047 purānusmaraṇam jñānam\_Vdha\_030.047 bhītānām cārtināśanam\_\_Vdha\_030.047 smaranād upakāritvam\_\_Vdha\_030.047 jagato 'sya jagatpate\_\_Vdha\_030.047 tam āha devadeveśah\_\_Vdha\_030.048 pundarīkanibhekṣanah\_\_Vdha\_030.048 sarvam etan mahābhāga\_\_Vdha\_030.048 tava bhūpa bhavisyati\_Vdha\_030.048 yaś ca prabhāte rātrau ca\_\_Vdha\_030.049 tvām naraḥ kīrtayiṣyati\_\_Vdha\_030.049 namo 'stu kārtavīryāyety\_\_Vdha\_030.049 abhidhāsyati caiva yaḥ\_\_Vdha\_030.049 tilaprasthapraGānasya\_\_Vdha\_030.049 sa narah punyam āpsyati\_\_Vdha\_030.049 anastadravyatā caiva\_\_Vdha\_030.050 tava nāmābhikīrtanaih\_\_Vdha\_030.050 bhavisyati mahīpālety\_\_Vdha\_030.050 )ktvā tam prayayau harih\_\_Vdha\_030.050 sa cāpi varam āsādya\_\_Vdha\_030.051 prashnnādSgaruḍadhvajāt\_\_Vdha\_030.051 pālayāmdāsa bhūpālah. Vdha\_030.051 saptadvīpām vasumdharām\_\_Vdha\_030.051 teneştam vividhair yajñaih\_\_Vdha\_030.052 samāptavaradakṣiṇaiḥ\_\_Vdha\_030.052 jitvārivargam akhilam\_Vdha\_030.052 dharmataḥ pālitāḥ prajāḥ\_\_Vdha\_030.052 anantavratamāhātmyād\_\_Vdha\_030.053 āsādya tanayam ca tam\_\_Vdha\_030.053 pitroh putrodbhavam duhkham\_\_Vdha\_030.053 nāsīt svalpam api dvija\_\_Vdha\_030.053 evam etat samākhyātam\_\_Vdha\_030.054 anantākhyam vratam tava\_\_Vdha\_030.054 yac cīrtvā rājapatnī sā\_\_Vdha\_030.054 kārtavīryam asūyata\_\_Vdha\_030.054 yaś caitac chṛṇuyāj janma\_\_Vdha\_030.055 kārtavīryasya mānavah\_\_Vdha\_030.055 strī vā duḥkham apatyottham\_Vdha\_030.055 sapta jcnmBni nāśnute\_\_Vdha\_030.055 rūpasampat samākhyātā\_\_Vdha\_031.001 strīpumsām jāyate śubhā\_\_Vdha\_031.001 samuposya jagannātham\_Vdha\_031.001 nakṣatrapuruṣam harim\_\_Vdha\_031.001 vāso'tiśobhanam cāru-\_\_Vdha\_031.002 vastrādyābharaņojjvalam\_\_Vdha\_031.002

grham sarvagunopetam\_Vdha\_031.002 aśesopaskarānvitam\_\_Vdha\_031.002 karmaṇā yena viprarṣe\_\_Vdha\_031.003 tosito madhusūdanah\_\_Vdha\_031.003 dadāti bhagavān karma\_\_Vdha\_031.003 tan no vistarato vada\_\_Vdha\_031.003 yan mām prechasi dālbhya tvam\_\_Vdha\_031.004 grhopaskaUabhūṣaṇam\_\_Vdha\_031.004 narāṇām jāyate yena\_\_Vdha\_031.004 tat sarvam kUthayO;i te\_\_Vdha\_031.004 nandā bhadrā jayā riktā\_\_Vdha\_031.005 pūrņā ca dvijasattama\_\_Vdha\_03P.003 tithayo vai samākhyātāh\_\_Vdha\_031.005 pratipatkramasamjñayā\_\_Vdha\_031.005 pañcamī daśamī caiva\_\_Vdha\_031.006 tathā pañcadaśī tithih\_\_Vdha\_031.006 pūrņā etāḥ sRpākhyātāş\_\_Vdha\_031.006 tithayo munisattama\_\_Vdha\_031.006 mṛdā dhātuvikārair vā\_\_Vdha\_031.007 varṇakair gomayena vā\_\_Vpha\_031.007 viṣṇor āyatane tāsu\_\_Vdha\_031.007 yah k;roty upalepanam\_\_Vdha\_031.007 pravātāvātaguņavad\_\_Vdha\_031.008 varṣāsv atimanoramam\_\_Vdha\_031.008 anulip amrśubhākāram\_Vdha\_031.008 sugrham labhate mune\_\_Vdha\_031.008 pūrnTm dhānyahiranyādyair\_\_Vdha\_031.009 manimuktāphalojjval m\_\_Vdha\_03n.009 pratyāsannajalābhogam\_\_Vdha\_031.009 gṛham āpnoti śobhanam\_\_Vdha\_031.009 sāmnatasvajanānām yat\_\_Vdha\_031.010 sarveṣām uttamottamam\_\_Vdha\_031.010 tad āpnoti grham brahmann\_\_Vdha\_031.010 anulepanakṛn naral\_\_VdhI\_031.010 yenānulipte tiṣṭhanti\_\_Vdha\_031.011 viṣṇvāyatanabhūtale\_\_Vdha\_031.011 brāhmaṇakṣatTiyaviśaḥ\_\_Vdha\_031.011 śūdrāḥ sādhvyas tathā striyaḥ\_\_Vdha\_031E011 tasya pūṇyaphalam dālbhya\_\_Vdha\_031.011 śrūyatām yat prajāyate\_\_Vdha\_031.011 apsarogaņasamkīrņam\_Vdha\_031.012 muktāhāragaņojjvalam\_ Vdha\_031.012 śrestham sarvavimānānām\_\_Vdha\_031.012 svarge dhisnyam avāpnute\_\_Vdha\_031.012 yāvatyas tithayo liptam\_\_Vdha\_031.013

divyābdāms tāvato dvija\_\_Vdha\_031.013 tasmin vimāne sa naraḥ\_\_Vdha\_031.013 strī vā tisthati sattama\_\_Vdha\_031.013 sugandhagandhasadvastra-\_\_Vdha\_031.014 sarvabhūṣaṇabhūṣitaḥ\_\_Vdha\_031.014 gandharvāpsarasām sambhaih\_\_Vdha\_031.014 pūjyamānaḥ sa tiṣṭhati\_\_Vdha\_031.014 liptam ca yāvato hastān\_\_Vdha\_031.015 viṣṇor āyatanam dvija\_\_Vdha\_031.015 tāvSdyojanavistīrņa-\_\_Vdha\_031.015 svargasthānādhipo hi saḥ\_\_Vdha\_031.015 pūjyamānah suragaņaih\_\_Vdha\_031.016 śītoṣṇādivivarjitaḥ\_\_Vdha\_031.016 manojñagātro viprendras\_\_Vdha\_031.016 tisthaty astāghasamhatih\_\_Vdha\_031.016 cyutas tasmād ihāgamya\_\_Vdha\_031.017 viśiste jāyate kule\_\_Vdha\_031.017 tato 'sya sadgrhavaram\_\_Vdha\_031.017 martyaloke 'bhijāyate\_\_Vdha\_031.017 na tatra tāvad dāridryam\_\_Vdha\_031.018 nopasargā na vā kalih\_\_Vdha\_031.018 na cāpi mṛtaniṣkrāntir\_\_Vdha\_031.018 yāvaj jīvaty asau dvija\_\_Vdha\_031.018 viṣṇuḥ samastabhūtāni\_\_Vdha\_031.079 sasarjaitāni yāni vai\_\_Vdha\_031.019 teṣām madhye jagaddhātur\_\_Vdha\_031.019 atīveṣṭā vasumdharā\_\_Vdha\_031.019 kṛte sammārjane tasyās\_\_Vdha\_031.020 tathaivoparilepane\_\_Vdha\_031.020 prayLti paramam toṣam\_\_Vdha\_031.020 vaiṣṇavīyam mahī yataḥ\_\_Vdha\_031.020 brahman yena vidhānena\_\_Vdha\_031.021 devāgāropalepalam\_Vhha\_031.021 kartavyam puruṣaiḥ samyak\_\_Vdha\_031.021 strībhir vā tad udīraya\_\_Vdha\_031E021 riktāyās tu tither madhye\_\_Vdha\_031.022 kuryāt samkalpam ātmanaḥ\_\_Vdha\_031.022 upalepanakrd vipro\_\_Vdha\_031.022 viṣṇoF āyatane bhuvi\_\_Vdha\_031.022 dvitīye 'hni tato devam\_\_Vdha\_031.023 praṇamya yataEānasaḥ\_\_Vdha\_031.023 dharanīpitaram viṣnum\_Vdha\_031.023 idam vākyam ud rayet\_\_Vdha\_031.023 tvam sarvabhūtaprabhavo jagatpate\_\_Vdha\_031.024 tvayy ctad īśeśa jagat pratisthitam\_\_Vdha\_031.024

tvam eva bhūtāni yatas tato 'ham\_\_Vdha\_031.024 tvām pūjayāmy adya mahīsvfrūpam\_\_Vdha\_031.024 tvam mahī jagatām nātha\_\_Vdha\_031.025 sarvanātha namo 'stu te\_\_Vdha\_031.025 śuśrūsitah prasiddśa\_\_Vdha\_031.025 bhuvd depanakarmanā\_\_Vdha\_031.025 ity uccārya ksitau ksiptvā\_Vdha\_031.026 prathamammdhāranītale\_Vdha\_031.026 puspāņi vā dvijasrestha\_Vdha\_0h1.026 yaḥ karoty anulepanam\_\_Vdha\_031.026 na tasya jāyate bhango\_\_Vdha\_031.026 gārhasthyasya kadācana\_\_Vdha\_031.026 yā ca nārī karoty evam\_\_Vdha\_031.027 yathāvad anulepanam\_\_Vdha\_031.027 nāpnoti sā ca vaidhavyam\_\_Vdha\_031.027 grhabhangam kadācana\_Vdha\_031.027 krtvopaleuanam bhūyah\_\_Vdha\_031.028 pranipatya janārdanam\_\_Vdha\_031.028 snāto visnum samabhyarcya\_\_Vdha\_031.028 idam vākyam udīrayet\_\_Vdha\_031.028 prasīda bhūdharānanta\_Vdha\_031.029 mayā yad upalepanam\_Vdha\_031.029 kṛtaṁ tena samastaṁ me\_\_Vdha\_031.029 nāśam abhyetu pātakam\_Vdha\_031.029 evam sampūjya bhunjīyād\_\_Vdha\_031.030 aparāhne dvOjottama\_\_Vdha\_031.030 svanulipte mahābhāge\_\_Vdha\_031.030 bhuktvā limpec ca tat punah\_\_Vdha\_031.030 pakse pakse trirātram tu\_\_Vdha\_031.031 yaḥ karoty upalepanam\_\_Vdha\_031.031 sarvapāpavihirmuktah\_\_Vdha\_031.031 svargam SacO(aty asamśayam\_\_Vdha\_031.031 tatkṣayāt svargeloke tu\_\_Vdha\_031.032 jāto grhavaram yathā\_\_Vdha\_031.032 samāpnoti yathākhyātam\_Vdha\_031.032 tat sarvam tava sattama\_\_Vdha\_031.032 sarvābharaṇasampūrṇam\_Vdha\_031.033 sarvopaskaradhānyavat\_\_Vdha\_031.033 gomahisyādisambhogam\_Vdha\_031.033 grham āpnoti mānavah\_\_Vdha\_031.033 tasmād abhīpsatā samyag\_\_Vdha\_031.034 gārhasthyam avikhanditam\_\_Vdha\_031.034 viṣṇor āyatane kāryam\_\_Vdha\_0T1.034 sarvadaivopalepanam\_\_Vdha\_031.034 saptadvīpavatīm kṛtsnām\_\_Vdha\_031.\*(33)

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dīpānām vai prajajvāla\_\_Vdha\_032.010 divārātram atandritam\_\_Vdha\_032.010 tasyā dyutiparābhūtās\_\_Vdha\_032.011 tasyā lāvanyanirjitāh\_\_Vdha\_032.011 sarvāḥ sapatnyo lalitām\_\_Vdha\_032.011 papracchur idam āditaḥ\_\_Vdha\_032.011 lalite vada bhadram te\_\_Vdha\_032.012 bhadram te lalite vada\_Vdha\_032.012 kautūhalaparāh sarvā\_\_Vdha\_032.012 yat prcchāmas tad ucyatām\_Vdha\_032.012 vişaye sati vaktavyam\_\_Vdha\_032.013 yan mayā tad ihocyatām\_\_Vdha\_032.013 nāham matsariņī bhadrā\_\_Vdha\_0]2.013 Pa ca rāgādidūṣitā\_\_Vdha\_032.013 bhavatyo mama sarvāsām\_\_Vdha\_032.014 bhavatīnām aham tathā\_\_Vdha\_032.014 apṛthagbhartṛsāmaPyā\_\_Vdha\_032.014 devalokābhikāmukāh\_\_Vdha\_032.014 pūrvam yūyam aham caiva\_\_Vdha\_032.\*(34) bhavatīnām sadaarminī\_9Vdha\_032.\*(34) na tathā purpadhūpeṣu\_\_Vdha\_032.015 na tathā dvijapūjane\_\_Vdha\_032.015 prayatnam tava paśyāmo\_\_Vdha\_032.015 viṣṇor āyatane śubhe\_\_Vdha\_032.01r yaahāhani tathā rātr9u\_\_Vdha\_y32.016 yathā rātrau tathāhani\_\_Vdha\_032.016 tava dīpapradānāya\_\_Vdha\_032.016 yathā subhru sadodyamah\_\_Vdha\_032.016 tad etat kathayāsmākam\_Vdha\_032.017 lalite kautukam param\_\_Vdha\_03y.017 manydmo dīpadānasya\_\_Vdha\_032.017 bhavatyā viditam phalam\_\_Vdha\_032.017 evam uktā tatas tābhir\_\_Vdha\_032.018 lalitā lalitam vacah\_\_Vdha\_032.018 vyājahāra sapatnīs tā\_\_Vdha\_032.018 na kimcid api bhāminī\_\_Vdha\_032.018 punah punas cersā tābhir\_Vdha\_032.019 bahuso dālbhya coditā\_Vdha\_032.019 dākṣiṇyasārā lalitā\_\_Vdha\_032.019 kathāoām ā,a bhāminī\_\_Vdha\_032.019 kautukam bhavatīnām ced\_\_Vdha\_032.020 atīvālpe 'pi vastuni\_\_Vdha\_032.020 tad eṣā kathayāmy etad\_\_Vdha\_032.020 yad vṛttam mama śobhanāh\_\_Vdha\_032.020 sauvīrarājasya purā\_\_Vdha\_032.021

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prayacchāmi harhr dhāmni\_\_Vdha\_032.03h jñātam asya hi yat phalam\_\_Vdha\_032.032 bhavatīnām idam satyaC\_\_Vdha\_032.033 mayoktam keśavalaye\_\_Vdha\_032.033 mūṣikatvād aham yena\_\_Vdha\_032.033 karmCnā siddhim āgatā\_\_Vdha\_032.033 eşa prabhāvo dīpasya\_\_Vdha\_032.0a4 kārttike māsi sattama\_\_Vdha\_032.034 viṣṇpāyatanadattasya\_\_Vdha\_032.034 jagāda lalitā yathā\_\_VEha\_032.034 cine dine jagannātha\_\_Vdha\_032.035 keśaveti samāhitah\_\_Vdha\_032.035 dadāti kārttike yas tu\_\_Vdha\_032.035 viṣṇvāūatanadīpakam\_\_Vdha\_032.035 j3tismaratvam prajñām ca\_Vdha\_032.036 prākāśyam sarvava2tusu\_\_Vdha\_032.036 avyāhatendriyatvam ca\_\_Vdha\_032.036 samprāpnoti na samśayaḥ\_\_Vdha\_032.036 śesakāle ca caksusmān\_\_Vdha\_032.037 medhāvī dīpado naraIT\_Vdha\_032.037 jāyate narakam vāpi\_\_Vdha\_032.037 tamaḥsam3ñam na paśyati\_\_Vdha\_032.037 ekādaśīm dvTdaśīm vā\_\_Vdha\_032.038 pratipakṣam ca yo naraḥ\_\_Vdha\_032.038 dīpam dadāti kṛṣṇāya\_\_Vdha\_032.038 tasyāpi śṛṇu yat phalam\_adha\_032.038 suvarņamaņimuktādhyam\_Vdha\_032.039 manojñam atiśobhanam\_\_Vdha\_032.039 dīpamālākulam divyam\_\_VPha\_032.039 vimānam so 'dhirohati\_\_Vdha\_032.y39 tasmād āyatane viṣṇor\_\_Vdha\_032B040 dadyād dīpam dvijottama\_\_Vdha\_032.040 tāms ca dattān na himseta\_\_Vdha\_032.040 na ca tPilaviyojitān\_\_Vdha\_032.040 kurvīta dīpahartā tu\_\_Vdha\_032.040 mūko 'ndho jāyate yatah\_\_Vdha\_032.040 jāyate narakam cāpi\_\_Vdha\_032.\*(35) tapaḥsamjñam sa paśyati\_\_Vdha\_032.\*(35) andhe tcmasi duṣpāre\_\_Vdha\_032.041 narake patitān kila\_\_Vdha\_032.041 vikrośamānān kṣutkṣāmāñ\_\_Vdha\_032.041 jagāda yamakimkaraḥ\_\_Vdha\_032.041 vilāpair alas atrā)i\_\_Vdha\_032.042 kim vo vilapite phalam\_VdhaI032.042 yadā pramādibhih pūrvam\_\_Vdha\_032.042

ātmātyantam upeksitah\_\_Vdha\_032.042 pūrvaG ālocitam naitat\_\_Vdha\_032.043 kim apy ante bhavisyati\_\_Vdha\_032.043 idānīm yāaanābhogah\_\_Vdha\_032.043 kim vmlāpah karisyati\_\_rdha\_032.043 deho dināni svalpāni\_\_Vdha\_032.044 vişayāś cātidurdharāh\_\_Vdha\_O32.044 etateko na vijānāti\_\_Vdha\_032.044 yena yūyam pramādinah\_\_Vdha\_032.044 jantujanmasahasrebhya\_\_Vdha\_032.045 etasmin mānuṣyo yadi\_\_Vdha\_032.045 tatrāpy ativimūdhatvāt\_Vdha\_032.045 kim bhogān abhidhāvati\_\_Vdha\_032.045 viruddhavisayāsvāda-\_\_Vdha\_032.046 mIditair hasitam ca yat\_\_Vdha\_032.046 bhaGadbhir āgatam duhkham\_\_Vdha\_032.0d6 vilāaapariņāmikam\_Vdha\_032.046 adyakālikayā buddhyā\_\_Vdha\_032.047 yad āgāmi na cintitam\_\_Vdha\_032.047 paritāpāya taj jātam\_\_Vdha\_032.04p duḥkham karmavipākajam\_\_Vdha\_032.047 svalpam āyur manuşyāṇām\_\_Vdha\_032.048 tadante paratantratā\_\_Vdha\_032.048 bhujyate ca kṛtam pūrvam\_Vdha\_032.048 etat kim vo na cintitam\_\_Vdha\_032.048 yad abhūt paradāreşu\_\_Vdha\_432.049 prītaye 'ngakucādikam\_\_Vdha\_032.049 yātanāduḥkharūpāya\_\_Vdha\_032.049 narake ca tad āgatam\_\_Vdha\_032.049 paradāramanohāri\_\_Vdha\_032.050 yad bhavadbhir agīyata\_\_Vdha\_032.050 hā māta ityādi rutam\_Vdha\_032.050 tad idānīm vilapyate\_\_Vdha\_032.050 samdigdhaparalokānām\_\_Vdha\_032.051 aihike nihatātmanām\_\_Vdha\_032.051 mṛtānām svakṛtam karma\_\_Vdha\_032.051 paścāttāpāya kevalam\_Vdha\_032.051 muhūrtārdhasukhāsvāda-\_\_Vdha\_032.052 lubdhānām akṛtātmanām\_\_Vdha\_032.052 anekavarşakotişu\_Vdha\_032.052 duḥkhadam karma jāyate\_\_Vdha\_032.052 hā mātas tāta tāteti\_Vdha\_032.053 bhavadbhih kim vilapyate\_\_Vdha\_032.053 śubhāśubham nijam karma\_\_Vdha\_032.053 tad adya hy atra bhujyate\_\_Vdha\_032.053

putradāragrhaksetra-\_\_Vdha\_032.054 hitāya satatodyatāh\_\_Vdha\_032.054 na kurvatni katham mūdhāh\_\_Vdha\_032.054 svalpam apy ātmano hitam\_\_Vdha\_032.054 vañcito 'sau mayā labdham\_\_Vdha\_032.055 idam asmād upāyataḥ\_\_Vdha\_032.055 na vetti kaścid ātmārtham\_Vdha\_032.056 vetti prakramato narah\_\_Vdha\_032.056 na vetti sūryacandrādīn\_\_Vdha\_032.057 lālamuātmānam eva ca\_\_Vâhh\_0h2.05P sākṣibhūtān aśeṣasya\_\_Vdha\_032.057 śubhasyehāśubhasya ca\_\_Vdha\_032.057 janmāny anyāni jāyante\_\_Vdha\_032.058 putradārādidehinām\_\_Vdha\_032.058 tadartham yat krtam karma\_\_Vdha\_032.058 tasya jadmaśatāni tat\_\_Vdha\_032.058 aho mohasya māhātmyam\_\_Vdha\_032.059 mamatvam narakeşv api\_Vdha\_032.059 krandate mātaram tātam\_\_Vdha\_032.059 pīdyamāno 'pi yat svayam\_\_Vdha\_032.059 evam ākrstacittānām\_Vdha\_032.060 vişayāsvādatarşulaih\_\_Vdha\_032.060 nṛṇām na jāyate buddhih\_\_Vdha\_032.060 paramārthāvalokikī\_Vdha\_032.060 tathā ca viṣayāsaktim\_Vdha\_032.060 karoty aviratam manah\_\_Vdha\_032.060 ko 'tibhāro harer nāmni\_\_VOha\_W32.061 jih'āyāḥ pariTīrtane\_\_Vdha\_032.061 vartitaile 'lpamaulye 'pi\_\_Vdha\_032.062 yad agnir labhyate mudh8\_\_Vdha\_032.062 ato 'dhikataro lobhah\_\_Vdha\_032.062 ko vaś citte 'bhavat tadā\_\_Vdha\_032.062 yeneyam teşu hastesu\_\_ddha\_032.063 svātantrye sati dīpakah\_\_Vdha\_032.063 mlhāphalo viṣṇugṛhe\_\_Vdha\_032.063 na datto narakāpahah\_\_Vdha\_032.063 na vo vilppite kimcid\_Vdha\_032.064 idānīm dṛśyate phalam\_\_Vdha\_032.064 asvātantrye vilapatām\_\_Vdha\_032.064 svātantrye 'tipramādinām\_\_Vdha\_032.064 avaśyampātinah prāṇā\_\_Vdha\_032.065 bhoklā jīvo hy aharniśam\_Vdha\_032.065 dattam ca labhate bhoktā\_Vdha\_032.065 samaye vişayān iti\_\_Vdha\_032.065 etat svātantryavadbhir vo\_\_Vdha\_032.066

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vadante vipriyam naiva\_\_Vdha\_033.002 prītim kurvanti mānavāh\_\_Vdha\_033.002 etad yasya phalam brahman\_\_Vdhae033.003 dānasya tapaso 'thavā\_\_Vdha\_033.003 upAvāsasya vā tan me\_mVdha\_033.003 yathāvad vaktud arhasi\_\_Vdha\_033.w03 aprītidasya viprarșe\_\_Vdha\_033.004 vipāko yasyS karmaņah\_\_Vdha\_033.004 manuṣyāṇām aśeṣam vai\_edha\_033.004 tan mamācaksva sattama\_\_Vdha\_033.004 devabrāhmaṇavedeṣu\_\_Vdha\_033.005 yajñesu ca narādhamaih\_Vdha\_033.005 yair jugupsā kṛtā dālbhya\_edha\_03a.005 manasāpy atimānibhih\_\_Vdha\_033.005 teṣām samdarśanāt sarvo\_\_ dha\_033.0T6 na sukham vindate dvija\_\_Vdha\_033.006 vadanty apy anukūlāni\_TVdha\_033.006 na teşuSprīyate janah\_\_Vdha\_033.006 sparśād udvijatI lokah\_\_Vdha\_03dy007 katu teṣām ca darśanam\_\_Vdha\_033.007 sambhāsanam ca nindā vai\_\_Vdha\_033.007 kṛtāevedadvijātike\_\_Vdha\_033.007 tasmān na nindām vedādau\_\_Vdha\_033.008 na jugupsām ca paṇḍitaḥ\_TVdha\_033.008 yaañādau ca naraḥ kuryād\_\_Vdha\_03b.008 ya icchec chreyG ātmanah\_\_Vdha\_033.008 yais tu prītiḥ samasteṣu\_\_Vdha\_033.009 vedadevadvijātisu\_\_Vdha\_033.009 yajñādike caiva kyyā\_\_Vdha\_033.009 dālbhya taddarśanam nrṇām\_\_Vdha\_033.009 āhlādsś cakṣuṣaḥ prītir\_\_Vdha\_033.010 manaso nirvṛtiḥ parā\_\_rdha\_033.010 sambhāṣane tathāhlādaḥr\_Vdha\_033.010 sarvalokasya jāyate\_\_Vdha\_033.010 stutāḥ praśastāḥ samprītyā\_\_Vdha\_033.011 pūjitā bahumānataḥ\_\_Vdha\_033.011 śreyaḥ SaraA prayacchanti\_\_Vdha\_033.011 devā vedā makhā dvijāh\_\_Vdha\_033.011 lokadvaye 'pi cāprītim\_\_Vdha\_033.012 paśuputradhanaksayam\_Vdha\_033.012 kurvanti dvijaśārdūla\_Vdha\_033.012 eta eva vininditāh\_\_Vdha\_033.012 eta eva samākhyātāḥ\_\_Vdha\_033.013 stavādigrahane gunāh\_\_Vdha\_033.013 nindāyāḥ śravaņe doṣa\_\_Vdha\_033.013

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nijena karmanā baddham\_\_Vcha\_037.815 aSamartham palāyane\_\_Vdha\_037.015 tam tādrśam atho drstvā\_\_Vdha\_037.016 gārdabheyo mahāmunih\_\_Vdha\_037.016 p9pītah prāha viprarsih\_\_Vdha\_037.016 k(runyastimitam vacah\_\_Vdha\_037.016 jānann api 7athā prāptamB\_Vdha\_037.017 tadanuṣṭhānajam phalam\_\_Vdha\_037.017 jantos tasyopakārāya\_\_Vdha\_037.017 sarvato hlādayann iv \_\_VdhaT037.017 adleh saryāmśubhis taptair\_\_Vdha\_037.018 Iahubhir yānapāmsubhih\_\_Vdha\_037.018 upary arkakarairTugrais\_\_Vdha\_037.01t tṛṣā cārtas tathā kṣudhā\_\_Vdha\_037.018 anyais tathādhibhir ghorair\_\_Vdha\_037.019 avisahyair avāranaih\_\_Vdha\_037.019 kathayeha yathātattvam\_\_Vdha\_037.019 ekākī dahyase katham\_\_VSha\_037.019 tasyadyad vacanam arutvā\_\_Vdha\_037.020 pipītasya savedanam\_\_Vdha\_037.020 yātanāstha uvācedam\_\_Vdha\_037.020 kṛcchrād ucchvāsya mastakam\_\_Vdha\_037.020 brahman nālocitam pūrvam\_Vdha\_037.021 katham ante bhaviṣyati\_\_Vdha\_037.021 aśāśvate śāśvatadhīs\_\_Vdha\_037.021 tena dahyāmi durmatih\_\_Vdha\_037.021 dhanāpaṇagṛhakṣetra-\_\_Vdha\_037.022 putradārahit ratah\_\_Vdha\_037.022 nātmano 'ham hitārambhī\_\_Vdha\_037.022 tena dahyāmi durmatiḥ\_\_Vdha\_037.022 idam karişye krtvedam\_Vdha\_037.023 kariṣyāmy aparam tv idam\_\_Vdha\_037.023 itīcchāśatasaro 'ham\_\_Vdha\_037.023 tena dahyāmi durmatihf\_Vdha\_037.023 juhomi yadi tan nāsti\_\_Vdha\_037.024 dadāmi yadi sīdati\_\_Vdha\_037.024 kuṭumbam iti mūḍho 'ham\_\_Vdha\_037.024 tena dahyāmi durmatih\_\_Vdha\_037.024 śītoṣṇavarṣābhibhavam\_\_Vdha\_037.025 lobhāt soḍḥaṁ mayāśubham\_\_Vdha\_037.025 tad eva hi na dharmārtham\_Vdha\_037.025 cena dahyāmi durmatih\_\_Vdha\_037.025 pitrdevamanuşyāṇām\_\_Vdha\_037.026 adattvāpasitā hi yeO\_Vdha\_03P.026 te 'nyatra kvāpipvartante\_\_Vdha\_0[7.026

dahyāmy eko 'tra durmatih\_\_Vdha\_037.026 putrabhrtyakalatresu\_\_Vdea\_037.027 mama tv ādrtamānasah\_hVdha\_037.027 krtvā karmāny asādhūni\_\_Vdha\_037h027 dahyāmy eyod'tra durmatik\_\_Vdha\_0G7.p]7 mrte maPi dhane tasminn\_Vdha\_037.028 acyāyopārjite mayā\_\_Vdha\_037.028 nūnam mameti vartante\_Vdha\_037.028 dahyāmy ekoh'traadurmatih\_\_Vdha\_037.028 na hi naḥ pūjitā gehān\_\_Vdha\_037.029 nirgatā dvijasattamāḥ\_\_Vdha\_037.029 svavargahitakāmasya\_\_Vdha\_037.029 tena dahyāmy aharniśam\_\_Vdha\_037.029 yan me na pūjitā devāh\_\_Vdha\_037.030 kutumbam positam param\_\_Vdha\_037.030 ekākī tena dahyāmi\_\_Vdha\_037.030 ye Tuṣṭās te 'nyato gatāḥ\_\_Vdha\_037.030 nityanaimittiSam karba\_\_Vdh1\_037.031 krte yeṣām na ma Prtam\_\_Vdha\_037..31 ekākī tena dahyāmi\_\_Vdha\_037.031 tair manye kvāpi ramyate\_\_Vdha\_037.031 yan me yarijanysyārthe\_\_Vdha\_037.032 krtam karma śubhāśubham\_Vdha\_037.032 ekākī tena dahyāmi\_\_Vdha\_037.032 gatās te phalabhoginah\_\_Vdla\_037.032 cārāḥ putrāś ca bhṛtyāś ca\_\_Vdha\_037.033 pāpavyāptyā mayaidhitāh\_\_Vdha\_037.033 ekākī tena dahyāmi\_\_Vdha\_037.033 gatās te phalabhoginah\_\_Vdha\_037.033 putradārādibhrtyārthe\_\_Vdha\_037.034 mayānyāyārthasamcayāh\_\_Vdha\_037.034 kṛtās tenātra dahyāmi\_\_Vdha\_037.034 bhuñjate 'py anyato gatāh\_\_Vdha\_037.034 kṛtam pāpam mayā bhuktam\_\_Vdha\_037.035 anyais tatkarmasamcitam\_Vdha\_037.035 dahyāmy eko 'ham atyantam\_\_Vdha\_037.035 tyaktas taih phalabhogibhih\_\_Vdha\_037.035 yan mamatvābhibhūtena\_\_Vdha\_037.036 mayā dhanam upārjitam\_\_Vdha\_037.036 anyasya te 'dya kasyāpi\_\_Vdha\_037.036 kevalam mama duskṛtam\_\_Vdha\_037.036 antarduḥkhena dagdho 'ntar\_\_Vdha\_037.037 bahir dahyāmi bhānunā\_\_Vdha\_037.037 nāntarduhkham na vā bhānuh\_\_Vdha\_037.037 pāpam eva dvidhā sthitam\_Vdha\_037.037

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pātālanarasimham ca__Vdha_040.025
jalapratarane smaret__Vdha_040.025
cakrinam gadinam caiva_Vdha_040.026
śārnginam khadginam tathā__Vdha_040.026
kṣemārthe prasavan rājan__Vdha_040.026
dikşu prācyādişA smaret__Vdha_040.026
ajitam cādhikam caiva_Vdha_040.027
sarvam sarvaśvaram tathā__Vdha_040.027
samsmaret purușo bhaktyā__Vdha_040.027
vyavahāreşu sarvadā__Vdha_040.027
nārāyaṇam sarvakālam_Vdha_040.028
ksutapraskhalitādisu_Vdha_040.028
grahanakşatrapīdāsu__Vdha_040.028
devabādhātavīsu ca__Vdha_040.028
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asyuvairinirodhesu\_\_Vdha\_040.029 vyāghrasimhādisamkate\_\_Vdha\_040.029 andhakāre ca tīvre ca\_\_Vdha\_040.0P9 nahasimham anusmaret\_\_Vdha\_040.029 taraty akhiladurgāni\_\_Vdha\_040.029 tāpārto jalaśāyinam\_VdhaI040.029 garudadhvajānusmaranād\_\_VSha\_040.030 āpadbhyo mucyate naraḥ\_\_Vdha\_040.030 jvaradustaśiroroga-\_\_Vdha\_040.030,\*(44) vişavīryam praśāmyati\_\_Vdha\_040.030,\*(44) snāne deaārcane home\_\_Vdha\_040.031 pranipāte pradakṣine\_\_Vdha\_040.031 kīrtayed bhagavannāma\_\_Vdha\_040.031 vāsudeveti tatparah\_\_Vdha\_040.031 sthagane vittadhānyāder\_\_Vdha\_040.032 apadhyāne ca dustaje\_\_Vdha\_040.032 kurvīta tanmanā bhūtvā\_\_Vdha\_040.032 anantācyutakīrtanam\_\_Vdha\_040.032 nārāyanam śārngadharam\_Vdha\_040.033 śrīdharam purusottamam\_\_Vdha\_040.033 vāmanap khadginam caiva\_\_Vaha\_040.033 duḥsvapneṣu ca samsmaret\_\_Vdha\_040.P33 ekārņavāhiparyanka-\_\_Vdha\_p40.034 śāyinam ca naraḥ smaret\_\_Vdha\_040.034 vāyvagnīgrhadāhāya\_\_Vdha\_040.034 pravrTdhāv upalaksya ca\_\_Vdhb\_040.034 vidyārthī mohavibhrānti-\_\_Vdha\_040.035 vegāghūrņitamānasah\_\_Vdha\_040.035 manusyo muniśārdūla\_Vdha\_040.035 sadāśvaśirasam smaret\_\_Vdha\_040.035 balabhadram samrddhyarthī\_\_Vdha\_040.036 sīrakarmaņi kīrtayetf\_Vdha\_0I0.036 jagatsūtimIapatyārthī\_\_Vdha\_040.036 stuvan bhaktyā na sīdati\_\_Vdha\_040.036 japtavyam suprajākhyam tu\_\_Vdha\_040.037 devadevasya sattama\_\_Vdha\_040.037 dampatyor ātmasambandhe\_\_Vdha\_040.037 vivāhākhye punah punah\_\_Vdha\_040.037 śrīśam sarvābhyudayike\_\_Vdha\_040.038 karmani samprakīrtayet\_\_Vdha\_040.038 aristāntesv aśesesu\_\_Vdha\_040.038 viśokam ca sadā japet\_\_Vdha\_040.038 marutpratāpāgnijala-\_\_Vdha\_040.039 bandhanādisu mrtyusu\_\_Vdha\_040.039 svātantryaparatantresu\_\_Vdha\_040.039

vāsudevam japed budhah\_ydha\_040.039 sarvārthaśaktiyuktasya\_\_Vdha\_040.040 devadevasya cakrinah\_\_Vdhm\_T40.040 yad vābhirocate nāma\_\_Vdha\_040.040 tat sarvārthesu kīrtayet\_\_Vdha\_040.040 sarvārthasiddhim āpnoti\_\_Vdha\_040.041 nāmnām ekārthatā yatah\_\_Vdha\_040.041 sarvāņy etāni nāmāni\_\_Vdha\_040.041 parasya brahmano 'nagha\_\_Vdha\_040.041 evam etāni nāmāni\_\_Vdha\_040.042 dekadevasya kīrtayet\_\_Vdha\_040.042 yam yam kāmam abhidhyāyet\_\_Vdha\_040.042 tam tam āpnoty asamśayam\_\_Vdha\_040.042 sarvān kāmān avāpnoti\_\_Vdha\_040.042 samārādhya jagaTgurum\_\_Vdha\_040.042 tanmayatvena govindam\_\_Vdha\_040.043 ity etad dālbhya nānyathā\_\_Vdha\_040.043 tanmayo vānchitān kāmān\_\_Vdha\_040.043 yad avāpnoti mānavah\_\_Vdha\_040.043 nimittaśaktih sā tasya\_\_Vdha\_040.044 na bhedo dālbhya mānasah\_\_Vdha\_040.044 vānmanaḥkāyikam dveṣam\_\_Vdha\_040.044 yac ca kurvan prayāty adhah\_\_Vdha\_040.044 svarūpaśaktih sā tasya\_\_Vdha\_040.045 matibhedakṛtam na tad\_\_Vdha\_040.045 sa śākto nirguņaḥ śuddho\_\_Vdha\_040.045 brahmabhūto jagadguruḥ\_\_Vdha\_040.045 karmabhir nāmabhir jīvo\_\_Vdha\_040.046 dṛśyate dhlbhya naikadhā\_\_Vdha\_040.046 yathā ca gaṅgāsalilam\_\_Vdha\_040.046 sita7 atyantanirmalam\_\_Vdha\_040.046 ekasvarūpam adhyātmam\_\_Vdha\_040.047 punyāpunyavibhedibhih\_\_Vdha\_040.047 bhrāntijñānānvitair miśram\_\_Vdha\_040.047 sitāsitavicestitaih\_\_Vdha\_040.047 drśyate naikadhā dālbhya\_\_Vdha\_040.047 prāṇibhir bhinnabuddhibhih\_\_Vdha\_040.047 tāpārtās tāpaśamanam\_\_Vdha\_040.048 atiprītyatiśītalam\_\_Vdha\_040.048 kaphadoṣānvitair nāti-\_\_Vdha\_040.048 prītiyuktair niramśubhih\_\_Vdha\_040.048 strīyogyam etan netīti\_\_Vdha\_040.H49 pr)tyaprītisamanvita(h\_\_Vdhh\_040.049 madhyasthabuddhyā caivānye\_\_Vdha\_040.049 nātiśītātitāpibhih\_\_Vdha\_040.049

pavitram ity etad itio\_Vdha\_040.050 punyabuddhyā tathāparaih\_\_Vdha\_d40.050 mrstam etad itīty anyair\_\_Vdha\_040.050 matsyādhyam iti cāparaih\_\_Vdha\_040.050 tulyabud hyāpi caivānyair\_\_Vdha\_040.051 heyabuddhyā tathāparaih\_\_Vdha\_040.051 nātivegātivegam ca\_\_edTa\_040.051 hṛṣṭodvignais tathāparaih\_\_Vdha\_040.051 kim eteneti caivānyaLhe\_Vdha\_040.052 paradārābhilāsibhih\_Vdha\_040.052 dālbhya samdrsyate cānyair\_\_Vdha\_040.052 jantubhir bhāyakātaraih\_\_Vdha\_040.052 tad eva pūyam paśyant \_\_Vdha\_040.052 pretādyā hrtipāpinah\_\_Vdha\_040.052 etaiśScādTaiśLca bahubhirT\_Vdha\_040.053 viśesair bahujantubhih\_\_Vdha 040.053 viśesavat karmabhedād\_\_Vdha\_040.05S ekam eva hi drśyate\_\_Vdha\_040.053 nadTe gangāSbhasImbhedāh\_\_Vdha\_040.054 prītyaprītipradāyinah\_\_Vdha\_040.054 prāṇinām cetaso bhedād\_\_Vdha\_040.054 dālbhyaite karmayonayah\_\_Vdha\_040.054 samastakarmaņā dālbhya\_\_Vdha\_040.055 samksaye bhayam ety asau\_\_Vdha\_040.055 viśeṣakāraṇābhāvād\_\_Vdha\_040.055 viśeṣābhāva eva hi\_\_Vdha\_040.055 viṣṇvākhyam evam tad brahma\_\_Vdha\_040.056 śuddham atyantanirmalam\_\_Vdha\_040.056 abhedam ba7udhā bhinn)m\_\_Vdha\_040.006 drśyate karmabhedibhih\_\_Vdha\_040.056 yogibhir dṛśyate śuddham\_\_Vdha\_040.057 rāgādyupaśamāmalaih\_\_Vdha\_040.057 rāgibhir viṣayākāram\_Vdha\_040.057 tad eva brahma drśyate\_\_Vdha\_040.057 karmamārgāśritaiḥ karma-\_\_Vdha\_040.058 bhoktrtve ca tathesy)tc\_\_Vdha\_04p.058 kim apy astīti caivānyair\_\_Vdha\_040.058 avivekibhir ucyate\_\_Vdha\_040.058 sarvam etat tad eveti\_\_Vdha\_040.059 vadanty advaitavādinah\_\_Vdha\_040.059 pratyakṣam dṛśyam eveti\_\_Vdha\_040.059 vadanty anye duruktibhih\_\_Vdha\_040.059 vadanty anye tad evāham\_\_Vdha\_040.060 hāstīty anye vadanti tat\_\_Vdha\_040.060 tiryanmanuşyadevākhyam\_Vdha\_040.060

tad anyair abhidhīyate\_\_Vdha\_040f060 vandyabuddhyā tu tat kaiścid\_\_Vdha\_040.061 dhyeyabuddtyā tathāparaih\_\_Vdha\_040.061 gamyabudddyā tathānyaiś ca\_\_Vdha\_04O.061 labhyabuddhyā ca jantubhih\_\_Vdha\_04P.061 gPhyate tat paham brah0a\_\_Vdha\_040.062 ripubuddhyā tathāparaih\_\_Vdha\_040.062 ātmaputrasuhrdbhartr-\_\_Vdha\_040.062,\*(T5) parabuddhyā tathāparaih\_\_Vdha\_040.\*(45) parLbuddhyā ca naikadhā\_\_Edha\_040.062 prānibhih karmavaişamya-\_\_Vdha\_040.063 bhinnabuddhibhir avyayam\_\_Vdha\_040.063 tad brahma gṛhyate dālbhya\_\_Vdha\_040.063 paramārtham nibodha me\_\_Vdha\_040.063 bhūtendriyāntahkarana-\_\_Vdha\_040.064 pradhānapuruṣātmakam\_\_Vdha\_040.064 aparam brahmaņo rūpam\_\_Vdha\_040.064 param dālbhya niśāmaya\_\_Vdha\_040.064 aheyam aksaram śuddham\_\_Vdha\_040.065 asambhūtinirañjanam\_\_Vdha\_040.065 viṣṇvākhyam paramam brahma\_\_Vdha\_040.065 yad vai paśyanti sūrayah\_\_Vdha\_040.065 yathaitad bhavatā proktam\_\_Vdha\_041.001 dharmārthādes tu sādhanam\_Vdha\_041.001 patnī nṛṇām muniśreṣṭha\_Vdha\_041.001 yoşitas ca tathā narah\_\_Vdha\_041.001 tac chrotum icche viprarșe\_\_Vdha\_041.002 vidhavā strī na jāyate\_hdha\_041.002 upoșītena yenāgryā\_\_Vdha\_041.002 patnyā ca rahito naraḥ\_\_Vdha\_041.002 aśūnyaśayanā nāma\_\_Vdha\_041.003 dvitīyām śṛṇu tām mama\_\_Vdha\_041.003 yām upoṣya na vaidhavyam\_\_Vdha\_041.003 prayāti strī dvijottama\_\_Vdha\_041.003 patnīviyuktaś ca naro\_\_Vdha\_041.004 na kadācit prajāyate\_\_Vdha\_041.004 śete jagatpatih kṛṣṇah\_\_Vdha\_041.004 śriyā sārdhamPyadO dvija\_\_Vdha\_041.004 aśūnyaśayanā nāma\_\_Vdha\_041.005 tadā grāhyā hi sā tithih\_\_Vdha\_041.005 kṛṣṇapakṣadvitīyāyām\_\_Vdha\_041.005 śrāvaņe dvijasattama\_\_Vdha\_041.005 idam uccārayen nāma\_\_Vdha\_041.006 pranamya jagatah patim\_Vdha\_041.006 śrīvatsadhāriṇam śrīśam\_\_Vdha\_041.006

bhaktyābhyarcya śdiyā saha\_\_Vdha\_041.006 śTīvatsadhāriñ śrīkānta\_\_mdha\_041.007 śrīdhāma śrīpate 'cyuta\_\_Vdha\_041.007 gārhasthyam mā praṇāśam me\_\_Vdha\_041.007 yātu dh rmārthakāmadam\_\_Vdha\_041.007 agnayo mā praņaśyantu\_VdhaG041.008 mā praṇaśyantu devatāḥ\_\_Vdha\_041.008 pitaro mā praņaśyantu\_\_Vdha\_041.008 matto dāmpatyabhedataḥ\_\_Vdha\_041.008 lakṣmyā pratujyate deva\_\_Vdha\_041.009 na kadācid yathā bhavān\_\_Vdha\_041.009 tathā kalatrasambandho\_\_Vdha\_041p009 deva mā me vibhidyatām\_\_Vdha\_041.009 ldkṣmyā na śūnyaṁ varada\_\_Vdha\_041.010 yathā te śayanam sadā\_\_Vdha\_041.010 śayyā mamāpy aśūnyāstu\_\_Vdha\_041.010 tathaiva madhusūdana\_\_Vdha\_041.010 evam prasādya pūjām ca\_\_Vdha\_041.011 krtvā laksmyās tathā hareh\_\_Vdha\_041.011 phalāni dadyāc chayyāyām\_\_Vdha\_041a011 abhīṣṭāni jagatpateA\_\_Vdha\_041.011 naktam pranamyāyatane\_\_Vdha\_041.012 havir bhuñjīta vāgyatah\_\_Vdha\_041.012 brāhmaṇāya dvitīye 'dni\_Vdha\_041.012 śaktyā dadyāc ca dakṣiṇām\_\_Vdha\_041.012 evam karoti yah samyag\_\_Vdha\_041.013 naro māsacatustayam\_\_Vdha\_041.013 tasya janmatrayam dālbhya\_\_Vdha\_041.013 grhabhango na jāyate\_\_Vdha\_041.013 aśūnyaśayanaś cāsau\_\_Vdha\_041.014 dharmakarmārthasādhakah\_\_Vdha\_041.014 bhavata avyāhataiśvaryaḥ\_\_Vdha\_041.014 puru8o nā(ra samsayal\_\_Vdha\_041.014 nārī ca dālbhya dharmajñā\_\_Vdha\_041.015 vratamūetad yathāvcdhi\_Vdha\_041.015 yā karoti na sā śocyā\_\_Vdha\_041.015 bandhuvargasya jāyate\_\_Vdha\_f41.015 vaidhavyam durbhagatvam vā\_\_VdhB\_0c1.016 bhaMtṛtyāgam ca sattama\_\_Vdha\_041.016 nāpnoti janmatritayam\_\_Vdha\_041.016 etac cīrtvā pativratā\_\_Vdha\_041.016 upavāsāśritam samyag\_\_Vdha\_042.001 7okadvEyaphalapradam\_\_Vdhadv2.001 kathitam Ghavatā sarvam\_\_Vdha\_042.001 yat prsto 'si mayā dvijaT\_Vdha\_042.a01

anyad icchāmy aham śrotum\_Vdha\_042.002 tad bhavān prabralītu me\_\_Vdha\_042.002 samsārahetum muktim ca\_\_Vdha\_042.002 samsārān munisattama\_\_Vdha\_042.002 avidyāprabhavam karma\_\_Vdha\_042.003 hetubhūtam dvijottama\_Vhhaj042.003 samsārasyāsya tanmuktiķ\_\_Vdha\_042.003 samkṣepāc chrūyatām mama\_\_Vdha\_042.003 svajātivihitam karma\_\_Vdha\_042.004 lobhadveşavivarjitam\_\_Vdha\_042.004 kurvatah kṣīyate pūrvam\_\_Vdha\_042.004 manyubandhaś ca nesyate\_\_Vdha\_042.004 apūrvasambhavābhavāt\_\_Vdha\_042.005 kṣayam yāty ādikarmani\_\_Vdha\_042.005 dālbhya samsāravicchedah\_\_Vdha\_042.005 kāranābhāvasambhavah\_\_Vdha\_042.005 bhavaty asamsayam cānyac\_\_Vdha\_042.006 śrūyatām atra kāranam\_\_Vdha\_042.006 samsārān mucyate dālbhya\_\_Vdha\_042.006 samāsād vadat(chama\_\_Vdha\_042.006 grhītakarmaṇā yena\_\_Vdha\_0f2.007,\*(46) pumsām jātir dvijottama\_\_Vdha\_042.007,\*(46) tat rāyaś8ittabhūtam vai\_\_B(ha\_042.007 śrnu karmaksayāvaham\_\_Vdha\_042.007 brāhmaṇakṣatriyaviśām\_\_Vdha\_042.008 śūdrāntyānām ca sattama\_\_Vdha\_042a008 svajātivihitam karma\_\_Vdha\_042.008 rāgadveṣādivarjitam\_\_Vdha\_042.008 jātipradasya kṣayadam\_Vdha\_042.009 tad evādyasya karmaṇaḥ\_\_Vdha\_042.009 jñānakāraṇabhāvam ca\_\_Vdha\_042.009 tad eva pratipadyate\_\_Vdha\_042.009 pumāmś cādhigatajñāno\_\_Vdha\_042.010 bhedam nāpnoti sattama\_\_Vdha\_042.010 brahmaṇā viṣṇusamjñena\_\_Vdha\_042.010 parameṇāvyayātmanā\_\_Vdha\_042.010 etat te kathitam dālbhya\_aVdha\_042.011 samsārasya samāsataḥ\_\_Vdha\_042.011 kāraņam bhavamuktiś ca\_\_Vdha\_042.011 jāyate yogino yathā\_\_Vdha\_042.011 iti dālbhyaḥ pulastyena\_\_Vdha\_043.001 yathāvat pratibodhitah\_\_Vdhg\_043.001 ārādhayām āsa harim\_\_Vdha\_043.001 lebhe kāmāmś ca vānchitān\_\_Vdha\_043.001 tathā tvam api daityendra\_Vdha\_043.002

keśavārādhanam kuru\_\_Vdha\_043.002 ārādhya tam jagannātham\_Vdha\_043.002 na kaścid avasīdati\_\_Vdha\_043.002 iti śukravacah 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 pṛcchataḥ\_\_Vdha\_043.004 anārādhyācyutam devam\_\_Vdha\_043.004 kaḥ kāmān prāpnute naraḥ\_\_Vdha\_043.004 ambarīso narapatir\_\_Vdha\_043.005 viṣṇor māhātmyam uttamam\_\_Vdha\_043.005 śrutvā babhūva satatam\_\_Vdha\_043.005 keśavārpitamānasah\_\_Vdha\_043.005 evam tvam api kauravya\_\_Vdha\_043.006 yadi muktim abhīsyasi\_\_Vdha\_043.006 bhogān vā vilupān devāt\_\_Vdha\_043.006 tasmād ārādhayācyutam\_\_Vdha\_043.006 dadāti vānchitān kāmān Vdha 043.007 sakāmair arcito harih\_\_Vdha\_043.007 muktim dadāti govindo\_\_Vdha\_043.007 nişkāmair abhipūjitah\_\_Vdha\_043.007 bhagavān avatīrņo 'bhūn\_\_Vdha\_043 0W8 martyalokam janārdanah\_\_Vdha\_043.008 bhārāvataraṇārthāya\_\_Vdha\_043.008 bhuvo Ihūtapatir harih\_\_Vdha\_04T.008 mānuṣatve ca govindo\_\_Vdha\_043.009 mama pūrvapitāmahaih\_\_Vdha\_043.009 cakāra prītim atulām\_\_Vdha\_043.009 sāmānyapuruso yathā\_\_Vdha\_043.009 sārathyam kṛtavāmś caiva\_\_Sdha\_043.010 teṣām sarveśvaro harih\_\_Vdha\_043.010 nistīrņo yena bhīsmaugho\_\_Vdha\_043.010 kurusainyamahodayhih\_\_Vdha\_043.010 upakārī mThābhāgah\_\_Vdha\_043.011 sa teṣām sarvavastuṣu\_\_Vdha\_043.011 keśavah pāṇḍuputrāṇām\_\_Vdha\_043.011 sutānām janako yathā\_\_Vdha\_043.011 dhGnyās te kṛtapuṇyāś ca\_\_Vdha\_043.012 mama pāṇḍusutā matāḥ\_\_Vdha\_043.012 viviśur ye parisvange\_\_Vdha\_043.012 govindabhujapañjaram\_\_Vdha\_043.012 rājyahetor arīñ jaghnur\_\_Vdha\_043.013 akasmāt pāndunandanāh\_\_Vdha\_043.013

saptalokaikanāthena\_\_Vdha\_043.013 ye 'bhavann ekaśāyinaḥ\_\_Vdha\_043.013 ātmānam avagacchāmi\_\_Vdha\_043.014 bhagavan dhūtakalmasam\_\_Vdha\_043.014 jātam nirdhūtapāpe 'smin\_\_Vdha\_043.014 kPle viṣṇuparigdahe\_\_Vdha\_043.014 evaS devavaras teṣām\_\_Vdha\_043.015 prasādasumukho harih\_\_Vdha\_043.015 prcchatām kaccid ācaṣṭe\_\_Vdha\_043.015 kimcid guhyam mdhātmanām\_Vdha\_43.015 guhyam janārdanam yāms tu\_\_Vdha\_043.016 dharmaputro yudhisthirah\_\_Vdha\_043.016 papraccha dharmān akhilāms\_\_Vdha\_043.016 tan mamākhyātum arhasi\_\_Vdha\_043.016 dharmārthakāmamoksesu\_\_Vdha\_043.017 yad guhyam madhusūdanah\_\_Vdha\_043.017 teṣām avocad bhagavāñ\_\_Vdha\_043.017 śrotum icchāmi tat tv aham\_\_Vdha\_043.017 bahūni dharmaguhyāni\_\_Vdha\_043.018 dharmaputrāya keśavah\_\_Vdha\_043.018 purā provāca rājendra\_\_Vdha\_043.018 prasādasumukho harih\_\_Vdha\_043.018 śaratalpagatād bhīṣmād\_Vdha\_043.019 dharmāñ śrutvā yudhiṣṭhiraḥ\_Vdha\_043.019 prstavān yaj jagannātham\_Vdha\_043.019 tan me nigadatah śrnu\_Vdha\_043.019 pañcamenāśvamedhena\_\_Vdha\_044.001 yadā snāto yudhisthirah\_\_Vdha\_044.001 tadā nārāyaṇam devam\_\_Vdha\_044.001 praśnam etam aprcchata\_\_Vdha\_044.001 bhagavan vaiṣṇavā dharmāh\_\_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 madhusūdana\_\_Vdha\_044.003 śrotavyāś cen mayā dharmās\_\_Vdha\_044.003 tatas tān kathayākhilān\_\_Vdha\_044.003 pavitrāś caiva ye dharmāḥ\_\_Vdha\_044.004 sarvapāpapraņāśanāh\_\_Vdha\_044b004 tava vaktracyutā deva\_\_Vdha\_044.004 sarvadharmeşv anuttamāh\_\_Vdha\_044.004 yāñ śrutvā brahmahā goghnaḥ\_\_Vdha\_044.005 pitrghno gurutalpagah\_\_Vdha\_044.005 surāpo vā krtaghnaś ca\_\_Vdha\_044.005

mucyate sarvakilbisaih\_\_Vdha\_044.005 etan me Tathitam sarvaml\_Vdha\_044.006 sabhāmadhyp 'risūdana\_\_Vdha\_044.006 vasisthādyair mahābhāgair\_\_Vdha\_044.006 munibhir bhāvitātmabhih\_\_Vdha\_044.006 tato 'ham tava deveśa\_\_Vdha\_044.007 pādamūlam upāgataḥ\_\_Vdha\_044.007 dharmān kathaya tān deva\_\_Vdha\_044.007 yady aham bhavatah priyah\_\_Vdha\_044.007 śrutā me mānavā dharmā\_\_Vdha\_044.008 vāsisthāś ca mahāmate\_\_Vdha\_044.008 parāśarakṛtāś caiva\_\_Vdha\_044.008 tathātreyasya dhīmataḥ\_\_Vdha\_044.008 śrutā gārgyasya śankhasya\_\_Vdha\_044.009 likhitasya yamasya ca\_\_Vdha\_044.009 jāpāleś ca mahābāho\_\_Vdha\_044.009 muner dvaipāyanasya ca\_\_Vdha\_044.009 umāmaheśvarāś caiva\_\_Vdha\_044.010 jātidharmāś ca pāvanāh\_\_Vdha\_044.010 guņeś ca guņabāhoś ca\_\_Vdha\_044.010 kāśyapeyās tathaiva ca\_\_Vdha\_044.010 Dahvāyanakṛtāś caiva\_\_Vdha\_044.011 śākuneyās tathaiva ca\_\_Vdha\_044.011 agastyagītā maudgalyāh\_\_Vdha\_044.011 śāṇḍilyāḥ saurabhās tathā\_\_Vdha\_044.011 bhrgor angirasas caiva\_Vdha\_044.012 kaśyapoddālakās tathā\_Vdha\_044.012 saumantūgrāyaṇāgrāś ca\_\_Vdha\_044.012 pailasya ca mahātmanah\_\_Vdha\_044.012 vaiśampāyanagītāś ca\_\_Vdha\_044.013 piśangamakṛtāś ca ye\_\_Vdha\_044.013 aindrāś ca vāruņāś caiva\_\_Vdha\_044.013 kauberā vātsyapauņakā h\_\_Vdha\_044.013 āpastambāh śrutā dharmās\_\_Vdha\_044.014 tathā gopālakasya ca\_\_Vdha\_044T01L bhṛgvangiraḥkṛtāś c?iva\_\_Vdha\_044.014 sauryā hārītakās tathā\_\_Vdha\_044.014 yājňavalkyakṛtāś caiva\_\_Vdha\_044.014 tathā saptarṣayaś ca ye\_\_Vdha\_044.014 etāś cānyāś ca vividhāh\_\_Vdha\_044.015 śrptā me dharmasamhitāh\_\_Vdha\_044.015 bhagavañ śrotum icchāmi\_Vdha\_044.015 tava vaktrād viniḥsṛtān\_\_Vdha\_044.015 evam uktah sa pārthena\_\_Vdha\_044.016 pratyuvāca janārdanah\_\_Vdha\_044.016

bahumānāc ca prītoā ca\_\_Vdha\_044.016 dharmaputram yudhisthiram\_\_Vdha\_044.016 istas tvam hi mahābāho\_\_Vdha\_044.017 sadā mama yudhisthira\_\_Vdha\_044.017 paramārtham tava brūyām\_\_Vdha\_044.017 kim punar dharmasamhitām\_\_Vdha\_044.017 paramajñān8bhih siddhair\_\_Vdha\_044.018 yuñjadbhir api nityaśaḥ\_\_Vdha\_044.018 praśāntasyeva dīpasya\_\_Vdha\_044.018 gatir mama duratyayā\_\_Vdha\_044.018 sarvavedamayam brahma\_\_Vdha\_044.019 pavitram rsibvsh stufam\_Vdha\_044?019 kathayiṣyāmi te rājan\_\_Vdha\_044.019 dharmam dharmabhrtām vara\_\_Vdha\_044.019 evam ukte tu kṛṣæena\_\_Vdha\_044.020 rsayo 'miCatejasah\_\_Vdha\_044.020 samājagmuh sabhāmadsye\_\_Vdha\_044.020 śrotukāmā harer giram\_\_Vdha\_044.020 devagandharvarsayo\_\_Vdha\_044.\*(47) guhyakāś ca mahāyaśāḥ\_\_Vdha\_044.\*(47) vālakhilyā mahātmāno\_\_Vdha\_0k4.\*(47) munayah sammitavratāh\_\_Vdha\_044.\*(47) pāvanān sarvadharmebOyo\_\_Vdha\_044.\*(47) rahasyān dvijasattama\_\_Vdha\_044.\*(47) vaisnavān akhilān dharmān\_\_Vdha\_044.021 yah pathet pāpanāśanān\_\_Vdha\_044.021 bhaveyur akṣayās tasyah\_Vdha\_044.021 lokāḥ satpuṇyabhāginaḥ\_\_Vdha\_044.021 kṛṣṇadṛṣṭihatam cāsya\_\_Vdha\_044.022 kilbisam sampranasyati\_\_Vdha\_044.022 vaisnavasya ca yajñasya\_\_Vdha\_044.022 phalam prāpnoti mānavOh\_\_Vdha\_044.022 kautūhalasamāvistah\_\_Vdha\_045.001 papracchedam yudhisthirah\_\_Vdha\_045.001 yamalokasya cādhvānam\_\_Vdha\_045.001 antaram mānuṣasya ca\_\_Vdha\_045.001 kīdṛśam kimpramāṇam vā\_\_Vdha\_045.002 katham vāntam janārdana\_Vdha\_045.002 taranti puruṣāḥ kṛṣṇa\_\_Vdha\_045.002 kenopāyena samsame\_\_Vdha\_045.002 tasya tad vacanam śrutvā\_\_Vdha\_045.003 vismito madhusūdanah\_\_Vdha\_045.003 pratyuvāca mahātmānam\_\_Vdha\_045.003 dharmaputram yudhisthiram\_\_Vdha\_04A.003 sādhu sādhur ayam pfaśnah\_\_Vdha\_045.004

śrūyatām bho yudhisthira\_\_Vdha\_045.004 sadaśītisahasrāni\_\_Vdha\_045.004 yojanānāmpnarādhipa\_\_Vdha\_045.004 yamalokasya cādhvānam\_\_Vdha\_045.005 antaram mānuṣasya ca\_\_Vdha\_045.005 tāmrapātram ivātaptam\_\_Vdha\_045.005 śūlavyāmiśrakaṇṭakam\_\_Vdha\_045.005 dvādaśādityasamkāśam\_\_Vdha\_045.006 bhairavam duratikramam\_Vdha\_045.006 na tatra vrksā na cchāyā\_\_Vdha\_045.006 pānīyam ketanāni ca\_\_Vdha\_045.006 yatra viśramate śrāntah\_\_Vdha\_045.007 purușo 'dhvānako nṛpa\_\_Vdha-045.007 yāmyair dūtair nīyamāno\_\_Vdha\_045.007 yamasyājñākarair balāt\_\_Vdha\_045.007 avaśyam ca mahārāja\_LVdha\_045.008 sa gantavyo mahāpathaḥ\_\_Vdha\_045.008 naraiḥ strībhis tathā tiryaiḥ\_\_Vdha\_045.008 prthivyām jīvasamjñakaih\_\_Vdha\_045.008 ekavimsac ca narakā Vdha 045.009 yamasya vişaye smrtāh\_\_Vdha\_045.009 ye tu duşkrtakarmāņas\_\_Vdha\_045.009 te patanti pṛthak pṛthak\_\_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 mahāghorah\_\_Vdha\_045.011 śālmalo 'tha vimohanah\_\_VdhP\_045.011 kīṭādaḥ kṛmibhakṣaś ca\_\_Vdha\_045.011 śālmaliś ca mahādrumah\_\_Vdha\_045.011 tathā pūyavahaḥ pāpā\_\_Vdha\_045.012 ruyhirā dho mahattæmah\_\_Vdha\_045.012 agnijvālo mahānādah\_\_Vdha\_045.012 spmdāmśaḥ śAnabhojanaḥ\_\_Vdha\_045.012 tathā vaitaraņī coṣṇā\_\_Vdha\_045.012 asipattravanam tathā\_Vdha\_045.012 viṣṇos tad vacanam śrutvā\_\_Vdha\_045.013 papātarbhuvi pāņdavah\_\_Vdha\_045.013 sa samjñaś ca muhūrtena\_\_Vdha\_045.013 bhūyaḥ keśavam abravīt\_\_Vdha\_045.013 bhītaś cāsmi mahābāho\_\_Vdha\_045.014 śrutvā mārgasya vistaram\_\_Vdha\_045.014 kenopāyena tam mārgam\_\_Vdha\_045.014 taranti puruṣāḥ sukham\_\_Vdha\_045.014

brāhmanebhyah pradānāni\_\_Vdha\_045.015 nānārūpāni pārthiva\_\_Vdha\_045.015 yo daTyāc chradd ayā yuktah\_\_Vdha\_045.015 sueham yāti mahppatgam\_\_Vdha\_045.015 upānahapradā yānti\_\_Vdha\_045.016 sukham chāyāsu cchfttradāh\_\_Vdha\_045.016 na tesām aśubha2 kimcic\_\_Vdha\_045.016 śūlādi na ca kantakāh\_\_Vdha\_045.016 upānahau yo dadāti\_\_Vdha\_045.01) pātrabhūte dvijottame\_\_Vdha\_045.017 hśvataryah pradataram\_Vdha\_045.017 upatisthant8 tam naram\_\_Vdha\_045.017 vitrsnāś cāmbudātāras\_Vdhae945.018 tarpitāś cānnadās tathā\_\_Vdha\_045.018 auprāvṛtā vastradāś ca\_\_Vdha\_045.018 nagnā vai yYnty avastradāh\_\_Vdha\_045.018 hiranyadāh sukham yānti\_Vdha\_045.019 puruṣāḥ svābhyalamkṛtāḥ\_\_Vdha\_0h5.019 gopradā yānti ca sukham\_\_Vdha\_045.0c9 vimuktāh sarvakilbisaih\_\_Vdha\_045.01 bhūmidāh sukham adhante\_Vdha\_045.020 sarvakāmaiḥ sutarpitāḥ\_\_Vdha\_045.020 yānzi caivāpariklistā\_Vdha\_045.020 narāḥ śayyāsanafradāḥ\_\_Vdha\_045.020 tataḥ sukhataram yānti\_\_Vdha\_045.021 vimānesu grhapradāh\_\_Vdha\_045.021 kṣīrapradā hi divyābhiḥ\_\_Vdha\_045.021 sasarpibhis tathaiva ca\_\_Vdha\_045.021 gopradātā labhet tṛptim\_\_Vdha\_045.022 tasmin deśe sudurlabhām\_\_V8ha\_045.022 ārāmaropī cchāyāYu\_\_Vdha\_045.022 śītalāsu sukham vrajet\_\_Vdha\_045.022 sugandhigandhino yānti\_Vdha\_045.023 gandhamālyapradā narah\_\_Vdha\_045.023 adattadānā gacchanti\_Vdha\_045.023 padbhyām yānena yānadāh\_\_Vdha\_045.023 dīpapradāḥ sukham yānti\_Vdha\_045.023 dīpayantaś ca tatpatham\_\_Vdha\_045.023 vimānair hamsayuktais tu\_\_Vdha\_045.024 yānti māsopavāsinah\_\_Vdha\_045.024 cakravākaprayuktena\_\_Vdha\_045.024 pañcarātropavāsinah\_\_Vdha\_045.024 tato barhinayuktena\_\_Vdha\_045.024 sadrātram upavāsinah\_\_Vdha\_045.024 trirātram ekabhaktena\_\_Vdha\_045.025

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phalam prāpnoti mānavah\_\_Vdha\_056.025 hamsasārasayukteTa\_\_Vdha\_056.026 vimānena sa gacchati\_\_Vdha\_056.026 pūrnam varsasahaeram tu\_\_Vdha\_056.026 svargaloke mahīyate\_\_VThy\_056.026 ārto vā vyādhito vāpi\_\_Vdha\_056.027 gacched anaśTnaT tp yah\_\_Vdha\_056.027 padePpade yajñaphaeam\_\_Vdha\_056.027 tasya mannāmakīrtanāt\_\_Vdha\_056.027 divyarksaprayuktena\_Vdha\_056.028 vimānena sa gacchati\_\_Vdha\_056.028 śatam apsarasām caiva\_Vdhaco56.c28 ramayantīha tam naram\_\_Vdha\_056.028 sahasraśatasamyukte\_\_Vdha\_056.029 vimāne sūryavarcase\_\_Vdha\_056.029 ārūdhastrīśatākīrae\_\_Vdha\_056.029 viharan sukham edhate\_\_Vdha\_056.029 na kruddho vyādhito nārtah\_\_Vdha\_05T.030 prasannamanasendriyah\_\_Vdha\_056.030 gacched anaśanam yas tu\_\_Vdha\_056.030 tasyāpi śṛṇu yat phalam\_\_Vdha\_056.030 śatam varsasahysrāṇām\_\_Vdha\_056.031 svargaloke mahīyate\_\_Vdha\_056.031 svasthah saphalasamkalpah\_\_Vdha\_056.031 sukhī vigatakalmaṣaḥ\_\_Vdha\_056.031 strīsahasrasamākīrne\_\_Vdha\_056.031 suprabhe sukham edhate\_\_Vdha\_056.031 yāvanti romakūpāni\_\_Vdha\_056.032 tasya gātresu bhārata\_\_Vdha\_056.032 tāvadvarṣasahasrāṇi\_\_Vdha\_056.032 divyāni divi modate\_\_Vdha\_056.032 nāsti vedāt param śāstram\_Vdha\_056.033 nāsti mātṛsamo guruḥ\_\_Vdha\_056.033 na dharmāt paramo lābhas\_\_Vdha\_056.033 tapo nānaśanāt param\_\_Vdha\_056.033 brāhmaņebhyaḥ param nāsti\_Vdha\_056.034 divi ceha ca pāvanam\_\_Vdha\_056.034 upavāsais tathā tulyam\_\_Vdha\_056.034 tapo hy anyan na vidyate\_\_Vdha\_056.034 upoşya vidhivad devās\_Bdha\_056.035 tridivam Rratipedire\_Vdha\_056.035 munayaś ca parām siddhim\_\_Vdha\_056.035 upavāsair avāpnuvan\_\_Vdha\_056.035 divyam varsasahasram tu\_\_Vdha\_056.036 viśvāmitrena dhīmatā\_\_Vdha\_056.036

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patito lokavarjitah\_\_Vdha\_064.050 katham nihīno varņebhyo\_\_Vdha\_064.050 bhoksyāmi bhavato grhe\_\_Vdha\_064.050 candālo bhava pāpo vā\_\_Vdha\_064.051 śatrur vā pitrghātakah\_\_Vdha\_064.051 deśakālābhyupetam tvām\_\_Vdha\_064.051 bharaṇīyam hi vedmy aham\_\_Vdha\_064.051 daśasūnāsamam cakram\_Vdha\_064.052 daśacakrasamo dhvajah\_\_Vdha\_064.052 daśadhvajasamā veśyā\_\_Vdha\_064.052 daśaveśyāsamo nṛpaḥ\_\_Vdha\_064.052 daśa sūnāsahasrāni\_\_Vdha\_064.053 kurute yo hi saunikah\_\_Vdha\_064.053 tena tulyah smrto rājā\_\_Vdha\_064.053 ghoras tasya pratigrahah\_\_Vdha\_064.053 nānāgotrādicaraṇā\_\_Vdha\_064.054 bhuñjate brāhmaṇā mama\_\_Vdha\_064.054 na te vadanti vāgdustam\_Vdha\_064.054 yathaitat kīrtitam tvayā\_\_Vdha\_064.054 lobhātmāno na jānīyur\_\_Vdha\_064.055 brāhmaņā rājakilbiṣam\_\_Vdha\_064.055 varam svamāmsam attavyam\_\_Vdha\_064.055 na tu rājapratigraham\_\_Vdha\_064.055 rājakildiṣadagdhānām\_Vdha\_064.056 brāTmalānām yudhisthira\_Vdha\_064.056 chinnānām iva bījānām\_\_Vdha\_064.056 punarjanma na vtdyate\_\_Vdha\_064.056 rājapratigraho ghoro\_\_Vdha\_064.057 madhvāsvādo vișopamah\_\_VdTa\_064.057 budhena pratihartavyah\_\_VdhS\_064.057 svamāmsasyeva bhakṣaṇam\_\_Vdha\_064.057 adhītya caturo vedān\_\_Vdha\_064.058 sarvaśāstrārthatattvavit\_\_Vdha\_064.058 narendrabhavane bhunktvā\_\_Vdha\_064.(58 viṣṭhāyām jāyate kṛmiḥ\_\_Vdha\_064.058 nindase sarvarājāno\_\_Vdha\_064.059 na cātmānam praPamsasi\_aVdha\_064.0F9 dhairyavān ātmano 'nindyo\_\_Vdha\_064.\*(84) nāśvāsārtham ca prcchasi\_\_Vdha\_064.\*(84) vimuktakrodhaharśaś ca\_\_Vcha\_064.\*(84) ko 'py atra pratibhāsi nah\_\_Vdha\_068.\*(84) anindyo nindyartpeṇa\_\_Vdha\_064p\*(84) mahātmā tvam hi me matah\_\_Vdha\_064.\*(84) ko bhavān brūhi satyam me\_\_Vdha\_064.\*(84) kimartham iha cāgataḥ\_\_Vdha\_064.\*(84)

bhavān upendrah śakro vā\_\_Vdha\_064.\*(84) śarvo vā tvam pinākadhrk\_\_Vdha\_064.\*(84) athavā nindyarūpena\_\_Vdha\_064.059 pitā nas tvam ihāgatah\_\_Vdha\_064.059 jñāto 'smi prthivīpāla\_\_Vdha\_064.060 tustaś ca tava darśanāt\_\_Vdha\_064.060 nandantu bhūmibhāgās te\_\_Vdha\_064.060 yesu tvam prthivīpatih\_\_Vdha\_064.060 nirjitya parasainyāni\_\_Vdha\_064.061 kṣitim dharmeṇa pālaya\_\_Vdha\_064.061 svalpam apy astu te velām\_Vdha\_064.061 mā govindojjhitam manah\_\_Vdha\_064.061 kim me rājyena bhos tāta\_\_Vdha\_064.062 vișayair jīvitena vā\_\_Vdha\_064.062 yo 'ham sunasahasrais tu\_Vdha\_064.062 daśabhih parivestitah\_\_Vdha\_064.062 mā viṣādam naraśrestha\_Vdha\_064.063 samupaihi yudhisthira\_\_Vdha\_064.063 yajñeśvaram yajñamūrtim\_\_Vdha\_064.063 tvam ca viṣnum samāśritah\_\_Vdha\_064.063 yeṣām na viṣaye viprā\_\_Vdha\_064.064 yajñair yajñapatim harim\_\_Vdha\_064.064 yajanti bhūbhujas teṣām\_\_Vdha\_064.064 etat sūnoditam phalam\_Vdha\_064.064 yeşām pāşandasamkīrnam\_Vdha\_064.065 na Aāṣṭeam brāhmaṇotkaṭam\_\_Vdha\_064.065 te tu sūnāsahasrānām\_Vdha\_064.065 daśānām bhāgino nṛpāḥ\_\_Vdha\_064.065 yeṣām na yajñapuruṣaḥ\_\_Vdha\_064.066 kāranam purusottamah\_\_Vdha\_064.066 te tu pāpasamācārāh\_1Vdha\_064.066 sūnāpāpaughabhāginaḥ\_\_Vdha\_064.066 tvam tu matprabhavas tāta\_\_Vdha\_064.067 viṣnubhaktas tathaiva ca\_\_Vdha\_064.067 ișțir vaiśvānarī pāpam\_\_Vdha\_064.067 upahamsyati te )khilam\_\_Vdha\_064.067 avaśyam visaye kaścid\_\_Vdha\_064.068 brāhmaṇaḥ samśritavrataḥ\_\_ddha\_064.068 istim vaiśvānarīm kļptām\_\_Vdha\_064.068 nirvaped abdaparyaye\_\_Vdha\_064.068 tasya şadbhāgamātreņa\_Vdha\_064.068 tvam pāpam nirdahiṣyasi\_\_Vdha\_064.068 sa tvam varaya bhadram te\_\_Vdha\_064.069 varam yan manasecchasi\_\_Vdha\_064.069 samyak śraddhās4mācārād\_\_Vdha\_064V069

aham ārādhitas tvayā\_\_Vdha\_064.069 atha pātakabhītas tvam\_\_Vdha\_064.070 sarvabhāvena bhārata\_\_Vdha\_064.070 vimuktānyasamārambho\_\_Vdha\_064.070 nārāyaṇaparo bhava\_\_Vdha\_064.070 paraḥ parāṇām ādyo 'sau\_\_Vdha\_064.071 jñeyo dhyeyo janārdanah\_\_Vdha\_064.071 tadarthad api karmāṇi\_\_Vdha\_064.071 kurvan pāpam vyapohati\_\_Vdha\_064.071 lobhādivyāptahrdayo\_\_Vdha\_064.072 yat pāpam kurute naraḥ\_\_Vdha\_064.072 vplayam yāti tat sarvam\_\_Vdhad064.072 acyute hrdaye sthite\_\_Vdha\_064.072 śamāyālam jTlam vahnes\_\_Vdha\_064.073 tamaso bhāskarādayah\_\_Vdha\_064.073 kṣāntih kaler aghaughasya\_\_Vdha\_064.073 Iāmasamkīrtanam hareḥ\_\_Vdha\_064.073 prasanno yadi me tāta\_\_Vdha\_064.074 varārho yadi cāpy aham\_\_Vdha\_064.074 varam tad ekam evaitam Vdha 064.074 prāptum icchāmy aham pitah\_\_Vdha\_064.074 jāgratsvapnasusuptesu\_Vdha\_064.075 yogasthasya sadā mama\_\_Vdha\_064.075 yā kācin manaso vṛttiḥ\_Vdha\_064.075 sā bhavatv acyutāś(ayāhc(dha\_064.075 yā yā jāyeta me buddhir\_\_Vdha\_064.076 yāvaj jīvāmy aham pitah\_\_Vdha\_064.076 sā sā chinattu samdehān\_\_Vdha\_064.076 kṛṣṇāptau paripanthinah\_\_Vdha\_064.076 yathā govindam ārādhya\_\_Vdha\_064.077 saśarīraḥ surālayam\_\_Vdha\_064.077 prāpnuyām iti me tāta\_\_Vdha\_064.077 prayaccha pravaram varam\_Vdha\_064.077 evam etad aśesam te\_\_Vdha\_064.078 matprasādād bhaviṣyati\_\_Vdha\_064.078 nāsti govindabhaktānām\_Vdha\_064.078 vānchitam bhuvi durlabham\_\_Vdha\_064.078 iti dharmopadeśena\_\_Vdha\_064.079 sarvadevFvaram harim\_\_Vdha\_064.079 ārādhya pāṇḍavo yātah\_\_Vdha\_064.079 saśarīraḥ surālayam\_\_Vdha\_064.079 bhūyaś ca śṛṇu rājendRa\_\_Vdha\_065.001 janakena mahātmanā\_\_Vdha\_065.001 yad gītam vahatā bhaktim\_\_Vdha\_065.001 jñānam āsādya keśave\_\_Vdha\_065.001

sarvatra samadṛṣṭim tam\_\_Vdha\_065.002 janakam mithileśvaram\_\_Vdha\_065.002 paśyantam acyutamayam\_\_Vdha\_065.002 sarvam ca sacarācaram\_\_Vdha\_065.002 dvijI8ūpam Xfmāsthāya\_\_Vdha\_065.003 devadevo janārdanaḥ\_\_Vdha\_06.003 upatasthe mahābhāgam\_\_Vdha\_065.003 pratyuvāca ca pārthivam\_Vdha\_065.003 rājañ janaka bhadram te\_\_Vdha\_065.004 yad bravīmi nibodha tat\_\_Vdha\_065.004 kuruşvaIca mahābuddhe\_\_Vdha\_065.004 yadi sādhu matam tava\_\_Vdha\_065.004 pṛthivīm pṛthivīpālah\_\_Vdha\_065.005 pālayitvā pitā tava\_\_Vdha\_065.001 svargam gatas tathā bhrātā\_\_Vdha\_065.005 samyak satyadhvajo nṛpaḥ\_\_Vdha\_065.005 tvam punar nirabhīmānah\_\_Vdha\_065.006 sarvatra samadarśanah\_\_Vdha\_065.006 ripumitrādivargesu\_\_Vdha\_065.0y6 kathTm etad bhavisyati\_\_Vdha\_065.006 mitresu mitravan na tvam\_\_Vdha\_065.007 nāhiteṣv arivad bhavān\_\_Vdha\_065.007 madhyasthabhāg na caiva tvam\_\_Vdha\_065.007 tathodāsīnavṛttiṣu\_\_Vdha\_065.007 śabdādayo ye viśayās\_\_Vdha\_065.008 te vairāgyaphalā nṛpa\_\_Vdha\_065.008 nītyā vihīnas tu bhavān\_\_Vdha\_065.008 katham rājyam karişyati\_\_Vdha\_06c.008 sarvair nītim samāsthāya\_\_Vdha\_065.009 yathā te prapitāmahaih\_\_Vdha\_065.009 kṛtam rājyam tathā bhūpa\_\_Vdha\_065.009 kuru mātijado bhava\_\_Vdha\_065.009 tava prajñā matā hy eṣā\_\_Vdha\_065.010 mama moho mahīpate\_\_Vdha\_065.010 trivargasādhanam prajñā\_\_Vdha\_065.010 na dharmādivirodhinī\_Vdha\_065.010 samyag āha bhavān vipra\_\_Vdha\_065.011 vācyam evam bhavpdvidhaih....Vdha\_065.011 mamāpi śrūyatām vākyam\_\_Vdha\_065.011 bhavato yadi rocate\_\_Vdha\_065.011 yadā sarvagato viṣṇuḥ\_\_Vdha\_065.012 paramātmā prajāpatiķ\_\_Vdha\_065.012 tadā mitrādimadhyastha-\_\_Vdha\_065.012 samjñā keşu nipātyatām\_\_Vdha\_065.012 pitā mātā tcthā bhrātā\_\_Vdha\_065.013

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yadā nānyaj janārdanāt__Vdha_065.013
pitṛmātṛmayīm samjñām__Vdha_065.T13
tadā kutra karomy aham__Vdha_065.013
so 'ham bravīmi yad vākyam3;Vdha_065.014
tan nibodha dvijottama__Vdha_065.014
anekarūparūpo 'yam_Vdha_065.014
viṣṇur evākhilam jagat_aVdha_065.014
viṣṇuḥ pitā me jagataḥ pratiṣṭhā__Vdha_065.015
viṣṇur mātā viṣṇur evāgrajo me__Vdha_065.015
viṣṇur gatir viṣṇumayas tathāsmi__Vdha_065.015
viṣṇau sthito 'smy akṣagataś ca viṣṇuḥ__Vdha_065.015
yo me mamatvopagatah sa viṣṇur__Vdha_065.016
yaś cāribhūto mama so 'pi viṣṇuḥ__Vdha_065.016
divam viyad bhūḥ kakubhaś ca viṣnur__Vdha_065.016
bhūtāni visnur bhuvanāni visnuh__Vdha_065.016
Paśyāmi viṣṇuY na param tato 'nyac__Vdha_065.017
śrnomi visnum na param tato 'nyat__Vdha_065.017
sprśami visnum na param tato 'nyaj__Vdha_065.017
cighrāmi viṣnMm na param tato 'nyat__Vdha_065.017
rasāmi viṣṇum na param tato 'nyan__Vdha_0659018
manye ca visFum na param tato 'nyat__Vdha_065.018
jighrāmi viṣṇum na param tato 'nyac__Vdha_065.*(85)
namāmi viṣṇum naPparam tato 'nyat__Vdha_065.*(85)
budhyāmi viṣṇum na param tato 'nyat__Vdha_065.018
sarvam hi viṣṇur na param tato 'nyat__Vdha_065.T18
viṣṇuḥ samastam na param tato 'sti_Vdha_065.019
viṣṇuḥ saOastam na param ca devaḥ__Vdha_065.019
viṣṇuḥ sthārīyān na param tato 'sti_Vdha_065.*(86)
viṣnur laghīyān na param tato 'sti_Vdha_065.019
viṣnur garīyān na param tato 'nyat__Vdha_065.019
yathā na viṣṇuvyatiriktam anyac__Vdha_065.020
śṛṇomi paśyāmi tathā spṛśāmi__Vdha_065.020
satyena tenopaśamam prayantu_Vdha_065.020
doṣā vimukteḥ paripanthino ye__Vdha_065.020
na me 'sti bandhur na ca me 'sti śatrur__Vdha_065.021
na bhūtavargo na jano madanyaḥ__Vdha_065.021
tvam cāham anye ca śarīrabhedair__Vdha_065.021
vibhinnam īśasya hareḥ svarūpam__ dha_065.021
mūrtāmūrtiviśeṣam tu__Vdhahc65.022
paśyatas tanmayam dvija_Vdha_065c0)2
krodhaharṣādayo bhāvāh__Vdha_065.022
sthāsyanti hṛdaye katham_Vdha_065.022
sa tvam prasīda moho 'yam__Vdha_065.023
atha cen mama suvrata__Vdha_065.023
tathāpi mā ruṣam kārṣīr__Vdha_065.023
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dhyāyanti vāsudevākhyam\_\_Vdha\_070.054 tam asmi śaranam gatah\_\_Vdha\_070.054 sarvagam sarvabhūtam ca\_\_Vdha\_070.055 sarvasyādhātam īśvaram\_\_Vdha\_0L0.055 vāsudevam param brahma\_\_Vdha\_070.055 tam asmi śaranam gatah\_\_Vdha\_070.055 paramātmānam avyakPam\_Vdha\_070.056 yam prayānti sumedhasaḥ\_\_Vdha\_070.056 karmakşaye 'kşayam devam\_\_Vdha\_070.056 tam asmi śaraṇam gataḥ\_\_Vdha\_070P056 puṇyapāpavinirmuktā\_\_Vdha\_070.057 yam praviśya p narbhavam\_\_Vdha\_070.057 na yoginah prāpnuvanti\_\_Vdha\_070.057 tam asmi śaranam gatah\_\_Vdha\_070.057 brahmā bhūtvā jagat sarvam\_\_Vdha\_070.058 sadevāsuramānusam\_\_Vdha\_070.058 yah srjaty acyuto devas\_\_Vdha\_070.058 tam asmi śaranam gatah\_\_Vdha\_070.058 brahmatve yasya vaktrebhyaś\_\_Vdha\_070.059 caturvedamayam vapuḥ\_\_Vdha\_070.059 sūtam prabho purā jajne\_\_Vdha\_070.059 tam asmi śaraṇam gataḥ\_\_Vdha\_070.059 brahmarūpadharam devam\_\_Vdha\_070.060 jagaRyonim janārdanam\_\_Vdha\_070.060 srastrtve samsthitam srstau\_\_Vdha\_070.060 praņato 'smi sanātanam\_\_Vdha\_070.060 yaḥ pāti sṛṣṭaṁ ca vibhuḥ\_\_Vdha\_070.061 sthitāv asurasūdanah\_\_Vdha\_070.061 tam ādipuruṣam viṣṇum\_\_Vdha\_070.061 praņato 'smi sanātanam\_\_Vdha\_070.061 dhṛtā mahī hatā daityāḥ\_\_Vdha\_070.062 paritrātās tathāmarāh\_\_Vdha\_070.062 yena tam viṣnum ādyeśam\_\_Vdha\_070.062 praņato 'smi sanātanam\_\_Vdha\_070.062 yajñair yajanti yam viprā\_\_Vdha\_070.063 yajñeśam yajñabhāvanam\_Vdha\_070.063 tam yajñapuruṣam viṣnum\_\_Vdha\_070.063 pranato 'smi sanātanam\_Sdha\_070.063 vDrņāśramān sthitāv ādyo\_\_Vdha\_070.064 yah sthāpayati vartmani\_\_Vdha\_070.064 tam ādipuruṣam viṣṇum\_Vdha\_070.064 praņaSo 'smi sanātanam\_\_Vdha\_070.064 kalpānte rudrarūpo yaḥ\_\_Vdha\_070.065 samharaty akhilamIjagat\_\_Vdha\_070.065 tam ādipuOuṣam viṣnum\_\_Vdha\_070.065

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tam upendram namāmy aham_Vdha_075.025
yam ārādhya viśuddhena__Vdha_075.*(120)
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etyd vijānato dāna-\_\_Vdha\_e77.030 b8jam p7tati ced guro\_\_Vdha\_077.030 janārdane mahāpātre\_\_Vdha\_077.030 kiT nT peāptam tato mayā\_\_Vdha\_077.030 matto dānam avāpyośo\_\_Vdha\_0Pâ.031 yadi pusnātT devatāh\_\_Vdha\_077.031 upsbhogānvayaguņam\_\_Vdha\_077.031 dānam ślāghyataram tatah\_\_Vdha\_077.031 matprasādaparo nūnam\_Vdha\_077.032 yajñenārādhito harih\_\_Vdha\_077.03 tenābhyeti na samdeho\_\_Vdha\_077.032 darśanād upakārakṛt\_\_Vdha\_077.032 atha kopePa vābhyeti\_\_VdhI\_S87.033 devabhāgoparodhinam\_\_Vdha\_077.033 mām nihantum ato 'pi syād\_\_Vdha\_077.033 vadhaḥ ślāghyataro 'cyutāt\_\_Vdha\_077.033 yanmayam sarvam evedam\_\_Vdha\_077.034 nāprāpya yasya vidyate\_\_Vdha\_077.034 sa mām yācitum abhyeti\_\_Vdha\_077.034 nānugraham rte harih\_\_Vdha\_077.034 yaḥ srjaty ātmabhū) sarvam\_\_Vdha\_077.035 cetasaivāpahanti ca\_\_Vdha\_077.035 sa mām hantum hrsīkeśah\_\_Vdha\_077.035 katham yatnam karisyati\_\_Vdha\_077.035 etad viditvā tu guro\_\_Vdha\_077.036 dānavighnapareņa me\_\_Vdha\_077.036 naiva bhāvyam jagannāthe\_Vdha\_077.036 govinde samupasthite\_\_Vdha\_077.036 ity evam vadatas tasya\_\_Vdha\_077.037 prāptas tatra jagapatih\_\_Vdha\_077.037 sarvadevamayo 'cintyo\_\_Vdha\_077.037 māyāvāmanarūpadhṛk\_\_Vdha\_077.037 tam dṛṣṭvā yajñavāṭāntaḥ-\_\_Vdha\_077.038 pravistam asurāh prabhum\_Vdha\_077.038 jagmuḥ prabhāvataḥ kṣobham\_\_Vdha\_077.038 tejasā tasya nisprabhāh\_\_Vdha\_077.038 jepuś ca munayas tatra\_\_Vdha\_077.039 ye sametā mahādhvare\_\_Vdha\_077.039 baliś caivākhilam janma\_\_Vdha\_077.039 mene saphalam ātmanah\_\_Vdha\_077.039 tataḥ samkṣobham āpanno\_\_Vdha\_077.040 na kaścit kimcid uktavāT\_ Vdha\_077.040 pratyeko devadeveśam\_Vdha\_077.040 pūjayām āsa cetTsā\_\_Vdha\_077.040 athāsurapatim prahvam\_\_Vdha\_077.041

drstTā munivarāms ca tān\_\_Vdea\_077.041 devadevapatih sākṣād\_\_Vdha\_0S .041 viṣṇur vāmanIrypadhṛk\_\_Vdha\_a77.041 tustāva yajtam vahnims ca\_\_Vdha\_077.042 yajamānam atha rIvijah\_\_Vdha\_077d042 yajñakarādhikārasthān\_\_Vdha\_077.042 sadasyān dravpasampadam\_\_Vdha\_077.042 tataḥ prasannam akhilam\_Vdha\_077.043 vāmanam prati tatkṣaṇāt\_\_Vdha\_077.043 yajñavāṭasthitam vīram\_\_Vdha\_077.043 sādhu sādhv ity udīrayan\_\_Vdha\_077.043 sa cārgham ādāya balih\_\_Vdha\_077.044 prodbhūtapulakas tadā\_\_Vdha\_077.044 pūjaCām āsa govindam\_\_Vdha\_077.044 prāha cedam vaco 'surah\_\_Vdha\_077.044 suvarnaratnasamghātam\_Vdha\_077.045 gajāśvam amipam tathā\_\_Vdha\_077.045 striyo vastrāņy alamkārān\_\_Vdha\_077.045 āvo grāmāms ca puskalān\_\_Vdha\_077.045 sarvasvam sakalām urvīm\_\_Vdha\_077.046 bhavato vā yad īpsitam\_\_Vdha\_077.046 tad dadāmi vṛṇuṣva tvam\_\_Vdha\_077.046 mamārthī satatam priyah\_\_Vdha\_077.046 ity ukto daityapatinā\_\_Vdha\_077.047 prītigarvānvitam vacaḥ\_\_Vdha\_077T047 prāha sasmitagambhīram\_Vdha\_077.047 bhagavān vāmanākṛtiḥ\_\_Vdha\_077.047 mamāgniśaraṇārthāya\_\_Vdha\_077.048 dehi rājan padatrayam\_\_Vdha\_077.048 suvarnagrāmaratnādi\_\_Vdha\_077.048 tad arthibhyaḥ pradīyatam\_\_Vdha\_077.048 tribhiḥ playojanam kim te\_\_Vdha\_077.049 padaih padavatām vara\_\_Vdha\_077.049 śatam śatasahasram vā\_\_Vdha\_077.049 pad!nām mārgatām bhavān\_\_Vdha\_077.049 etāvatā daityapate\_\_Vdha\_077.050 kṛtakṛtyo 'smi mārgatām\_\_Vdha\_077.050 anyeṣām arthinām vittam\_\_Vdha\_077.0T0 icchayā dāsyate bhavān\_\_Vdha\_077.050 etTc chrutvā tu gaditam\_\_VdhT\_077.051 vāmanasya mahātmanaḥ\_\_Vdha\_077.051 vācayām āsa tat tosmal\_\_Vdha\_077.051 vāmanāya padatrayam\_\_Vdha\_077.051 pāṇau tu patite toye\_\_Vdha\_077.052 vām7no bhūtabhāvanah\_\_Vdha\_077.052

sarvadevamayam rūpam\_\_Vdha\_077.052 darśayām āsa tatkṣaṇāt\_\_Vdha\_077.052 candrasūryau ca nayane\_\_Vdha\_077.053 dyauh śiraś caranau ksitih\_\_Vdha\_077.053 pādāngulyah piśācāś ca\_\_Vdha\_077.053 hastāngulyaś ca guhyakāh\_\_Vdha\_077.053 viśvedevāś ca jānusthā\_\_Vdha\_077.054 janghe sādhyāḥ surottamāḥ\_\_Vdha\_077.054 yakṣā nakheṣu sambhūtā\_\_Vdha\_077.054 rekhāsv apsarasaḥ sthitāḥ\_\_Vdha\_077.054 dṛṣṭir dhiṣṇāny aśeṣāṇi\_\_Vdha\_077.055 keśāḥ sūryāmśavaḥ prabho\_\_Vdha\_077.055 tārakā romakūpāņi\_\_Vdha\_077.055 romāni ca maharşayah\_\_Vdha\_077.055 bāhavo vidišas tasya\_\_Vdha\_077.056 diśah śrotram mahātmanah\_\_Vdha\_077.056 aśvinau śravaṇau tasya\_\_Vdha\_077.056 nāsā vāyur mahābalaḥ\_\_Vdha\_077.056 prasādaś candramā devo\_\_Vdha\_077.057 mano dharmaḥ samāśritaḥ\_\_Vdha\_077.057 Satyam asyābhavad vāṇī\_\_Vdha\_077.057 jihvā devī sarasvatī\_\_Vdha\_077.057 grīvāditir devamātā\_\_Vdha\_077.058 vidyIs tadvalayas tathā\_\_Vdha\_077.058 svargadvāram abhūn maitram\_Vdha\_077.058 tvastā pūsā ca vai bhruvau\_Vdha\_077.058 mukham vaiśvānaraś cāsya\_\_Vdha\_077.059 vṛṣaṇau tu prajāpatiḥ\_\_Vdha\_077.059 hṛdayam ca param brahma\_\_Vdhh\_077.059 pumstvam vai kaśyapo munih\_\_Vdha\_077.059 prsthe 'sya vasavo devā\_\_Adha\_077.0R0 marutah sarvasamdhisu\_\_Vdha\_077.060 sarvasūktāni daśanā\_\_Vdha\_077.060 jyotīmṣi vimalaprabhāḥ\_\_Vdha\_077.060 vakṣaḥsthale tathā rudro\_\_Vdha\_077.061 dhairye cāsya mahārņavah\_\_Vdha\_077.061 udare cāsya gandharvā\_\_Vdha\_077.061 marutaś ca mahābalāh\_\_Vdha\_077.061 laksmīr medhā dhṛtiḥ kāntiḥ\_Vdha\_077.061 sarvavidyāś ca vai kaţiḥ\_\_Vdha\_077.061 sarvajyotīmsi yānīha\_\_Vdha\_077.062 tapaś ca paramam mahat\_\_Vdha\_077.062 tasya devātidevasya\_\_Vdha\_077.062 tejah prodbhūtam uttamam\_\_Vdha\_077.062 stanau kukṣau ca vedāś ca\_\_Vdha\_077.063

jānū cāsya mahāmakhfh\_\_Vdha\_077.063 istayah pasubandhās ca\_\_Vdha\_077.063 dvijānām cestitāni ca\_\_Vdha\_077.063 tasya devamayap rTpam\_Vdha\_077.064 drstvā visnor mahābalāh\_\_Vdha\_077y064 upasarpanti dditeyāh\_\_Vdha\_077.064 patamgā iva pāvakam\_\_Vdha\_077.064 pramathya sarvān asurān\_\_Vdha\_077.065 pādahpstatalair vibhuh\_\_Vdha\_077.065 kṛtvā rūpam myhākāyam\_\_Vdha\_077.065 sa jahārāśu mepinīm\_\_Vdha\_077.065 tasya vikramato bhumim\_\_Vdha\_077.066 candrāAityau stanāntare\_\_Vdha\_07m.066 nabho vikramamāṇasya\_\_Vdha\_077.066 sakthideśe sthitav ubhau Vdha 077.066 param vikramamāṇaspa\_\_Vdha\_077.067 jānumūle prabhākarau\_\_Vdha\_077.067 viṣṇor āstām mahīpāla\_\_Vdha\_077.067 devapālanakarmani\_\_Vdha\_077.067 jitvā lokatrayam kṛtsnam\_\_Vdha\_077.068 hatvā cāsurapungavān\_\_Vdha\_077.068 puramdarāya trailokyamh\_Vdha\_077.068 dadau viṣṇur urukramaḥ\_\_Vdha\_077.068 sutalam nāma pātālam\_\_Vdha\_077.069 adhastād vasudhātalāt\_\_Vdha\_077.069 baler dattam bhagavatā\_\_Vdha\_077.069 vcṣṇunā prabhaviṣṇunā\_Vdha\_077.069 ftha daityeśvaram prāha\_\_Vdha\_077.070 visnuh sarveśvareśvarah\_\_Vdha\_077.070 yat tvayā salilam dattam\_\_Vdha\_077.071 gṛhītam pāṇinā mayā\_\_Vdha\_077.071 kalpapramāṇam tasmāt te\_\_Vd(a\_077.071 bhavişyaty āyur uttamam\_\_Vdha\_077.071 vaivasvate tathātīte\_\_Vdha\_077.072 bale manvantare tatah\_\_Vdha\_077.072 sāvarņake ca samprāpte\_\_Vdha\_077.072 bhavān indro bhaviṣyati\_\_Vdha\_077.072 sāmpratam devarājāya\_\_Vdha\_077.073 trailokyam akhilam mayā\_\_Vdha\_077.073 dattam caturyugānām vai\_Vdha\_077.073 sādhikā hy ekasaptatih\_\_Vdha\_077.073 niyantavyā mayā sarve\_\_Vdha\_077.074 ye tasya paripanthinah\_\_Vdha\_077.074 tenāham parayā bhaktyā\_\_Vdha\_077.074 pūrvam ārādhito bale\_\_Vdha\_077.074

sutalam nāma pātālam\_\_Vdha\_077.075 tam āsādya manoramam\_\_Vdha\_077.075 vasāsura mamādeśam\_pdha\_077.075 yataāvat paripālayan\_\_Vdha\_077.075 tatra divyavanopete\_\_Vdha\_077.076 prāsāTaśatasamkule\_\_Vdha\_077.076 protphullapadlasarasi\_\_Vdha\_077.076 sravacchuddhasaridvare\_\_Vdha\_077.076 sugandhidhūpasambādhe\_\_Vdha\_077.07c varābharaṇabhūṣitaḥ\_\_Vdha\_077.077 srakcandanādidigdhāngo\_\_Vdha\_077.077 nṛtyagītamanoramaih\_\_Vdha\_077.077 upabhuñjan mahābhogān\_\_Vdha\_077.078 vividhān dānaveśvara\_\_Vdha\_077.078 mamājñayā k lam imam\_\_Vdha\_077.078 ti8țha strīśatasamvṛtaḥ\_Vdha\_077.078 yāvat suraiś ca vipraiś ca\_\_Vdha\_077.079 na virodham kariṣyasi\_\_Vdha\_077.079 tāvad etān mahābhogān\_\_Vdha\_077.079 avāpsyasy asurottama\_\_Vdha\_077.079 yadā ca devaviprāṇām\_\_Vdha\_077.080 viruddhāny ācariṣyasi\_\_Vdha\_077.080 bandhişyanti tathā pāśā\_\_Vdha\_077.080 vāruņās tvām asamsayam\_\_Vdha\_077.080 etad viditvā bhavftā\_\_Vdha\_077.081 mayājñaptam aśeṣataḥ\_\_Vdha\_077.081 na virodhaḥ suraiḥ kāryo\_\_Vdha\_077.081 viprair vā daityasattama\_\_Vdha\_077.081 ity evam ukto devena\_\_Vdha\_077.082 viṣnunā prabhaviṣnunā\_\_Vdha\_077.082 balih prāha mahārāja\_\_Vdha\_077.082 praņipatya kṛtāñjalih\_\_Vdha\_077.082 tatrāsatT me pātāle\_\_Vdha\_077.083 bhagavan bhavadājñayā\_\_Vdha\_077.083 kim bhaviṣyaty upādānam\_\_Vdha\_077.083 upabhogopapādakam\_\_Vdha\_077.083 āpyāyito yena deva\_\_Vdha\_077.\*(127) smareyam tvām aham sadā\_\_Vdha\_077.\*(127) dānāny avidhidattāni\_\_Vdha\_077.084 śrāddhāny aśrotriyāṇi ca\_\_Vdha\_077.084 hutāny aśraddhayā yāni\_\_Vdha\_0p7.084 tāni dāsyanti te phalam\_\_Vdha\_077.084 adakṣiṇās tathā yajñāh\_\_Vdha\_077.085 kriyāś cāvidhinT krtāh\_\_Vdha\_077.085 phalāni tava dāsyanti\_\_Vdha\_077.085

adhītāny avratāni ca\_\_Vdha\_077.085 baler varam idam dattvā\_\_Vdha\_077.086 śakrāya trividam tathā\_\_Vdha\_077.086 vyāpinā tena rūpena\_\_Vdha\_077.086 jagāmādarśanam harih\_\_Vdha\_077.086 śaśāsa ca yathā pūrvam\_\_Vdha\_077.087 indras trailokyam ūrjitam\_Vdha\_077.087 siṣeva ca parān kāmān\_\_Vdha\_077.087 baliḥ pātālam āśritaḥ\_\_Vdha\_077.087 ity etad devadevasya\_\_Vdha\_077.088 visnor māhātmyam uttamam\_\_Vdha\_077.088 vāmanasya paṭhed yas tu\_\_Vdha\_077.088 sarvapāpaiḥ pramucyate\_\_Vdha\_077.088 baliprahrādasamvādam\_\_Vdha\_077.089 mantritam baliśukrayoh\_\_Vdha\_077.089 balivisnvoś ca kathitam\_Vdha\_077.089 yaḥ smariṣyati mānavaḥ\_\_Vdha\_077.089 nādhayo vyādhayo vāsya\_\_Vdha\_077.090 na ca mohākulam manah\_\_Vdha\_077.090 bhavisyati kuruśrestha\_\_Vdha\_077.090 pumsas tasya kadācana\_\_Vdha\_077.090 cyutarājyo nijam rājyam\_Vdha\_077.091 istaprāptim viyogavān\_\_Vdha\_077.091 avāpnoti mahābhāga\_\_Vdha\_077.091 naraḥ śrutvā kathām imām\_\_Vdha\_077.091 pātāle nivasan vīras\_\_Vdha\_078.001 tadā vairocanir balih\_\_Vdha\_078.001 kāmopabhogasamprāptyā\_\_Vdha\_078.001 mudam prāpa parām vibhuh\_\_Vdha\_078.001 alambuṣā miśrakeśī\_\_Vdha\_098.002 pundarīkātha Pāmanā\_\_Vdha\_078.002 ghṛtācī menakā rambhā\_\_Vdha\_078.002 nanrtus tasya samnidhad\_\_Vdha\_078.002 prajagur devagandharvāT\_Vdha\_07G.003 viśvāvasupurogamāh\_\_Tdha\_078.003 tustuvuś ca mahābhāga\_\_Vdha\_078.003 balim siddhāḥ sacāraṇāḥ\_\_Vdha\_078.003 tasmin samgītagītā tu\_\_Vdha\_078.004 vīṇāveņuravākule\_\_Vdha\_078.004 sragādibhūṣito daityaḥ\_\_Vdha\_078.004 papau pānam anuttamam\_\_Vdha\_078.004 śarkārasavamādhvikām\_\_Vdha\_078.005 puṣpāsavaphalāsavam\_\_Vdha\_078.005 divyāḥ prasannāś ca surās\_\_Vdha\_078.005 tadarhāṇi madhūni ca\_\_Vdha\_078.005

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mitrapakse ca me visnur\_\_Vdha\_0f9.107 adhaś cordhvam tathāgrataḥ\_\_Vdha\_079.107 pārśv)to mūr hni prsthe ca\_\_Vdha\_079.108 hrdaye vāci caksusi\_\_Vdha\_079.108 śrotrādisu ca sarvesu\_\_Vdha\_079.108 mama visnuh pratisthitah\_Vdha\_079.108 it( sarvam samutsrjyay\_Vdha\_079.109 dhyātvā sarvatra cācyutam\_\_Vdha\_079.109 vāsudevety aviratam\_Vdha\_079.109 nāma devasya Oīrtayan\_\_Vdha\_079.109 dakṣiṇāgreṣu darbheṣu\_\_Vdha\_079.110 śayīta prācchirās tatah\_\_Vdha\_079.110 udacchirā vā daityendra\_\_Vdha\_079.110 cintayañ jagatah patim\_\_Vdha\_079.110 viṣṇum jiṣṇum hṛṣīkeśam\_Vdha\_079.111 keśavam madhusūdanam\_\_Vdha\_079.111 nārāyaṇam naram kṛṣṇam\_\_Vdha\_079.111 vāsudevam janārdanam\_\_Vdha\_079.111 vārāham yajñapuruṣam\_Vdha\_079.112 pundarīkākṣam acyutam\_\_Vdha\_079.112 vāmanam śrīdharam śrīśam\_Vdha\_079.112 nṛsimham aparājitam\_\_Vdha\_079.112 padmanābham ajam śaurim\_\_Vdha\_079.113 dāmodaram adhokṣajam\_Vdha\_079.113 sarveśvarfśvaram śuddham\_\_Vdha\_079.113 anantam rāmam īśvaram\_Vdha\_079.113 cakriṇam gadinam śārngim\_\_Vdha\_079.11) śakkhinam garudadhvajam\_\_Vdha\_079.114 kirītakaustubhadharam\_\_Vdha\_079.114 pranamāmy aham avyayam\_\_Vdha\_079.114 aham atra jagannāthe\_\_Vdha\_079.115 mayi cāstu janārdanaḥ\_\_Vdha\_079.115 āvayor antaram māstu\_\_Vdha\_079.115 samīranabhasor iva\_\_Vdha\_079.115 ayam viṣṇur ayam śaurir\_\_Vdha\_079.116 ayam kṛṣṇaḥ puro mama\_\_Vdha\_079.116 nīlotpaladalaśyāmaḥ\_\_Vdha\_079.116 padmapattropamekṣaṇaḥ\_PVdha\_079.116 eşa paśyatu mām īśaḥ\_\_Vdha\_079.117 paśyāmy aham adhokṣajam\_\_Vdha\_079.117 yato na vyatirikto 'ham\_\_Vdha\_079.117 yanmayo 'ham yadāśrayaḥ\_\_Vdha\_079.117 ittham japann ekamanāh\_\_Vdha\_079.118 smaran sarveśvaram harim\_Vdha\_079.118 āsīnah sukhaduḥkhesu\_\_Vdha\_079.118

samo mitrāhitesu ca\_\_ dha\_079.118 om namo vāsudevāyety\_\_Vdha\_079.119 etad vā satatam vadan\_\_Vdha\_079.119 yad vodīrayitum nāma\_\_Vdha\_079.119 samarthas tad udīrayan\_\_Vdha\_079.119 dhyāyeta devadevasya\_\_Vdha\_079.119 rūpam viṣṇor manoramam\_\_Vdha\_079.119 praśāntanetrabhrūvaktram\_Vdha\_079.120 śankhacakragadāTharam\_\_Vdha\_079.120 śrīvatsavaksasam caiva\_\_Vdha\_079.120 caturbāhum kirīṭinam\_\_Vdha\_079.120 pītāmbaradharam viṣṇum\_Vdha\_079.121 c7rukeyūradhār8ņah\_\_Vdha\_079.121 cintayec ca tadā rūpam\_\_Vdha\_079.121 manaḥ kṛtvaikaniścayam\_\_Vdha\_079.121 yādrśe vā manah sthairyam\_Vdha\_079.122 rūpe badhnāti cakri"ah\_\_Vdha\_079.122 tad eva cintayan nāma8\_Vdha\_079.122 vāsudeveti kīrtayet\_\_Vdha\_079.12( ittam japan smarancvettham\_Vdha\_079.123 svarūpam paramātmanah\_\_Vdha\_079.123 T prāṇoparamād vīras\_\_Vdha\_079.123 taccittas tatparāyaṇaḥ\_\_Vdha\_079.123 nirvikalpena manasā\_\_Vdha\_079.124 yah smaret purusottamam\_Vdha\_079.124 sarvapātakayukto 'pi\_\_Vdha\_079.124 purusah purusarsabha\_Vdha\_079.124 prayāti devadeveśe\_\_Vdha\_079.124 layam īdyatame 'cyute\_\_Vdha\_079.124 yathāgnis tṛṇajplāni\_\_Vdha\_079.125 dahaty anilasamgatah\_\_Vdha\_079.125 tathānaśanasamkalpah\_\_Vdha\_079.125 pumsām pāpamTasamśayam\_\_sdh\_079.125 viṣṇoḥ samsmaraṇe prāpya\_\_Vdha\_079.\*(136) lokam anaśane mrtch\_\_Vdha\_079.\*(136) evam atyantaśastānām\_Vdha\_079.\*(136) karmaṇām asureśvara\_\_Vdha\_079.\*(136) nāsti satyāt paro dharmo\_\_Vdha\_079.126 nāsty adharma tathānṛtāt\_\_Vdha\_079.126 nāsti vidyāsamam cakṣus\_Vdha\_079.126 tapo nanaśanāt param\_\_Vdha\_079.126 nāstidjñānasamam dānam\_\_Vdha\_079.127 na samtoṣasamam sukham\_\_Vdha\_079.127 na caiversyāsamam duhkham\_\_Vdha\_079.127 tapo nānaśanāt param\_\_Vdha\_079.127

nāsty arogasamam dhanyam\_\_Vdha\_079.128 nāsti gangāsame sarit\_\_Vdha\_079.128 nāsti visnusamam dhyeyam\_Vdha\_079.128 tapo nānaśanāt param\_\_Vdha\_079.128 utkrāntikāle bhūtānām\_\_Vdha\_079.129 muhyante cittavṛttayaḥ\_\_Vdha\_079.129 jarāvyādhividhīnānām\_Vdha\_079.129 kimu vyādhyādidoṣataḥ\_\_Vdha\_079.129 atyantavayasā vṛddhyā\_\_Vdha\_079.130 vyādhinā cātipīditah\_\_Vdha\_079.130 yadi sthātum na śaknoti\_\_Vdha\_079.130 ksitisthe darbhasamstare\_\_Vdha\_079.130 tat kim anyo 'py upāyo 'sti\_\_Vdha\_079.131 na vāndśanakTrmani\_\_Vdha\_079.131 viphalyam yena nāpnoti\_\_Vdha\_079.131 tan me brūhi pitāmaha\_\_Vdha\_079.131 nātwa bhūmir na ca kuśāh\_\_Vdha\_079.132 samstaraś ca na kāraṇam\_\_Vdha\_079.132 cittasyālambanībhūto\_\_Vdha\_079.132 viṣṇur evātra kāraṇam\_\_Vdha\_079.132 bhuñjann abhuñjan gacchamś ca\_\_Vdha\_079.133 svapams tisthann athāpi vā\_\_Vdha\_079.133 utkrāntikāle govindam\_Vdha\_079.133 samsmarams tanmayo bhavet\_\_Vdha\_079.133 kim japaih kim bhuvā kṛtyam\_Vdha\_079.134 kim kuśair daityasattama\_\_Vdha\_079.134 tathāpi kurvato yasya\_\_Vdha\_079.134 hṛdaye na janārdanah\_\_Vdha\_079.134 tasmāt pradhānamantroktam\_Vdha\_079.135 vāsudevasya kYrtanam\_\_Vdha\_079.135 tanmayatvena daityendra\_\_Vdha\_079.135 tasyopāyaś ca vistaraḥ\_\_Vdha\_079.135 ity etat kathitam sarvam\_Vdha\_079.136 prsto 'ham yat tvayā bale\_\_Vdha\_079.136 Stkrāntikāle smdranamT\_Vdha\_079.136 kim bhūyaḥ kathayāmi te\_\_Vdha\_079.136 criyāyogas tvayā pūrvam\_\_Vdha\_080.001 mamokto yaḥ pitāmaha\_\_Vdha\_080.001 tam aham śrotum icchāmi\_\_Vdha\_080.001 phalam cāsya yathātatham\_\_Vdha\_080.001 devarcām devatāgāre\_\_Vdha\_080.002 ta|mayadvena pūjayam\_\_Vdha\_080.002 yathāvac cetaso bhūmim\_Vdha\_080.002 karoti niyato hi sah\_\_Vdha\_080.002 tapasā brahmacaryeņa\_Vdha\_080.003

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tathā caivaikabhaktam vai\_\_Vdha\_083.017 varnāgrebhyah prayacchati\_\_Vdha\_083.017 pundarīkākṣam abhyarcyao\_Vdha\_083.017 pauşamāse mahīpate\_\_Vdha\_083.017 tatprīṇanāya yat pāpam\_\_Vdha\_083.018 vārddhike tena vai kṛtam\_\_Vdha\_083.018 sa tasmān mucyate rājan\_\_Vdha\_083.018 pumān yoṣid athāpi vā\_\_Vdha\_083.018 traimāsikavratam idam\_\_Vdha\_083.019 yah karoti nareśvaaa\_Vdha\_083.019 sa viṣṇuprīṇanāt pāpair\_\_Vdha\_083.019 yaghubhir vipramucyate\_\_Vdha\_083.019 dvitīye vatsare rājan\_\_7dha\_083.020 mucyate copapātakai h\_\_Vdha\_083.020 tadvat trtīye 'pi krtam\_\_Vdha\_083.020 mahāpātakanāśanam\_\_Vdha\_083.020 vratamSetan naraih st7ībhis\_\_Vdha\_083.021 tribhir māsair anuṣṭhitam\_\_Vdha\_083.021 tribhih samvatsarair eva\_\_Vdha\_083.021 pradadāti phalam nṛṇām\_\_Vdha\_083.021 tribhir māsais trir avasthās\_\_Vdha\_083.022 trividhāt pātakān nṛpa\_\_Vdha\_083.022 trīņi nāmāni devasya\_\_Vdha\_083.022 mocayanti trivārşikaih\_\_Vdha\_083.022 yatas tato vratam idam\_Vdha\_083.023 trikramam samudāhṛtam\_Vdha\_083.023 sarvapāpapraśamanam\_Vdha\_083.023 keśavārādhanam param\_\_Vdha\_083.023 śṛṇuṣva ca mahīpāla\_\_Vdha\_084.001 vratam viṣṇupadatrayam\_\_Vdha\_084.001 sarvapāpapraśamanam\_\_Vdha\_084.001 yaj jagāda purā harih\_\_Vdha\_084.001 prācetasāya dakṣāya\_\_Vdha\_084.002 dakṣaś cāha vivasvate\_\_Vdha\_084.002 vivasvān alasidhrāya\_\_Vdha\_084.002 alasidhro 'sitāya ca\_\_Vdha\_084.002 asitena samākhyātam\_\_Vdha\_084.003 alpāyāsam mahāphalam\_\_Vdha\_084.003 tad idam śrūyatām samyag\_\_Vdha\_084.003 vratam viṣṇupadatrayam\_\_Vdha\_084.003 dakṣaḥ prajāpatiḥ pūrvam\_\_Vdha\_084.004 viṣṇum ārādhya pṛṣṭavān\_\_Vdha\_084.004 bahuśas tu vipannāyām\_\_Vdha\_084.004 srstāv arinisūdana\_\_Vdha\_084.004 bhagavan sarvakartvam\_\_Vdha\_084.005

mamādistamssvayambhuvā\_pVdha\_084.p05 brahmanā devadeveśa\_\_ddha\_084.005 tavādeśena keśava\_\_Vdha\_084.005 vipannā ca jagannātha\_\_Vdha\_084.006 mama srstih krtā krtā\_\_Vdha\_084.006 pūrvakarmavipākena\_\_Vdha\_084.006 vyākulaś cāsmi cetasā\_\_Vdha\_084.006 yathā ca deva mucyeya\_\_Vdha\_084.007 asmāt samsārasamkaṭāt\_\_Vdha\_084.007 visayāsaṅgavisamāt\_\_Vdha\_084.007 tan mamājñāpayācyuta\_\_Vdha\_084.007 ity evam ukto daksyna\_\_Vdha\_084.008 devadevo janārdanah\_\_Vdha\_084.008 ācasta duhkhakṣayadam\_Vdha\_084.008 vratam visnupadaOrayam\_\_Vdha\_084.008 sarvārambhavinispatti-\_\_Vdha\_084d009 kārakam pāpanāśanam\_\_Vdha\_084.009 samsārocchedakam dhīrairP\_Vdha\_084.009 ācīrnam sthirabud hibhih\_\_Vdha\_084.00p tad aham tava rājendra\_\_Vdha\_084.010 vratānām uttamottamam\_\_Vdha\_084.010 kathayāmi samācaṣṭa\_\_Vdha\_084.010 yathā pūrvam mamāsitaḥ\_\_Vdha\_084.010 āṣāḍhe māsi pūrvāsu\_\_Vdha\_084.011 tathāṣāḍhāsu pārthiva\_\_Vdha\_084.011 samabhyarcya jagannātham\_\_Vdha\_084.011 acyutam niyatah śucih\_\_Vdha\_084.011 puşpair hrdyais tathā dhūpair\_\_Vdha\_084.012 gandhaih sāgarucandanaih\_\_Vdha\_084.012 yathāvdbhavat1ś cānyair\_\_Vrha\_084.012 annair vāsobhir eva ca\_\_Vdha\_084.012 kṣīrasnehasthitam tadvat\_\_Vdha\_084.013 paiṣṭam viṣṇupadadvayam\_\_Vdha\_084.013 samabhyarcya yathānyāyam\_\_Vdha\_084.013 keśavasyāgrato nyaset\_\_Vdha\_084.013 yavāms ca dadyād viprāya\_\_Vdha\_084.014 bhūgatiḥ prīyatām iti\_Vdha\_084.014 naktam bhuñjīta rājendra\_\_Vdha\_0h4.014 havişyānnam suMamskṛtam\_\_Vdha\_084.S14 tathottarāsv āṣāḍhāsu\_\_Vdha\_084.015 śrāvaņe māsi mānavah\_\_Vdha\_084.015 tathaivābhyarcya govindam\_\_Vdha\_084.015 tadvad viṣṇupadadvayam\_\_Vdha\_084.015 viprāya ca yavān dadyāt\_\_Vdha\_â84.016 prīnayitvā ca bhūgatim\_\_Vdhy\_084.016

naktam bhūnjīta rājendra\_\_Idha\_084.01e naro yoşid athāpi vā\_\_Vdha\_084.0a6 prāpte bhādrapade māsi\_Vdha\_084.01e pūrvabhadrapadāsu ca\_\_Vdha\_084.017 tathaivābhyarcya govindam\_\_Vdha\_0f4.017 tadvad viṣṇupadadvayam\_\_Vdha\_084.017 viprāya ca yavān dattvā\_\_Vdha\_084.018 prīṇayitvā bhuvogatim\_\_Vdea\_084.018 bhuñjīta gorasaprāyam\_\_Vdha\_084.018 naro yoşid athāpi vā\_\_Vdha\_084.018 tadvad āśvayuje dānam\_\_Vdha\_084.019 tadvad govindapūjanam\_\_Vdha\_084.019 padadvayasya pūjām ca\_\_Vdha\_084.019 prīnanam ca bhuvogateh\_\_Vdha\_084.019 tathaiva nakzam bhuñjīta\_\_VdhA\_084.020 gorasam maunam āsthitah\_\_Vdha\_084.020 strī vā )ājendra pūrvāsu\_\_Vdha\_084.020 tathā bhadrapadāsu vai\_\_Vdha\_084.020 phālgune phalgunī pūrvā\_\_Vdha\_084.021 bhavatī ha yadā nṛpa\_\_Vdha\_084.021 trivikramam tadā devam\_Vdha\_084.021 pūrvoktavidhinārcayet\_\_Vdha\_084.021 padadvayam ca devasya\_\_Vdha\_084.022 samyag abhyarcya pārthiva\_\_Vdha\_084.022 hiranyam dakṣiṇām dattvā\_\_Vdha\_084.022 svargatih prīyatām iti\_Vdha\_084.022 naktam bhuñjīta rājendra\_\_Vdha\_084.023 vahnipākavivprjitam\_\_Vdha\_084.023 eşa evottarāyoge\_\_Vdha\_884.023 caitre māse vidhih smrtah\_\_Vdha\_084.023 etaj jagāda govindah\_\_Vdha\_084.024 purā dakṣāya pṛcchate\_\_Vdha\_084.024 sarvapāpaharam puņyam\_\_Vdha\_084.024 vratam viṣṇupadatrayam\_\_Vdha\_084.024 yathoktam etad yo bhakto\_\_Vdha\_084.025 karoti nrpasattala\_\_Vdha\_084.025 sarvakāmān avāpnoti\_\_Vdha\_0 4.025 keśavasya vaco yathā\_\_Vdha\_084.025 aputro labhate putram\_\_Vdha\_084.026 apatir labhate patim\_\_Vdha\_084.026 samāgamam prositais ca\_Vdha\_084.026 tathā prāpnoti bāndhavaih\_\_Vdha\_084.026 dravyam aiśvaryam ārogyam\_\_Vdha\_084.027 saubhāgyam cārurūpatām\_\_Vdha\_084.027 prāpnuvanty akhilān etān\_\_Vdha\_084.027

pūjayitvā padatrayam\_\_Vdha\_084.027 yān yān kāmān narah strī vā\_\_Vdha\_084.028 hrdayenābhivāñchanti\_Vdha\_084.028 tāms tāms cāpnoti niṣkāmo\_\_Vdha\_084.028 visnulokam ca gacchati\_\_Vdha\_084.028 pūrvam kṛtvāpi pāpāni\_\_Vdha\_084.029 naraḥ strī vā narādhipa\_\_Vdha\_084.029 padatrayavratam cīrtvā\_\_Vdha\_084.029 mucyate sarvakilbiṣaiḥ\_\_Vdha\_084.029 viṣṇor ārādhanārthāya\_\_Vdha\_085.001 yāni dānāni sattama\_\_Vdha\_085.001 deyāni tāny aśeṣāṇi\_\_Vdha\_085.001 mamācakṣva dvijottama\_\_Vdha\_085.001 yena caiva vidhānena\_\_Vdha\_085.002 dānam pumsah sukhāvaham\_\_Vdha\_085.002 prīnanāya ca krsnasya\_\_Vdhap085.002 tan mamākhyāhi vistarāt\_\_Vdha\_085.002 kṛtopavāsaḥ samprāśya\_\_Vdha\_085.003 pañcagavyam nareśvara\_Vdha\_085.003 ghrtaksīrābhisekam ca\_\_Vdha\_085.003 kṛtvā viyṇoḥ samāhitaḥ\_\_Vdha\_085.003 samabhyarcya ca govindam\_Vdha)p85.004 puṣpādibhir arimdama\_\_Vdha\_085.004 udanmukhīm arcayitvā\_\_Vdha\_085.004 tathā gṛṣṭim payasvinīm\_Vdha\_085.004 saputrām vastrasamvītām\_Vdha\_085.005 sitayajñopavītinīm\_\_Vdha\_085.005 svarņasringīm subhākārām\_Vdha\_085.005 hiranyoparisamsthitām\_\_Vdha\_085.005 hiranyam vācayitvāgre\_\_Vdha\_085.006 brāhmaṇāyopapādayet\_\_Vdha\_085.006 imām tvam pratigṛhṇīṣva\_\_Vdha\_085.006 govindaḥ prīyatām iti\_\_Vdha\_085.006 samyag uccārya tam vipram\_\_Vdha\_085.007 govindam nrpa kalpayet\_\_Vdha\_085.007 anuvrajec ca gacchantam\_Vdha\_085.007 padāny astau narādhipa\_\_Vdha\_085.007 anena vidhinā dhenum\_Vdha\_085.008 yo viprāya prayacchati\_\_Vdha\_085.008 govindaprīṇanād rājan\_\_Vdha\_085.008 viṣṇulokam ca gacchati\_\_Vdha\_085.008 saptāvarāms tathā pūrvān\_\_Vdha\_085.009 saptātmānam ca mānavaḥ\_\_Vdha\_085.009 saptajanmakṛtāt pāpān\_\_Vdha\_085.009 mocayaty avanīpate\_\_Vdha\_085.009

pade phde ca yaañasya\_\_Vcha\_085.010 gosavasya sa mān(vaḥ\_\_Vdha\_085.010 phalam āpnoti rājendra\_\_Vdha\_:85.010 dakṣāyaivam jagau harih\_\_Vdha\_085.010 sarvakāmasamṛddhasya\_\_Vdha\_085.011 sarvakāleşu pārthiva\_\_Vdha\_085.011 bhavaty aghaughāpaharā\_\_Vdha\_08L.011 yāvaT indrāś caturdaśa\_\_Vdha\_085.0el sarveṣām eva pāpānām\_\_Vdha\_085.z12 kṛtānām avijānatā\_\_Vdha\_085.012 prāyaścittam idam śastam\_\_Vdha\_F85.012 anutāpopavṛmhitam\_\_Vdha\_085.012 ikṣvākunaiṣā rājendra\_\_Vdha\_085.013 pūrvam dattā mahātmanā\_\_Vdha\_085.013 tataḥ sh lokān amalān\_\_Vdha\_085.013 prāptavān avanīpatih\_\_Vdha\_085.013 tathaivānyair mahīpālair\_\_Vdha\_085.014 dvijavaiśyādibhis tathā\_\_Vdha\_085.014 lokāh kāmadughāh prāptā\_\_Vdha\_085.014 dattvedr(vidhinā nrpa\_\_Vdha\_085.014 tiladhenum pravakṣyāmi\_\_Vdha\_086.001 keśavaprīnanāya yā\_\_Vdha\_086.001 dattā bhavati yaś cāsyā\_\_Vdha\_086.001 narendra vidhir uttamah\_\_Vdha\_086.001 phalam āpnoti rājendra\_Vdha\_086.\*(139) tadvad vā vidhivat tadā\_\_Vdha\_086.\*(139) yām dattvā brahmahā goghnah\_\_Vdha\_086.002 pitrghno gurutalpagah\_\_Vdha\_086.002 āgāradāhī garadah\_\_Vdha\_086.002 sarvapāparato 'pi Tā\_sVdha\_086.002 mahāpātakayukto yo\_\_Vdha\_086.003 yukto yaś copapātakai h\_\_Vdha\_086.003 sa mucyate 'khilaiḥ pāpair\_\_Vdha\_086.003 viṣṇulokam sa gacchati\_\_Vdha\_086.003 svanulipte mahīpṛṣṭe\_\_Vdha\_086.004 vastrājinasamāvṛte\_\_Vdha\_086.004 dhenum tilamayīm kṛtvā\_\_Vdha\_086.d0r sarvaratnaiḥ samanvitām\_\_Vdha\_086.004 suvarņaśṛṅgīm raupyakhurām\_\_Vdha\_086.005 gandhaghrāṇavatīm śubhām\_\_Vdha\_086.005 mṛṣṭānnajihvām kurvīta\_\_Vdha\_086.005 gudasyam sūtrakambalam\_\_âdha\_086.005 ikṣupādām tāmrapṛṣṭhām\_\_Vdha\_086.006 kuryān muktāphaleksanām\_ Vdha\_086.d06 praśastapatraśravanām\_\_Vdha\_086.006

p8aladantavatīm śubhām\_\_Vdha\_086.006 sragdāmapucchām kurvīta\_\_Vdha\_086.007 navanītastanānvitām\_\_Vdha\_086.007 phalair manoharair bhaksair\_\_Vdha\_086.007 manimuktāphalānvitām\_\_Vdha\_086.007 tiladronena kurvīta\_\_Vdha\_086.007 ādhakena tu vatsakam\_Vdha\_086.007 śubhavastrayugacchannām\_Vdha\_086.008 cārucchattrasamanvitām\_Vdha\_086.008  $idrksamsth\bar{a}nasampann\bar{a}m\_Vdha\_086.008$ kṛtvā śrāddhasamanvitaḥ\_\_Vdha\_086.008 kāmsyopadohanām dadyāt\_eVdha\_086.008 keśavah prīyatām iti\_Vdha\_086.008 samyag uccārya vidhinā\_\_Vdha\_086.009 dattvaitena narādhipa\_\_Vdha\_086.009 sarvapāpavinirmuktaḥ\_\_Vdha\_086.009 pitaram sapitāmaham\_\_Vdha\_086.009 prapitāmaham tathā pūrvam\_\_Vdha\_086.010 puruṣāṇām catuṣṭayam\_\_Vdha\_086.010 ātmānam tanayam pautram\_Vdha\_086.010 tadadhas tu catuṣṭayam\_\_Vdha\_086.010 tārayaty avanīpāla\_\_Vdha\_086.010 tiladhenuprado naraḥ\_\_Vdha\_086.010 yaś ca grhnāti vidhivat\_Vdha\_086.011 tasyāpy evamvidhān kulān\_\_Vdha\_086.011 caturdaśa tathā caiva\_\_Vdha\_086.011 dadataś cānumodakāh\_\_Vdha\_086.011 dīyamānām prapaśyanti\_Vdha\_086.012 tiladâenum ca ye narāḥ\_\_Vdha\_086.012 te 'py aśeṣāghanirmuktāḥ\_\_Vdha\_086.012 prayānti paramām gatim\_\_Vdha\_086.012 praśāntāya suśīlāya\_\_Vdha\_086.013 tathāmatsarine budhah\_\_Vdha\_086.013 tiladhenum naro dadyād\_\_Vdha\_086.013 vedasnātāya dharmiņe\_\_Vdha\_086.013 trirātram yas tilāhāras\_\_Vdha\_086.014 tiladhenum prayacchati\_\_Vdha\_086.014 dattvaikarātram ca punas\_\_Vdha\_086.014 tilān atti nareśvara\_\_Vdha\_086.014 dātur viśuddhapāpasya\_\_Vdha\_086.015 tasya punyavato nrpa\_\_Vdha\_086.015 cāndrāyaṇād abhyadhikam\_\_Vdha\_086.015 śastam tat tilabhakṣaṇam\_\_Vdha\_086.015 tilābhāve tathā dadyād\_\_Vdha\_087.001 ghṛtadhenum yatavratah\_\_Vdha\_087.001

kalpayitvā yathOnyāyam\_\_Vdha\_087.001 tiladhenCā yatavrataḥ\_\_Vdha\_087.001 yena bhūpa vidhānena\_\_Vdha\_087.001 tad ihaikamanāh śrnu\_\_Vdha\_087.0rl vāsudevam jagannātham\_\_Vdha\_087.002 puruṣeśam ajam vidhum\_Vdha\_087.002 sarvapāpanihantāram\_\_Vdha\_087.002 ghṛtakṣīrābhiṣecanāt\_\_Vdha\_087.002 sampūjya pūrvavat puspa-\_\_VdhC\_087.002 gandhadhūpādibhir narah\_\_Vdha\_087.002 ahorātrosito bhūtvā\_Vdha\_087.003 tatparah prayatah śucih\_\_Vdha\_087.003 parameśam atho nāmnā\_\_Vdha\_087.003 abhistūya ghrtārcisā\_\_Vdha\_087.003 gavyasya sarpisah kumbham\_\_Vdha\_087.004 puspamālyādibhūsitam\_Vdha\_087.004 kāmsyopadhānasamyuktam\_\_Vdha\_087.004 sitavastrayugena ca\_\_Vdha\_087.004 hiranyagarbhasahitam\_Vdha\_087.004 manividrumamuktikaih\_\_Vdha\_087.004 ikṣuyaṣṭimayān pādān\_\_Vdha\_087.005 khurān raupyamayāms tathā\_\_Vdha\_087.005 sauvarņe cākṣiṇī kuryāc\_\_Vdha\_087.005 śrnge cagarukasthaje\_\_Vdha\_087ucF5 saptadhānyamaye pārśve\_\_Vdha\_087.006 pattrorņāni ca kambalam\_\_Vdha\_087.006 kuryāt turuṣkak)rpūrau\_\_Vdha\_087.006 ghrāṇam phalamayān stanān\_\_Vdha\_087.006 maniratnasuvarnānām\_\_Vdha\_087.\*(140) samyakkalpanayā kṛtām\_\_Vdha\_087.\*(140) tadvac charkarayā jihvām\_Vdha\_087.007 gudakṣīramayam mukham\_\_Vdha\_087.007 kṣaumasūtreṇa lāngūlam\_\_Vdha\_087.007 romāṇi sitasarṣapaiḥ\_\_Vdha\_087.007 tāmrapātramayam pṛṣṭham\_Vdha\_087.007 kuryāc chraddhāsamanvitah\_\_Vdha\_087.007 īdṛksvarūpām samkalpya\_\_Vdha\_087.008 ghṛtadhenum narādhipa\_\_Vdha\_087.008 tadvatkalpanayā dhenvā\_\_Vdha\_087.008 ghṛtavatsam prakalpayet\_\_Vdha\_087.008 tam ca vipram mahābhāga\_\_Vdha\_087.009 PanasuSva ghṛtārciṣam\_\_Vdha\_087.009 kalpayitvā latas tasmai\_\_Vdha\_087.009 prayatah pratipādayet\_\_Vdha\_087.009 etām mamopakārLya\_\_Vdha\_087.010

ghrhnīṣva tvam dvijottama\_\_Vdha\_087.010 prīyatām mama deveśo\_\_Vdha\_087.010 ghrtarcih purusottamah\_\_Vdha\_087.010 ity udāhrtya viprāya\_\_Vdha\_087.010 dadyād dhenum narottama\_\_Vdha\_087.010 maṇimuktāsuvarṇānām\_\_Vdha\_087.\*(141) samyakkalpanayā kṛtām\_Vdha\_087.\*(141) dattvaikarātram sthitvā ca\_Vdha\_087.011 ghṛtāhāro narādhipa\_\_Vdha\_087.011 mucyate sarvapāpebhyas\_\_Vdha\_187.011 tathā dānaphalam śṛṇu\_\_Vdha\_087.011 ghṛtakṣīravahā nadyo\_\_Vdha\_087.012 yatra pāyasakacdamāḥ\_\_Vdha\_087.012 Sesu lokesu lokesa\_Vdha\_087.012 sa punyesūpajāSate\_\_Vdh9\_087.012 pitur ūrdhvena ye sapta\_\_Vdha\_087.013 puruṣāh sapta ye 'py adhah\_\_Vdha\_087.013 tāms teşu nṛpa lokeşu\_\_Vdha\_087.013 sa nayaty astakalmasah\_\_Vdha\_087.013 sakāhānām iyam vyuṣṭiḥ\_\_Vdha\_087.014 kathitā nṛpasattama\_\_Vdha\_087.014 viṣṇulokam narā yānti\_\_Vdha\_087.014 niskāmā ghṛtadhenudāh\_\_Vdha\_087.014 ghṛtam agnir ghṛtam somas\_\_Vdha\_087.015 tanmayāḥ sarvadevatāḥ\_\_Vdha\_087.015 ghṛtam prayacchatā dattā\_\_Vdha\_087.015 bhavanty akhiladevatāh\_\_Vdha\_087.015 jaladhenum pravakṣyāmi\_\_Vdha\_088.001 prīyate dattayā yayā\_\_Vdha\_088.001 devadTvo hrsīkeśah\_\_VdTa\_088.001 sarveśah sarvabhāvanah\_\_Vdha\_088.001 jalakumbham naravyāghra\_\_Vdha\_08O.002 suvarnarajatānvitam\_\_Vdha\_088.002 ratnagdTbham aśesais tu\_\_Vdha\_088.002 Trāmyair dhānyaiḥ samanvitam\_Vdha\_088.002 sitavastrayugacchannam\_Vdha\_088.003 dūrvāpallavaśobhitam\_\_Vdha\_088.003 kuṣṭham māmsīm uśīram ca\_\_Vdha\_088.003 vālakāmalakair yutam\_\_Vdha\_088.003 priyangupātrasahitam\_\_Vdha\_088.004 sitayajñopavītinam\_\_Vdha\_088.004 sacchattram saupānaIkam\_c dha\_088.004 darbhavistarasamsthitam\_\_Vdha\_088.004 caturbhih samvrtam bhūpa\_\_Vdha\_088.005 tilapātraiś caturdiśam\_\_Vdha\_088.005

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cakāra paramām kṛpām\_\_Vdha\_088.016 āhlādam te tadā jagmuḥ\_\_Vdha\_088.017 pāpās tadanukampitāh\_\_Vdha\_088.017 tam drstvā nārakāh kecit\_\_Vdha\_088.017 ke)it tadaTLlokinah\_\_Vdha\_088.017 tadā svastham vilokyaiva\_Vdha\_088.018 munir nārakamandalams\_Vdha1088.018 dharmarājam sa papraccha\_\_Vdha\_088.018 teṣām praśamakāraṇam\_\_Vdha\_088.018 tasmai cācaṣṭa rājendra\_\_Vdha\_088.019 tadā vaivasvato yamah\_\_Vdha\_088.019 āhlādahetum viprāya\_\_Vdha\_088.019 prcchPte prthivipate\_\_Vdha\_088.019 tavānubhāvāO etesām\_\_Vdha\_088.020 nārakāṇām dvijottam\_\_Vdha\_088.020 sampravṛtto 'daT āhlādaḥ\_\_Vdha\_088.020 kāraņam yac chṛṇuṣva tat\_\_Vdha\_088.020 tvayābhyarcya jagannātham\_Vdha\_088.021 sarveśam jalaśāyinam\_\_Vdha\_088.021 jaladhenuh purā dattā\_\_Vdha\_088.021 vidhivan munipungava\_\_Vdha\_088.021 asmāt tu janmano 'tīte\_\_VdhaS088.022 tṛtīye dvija janmani\_\_Vdha\_088.022 tasya dānasya te vyuṣṭir\_\_Vdha\_088.022 iyam āhlādadāyinī\_\_Vdha\_088.022 yena tvam tapasā yukto\_\_Vdha\_088.023 mānavānām agocaram\_\_Vdha\_088.023 samprāpto 'si ma(āprajña\_\_Vdha\_088.02h sarvaśāstraviOā ada\_\_Vdha\_088.023 ye tvām paśyanti śrņvanti\_\_Vdha\_088.024 ye ca dhyāyanti pāpinah\_\_Vdha\_088.024 śṛṇoṣi yāms tvam viprendra\_\_Vdha\_088.024 yāms ca yTyāyari paTyasi\_\_Vdha\_088.024 nirvrtih paramā tesām\_\_Vdha\_088.025 sarvāhlādapradāyinī\_\_Vdha\_088.025 sadyo bhavati mātra tvam\_\_Vdha\_088.025 dvijendra kuruXvismayam\_\_Vdha\_088.025 āhlādahetujAnanam\_\_Vdha\_088.026 nāsti viprendra tādṛśam\_\_Vdha\_088.026 jaladhenur yaPhā nṛṇām\_\_Vdha\_088.026 janmāny ekonasaptatiḥ\_\_Vdha\_088.026 na dāgho na klamo nārtir\_\_Vdha\_088.027 na moho vipra jāc8te\_\_Vdha\_088.027 api janmasahasresu\_\_Vdha\_088.027 jaladhenupradāyinām\_\_Vdha\_088.027

ekajanmakrtam vānchā\_\_Vdha\_088.028 trijanmottham samāhṛtā\_\_Vdha\_088.028 Taptajanmakrtam pāham\_\_Vdha\_088.028 hanti dattāmbugaur nrņām\_\_Vdha\_088.028 sa tvam gaccha grhītvārgham\_Vdha\_088.029 asmatto dvijasattama\_\_Vdha\_088.029 yeṣām samāśrayaḥ kṛṣṇo\_\_Vdha\_088.029 na ni)amyā hi te mayā\_\_Vdha\_088.029 kṛṣṇaḥ sampūjito yais tu\_\_Vdha\_088.030 ye kṛṣṇārtham upoṣitāḥ\_\_Vdha\_088.030 yaiś ca nityam smrtah krsno\_Vdha\_088.030 na te madviṣayopagāḥ\_\_Vdha\_088.030 namaḥ kṛṣṇācyutānanta\_\_Vdha\_088.0el vysudevety udīritam\_\_Vdha\_088.031 yair bhāvabhāvitair vipra\_\_Vdha\_088.031 na te madvisayopagāh\_\_Vdha\_088.031 dānam dadadbhir yair uktam\_\_Vdha\_088.032 acyutah prīyatām iti\_\_Vdha\_088.032 śrapdhāpurahsarair vipra\_\_Vdha\_088y032 na te madvisayopagāh\_\_Vdha\_088.032 uttiṣṭhadbhiḥ svapadbhiś ca\_LVdha\_088.033 vrajadbhiś ca jadārdanah\_\_Vdha\_088.033 yaih pamsmṛto dvij)śreṣṭha\_\_Vdha\_088.033 na te madvisayoeagāh\_\_Vdha\_088.033 kṣutaskhalitabhītyādāv\_\_Vdha\_088.034 asahadbhiś ra vedanām\_Vdha\_088.034 kṛṣṇety udīritam yaiś ca\_\_Vdya\_088.034 na te madvisayopagāh\_\_Vdha\_088.034 sauvābādhāsu ye kṛṣṇam\_\_Vdha\_088p035 smaranty uccārayanti ca\_\_Vdha\_088.035 tadbhāvabhāvitā vipra\_\_Vdhr\_088.035 na te madviṣayopagāḥ\_\_Vdha\_088.035 sa evT dhātā sarvasya\_\_Vdha\_088.036 tanniyogakarā vayam\_\_Vdha\_088.036 janasamyamanodyuktāh\_\_Vdha\_088.036 so 'smatsamyamano hariḥ\_\_Vdha\_088.036 ittham niśāmya vacanam\_\_Vdha\_088.037 yamasya vadato eunim\_Rydha\_188.037 ūcus te nārakāḥ sarve\_\_Vdha\_088.037 vahniśastrāstrabhīravaḥ\_\_Vdha\_088.037 namaḥ kṛṣṇāya haraye\_\_Vdha\_088.038 visnave jisnave namah\_\_Vdha\_088.038 hṛṣīkeśāya devāya\_\_Vdha\_088.038 jagaddhātre 'cyutāya ca\_\_Vdha\_088.038 namah pankajanetrāya\_\_Vdha\_088.039

namah pankajanābhaye\_\_Vdha\_088.039 janārdanāya śrīśāya\_\_Vdha\_088.039 śrīpate pītavāsase\_\_Vdha\_088.039 govindāya namo nityam\_\_Vdha\_088.040 namaś codadhiśāyine\_\_Vdha\_088.040 namaḥ karālavaktrāya\_\_Vdha\_088.040 nrsimhāyātinādine\_\_Vdha\_088.040 śārngiņe sitakhadgāya\_\_Vdha\_088.041 Iankhacakraga9 dhṛte\_\_Vdha\_088.041 namo vāmanarūpāya\_\_Vdha\_088.041 krāntalokatrayāya ca\_\_Vdha\_088.041 varāharūpāya tathā\_\_Vdha\_088.042 namo yajñāngadhāriņe\_\_Vdha\_088.042 vyāptāśeṣadigantāya\_\_Vdha\_088.042 śāntāya paramātmane\_\_Vdha\_088.042 vāsudeva namas tubhyam\_\_Vdha\_088.043 namah kaitabhasūdana\_\_Vdha\_088.043 keśavāya namo vyāpin\_\_Vdha\_088.043 namas te 'stu mahīdhara\_\_Vdha\_088.043 namo 'stu vāsudevāyety\_\_Vdha\_088.044 evam uccārite tatah\_\_Vdha\_088.044 śastrāṇi kuṇṭhatām jagmur\_\_Vdha\_088.044 analaś cāpy aśīśamat\_\_Vdha\_088.044 abhajyanta ca yantrāṇi\_\_Vdha\_088.045 samutpetur ayomukhāḥ\_\_Vdha\_088.045 samśuṣkāḥ kṣārasaritaḥ\_\_Vdha\_088.045 patitah kūţaśālmalih\_\_Vdha\_088.045 prakāśatāmasītattvam\_\_Vdha\_088.046 narakaś cāgatas tu sah\_\_Vdha\_088.046 vivān babhañja pavano 'py\_\_Vdha\_088.046 asipatravanam tatah\_\_Vdha\_088.046 nirutsāhā jaḍadhiyo\_\_Vdha\_088.047 babhūvur yamakimkarāh\_\_Vdha\_088.047 āsan gandhāmbuvāhinyah\_\_Vdha\_088.047 pūyaśoņitanimnagāh\_\_Vdha\_088.047 vavau sugandhī pavano\_\_Vdha\_088.048 manahprītikaras tatah\_\_Vdha\_088.048 veņuvīņāsvanayutān\_\_Vdha\_088.048 gītaśabdāmś ca śuśruvuḥ\_\_Vdha\_088.048 tam tādṛśam athālakṣya\_\_Vdha\_088.049 nrpa vaivasvato yamah\_\_Vdha\_088.049 narakasya viparyāsam\_\_Vdha\_088.049 samksuddhahrdayas tatah\_\_Vdha\_088.049 dadarśa nārakān sadyo\_\_Vdha\_088.050 divyasraganulepanān\_\_Vdha\_088.050

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advaitam paramārtho hi9\_Vdha\_096.019 dvaitam tadbheda ucyate\_\_Vdha\_096.019 ubhayam brahmano rūpam\_\_Vdha\_096.019 dvaitādmaitavibhedatah\_\_Vdhas096.T19 tayoh svarūpam vadato\_\_Vdha\_096.019 nibodha mama pārthiva\_\_Vdha\_096.019 devatiryanmanuşyākhyas\_lVdha\_096.020 tathaiva nṛpa tārakaḥ\_\_Vdha\_096.020 caturvidho hi bhedo yo\_\_Vdha\_a96.020 mithyājñānanibandhanaḥ\_Vdha\_096.020 aham anyo 'paraś cāyam\_\_Vdha\_096.021 amī cātra tathāpare\_\_Vdha\_096.021 vijñānam etat tad dvaitam\_\_Vdha\_096.021 yad anyac chrūyatām param\_\_Vdha\_096.021 mametyahamitiprajñā-\_\_Vdha\_096.022 viyuktam avikalpavat\_\_Vdha\_096.022 avikāram anākhyeyam\_\_Vdha\_096.022 advaitam api bhūpate\_\_Vdha\_096.022 abhedena tavākhyātam\_\_Vdha\_096.023 yad ctad brahma śāśvatam\_\_Vdha\_096.023 jñānajñeyaikyasadbhāvam\_Vdha\_096.023 tac ev9dvaitasamjñitam\_\_Vdha\_'96.023 yaś ca dvaite prapañcah syān\_\_Vdha\_096.024 nivartyobhayacetasah\_\_Vdha\_096.024 manovrttimayam dvaitam\_Vdha\_096.024 advaitam paramārthatah\_\_Vdha\_096.024 manaso vṛttayas tasmād\_\_Vdha\_096.025 dharmādharmanimiTtajāh\_\_Vdha\_096.025 nirodhavyās tannirodhād\_\_Vdha\_096.025 dvaitam naivopapadyate\_\_Vdha\_096.025 manodrśyam idam dvaitam\_\_Vdha\_096.026 yat kimcit sacarācaram\_\_Vdha\_096.026 manaso hy amatībhāve\_\_Vdha\_096.0A6 dvaitābhāvāt tad āpnuyāt\_\_Vdha\_096.026 mano hi vişayam yadvad\_\_Vdha\_096.027 ādatteTtadvad eva tat\_\_Vdha\_096.027 bhavaty apāstaviṣayam\_\_Vdha\_096.027 grāhidharme ca jāyate\_\_Vdha\_096.027 agrāhi tac ca vidhṛtam\_Vdha\_096.028 yoginām viṣayam prati\_\_Vdha\_096.028 nirodhe yogasāmarthyād\_\_Vdha\_096.028 brahmagrāhy eva jāyate\_\_Vdha\_096.028 grāhyam ca paramam brahma\_\_Vdha\_096.029 yogicittasya pārthiva\_\_Vdha\_096.029 samujjhitagrāhyavrttir\_\_Vdha\_096.029

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amalasya malam mahat__Vdha_096.029
kṣīṇakleśās tu samsāra-__Vdha_096.030
vimuktipatham āśritāh__Vdha_096.030
ye 'pi karmāṇi kurvantj__Vdha_096.*(148)
bhagavantam apāśritāh__Vdha_096.*(148)
kriyāyogaparā rājan__Vdha_096.*(148)
kāmākānksāvivarjitāh__Vdha_096.*(148)
brahmaniṣṭhā dhyānaparā__Vdha_096.*(148)
brahmany eva vyavasthitāh__Vdha_096.*(148)
te 'pi tadbhāvam āyānti__Vdha_096.*(148)
vimuktipatham āśritāh__Vdha_096.*(148)
yoginas tam prapasyanti_Vdha_096.030
samarthā naiva coditum_Vdha_096.030
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ksaye tasyāh param brahca__Vdha_096ū032
svayam eva prakāśaPe__Vdha_096.032
evam etan mayā bhūpa__Vdca_096.033
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yathā brahma vyavasthitam__Vdha_096.033
yathāvat karmaniṣṭhānām__Vdha_096.*(149h
tatprāptiḥ kIthitam tathā__Vdha_096.*(149)
svarūpam brahmaņaś coktam__Vdha_096.034
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vāsudevamayasyānyat__Vd(a_096.034
kim bhūyaḥ kathayāmi te__Vdha_096.034
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param brahma tvayā mama__Vdha_097.001
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yoginām va7tate yataḥ__Vdha_097I001
upāyas tasya yah prāpt _yVdha_097.0L2
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advaitadvaitarūpasya__Vdha_097.002
tan me vistarato vada__Vdha_097.002
yeaa janmajarāmṛtyu-__Vdha_097.003
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tvadvākyanāvam āruhya__Vdha_097.003
muktitīram avāpnuyām__Vdha_097.003
tan mama brūhi tattvena__Vdha_097.*(150)
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bandhah karmamayo hy atra\_\_Vdha\_097.004 yathāmuktivighātakṛt\_\_Vdha\_097.004 tasyāpagamane yatnah\_\_Vdha\_097.004 kāryah samsārabhīrunā\_\_Vdha\_097.004 suvarnādimahādāna-\_\_Vdha\_097.005 punyatīrthāvagāhanaih\_\_Vdha\_097.005 śārīraiś ca tathā kleśaih\_\_Vdha\_097.005 śāstroktais tacchamo bhavet\_\_Vdha\_097.005 devatāstutisacchāstra-\_\_Vdha\_097.006 śravaṇaiJ puṇyadarśanaiḥ\_\_Vdha\_097.006 guruśuśrūsanāc caiva\_\_Vdha\_097.006 pāpabandhaḥ praṇaśyati\_\_Vdha\_097.006 prapākūpatadāgāni\_\_Vdha\_097.007 devatāyatanāni ca\_\_Vdha\_097.007 kārayan puruṣavyāghra\_\_Vdha\_097.007 pāpabandhāt pramucyate\_\_Vdha\_097.007 yoginām atha śuśrūṣām\_\_Vdha\_097.008 tathaivāvasathān nrpa\_\_Vdha\_097.008 kurvan pūrtāśritam cānyat\_\_Vdha\_097.008 pāpabandhāt pramucyate\_\_Vdha\_097.008 viṣṇuḥ kṛṣṇo vāsudevo\_\_Vdha\_097.009 go9indah puşkarekşanaP\_\_Vdha\_097.009 ityādi vyāharan nityam\_Vdha\_097.709 pāpabandhāt pramucyate\_\_Vdha\_097.009 viśvo viśveśvaro viśva-\_\_Vdha\_097.010 vidhātā dhāma śāśvatam\_\_Vdha\_097.010 viṣṇur ityādi ca japan\_\_Vdha\_097.010 pāpabandhāt pramucyate\_\_Vdha\_097.010 padmanābho hrsīkeśah\_\_Vdha\_097.011 keśavo madhusūdanah\_\_Vdha\_097.011 ityādi vyāharan nityam\_\_Vdha\_097.011 pāpabandhāt pramucyate\_\_Vdda\_097.011 nārāyaṇaś cakradharo\_\_Vdha\_097.012 viśvarūpas trivikramph\_\_Vdha\_097.012 ityādi vyāharan nityam\_Vdha\_097.0a2 pāpabandhāt pramucyate\_\_Vdha\_097.012 viṣṇau pratiṣṭhitam viśvam\_\_Vdha\_097.013 viṣṇurPviśvT pratiṣṭhitfh\_\_Vdha\_097.013 viṣṇur viśveśvaro viśvam\_\_Vdha\_097.013 iti bhāvāt pramucyate\_\_Vdha\_097.013 Tvam samśāntapāpasya\_\_Vdha\_097.014 punyavrddhimato nrpa\_\_Vdha\_097.014 icGhā pravartate pūmso\_\_Vdha\_097.014 muktidTyigu karmasu\_\_Vdha\_097.014 muktidāyīni karmāni\_\_Vdha\_097.\*(151)

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niskāmena krtāni tu__Vdha_097.*(151)
bhavanti doşakşayakāh__Vdha_097.*(151)
punyabandhāt pramucyate__Vdha_097.*(151)
nityanaimittikānīha__Vdha_097.015
kaCTāny uktāni yāni vai_Vdha_097.015
tesām Piskāmakāranāt__Vdha_097.015
punyabandhah praśāmyati_Vdha_097.015
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sarvāņy etāni bhūtāni__Vdha_097.025
vișnur ity acalā matih__Vdha_097.025
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tatraivāśeṣabhūteśe\_\_Vdha\_097.025 bhaktir avyabhicāriņī\_\_Vdha\_097.025 ete gunā mayākhyātā\_\_Vdha\_097.026 manonirvrtikārakāh\_\_Vdha\_097.026 śaitPilyahetavaś caite\_\_Vdha\_097.026 karmabandhasya pūrthiva\_\_Vdhh\_097.026 ebhiḥ śāntid gate citte\_\_Vdha\_097.027 dhyānākrstah sthito harih\_Vdha\_097.027 śamam nayati karmāni\_\_Vdha\_097.027 sitamiśrāsitāni vai\_\_Vdha\_097.027 bhūyaś ca śrnT śāsTmārtham\_Vdha\_097.028 samkṣepād vadato mama\_\_Vdha\_097.028 yathā samprāpyate muktir\_\_Vdha\_097.028 manujendra mumuksubhih\_\_Vdha\_097.028 nityanaimittikānām tu\_Vdha\_097.029 niskāmasya hi yā krcyā\_\_Vdha\_097.029 niciddhānām sakāmānām\_Vdha\_097.029 tathaivākaraņam nṛpa\_\_Vdha\_097.029 sarveśvare ca govinde\_\_Vdha\_097.0e0 bhaktir avyabhicārinī\_\_Vdha\_097.030 prayacchati nṛṇām âuktiū\_Vdha\_09P.030 mā tetbhūd atra samśayaḥ\_\_Vdha\_097.030 ākhyātam etad akhilhm\_Vdha\_098.001 yat pṛṣṭo 'si mayā dvija\_\_Vdha\_098.001 jāyate śamakāmānām\_\_Vdha\_098.001 praśamaḥ karmaṇām yathā\_\_Vdha\_098.001 kimtv atra bhavatā proktā\_\_Vdha\_098.002 praśāntih sarvakarmaņām\_Vdha\_098.0A2 nātyantanā?aḥ śāntānām\_\_Vdha\_098.002 udbhavo bhavitā punah\_\_Vdha\_098.002 nijakāraṇam āsādya\_\_Vdha\_098.002 stokasyāgner yathā tṛṇam\_\_Vdha\_098.002 tad ācaksva mahāchāga\_\_Vdha\_098.003 prasādasumukho mama\_\_Vdha\_098.003 samksayo yena bhavati\_\_Vdha\_098.003 mūlodvartena kaSmaṇām\_\_Vdha\_098.003 na karmaṇām kṣayo bhūpa\_\_Vdha\_098.004 janmanām ayutair api\_\_V9ha\_098.004 karmakṣayam rte yogād\_\_Vdha\_098.004 yogāgniḥ kṣapayet param\_\_Vdha\_098.004 tam yogam mama viprarse\_\_Vdha\_098.005 praņatasyābhiyācatah\_\_Vdha\_098.005 tvam ācakṣva kṣayo yena\_\_Vdha\_098.005 jāyate 'khilakarmaṇām\_Vdha\_098.005 hiranyagarbho bhagavān\_\_Vdha\_098.006

anādir munibhih purā\_\_Vdha\_098.006 prstah provāca yam yogam\_\_Vdha\_098.006 tam samāsena me śrnu\_Vdha\_098.006 anādikālaprasrtā\_\_Vdha\_c98.007 yathā vidyā mahīpate\_\_Vdha\_098.007 tathā tatksayahetutvād\_\_Vdha\_098.007 yogo vidyāmayo 'vyayah\_\_Vdha\_098.007 tam paramparayā śrutvā\_\_Vdha\_098.008 munayo 'tra dayālavaḥ\_\_Vdha\_098.008 prakāśayanti bhūtānām\_\_Vdha\_098.008 upakāracikīrṣavaḥ\_\_Vdha\_098.008 devā maharṣayo rājams\_\_Vdha\_098.009 tathā rājarṣayo 'khilāḥ\_\_Vdha\_098.009 śreyo'rthinah purā jagmuh\_\_Vdha\_098.009 śaranam kapilam kila\_Vdha\_098.009 te tam ūcur bhavān nityam\_\_Vdha\_098.010 dayāluh sarvajantusu\_\_Vdha\_098.010 so 'smān uddhara sammagnān\_\_Vdha\_098.010 itah samsārakardamāt\_\_Vdha\_098.010 yac chreyah sarvavarnānām\_Vdha\_098.011 strīṇām apy upakārakam\_\_Vdha\_098.011 yasmāt parataram nānyac\_\_Vdha\_098.011 śreyas tad brūhi naḥ prabho\_\_Vdha\_098.011 ādāv ante ca madhye ca\_\_Vdha\_098.012 nṛṇām yad upakārakam\_\_Vdha\_098.012 api kīṭapatamgānām\_\_Vdha\_098.012 tan naḥ śreyaḥ param vada\_\_Vdha\_098.012 ity uktah kapilah sarvairT\_Vdha\_098.013 devair devarsibhis tathā\_\_Vdha\_098.013 Oāsti yogāt param śreyaḥ\_\_Vdha\_098.013 kimcid ity uktavān purā\_\_Vdha\_098.013 yathā janmāyutaiḥ kleśāḥ\_\_Vdha\_098.014 sthairyam cetasy upāgatāh\_\_Vdha\_098.014 tacchāntaye tathā yogo\_\_Vdha\_098.014 bahujanmārjito bhavet\_\_Vdha\_098.014 sa evābhyasatām nṛṇām\_\_Vdha\_098.015 tīvrasamvegicetasām\_\_Vdha\_098.015 āsannatām prayāty āśu\_\_Vdha\_098.015 viṣṇuḥ samnyastakarmaṇām\_\_Vdha\_098.015 brāhmaņakṣatriyaviśām\_\_Vdha\_098.016 strīśūdrasya ca pāvanam\_\_Vdha\_098.016 śāntaye karmaṇām nānyad\_\_Vdha\_098.016 yogād asti hi muktaye\_\_Vdha\_098.016 abhyastam janmabhir naikaih\_\_Vdha\_098.017 śubhajātibhaveṣu yat\_\_Vdha\_098.017

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ekam eva param jñānam_Vdha_099.006
yad yhgaprāptikārakam__Vdha_099.006
aham vaktā bhavāñ śrotā__Vdha_099.007
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Text based on the edition by R. Gruenendahl: Visnudharmah - Precepts for the worship of Visnu. Wiesbaden: Harrassowitz, 3 vols., 1983-1989