

आपस्तम्ब-धर्म-सूत्राणि (En)①

ApastambaH

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ॐ ①

वि०प्र०— आपस्तम्बानुयायित्वम्
अभिवादयतां मृषा।
त्रपां हर्तुं सताम् भूयाद्
ग्रन्थोऽयं विष्णु-कारितः ॥

English— May this book, motivated by Vishnu,
serve to remove the embarrassment of those virtuous
people
who [currently] greet [elders]
dishonestly mentioning their followership of the
Apastamba school
(not having yet read his texts).

+१ ①

+०१ ②

०१ वर्णधर्मादि ③

वि०प्र०— अथातः सामयाचारिकान् धर्मान् व्याख्यास्यामः १

Bühler—

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). [#1]

[#1]: 1. Samaya, 'agreement, decision,' is threefold. It includes injunction, restriction, and prohibition.

वि०प्र०— धर्मज्ञ-समयः प्रमाणम् (सौलभ्य-क्रमेण प्रथमम् उक्तम्) २

Bühler— 2. The authority (for these duties) is the agreement of those who know the law, [#2]

[#2]: Manu II, 6, 12 Yājñ. I, 7; Gautama I, 1.

वि०प्र०— वेदाश् च ३

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

वि०प्र०— चत्वारो **वर्णा** ब्राह्मण-क्षत्रिय-वैश्य-शूद्राः ४

Bühler— 4. (There are) four castes--Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras.

वि०प्र०— तेषां पूर्वस्-पूर्वो जन्मतः श्रेयान् ५

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

वि०प्र०— अशूद्राणाम् अदुष्टकर्मणाम् उपायनं वेदाध्ययनम् अग्न्याधेयं **फलवन्ति च कर्माणि** ६

Bühler— 6. (For all these), excepting Śūdras and those who have committed bad actions, (are ordained) the initiation, the study of the Veda, and the kindling of [#3] the sacred fire; and (their) works are productive of rewards (in this world and the next).

[#3]: Manu II, 35.

सत्यशर्मा— Between 1200-1400 CE, a different version of Āpastambadharmasūtra 1.1.6 'अशूद्राणामदुष्टकर्मणामुपायनं..' emerged with the omission of 'अ' of 'अशूद्राणाम्'.

Screenshots from Smṛtikaumudī and Harihara's comm. on Pāraskaragrhyasūtra. Both take 'शूद्राणाम्' to denote Rathakāra.

वि०प्र०— शुश्रूषा शूद्रस्येतरेषां वर्णानाम् (फलवत् कर्म)^७

Bühler— 7. To serve the other (three) castes (is ordained) for the Śūdra. [#4]

[#4]: Manu 1, 91, VIII, 410; and IX, 334; Yājñ. I, 120.

वि०प्र०— (शूद्र-कृत-सेवा) पूर्वस्मिन् पूर्वस्मिन् वर्णे निःश्रेयसम् भूयः ८

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

वि०प्र०— उपनयनं विद्यार्थस्य श्रुतितः संस्कारः ९

Bühler— 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. [#5]

[#5]: The use of the masculine in the text excludes women. For though women may have occasion to use such texts as 'O fire, of the dwelling' &c. at the Agnihotra, still it is specially ordained that they shall

be taught this and similar verses only just before the rite is to be performed.

वि०प्र०— "सर्वेभ्यो वेदेभ्यः सावित्र्य् अनूच्यत" इति हि ब्राह्मणम् १०

Bühler— 10. A Brāhmaṇa declares that the Gāyatrī is learnt for the sake of all the (three) Vedas. [#6]

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

वि०प्र०— तमसो वा एष (आगत्य) तमः प्रविशति - यम् अविद्वान् उपनयते, यश् चाविद्वान् - इति हि ब्राह्मणम् ११

Bühler— 11. (Coming) out of darkness, he indeed enters darkness, whom 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 Brāhmaṇa.

वि०प्र०— तस्मिन् अभिजन-विद्यासमुदेतं समाहितं संस्कर्तारम् ईप्सेत् १२

Bühler— 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).

वि०प्र०— तस्मिंश् चैव विद्या-कर्म +आन्तम् अविप्रतिपन्ने धर्मेभ्यः १३

Bühler— 13. And under him the sacred science must be [#7] studied until the end, provided (the teacher) does not fall off from the ordinances of the law.

[#7]: Haradatta: 'But this (latter rule regarding the taking of p. 3 another teacher) does not hold good for those who have begun to study, solemnly, binding themselves, to their teacher. How so? As he (the pupil) shall consider a person who initiates and instructs him his Ācārya, and a pupil who has been once initiated cannot be initiated again, how can another man instruct him? For this reason it must be understood that the study begun with one teacher may not be completed with another, if the first die.' Compare also Haradatta on I, 2, 7, 26, and the rule given I, 1, 4, 26. In our times also pupils, who have bound themselves to a teacher by paying their respects to him and presenting a cocoa-nut, in order to learn from him a

particular branch of science, must not study the same branch of science under any other teacher.

वि०प्र०— यस्माद् धर्मान् आचिनोति स **आचार्यः** १४⁽⁵⁾

Bühler— 14. He from whom (the pupil) gathers (ācinoti) (the knowledge of) his religious duties (dharmān) (is called) the Ācārya (teacher). [#8]

[#8]: Manu II, 69; Yājñ. I, 15.

वि०प्र०— तस्मै न द्रुह्येत् कदाचन १५

Bühler— 15. Him he should never offend. [#9]

[#9]: Manu II, 144.

वि०प्र०— स हि विद्यातस् तं जनयति १६

Bühler— 16. For he causes him (the pupil) to be born (a second time) by (imparting to him) sacred learning. [#10]

[#10]: Manu II, 146-148.

वि०प्र०— तच् + छ्रेष्ठं जन्म १७

Bühler— 17. This (second) birth is the best. [#11]

[#11]: 'Because it procures heavenly bliss and final liberation.'--Haradatta.

वि०प्र०— शरीरम् एव माता-पितरौ जनयतः १८

Bühler— 18. The father and the mother produce the body only. [#12]

[#12]: Manu II, 147.

वि०प्र०— वसन्ते ब्राह्मणम् उपनयीत, ग्रीष्मे राजन्यं शरदि वैश्यं, गर्भाष्टमेषु ब्राह्मणं, गर्भैकादशेषु राजन्यं, गर्भ-द्वादशेषु वैश्यम् १९

Bühler— 19. Let him initiate a Brāhmaṇa in spring, a Kṣatriya in summer, a Vaiśya in autumn, a Brāhmaṇa in the eighth year after conception, a Kṣatriya in the eleventh year after conception, (and) a Vaiśya in the twelfth after conception. [#13]

[#13]: Yājñ. I, 14; Manu II, 36; Āśvakāyana Gr. Sū. I, 19, 1, 4; Weber, Ind. Stud. X, 20 seq.

वि०प्र०— अथ (उपनयन-विषये) काम्यानि २०

Bühler— 20. Now (follows the enumeration of the years to be chosen) for the fulfilment of some (particular) wish,

वि०प्र०— सप्तमे ब्रह्म-वर्चस-कामम् २१

Bühler— 21. (Let him initiate) a person desirous of excellence in sacred learning in his seventh year, [#14]

[#14]: Manu II, 37.

वि०प्र०— अष्टम आयुष्-कामम् २२

Bühler— 22. A person desirous of long life in his eighth year, [#15]

[#15]: -26. Āśv. Gr. Sū. I, 19, 5, 7; Weber, Ind. Stud. X, 21.

वि०प्र०— नवमे तेजस्-कामम् २३

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

वि०प्र०— दशमे ऽन्नाद्य-कामम् २४

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

वि०प्र०— एकादश इन्द्रिय-कामम् २५

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

वि०प्र०— द्वादशे पशु-कामम् २६

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

वि०प्र०— आ षोडशाद् ब्राह्मणस्यानात्यय, आ द्वाविंशात् क्षत्रियस्य+ आ चतुर्विंशाद् वैश्यस्य - यथा व्रतेषु समर्थः स्याद् यानि वक्ष्यामः २७

Bühler— 27. There is no dereliction (of duty, if the initiation takes place), in the case of a Brāhmaṇa before the completion of the sixteenth year, in the case of a Kṣatriya before the completion of the twenty-second year, in the case of a Vaiśya 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. [#16]

[#16]: The meaning of the Sūtra is, that the initiation shall be performed as soon as the child is able to begin the study of the Veda. If it is so far developed at eight years, the ceremony must then be performed; and if it be then neglected, or, if it be neglected at any time when the capacity for learning exists, expiation prescribed in the following Sūtras must be performed. The age of sixteen in the case of Brāhmaṇas is the latest term up to which the ceremony may be deferred, in case of incapacity for study only. After the

lapse of the sixteenth year, the expiation becomes also necessary. Manu II, 38; Yājñ. I, 37.

वि०प्र०— अतिक्रान्ते सावित्र्याः काल_(यु), ऋतुं_(यावत्) त्रैविद्यकं ब्रह्मचर्यं
(अग्नि-परिचर्याम् अध्ययनं गुरु-शुश्रूषाम् इति परिहाप्य) चरेत् २८

Bühler— 28. If the proper time for the initiation has passed, he shall observe for the space of two months [#17] the duties of a student, as observed by those who are studying the three Vedas.

[#17]: 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, Yājñ. I, 38; Weber, Ind. Stud. X, 101.

वि०प्र०— अथोपनयनम् २९

Bühler— 29. After that he may be initiated.

वि०प्र०— ततः संवत्सरम् उदकोपस्पर्शनम् ३०

Bühler— 30. After that he shall bathe (daily) for one year. [#18]

[#18]: 'If he is strong, he shall bathe three times a day--morning, midday, and evening.'--Haradatta.

वि०प्र०— अथाध्याप्यः ३१

Bühler— 31. After that he may be instructed.

वि०प्र०— अथ यस्य पिता पितामह इति अनुपेतौ स्यातां - ते ब्रह्म-ह-
संस्तुताः ३२

Bühler— 32. He, whose father and grandfather have not been initiated, (and his two ancestors) are called 'slayers of the Brahman.' [#19]

[#19]: Brahman, apparently, here means 'Veda,' and those who neglect its study may be called metaphorically 'slayers of the Veda.'

वि०प्र०— तेषाम् अभ्यागमनं भोजनं विवाहम् इति च वर्जयेत् ३३

Bühler— 33. Intercourse, eating, and intermarriage with them should be avoided. [#20]

[#20]: Manu II, 40; Āśv. Gr. Sū. I, 19, 8, 9; Weber, Ind. Stud. X, 21.

वि०प्र०— तेषाम् इच्छतां प्रायश्चित्तम् ३४

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

वि०प्र०— यथा प्रथमे ऽतिक्रम ऋतुर् एवं संवत्सरः ३५

Bühler— 35. In the same manner as for the first neglect (of the initiation, a penance of) two months (was) prescribed, so (they shall do penance for) one year. [#21]

[#21]: Compare above, I, 1, 1, 28.

वि०प्र०— अथोपनयनं, तत उदकोपस्पर्शनम् ३६

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

०२ ब्रह्मचर्यम् ③

वि०प्र०— प्रति-पुरुषं संख्याय संवत्सरान् यावन्तो ऽनुपेताः स्युः १

Bühler—

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

वि०प्र०— सप्तभिः पावमानीभिर् "यदन्ति यच् च दूरक" इति एताभिर्, यजुष्-पवित्रेण, (वामदेव्यम्→) साम-पवित्रेणाङ्गिरसेणेति २

पावमान्यः

पवंमानस् सुवर्-जनः ।
पुवित्रेण (नाना-विषयेषु) विचर्षणिः ।
य॰ पोता स पुनातु मा ।

पुनन्तु मा देवजनाः ।
पुनन्तु मनवो धिया ।
पुनन्तु विश्वं आयवः (=मनुष्याः) ।

जातंवेद॰ पुवित्रवत् ।
पुवित्रेण पुनाहि (=पुनीहि) मा ।
शुक्रेण देव दीद्यत् ।
अग्ने क्रत्वा (=प्रज्ञया) क्रतूर् अन्तु ॥46॥

यत् ते पुवित्रम् अर्चिषि ।
अग्ने विततम् अन्तरा ।
ब्रह्म तेन पुनीमहे ।

उभाभ्यान् देव सवितः ।
पुवित्रेण सुवेनं च ।
इदम् ब्रह्म पुनीमहे ।(5)

वैश्वदेवी पुनती देव्य आगात् (=आगच्छतु) ।
यस्यै ब्रह्मीस् तनुवो वीत-पृष्ठाः (=कान्त-स्तुतयः) ।
तया मदन्तस् सध-माद्येषु (=सह माद्यन्ति येषु सवनेषु) ।
वयं स्याम् पतयो रयीणाम् ॥47॥

वैश्वानरो रश्मिभिर् मा पुनातु ।
वार्त॰ प्राणेनेषिरो (←इष गतौ) मयोभूः ।

द्यावांपृथिवी पर्यसा पर्योभिः (इति क्रमशः) ।
ऋतावरी (=ऋतवत्यौ) यज्ञिये मा पुनीताम् ।

यदन्ति

य"द् अ"न्ति य"च् च दूरके"
भयं" विन्द"ति मा"म् इह"
प"वमान वि" त"ज् जहि

यजुष्-पवित्रम्

विश्वास-प्रस्तुतिः— आपो अस्मान् मातरंश् शुन्धन्तु। (२४)

घृतेनं नो घृत-पुवꣳ (→घृतपावकाः) पुनन्तु ।

विश्वम् अस्मत् प्र वंहन्तु रिप्रम् (=पापम्) (२५)

उद् (अद्भ्य) आंभ्यश् शुचिर् आ पूत एमि । (२५)

साम-पवित्रम्

ऋक्

१ २ ३ १ २ ३ २ ३ २ ३ २ १ २ २ ३ १ २ ३ २
कया नश्चित्र आ भुवदूती सदावृधः सखा। कया शचिष्ठया वृता ॥ 12-
1:0682 ॥

विश्वास-शाकल-प्रस्तुतिः— क"या नश् चित्र" (→इन्द्रः) आ" भुवद्

ऊती" (=रक्षणम्/ तर्पणम् [तेन]), सदा"-वृधः (=वर्धमानः) स"खा ।

क"या श"चिष्ठया (=प्रज्ञावता) वृता" (=वर्तनेन) ?

१ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २
कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः। दृढा चिदारुजे वसु ॥ 12-
2:0683 ॥

विश्वास-शाकल-प्रस्तुतिः— क^३स् त्वा सत्यो^३ म^३दानां
मं^३हिष्ठो (=पूज्यः) मत्सद् (=मादयेद्) अ^३न्धसः (= भोज्यः (→[सोमः])) ।
दृ^३व्हा^३ (=ढम्) चिद् आरु^३जे (=सम्भङ्क्तुम्) व^३सु २

अ^३भी^३ षु^३ णः सखीनामविता जरितृणाम्। शतं भवास्यूतये ॥ 12-3:0684 ॥
12(टा) ॥

विश्वास-शाकल-प्रस्तुतिः— अभी^३ षु^३ णः स^३खीनाम्
अविता^३ जरितृणा^३म् (=स्तोतृणाम्)।
शतं^३ भवास्यू ऊति^३भिः (=रक्षाभिः)३
(अभिभवसि = सम्मुखो भवसि)

साम - वामदेव्यम्।

वामदेव्यम् ।

का^३([ता]%)याअ । न^३([धृ])श्वा^३अइत्रा^३आ^३([") भुवात^३(^v)।
ऊ^३([त]%)ती^३([गो]--%)। सादा^३([")], वृधस्, सा^३(--%)खा^३([त]३--%)।
औ^३([पे])हो^३(^३)हाइ।
क^३([तः])या^३(--%)अ +शचाइ,,ष्ठ^३([टि])यौ^३(^३)हो।
ओ हिं^३([ता])म्मा^३([प्रे])अ।
वा^३(^३[फ])आर्तो^३(^३), ओ^३(^३)हाइ ॥

का^३(%)स्^३([ता]) त्वा^३(^३)अ। स^३([धृ])त्यो^३(^३)ओ, मा^३(%)दा^३(%)ना^३(^३)अम् ।
मा^३([त]%)ं, हि^३([गो])ष्ठो^३([")ओ, मात्साद्, अन्धा^३(--%)", सा^३([त]--%)३।
औ^३([पे])हो^३(^३)हाइ।
दृ^३([तः])व्हा^३(--%)अ चिदा। रु^३([रि])जौ^३([")हो^३([")।
ओ हिं^३([ता])म्मा^३([प्रे])अ।
वा^३(^३)आ^३([फ])सो, ओ^३(^३)हाइ ॥

आ ([टा]%)भि ("")इ । षु ([धृ]) गा ("")अ, स्सा (%)खि (%)ना ("")अम् ।
 आ ([त]%)वि ([घि])ता ([")])अ, जराइत्री ([")])इणा (--%३)म् ([त]) ।
 औ ([वे])हो ("३)हाइ ।
 श ([तः]%)ता (--%३)अम् भव,,सि ([टी]) यौ ([")]) हो ।
 ओ हिं ([ता])म्मा ([प्रे])अ । [ऊ] ([व])ता ([फ] "३)आयो, ओ ("")हाइ ॥

आङ्गीरसम्

(अहं) हँसश् शुचि-षद्, वसुंर अन्तरिक्ष-सद्,
 +होतां वेदि-षद्, अतिथिर् दुरोण-सत् ।
 नृ-षद्, वंर-सद्, ऋत-सद् व्योम-सद्,
 अब्-जा, गो-जा, ऋत-जा, अद्रि-जा, ऋतं बृहत् ॥

Bühler— 2. (They should bathe daily reciting) the seven [#1] Pāvamānīs, beginning with 'If near or far,' the Yajuṣpavitra, ('May the waters, the mothers purify us,' &c.) the Sāmapavitra, ('With what help assists,' &c.), and the Āngirasapavitra ('A swan, dwelling in purity'),

[#1]: 2. The seven Pāvamānīs are seven verses which occur Rig veda IX, 67, 21-27. Yajuṣpavitra = Taitt. Saṃh. I, 2, 1, 1. The Sāmapavitra is found Sāma-veda I, 2, 2, 3, 5. Āngirasapavitra = R̥j-veda IV, 40, 5.

वि०प्र०— अपि वा व्याहृतीभिर् एव ३

Bühler— 3. Or also reciting the Vyāhrtis (om, bhūḥ, bhuvah, suvah).

वि०प्र०— अथाध्याप्यः ४

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

वि०प्र०— अथ यस्य प्रपितामहादि नानुस्मर्यत उपनयनं - ते श्मशान-संस्तुताः
५

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

वि०प्र०— तेषाम् अभ्यागमनं भोजनं विवाहम् इति च वर्जयेत्। तेषामिच्छतां प्रायश्चित्तं - द्वादशवर्षाणि त्रैविद्यकं ब्रह्मचर्यं चरेद् । अथोपनयनं तत उदकोपस्पर्शनं पावमान्यादिभिः ६

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

वि०प्र०— अथ गृहमेधोपदेशनम् ७

Bühler— 7. Then he may be instructed in the duties of a householder.

वि०प्र०— नाध्यापनम् ८

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

वि०प्र०— ततो यो निर्वर्तते तस्य संस्कारो यथा प्रथमेऽतिक्रमे ९

Bühler— 9. When he has finished this (study of the Grhya-mantras), he may be initiated (after having performed the penance prescribed) for the first neglect (I, 1, 1, 28).

वि०प्र०— तत ऊर्ध्वं प्रकृतिवत् १०

Bühler— 10. Afterwards (everything is performed) as in the case of a regular initiation. [#2]

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

वि०प्र०— उपेतस्याचार्यकुले ब्रह्मचारिवासः ११

Bühler— सूत्रम्

उपेतस्याऽऽचार्यकुले ब्रह्मचारिवासः ॥ ११ ॥

प्रस्तावः

एवं ततः पूर्वेष्वपि निरूपितमुपनयनम्, अथाऽध्ययनविधिः—

टीका

एवं यथाविध्युपेतस्य ब्रह्मचारिणस्सत आचार्यकुले वासो भवति । ब्रह्म वेदस्तदर्थं व्रतं चरतीति ब्रह्मचारी । अध्ययनाङ्गानि व्रतानि चरता आचार्यकुले वस्तव्यमित्युक्तं भवति ॥ ११ ॥

वि०प्र०— अष्टाचत्वारिंशद्वर्षाणि १२

Bühler— 12. For forty-eight years (if he learns all the four Vedas), [#4]

[#4]: Manu III, 1, and Yājñ. I, 36; Weber, Ind. Stud. X, 125.

वि०प्र०— पादूनम् १३

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

वि०प्र०— अर्धेन १४

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

वि०प्र०— त्रिभिर्वा १५

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

वि०प्र०— द्वादशावरार्धम् १६

Bühler— 16. Twelve years (should be) the shortest time (for his residence with his teacher). [#5]

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

वि०प्र०— न ब्रह्मचारिणो विद्यार्थस्य परोपवासोऽस्ति १७

Bühler— 17. A student who studies the sacred science shall not dwell with anybody else (than his teacher). [#6]

[#6]: The commentator states that this rule refers only to a temporary, not to a professed student (naiṣṭhika). 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 rendering also is admissible, as

the word para may mean either a 'stranger' or 'heaven' and upavāsa, 'dwelling' or 'fasting.'

वि०प्र०— अथ ब्रह्मचर्यविधिः १८

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

वि०प्र०— आचार्याधीनः स्यादन्यत्र पतनीयेभ्यः १९

Bühler— 19. He shall obey his teacher, except (when ordered to commit) crimes which cause loss of caste. [#7]

[#7]: Regarding the crimes which cause loss of caste (patanīya), see below, I, 7, 21, 7.

वि०प्र०— हितकारी गुरोरप्रतिलोमयन्वाचा २०

Bühler— 20. He shall do what is serviceable to his teacher, he shall not contradict him. [#8]

[#8]: Manu II, 108, and Yājñ. I, 27.

वि०प्र०— अधासनशायी २१

Bühler— 21. He shall always occupy a couch or seat lower (than that of his teacher). [#9]

[#9]: Manu II, 108, 198; Weber, Ind. Stud. X, 123 and 124.

वि०प्र०— नानुदेश्यं भुञ्जीत २२

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

वि०प्र०— तथा क्षार-लवण-मधु-मांसानि (गृह्यसूत्र उपनयनप्रकरणे क्षार-लवणयोर् त्र्यहं नियमनात्¹ मध्वादेरेव त्र्यहादूर्ध्वं नित्यो निषेधः।) २३

Bühler— 23. Nor pungent condiments, salt, honey, or meat. [#10]

[#10]: Regarding the meaning of kṣāra, 'pungent condiments,' see Haradatta on II, 6, 15, 15. Other commentators explain the term differently.--Manu II, 177; Yājñ. I, 33; and Weber, Ind. Stud. X, 123. Āśv. Gr. Sū. I, 22, 2.

वि०प्र०— अदिवास्वापी २४

Bühler— 24. He shall not sleep in the day-time.

वि०प्र०— अगन्धसेवी २५

Bühler— 25. He shall not use perfumes. [#11]

[#11]: Manu II, 177; Yājñ. I, 33.

वि०प्र०— मैथुनं न चरेत् २६

Bühler— 26. He shall preserve chastity. [#12]

[#12]: Manu II, 180.

वि०प्र०— उत्सन्न-श्लाघः २७

Bühler— 27. He shall not embellish himself (by using ointments and the like). [#13]

[#13]: Manu II, 178; Yājñ. I, 33.

वि०प्र०— अङ्गानि न प्रक्षालयीत २८

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

वि०प्र०— प्रक्षालयीत त्वशुचिलिप्तानि गुरोर् असन्दर्शो २९

Bühler— 29. But, if it is soiled by unclean things, he shall clean it (with earth or water), in a place where he is not seen by a Guru. [#14]

[#14]: 'Here, in the section on the teacher, the word guru designates the father and the rest also.'-- Haradatta.

वि०प्र०— नाप्सु श्लाघमानः स्नायाद् - यदि स्नायाद् दण्डवत् ३०

Bühler— 30. Let him not sport in the water whilst bathing; let him swim (motionless) like a stick. [#15]

[#15]: Another version of the first portion of this Sūtra, proposed by Haradatta, is, 'Let him not, whilst bathing, clean himself (with bathing powder or the like).' Another commentator takes Sūtra 28 as a prohibition of the daily bath or washing generally ordained for Brāhmaṇas, and refers Sūtra 29. to the naimittika snāna or 'bathing on certain occasions,' and takes Sūtra 30 as a restriction of the latter.

वि०प्र०— जटिलः ३१

Bühler— 31. He shall wear all his hair tied in one braid. [#16]

[#16]: Manu II, 2 19.

वि०प्र०— शिखाजटो वा वापयेद् इतरान् ३२

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

वि०प्र०—

- मौञ्जी मेखला त्रिवृद् ब्राह्मणस्य, शक्तिविषये दक्षिणावृत्तानाम् ३३

Bühler— 33. The girdle of a Brāhmaṇa shall be made of Muñja grass, and consist of three strings; if possible, (the strings) should be twisted to the right. [#17]

[#17]: Manu II, 42-44; Yājñ. I, 29; Āśv. Gr. Sū. I, 19, 12; Weber, Ind. Stud. X, 23.

वि०प्र०— ज्या राजन्यस्य ३४

Bühler— 34. A bowstring (should be the girdle) of a Kṣatriya,

वि०प्र०— मौञ्जी वायोमिश्रा ३५

Bühler— 35. Or a string of Muñja grass in which pieces of iron have been tied.

वि०प्र०— आवीसूत्रं वैश्यस्य ३६

Bühler— 36. A wool thread (shall be the girdle) of a Vaiśya,

वि०प्र०— सैरी तामली वेत्येके ३७

Bühler— 37. Or a rope used for yoking the oxen to the plough, or a stringy made of Tamala-bark.

वि०प्र०— पालाशो दण्डो ब्राह्मणस्य,
नैय्यग्रोध-स्कन्धजो ऽवाङ्ग्रो राजन्यस्य,
बादर औदुम्बरो वा वैश्यस्य।

(यज्ञियो) वाक्षो दण्ड इत्य् अवर्ण-संयोगेनैक उपदिशन्ति ३८

Bühler— 38. The staff worn by a Brāhmaṇa should be made of Palāśa wood, that of a Kṣatriya of a branch of the Banian tree, which grows downwards, that of a Vaiśya of Bādara or Udumbara wood. Some declare, without any reference to caste, that the staff of a student should be made of the wood of a tree (that is fit to be used at the sacrifice). [#18]

[#18]: Manu II, 45; Yājñ. I, 29; Āśv. Gr. Sū. I, 19, 13; 20, 1; Weber, Ind. Stud. X, 23.

वि०प्र०—

- वासः ३९

Bühler— 39. (He shall wear) a cloth (to cover his nakedness). [#19]

[#19]: The word forms a Sūtra by itself, in order to show that every one must wear this cloth.

वि०प्र०— शाणी (=hemp)-क्षौमा (=linen/ flax) ऽजिनानि (ब्राह्मण-क्षत्रिय-
वैश्यानाम्) ४०

Bühler— 40. (It shall be made) of hemp for a Brāhmaṇa, of flax (for a Kṣatriya), of the skin of a (clean) animal (for a Vaiśya). [#20]

[#20]: Manu II, 41. 'Clean' means here and everywhere else, if applied to animals or things, 'fit to be used at the sacrifice.'

वि०प्र०— कषायं (=red Lodh/ kaavi) चैके (कार्पासं) वस्त्रम् उपदिशन्ति ४१

Bühler— 41. Some declare that the (upper)_(sic) garment (of a Brāhmaṇa) should be dyed with red Lodh, [#21]

[#21]: Āśv. Gr. Sū. I, 19, 11; Weber, Ind. Stud X, 22.

०३ ब्रह्मचर्यम् ③

वि०प्र०— माज्जिष्ठं (=madder-red-dyed) राजन्यस्य १

Bühler—

1. And that of a Kṣatriya dyed with madder,

वि०प्र०— हारिद्रं वैश्यस्य। (तेन कार्पासे धृते वर्णविकल्पो नास्ति।) २

Bühler— 2. And that of a Vaiśya dyed with turmeric.

वि०प्र०— हारिणम् (=मृगजम्), ऐण्यं (=मृगीजम्) वा (blackbuck-जात्या, न वर्णेन)
कृष्णं ब्राह्मणस्य (अजिनम्, न श्वेतैण्यम्) ३

Bühler— 3. (The skin), worn by a Brāhmaṇa shall be that of a common deer or of a black doe. [#1]

[#1]: 3. Manu II, 41; Yājñ. I, 29; Āśv. Gr. Sū. I, 19, 10.

वि०प्र०— (ऐण्यं) कृष्णं चेद् अनुपस्तीर्णासन-शायी स्यात् ४

Bühler— 4. If he wears a black skin, let him not spread it (on the ground) to sit or lie upon it.

वि०प्र०— रौरवं (→ रौतीति - barasingha? Chital?) राजन्यस्य ५

Bühler— 5. (The skin worn) by a Kṣatriya shall be that of a spotted deer.

वि०प्र०— बस्ताजिनं वैश्यस्य ॥ ६ ॥

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

वि०प्र०— आविकं सार्ववर्णिकम् ॥ ७ ॥

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

वि०प्र०— कम्बलश् च (आविकः) ॥८॥

Bühler— 8. And a blanket made of wool.

वि०प्र०— ब्रह्मवृद्धिमिच्छन् अजिनान्य एव वसीत,
क्षत्रवृद्धिम् इच्छन् वस्त्राण्य एव,
उभय-वृद्धिम् इच्छन् उभयम् इति हि(१) ब्राह्मणम् ॥ ९॥

Bühler— 9. He who wishes the increase of Brāhmaṇa power shall wear skins only; he who wishes the increase of Kṣatriya power shall wear cloth only; he who wishes the increase of both shall wear both (skin and cloth). Thus says a Brāhmaṇa. [#2]

[#2]: See also Gopatha-brāhmaṇa I, 2, 4.

वि०प्र०— अजिनं त्वेवोत्तरं (→उत्तरीयरूपेण) धारयेत् (इत्य् आपस्तम्बपक्षः) १०

Bühler— 10. But (I, Āpastamba, say), let him wear a skin only as his upper garment. [#3]

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

वि०प्र०— अ-नृत्त-दर्शी ११

Bühler— 11. Let him not look at dancing. [#4]

[#4]: Manu II, 178.

वि०प्र०— सभाः समाजांश् चागन्ता १२

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

[#5]

[#5]: -13. Manu III, 179; Yājñ. I, 33.

वि०प्र०— अजन-वाद-शीलः १३

Bühler— 13. Let him not be addicted to gossiping.

वि०प्र०— रहश्-शीलः १४

Bühler— 14. Let him be discreet.

वि०प्र०— गुरोर् उदाचारेष्व् अकर्ता स्वैरि-कर्माणि १५

Bühler— 15. Let him not do anything for his own pleasure in places which his teacher frequents. [#6]

[#6]: 'Anything for his own pleasure,' i.e. keeping conversations with friends, making his toilet, &c.

वि०प्र०— स्त्रीभिर् यावद्-अर्थ-संभाषी १६

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

वि०प्र०— मृदुः १७

Bühler— 17. (Let him be) forgiving.

वि०प्र०— शान्तः १८

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

वि०प्र०— दान्तः १९

Bühler— 19. Let him be untired in fulfilling his duties; [#7]

[#7]: The explanations of the last two terms, śānta (Sūtra 18) and dānta (Sūtra 19), are different from those given usually. Śama is usually explained as 'the exclusive direction of the mind towards God,' and dama as 'the restraining of the senses.'

वि०प्र०— ह्रीमान् २०

Bühler— 20. Modest;

वि०प्र०— दृढधृतिः २१

Bühler— 21. Possessed of self-command

वि०प्र०— अग्लांस्नुः २२

Bühler— 22. Energetic;

वि०प्र०— अक्रोधनः २३

Bühler— 23. Free from anger; [#8]

[#8]: Manu II, 178.

वि०प्र०— अनसूयुः २४

Bühler— 24. (And) free from envy.

वि०प्र०— सर्वं लाभमाहरन्गुरवे सायं प्रातरमन्त्रेण भिक्षाचर्यं चरेद्
भिक्षमाणोऽन्यत्रापपात्रेभ्योऽभिशस्ताच्च २५

Bühler— 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 Āryas) and Abhiśastas. [#9]

[#9]: Regarding the explanation of the term Abhiśasta, see below, I, 7, 21, 17. Haradatta: 'Apapātras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cooking vessels &c. are unfit for the use of the four castes. . . . Since Āpastamba says, In the evening and in the morning,

food obtained in the evening must not be used for the morning meal, nor food obtained in the morning for the evening meal.'" Manu II, 182, 183, 185; Āśv. Gr. Sū. I, 22, 4. See also Gopatha-brāhmaṇa I, 2, 6.

वि०प्र०— स्त्रीणां प्रत्याचक्षणानां समाहितो ब्रह्मचारीष्टं दत्तं हुतं प्रजां पशून्ब्रह्मवर्चसमन्नाद्यं वृङ्क्ते २६-१

तस्माद्दु ह वै ब्रह्मचारिसंघं चरन्तं न प्रत्याचक्षीतापि हैष्वेवम्विध एवंब्रतः स्यादिति हि ब्राह्मणम् २६-२

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

वि०प्र०— नानुमानेन भेक्षम् उच्छिष्टं - दृष्टश्रुताभ्यां तु २७

Bühler— 27. Alms (shall) not (be considered) leavings (and be rejected) by inference from their appearance), but on the strength of ocular or oral testimony (only). [#10]

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

वि०प्र०— भवत्पूर्वया ब्राह्मणो भिक्षेत २८

Bühler— 28. A Brāhmaṇa shall beg, prefacing (his request) by the word 'Lady'; [#11]

[#11]: The formula to be used by a Brāhmaṇa is, 'Lady, give alms;' that to be used by a Kṣatriya, 'Give, lady, alms;' and that used by a Vaiśya, 'Give alms, lady.' Manu II, 49; Yājñ. I, 30; Āśv. Gr. Sū. I, 22, 8.

वि०प्र०— भवद्मध्यया राजन्यः २९

Bühler— 29. A Kṣatriya (inserting the word) 'Lady' in the middle (between the words 'give alms');

वि०प्र०— भवदन्त्यया वैश्यः ३०

Bühler— 30. A Vaiśya, adding the word 'Lady' (at the end of the formula).

वि०प्र०— तत्समाहृत्योपनिधायार्थाय प्रब्रूयात् ३१

Bühler— 31. (The pupil) having taken those (alms) shall place them before his teacher and offer them to

him. [#12]

[#12]: The words with which he announces the alms are, Idam ittham āhṛtam, 'this much have I received.' Manu II, 51; Yājñ. I, 2, 7; Āśv. Gr. Sū. I, 22, 10.

वि०प्र०— तेन प्रदिष्टं भुञ्जीत ३२

Bühler— 32. He may eat (the food) after having been ordered to do so by his teacher. [#13]

[#13]: The answer of the teacher is, Saumya tvameva bhukṣva, 'friend, eat thou.'

वि०प्र०— विप्रवासे गुरोराचार्यकुलाय ३३

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

वि०प्र०— तैर्विप्रवासेऽन्येभ्योऽपि श्रोत्रियेभ्यः ३४

Bühler— 34. If the (family of the teacher) is (also) absent, the pupil (may offer the food) to other learned Brāhmaṇas (Śrotriyas) also (and receive from them the permission to eat). [#14]

[#14]: Regarding the term Śrotriya, see below, II, 3, 6. 4.

वि०प्र०— नात्मप्रयोजनश्चरेत् ३५

Bühler— 35. He shall not beg for his own sake (alone).
[#15]

[#15]: 'The meaning of this Sūtra is, that the rule given, Sūtra 42 (below), for a pupil who is on a journey, shall hold good also for a pupil who is at home, if (in the absence of his teacher) no Śrotriyas are to be found (from whom he can receive the permission to eat). '--Haradatta.

वि०प्र०— भुक्त्वा स्वयम् अमत्रं प्रक्षालयीत् ३६

Bühler— 36. After he has eaten, he himself shall clean his dish. [#16]

[#16]: 'He commits no sin, if he has the alms-pot cleaned by somebody else. Some say that the Sūtra refers to both vessels (the alms-pot and his own dish).'

वि०प्र०— न चोच्छिष्टं कुर्यात् ३७

Bühler— 37. And he shall leave no residue (in his dish).

वि०प्र०— अशक्तौ भूमौ निखनेत् ३८

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

वि०प्र०— अप्सु वा प्रवेशयेत् ३९

Bühler— 39. Or he may throw it into the water;

वि०प्र०— आर्याय वा पर्यवदध्यात् ४०

Bühler— 40. Or he may place (all that remains in a pot), and put it down near an (uninitiated) Ārya; [#17]

[#17]: An Ārya is a person belonging to one of the first three castes (see below). The Ārya must be a boy who is not initiated, because children are kāmabhakṣāḥ, i.e. allowed to eat what they like, even leavings.

वि०प्र०— अन्तर्धिने वा शूद्रा य ४१

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

वि०प्र०— प्रोषितो भैक्षाद् अग्नौ कृत्वा भुञ्जीत ४२

Bühler— 42. If (the pupil) is on a journey, he shall throw [#18] a part of the alms into the fire and eat (the remainder).

[#18]: This rule holds good if no Śrotriyas are near. If Śrotriyas are to be found, Sūtra 34 applies. Agni, the god of fire, is considered to be of the Brahminical caste, and hence he takes the place of the teacher or of the Śrotriyas. See also Manu II, 247, p. 14 248, and the passages collected from the Brāhmaṇas, by Prof. Weber, Ind. Stud. IX, 39.

वि०प्र०— भैक्षं हविषा संस्तुतं तत्राचार्यो देवतार्थे ४३

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

वि०प्र०— आहवनीयार्थे च ४४

Bühler— 44. And (the teacher holds also the place which) the Āhavanīya fire occupies (at a sacrifice, because a portion of the alms is offered in the fire of his stomach). [#19]

[#19]: Manu II, 231.

वि०प्र०— तं भोजयित्वा यदुच्छिष्टम् ४५

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

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०४ ब्रह्मचर्यम् ③

वि०प्र०— यदुच्छिष्टं प्राश्नाति १

Bühler—

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

वि०प्र०— हविरुच्छिष्टमेव तत् २

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

वि०प्र०— यदन्यानि द्रव्याणि यथालाभमुपहरति दक्षिणा एव ताः ३

Bühler— 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).

वि०प्र०— स एष ब्रह्मचारिणो यज्ञो नित्यप्रततः ४

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

वि०प्र०— न चास्मै श्रुति-विप्रतिषिद्धम् उच्छिष्टं दद्यात् ५

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

वि०प्र०— यथा क्षार-लवण-मधु-मांसानीति ६

Bühler— 6. Such as pungent condiments, salt, honey, or meat (and the like). [#1]

[#1]: 4. See above, I, 1, 2, 23.

वि०प्र०— एतेनान्ये नियमा व्याख्याताः ७

Bühler— 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). [#2]

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

वि०प्र०— श्रुतिर्हि बलीयस्यानुमानिकादाचारात् ८

Bühler— 8. For (explicit) revealed texts have greater force than custom from which (the existence of a

permissive passage of the revelation) may be inferred. [#3]

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

वि०प्र०— दृश्यते चापि प्रवृत्तिकारणम् ९

Bühler— 9. Besides (in this particular case) a (worldly) motive for the practice is apparent. [#4]

[#4]: 'Though the text forbidding the use of pungent condiments salt, and the like refers to such substances if they are not leavings, still it is improper to assert, on the ground of the custom from which a permissive text may be inferred, that it (the existing text), which is

general, must be restricted (to those cases only) where the forbidden substances are not leavings given by the teacher. (If an opponent should answer that) certainly there are also texts which contradict each other, such as "he takes" and "he does not take," and that therefore there is no reason why a text restricted (to the case in which forbidden substances are leavings of the teacher) should not be inferred. In order to answer (that plea), he (Āpastamba) says (Sūtra 9), "True, that would be right if no motive whatever could be discovered for that custom (to eat forbidden food which is given by the teacher). But a reason for this course of action exists." --Haradatta.

वि०प्र०— प्रीतिर्ह्युपलभ्यते १०

Bühler— 10. For pleasure is obtained (by eating or using the forbidden substances). [#5]

[#5]: 'What is that (reason)? [Sūtra 10] For to eat pungent condiments, salt, &c. gives pleasure to the eater, and therefore according to the maxim, I, 4, 12, 11, "That in case a custom has pleasure for its motive, there is no text of the holy law to authorise it," no text restricting (the prohibition of forbidden substances to the case in which a Brahmācārin does not receive

them as leavings from his teacher) can be inferred (from the practice of eating such leavings). '--
Haradatta.

वि०प्र०— पितुर् ज्येष्ठस्य च भ्रातुर् उच्छिष्टं भोक्तव्यम् ११

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

वि०प्र०— धर्म-विप्रतिपत्ताव् अभोज्यम् १२

Bühler— 12. If they act contrary to the law, he must not eat (their leavings). [#6]

[#6]: 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.'

वि०प्र०— सायं प्रातर् उदकुम्भम् आहरेत् १३

Bühler— 13. In the evening and in the morning he shall fetch water in a vessel (for the use of his teacher). [#7]

[#7]: Manu II, 182.

वि०प्र०— सदारण्याद् एधान् आहृत्याधो निदध्यात् १४

Bühler— 14. Daily he shall fetch fuel from the forest, and place it on the floor (in his teacher's house). [#8]

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

वि०प्र०— नास्तम् इते समिद्धारो गच्छेत् १५

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

वि०प्र०— अग्निम् इद्ध्वा
परिसमूह्य (मार्जयित्वा)
समिध आदध्यात्
सायं प्रातर् यथोपदेशम् १६

Bühler— 16. After having kindled the fire, and having swept the ground around (the altar), he shall place [#9] the sacred fuel on the fire every morning and

evening, according to the prescription (of the Gṛhya-sūtra).

[#9]: Some explain, instead of 'after having swept the ground around the altar,' &c., 'after having raked the scattered brands into a heap.'--Haradatta.

वि०प्र०— सायम् एवाग्नि-पूजेत्य् एके १७

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

वि०प्र०— समिद्धम् अग्निं
पाणिना परिसमूहेन् - न समूहन्या १८

Bühler— 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 Kuśa grass). [#10]

[#10]: Āp. Gr. Sū. II, 22.

वि०प्र०— प्राक् तु याथाकामी १९

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

वि०प्र०— नाग्न्य्-उदक-शेषेण वृथा-कर्माणि कुर्वीताऽऽचामेद् वा २०

Bühler— 20. He shall not perform non-religious acts with the residue of the water employed for the fire-worship, nor sip it. [#11]

[#11]: During the fire-worship water is wanted for sprinkling the altar in various ways.

वि०प्र०— पाणि-संक्षुब्धेनोदकेनैक-पाण्याऽऽवर्जितेन च नाचामेत् २१

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

वि०प्र०— स्वप्नं च वर्जयेत् २२

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

वि०प्र०— अथाहरहराचार्यं गोपायेद् धर्मार्थयुक्तैः कर्मभिः २३

Bühler— 23. Then (after having risen) he shall assist his teacher daily by acts tending to the acquisition of spiritual merit and of wealth. [#12]

[#12]: Acts tending to the acquisition of merit are here--collecting sacred fuel, Kuśa grass, and flowers for sacrifices. Acts tending to the acquisition of wealth

are--gathering fuel for cooking, &c. Manu II, 182;
Weber, Ind. Stud. X, 123 and 124.

वि०प्र०— स गुप्त्वा संविशन्ब्रूयाद्धर्मगोपायमाजूगुपमहमिति २४

Bühler— 24. Having served (his teacher during the day in this manner, he shall say when going to bed): I have protected the protector of the law (my teacher). [#13]

[#13]: Another explanation of the words spoken by the student is, 'O law, I have protected him; protect thou me.' See also Gopatha-brāhmaṇa, 1, 2, 4.

वि०प्र०— प्रमादादाचार्यस्य बुद्धिपूर्वं वा नियमातिक्रमं रहसि बोधयेत् २५

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

वि०प्र०— अनिवृत्तौ स्वयं कर्माण्यारभेत २६

Bühler— 26. If (the teacher) does not cease (to transgress), he himself shall perform the religious acts (which ought to be performed by the former); [#14]

[#14]: Compare above, I, 1, 1, 13.

वि०प्र०— निवर्तयेद्वा २७

Bühler— 27. Or he may return home.

वि०प्र०— अथ यः पूर्वोत्थायी जघन्यसंवेशी तमाहुर्न स्वपितीति २८

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

वि०प्र०— स य एवं प्रणिहितात्मा ब्रह्मचार्यत्रैवास्य सर्वाणि कर्माणि फलवन्त्यवाप्तानि भवन्ति यान्यपि गृहमेधे २९

Bühler— 29. The student who thus entirely fixes his mind there (in the teacher's family), has thereby performed all acts which yield rewards (such as the Jyotiṣṭoma), and also those which must be performed by a householder. [#15]

[#15]: The Sūtra refers to a naiṣṭhika brahmacārin or professed student, who never leaves his teacher's family, and never enters any other order; and it declares his merit to be equal to that of one who becomes a householder. Manu II, 243, 244; Yājñ. I, 49, 50.

इति प्रथमः पटलः

+०२②

०५ अभिवादानादि③

वि०प्र०— नियमेषु तपःशब्दः १

Bühler—

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

[#1]: 5. Manu II, 164.

वि०प्र०— तद्-अतिक्रमे विद्या-कर्म निःस्रवति ब्रह्म सहापत्याद् एतस्मात् २

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

[#2]: The meaning of the phrase, 'Study drives out the Veda, which has already been learnt from him who studies transgressing the rules prescribed for the student,' is, 'The Veda recited at the Brahmajajña (daily study), and other religious rites, produces no effect, i.e. gains no merit for the reciter.' Manu II, 97. Haradatta p. 19 gives also the following three explanations of this Sūtra, adopted by other commentators:--

वि०प्र०— कर्तपत्यम् अनायुष्यं च ३

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

वि०प्र०— तस्माद् ऋषयो ऽवरेषु न जायन्ते नियमाति-क्रमात् ४

Bühler— 4. On account of that (transgression of the rules of studentship) no Ṛṣis are born amongst the men of later ages. [#3]

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

वि०प्र०— श्रुतर्षयस्तु भवन्ति केचित्कर्मफलशेषेण पुनःसंभवे ५

Bühler— 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) Ṛṣis by their knowledge (of the Veda), [#4]

[#4]: 'How is it then that men in our days, though they transgress the rules prescribed for students, learn the four Vedas with little trouble? (The answer is), By virtue of a residue of the reward (due) for the proper observance of those rules (of studentship) in a former

Yuga. Therefore Āpastamba says, Sūtra 6 "But some," &c. New existence means "new birth (life)."'--Haradatta.

वि०प्र०— यथा श्वेतकेतुः ६

Bühler— 6. Like Śvetaketu. [#5]

[#5]: An example of this (follows, Sūtra 6): 'Like Śvetaketu. For Śvetaketu learned the four Vedas in a short time; as we read in the Chāndogya Upaniṣad (Prapāṭhaka VI, 1).'
--Haradatta.

वि०प्र०— यत्किं च समाहितो ऽब्रह्माप्य् आचार्याद् उपयुङ्क्ते ब्रह्मवद् एव तस्मिन् फलं भवति ७

Bühler— 7. And whatever else besides the Veda, (a student) who obeys the rules learns from his teacher, that brings the same reward as the Veda. [#6]

[#6]: 'Whatever else besides the Veda, such as poison-charms and the like,'--Haradatta.

वि०प्र०— अथो यत्किञ्च मनसा वाचा चक्षुषा वा सङ्कल्पन् ध्यायत्य् आहाभिविपश्यति वा तथैव तद्भवतीत्युपदिशन्ति ८

Bühler— 8. Also, if desirous to accomplish something (be 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).

वि०प्र०— गुरुप्रसादनीयानि कर्माणि स्वस्त्ययनमध्ययनसंवृत्तिरिति ९

Bühler— 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. [#7]

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

वि०प्र०— अतोऽन्यानि निवर्तन्ते ब्रह्मचारिणः कर्माणि १०

Bühler— 10. Acts other than these need not be performed by a student. [#8]

[#8]: 'Acts other than these, such as pilgrimages and the like.'--Haradatta.

वि०प्र०— स्वाध्यायधृग् धर्मरुचिस्तप्स्व्यजुर्मृदुः सिध्यति ब्रह्मचारी ११

Bühler— 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. [#9]

[#9]: 'What this "perfection" is has been declared in Sūtras 7, 8.'--Haradatta.

वि०प्र०— सदा महान्तम् अपररात्रम् उत्थाय
गुरोस् तिष्ठन्
प्रातर् अभिवादम् अभिवादयीत - "असाव् अहं भो" इति १२

Bühler— 12. Every day he shall rise in the last watch of the night, and standing near his teacher, salute him with (this) salutation: I, N. N., ho! (salute thee.) [#10]

[#10]: Manu II, 122 and 124.

वि०प्र०— समान-ग्रामे च वसताम् अन्येषाम् अपि वृद्धतराणां प्राक् प्रातर्-
आशात् १३

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

वि०प्र०— प्रोष्य च समागमे १४

Bühler— 14. If he has been on a journey, (he shall salute [#11] the persons mentioned) when he meets

them on his, return.

[#11]: 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; Yājñ. I, 26.

वि०प्र०— स्वर्गम् आयुश् चेप्सन् १५

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

वि०प्र०— दक्षिणम् बाहुं श्रोत्र-समं प्रसार्य ब्राह्मणोऽभिवादयेत् उरःसमं राजन्यो मध्यसमं वैश्यो नीचैः शूद्रः प्राञ्जलि १६

Bühler— 16. A Brāhmaṇa. shall salute stretching forward his right arm on a level with his ear, a Kṣatriya holding it on a level with the breast, a Vaiśya holding it on a level with the waist, a Śūdra holding it low, (and) stretching forward the joined hands. [#12]

[#12]: 'A Vaiśya 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 Śūdra stretching it forth low, i.e. on a level with his feet.'--Haradatta.

वि०प्र०— प्लावनं च नाम्नो (ऽन्तिमस्वरस्य) ऽभिवादन (सम्बद्ध)-प्रत्यभिवादाने च पूर्वेषां वर्णानाम् १७

Bühler— 17. And when returning the salute of (a man belonging) to the first (three) castes, the (last syllable of the) name (of the person addressed) is produced to the length of three moras. [#13]

[#13]: See also Manu II, 225.

वि०प्र०— उदिते त्वादित्य आचार्येण समेत्योपसङ्ग्रहणम् १८

Bühler— 18. But when he meets his teacher after sunrise (coming for his lesson), he shall embrace (his feet). [#14]

[#14]: Manu II, 71.

वि०प्र०— सदैवाभिवादनम् १९

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

वि०प्र०— उपसंग्राह्य आचार्य इत्येके २०

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

वि०प्र०— दक्षिणेन पाणिना दक्षिणं पादम्
अधस्ताद् अभ्यधिमृश्य सकुष्ठिकम् उपसंगृह्णीयात् २१

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

वि०प्र०— उभाभ्याम् एवोभाव् अभिपीडयत
उपसंग्राह्याव् इत्य् एके २२

Bühler— 22. Some say, that he must press both feet, each with both hands, and embrace them. [#15]

[#15]: Manu II, 72

वि०प्र०— सर्वाङ्गं सुयुक्तो ऽध्ययनाद् अनन्तरोऽध्याये २३

Bühler— 23. He shall be very attentive the whole day [#16] long, never allowing his mind to wander from the lesson during the (time devoted to) studying.

[#16]: Manu II, 191.

वि०प्र०— तथा गुरु-कर्मसु २४

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

वि०प्र०— मनसा चानध्याये २५

Bühler— 25. And during the time for rest (he shall give) his mind (to doubtful passages of the lesson learnt).

वि०प्र०— आहूताध्यायी च स्यात् २६

Bühler— 26. And he shall study after having been called by the teacher (and not request the teacher to begin the lesson). [#17]

[#17]: Yājñ. I, 27; Manu II, 191.

०६ ब्रह्मचर्यम् ③

वि०प्र०— सदा निशायां गुरुं संवेशयेत्तस्य पादौ प्रक्षाल्य संवाह्य १

Bühler—

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

[#1]: 6. Manu II, 209.

वि०प्र०— अनुज्ञातः संविशेत् २

Bühler— 2. He shall retire to rest after having received (the teacher's permission). [#2]

[#2]: Manu II, 194.

वि०प्र०— न चैनमभिप्रसारयीत ३

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

वि०प्र०— न खट्वायां सतोऽभिप्रसारणमस्तीत्येके ४

Bühler— 4. Some say, that it is not (sinful) to stretch out the feet (towards the teacher), if he be lying on a bed. [#3]

[#3]: 'But, in Āpastamba's opinion, it is sinful even in this case.'--Haradatta.

वि०प्र०— न चास्य सकाशे संविष्टो भाषेत् ५

Bühler— 5. And he shall not address (the teacher), whilst he himself is in a reclining position. [#4]

[#4]: Manu II, 195.

वि०प्र०— अभिभाषितस्त्वासीनः प्रतिब्रूयात् ६

Bühler— 6. But he may answer (the teacher) sitting (if the teacher himself is sitting or lying down). [#5]

[#5]: Manu II, 196.

वि०प्र०— अनूत्थाय तिष्ठन्तम् ७

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

वि०प्र०— गच्छन्तमनुगच्छेत् ८

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

वि०प्र०— धावन्तमनुधावेत् ९

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

वि०प्र०— न सोपानःवेष्टितशिरा अवहितपाणिर्वासीदेत् १०

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

वि०प्र०— अध्वापन्नस् तु कर्म-युक्तो ऽवासीदेत् ११

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

वि०प्र०— न चेद् उपसीदेत् १२

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

वि०प्र०— देवम् इवाचार्यम् उपासीताविकथयन् अविमना वाचं शुश्रूषमाणोऽस्य १३

Bühler— 13. He shall approach his teacher with the same reverence as a deity, without telling idle stories, attentive and listening eagerly to his words.

वि०प्र०— अनुपस्थकृतः १४

Bühler— 14. (He shall not sit near him). with his legs crossed.

वि०प्र०— अनुवाति वीतः १५

Bühler— 15. If (on sitting down) the wind blows from the pupil towards the master, he shall change his place. [#6]

[#6]: Manu II, 203.

वि०प्र०— अप्रतिष्ठब्धः पाणिना १६

Bühler— 16. (He shall sit) without supporting himself with his hands (on the ground),

वि०प्र०— अनपश्रितोऽन्यत्र १७

Bühler— 17. Without leaning against something (as a wall or the like).

वि०प्र०— यज्ञोपवीती द्विवस्त्रः १८

Bühler— 18. If the pupil wears two garments, he shall wear the upper one after the fashion of the sacred thread at the sacrifices. [#7]

[#7]: At sacrifices the sacred thread passes over the left shoulder and under the right arm. Manu II, 63, and Taitt. Ār. II, 1, 3.

वि०प्र०— अधोनिवीतस्त्वेकवस्त्रः १९

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

वि०प्र०— अभिमुखोऽनभिमुखम् २०

Bühler— 20. He shall turn his face towards his teacher though the latter does not turn his towards him. [#8]

[#8]: Manu II, 197.

वि०प्र०— अनासन्नोऽनतिदूरे २१

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

वि०प्र०— यावदासीनो बाहुभ्याम्प्राप्नुयात् २२

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

वि०प्र०— अप्रतिवातम् २३

Bühler— 23. (He shall not sit in such a position) that the wind blows from the teacher, towards himself. [#9]

[#9]: See Sūtra 15 and Manu quoted there.

वि०प्र०— एकाध्यायी दक्षिणं बाहुं प्रत्युपसीदेत् २४

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

वि०प्र०— यथावकाशं बहवः २५

Bühler— 25. (If there are) many, (they may sit) as it may be convenient.

वि०प्र०— तिष्ठति च नासीतानासनयोगविहिते २६

Bühler— 26. If the master (is not honoured with a seat and) stands, the (pupil) shall not sit down.

वि०प्र०— आसीने च न संविशेत् २७

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

वि०प्र०— चेष्टति च चिकीर्षन्तच्छक्तिविषये २८

Bühler— 28. And if the teacher tries (to do something), then (the pupil) shall offer to do it for him, if it is in his power.

वि०प्र०— न चास्य सकाशेऽन्वक्स्थानिनमुपसंगृह्णीयात् २९

Bühler— 29. And, if his teacher is near, he shall not embrace (the feet of) another Guru who is inferior (in dignity), [#10]

[#10]: The term Guru includes a father, maternal uncle, &c. (see above), and these are inferior to the teacher. Manu II, 205.

वि०प्र०— गोत्रेण वा कीर्तयेत् ३०

Bühler— 30. Nor shall he praise (such a person in the teacher's presence) by (pronouncing the name of) his

family.

वि०प्र०— न चैनं प्रत्युत्तिष्ठेदनुत्तिष्ठेद्वा ३१

Bühler— 31. Nor, shall he rise to meet such an (inferior Guru) or rise after him, [#11]

[#11]: -32. 'The pupil is not to show the mentioned marks of respect to any of his own inferior Gurus, even if the person is the Guru, e.g. the maternal uncle, of his teacher.'--Haradatta.

वि०प्र०— अपि चेत्तस्य गुरुः स्यात् ३२

Bühler— 32. Even if he be a Guru of his teacher.

वि०प्र०— देशात्त्वासनाच्च संसर्पेत् ३३

Bühler— 33. But he shall leave his place and his seat, (in order to show him honour.)

वि०प्र०— नाम्ना तदन्तेवासिनं गुरुमप्यात्मन इत्येके ३४

Bühler— 34. Some say, that (he may address) a pupil of his teacher by (pronouncing) his name, if he is also one of his (the pupil's) own Gurus. [#12]

[#12]: 'But Āpastamba's own opinion is that he ought not to address by name a (maternal uncle or other)

Guru (who visits his teacher). '--Haradatta.

वि०प्र०— यस्मिंस्त्वनाचार्यसंबन्धाद्गौरवं वृत्तिस्तस्मिन् अन्वक्स्थानीये ऽप्याचार्यस्य ३५

Bühler— 35. But towards such a person who is generally 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.

वि०प्र०— भुक्त्वाचार्यस्य सकाशे नानूत्थायोच्छिष्टं प्रयच्छेत् ३६

Bühler— 36. After having eaten in his (teacher's) presence, he shall not give away the remainder of the food without rising. [#13]

[#13]: According to I, 1, 3, 40 seq., a student shall give what he is unable to eat to a child, or to a slave. If he has eaten in the presence of his teacher, he shall not give the food away without rising for the purpose.

वि०प्र०— आचामेद्वा ३७

Bühler— 37. Nor shall he sip water (after having eaten in the presence of his teacher without rising).

वि०प्र०— किं करवाणीत्य् आमन्त्र्य ३८

Bühler— 38. (He shall rise) addressing him (with these words), 'What shall I do?'

०७ ब्रह्मचर्यम्, स्नातकः ③

वि०प्र०— उत्तिष्ठेत् तूष्णीं वा १

Bühler—

1. Or he may rise silently.

वि०प्र०— नापपर्यावर्तेत गुरोः प्रदक्षिणीकृत्यापेयात् २

Bühler— 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.

वि०प्र०— न प्रेक्षेत नग्नां स्त्रियम् ३

Bühler— 3. He shall not look at a naked woman. [#1]

[#1]: 7. Manu IV, 5 3: Yājñ. I, 13 5.

वि०प्र०— ओषधि-वनस्पतीनाम् आच्छिद्य नोपजिघ्रेत् ४

Bühler— 4. He shall not cut the (leaves or flowers) of herbs or trees, in order to smell at them. [#2]

[#2]: Gopatha-brāhmaṇa I, 2, 2.

वि०प्र०— उपानहौ छत्रं यानम् इति च वर्जयेत् ५

Bühler— 5. He shall avoid (the use of) shoes, of an umbrella a chariot, and the like (luxuries). [#3]

[#3]: Manu II, 178.

वि०प्र०— न स्मयेत् ६

Bühler— 6. He shall not smile.

वि०प्र०— यदि स्मयेतापिगृह्य स्मयेतेति हि ब्राह्मणम् ७

Bühler— 7. If he smiles, he shall smile covering (the mouth with his hand); thus says a Brāhmaṇa.

वि०प्र०— नोपजिघ्रेत् स्त्रियं मुखेन ८

Bühler— 8. He shall not touch a woman with his face, in order to inhale the fragrance of her body.

वि०प्र०— न हृदयेन प्रार्थयेत् ९

Bühler— 9. Nor shall he desire her in his heart.

वि०प्र०— नाकारणाद् उपस्पृशेत् १०

Bühler— 10. Nor shall he touch (a woman at all) without a particular reason. [#4]

[#4]: Manu II, 179.

वि०प्र०— रजस्वलो रक्तदन् सत्यवादी स्याद् इति हि ब्राह्मणम् ११

Bühler— 11. A Brāhmaṇa declares, 'He shall be dusty, be shall have dirty teeth, and speak the truth.' [#5]

[#5]: 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 Śrauta penance for the breach of them, is enjoined by a revealed text.'--Haradatta.

वि०प्र०— यां विद्यां कुरुते गुरौ तेऽप्यस्याचार्या ये तस्यां गुरोर्वश्याः १२

Bühler— 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). [#6]

[#6]: The term vaṃsya, 'ancestor,' for the teacher's teacher is explained by the circumstance, that Hindus consider a 'school,' consisting of a succession of teachers and pupils, as a spiritual family, and call it a vidyāvāṃsa, vidyāparamparā. Manu II, 205.

वि०प्र०— यानन्यान्पश्यतोऽस्योपसंगृह्णीयात् तदा त्वेत उपसंग्राह्याः १३

Bühler— 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). [#7]

[#7]: '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.

वि०प्र०— गुरुसमवाये भिक्षयामुत्पन्नायां यमनुबद्धस्तदधीना भिक्षा १४

Bühler— 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. [#8]

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

वि०प्र०— समावृत्तो मात्रे दद्यात् १५

Bühler— 15. When (a student) has returned home (from his teacher), he shall give (whatever he may

obtain by begging or otherwise) to his mother.

वि०प्र०— माता भर्तारं गमयेत् १६

Bühler— 16. The mother shall give it to her husband;

वि०प्र०— भर्ता गुरुम् १७

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

वि०प्र०— धर्मकृत्येषु वोपयोजयेत् १८

Bühler— 18. Or he may use it for religious ceremonies.
[#9]

[#9]: '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.

वि०प्र०— कृत्वा विद्यां यावतीं शक्नुयाद्वेददक्षिणामाहरेद्धर्मतो यथाशक्ति १९

Bühler— 19. After having studied as many (branches of) sacred learning as he can, he shall procure in a righteous manner the fee for (the teaching of) the Veda (to be given to his teacher), according to his power. [#10]

[#10]: Manu II, 245 and 246; Yājñ. I, 51; Weber, Ind. Stud, X, 125.

वि०प्र०— विषमगते त्वाचार्य उग्रतः शूद्र तो वाहरेत् २०

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

[#11]

[#11]: 'The word Ugra denotes either the offspring of a Vaiśya, and of a Śūdra woman, or a twice-born man, who perpetrates dreadful deeds.'--Haradatta.

वि०प्र०— सर्वदा शूद्रत उग्रतो वाचार्यार्थस्याहरणं धार्म्यमित्येके २१

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

वि०प्र०— दत्त्वा च नानुकथयेत् २२

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

वि०प्र०— कृत्वा च नानुस्मरेत् २३

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

वि०प्र०— आत्मप्रशंसां परगर्हामिति च वर्जयेत् २४

Bühler— 24. He shall avoid self-praise, blaming others, and the like. [#12]

[#12]: Manu II, 119.

वि०प्र०— प्रेषितस्तदेव प्रतिपद्येत २५

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

वि०प्र०— शास्तृश्चानागमाद्धृत्तिरन्यत्र २६

Bühler— 26. On account of the incompetence of his teacher, (he may go) to another (and) study (there). [#13]

[#13]: See above, 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 to perform the ceremony of initiation.

वि०प्र०— अन्यत्रोपसंग्रहणादुच्छिष्टाशनाच्चाचार्यवदाचार्यदारे वृत्तिः २७

Bühler— 27. He shall behave towards his teacher's wife as towards the teacher himself, but he shall not

embrace her feet, nor eat the residue of her food.
[#14]

[#14]: Manu II, 208-212.

वि०प्र०— तथा समादिष्टेऽध्यापयति २८

Bühler— 28. So also (shall he behave) towards him who teaches him at (the teacher's) command, [#15]

[#15]: 'The use of the present "adhyāpayati," shows that this rule holds good only for the time during which he is taught by such a man.'--Haradatta.

वि०प्र०— वृद्धतरे च सब्रह्मचारिणि २९

Bühler— 29. And also to a fellow-student who is superior (in learning and years). [#16]

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

वि०प्र०— उच्छिष्टाशनवर्जमाचार्यवदाचार्यपुत्रे वृत्तिः ३०

Bühler— 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. [#17]

[#17]: Manu II, 2, 207-209.

वि०प्र०— समावृत्तस्याप्येतदेव सामयाचारिकमेतेषु ३१

Bühler— 31. Though he may have returned home, the behaviour towards his (teacher and the rest) which is prescribed by the rule of conduct settled by the agreement (of those who know the law, must be observed by him to the end),

०८ अनध्यायान्तम् ③

वि०प्र०— यथा ब्रह्मचारिणो वृत्तम् १

Bühler—

1. Just as by a student (actually living with his teacher). [#1]

[#1]: 8. Haradatta does not connect this Sūtra with the preceding one. He explains it by itself: '(We will now declare) how a student (who has left his teacher, but is not married) ought to behave.'

वि०प्र०— माल्यालिप्तमुख उपलिप्तकेशश्मश्रुरक्तोऽभ्यक्तो वेष्टित्युपवेष्टिती
काञ्चुक्युपानही पादुकी २

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

वि०प्र०— उदाचारेषु चास्यैतानि न कुर्यात्कारयेद्वा ३

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

वि०प्र०— स्वैरिकर्मसु च ४

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

वि०प्र०— यथा दन्तप्रक्षालनोत्सादनावलेखनानीति ५

Bühler— 5. As, for instance, cleaning his teeth, shampooing, combing the hair, and the like.

वि०प्र०— तद्द्रव्याणां च न कथयेदात्मसंयोगेनाचार्यः ६

Bühler— 6. And the teacher shall not speak of the goods of the (pupil) with the intention to obtain them.

[#2]

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

वि०प्र०— स्नातस्तु काले यथाविध्यभिहृतमाहृतो ऽभ्येतो वा न प्रतिसंहरे इत्येके ७

Bühler— 7. But some declare, that, if a pupil who has bathed (after completing his studies) is called by his teacher or has gone to see him, he shall not take off [#3] that (garland or other ornaments) which he wears according to the law at the time (of that ceremony).

[#3]: This opinion is contrary to Āpastamba's view given in Sūtras 2 and 3 above.

वि०प्र०— उच्चैस्तरां नासीत् ८

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

वि०प्र०— तथा बहुपादे ९

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

वि०प्र०— सर्वतः प्रतिष्ठिते १०

Bühler— 10. Nor on a seat that stands more firmly fixed (on the ground than that of his teacher), [#4]

[#4]: '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.

वि०प्र०— शय्यासने चाचरिते नाविशेत् ११

Bühler— 11. Nor shall he sit or lie on a couch or seat which is used (by his teacher). [#5]

[#5]: Manu II, 119.

वि०प्र०— यानमुक्तोऽध्वन्यन्वारोहेत् १२

Bühler— 12. If he is ordered (by his teacher), he shall on journey ascend a carriage after him. [#6]

[#6]: This rule is an exception to I, 2, 7, 5. Manu II, 204.

वि०प्र०— सभानिकषकटस्वस्तरांश्च १३

Bühler— 13. (At his teacher's command) he shall also enter an assembly, ascend a roller (which his teacher drags along), sit on a mat of fragrant grass or a couch of straw (together with his teacher). [#7]

[#7]: '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.

वि०प्र०— नानभिभाषितो गुरुमभिभाषेत प्रियादन्यत् १४

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

वि०प्र०— व्युपतोदव्युपजावव्यभिहासोदामन्त्रणनामधेयग्रहणप्रेषणानीति गुरोर्वर्जयेत् १५

Bühler— 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) [#8]

[#8]: Manu II, 199; regarding the term Guru, see above, I, 2, 6, 29.

वि०प्र०— आपद्यर्थं ज्ञापयेत् १६

Bühler— 16. In time of need he may attract attention (by any of these acts).

वि०प्र०— सह वसन्सायं प्रातरनाहूतो गुरुं दर्शनार्थो गच्छेत् १७

Bühler— 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. [#9]

[#9]: 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.

वि०प्र०— विप्रोष्य च तदहरेव पश्येत् १८

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

वि०प्र०— आचार्यप्राचार्यसन्निपाते प्राचार्याय ओपसङ्गह्योपसञ्जिघृक्षेदाचार्यम् १९

Bühler— 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.

वि०प्र०— प्रतिषेधेदितरः २०

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

वि०प्र०— लुप्यते पूजा चास्य सकाशे २१

Bühler— 21. And (other marks of) respect (due to the teacher) are omitted in the presence of the (teacher's teacher).

वि०प्र०— मुहंश्चाचार्यकुलं दर्शनार्थो गच्छेद्यथाशक्त्यधिहस्त्यमादायापि दन्तप्रक्षालनानीति २२

Bühler— 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 even only a stick for cleaning the teeth. Thus (the duties of a student have been explained).

वि०प्र०— मातरं पितरम् आचर्यम् अग्नींश् च गृहाणि च रिक्त-पाणिर् नोपगच्छेद्, राजानं चेन् न श्रुतम् इति २३

Bühler— [MISSING]

वि०प्र०— तस्मिन्गुरोर्वृत्तिः २३

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

वि०प्र०— पुत्रमिवैनमनुकाङ्क्षन्सर्वधर्मेष्वनपच्छादयमानः सुयुक्तो विद्यां ग्राहयेत् २४

Bühler— 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. [#10]

[#10]: Weber, Ind. Stud. X, 126.

वि०प्र०— न चैनमध्ययनविघ्नेनात्मार्थेषूपरुन्ध्यादनापत्सु २५

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

वि०प्र०— अन्तेवास्यनन्तेवासी भवति विनिहितात्मा गुरावनैपुणमापद्यमानः २६

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

वि०प्र०— आचार्योऽप्यनाचार्यो भवति श्रुतात्परिहरमाणः २७

Bühler— 27. A teacher also, who neglects the instruction (of his pupil), does no (longer) remain a teacher. [#11]

[#11]: 'Another commentator says, "That pupil who offends his teacher in word, thought, or deed, and directs his mind improperly, i.e. does not properly obey, does not (any longer) remain a pupil."-- Haradatta.

वि०प्र०— अपराधेषु चैनं सततमुपालभेत २८

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

वि०प्र०— अभित्रास उपवास उदकोपस्पर्शनमदर्शनमिति दण्डा यथामात्रमा निवृत्तेः २९

Bühler— 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 pupil) leaves off (sinning). [#12]

[#12]: But see also Manu. VIII, 299, where corporal punishment is permitted.

वि०प्र०— निवृत्तं चरितब्रह्मचर्यमन्येभ्यो धर्मेभ्योऽनन्तरो भवेत्यतिसृजेत् ३०

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

इति द्वितीयः पटलः

+०३②

०९ नैमित्तिकानध्यायः③

वि०प्र०— श्रावण्यां पौर्णमास्यामध्यायमुपाकृत्य मासं {अनूक्तम् अननूक्तञ्च} प्रदोषे नाधीयीत १

Bühler—

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

[#1]: 9. The Upākarma 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 Āpastamba 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; Yājñ. I, 142, 143; Weber, Ind. Stud. X. 130 and 134.

वि०प्र०— तैष्यां पौर्णमास्यां रोहिण्यां वा विरमेत् २

Bühler— 2. On the full moon of the month of Pauṣa (December-January), or under the constellation Rohini, he shall leave off reading the Veda. [#2]

[#2]: The term lasts therefore for five months; (i.e. latter half of, Srāvaṇa, Bhārapada, Āśvina, Kārttika, Mārgasīrṣa, and the first half of Pauṣa.) The Rohinī-day of Pauṣa is meant.

वि०प्र०— अर्धपञ्चमांश्चतुरो मासानित्येके ३

Bühler— 3. Some declare, (that he shall study) for four months and a half. [#3]

[#3]: 'According to this latter opinion the Upākarma should be performed on the full moon of Bhādrapada, as has been taught in another 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

Srāvaṇa, in order to fix in one's mind the part learned already; and in the dark fortnight of each month one may study the Vedāṅgas, i.e. grammar and the rest (Manu IV, 98). On the full moon of Srāvaṇa the Upākarma should be performed once more, and that part of the Veda should be studied which has not yet been learned.'--Haradatta.

वि०प्र०— निगमेष्वध्ययनं वर्जयेत् ४

Bühler— 4. He shall avoid to Study the Veda on a high-road. [#4]

[#4]: Nigarnāh, 'high-roads,' are squares and the like.-
-Haradatta.

वि०प्र०— आनडुहेन वा शकृत्पिण्डेनोपलिप्तेऽधीयीत ५

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

वि०प्र०— श्मशाने सर्वतः शम्याप्रासात् ६

Bühler— 6. He shall never study in a burial-ground nor anywhere near it within the throw of a Samyā. [#5]

[#5]: The Samyā 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 Veda. Manu IV, 116; Yājñ. I, 148.

वि०प्र०— ग्रामेणाध्यवसिते क्षेत्रेण वा नानध्यायः ७

Bühler— 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.

वि०प्र०— ज्ञायमाने तु तस्मिन् एव देशे नाधीयीत ८

Bühler— 8. But if that place is known to have been a burial-ground he shall not study (there). [#6]

[#6]: 'Nor anywhere near it within the throw of a Samyi.' This must be understood from. Sūtra 6.

वि०प्र०— श्मशानवच्छूद्र पतितौ ९

Bühler— 9. A Śūdra and an outcast are (included by the term) burial-ground, (and the rule given, Sūtra 6, applies to them). [#7]

[#7]: Yājñ. I, 148.

विश्वास-टिप्पणी— श्मशानवच्छूद्रपतितौ ॥ ९ ॥ समानागार इत्येके ॥ १० ॥

So, safe to say that deliberate (literal) shrAvaNa to v4s was to be avoided; but tolerated if accidental.

वि०प्र०— समानागार इत्येके १०

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

वि०प्र०— शूद्रा यां तु प्रेक्षणप्रतिप्रेक्षणयोरेवानध्यायः ११

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

वि०प्र०— तथान्यस्यां स्त्रियां वर्णव्यतिक्रान्तायां मैथुने १२

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

वि०प्र०— ब्रह्माध्येष्यमाणो मलवद्वाससेच्छन्संभाषितुं ब्राह्मणेन संभाष्य तया संभाषेत संभाष्य तु ब्राह्मणेनैव संभाष्याधीयीत । एवं तस्याः प्रजानिःश्रेयसम् १३

Bühler— 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 Brāhmaṇa and then to her, then again speak to a Brāhmaṇa, and afterwards study. Thereby the children (of that woman) will be blessed. [#8]

[#8]: The last part of the Sūtra may also be interpreted: 'Thus she will be blessed with children.'-- Haradatta.

वि०प्र०— अन्तःशवम् १४

Bühler— 14. (He shall not study in a village) in which a corpse lies; [#9]

[#9]: Manu IV, 108; Yājñ. I, 148.

वि०प्र०— अन्तश्चाण्डालम् १५

Bühler— 15. Nor in such a one where Kāṇḍālas live.

वि०प्र०— अभिनिर्हृतानां तु सीमन्यनध्यायः १६

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

वि०प्र०— संदर्शने चारण्ये १७

Bühler— 17. Nor in a forest, if (a corpse or Cāṇḍāla) is within sight.

वि०प्र०— तदहरागतेषु च ग्रामं बाह्येषु १८

Bühler— 18. And if outcasts have entered the village, he shall not study on that day, [#10]

[#10]: Haradatta explains Bāhya, 'outcasts,' by 'robbers, such as Ugras and Niṣādas.' But, I think, it means simply such outcasts as live in the forest or outside the village in the Vādī, like the Dhers, Mahārs, Māngs of the present day. Most of these tribes however, are or were given to thieving. See Kullūka on Manu X, 2 9, and the Petersburg Dict. s. v.

वि०प्र०— अपि सत्सु १९

Bühler— 19. Nor if good men (have come). [#11]

[#11]: Yājñ. I, 150.

वि०प्र०— संधावनुस्तनिते रात्रिम् २०

Bühler— 20. If it thunders in the evening, (he shall not study) during the night. [#12]

[#12]: Manu IV, 106; Yājñ. I, 145. This rule refers to the rainy season. (For thunder) at other (seasons) he orders below a longer (cessation).--Haradatta.

वि०प्र०— स्वप्नपर्यान्तं विद्युति २१

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

वि०प्र०— उपव्युषं
यावता वा कृष्णां रोहिणीम् इति,
शम्या-प्रासाद् विजानीयाद्

- एतस्मिन् काले विद्योत-माने सप्रदोषम् अहरनध्यायः २२

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

वि०प्र०— दह्ने (=अपररात्रे तृतीयो भागः) ऽपररात्रे (=रात्रेस् तृतीयो भागः) स्तनयित्नुना
२३

Bühler— 24. If it thunders in the second part of the third watch of the night, (he shall not study during the following day or evening).

वि०प्र०— ऊर्ध्वमर्धरात्रादित्येके २४

Bühler— 24. Some (declare, that this rule holds good, if it thunders), after the first half of the night has passed.

वि०प्र०— गवां चावरोधे २५

Bühler— 25. (Nor shall he study) whilst the cows are prevented from leaving (the village on account of

thieves and the like),

वि०प्र०— वध्यानां च यावता हन्यन्ते २६

Bühler— 26. Nor (on the imprisonment of criminals) whilst they are being executed.

वि०प्र०— पृष्ठारूढः पशूनां नाधीयीत २७

Bühler— 27. He shall not study whilst he rides on beasts (of burden). [#13]

[#13]: Manu IV, 120; Yājñ. I, 151.

वि०प्र०— अहोरात्रात् अमावास्यासु (पूर्वेद्युश्च चतुर्दशीषु चेति हरदत्तः। मनुना पूर्णिमायाम् अपि निषिद्धम्।) २८

Bühler— 28. At the new moon, (he shall not study) for two days and two nights. [#14]

[#14]: "'For two days," i.e. on the day of the new moon and the preceding one, the fourteenth of the half month.'--Haradatta. Manu IV, 113; Yājñ. I, 146.

१० अनध्यायाः ③

वि०प्र०— चातुर्मासीषु च १

Bühler—

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

[#1]: 10. The three full-moon days are Phālgunī (February-March), Āṣādhī (June-July), Kārttikī (October-November).

वि०प्र०— वैरमणे_(=उत्सर्जने) (मृतेषु) गुरुष्व् अष्टाक्य औपाकरण इति त्र्यहाः २

Bühler— 2. At the time of the Vedotsarga, on the death of Gurus, at the Ashlakā-Śrāddha, and at the time of the Upākarma, (he shall not study) for three days; [#2]

[#2]: The construction is very 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 Brahmanic term, in January. 'In the case of the death of a Guru, the vacation begins with the day on which the death occurs. On the other occasions mentioned he shall not study on the day preceding (the ceremony), on the day (of the ceremony), nor on

the day following it.'--Haradatta. Manu IV, 119; Yājñ. I, 144. 'The Gurus' intended here, are fathers-in-law, uncles, &c.

वि०प्र०— तथा संबन्धेषु ज्ञातिषु (मृतेषु त्र्यहम् अनध्याय इति ब्रह्मचारिनियमः। इतरेषाम् आशौचवतां तु यावद् आशौचमनध्यायः)३

Bühler— 3. Likewise if near relations have died. [#3]

[#3]: 'This rule applies to a student only. It is known from another work that those who have been infected by impurity (on the death of a relation), must not study whilst the impurity lasts. 'Haradatta. Yājñ. I, 144.

वि०प्र०— मातरि पितर्य् आचार्य इति द्वादशाहाः ४

Bühler— 4. (He shall not study) for twelve days, if his mother, father, or teacher have died.

वि०प्र०— तेषु चोदकोपस्पर्शनं तावन्तं कालम् ५

Bühler— 5. If these (have died), he must (also) bathe for the same number of days.

वि०प्र०— अनु-भाविनां (=पश्चाज्-जातानां) च परिवापनम् ६

Bühler— 6. Persons who are younger (than the relation deceased), must shave (their hair and beard), [#4]

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

वि०प्र०— न समावृत्ता (केशान्) वपेरन् अन्यत्र (याग-)विहाराद् इत्येके ७

Bühler— 7. Some declare, that students who have returned home on completion of their studentship, shall never shave, except if engaged in the initiation to a Śrauta-sacrifice. [#5]

[#5]: Regarding the Dikṣā initiation,' see Aitareya-brāhmaṇa I, 1, and Max Müller's History of Ancient Sanskrit Literature, p. 309 seq.

वि०प्र०— अथापि ब्राह्मणं - "रिक्तो वा एषोऽनपिहितो यन् मुण्डः। तस्यैतद् अपिधानं यच् छिखे"ति ८

Bühler— 8. Now a Brāhmaṇa also declares, 'Verily, an empty, uncovered (pot) is he, whose hair is shaved off entirely; the top-lock is his covering.' [#6]

[#6]: Hence it follows that the top-lock should not be shaved off, except in the case mentioned in the following Sūtra.

वि०प्र०— सत्रेषु तु वचनाद् वपनं शिखायाः ९

Bühler— 9. But at sacrificial sessions the top-lock must be shaved off, because it is so enjoined in the Veda. [#7]

[#7]: Sattras, 'sacrificial sessions,' are sacrifices which last longer than twelve days.

वि०प्र०— आचार्ये त्रीन् अहोरात्रान् इत्य् एके १०

Bühler— 10. Some declare, that, upon the death of the teacher, (the reading should be interrupted) for three days and three nights. [#8]

[#8]: '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.

वि०प्र०— श्रोत्रिय-संस्थायाम् अपरिसंवत्सरायाम् एकाम् (रात्रिम्) ११

Bühler— 11. If (he hears of) the death of a learned Brāhmaṇa (Śrotriya) before a full year (since the

death) has elapsed, (he shall interrupt his reading) for one night (and day). [#9]

[#9]: 'Because the word "death "is used here, death only is 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.

वि०प्र०— सब्रह्मचारिणीत् एके १२ ...

Bühler— 12. Some declare, (that the deceased Śrotriya must have been) a fellow-student.

वि०प्र०— श्रोत्रियाभ्यागमे ऽधिजिगांसमानो ऽधीयानो वा ऽनुज्ञाप्याधीयीत १३

Bühler— 13-14. If a learned Brāhmaṇa (Śrotriya) has arrived and he is desirous of studying or is actually studying, (or if he is desirous of teaching or is teaching,) he may study or teach after having received permission (to do so from the Śrotriya).

वि०प्र०— अध्यापयेद् वा १४

Bühler— (See previous sUtra.)

वि०प्र०— गुरुसंनिधौ चाधीहि भो इत्य् (आत्मगतम्) उक्त्वाधीयीत १५

Bühler— 15-16. He may likewise study or teach in the presence of his teacher, if (the latter) has addressed him (saying), 'Ho, study! (or, Ho, teach!)' [#10]

[#10]: -16. Manu II, 73.

वि०प्र०— अध्यापयेद् वा १६

Bühler— (See previous sUtra.)

वि०प्र०— उभयत उपसंग्रहणम् अधिजिगांसमानस्याधीत्य च १७⁽⁵⁾

Bühler— 17. When a student desires to study or has finished his lesson, he shall at both occasions embrace the feet of his teacher. [#11]

[#11]: Manu II, 73.

वि०प्र०— अधीयानेषु वा यत्रान्यो व्यवेयाद् (=मध्ये गच्छेत्), एतम् एव शब्दम्
(=अधीहि भोः) उत्सृज्याधीयीत १८

Bühler— 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). [#12]

[#12]: Haradatta states rightly, that the plural ('they study') is useless. According to him, the use of the

verb in the singular may be excused thereby, that the advice is addressed to each of the persons engaged in study. Manu IV, 122.

वि०प्र०— (बहु-)श्व-गर्दभ-नादाः सलावृक्व्-एकसृक् (=शृगाल)+उलूक-शब्दाः
सर्वे वादित्र-शब्दा
रोदन-गीत-सामशब्दाश् च १९

Bühler— 19. The barking of (many) dogs, the braying of (many) asses, the cry of a wolf or of a solitary jackal or of an owl, all sounds of musical instruments, of weeping, and of the Sāman melodies (are reasons for discontinuing the study of the Veda). [#13]

[#13]: The ekasṛka, 'solitary jackal,' is now called Bālu or Pheough, and is considered to be the constant companion of a tiger or panther. Its unharmonious cry is, in the present day also, considered to be an evil omen. Yājñ. I, 148; Manu IV, 108, 115 and 123.

वि०प्र०— शाखान्तरे (श्रूयमाणे) च साम्नाम् अनध्यायः २०

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

वि०प्र०— सर्वेषु च शब्दकर्मसु (=आक्रोश-परिवादादिषु) यत्र (+अध्ययन-शब्देन)
संसृज्येरन् २१

Bühler— 21. And whilst other noises (are being heard, the recitation of the Veda shall be discontinued), if they mix (with the voice of the person studying). [#14]

[#14]: Manu IV, 121.

वि०प्र०— छर्दयित्वा (=वमित्वा) स्वप्नान्तम् (नाधीयीत)। २२

Bühler— 22. After having vomited (he shall not study) until he has slept. [#15]

[#15]: Manu IV, 121.

वि०प्र०— सर्पिर्वा प्राश्य (अधीयीत)। २३

Bühler— 23. Or (he may study) having eaten clarified butter (after the attack of vomiting).

वि०प्र०— पूतीगन्धः २४

Bühler— 24. A foul smell (is a reason for the discontinuance of study). [#16]

[#16]: Manu IV, 107; Yājñ. I, 150.

वि०प्र०— शुक्तं (=पक्वं कालपाकेनाम्लं जात) चात्मसंयुक्तम् (=उदरस्थम्) २५

Bühler— 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). [#17]

[#17]: Manu IV, 121.

वि०प्र०— प्रदोषे च भुक्त्वा २६

Bühler— 26. (Nor shall he study) after having eaten in the evening, [#18]

[#18]: 'Therefore he shall sup, after having finished his study.'--Haradatta.

वि०प्र०— प्रोदकयोश्च (= भुक्त्वाद्द्रियोः) पाण्योः २७

Bühler— 27. Nor as long as his hands are wet. [#19]

[#19]: Manu IV, 121; Yājñ. I, 149.

वि०प्र०— प्रेतसंकूप्तं चान्नं भुक्त्वा सप्रदोषमहरनध्यायः २८

Bühler— 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 Sapiṇḍī-karaṇa has not yet been performed), [#20]

[#20]: Manu IV, 112; Yājñ. I, 146.

वि०प्र०— आ च विपाकात् २९

Bühler— 29. Or until the food (eaten on that occasion) is digested. [#21]

[#21]: If that food has not been digested by the end of that time (i.e. in the evening), he shall not study until it has been digested.'--Haradatta.

वि०प्र०— अश्राद्धेन तु पर्यवदध्यात् ३०

Bühler— 30. But he shall (always) eat in addition (to the meal given in honour of a dead person), food which has not been given at a sacrifice to the Manes. [#22]

[#22]: 'Because in this Sūtra the expression "food not given at a Śrāddha" occurs, some think that the preceding Sūtra refers to "food eaten at a Śrāddha."'--Haradatta. This explanation is not at all improbable.

११ अनध्यायाः ③

वि०प्र०— {अनध्ययनम्} काण्डोपाकरणे चामातृकस्य १

Bühler—

1. (The recitation of the Veda shall be interrupted for a day and evening if he has eaten), on

beginning a fresh Kāṇḍa (of his Veda), food given by a motherless person, [#1]

[#1]: 11. The Black Yajur-veda, to which Āpastamba belongs, is divided throughout into books called Kāṇḍas.

वि०प्र०— काण्डसमापने चापितृकस्य २

Bühler— 2. And also if he has eaten, on the day of the completion of a Kāṇḍa, food given by a fatherless person.

वि०प्र०— मनुष्यप्रकृतीनां च देवानां यज्ञे भुक्त्वेत्येके ३

Bühler— 3. Some declare, that (the recitation shall be interrupted for the same space of time), if he has eaten at a sacrifice offered in honour of gods who were formerly men. [#2]

[#2]: Haradatta names as such gods, Nandīsvara and Kubera. Other commentators, however, explain Manuṣyaprakṛiti by Manuṣyamukha, 'possessing human faces.' A similar rule occurs Gautama XVI, 34, Where a Manuṣyayagña is mentioned as a cause for discontinuing the recitation of the Veda. In his Commentary on Gautama, also, Haradatta is in doubt.

He first refers the term to the sacraments like the Sīmantonayana, and then adds, that some explain it to mean 'a sacrifice to gods who formerly were men.'

वि०प्र०— पर्युषितैस्तण्डुलैराममांसेन च नानध्यायाः ४

Bühler— 4. Nor is the recitation interrupted, if he has eaten rice received the day before, or raw meat (though these things may have been offered in honour of the dead), [#3]

[#3]: This Sūtra is an exception to I, 3, 10, 28.

वि०प्र०— तथौषधिवनस्पतिमूलफलैः ५

Bühler— 5. Nor (if he has eaten at a funeral dinner) roots or fruits of herbs and trees.

वि०प्र०— यत्काण्डमुपाकुर्वीत यस्य चानुवाक्यं कुर्वीत न तत्तदहरधीयीत ६

Bühler— 6. When he performs the ceremony for beginning of a Kāṇḍa, or when he studies the index of the Anuvākas [#4] of a (Kāṇḍa), he shall not study that (Kāṇḍa) on that day (nor in that night).

[#4]: Haradatta's commentary on this Sūtra is very meagre, and he leaves the word anuvākyam unexplained. I am not certain that my explanation is

correct. But it is countenanced by the statements of the Gṛhya-sūtras regarding the order of studying. Weber, Ind. Stud. X, 132.

वि०प्र०— उपाकरणसमापनयोश्च पारायणस्य तां विद्याम् ७

Bühler— 7. And if he performs the ceremonies prescribed on beginning or ending the recitation of one entire Veda, he shall not study that Veda (during that day). [#5]

[#5]: Yājñ. I, 145. This Sūtra is a Jñāpaka or 'such a one which indicates the existence of a rule not expressly mentioned! Above (I, 3, 9, 1) the yearly -performance of the Upākarma and Utsarga ceremonies for the beginning and end of the Brahmanic term has been prescribed. In this Sūtra the performance of the Upakarma and Utsarga at the beginning and completion of the Pārāyana or the vow to go through a whole Veda is incidentally mentioned. Thence it may be inferred that these ceremonies must. be likewise performed on the latter occasions, though no absolute rule to this effect has been given. Such Jñāpakas are of frequent occurrence in all Sūtras, and constitute one of the chief difficulties of their interpretation.

वि०प्र०— वायुर्घोषवान्भूमौ वा तृण संवाहो वर्षति वा यत्र धाराः प्रवहेत् ८

Bühler— 8. If the wind roars, or if it whirls up the grass on the ground, or if it drives the rain-drops forward during a rain-shower, (then the recitation shall be interrupted for so long a time as the storm lasts). [#6]

[#6]: Yājñ. I, 149; Manu IV, 102, 122.

वि०प्र०— ग्रामारण्ययोश्च सन्धौ ९

Bühler— 9. (Nor shall he study) on the boundary between a village and forest,

वि०प्र०— महापथे च १०

Bühler— 10. Nor on a highway.

वि०प्र०— विप्रोष्य च समध्ययनं तदहः ११

Bühler— 11. If (some of his) fellow-students are on a journey, he shall not study during that day, (the passage) which they learn together. [#7]

[#7]: 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.'

वि०प्र०— स्वैरिकर्मसु च १२

Bühler— 12. And whilst performing acts for his pleasure,

वि०प्र०— यथा पाद प्रक्षालनोत्सादनानुलेपनाणीति १३

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

वि०प्र०— तावन्तं कालं नाधीयीताध्यापयेद्वा १४

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

वि०प्र०— सन्ध्योः १५

Bühler— 15. (He shall not study or teach) in the twilight, [#8]

[#8]: Yājñ. I, 145; Manu IV, 113.

वि०प्र०— तथा वृक्षमारूढः १६

Bühler— 16. Nor whilst sitting on a tree, [#9]

[#9]: Yājñ. I, 51; Manu IV, 120.

वि०प्र०— अप्सु चावगाढः १७

Bühler— 17. Nor whilst immersed in water,

वि०प्र०— नक्तं चापावृते १८

Bühler— 18. Nor at night with open doors,

वि०प्र०— दिवा चापिहिते १९

Bühler— 19. Nor in the day-time with shut doors.

वि०प्र०— अविहितमनुवाकाध्ययनमाषाढवासन्तिकयोः (=वसन्तोत्सवः) २०

Bühler— 20. During the spring festival and the festival (of Indra), in the month of Āṣāḍha (June-July), the study of an Anuvāka is forbidden. [#10]

[#10]: According to Haradatta, Āpastamba uses the word Anuvāka in order to indicate that smaller portions of the Veda may be studied. Others think, that by Anuvāka, the Saṃhitā and the Brāhmaṇa are meant, and that the study of the Aṅgas is permitted. The Vasantotsava, or spring festival, which, according to the Dramas, was, in olden times, kept all over India, falls, according to Haradatta, on the thirteenth of the first half of Caitra, about the beginning of April.

वि०प्र०— नित्यप्रश्नस्य चाविधिना २१

Bühler— 21. (The recitation) of the daily portion of the Veda (at the Brahmajajña is likewise forbidden if

done) in a manner differing from the rule (of the Veda). [#11]

[#11]: 'Hence, if one has forgotten it and eaten one's breakfast, a penance, not the Brahmajajña, must be performed'--Haradatta.

वि०प्र०— तस्य विधिः २२

Bühler— 22. (Now follows) the rule (for the daily recitation) of that (Brahmajajña).

वि०प्र०— अकृतप्रातराश उदकान्तं गत्वा प्रयतः शुचौ देशेऽधीयीत यथाध्यायम् उत्सृजन् वाचा २३

Bühler— 23. Before taking his morning-meal, he shall go to the water-side, and having purified himself, he shall recite aloud (a portion of the Veda) in a pure [#12] place, leaving out according to (the order of the) texts (what he has read the day before).

[#12]: See Taittirīya Āraṇyaka II, 11, 1 and 11; Āśv. Gr. Sū. III, 2, 1-2. In our days this rule is usually not observed. Brāhmaṇas mostly recite at the daily Brahmajajña, 'Veda-offering,' one particular formula, which symbolically comprises the whole Veda. A few learned Brāhmaṇa friends, however, have assured me,

that they still recite the whole of their Śākhā every year according to this rule of Āpastamba.

वि०प्र०— मनसा चानध्याये २४

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

वि०प्र०— विद्युति चाभ्यग्रायां स्तनयित्नाव् अप्रायत्ये प्रेतान्ने नीहारे च मानसं परिचक्षते २५

Bühler— 25. If lightning flashes without interruption, or, thunder rolls continually, if a man has neglected to purify himself, if he has partaken of a meal in honour of a dead person, or if hoarfrost lies on the ground, (in these cases) they forbid the mental recitation (of the daily portion of the Veda). [#13]

[#13]: Yājñ. I, 149; Manu IV, 106, 120, 127; Taitt. Ār. II, 15, 1.

वि०प्र०— श्राद्धभोजन एवैके २६

Bühler— 26. Some forbid it only in case one has eaten a funeral dinner. [#14]

[#14]: Manu IV, 109, 116.

वि०प्र०— विद्युत्स्तनयित्नुर्वृष्टिश्चापतौ यत्र संनिपतेयुस्तस्यहमनध्यायः २७

Bühler— 27. Where lightning, thunder, and rain happen together out of season, the recitation shall be interrupted for three days. [#15]

[#15]: Manu IV, 103 and 104.

वि०प्र०— यावद्भूमिर्व्युदकेत्येके २८

Bühler— 28. Some (declare, that the recitation shall stop) until the ground is dry.

वि०प्र०— एकेन द्वाभ्यां वैतेषामाकालम् २९

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

वि०प्र०— सूर्याचन्द्रमसोर्ग्रहणे भूमिचलेऽपस्वान उल्कायामग्न्युत्पाते च सर्वासां विद्यानां सार्वकालिकमाकालम् ३०

Bühler— 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 fire (in the village), at whatever time these events happen, the recitation of all the sacred sciences (Vedas and Āngas) must be interrupted from that hour until the same hour next day. [#16]

[#16]: Yājñ. I, 145; Manu IV, 105, 118.

वि०प्र०— अभ्रं चापतीं सूर्याचन्द्र मसोः परिवेष इन्द्र धनुः प्रतिसूर्यमत्स्यश्च वाते पूतीगन्धे नीहारे च सर्वेष्वेतेषु तावन्तं कालम् ३१

Bühler— 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), [#17] 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).

[#17]: Manu IV, 104, and see above.

वि०प्र०— मुहूर्तं विरते वाते ३२

Bühler— 32. After the wind has ceased, (the interruption of the recitation continues) for one muhūrta. [#18]

[#18]: One muhūrta = 48 minutes.

वि०प्र०— सलावृक्यामेकसृक इति स्वप्नपर्यान्तम् ३३

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

he has slept.

वि०प्र०— नक्तं चारण्येऽनग्नावहिरण्ये वा ३४

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

वि०प्र०— अननूक्तं चापत्तौ छन्दसो नाधीयीत ३५

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

वि०प्र०— {अननूक्तं} प्रदोषे च ३६

Bühler— 36. Nor (shall he study during term some new part of the Veda) in the evening. [#19]

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

वि०प्र०— सार्वकालिकमाम्नातम् (=अधीतम्) {अध्येतव्यम्} ३७

Bühler— 37. That which has been studied before, must never be studied (during the vacation or in the evening). [#20]

[#20]: 'What has been studied before, must not be studied (again) at any time in the vacation nor in the evening.'-- Haradatta.

वि०प्र०— यथोक्तमन्यदतः परिषत्सु ३८

Bühler— 38. Further particulars (regarding the interruption [#21] of the Veda-study may be learnt) from the (teaching and works of other) Vedic schools.

[#21]: Haradatta thinks that by 'Pariṣad,' Manu's and other Dharma-śāstras are meant. This explanation is, however, not exact. Pariṣad, 'assemblage,' means, in the language of the Śāstras, either a Pañc, an assemblage of learned Brahmans called together to decide some knotty point of law, or a Brahminical school, which studies a particular redaction of the Veda (see the Petersburg Dict. s. v.) The latter meaning is that applicable to this Sūtra. By 'Pariṣadaḥ' are here intended the Vedic schools, and their writings and teaching. Gautama also says, XVI, 40. Prātividyam yān smarantismaranti, '(he shall observe the stoppages of the Veda-study) which they teach in (the writings belonging to) each of the Vedas.'

इति तृतीयः पटलः

+०४②

१२ पञ्च-महा-यज्ञाः③

वि०प्र०— तपः स्वाध्याय इति ब्राह्मणम् १

Bühler—

1. A Brāhmaṇa declares, 'The daily recitation (of the Veda) is austerity.' [#1]

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

वि०प्र०— तत्र श्रूयते । स यदि तिष्ठन् आसीनः शयानो वा स्वाध्यायमधीते तप एव तत्तप्यते तपो हि स्वाध्याय इति २

Bühler— 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.' [#2]

[#2]: Regarding the proper position at the 'Veda-offering,' or daily recitation, see above, I, 3, 11, 2 3,

and Taitt. Ār. II, 11, 3. Passages similar to the first part of the sentence quoted in this Sūtra occur Taitt. Ār II, 12, 3, and 15, 3. It ought to be observed that the Taitt. Ār. in both places has the word 'vrajan,' which is also read in the P. and P. U. MSS. The second part is taken apparently from the same work, II, 14, 2.

वि०प्र०— अथापि वाजसनेयिब्राह्मणम् । ब्रह्मयज्ञो ह वा एष
यत्स्वाध्यायस्तस्यैते वषट्कारा यत्स्तनयति यद्विद्योतते यदवस्फूर्जति यद्वातो
वायति । तस्मात्स्तनयति विद्योतमानेऽवस्फूर्जति वाते वा वायत्यधीयीतैव
वषट्काराणामच्छम्बट्कारायेति ३

Bühler— 3. Now the Vājasaneyi-brāhmaṇa 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 Vaṣaṭ (Vauṣaṭ and Svāhā). Therefore he shall recite the Veda whilst it thunders, whilst lightning flashes and thunderbolts fall, and whilst the wind blows violently, lest the Vaṣaṭ (should be heard) in vain. [#3]

[#3]: See Śatapatha-brāhmaṇa XI, 5, 6, 8, where a passage very similar to that quoted by Āpastamba occurs. Vaṣaṭ and the other exclamations, which are

pronounced by the Hotṛ-priest, serve as signals for the Adhvaryu to throw the oblations into the fire.

वि०प्र०— तस्य शाखान्तरे वाक्यसमाप्तिः ४

Bühler— 4. The conclusion of the passage from that (Vājasaneyi-brāhmaṇa is found) in another Śākhā (of the Veda).

वि०प्र०— अथ यदि वातो वा वायात् स्तनयेद् वा विद्योतेत वावस्फूर्जेद् वैकां वर्चमेकं वा यजुरेकं वा सामाभिव्याहरेद्भूर्भुवः सुवः सत्यं तपः श्रद्धायां जुहोमीति वैतत् । तेनो हैवास्यैतदहः स्वाध्याय उपात्तो भवति ५

Bühler— 5. 'Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one Ṛk-verse (in case he studies the Rig-Veda), or one Yajus (in case he studies the Yajur-veda), or one Sāman (in case he studies the Sāma-veda), or (without having a regard to his particular Veda, the following Yajus), "Bhūḥ Bhuvah, Suvah, in faith I offer true devotion." Then, indeed, his daily recitation is accomplished thereby for that day.' [#4]

[#4]: 'Some suppose that the words Bhūḥ Bhuvah and Suvah &c. (are to be used only) if one studies the Brāhmaṇa portion of the Veda, not every where.'-- Haradatta.

वि०प्र०— एवं सत्यार्यसमयेनाविप्रतिषिद्धम् ६

Bühler— 6. If that is done, (if the passage of the Vājasaneyi-brāhmaṇa is combined with that quoted in Sūtra 5, the former stands) not in contradiction with the decision of the Āryas. [#5]

[#5]: Haradatta explains Āryas by viśiṣṭāḥ, 'excellent ones,' i.e. persons who know the law, and he gives Manu as an instance.

वि०प्र०— अध्यायानध्यायं ह्युपदिशन्ति । तदनर्थकं स्याद्वाजसनेयिब्राह्मणं चेदवेक्षेत ७

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

वि०प्र०— आर्यसमयो ह्यगृह्यमानकारणः ८

Bühler— 8. For no (worldly) motive for the decision of those Āryas is perceptible; (and hence it must have a religious motive and be founded on a passage of the Veda). [#6]

[#6]: See above, I, 1, 4, 9 and 10. and notes.

वि०प्र०— विद्यां प्रत्यनध्यायः श्रूयते न कर्मयोगे मन्त्राणाम् ९

Bühler— 9. (The proper interpretation therefore is, that) the prohibition to study (given above and by the Āryas generally) refers only to the repetition of the sacred texts in order to learn them, not to their application at sacrifices.

वि०प्र०— ब्राह्मणोक्ता विधयस्तेषामुत्सन्नाः पाठाः प्रयोगादनुमीयन्ते १०

Bühler— 10. (But if you ask, why the decision of the Āryas presupposes the existence of a Vedic passage, then I answer): All precepts were (originally) taught in the Brāhmaṇas, (but) these texts have been lost. Their (former existence) may, however, be inferred from usage. [#7]

[#7]: How then is their existence known? 'They are inferred from usage.' "'Usage" means the teaching of the law-books and the practice. From that it is inferred that Manu and other (authors of law-books) knew such texts of the Brāhmaṇas. For how could otherwise (Ṛṣis 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.

वि०प्र०— यत्र तु प्रीत्युपलब्धितः प्रवृत्तिर्न तत्र शास्त्रमस्ति ११

Bühler— 11. But it is not (permissible to infer the former existence of) a (Vedic) passage in cases where pleasure is obtained (by following a rule of the Smṛti or a custom). [#8]

[#8]: Compare above, I, 1, 4, 8-10.

वि०प्र०— तदनुवर्तमानो नरकाय राध्यति १२

Bühler— 12. He who follows such (usages) becomes fit for hell.

वि०प्र०— अथ ब्राह्मणोक्ता विधयः १३

Bühler— 13. Now follow (some rites and) rules that have been declared in the Brāhmaṇas. [#9]

[#9]: The consequence of the introduction of these rules into a Smṛti work is, that their omission must be expiated by a Smārta penance and not by a Śrauta one.

वि०प्र०— तेषां महायज्ञा महासत्राणीति संस्तुतिः १४

Bühler— 14. By way of laudation they are called 'great sacrifices' or 'great sacrificial sessions.' [#10]

[#10]: 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 p. 48 term 'great sacrifices,' see also Taitt. Ār. II, 11, 10, 1 seq., and Śatapatha-brāhmaṇa XI, 59 6, 1.

वि०प्र०— अहरहर्भूतबलिर्मनुष्येभ्यो यथाशक्ति दानम् १५

Bühler— 15. (These rites include): The daily Bali-offering to the (seven classes of) beings; the (daily) gift of (food) to men according to one's power;

१३ पञ्च-महा-यज्ञाः, ॐ ③

वि०प्र०— देवेभ्यः स्वाहाकार आ काष्ठात्, पितृभ्यः स्वधाकार ओदपात्रात्, स्वाध्याय इति १

Bühler—

1. The oblation to the gods accompanied by the exclamation Svāhā, which may consist even of a piece of wood only; the offering to the Manes accompanied by the exclamation Svadhā, which may consist even of a vessel with water only; the daily recitation. [#1]

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

वि०प्र०— पूजा वर्णज्यायसां कार्या २

Bühler— 2. Respect must be shown to those who are superior by caste, [#2]

[#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.

वि०प्र०— वृद्धतराणां च ३

Bühler— 3. And also to (persons of the same caste who are) venerable (on account of learning, virtue, and the like).

वि०प्र०— हृष्टो दर्पति दृप्तो धर्ममतिक्रामति धर्मातिक्रमे खलु पुनर्नरकः ४

Bühler— 4. A man elated (with success) becomes proud, a proud man transgresses the law, but through

the transgression of the law hell indeed (becomes his portion).

वि०प्र०— न समावृत्ते समादेशो विद्यते ५

Bühler— 5. It has not been declared, that orders (may be addressed by the teacher) to a pupil who has returned home. [#3]

[#3]: 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.

वि०प्र०— ॐकारः स्वर्गद्वारं तस्माद्ब्रह्माध्येष्यमाण एतदादि प्रतिपद्येत ६

Bühler— 6. The syllable 'Om' is the door of heaven. [#4] Therefore he who is about to study the Veda, shall begin (his lesson) by (pronouncing) it.

[#4]: Compare also Taitt. Ār. I, 2, 4, and Manu II, 74.

वि०प्र०— विकथां चान्यां कृत्वैवं लौकिक्या वाचा व्यावर्तते ब्रह्म ७

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

वि०प्र०— यज्ञेषु चैतदादयः प्रसवाः ८

Bühler— 8. And at sacrifices the orders (given to the priests) are headed by this word.

वि०प्र०— लोके च भूतिकर्मस्वेतदादीन्येव वाक्यानि स्युर्यथा पुण्याहं स्वस्त्यृद्धिमिति ९

Bühler— 9. And in common life, at the occasion of ceremonies performed for the sake of welfare, the sentences shall be headed by this word, as, for instance, '(Om) an auspicious day,' '(Om) welfare,' '(Om) prosperity.' [#5]

[#5]: The example given in the Sūtra is that of the Puṇyāhavācana, which precedes every Gṛhya ceremony, and at which the sacrificer requests a number of invited Brāhmaṇas to wish him success. The complete sentences are, The sacrificer: Om karmaṇaḥ puṇyāham bhavanto bruvantviti, 'Om, wish that the day may be auspicious for the performance of the ceremony.' The Brāhmaṇas: Om puṇyāham karmaṇa itī, 'Om, may the day be auspicious for the ceremony.' In the same manner the Brāhmaṇas afterwards wish 'welfare,' svasti, 'prosperity,' vṛddhi, to the sacrificer.

वि०प्र०— नासमयेन कृच्छ्रं कुर्वीत त्रिःश्रावणं त्रिःसहवचनमिति परिहाप्य १०

Bühler— 10. Without a vow of obedience (a pupil) shall not study (nor a teacher teach) a difficult (new book) with the exception of (the texts called) Triḥsrāvaṇa and Tr.ihśahavacana. [#6]

[#6]: Manu II, 112.

वि०प्र०— अविचिकित्सा यावद् ब्रह्म निगन्तव्यम् इति हारीतः ११ (????)

Bühler— 11. Hārita 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). [#7]

[#7]: The meaning of Hārita is, that the vow of obedience is required for the Triḥsrāvaṇa and Tr.ihśahavacana, which Āpastamba exempted in the preceding Sūtra. It follows from this rule that the Aṅgas or works explanatory of the Veda need not be studied under a vow of obedience.

वि०प्र०— न बहिर्वेदे गतिर्विद्यते १२

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

वि०प्र०— समादिष्टमध्यापयन्तं यावदध्ययनमुपसंगृह्णीयात् १३

Bühler— 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. [#8]

[#8]: This rule is a Supplement to I, 2, 7, 29.

वि०प्र०— नित्यमर्हन्तमित्येके १४

Bühler— 14. Some (declare, that he shall also) always, (if the substitute is) a worthy person. [#9]

[#9]: "'A worthy person," i.e. on account of his learning, or character.'-- Haradatta.

वि०प्र०— न गतिर् (=शुश्रूषा) विद्यते १५

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

वि०प्र०— वृद्धानां तु १६

Bühler— 16. And (pupils) older (than their teacher need not show him obedience). [#10]

[#10]: 'According to some, this rule refers only to the time after instruction has been completed; according to others, to the time of studentship.'--Haradatta. But see Manu II, 151 seq.

वि०प्र०— ब्रह्मणि मिथो विनियोगे न गतिर्विद्यते १७

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

वि०प्र०— ब्रह्म वर्धत इत्युपदिशन्ति १८

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

वि०प्र०— निवेशे वृत्ते संवत्सरे संवत्सरे द्वौ द्वौ मासौ समाहित आचार्यकुले वसेद्भूयः श्रुतमिच्छन् इति श्वेतकेतुः १९

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

वि०प्र०— एतेन ह्यहं योगेन भूयः पूर्वस्मात्कालाच्छ्रुतमकुर्वीति २०

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

वि०प्र०— तच्छास्त्रैर्विप्रतिषिद्धम् २१

Bühler— 21. That is forbidden by the Śāstras.

वि०प्र०— निवेशे हि वृत्ते नैयमिकानि श्रूयन्ते २२

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

१४ अभिवादानादि ③

वि०प्र०— अग्निहोत्रमतिथयः १

Bühler—

1. (That is to say) the Agnihotra, hospitality, [#1]

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

वि०प्र०— यच्चान्यदेवं युक्तम् २

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

वि०प्र०— अध्ययनार्थेन यं चोदयेन्न चैनं प्रत्याचक्षीत ३

Bühler— 3. He whom (a student) asks for instruction, shall certainly not refuse it; [#2]

[#2]: Manu II, 109-115.

वि०प्र०— न चास्मिन्दोषं पश्येत् ४

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

वि०प्र०— यदृच्छायामसंवृत्तौ गतिरेव तस्मिन् ५

Bühler— 5. If by chance (through the pupil's stupidity the teaching) is not completed, obedience towards the (teacher is the pupil's only refuge). [#3]

[#3]: Manu II, 218.

वि०प्र०— मातरि पितर्याचार्यवच्छुश्रूषा ६

Bühler— 6. Towards a mother (grandmother and great-grandmother) and a father (grandfather and great-grandfather) the same obedience must be shown as towards a teacher. [#4]

[#4]: Manu II, 228, 215.

वि०प्र०— समावृत्तेन सर्वे गुरव उपसंग्राह्याः ७

Bühler— 7. The feet of all Gurus must be embraced (every day) by a student who has returned home; [#5]

[#5]: The word Gurus, 'venerable persons,' includes besides the teacher and persons mentioned in the preceding Sūtra, an elder brother, a maternal uncle,

and all others who are one's betters or elders. See above, I, 2, 6, 29-35.

वि०प्र०— प्रोष्य च समागमे ८

Bühler— 8. And also on meeting them, after returning from a journey. [#6]

[#6]: 'That is to say, whether he himself or "the venerable persons" undertook the journey.'-- Haradatta.

वि०प्र०— भ्रातृषु भगिनीषु च यथापूर्वमुपसंग्रहणम् ९

Bühler— 9. The feet of (elder) brothers and sisters must be embraced, according to the order of their seniority. [#7]

[#7]: Manu II, 133.

वि०प्र०— नित्या च पूजा यथोपदेशम् १०

Bühler— 10. And respect (must) always (be shown to one's elders and betters), according to the injunction [#8] (given above and according to the order of their seniority).

[#8]: See above, I, 4, 13, 2.

वि०प्र०— ऋत्विक्श्चशुरपितृव्यमातुलानवरवयसः प्रत्युत्थायाभिवदेत् ११

Bühler— 11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's brother, (though they may be) younger than he himself, and (when saluting) rise to meet them. [#9]

[#9]: Manu II, 130.

वि०प्र०— तूष्णीं वोपसंगृह्णीयात् १२

Bühler— 12. Or he may silently embrace their feet. [#10]

[#10]: The commentator adds that the mode of salutation must depend on their learning and virtue,

वि०प्र०— दशवर्ष पौरसख्यं पञ्चवर्ष तु चारणम् । त्रिवर्षपूर्वः श्रोत्रियः
अभिवादनमर्हति १३

Bühler— 13. A friendship kept for ten years with fellow citizens (is a reason for giving a salutation, and so is) a friendship, contracted at school, which has lasted for five years. But a learned Brāhmaṇa (known) for less than three years, must be saluted. [#11]

[#11]: Manu II, 134.

वि०प्र०— ज्ञायमाने वयोविशेषे वृद्धतरायाभिवाद्यम् १४

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

वि०प्र०— विषमगतायागुरवे नाभिवाद्यम् १५

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

वि०प्र०— अन्वारुह्य वाभिवादयीत १६

Bühler— 16. Or he may descend or ascend (to the place where such a person stands) and salute him. [#12]

[#12]: This Sūtra, like the preceding, refers to those who are not 'Gurus.'

वि०प्र०— सर्वत्र तु प्रत्युत्थायाभिवादनम् १७

Bühler— 17. But every one (Gurus and others) he shall salute, after having risen (from his seat). [#13]

[#13]: Manu II, 120.

वि०प्र०— अप्रयतेन नाभिवाद्यम् १८

Bühler— 18. If he is impure, he shall not salute (anybody); [#14]

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

वि०प्र०— तथाप्रयताय १९

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

वि०प्र०— अप्रयतश्च न प्रत्यभिवदेत् २०

Bühler— 20. Nor shall he, being impure, return a salutation.

वि०प्र०— पतिवयसः स्त्रियः २१

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

वि०प्र०— न सोपानह्वेष्टितशिरा अवहितपाणिर्वाभिवादयीत २२

Bühler— 22. He shall not salute with his shoes on, or his head wrapped up, or his hands full.

वि०प्र०— सर्वनाम्ना स्त्रियो राजन्यवैश्वौ च न नाम्ना २३

Bühler— 23. In saluting women, a Kṣatriya or a Vaiśya he shall use a pronoun, not his name. [#15]

[#15]: He shall say, 'I salute,' not 'I, N. N., salute.'
Manu II, 123.

वि०प्र०— मातरमाचार्यदारं चेत्येके २४

Bühler— 24. Some (declare, that he shall salute in this manner even) his mother and the wife of his teacher. [#16]

[#16]: Āpastamba, of course, holds the contrary opinion. Manu II, 216.

वि०प्र०— दशवर्षश्च ब्राह्मणः शतवर्षश्च क्षत्रियः । पितापुत्रौ स्म तौ विद्धि
तयोस्तु ब्राह्मणः पिता २५

Bühler— 25. Know that a Brāhmaṇa of ten years and a Kṣatriya of a hundred years stand to each other in the relation of father and son. But between those two the Brāhmaṇa is the father. [#17]

[#17]: This verse, which is found with slight variations in most Smṛtis contains, according to Haradatta, an instruction given by a teacher to his pupil. Manu II, 135.

वि०प्र०— कुशलमवरवयसं वयस्यं वा पृच्छेत् २६

Bühler— 26. A younger person or one of equal age he shall ask, about his well-being (employing the word kuśala). [#18]

[#18]: 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.

वि०प्र०— अनामयं क्षत्रियम् २७

Bühler— 27. (He shall ask under the same conditions) a Kṣatriya, about his health (employing the word anāmaya);

वि०प्र०— अनष्टं वैश्यम् २८

Bühler— 28. A Vaiśya if he has lost anything (employing the word anaṣṭa). [#19]

[#19]: That is to say in these terms I hope you have not lost any cattle or other property!--Haradatta.

वि०प्र०— आरोग्यं शूद्रम् २९

Bühler— 29. A Śūdra, about his health (employing the word ārogya).

वि०प्र०— नासंभाष्य श्रोत्रियं व्यतिव्रजेत् ३०

Bühler— 30. He shall not pass a learned Brāhmaṇa without addressing him;

वि०प्र०— अरण्ये च स्त्रियम् ३१

Bühler— 31. Nor an (unprotected) woman in a forest (or any other lonely place). [#20]

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

इति चतुर्थः पटलः

+०५②

१५ आचमनम्③

वि०प्र०— उपासने गुरूणां वृद्धानामतिथीनां होमे जप्यकर्मणि भोजन आचमने स्वाध्याये च यज्ञोपवीती स्यात् १

Bühler—

1. When he shows his respect to Gurus or aged persons or guests, when he offers a burnt-oblation (or other sacrifice), when he murmurs prayers at dinner, when sipping water and during the (daily) recitation of the Veda, his garment (or

his sacrificial thread) shall pass over his left shoulder and under his right arm. [#1]

[#1]: 15. Taitt. Ār. II, 1, 2 seq.; Manu IV, 58.

वि०प्र०— भूमिगतास्वप्स्वाचम्य प्रयतो भवति २

Bühler— 2. By sipping (pure) water, that has been collected on the ground, he becomes pure. [#2]

[#2]: Pure water is that which a cow will drink. Yājñ. I, 192; Manu V, 128.

वि०प्र०— यं वा प्रयत आचामयेत् ३

Bühler— 3. Or he, whom a pure person causes to sip water, (becomes also pure). [#3]

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

now followed, which is to bend the right hand into the form of a cow's ear, and to touch the right wrist with the left hand while drinking.

वि०प्र०— न वर्षधारास्वाचामेत् ४

Bühler— 4. He shall not sip rain-drops. [#4]

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

वि०प्र०— तथा प्रदरोदके (स्वयंभुवि गर्ते) ५

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

वि०प्र०— तप्ताभिश्चाकारणात् ६

Bühler— 6. He shall not sip water heated (at the fire) except for a particular reason (as sickness). [#5]

[#5]: 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 Smṛtis.'--
Haradatta.

वि०प्र०—

- रिक्तपाणिर् वयस उद्यम्याप उपस्पृशेत् ७

Bühler— 7. He who raises his empty hands (in order to scare) birds, (becomes impure and) shall wash (his hands). [#6]

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

वि०प्र०— शक्तिविषये न मुहूर्तमप्यप्रयतः स्यात् ८

Bühler— 8. If he can (find water to sip) he shall not remain impure (even) for a muhūrta.

वि०प्र०— नग्नो वा ९

Bühler— 9. Nor (shall he remain) naked (for a muhūrta if he can help it).

वि०प्र०— नाप्सु सतः प्रयमणम्विद्यते १०

Bühler— 10. Purification (by sipping water) shall not take place whilst he is (standing) in the water.

वि०प्र०— उत्तीर्य त्वाचामेत् ११

Bühler— 11. Also, when he has crossed a river, he shall purify himself by sipping water. [#7]

[#7]: The translation given above is based on the interpretation of Haradatta, who considers that Āpastamba 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).'

वि०प्र०— नाप्रोक्षितमिन्धनमग्नावादध्यात् १२

Bühler— 12. He shall not place fuel on the fire, without having sprinkled it (with water). [#8]

[#8]: "'On the fire used for Vedic or Smārta sacrifices or for household purposes." . . . Some declare, that (the fuel need not be sprinkled with water) if used for the kitchen fire.'--Haradatta.

वि०प्र०— मूढस्वस्तरे चासंस्पृशन् अन्यानप्रयतान्प्रयतो मन्येत १३

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

वि०प्र०— तथा तृणकाष्ठेषु निखातेषु १४

Bühler— 14. (The same rule applies, if he is seated) on grass or wood fixed in the ground. [#9]

[#9]: Haradatta's commentary is of little use, and I am not quite certain that my translation is correct.

वि०प्र०— प्रोक्ष्य वास उपयोजयेत् १५

Bühler— 15. He shall put on a dress, (even if it is clean,) only after having sprinkled it with water. [#10]

[#10]: Manu V, 118.

वि०प्र०—

- शूनोपहतः सचेलो ऽवगाहेत १६

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

वि०प्र०— प्रक्षाल्य वा तं देशम् अग्निना संस्पृश्य पुनः प्रक्षाल्य पादौ चाचम्य प्रयतो भवति १७

Bühler— 17. Or he becomes pure, after having washed that part (of his body) and having touched it with fire and again washed it, as well as his feet, and having sipped water. [#11]

[#11]: This second proceeding is adopted in case the dog has touched the hands or the lower parts of the body, as may be learnt by the comparison of a verse of Manu.

वि०प्र०— अग्निं नाप्रयत आसीदेत् १८

Bühler— 18. Unpurified, he shall not approach fire, (so near that he can feel the heat). [#12]

[#12]: Manu IV, 142; Yājñ. I, 155.

वि०प्र०— इषुमात्रादित्येके १९

Bühler— 19. Some declare, that (he shall not approach nearer) than the length of an arrow.

वि०प्र०— न चैनमुपधमेत् २०

Bühler— 20. Nor shall he blow on fire with his breath. [#13]

[#13]: Manu IV, 53. Haradatta mentions other explanations of this Sūtra. Some say, that the Śrauta

fire may be kindled by blowing, because that is ordained particularly in the Vājasaneyaka, but that the domestic fire is not to be treated so. Others again consider the rule absolute, and say, that a hollow reed or bellows must be used for kindling the fire, lest drops of saliva should fall upon it.

वि०प्र०— खट्वायां च नोपदध्यात् २१

Bühler— 21. Nor shall he place fire under his bedstead. [#14]

[#14]: Manu IV, 54.

वि०प्र०— प्रभूतैधोदके ग्रामे यत्रात्माधीनं प्रयमणं तत्र वासो धाम्यो ब्राह्मणस्य २२

Bühler— 22. It is lawful for a Brāhmaṇa to dwell in a village, where there is plenty of fuel and water, (and) where he may perform the rites of purification by himself. [#15]

[#15]: The last condition mentioned in the Sūtra indicates, that the place must have a river or tank, not wells only, as the purification by sipping water cannot be performed without help, with water from wells.

वि०प्र०—

- मूत्रं कृत्वा पुरीषं वा मूत्रपुरीष-लेपान् अन्नलेपान् उच्छिष्टलेपान् रेतसश् च ये लेपास्, तान् प्रक्षाल्य पादौ च, +आचम्य प्रयतो भवति २३

Bühler— 23. When he has washed away the stains of urine and fæces after voiding urine or fæces, the stains of food (after dinner), the stains of the food eaten the day before (from his vessels), and the stains of semen, and has also washed his feet and afterwards has sipped water, he becomes pure. [#16]

[#16]: Manu V, 138.

१६ अभोज्यादि③

वि०प्र०— तिष्ठन्न+आचामेत्प्रहो वा १

Bühler—

1. He shall not drink water standing or bent forwards. [#1]

[#1]: 16. Haradatta takes ācam here to mean 'to drink water,' and thinks that it is forbidden to do this standing or in a bent position. Others refer the prohibition to 'sipping water for the sake of purification,' and translate, 'He shall not sip water standing or in a bent position (except in case of

necessity),' i.e. if the bank of the river is so high that he cannot reach the water sitting down, and in this case he shall enter it up to his thighs or up to his navel.

वि०प्र०— आसीनस्त्रिराचामेद्धृदयङ्गमाभिरद्भिः २

Bühler— 2. Sitting he shall sip water (for purification) thrice, the water penetrating to his heart. [#2]

[#2]: Manu II, 60 and 62; V, 139; and Yājñ. I, 20 and 27; Weber. Ind. Stud. X, 165. Haradatta observes, that the further particulars regarding purification by sipping water must be supplied from other Smṛtis. The rule quoted by him is as follows: 'The performer should be sitting in a pure place, not on a seat, except when sipping water after dinner, and should sip thrice from his hand water which is free from bubbles and foam, and which he has attentively regarded, in such a quantity as would cover a Māṣa-bean. p. 58 The water sipped by a Brahman should reach his heart, that sipped by a Kṣatriya the throat, and that sipped by a Vaiśya the palate. A Śūdra sips once as much as to wet his tongue.'

वि०प्र०— त्रिरोष्ठौ परिमृजेत् ३

Bühler— 3. He shall wipe his lips three times.

वि०प्र०— द्विरित्येके ४

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

वि०प्र०— सकृदुपस्पृशेत् ५

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

वि०प्र०— द्विरित्येके ६

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

वि०प्र०— दक्षिणेन पाणिना सव्यं प्रोक्ष्य, पादौ शिरश्चेन्द्रियाण्युपस्पृशेत् चक्षुषी नासिके श्रोत्रे च ७

Bühler— 7. Having sprinkled water on his left hand with his right, he shall touch both his feet, and his head and (the following three) organs, the eyes, the nose, and the ears. [#3]

[#3]: 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.

वि०प्र०— अथाप उपस्पृशेत् ८

Bühler— 8. Then he shall wash (his hands).

वि०प्र०— भोक्ष्यमाणस्तु प्रयतोऽपि द्विराचामेद्विः परिमृजेत्सकृदुपस्पृशेत् ९

Bühler— 9. But if he is going to eat he shall, though pure, twice sip water, twice wipe (his mouth), and once touch (his lips). [#4]

[#4]: Manu V, 138.

वि०प्र०— श्यावान्तपर्यन्ताव् ओष्ठाव् उपस्पृश्याचामेत् १०

Bühler— 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.

वि०प्र०—

- न श्मश्रुभिर् उच्छिष्टो भवत्य् अन्तरास्ये सद्भिर् यावन् न हस्तेनोपस्पृशति ११

Bühler— 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. [#5]

[#5]: 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.

वि०प्र०—

- य आस्याद्विन्दवः पतन्त उपलभ्यन्ते तेष्वचमनं विहितम् १२

Bühler— 12. If (in talking), drops (of saliva) are perceived to fall from his mouth, then he shall sip water. [#6]

[#6]: Manu V, 141 declares sipping to be unnecessary in this case.

वि०प्र०— ये भूमौ न तेष्वचामेदित्येके १३

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

वि०प्र०—

- स्वप्ने क्षवथौ शृङ्खाणिका (=नासामलम्)-ऽऽश्व-आलम्भे, लोहितस्य केशानाम्, अग्नेर्, गवां, ब्राह्मणस्य, स्त्रियाश् चालम्भे, महापथं च गत्वा ऽमेध्यं चोपस्पृश्याप्रयतं च मनुष्यं, नीवीं च परिधाय +अप उपस्पृशेत् १४

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

or sip or merely touch water (until he considers himself clean). [#7]

[#7]: Manu V, 145.

वि०प्र०— आर्द्रं वा शकृद् ओषधीर् भूमिं वा १५

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

वि०प्र०— हिंसार्थेनासिना मांसं छिन्नमभोज्यम् १६

Bühler— 16. He shall not eat meat which has been cut with a sword (or knife) used for killing.

वि०प्र०— दद्भिरपूपस्य नापच्छिन्द्यात् १७

Bühler— 17. He shall not bite off with his teeth (pieces from) cakes (roots or fruits).

वि०प्र०— यस्य कुले म्रियेत न तत्रानिर्दशे भोक्तव्यम् १८

Bühler— 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. [#8]

[#8]: The term "ten days" is used in order to indicate the time of impurity generally. In some cases, as that of a Kṣatriya, this lasts longer. In other cases, where

the impurity lasts thirty-six hours only, (the abstention from dining in such houses is shorter.)'--Haradatta. Manu IV, 217.

वि०प्र०— तथानुत्थितायां सूतिकायाम् १९

Bühler— 19. (Nor shall he eat in a house) where a lying-in woman has not (yet) come out (of the lying-in chamber), [#9]

[#9]: 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 Sūtikāgr̥ha, or lying-in chamber. Manu IV, 217.

वि०प्र०— अन्तःशवे च २०

Bühler— 20. (Nor in a house) where a corpse lies. [#10]

[#10]: 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).

वि०प्र०— अप्रयतोपहतम् अन्नम् अप्रयतं, न त्व् अभोज्यम् २१

विश्वास-टिप्पणी— अप्रयतम् अन्नम्
अग्नाव् अधिश्रितम्
अद्भिः प्रोक्षितं
भस्मना मृदा वा संस्पृष्टं
वाचा च प्रशस्तं
प्रयतं भवति
भोज्यं च ।

Bühler— 21. Food touched by a (Brāhmaṇa or other high-caste person) who is impure, becomes impure, but not unfit for eating. [#11]

[#11]: 'Food which is simply impure, may be purified by putting it on the fire, sprinkling it with water, touching it with ashes or earth, and praising it.'-- Haradatta.

वि०प्र०— अप्रयतेन तु शूद्रेणोपहतम् अभोज्यम् २२

Bühler— 22. But what has been brought (be it touched or not) by an impure Śūdra, must not be eaten, [#12]

[#12]: Others say, that the food becomes unfit for eating, only, if in bringing it, the Śūdra has touched it.- Haradatta.

वि०प्र०— यस्मिंश् चान्ने केशः स्यात् (पाकावस्थायां सति भिन्ना वार्ता) २३

Bühler— 23. Nor that food in which there is a hair,
[#13]

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

वि०प्र०— अन्यद् वामेध्यम् २४

Bühler— 24. Or any other unclean substance. [#14]

[#14]: Haradatta quotes a passage from Baudhāyana, 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.

वि०प्र०— अमेध्यैर् अवमृष्टम् २५

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

वि०प्र०— कीटो वामेध्य-सेवी २६

Bühler— 26. Nor (that in which) an insect living on impure substances (is found), [#15]

[#15]: Manu IV, 207: Yājñ. I, 167, 168. This Sūtra must be read with Sūtra 23 above.

वि०प्र०— मूषकलाङ्गं वा २७

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

वि०प्र०— पदा वोपहतम् २८

Bühler— 28. Nor that which has been touched by the foot (even of a pure person),

वि०प्र०— सिचा (वस्त्राञ्चलेन) वा २९

Bühler— 29. Nor what has been (touched) with the hem of a garment,

वि०प्र०— शुना वापपात्रेण वा दृष्टम् ३०

Bühler— 30. Nor that which has been looked at by a dog or an Apapātra, [#16]

[#16]: Manu IV, 208; Yājñ. I, 167. Apapātras are persons whom one must not allow to eat from one's dishes, e.g. Caṇḍālas, Patitas, a woman in her courses

or during the ten days of impurity after confinement.
See also above, I, 1, 3, 25.

वि०प्र०— सिचा वोपहतम् ३१

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

वि०प्र०— दास्या वा नक्तमाहतम् ३२

Bühler— 32. Nor what has been brought at night by a female slave. [#17]

[#17]: Haradatta thinks, that as the Sūtra has the feminine gender, *dāsī*, it does not matter if a male slave brings the food. But others forbid also this.

वि०प्र०— भुञ्जानं वा ३३

Bühler— 33. If during his meal,

१७ अभोज्यादि③

वि०प्र०— यत्र शूद्र उपस्पृशेत् १

Bühler—

1. A Śūdra touches him, (then he shall leave off eating). [#1]

[#1]: 17. 'Some say, that this Sūtra indicates that the touch of a Śūdra does not defile at any other time but at dinner, whilst others hold that a Śūdra's touch defiles always, and that the Sūtra is intended to indicate an excess of impurity, if it happens at dinnertime.'--Haradatta.

वि०प्र०— अनर्हद्विर्वा समानपङ्क्तौ २

Bühler— 2. Nor shall he eat sitting in the same row with unworthy people. [#2]

[#2]: 'Unworthy people are those who are neither of good family, nor possess learning and virtue.'--Haradatta.

वि०प्र०— भुञ्जानेषु व यत्रानूत्थायोच्छिष्टं प्रयच्छेदाचामेद्रा ३

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

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

वि०प्र०— कुत्सयित्वा वा यत्रान्नं दद्युः ४

Bühler— 4. Nor (shall he eat) where they give him food, reviling him. [#4]

[#4]: Manu IV, 212; Yājñ. I, 167.

वि०प्र०— मनुष्यैरवघ्रातमन्यैर्वामेधैः ५

Bühler— 5. Nor (shall he eat) what has been smelt at by men or other (beings, as cats). [#5]

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

वि०प्र०— न नावि भुञ्जीत ६

Bühler— 6. He shall not eat in a ship,

वि०प्र०— तथा प्रासादे (काष्ठमञ्चे) ७

Bühler— 7. Nor on a wooden platform.

वि०प्र०— कृतभूमौ तु भुञ्जीत ८

Bühler— 8. He may eat sitting on ground which has been purified (by the application of cowdung and the like).

वि०प्र०— अनाप्रीते मृण्मये भोक्तव्यम् ९

Bühler— 9. (If he eats) out of an earthen vessel, he shall eat out of one that has not been used (for cooking).

वि०प्र०— आप्रीतं चेद् अभिदग्धे १०

Bühler— 10. (If he can get) a used vessel (only, he shall eat from it), after having heated it thoroughly.

वि०प्र०— परिमृष्टं लौहं प्रयतम् ११

Bühler— 11. A vessel made of metal becomes pure by being scoured with ashes and the like. [#6]

[#6]: 'It must be understood from other Smṛtis, that brass is to be cleaned with ashes, copper with acids, silver with cowdung, and gold with water.'--Haradatta. Manu V, I 14.

वि०प्र०— निर्लिखितं दारुमयम् १२

Bühler— 12. A wooden vessel becomes pure by being scraped. [#7]

[#7]: Manu V, 115.

वि०प्र०— यथागमं यज्ञे १३

Bühler— 13. At a sacrifice (the vessels must be cleaned) according to the precepts of the Veda.

वि०प्र०— नाऽऽपणीयम् (पक्वं) अन्नम् अश्रीयात् १४

Bühler— 14. He shall not eat food which has been bought or obtained ready-prepared in the market.

वि०प्र०— तथा (ऽऽपणियान्) रसान् (नाश्रीयात्), आम (=अपक्व) मांस-मधु-लवणानीति परिहाप्य १५

Bühler— 15. Nor (shall he eat) flavoured food (bought in the market) excepting raw meat, honey, and salt.

वि०प्र०— तैल-सर्पिषी तूपयोजयेद् उदकेऽवधाय १६

Bühler— 16. Oil and clarified butter (bought in the market) he may use, after having sprinkled them with water. [#8]

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

वि०प्र०— कृतान्नं पर्युषितम् अखाद्यापेयानाद्यम् १७

Bühler— 17. Prepared food which has stood for a night, must neither be eaten nor drunk. [#9]

[#9]: The Sanskrit has two terms for 'eating;' the first 'khād' p. 63 applies to hard substances, the second 'ad' to soft substances. Manu I, V, 211; Yājñ. I, 16 7.

वि०प्र०— शुक्तं (=काल-पकेनाऽम्लीभूतं) च १८

Bühler— 18. Nor (should prepared food) that has turned sour (be used in any way). [#10]

[#10]: Manu IV, 211; V, 9; Yājñ. I, 167.

वि०प्र०— फाणित (=शर्कररस) पृथुक (=चिउडा) तण्डुल-करम्ब (=दधि+शक्तु) भरुज (=भ्रष्टयव) सक्तु-शाक-मांस-पिष्ट-क्षीर-विकारौषधि-वनस्पति-मूल-फल-वर्जम् १९

Bühler— 19. (The preceding two rules do) not (hold good in regard to) the juice of sugar-cane, roasted rice-grains, porridge prepared with whey, roasted yava, gruel, vegetables, meat, flour, milk and preparations from it, roots and fruits of herbs and trees. [#11]

[#11]: Manu V, 10, 24 and 25.

वि०प्र०— शुक्तं चापरयोगम् २०

Bühler— 20. (Substances which have turned) sour without being mixed with anything else (are to be

avoided). [#12]

[#12]: According to Haradatta, Āpastamba returns once more to the question about sour food, in order to teach that dishes prepared with curds and other sour substances may be eaten.

वि०प्र०— सर्वं मद्यमपेयम् २१

Bühler— 21. All intoxicating drinks are forbidden.

वि०प्र०— तथैलकं पयः २२

Bühler— 22. Likewise sheep's milk, [#13]

[#13]: Manu V, 8; Yājñ. I, 170.

वि०प्र०— उष्ट्रीक्षीर-मृगीक्षीर-सन्धिनीक्षीर-यमसूक्षीराणीति २३

Bühler— 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), [#14]

[#14]: Manu V, 8, 9; Yājñ. I 170. 'Sandhinī, translated by "females that give milk while big with young," means, according to others, "female animals that give milk once a day."--Haradatta.

वि०प्र०— धेनोश्चानिर्दशायाः (प्रसवाद् १० दिनेभ्यः प्राक्) २४

Bühler— 24. Likewise the milk of a cow (buffalo-cow or she-goat) during the (first) ten days (after their giving birth to young ones), [#15]

[#15]: Manu V, 8.

वि०प्र०— तथा कीलालौषधीनां च २५

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

वि०प्र०— करञ्ज-पलण्डु-परारीकाः २६

Bühler— 26. (Likewise) red garlic, onions, and leeks, [#16]

[#16]: Manu V, 5; Yājñ. I, 176.

वि०प्र०— यच्चान्यत् परिचक्षते २७

Bühler— 27. Likewise anything else which (those who are learned in the law) forbid. [#17]

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

वि०प्र०— क्याक्वभोज्यमिति हि ब्राह्मणम् २८

Bühler— 28. Mushrooms ought not to be eaten; that has been declared in a Brāhmaṇa; [#18]

[#18]: Yājñ. I, 171.

वि०प्र०— एकखुरोष्ट्रगवयग्रामसूकरशरभगवाम् २९

Bühler— 29. (Nor the meat) of one-hoofed animals, of camels, of the Gayal, of village pigs, of Śārabhas, and of cattle. [#19]

[#19]: The camel, Gayal, and Śārabha are mentioned as 'forbidden animals,' Śatapatha-br. I, 2, 1, 8; Aitareya-br. II, 1, 8; see also Weber, Ind. Stud. X, 62; Manu V, 11, 18; Yājñ. I, 172, 176.

वि०प्र०— धेनु+अनडुहोर्भक्ष्यम् ३०

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

वि०प्र०— मेध्यमानडुहमिति वाजसनेयकम् ३१

Bühler— 31. The Vājasaneyaka declares 'bull's flesh is fit for offerings.'

वि०प्र०— कुक्कुटो विकिराणाम् (=खनित्वा कीटान्यश्नन्ति ये तेषु, अभक्ष्यम्) ३२

Bühler— 32. Amongst birds that scratch with their feet for, food, the (tame) cock (must not be eaten). [#20]

[#20]: Yājñ. I, 176.

वि०प्र०— प्लवः प्रतुदाम् ३३

Bühler— 33. Amongst birds that feed thrusting forward their beak, the (heron, called) Plava (or Sakaṭabila, must not be eaten). [#21]

[#21]: Manu V, 12. Yājñ. I, 172.

वि०प्र०— क्रव्यादः ३४

Bühler— 34. Carnivorous (birds are forbidden), [#22]

[#22]: Manu V, 11; Yājñ. I, 172.

वि०प्र०— हंसभासचक्रवाकसुपर्णाश्च ३५

Bühler— 35. Likewise the swan, the Bhāsa, the Brāhmaṇī duck, and the falcon. [#23]

[#23]: Yājñ. I, 172.

वि०प्र०— कृञ्च-क्रौञ्च-वार्ध्राणस-लक्ष्मण-वर्जम् (अभक्ष्यम्) ३६

Bühler— 36. Common cranes and Sāras-cranes (are not to [#24] be eaten) with the exception of the

leather-nosed Lakṣmaṇa.

[#24]: Manu V, 12; Yājñ. 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 Kruñca, Krauñca, Vārdhrāṇasa, p. 65 and Lakṣmaṇa.'--Haradatta. This translation is objectionable, because both the Kruñca, now called Kulam or Kūñc, and the Krauñca, the red-crested crane, now called Sāras (Cyrus), feed on grain. Kruñcakrauñca is a Vedic dual and stands for kruñcakrauñcā or kruñcakrauñcau.

वि०प्र०— पञ्चनखानां गोधा-कच्छप-श्वविट्-शल्यक-खण्ण-शश-पूतिखष-वर्जम् ३७

Bühler— 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. [#25]

[#25]: Manu V, 18; Yājñ. I, 77. Pūtikhasha is, according to Haradatta, an animal resembling a hare, and found in the Himālayas.

वि०प्र०— अभक्ष्यश्चेतो मत्स्यानाम् ३८

Bühler— 38. Amongst fishes, the Ceta ought not to be eaten,

वि०प्र०— सर्पशीर्षी मृदुरः क्रव्यादो ये चान्ये विकृता यथा मनुष्यशिरसः ३९

Bühler— 39. Nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped (like) mermen. [#26]

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

इति पञ्चमः पटलः

+०६②

१८ अभोज्यादि③

वि०प्र०— मध्वामं मार्गं मांसं भूमिर् मूलफलानि रक्षा-गव्यूतिर्-निवेशनं युग्यघासश् चोग्रतः प्रतिगृह्याणि १

Bühler—

1. Honey, uncooked (grain), venison, land, roots, fruits, (a promise of) safety, a pasture for cattle, a house, and fodder for a draught-ox may be accepted (even) from an Ugra. [#1]

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

वि०प्र०— एतान्यपि नानन्तेवास्याहृतानीति हारीतः २

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

वि०प्र०— आमं वा गृह्णीरन् ३

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

वि०प्र०— कृतान्नस्य वा विरसस्य ४

Bühler— 4. (Of such food) they shall not take a great quantity (but only so much as suffices to support life). [#2]

[#2]: Also this rule seems to belong to Hārita, on account of its close connection with the preceding two.

वि०प्र०— न सुभिक्षाः स्युः ५

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

वि०प्र०— स्वयमप्यवृत्तौ सुवर्णं दत्त्वा पशुं वा भुञ्जीत ६

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

वि०प्र०— नात्यन्तमन्ववस्येत् ७

Bühler— 7. Or (having touched it with) fire.

वि०प्र०— वृत्तिं प्राप्य विरमेत् ८

Bühler— 8. He shall not be too eager after (such a way of living). He shall leave it when he has obtained a (lawful) livelihood. [#3]

[#3]: Haradatta quotes, in support of the last Sūtras, a passage of the Chāndogya Upaniṣad, I, 10, 1, and one from the .R̥j-veda, IV, 18, 13, according to which it would be lawful to eat even impure food, as a dog's entrails, under such circumstances. Other commentators explain this and the preceding three

Sūtras differently. 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 animals.' This second explanation is perhaps preferable.

वि०प्र०— त्रयाणां वर्णानां क्षत्रियप्रभृतीनां समावृत्तेन न भोक्तव्यम् ९

Bühler— 9. (A student of the Brahmanic caste) who has returned home shall not eat (in the house) of people belonging to the three tribes, beginning with the Kṣatriya (i. e. of Kṣatriyas, Vaiśyas, and Śūdras).
[#4]

[#4]: Manu IV, 219, and 223.

वि०प्र०— प्रकत्या ब्राह्मणस्य भोक्तव्यं कारणादभोज्यम् १०

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

वि०प्र०— यत्राप्रायश्चित्तं कर्मासेवते प्रायश्चित्तवति ११

Bühler— 11. He shall not eat in a house where (the host) performs a rite which is not a rite of penance, whilst he ought to perform a penance. [#5]

[#5]: If a Brāhmaṇa who has been ordered to perform a penance, performs a Vaiśvadeva or other rite without heeding the order of his spiritual teacher, then a student who has returned home ought not to eat in his house, until the enjoined penance has been performed.'--Haradatta.

वि०प्र०— चरितनिर्वेषस्य भोक्तव्यम् १२

Bühler— 12. But when the penance has been performed, he may eat (in that house). [#6]

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

वि०प्र०— सर्ववर्णानां स्वधर्मे वर्तमानानां भोक्तव्यं, शूद्र-वर्जमित्येके १३

Bühler— 13. According to some (food offered by people) of any caste, who follow the laws prescribed for them, except that of Śūdras, may be eaten.

वि०प्र०— (शूद्रस्य) तस्यापि धर्मोपनतस्य (= धर्मार्थम् आश्रितस्य) १४

Bühler— 14. (In times of distress) even the food of a Śūdra, who lives under one's protection for the sake of spiritual merit, (may be eaten). [#7]

[#7]: Yājñ. 1, 166.

वि०प्र०— सुवर्णं दत्त्वा पशुं वा भुञ्जीत नात्यन्तमन्ववस्येद्धृत्तिं प्राप्य विरमेत्
१५

Bühler— 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. [#8]

[#8]: Manu IV, 223

वि०प्र०— सङ्घान्नमभोज्यम् १६

Bühler— 16. Food received from a multitude of givers must not be eaten, [#9]

[#9]: Manu IV, 209.

वि०प्र०— परिक्रुष्टं (=सर्वान् भोजनार्थम् आह्वान्ति ये) च १७

Bühler— 17. Nor food offered by a general invitation (to all comers). [#10]

[#10]: Manu IV, 209; Yājñ. I, 168.

वि०प्र०— सर्वेषां च शिल्पाजीवानाम् १८

Bühler— 18. Food offered by an artisan must not be eaten, [#11]

[#11]: Manu IV, 2 10, 215; Yājñ. I, 162-164.

वि०प्र०— ये च शस्त्रमाजीवन्ति १९

Bühler— 19. Nor (that of men) who live by the use of arms (with the exception of Kṣatriyas), [#12]

[#12]: Yājñ. I, 164.

वि०प्र०— ये चाधिम् (भाटकग्राहकाः) २०

Bühler— 20. Nor (that of men) who live by letting lodgings or land.

वि०प्र०— भिषक् २१

Bühler— 21. A (professional) physician is a person whose food must not be eaten, [#13]

[#13]: Manu IV, 212; Yājñ. I, 162.

वि०प्र०— वार्धुषिकः (वृद्धयुपजीविनः) २२

Bühler— 22. (Also) a usurer, [#14]

[#14]: Manu IV, 210; Yājñ. I, 161.

वि०प्र०— दीक्षितोऽक्रीतराजकः २३

Bühler— 23. (Also) a Brāhmaṇa who has performed the Dīkṣaṇīyeṣṭi (or initiatory ceremony of the Soma-sacrifice) before he has bought the king (Soma). [#15]

[#15]: 'That is to say, one who has begun, but not finished a Soma-sacrifice.'--Haradatta. Manu IV, 210, and Gopatha-brāhmaṇa III, 19.

वि०प्र०— अग्नीषोमीयसंस्थायामेव २४

Bühler— 24. (The food given by a person who has performed the Dīkṣaṇīyeṣṭi may be eaten), when the victim sacred to Agni and Soma has been slain.

वि०प्र०— हुतायां वा वपायां दीक्षितस्य भोक्तव्यम् २५

Bühler— 25. Or after that the omentum of the victim (sacred to Agni and Soma) has been offered. [#16]

[#16]: Aitareya-brāhmaṇa II, 1, 9.

वि०प्र०— यज्ञार्थे वा निर्दिष्टे शेषान्द्रुञ्जीरन् इति हि ब्राह्मणम् २६

Bühler— 26. For a Brāhmaṇa declares, 'Or they may eat of the remainder of the animal, after having set

apart a portion for the offering.'

वि०प्र०— क्लीबः २७

Bühler— 27. A eunuch (is a person whose food must not be eaten), [#17]

[#17]: Manu I V, 211; Yājñ. I, 161.

वि०प्र०— राज्ञां प्रेषकरः २८

Bühler— 28. (Likewise) the (professional) messenger employed by a king (or others), [#18]

[#18]: The village or town messengers are always men of the lowest castes, such as the Mahārs of Mahārāṣṭhra.

वि०प्र०— अहविर्याजी २९

Bühler— 29. (Likewise a Brāhmaṇa) who offers substances that are not fit for a sacrifice, [#19]

[#19]: 'For example, he who offers human blood in a magic rite.'--Haradatta.

वि०प्र०— चारी ३०

Bühler— 30. (Likewise) a spy, [#20]

[#20]: Haradatta explains cārī, translated by 'spy,' to mean 'a p. 69 secret adherent of the Śākta sect' (gūḍhacārī, śāktaḥ). The existence of this sect in early times has not hitherto been proved.

वि०प्र०— अविधिना च प्रव्रजितः ३१

Bühler— 31. (Also) a person who has become an ascetic without (being authorized thereto by) the rules (of the law), [#21]

[#21]: Haradatta gives the Śākyas or Bauddhas as an instance. But it is doubtful, whether Āpastamba meant to refer to them, though it seems probable that heretics are intended.

वि०प्र०— यश्चाग्नीनपास्यति ३२

Bühler— 32. (Also) he who forsakes the sacred fires without performing the sacrifice necessary on that occasion), [#22]

[#22]: Yājñ. I, 160.

वि०प्र०— यश्च सर्वान्वर्जयते, सर्वान्नी च श्रोत्रियो (ऽपि), निराकृतिर्
(=अस्वाध्यायः) वृषलीपतिः ३३

Bühler— 33. Likewise a learned Brāhmaṇa who avoids everybody, or eats the food of anybody, or neglects the (daily) recitation of the Veda, (and) he whose (only living) wife is of the Śūdra caste. [#23]

[#23]: 'Who avoids everybody, i.e. who neither invites nor dines with anybody.'--Haradatta.

१९ भोज्यान्नाः ③

वि०प्र०— मत्त उन्मत्तो बद्धो ऽणिकः (=पुत्राच्च छुतग्राही) प्रत्युपविष्टो (?) यश्च प्रत्युपवेशयते तावन्तं कालम् १ ...

Bühler—

1. A drunkard, a madman, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor (hindering the fulfilment of his duties), a debtor who thus sits (with his creditor, are persons whose food must not be eaten) as long as they are thus engaged or in that state. [#1]

[#1]: 19. Manu IV, 207; Yājñ. I, 161, 162. Another commentator explains aṅika, translated above 'he who learns the Veda from his son,' by 'a money-lender,' and combines pratyupaviṣṭaḥ with this word, i.e. 'a money-lender who sits with his debtor hindering

him from fulfilling his duties.' This manner of forcing a debtor to pay, which is also called Ācarita (see Manu VIII, 49), is, though illegal, resorted to sometimes even now.

वि०प्र०— क अश्यान्नः २

Bühler— 2. Who (then) are those whose food may be eaten? [#2]

[#2]: 'The object of this Sūtra is to introduce the great variety of opinions quoted below.'--Haradatta.

वि०प्र०— य ईप्सेद्(=प्रार्थयति [भोक्तव्यमिति, तस्यान्न]) इति कण्वः ३

Bühler— 3. Kaṇva declares, that it is he who wishes to give.

वि०प्र०— पुण्य (अन्न) इति कौत्सः ४

Bühler— 4. Kautsa declares, that it is he who is holy. [#3]

[#3]: 'Holy' means not only 'following his lawful occupations,' but particularly 'practising austerities, reciting prayers, and offering burnt-oblations.'--Haradatta.

वि०प्र०— यः कश्चिद् दद्यादिति वार्ष्णायणिः (आपस्तम्बेनायम् पक्षो निराकरिष्यते ऽग्रे)५

Bühler— 5. Vārshyāyaṇi declares, that it is every giver (of food).

वि०प्र०— यदि ह रजः (=पापम्) स्थावरं - पुरुषे भोक्तव्यम्, अथ चेच् चलं - दानेन निर्दोषो भवति ६

Bühler— 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).

वि०प्र०— शुद्धा भिक्षा भोक्तव्या (इति) एककुणिकौ काण्वकुत्सौ तथा पुष्करसादिः ७

Bühler— 7. Offered food, which is pure, may be eaten, according to Eka, Kuṇika, Kāṇva, Kutsa, and Pushkarasādi.

वि०प्र०— सर्वतोपेतं (=अप्रार्थ्यं लब्धम् भोज्यमिति) वार्ष्णायणीयम् (मतम् - आपस्तम्बो निराकरिष्यत्यग्रे)८

Bühler— 8. Vārshyāyaṇi's opinion is, that (food) given unasked (may be accepted) from anybody.

वि०प्र०— पुण्यस्येप्सतो (ऽन्नस्य) भोक्तव्यम् (इत्यापस्तम्बनिश्चयः) ९

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

वि०प्र०— पुण्यस्याप्य् (दातुम्) अनीप्सतो न भोक्तव्यम् १०

Bühler— 10. Food given unwillingly by a holy man ought not to be eaten. [#4]

[#4]: Another commentator explains this Sūtra thus: 'He need not eat the food offered by a righteous man, if he himself does not wish to do so.'--Haradatta.

वि०प्र०— यतः कुतश्चाभ्युद्यतं भोक्तव्यम् ११

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

वि०प्र०— नाननियोगपूर्वमिति हारीतः १२

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

वि०प्र०— अथ पुराणे श्लोकावुदाहरन्ति । उद्यतामाहतां भिक्षां पुरस्तादप्रवेदिताम् । भोज्यां मेने प्रजापतिरपि दुष्कृतकारिणः । न तस्य पितरोऽश्नन्ति दश वर्षाणि पञ्च च । न च हव्यं वहत्यग्निर्यस्तामभ्यधिमन्यत इति १३

Bühler— 13. Now they quote also in a Purāṇa the following two verses: [#5]

[#5]: See Manu IV, 248 and 249, where these identical verses occur.

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

वि०प्र०— चिकित्सकस्य मृगयोः शल्यकृन्तस्य पाशिनः । कुलटायाः षण्ढकस्य च तेषामन्नमनाद्यम् १४

Bühler— 14. (Another verse from a Purāṇa declares): 'The food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a eunuch must not be eaten.' [#6]

[#6]: Manu IV, 211, 212.

वि०प्र०— अथाप्युदाहरन्ति । अन्नादे भ्रूणहा मार्ष्टि अनेना अभिशंसति । स्तेनः प्रमुक्तो राजनि याचन्नृतसङ्कर इति १५

Bühler— 15. Now (in confirmation of this) they quote (the following verse): 'The murderer of a Brāhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.' [#7]

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

इति षष्ठः पटलः

+०७②

२० धर्मार्थौ③

वि०प्र०— नेमं लौकिकम्-अर्थं पुरस्कृत्य
धर्माश् चरेत् १

Bühler—

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

वि०प्र०— निष्फला ह्य् अभ्युदये भवन्ति २

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

वि०प्र०— तद् यथा ऽऽग्ने फलार्थे निर्मिते
छाया गन्ध इत्य् अनूत्पद्येते,
एवं धर्मं चर्यमाणम् अर्था अनूत्पद्यन्ते ३

Bühler— 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).

वि०प्र०— नो चेद् अनूत्पद्यन्ते,
न धर्म-हानिर् भवति ४

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

वि०प्र०— अन्-असूयुर, दुष्-प्रलम्भः स्यात्
कुहक-शठ-नास्तिक-बाल-वादेषु ५

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

वि०प्र०— न धर्माधर्मौ चरत

"आवं स्व" इति ।

न देव-गन्धर्वा, न पितर (पुर आगत्य) इत्य् आचक्षते

"ऽयं धर्मो ऽयम् अधर्म" इति ६

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

वि०प्र०— यत् त्व् आर्याः

क्रियमाणं प्रशंसन्ति

स धर्मो,

यद् गर्हन्ते

सोऽधर्मः ७

Bühler— 7. But that is virtue, the practice of which wise men of the three twice-born castes praise; what they blame, is sin. [#1]

[#1]: 20. The Sūtra is intended to show how the law should be ascertained in difficult cases. Haradatta quotes here the passage of Yājñ. I, 9, on Pariṣads, and states that the plural āryāḥ shows that three or four must be employed to arrive at a decision. See also Manu XII, 108 seq.

वि०प्र०— सर्व-जन-पदेष्व् एकान्त-समाहितम्
आर्याणाम् वृत्तं

सम्यग् विनीतानां वृद्धानाम्
आत्मवताम्, अलोलुपानाम्, अदाम्भिकानां वृत्त-सादृश्यं भजेत ८

Bühler— 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 avarice, nor hypocrites. [#2]

[#2]: Manu I, 6.

वि०प्र०— एवम् उभौ लोकाव् अभिजयति ९

Bühler— 9. Acting thus he will gain both worlds.

वि०प्र०— अविहिता ब्राह्मणस्य वणिज्या १०

Bühler— 10. Trade is not lawful for a Brāhmaṇa.

वि०प्र०— आपदि व्यवहरेत पण्यानाम्
अपण्यानि व्युदस्यन् (=वर्जयन् [वक्ष्यमाणानि] ...) ११

Bühler— 11. In times of distress he may trade in lawful merchandise, avoiding the following (kinds), that are forbidden: [#3]

[#3]: This Sūtra, which specifies only one part of a Vaiśya's occupations as permissible for Brāhmaṇas in

distress, implies, according to Haradatta, that his other occupations also, as well as those of a Kṣatriya, are permissible. Manu IV, 6; X, 82; Yājñ. III, 35.

वि०प्र०— ... मनुष्यान्,
रसान्, रागान्, गन्धान्,
अन्नं,
चर्म, गवां वशां (=वन्ध्य-गाम्)
श्लेष्म (=glue)†उदके,
तोक्म (=अङ्कुराणि) किण्वे (=सुरादि)
पिप्पलि (=रक्त-मरीच) मरीचे
धान्यं, मांसम्,
आयुधं, सुकृताशां च १२ (5)

Bühler— 12. (Particularly) men, condiments and liquids, colours, perfumes, food, skins, heifers, substances [#4] used for glueing (such as lac), water, young cornstalks, substances from which spirituous liquor may be extracted, red and black pepper, corn, flesh, arms, and the hope of rewards for meritorious deeds.

[#4]: Manu X, 86-89; Yājñ. III, 36-39.

वि०प्र०— तिल-तण्डुलांस् त्व एव धान्यस्य
विशेषेण न विक्रीणीयात् १३

Bühler— 13. Among (the various kinds of) grain he shall especially not sell sesamum or rice (except he have grown them himself). [#5]

[#5]: The exception stated above, is given by Haradatta on the authority of Manu X, 90; Yājñ. III, 39.

वि०प्र०— अविहितश् चैतेषां मिथो विनिमयः १४

Bühler— 14. The exchange of the one of these (abovementioned goods) for the other is likewise unlawful.

वि०प्र०— अन्नेन चान्नस्य,
मनुष्याणां च मनुष्यैः,
रसानां च रसैर्,
गन्धानां च गन्धैर्,
विद्यया च विद्यानाम् १५

Bühler— 15. But food (may be exchanged) for food, and slaves for slaves, and condiments for condiments, and perfumes for perfumes, and learning for learning. [#6]

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

वि०प्र०— अ-क्रीतपण्यैर् व्यवहरेत् १६

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

२१ पतनीयानि, अशुचिकराणि③

वि०प्र०— मुञ्जबल्बजैर्मूलफलैः १

Bühler—

1. With Muñja-grass, Balbaja-grass (and articles made of them), roots, and fruits,

वि०प्र०— तृणकाष्ठैरविकृतैः २

Bühler— 2. And with (other kinds of) grass and wood which have not been worked up (into objects of use).
[#1]

[#1]: 21. 'Since it is known that Muñja and Balbaja 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.

वि०प्र०— नात्यन्तमन्ववस्येत् ३

Bühler— 3. He shall not be too eager (after such a livelihood).

वि०प्र०— वृत्तिं प्राप्य विरमेत् ४

Bühler— 4. If he obtains (another lawful) livelihood, he shall leave off (trading). [#2]

[#2]: Yājñ. III, 35.

वि०प्र०— न पतितैः संव्यवहारो विद्यते ५

Bühler— 5. Intercourse with fallen men is not ordained, [#3]

[#3]: Manu XI, 180.

वि०प्र०— तथापपात्रैः ६

Bühler— 6. Nor with Apapātras. [#4]

[#4]: Regarding the definition of the word Apapātra, see above, I, 5, 16, 29.

वि०प्र०— अथ पतनीयानि (←द्विजातिकर्मभ्यो हानिः पतनम्) ७

Bühler— 7. Now (follows the enumeration of) the actions which cause loss of caste (Patanīya).

वि०प्र०— स्तेयम्, आभिःशस्त्यं (←ब्रह्महत्यादिभिर् वक्ष्यमाणैः);
पुरुष-वधो, ब्रह्मोज्झं (=वेद-त्यागः);
गर्भ-शातनम्,
मातुः पितुर् इति योनि-संबन्धे सहापत्ये स्त्री-गमनं,
सुरा-पानम्, असंयोग-संयोगः ८

Bühler— 8. (These are) stealing (gold), crimes whereby one becomes an Abhiśasta, homicide, neglect of the Vedas, causing abortion, incestuous connection with relations born from the same womb as one's mother or father, and with the offspring of such persons, drinking spirituous liquor, and intercourse with persons the intercourse with whom is forbidden. [#5]

[#5]: The crimes by which a person becomes Abhiśasta are enumerated below, I, 9, 24, 6 seq., where an explanation of the term will be given.

वि०प्र०— गुर्वी-सखिं गुरु-सखिं च गत्वा
ऽन्यांश् च पर-तल्पान् ९

Bühler— 9. That man falls who has connection with a female friend of a female Guru, or with a female friend of a male Guru, or with any married woman. [#6]

[#6]: Regarding the 'male Gurus' see above. By 'female Gurus' their wives are meant.

वि०प्र०— नागुरुतल्पे पततीत्येके १०

Bühler— 10. Some (teachers declare), that he does not fall by having connection with any other married female except his teacher's wife. [#7]

[#7]: I.e. he need not perform so heavy a penance.

वि०प्र०— अधर्माणां तु सततम् आचारः ११

Bühler— 11. Constant commission of (other) sins (besides those enumerated above) also causes a man to lose his caste.

वि०प्र०— अथाशुचिकराणि १२

Bühler— 12. Now follows (the enumeration of) the acts which make men impure (Asucikara).

वि०प्र०— शूद्र-गमनम् आर्य-स्त्रीणाम् १३

Bühler— 13. (These are) the cohabitation of Aryan women with Śūdras,

वि०प्र०— प्रतिषिद्धानां मांस-भक्षणम् १४

Bühler— 14. Eating the flesh of forbidden (creatures),

वि०प्र०— (यथा-) शुनो मनुष्यस्य च
कुक्कुट-सूकराणां ग्राम्याणां, क्रव्यादसाम् १५

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

वि०प्र०— मनुष्याणां मूत्र-पुरीष-प्राशनम् १६

Bühler— 16. Eating the excrements of men,

वि०प्र०— शूद्रोच्छिष्टम्,
(प्रतिलोमाद्य्-)अपपात्रा-गमनं चार्याणाम् १७

Bühler— 17. Eating what is left by a Śūdra, the cohabitation of Aryans with Apapātra women.

वि०प्र०— एतान्यपि पतनीयानीत्य् एके १८

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

वि०प्र०— अतोऽन्यानि दोषवन्त्य् अशुचिकराणि भवन्ति १९

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

वि०प्र०— दोषं बुद्ध्वा
न पूर्वः परेभ्यः पतितस्य समाख्याने स्याद्,
वर्जयेत् त्व् एनं धर्मेषु २०

Bühler— 20. He who learns (that a man has) committed a sin, shall not be the first to make it

known to others; but he shall avoid the (sinner), when performing religious ceremonies. [#8]

[#8]: 'That is to say, he is not to invite the sinner to dinners, given at the occasion of religious ceremonies.'--Haradatta.

इति सप्तमः पटलः

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२२ अध्यात्मम्③

वि०प्र०— अध्यात्मिकान् योगान् अनुतिष्ठेन् न्याय-संहितान् अनैश्वारिकान् १

Bühler—

1. He shall employ the means which tend to the acquisition of (the knowledge of) the Ātman, 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 Ātman). [#1]

[#1]: 22. The knowledge of the Vedānta and the means which prepare men for the knowledge of the Ātman, the 'Self, the universal soul,' are placed in this Paṭala

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.

वि०प्र०— आत्म-लाभान् न परं विद्यते ३

Bühler— 2. There is no higher (object) than the attainment of (the knowledge of the) Ātman. [#2]

[#2]: Haradatta gives in his commentary a lengthy discussion on the Ātman, which corresponds nearly to Śaṅkara's Introduction to and Commentary on the first Sūtra of Bādarāyaṇa.

वि०प्र०— तत्रात्मलाभियाज् श्लोकान् उदाहरिष्यामः ३

Bühler— 3. We shall quote the verses (from the Veda) [#3] which refer to the attainment of (the knowledge of) the Ātman.

[#3]: According to Haradatta, the following verses are taken from an Upaniṣad.

वि०प्र०— पूः प्राणिनः सर्व एव गुहाशयस्य । अहन्यमानस्य विकल्मषस्य ।
अचलं चलनिकेतं येऽनुतिष्ठन्ति तेऽमृताः ४

Bühler— 4. All living creatures are the dwelling of him who lies enveloped in matter, who is immortal and

who is spotless. Those become immortal who worship him who is immovable and lives in a movable dwelling. [#4]

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

वि०प्र०— यदिदमिदिहेदिह लोके विषयमुच्यते । विधूय
कविरेतदनुतिष्ठेद्गुहाशयम् ५

Bühler— 5. Despising all that which in this world is called an object (of the senses) a wise man shall strive after the (knowledge of the) Ātman. [#5]

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

वि०प्र०— आत्मन् एवाहमलब्ध्वैतद्धितं सेवस्व नाहितम् । अथान्येषु
प्रतीच्छामि साधुष्ठानमनपेक्षया । महान्तं तेजसस्कायं सर्वत्र निहितं प्रभुम् ६

Bühler— 6. O pupil, I, who had not recognised in my own self the great self-luminous, universal, (absolutely) free Ātman, 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 not the one that leads into misfortune (new births). [#6]

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

वि०प्र०— सर्वभूतेषु यो नित्यो विपश्चिदमृतो ध्रुवः । अनङ्गो
ऽशब्दोऽशरीरोऽस्पर्शश्च महाञ्शुचिः । स सर्वं परमा काष्ठा स वैष्णवतं स वै
वैभाजनं पुरम् ७

Bühler— 7. It is he who is the eternal part in all creatures, whose essence is wisdom, who is immortal, unchangeable, destitute of limbs, of voice, of the (subtle) body, [#7] (even) of touch, exceedingly pure; he is the universe, he is the highest goal; (he dwells in the middle of the body as) the Vishuvat day is (the middle of a Sattras-sacrifice); he, indeed, is (accessible to all) like a town intersected by many streets.

[#7]: The Sutra contains a further description of the Paramātman.

वि०प्र०— तं योऽनुतिष्ठेत्सर्वत्र प्राध्वं चास्य सदाचरेत् । दुर्दर्शं निपुणं युक्तो यः पश्येत्स मोदेत विष्टपे ८

Bühler— 8. He who meditates on him, and everywhere and always lives according to his (commandments), and who, full of devotion, sees him who is difficult to be seen and subtle, will rejoice in (his) heaven. [#8]

[#8]: Haradatta explains the word viṣṭap, 'heaven,' by 'pain-freed greatness,' apparently misled by a bad etymology. The heaven of the Ātman is, of course, liberation, that state where the individual soul becomes merged in the Brahman or Paramātman, which is pure essence, intelligence and joy.

२३ अध्यात्मम् ③

वि०प्र०— आत्मन् पश्यन् सर्वभूतानि न मुह्येच्चिन्तयन्कविः । आत्मानं चैव सर्वत्र यः पश्येत्स वै ब्रह्मा नाकपृष्ठे विराजति १

Bühler—

1. That Brāhmaṇa, who is wise and recognises all creatures to be in the Ātman, who pondering

(thereon) does not become bewildered, and who recognises the Ātman in every (created) thing, shines, indeed, in heaven.

वि०प्र०— निपुणोऽणीयान्बिसोर्गाया यः सर्वमावृत्य तिष्ठति । वर्षीयांश्च पृथिव्या ध्रुवः सर्वमारभ्य तिष्ठति । स इन्द्रियैर्जगतोऽस्य ज्ञानादन्योऽनन्यस्य ज्ञेयात्परमेष्ठी विभाजः । तस्मात्कायाः प्रभवन्ति सर्वे स मूलं शाश्वतिकः स नित्यः २

Bühler— 2. He, who is intelligence itself and subtler than the thread of the lotus-fibre, pervades the universe, and who, unchangeable and larger than the earth, contains the universe; he, who is different from the knowledge of this world, obtained by the senses and identical with its objects, possesses the highest (form consisting of absolute knowledge). From him, who divides himself, spring all (created) bodies. He is the primary cause, he is eternal, he is unchangeable. [#1]

[#1]: 23. This Sūtra again contains a description of the Paramātman. The translation strictly follows the commentary, though the explanation, given in the latter, is open to objections.

वि०प्र०— दोषाणां तु विनिर्घातो योगमूल इह जीविते । निर्हृत्य भूतदाहीयान् क्षेमं गच्छति पण्डितः ३

Bühler— 3. 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.

वि०प्र०— अथ भूतदाहीयान्दोषानुदाहरिष्यामः ४

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

वि०प्र०— क्रोधो हर्षो रोषो लोभो मोहो दम्भो द्रोहो
मृषोद्यमत्याशपरीवादावसूया काममन्यु अनात्म्यमयोगस्तेषां योगमूलो निर्घातः
॥ १३ ॥ ५ ॥

Bühler— 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.

वि०प्र०— अक्रोधोऽहर्षोऽरोषोऽलोभोऽमोहोऽदम्भोऽद्रोहः
सत्यवचनमनत्याशोऽपैशुनमनसूया संविभागस्त्याग आर्जवं मार्दवं शमो दमः
सर्वभूतैरविरोधो योग आर्यमानृशंसं तुष्टिरिति सर्वाश्रमाणां समयपदानि
तान्यनुतिष्ठन्विधिना सार्वगामी भवति ६

Bühler— 6. Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy (and) hurtfulness; truthfulness, moderation in eating, silencing a slander, freedom from envy, self-denying liberality, avoiding to accept gifts, uprightness, affability, extinction of the passions, subjection of the senses, peace with all created beings, concentration (of the mind on the contemplation of the Ātman), regulation of one's conduct according to that of the Āryas, peacefulness and contentedness;--these (good qualities) have been settled by the agreement (of the wise) for all (the four) orders; he who, according to the precepts of the sacred law, practises these, enters the universal soul.

इति अष्टमः पटलः

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२४ हत्यादि③

वि०प्र०— क्षत्रियं हत्वा गवां सहस्रं वैरयातनार्थं दद्यात् १

Bühler—

1. He who has killed a Kṣatriya shall give a thousand cows (to Brāhmaṇas) for the expiation of his sin. [#1]

[#1]: 24. Manu XI, 128; Yājñ. III, 266. Others explain the phrase *vairayātanārtham*, 'for the expiation of his sin,' thus: 'He, who is p. 79 slain by anybody, becomes, in dying, an enemy of his slayer (and thinks), "O that I might slay him in another life," for the removal of this enmity!'--Haradatta. I am strongly inclined to agree with the other commentator, and to translate *vairayātanārtham*, '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 is impossible to find a reasonable interpretation for *prāyaścittirthaḥ*, Sūtra 4. Haradatta, seduced by the parallel passage of Manu, takes it to be identical with *vairayātanārtham*. I propose to translate our Sūtra thus: 'He who has killed a Kṣatriya shall give a thousand cows (to the relations of the murdered man) in order to remove the enmity.' According to Baudhāyana 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.

वि०प्र०— शतं वैश्ये २

Bühler— 2. (He shall give) a hundred cows for a Vaiśya, [#2]

[#2]: Manu XI, 130. Yājñ. III, 267.

वि०प्र०— दश शूद्रे ३

Bühler— 3. Ten for a Śūdra, [#3]

[#3]: Manu XI, 131. Yājñ. III, 267.

वि०प्र०— ऋषभश्चात्राधिकः सर्वत्र प्रायश्चित्तार्थः ४

Bühler— 4. And in every one (of these cases) one bull (must be given) in excess (of the number of cows) for the sake of expiation.

वि०प्र०— स्त्रीषु चैतेषामेवम् ५

Bühler— 5. And if women of the (three castes mentioned have been slain) the same (composition must be paid).

वि०प्र०— पूर्वयोर्वर्णयोर्वेदाध्यायं हत्वा सवनगतं वाभिशस्तः ६

Bühler— 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 Abhiśasta. [#4]

[#4]: Manu XI, 87. Abhiśasta means literally 'accused, accursed,' and corresponds in Āpastamba's terminology to the mahāpātakin of Manu and Yājñavalkya, instead of which latter word Manu uses it occasionally, e.g. II, 185.

वि०प्र०— ब्राह्मणमात्रं च ७

Bühler— 7. And (he is called an Abhiśasta) who has slain a man belonging merely to the Brāhmaṇa caste (though he has not studied the Veda or been initiated for a Soma-sacrifice),

वि०प्र०— गर्भं च तस्याविज्ञातम् ८

Bühler— 8. Likewise he who has destroyed an embryo of a (Brāhmaṇa, even though its sex be) undistinguishable,

वि०प्र०— आत्रेयीं (=ऋतुस्नाताम्) च स्त्रियम् ९

Bühler— 9. Or a woman (of the Brāhmaṇa caste) during her courses. [#5]

[#5]: 'Others interpret ātreyaī, "during her courses," by "belonging to the race of Atri."'--Haradatta.

वि०प्र०— तस्य निर्वेषः (=प्रायश्चित्तम्) १०

Bühler— 10. (Now follows) the penance for him (who is an Abhiśasta).

वि०प्र०— अरण्ये कुटिं कृत्वा वाग्यतः
शवशिरध्वजोऽर्धशाणीपक्षमधोनाभ्युपरिजान्वाच्छाद्य ११

Bühler— 11. He (himself) shall erect a hut in the forest, restrain his speech, carry (on his stick) the skull (of the person slain) like a flag, and cover the space from his navel to his knees with a quarter of a piece of hempen cloth. [#6]

[#6]: Others say that he may carry the skull of any corpse. This Sūtra is to be construed with Sūtra 14, Sūtras 12 and 13 being inserted parenthetically.-- Haradatta. Manu XI, 72-78; Yājñ. III, 243.

वि०प्र०— तस्य पन्था अन्तरा वर्त्मनी १२

Bühler— 12. The path for him when he goes to a village, is the space between the tracks (of the wheels).

वि०प्र०— दृष्ट्वा चान्यमुत्क्रामेत् १३

Bühler— 13. And if he sees another (Ārya), he shall step out of the road (to the distance of two yards).

वि०प्र०— खण्डेन लोहितकेन शरावेण ग्रामे प्रतिष्ठेत १४

Bühler— 14. He shall go to the village, carrying a broken tray of metal of an inferior quality.

वि०प्र०— कोऽभिशस्ताय भिक्षामिति सप्तागाराणि चरेत् १५

Bühler— 15. He may go to seven houses only, (crying,) 'Who will give alms to an Abhiśasta?'

वि०प्र०— सा वृत्तिः १६

Bühler— 16. That is (the way in which he must gain) his livelihood.

वि०प्र०— अलब्धोपवासः १७

Bühler— 17. If he does not obtain anything (at the seven houses), he must fast.

वि०प्र०— गाश्च रक्षेत् १८

Bühler— 18. And (whilst performing this penance) he must tend cows.

वि०प्र०— तासां निष्क्रमणप्रवेशने द्वितीयो ग्रामेऽर्थः १९

Bühler— 19. When they leave and enter the village, that is the second occasion (on which he may enter) the village.

वि०प्र०— द्वादश वर्षाणि चरित्वा सिद्धः सद्भिः संप्रयोगः २०

Bühler— 20. After having performed (this penance) for twelve years, he must perform) the ceremony known (by custom), through which he is re-admitted into the society of the good. [#7]

[#7]: 'I.e. after having performed the penance, he shall take grass and offer it to a cow. If the cow approaches and confidingly eats, then one should know that he has performed the penance properly not otherwise.'--Haradatta. Manu XI, 195 and 196.

वि०प्र०— आजिपथे वा कुटिङ्कृत्वा ब्राह्मणगव्योपजिगीषंआणो वसेत्त्रिः प्रतिराद्धोऽपजित्य वा मुक्तः २१

Bühler— 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 Brāhmaṇas. He is free (from his sin), when thrice he has been defeated by them, or when he has vanquished them. [#8]

[#8]: Manu XI, 81.--Thus Haradatta, better, 'when-thrice he has fought with them,' see the Pet. Dict. s. v. rādh.

वि०प्र०— आश्वमेधिकं वावभृथमवेत्य मुच्यते २२

Bühler— 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. [#9]

[#9]: Manu XI, 83; Weber, Ind. Stud. X, 67.

वि०प्र०— धर्मार्थसंनिपातेऽर्थग्राहिण एतदेव २३

Bühler— 23. This very same (penance is ordained) for him who, when his duty and love of gain come into conflict, chooses the gain. [#10]

[#10]: 'Or the Sūtra may have reference to unrighteous gain acquired by false testimony and the like.'--Haradatta.

वि०प्र०— गुरुं हत्वा श्रोत्रियं वा कर्मसमाप्तमेतेनैव विधिनोत्तमादुच्छवासाच्चरेत् २४

Bühler— 24. If he has slain a Guru or a Brāhmaṇa, 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. [#11]

[#11]: 'Guru means "the father and the rest."--Haradatta.

वि०प्र०— नास्यास्मिंल्लोके प्रत्यापत्तिर्विद्यते कल्मषं तु निर्हण्यते २५

Bühler— 25. He cannot be purified in this life. But his sin is removed (after death). [#12]

[#12]: 'His sin is removed after death. Hence the meaning is that his sons or other (relations) may perform the funeral ceremonies and the like. But others think that the first part of the Sūtra forbids this, and that the meaning of pratvāpattiḥ (can be p. 82 purified) is "connection by being received as a son or other relation."--Haradatta.

२५ स्तेयादि③

वि०प्र०— गुरुतल्पगामी सवृषणं शिश्रं परिवास्याञ्जलावाधाय दक्षिणां दिशमनावृत्तिं व्रजेत् १

Bühler—

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. [#1]

[#1]: 25. Haradatta's explanation of a 'Guru's wife' by 'mother' rests on a comparison of similar passages from other Smṛtis, where a different 'penance' is prescribed for incestuous intercourse with other near relations. Manu XI, 105; Yājñ. III, 259.

वि०प्र०— ज्वलितां वा सूर्मि परिष्वज्य समाप्नुयात् २

Bühler— 2. Or he may die embracing a heated metal image of a woman. [#2]

[#2]: Manu XI, 104; Yājñ. III, 259.

वि०प्र०— सुरापोऽग्निस्पर्शा (क्वलिथां) सुरां पिबेत् ३

Bühler— 3. A drinker of spirituous liquor shall drink exceedingly hot liquor so that he dies. [#3]

[#3]: Manu XI, 91, 92; Yājñ. III, 253.

वि०प्र०— स्तेनः प्रकीर्णकेशोऽए मुसलमादाय राजानं गत्वा कर्माचक्षीत ।
तेनैनं हन्याद्धधे मोक्षः ४

Bühler— 4. A thief shall go to the king with flying hair, carrying a club on his shoulder, and tell him his deed. He (the king) shall give him a blow with that (club). If the thief dies, his sin is expiated. [#4]

[#4]: I.e. who has stolen the gold of a Brāhmaṇa. Manu VIII, 314, 316; XI, 99-101; Yājñ. III, 257.

वि०प्र०— अनुज्ञातेऽनुज्ञातारमेनः ५

Bühler— 5. If he is forgiven (by the king), the guilt falls upon him who forgives him, [#5]

[#5]: Manu VIII, 317.

वि०प्र०— अग्निं वा प्रविशेत्तीक्ष्णं वा तप आयच्छेत् ६

Bühler— 6. Or he may throw himself into the fire, or perform repeatedly severe austerities, [#6]

[#6]: Manu XI, 102.

वि०प्र०— भक्तापचयेन वात्मानं समाप्नुयात् ७

Bühler— 7. Or he may kill himself by diminishing daily his portion of food,

वि०प्र०— कृच्छ्रसंवत्सरं वा चरेत् ८

Bühler— 8. Or he may perform Kṛcchra penances (uninterruptedly) for one year. [#7]

[#7]: According to Haradatta this Sūtra refers to all kinds of sins and it must be understood that the Kṛcchra penances must be heavy for great crimes, and lighter for smaller faults; see also below, I, 9, 27, 7 and 8.

वि०प्र०— अथाप्युदाहरन्ति । स्तेयं कृत्वा सुरां पीत्वा गुरुदारं च गत्वा ब्रह्महत्यामकृत्वा चतुर्थकाला मितभोजनाः स्युरपोऽभ्यवेयुः सवनानुकल्पम् ९

Bühler— 9. Now they quote also (the following verse): [#8]

[#8]: Haradatta states that the verse is taken from a Purāṇa.

वि०प्र०— स्थानासनाभ्यां विहरन्त एते त्रिभिर्वर्षेण पापं नुन्दते १०

Bühler— 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 Brāhmaṇa, 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.

वि०प्र०— प्रथमं वर्णं परिहाप्य प्रथमं वर्णं हत्वा संग्रामं गत्वावतिष्ठेत् । तत्रैनं हन्युः ११

Bühler— 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). [#9]

[#9]: Manu XI, 74; Yājñ. III, 248.

वि०प्र०— अपि वा लोमानि त्वचं मांसमिति हावयित्वाग्निं प्रविशेत् १२

Bühler— 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. [#10]

[#10]: The Mantras given in the commentary, and a parallel passage of Vasiṣṭha XX, 25-26, show that this terrible penance is not altogether a mere theory of Āpastamba. Yājñ. III, 247.

वि०प्र०—

वायसप्रचलाकबर्हिणचक्रवाकहंसभासमण्डूकनकुलडेरिकाश्वहिंसायां शूद्र
वत्प्रायश्चित्तम् १३

Bühler— 13. If a crow, a chameleon, a peacock, a Brāhmaṇī duck, a swan, the vulture called Bhāsa, a frog, an ichneumon, a musk-rat, or a dog has been killed, then the same penance as for a Śūdra must be performed. [#11]

[#11]: 'According to some, the penance must be performed if all these animals together have been slain; according to others, if only one of them has been killed.'--Haradatta. Manu XI, 132, 136 Yājñ. III, 270-272.

२६ अपतनीयानि③

वि०प्र०— धेन्वनडुहोश्चाकारणात् १

Bühler—

1. (The same penance must be performed), if a milch-cow or a full-grown ox (has been slain), without a reason. [#1]

[#1]: 26. 'A reason' for hurting a cow is, according to Haradatta, anger, or the desire to obtain meat.

वि०प्र०— धुर्यवाहप्रवृत्तौ चेतरेषां प्राणिनाम् २

Bühler— 2. And for other animals (which have no bones), if an ox-load of them has been killed. [#2]

[#2]: Manu XI, 141; Yājñ. III, 269. That 'animals without bones,' i.e. insects or mollusks, are intended in the Sūtra is an inference, drawn by Haradatta from the parallel passages of Gautama, Manu, and Yājñavalkya.

वि०प्र०— अनाक्रोश्यमाक्रुश्यानृतं वोक्त्वा त्रिरात्रमक्षीराक्षारालवणभोजनं ३

Bühler— 3. He who abuses a person who (on account of his venerability) ought not to be abused, or speaks an untruth (regarding any small matter) must abstain for three days from milk, pungent condiments, and salt. [#3]

[#3]: 'A person who ought not to be abused, i. e. a father, a teacher, and the like.'--Haradatta.

वि०प्र०— शूद्रस्य सप्तरात्रमभोजनम् ४

Bühler— 4. (If the same sins have been committed) by a Sūdra, he must fast for seven days.

वि०प्र०— स्त्रीणां चैवम् ५

Bühler— 5. And the same (penances must also be performed) by women, (but not those which follow).

[#4]

[#4]: 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 atideśa, and that, according to a Smārta principle, applicable to such cases, it may be inferred, that women are to perform one-half only of the penances prescribed for men.

वि०प्र०— येष्वाभिश्चस्त्यं तेषामेकाङ्गं छित्त्वाप्राणहिंसायाम् (ततः शूद्रहप्रायश्चित्तम्)
६

Bühler— 6. He who cuts off a limb of a person for whose murder he would become an Abhiśasta (must perform the penance prescribed for killing a Śūdra), if the life (of the person injured) has not been endangered.

वि०प्र०— अनार्यव-पैशुन-प्रतिषिद्धाऽचारेष्व्
अभक्ष्याऽभोज्याऽपेय-प्राशने
शूद्रायां च रेतः सिक्त्वा ऽयोनौ च
दोषवच् च कर्माभिसंधिपूर्वं कृत्वा ऽनभिसंधिपूर्वं वा
ऽब्लिङ्गाभिर् अप उपस्पृशेद्
वारुणीभिर् वान्यैर् वा पवित्रैर् यथा कर्माभ्यासः ७

Bühler— 7. He who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Śūdra 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 Varuṇa, or (other verses chosen from the Anuvāka, called) Pavitra, in proportion to the frequency with which the crime has been committed. [#5]

[#5]: The Anuvāka intended is Taitt. Saṃh. II, 5, 12.

वि०प्र०— गर्दभेनावकीर्णी निर्ऋतिं पाकयज्ञेन यजेत् ८

Bühler— 8. A (student) who has broken the vow of chastity, shall offer to Nirṛti an ass, according to the manner of the Pākayajña-rites. [#6]

[#6]: Taitt. Ār. II, 18, and Weber, Ind. Stud. X, 102; Manu XI, 199 seq.; and Yājñ. III, 280. Regarding the Pākayajña-rites, see Āśv. Gr. Sū. I, 1, 2, and Max Müller's History of Ancient Sanskrit Literature, p. 203.

वि०प्र०— तस्य शूद्रः प्राश्नीयात् ९

Bühler— 9. A Śūdra shall eat (the remainder) of that (offering).

वि०प्र०— मिथ्याऽधीत-प्रायश्चित्तम् १०

Bühler— 10. (Now follows) the penance for him who transgresses the rules of studentship.

वि०प्र०— संवत्सरम् आचार्य-हिते वर्तमानो
वाचं यच्छेत्
स्वाध्याय एवोत्सृजमानो वाचम्
आचार्य आचार्य-दारे भिक्षाचर्ये च ११

Bühler— 11. He shall for a year serve his teacher silently, emitting speech only during the daily study (of the Veda, in announcing necessary business to) his teacher or his teacher's wife, and whilst collecting alms.

वि०प्र०— एवमन्येष्व् अपि दोषवत्स्व् अपतनीयेषूत्तराणि यानि वक्ष्यामः १२

Bühler— 12. The following penances) which we are going to proclaim, may be performed for the same sin, and [#7] also for other sinful acts, which do not cause loss of caste.

[#7]: Regarding the Patanīya-crimes which cause loss of caste, see above, I, 7, 21, 7 seq.

वि०प्र०— काम-मन्युभ्यां वा जुहुयात् -
कामोऽकार्षीन् मन्युर् अकार्षीद् इति जपेद् वा १३

Bühler— 13. He may either offer oblations to Kāma and Manyu (with the following two Mantras), 'Kāma (passion) has done it; Manyu (anger) has done it.' Or he may mutter (these Mantras). [#8]

[#8]: 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.

वि०प्र०— पर्वणि वा तिलभक्ष उपोष्य वा श्वोभूत उदकम् उपस्पृश्य सावित्रीं प्राणायामशः सहस्र-कृत्व आवर्तयेद् अप्राणायामशो वा १४

Bühler— 14. Or, after having eaten sesamum or fasted on the days of the full and new moon he may, on the following day bathe, and stopping his breath, repeat the Gāyatrī one thousand times, or he may do so without stopping his breath.

२७ अपतनीयानि③

वि०प्र०— श्रावण्यां पौर्णमास्यां तिल-भक्ष उपोष्य वा
श्वोभूते महानदम् उदकम् उपस्पृश्य
सावित्र्या समित्-सहस्रम् आदध्याज् जपेद् वा १

Bühler—

1. After having eaten sesamum or having fasted on the full moon day of the month Srāvaṇa (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 Gāyatrī, or he may mutter (the Gāyatrī) as many times. [#1]

[#1]: 27. 'The oblations of sacred fuel (samidh) are not to be accompanied by the exclamation Svāhā'--Haradatta.

वि०प्र०— इष्टि-यज्ञ-क्रतून् वा पवित्रार्थान् आहरेत् २

Bühler— 2. Or he may perform Iṣṭis and Soma-sacrifices for the sake of purifying himself (from his sins), [#2]

[#2]: Iṣṭis are the simplest forms of the Śrauta-sacrifices, i.e. of those for which three fires are necessary.

वि०प्र०— अभोज्यं भुक्त्वा नैष्पुरीष्यम् (कदेति चेत् -)३

Bühler— 3. After having eaten forbidden food, he must fast, until his entrails are empty. [#3]

[#3]: For some particular kinds of forbidden food the same penance is prescribed, Manu XI, 153-154.

वि०प्र०— तत्-सप्त-रात्रेणावाप्यते ४

Bühler— 4. That is (generally) attained after seven days.

वि०प्र०— हेमन्त-शिशिरयोर् वोभयोः संध्योर् उदकम् उपस्पृशेत् ५

Bühler— 5. Or he may during winter and during the dewy season (November-March) bathe in cold water both morning and evening.

वि०प्र०— कृच्छ्र-द्वादश-रात्रं वा चरेत् ६

Bühler— 6. Or he may perform a Kṛcchra penance, which lasts twelve days.

वि०प्र०— त्र्यहम् अनक्ताश्व्
अदिवाशी ततस् त्र्यहं
त्र्य-अहम् अयाचित-व्रतस्
त्र्यहं नाश्नाति किंचनेति
कृच्छ्र-द्वादश-रात्रस्य विधिः ७

Bühler— 7. The rule for the Kṛcchra penance of twelve days (is the following): For three days he must not eat in the evening, and then for three days not in the morning; for three days he must live on food which has been given unasked, and three days he must not eat anything. [#4]

[#4]: The same penance is described, under the name Prājāpatya kṛcchra, the Kṛcchra invented by Prajāpati, Manu XI, 212, and Yājñ. III, 320.

वि०प्र०— एतम् एवाभ्यसेत् संवत्सरं - स कृच्छ्रसंवत्सरः ८

Bühler— 8. If he repeats this for a year, that is called a Kṛcchra penance, which lasts for a year.

वि०प्र०— अथाऽपरम् ।

बहून्य् अप्य् अपतनीयानि कृत्वा

त्रिभिर् अनश्रत्-पारायणैः कृत-प्रायश्चित्तो भवति ९

Bühler— 9. Now follows another penance. He who has committed even a great many sins which do not cause him to fall, becomes free from guilt, if, fasting, he recites the entire Śākhā of his Veda three times consecutively. [#5]

[#5]: Manu XI, 259.

वि०प्र०— अनार्या शयने बिभ्रेद्

ददद् वृद्धिं (=interest) (स्वद्रव्यस्य), कषाय-पः (=सुराव्यतिरिक्तं मद्यं पिबन्) ।

अब्राह्मण इव (सर्वान्) वन्दित्वा,

तृणेष्व् आसीत् पृष्ठ-तप् १०

Bühler— 10. He who cohabits with a non-Aryan woman, he who lends money at interest, he who drinks (other) spirituous liquors (than Surā), he who praises everybody in a manner unworthy of a Brāhmaṇa, shall sit on grass, allowing his back to be scorched (by the sun).

वि०प्र०— यद् एकरात्रेण करोति पापं

कृष्णं (→शूद्रं) वर्णं ब्राह्मणः सेवमानः ।

चतुर्थ-काल उदकाभ्यवायी (स्नानकर्ता)

त्रिभिर् वर्षैस् तद् अपहन्ति पापम् ११

Bühler— 11. A Brāhmaṇa removes the sin which he committed by serving one day and night (a man of) the black race, if he bathes for three years, eating at every fourth meal-time. [#6]

[#6]: The expression kṛṣṇa varṇa, 'the black race,' is truly Vedic. In the R̥j-veda it usually denotes the aboriginal races, and sometimes the demons. Others explain the Sūtra thus: p. 88 A Brāhmaṇa removes the sin, which he committed by cohabiting for one night

with a female of the Śūdra caste, &c.--Haradatta. The latter explanation has been adopted by Kullūka on Manu XI. 179.

इति नवमः पटलः

+१०②

२८ अपतनीयानि③

वि०प्र०— यथा कथा च परपरिग्रहम् अभिमन्यते - स्तेनो ह भवतीति कौत्स-हारीतौ, तथा कण्व-पुष्करसादी १

Bühler—

1. He who, under any conditions whatsoever, covets (and takes) another man's possessions is a thief; thus (teach) Kautsa and Hārīta as well as Kaṇva and Pushkarasādi.

वि०प्र०— सन्त्य् अपवादाः परिग्रहेष्व् इति वार्ष्णायणिः २

Bühler— 2. Vārshyāyaṇi declares, that there are exceptions to this law, in regard to some possessions.

वि०प्र०— शम्योषा युग्यघासो न स्वामिनः प्रतिषेधयन्ति ३

Bühler— 3. (E.g.) seeds ripening in the pod, food for a draught-ox; (if these are taken), the owners (ought) not (to) forbid it. [#1]

[#1]: 28. The same rule Manu emphatically ascribes to himself, Manu VIII, 339, But see also VIII, 331.

वि०प्र०— अतिव्यपहारो व्यृद्धो भवति ४

Bühler— 4. To take even these things in too great a quantity is sinful.

वि०प्र०— सर्वत्रानुमतिपूर्वमिति हारीतः ५

Bühler— 5. Hārita declares, that in every case the permission (of the owner must be obtained) first.

वि०प्र०— न पतितमाचार्यं ज्ञातिं वा दर्शनार्थो गच्छेत् ६

Bühler— 6. He shall not go to visit a fallen teacher or blood relation.

वि०प्र०— न चास्माद्भोगानुपयुञ्जीत ७

Bühler— 7. Nor shall he accept the (means for procuring) enjoyments from such a person. [#2]

[#2]: Haradatta remarks, that this Sūtra implicitly forbids to accept the heritage of an outcast.

वि०प्र०— यदृच्छासंनिपात उपसंगृह्य तूष्णीं व्यतिव्रजेत् ८

Bühler— 8. If he meets them accidentally he shall silently embrace (their feet) and pass on.

वि०प्र०— माता पुत्रत्वस्य भूयांसि कर्माण्यारभते तस्यां शुश्रूषा नित्या पतितायामपि ९

Bühler— 9. A mother does very many acts for her son, therefore he must constantly serve her, though she be fallen.

वि०प्र०— न तु धर्मसंनिपातः स्यात् १०

Bühler— 10. But (there shall be) no communion (with a fallen mother) in acts performed for the acquisition of spiritual merit.

वि०प्र०— अधर्माहृतान् भोगान् अनुज्ञाय
न वयं चाधर्मश्चेत्य् अभिव्याहृत्या
ऽधोनाभ्युपरिजान्वा आच्छाद्य
त्रिषवणम् उदकम् उपस्पृशन्
अक्षीराक्षारालवणं भुञ्जानो
द्वादश वर्षाणि नागारं प्रविशेत् ११

Bühler— 11. Enjoyments taken unrighteously he shall give up; he shall say, 'I and sin (do not dwell together).' Clothing himself with a garment reaching from the navel down to the knee, bathing daily, morn,

noon, and evening, eating food which contains neither milk nor pungent condiments, nor salt, he shall not enter a house for twelve years. [#3]

[#3]: A similar but easier penance is prescribed, Manu XI, 19 4.

वि०प्र०— ततः सिद्धिः १२

Bühler— 12. After that he (may be) purified.

वि०प्र०— अथ संप्रयोगः स्याद् आर्यैः १३

Bühler— 13. Then he may have intercourse with Aryans.

वि०प्र०— एतद् एवान्येषाम् अपि पतनीयानाम् १४

Bühler— 14. This penance may also be employed in the case of the other crimes which cause loss of caste (for which no penance has been ordained above).

वि०प्र०— गुरुतल्पगामी तु सुषिरां सूर्मिं प्रविश्योभयत आदीप्याभिदहेदात्मानम् १५

Bühler— 15. But the violator of a Guru's bed shall enter a hollow iron image and, having caused a fire to be lit on both sides, he shall burn himself. [#4]

[#4]: '(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.

वि०प्र०— मिथ्यैतदिति हारीतः १६

Bühler— 16. According to Hārīta, this (last-mentioned penance must) not (be performed).

वि०प्र०— यो ह्यात्मानं परं वाभिमन्यते (=हन्ति) ऽभिशस्त एव स भवति १७

Bühler— 17. For he who takes his own or another's life becomes an Abhiśasta.

वि०प्र०— एतेनैव विधिनोत्तमादुच्छवासाच्चरेत् । नास्यास्मिंस् लोके प्रत्यापत्तिर्विद्यते । कल्मषं तु निर्हण्यते १८

Bühler— 18. He (the violator of a Guru's bed) shall perform to his last breath (the penance) prescribed by that rule (Sūtra 11). He cannot be purified in this world. But (after death) his sin is taken away.

वि०प्र०— दारव्यतिक्रमी खराजिनं बहिल्लोम परिधाय दारव्यतिक्रमिणे भिक्षामिति सप्तागाराणि चरेत् । सा वृत्तिः षण्मासान् १९

Bühler— 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 to him who forsook his wife.' That shall be his livelihood for six months.

वि०प्र०— स्त्रियास्तु भर्तृव्यतिक्रमे कृच्छ्रद्वादशरात्राभ्यासस्तावन्तं कालम् २०

Bühler— 20. But if a wife forsakes her husband, she shall perform the twelve-night Kṛcchra penance for as long a time.

वि०प्र०— अथ भ्रूणहा श्वाजिनं खराजिनं वा बहिर्लोम परिधाय पुरुषशिरः प्रतीपानार्थमादाय २१

Bühler— 21. He who has killed a Bhrūṇa (a man learned in the Vedas and Vedāṅgas and skilled in the performance of the rites) shall put on the skin of a dog or of an ass, with the hair turned outside, and take a human skull for his drinking-vessel,

२९ पतित-धर्मः ③

वि०प्र०— खट्वाङ्गं दण्डार्थं कर्मनामधेयं प्रब्रुवाणश्चङ्क्रम्येत को भ्रूणघ्ने भिक्षामिति । ग्रामे प्राणवृत्तिं प्रतिलभ्य शून्यागारं वृक्षमूलं वाभ्युपाश्रयेन्न हि म आर्यैः संप्रयोगो विद्यते १-१

एतेनैव विधिनोत्तमादुच्छवासाच्चरेत् । नास्यास्मिन् लोके प्रत्यापत्तिर्विद्यते । कल्मषं तु निर्हण्यते १-२

Bühler—

1. And he shall take the foot of a bed instead of a staff and, proclaiming the name of his deed, he shall go about (saying), 'Who (gives) alms to the murderer of a Bhrūṇa?' Obtaining thus his livelihood in the village, 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.

वि०प्र०— यः प्रमत्तो हन्ति, प्राप्तं दोषफलम् २

Bühler— 2. He even who slays unintentionally, reaps nevertheless the result of his sin.

वि०प्र०— सह संकल्पेन भूयः ३

Bühler— 3. (His guilt is) greater, (if he slays) intentionally.

वि०प्र०— एवमन्येष्वपि दोषवत्सु कर्मसु ४

Bühler— 4. The same (principle applies) also to other sinful actions,

वि०प्र०— तथा पुण्यक्रियासु ५

Bühler— 5. And also to good works. [#1]

[#1]: 29. 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 Brāhmaṇa, 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 Brāhmaṇa.

वि०प्र०— परीक्षार्थोऽपि ब्राह्मण आयुधं नाददीत ६

Bühler— 6. A Brāhmaṇa shall not take a weapon into his hand, though he be only desirous of examining it.

वि०प्र०— यो हिंसार्थमभिक्रान्तं हन्ति मन्युरेव मन्युं स्पृशति न तस्मिन्दोष इति पुराणे ७

Bühler— 7. In a Purāṇa (it has been declared), that he who slays an assailant does not sin, for (in that case) wrath meets wrath.

वि०प्र०— अथाभिश्स्ताः समवसाय
पतित-पुत्रेषु चरेयुर् धार्म्यम् इति
सांशित्येतर-याजका इतरेतराध्यापका मिथो विवहमानाः ८

Bühler— 8. But Abhiśastas shall live together in dwellings (outside the village); considering this their

lawful (mode of life), they shall sacrifice for each other, teach each other, and marry amongst each other.

वि०प्र०— पुत्रान्संनिष्पाद्य ब्रूयुर् -
"विप्रव्रजततास्मद् -
एवं ह्य् अस्मत्स्व् आर्याः संप्रत्यपत्स्यते"ति ९

Bühler— 9. If they have begot sons, let them. say to them: 'Go out from amongst us, for thus the Āryas, (throwing the guilt) upon us, will receive you (amongst their number).' [#2]

[#2]: It is impossible to agree with Haradatta's explanation of the words to be addressed by Abhiśastas to their children. No Vedic license can excuse the use of the second person plural instead of the third. I propose the following: 'Go out from among us; for thus (leaving the guilt) to us, you will be received (as) Āryas.' it is, however, not improbable that our text is disfigured by several very old corruptions, compare Baudhāyana II, 1, 2, 18.

वि०प्र०— अथापि न सेन्द्रि यः पतति १०

Bühler— 10. For the organs do not become impure together with the man.

वि०प्र०— तदेतेन वेदितव्यम् । अङ्गहीनो हि साङ्गं जनयति ११

Bühler— 11. (The truth of) that may be learned from this (parallel case); a man deficient in limbs begets a son who possesses the full number of limbs. [#3]

[#3]: 'In like manner a man who has lost his rights, (can) beget a son, who possesses the rights (of his caste). For the wife is also a cause (of the birth of the son), and she is guiltless.'--Haradatta.

वि०प्र०— मिथ्यैतदिति हारीतः १२

Bühler— 12. Hārīta declares that this is wrong.

वि०प्र०— दधिधानीसधर्मा स्त्री भवति १३

Bühler— 13. A wife is similar to the vessel which contains the curds (for the sacrifice). [#4]

[#4]: The statements now following are those with which Āpastamba agrees. Those contained in Sūtras 8-11 are merely the pūrvapakṣa.

वि०प्र०— यो हि दधिधान्यामप्रयतं पय आतच्य मन्थति न तेन धर्मकृत्यं क्रियते । एवमशुचि शुक्लं यन्निवर्तते न तेन सह संप्रयोगो विद्यते १४

Bühler— 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 can be allowed with the impure seed which comes (from an Abhiśasta).

वि०प्र०— अभीचारानुव्याहारावशुचिकरावपतनीयौ १५

Bühler— 15. Sorcery and curses (employed against a Brāhmaṇa) cause a man to become impure, but not loss of caste.

वि०प्र०— पतनीयाविति हारीतः १६

Bühler— 16. Hārita declares that they cause loss of caste.

वि०प्र०— पतनीयवृत्तिस्त्वशुचिकराणां द्वादश मासान्द्वादशार्धमासान्द्वादश द्वादशाहान्द्वादश सप्ताहान्द्वादश त्र्यहान्द्वादशाहं सप्ताहं त्र्यहमेकाहम् १७

Bühler— 17. But crimes causing impurity must be expiated, (when no particular penance is prescribed,) by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve se'nnights, or twelve times three days, or twelve days, or seven days, or three days, or one day.

वि०प्र०— इत्यशुचिकरनिर्वेषो यथा कर्माभ्यासः १८

Bühler— 18. Thus acts causing impurity must be expiated according to the manner in which the (sinful) act has been committed (whether intentionally or unintentionally).

इति दशमः पटलः

+११②

३० स्नातकः③

वि०प्र०— विद्यया स्नातीत्येके १

Bühler—

1. Some declare, that a student shall bathe after (having acquired) the knowledge of the Veda, (however long or short the time of his studentship may have been). [#1]

[#1]: 30. The bath is taken at the end of the studentship, and forms part of the Samāvartana-ceremony. From this rite a student who has completed his course of study derives the name Snātaka, 'one who has bathed.' See also Weber, Ind. Stud. X, 125.

वि०प्र०— तथा व्रतेनाष्टाचत्वारिंशत्परीमाणेन २

Bühler— 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 mastered the Veda).

वि०प्र०— विद्याव्रतेन चेत्येके ३

Bühler— Some declare, that the student (shall bathe) after (having acquired) the knowledge of the Veda and after (the expiration of) his vow.

वि०प्र०— तेषु सर्वेषु स्नातकवद्वृत्तिः ४

Bühler— 4. To all those persons who have bathed (In accordance with any of the above rules must be shown) the honour due to a Snātaka.

वि०प्र०— समाधिविशेषाच्छ्रुतिविशेषाच्च पूजायां फलविशेषः ५

Bühler— 5. The reverence (shown to a Snātaka) brings, however, different rewards according to the degree of devotion or of learning (possessed by the person honoured).

वि०प्र०— अथ स्नातकव्रतानि ६

Bühler— 6. Now follow the observances (chiefly to be kept) by a Snātaka.

वि०प्र०— पूर्वेण ग्रामान् निष्क्रमण-प्रवेशनानि शीलयेद्, उत्तरेण वा ७

Bühler— 7. He shall usually enter the village and leave it by the eastern or the northern gate.

वि०प्र०— संध्योश् च बहिर्ग्रामाद् आसनं, वाग्-यतश् च ८

Bühler— 8. During the morning and evening twilights, he shall sit outside the village, and not speak anything (referring to worldly matters).

वि०प्र०— विप्रतिषेधे श्रुतिलक्षणं (सन्ध्याग्निहोत्रादिचोदकम्) बलीयः ९

Bühler— 9. (But an Agnihotrī, 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.

वि०प्र०— सर्वान् रागान् वाससि वर्जयेत् १०

Bühler— 10. He shall avoid all dyed dresses, [#2]

[#2]: The rule to wear white garments is given Yājñ. I, 131; Manu IV, 35. 33.

वि०प्र०— (वस्त्रं यत्) कृष्णं च स्वाभाविकम् ११

Bühler— 11. And all naturally black cloth.

वि०प्र०— अनूद्रासि वासो वसीत १२

Bühler— 12. He shall wear a dress that is neither shining,

वि०प्र०— अ-प्रतिकृष्टं (जीर्णत्वादेः) च शक्तिविषये १३

Bühler— 13. Nor despicable, if he is able (to afford it).
[#3]

[#3]: Manu IV, 34.

वि०प्र०— दिवा च शिरसः प्रावरणं वर्जयेन् - मूत्र-पुरीषयोः कर्म परिहाप्य १४

Bühler— 14. And in the day-time he shall avoid to wrap up his head, except when voiding excrements.

वि०प्र०— शिरस् तु प्रावृत्य मूत्र-पुरीषे कुर्याद् - भूम्यां किञ्चिद् (तृणादि)
अन्तर्धाय १५

Bühler— 15. But when voiding excrements, he shall envelop his head and place some (grass or the like) on the ground. [#4]

[#4]: Manu IV, 49.

वि०प्र०— छायायाम् मूत्रपुरीषयोः कर्म वर्जयेत् १६

Bühler— 16. He shall not void excrements in the shade (of a tree, where travellers rest).

वि०प्र०— स्वां तु छायां अव-मेहेत् १७

Bühler— 17. But he may discharge urine on his own shadow.

वि०प्र०— न सोपानह् मूत्र-पुरीषे कुर्यात्, कृष्टे, पथ्य्, अप्सु च १८

Bühler— 18. He shall not void excrements with his shoes on, nor on a ploughed field, nor on a path, nor in water. [#5]

[#5]: Manu IV, 45, 46; Yājñ. I, 137.

वि०प्र०— तथा श्वेन-मैथुनयोः कर्माप्सु वर्जयेत् १९

Bühler— 19. He shall also avoid to spit into, or to have connection with a woman in water. [#6]

[#6]: Manu IV, 56.

वि०प्र०— अग्निम् आदित्यम् अपो ब्राह्मणं गा देवताश् चाभिमुखो मूत्र-पुरीषयोः कर्म वर्जयेत् २०

Bühler— 20. He shall not void excrements facing the fire, the sun, water, a Brāhmaṇa, cows, or (images of) the gods. [#7]

[#7]: Manu IV, 48, 52; Yājñ. I, 134.

वि०प्र०— अश्मानं, लोष्ठम्,
आर्द्रान् ओषधि-वनस्पतीन् (←पुष्पैर् विना फलन्ति) ऊर्ध्वान् (→वातादिभिर् अभग्नान्)
आच्छेद्य,
मूत्र-पुरीषयोः शुन्धने वर्जयेत् २१

Bühler— 21. He shall avoid to clean his body from excrements with a stone, a clod of earth, or with (boughs of) herbs or trees which he has broken off, whilst they were on the tree and full of sap.

वि०प्र०— अग्निम्, अपो, ब्राह्मणं, गा, देवता, द्वारं, प्रतीवातं च शक्ति-विषये नाभिप्रसारयीत (पादौ) २२

Bühler— 22. If possible, he shall not stretch out his feet towards a fire, water, a Brāhmaṇa, a cow, (inimages of) the gods, a door, or against the wind. [#8]

[#8]: The prohibition to stretch the feet towards a fire occurs also Manu IV, 53; Yājñ. I, 137.

वि०प्र०— अथाप्य् उदाहरन्ति (ऽग्रे वक्ष्यमाणम्) २३

Bühler— 23. Now they quote also (the following verse):

३१ स्नातकः ③

वि०प्र०—

प्राङ्-मुखो ऽन्नानि भुञ्जीत
उच्चरेद् दक्षिणा-मुखः ।
उदङ्-मुखो मूत्रं कुर्यात्
प्रत्यक्-पादावनेजनम्

इति १

Bühler—

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.

वि०प्र०— आराच् चावसथान् मूत्रपुरीषे कुर्याद्, दक्षिणां दिशं दक्षिणापरां वा
२

Bühler— 2. He shall void excrements far from his house, having gone towards the south or south-west.
[#1]

[#1]: 31. Manu IV, 151; Yājñ. I, 16.

वि०प्र०— अस्तम् इते च
बहिर् ग्रामाद्
आराद् आवसथाद् वा मूत्रपुरीषयोः कर्म वर्जयेत् ३

Bühler— 3. But after sunset he must not void excrements outside the village or far from his house.

वि०प्र०— देवताभिधानं चाप्रयतः ४

Bühler— 4. And as long as he is impure he (shall avoid) to pronounce the names of the gods.

वि०प्र०— परुषं (वचनं) चोभयोर् देवतानां राज्ञश् च (वर्जयेत्) ५

Bühler— 5. And he shall not speak evil of the gods or of the king. [#2]

[#2]: Manu IV, 163.

वि०प्र०— ब्राह्मणस्य गोर् इति पदोपस्पर्शनं वर्जयेत् ६

Bühler— 6. He shall not touch with his foot a Brāhmaṇa, a cow, nor any other (venerable beings).

वि०प्र०— हस्तेन चाकारणात् ७

Bühler— 7. (Nor shall he touch them) with his hand, except for particular reasons.

वि०प्र०— गोर्, दक्षिणानां, कुमार्याश् च परीवादान् वर्जयेत् ८

Bühler— 8. He shall not mention the blemishes of a cow, of sacrificial presents, or of a girl. [#3]

[#3]: 'In the section on transcendental knowledge (I, 8, 23, 5), "speaking evil" has been forbidden, in

connection with the means of salvation. And below (Sūtra 25) the (author) 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.

वि०प्र०— (सस्यधान्यादिकं भक्षयन्तीं←) स्पृहतीं च गां नाचक्षीत (तत्त्वामिने) ९

Bühler— 9. And he shall not announce it (to the owner) if a cow does damage (by eating corn or grass in a field).

वि०प्र०— संसृष्टां (गां) च वत्सेनानिमित्ते (नाचक्षीत तत्त्वामिने) १०

Bühler— 10. (Nor shall he call attention to it) if a cow is together with her calf, except for a particular reason.

वि०प्र०— नाधेनुम् अधेनुर् इति ब्रूयात् - "धेनुभव्ये"त्य् एव ब्रूयात् ११

Bühler— 11. And of a cow which is not a milch-cow he shall not say, 'She is not a milch-cow.' He must say, 'This is a cow which will become a milch-cow.'

वि०प्र०— न भद्रम् "भद्रम्" इति ब्रूयात् । (तत्-स्थाने) "पुण्यं प्रशास्तम्" इत्येव ब्रूयात् १२

Bühler— 12. He shall not call 'lucky' that which is lucky. He shall call it 'a mercy, a blessing.' [#4]

[#4]: Manu IV, 139.

वि०प्र०— वत्स-तन्तीं च नोपरि गच्छेत् १३

Bühler— 13. He shall not step over a rope to which a calf (or cow) is tied. [#5]

[#5]: Manu IV, 38.

वि०प्र०— प्रेङ्खाव्(=डोलास्तम्भौ) अन्तरेण च नातीयात् १४

Bühler— 14. He shall not pass between the posts from which a swing is suspended. [#6]

[#6]: 'Or according to others, " He shall not pass between pillars supporting an arch."--Haradatta.

वि०प्र०— न "+असौ मे सपत्न" ब्रूयात् । यद्यसौ मे सपत्न इति ब्रूयाद्, द्विषन्तं भ्रातृव्यं जनयेत् १५

Bühler— 15. (In company) he shall not say, 'This person is my enemy.' If he says, 'This person is my enemy,' he will raise for himself an enemy, who will show his hatred.

वि०प्र०— नेन्द्र-धनुर् इति परस्मै प्रब्रूयात् १६

Bühler— 16. If he sees a rainbow, he must not say to others, 'Here is Indra's bow.' [#7]

[#7]: Manu IV, 59.

वि०प्र०— न पततः (=पक्षिणः/asteroids) संचक्षीतः(=गणयेत्) १७

Bühler— 17. He shall not count (a flock of) birds. [#8]

[#8]: 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.

वि०प्र०— उद्यन्तम् अस्तं यन्तं चादित्यं दर्शने वर्जयेत् १८

Bühler— 18. He shall avoid to look at the sun when he rises or sets. [#9]

[#9]: Manu IV, 37. 19. Manu IV, 153.

वि०प्र०— दिवादित्यः सत्त्वानि गोपायति,
नक्तं चन्द्रमासू,
तस्माद् अमावास्यायां निशायां स्वाधीय(=साधीय) आत्मनो गुप्तिम् इच्छेत्
प्रायत्य-ब्रह्मचर्य-काले चर्यया च १९

Bühler— 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.

वि०प्र०— सह ह्य् एतां रात्रिं सूर्याचन्द्रमसौ वसतः २०

Bühler— 20. For during that night the sun and the moon dwell together.

वि०प्र०— न कुसृत्या ग्रामं प्रविशेत् ।
यदि प्रविशेन् "नमो रुद्राय वास्तोष्पतय" इत्येताम् ऋचं जपेद् अन्यां वा
रौद्रीम् २१

Bühler— 21. He shall not enter the village by a by path. If he enters it thus, he shall mutter this R̥k-verse, 'Praise be to Rudra, the lord of the dwelling,' or some other (verse) addressed to Rudra. [#10]

[#10]: Manu IV, 73; Yājñ. I, 140.

वि०प्र०— नाब्राह्मणायोच्छिष्टं प्रयच्छेत् ।
यदि प्रयच्छेद् - दन्तान् स्कुप्त्वा, तस्मिन् अवधाय प्रयच्छेत् २२

Bühler— 22. He shall not (ordinarily) give the residue of his food to a person who is not a Brāhmaṇa. 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). [#11]

[#11]: Manu IV, 80. 'This prohibition (given in the first part of the Sūtra) refers to Śūdras who are not dependents; to dependents the following (exception applies). '--Haradatta.

वि०प्र०— क्रोधादींश् च भूत-दाहीयान् दोषान् वर्जयेत् २३

Bühler— 23. And let him avoid the faults that destroy the creatures, such as anger and the like. [#12]

[#12]: See above, I, 6, 23, 4 and 5, and Manu IV, 163.

३२ स्नातकः ③

वि०प्र०— प्रवचन-युक्तो वर्षा-शरदं मैथुनं वर्जयेत् १

Bühler—

1. Let him who teaches, avoid connubial intercourse during the rainy season and in autumn. [#1]

[#1]: 32. Weber, Ind. Stud. X, 42.

वि०प्र०— मिथुनी-भूय च, न तया सह सर्वा रात्रिं शयीत २

Bühler— 2. And if he has had connection (with his wife), he shall not lie with her during the whole night [#2]

[#2]: Manu IV, 40.

वि०प्र०— शयानश् चाध्यापनं वर्जयेत् ३

Bühler— 3. He shall not teach whilst he is lying on a bed.

वि०प्र०— न च तस्यां शय्यायाम् अध्यापयेद् यस्यां शयीत ४

Bühler— 4. Nor shall he teach (sitting) on that couch on which he lies (at night with his wife).

वि०प्र०— अन्-आविः_(भूत)-स्रग्-अनुलेपणः स्यात् ५

Bühler— 5. He shall not show himself adorned with a garland, or anointed with ointments. [#3]

[#3]: Manu IV, 72.

वि०प्र०— सदा निशायां दारं प्रत्य् अलंकुर्वीत ६

Bühler— 6. At night he shall always adorn himself for his wife.

वि०प्र०— _(नित्य-स्नाने स्नातकोचिते) सशिरा वमज्जनम् अप्सु वर्जयेत् ७

Bühler— 7. Let him not submerge his head together with his body (in bathing),

वि०प्र०— अस्तम् इते च स्नानम् _(वर्जयेत्) ८

Bühler— 8. And (let him avoid) to bathe after sunset.

वि०प्र०— पालाशम् {आसनं, पादुके, दन्त-प्रक्षालनम्} इति च वर्जयेत् ९

Bühler— 9. Let him avoid to use a seat, clogs, sticks for cleaning the teeth, (and other utensils) made of Palāśa-wood.

वि०प्र०— स्तुतिं च गुरोः समक्षं - यथा "सुस्नातम्" इति १०

Bühler— 10. Let him avoid to praise (himself) before his teacher, saying, 'I have properly bathed or the like.'

वि०प्र०— आ (मध्य)निशाया जागरणम् (स्यात्) ११

Bühler— 11. Let him be awake from midnight.

वि०प्र०— अनध्यायो निशायाम् (=रात्रेर मध्यभागः) - अन्यत्र धर्मोपदेशाच्चिष्येभ्यः १२

Bühler— 12. Let him not study (or teach) in the middle of the night; but (he may point out) their duties to his pupils.

वि०प्र०— मनसा वा स्वयम् (अधीयीत्) ॥ १३ ॥

Bühler— 13. Or (he may) by himself mentally (repeat the sacred texts).

वि०प्र०— ऊर्ध्वम् अर्धरात्राद् अध्यापनम् १४

Bühler— 14. After midnight he may teach.

वि०प्र०— नापररात्रम् उत्थायानध्याय इति संविशेत् १५

Bühler— 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.' [#4]

[#4]: I.e. if the following day is a forbidden day, e.g. an Aṣṭamī. See also Manu IV, 99.

वि०प्र०— कामम् (स्तम्बादिषु लीनः) अपश्-शयीत १६

Bühler— 16. At his pleasure he may (sleep) leaning (against a post or the like).

वि०प्र०— मनसा वाधीयीत १७

Bühler— 17. Or he may mentally repeat (the sacred texts).

वि०प्र०— क्षुद्रान्, क्षुद्राचरितांश् च देशान् न सेवेत १८

Bühler— 18. Let him not visit inferior men (such as Niṣādas), nor countries which are inhabited by them, [#5]

[#5]: Manu IV, 60 and 61.

वि०प्र०— सभाः समाजांश्(=जनयूथं) च १९

Bühler— 19. Nor assemblies and crowds.

वि०प्र०— समाजं(=जनयूथं) चेद् गच्छेत्, (निर्गच्छन्) प्रदक्षिणी-कृत्यापेयात् २०

Bühler— 20. If he has entered a crowd, he shall leave it, turning his right hand towards the crowd.

वि०प्र०— नगर-प्रवेशनानि च वर्जयेत् २१

Bühler— 21. Nor shall he enter towns frequently.

वि०प्र०— (दुर्बोध्यार्थ-प्रश्नं(→प्रश्नोत्तरं) च न विब्रूयात् २२

Bühler— 22. Let him not answer directly a question (that is difficult to decide).

वि०प्र०— अथाप्य् उदाहरन्ति (वक्ष्यमाणं श्लोकम्) २३

Bühler— 23. Now they quote also (the following verse):

वि०प्र०—

मूलं तूलं(→आगामिनी सम्पत्) वृहति(=उत्पाटयति)
दुर्विवक्तुः प्रजां पशून् आयतनं हिनस्ति ।
"धर्मप्रहाद! न कुमालनाय (इदं कुकर्म)"

रुदन् ह मृत्युर् व्य्-उवाच (ऋषिकृतं) प्रश्नम्
("केनानवधानेन पातितेन मच्छिशुर् मृत" इति)

इति २४

Bühler— 24. (The foolish decision) of a person who decides wrongly destroys his ancestors and his future happiness, it harms his children, cattle, and house. 'Oh Dharmaprahārāda, (this deed belongs) not to Kumālana!' thus decided Death, weeping, the question (addressed to him by the Ṛṣi). [#6]

[#6]: Haradatta tells the story to which the second half of the verse alludes, in the following manner: 'A certain Ṛṣi had two pupils, called Dharmaprahārāda and Kumālana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, without looking. 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 killed him?" Both answered, "Not I, not I." Hereupon the teacher, being unable to (come to a decision in order to) send away, the sinner and to keep the innocent one, called Death, and asked him, "Which of the two has killed the boy?" Then Death, finding himself involved in a difficult law-question,

began to weep, and p. 99 giving his decision, said, "Oh Dharmaprahārāda, not to Kumālana (the dative has the sense of the genitive), this sin is none of Kumālana's!" Instead of declaring, "Dharmaprahārāda, thou hast done this,' he said, "The other did not do it." Still from the circumstances of the case 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, dharmaprahārāda na kumālānāya.

वि०प्र०— गार्दभं यानम् आरोहणे,
विषमारोहणावरोहणानि च वर्जयेत् २५

Bühler— 25. Let him not ascend a carriage yoked with asses; and let him avoid to ascend or to descend from vehicles in difficult places.

वि०प्र०— बाहुभ्यां च नदी-तरम् २६

Bühler— 26. And (let him avoid) to cross a river swimming. [#7]

[#7]: Manu IV, 77.

वि०प्र०— नावां च सांशयिकीम् (वर्जयेत्) २७

Bühler— 27. And (let him avoid) ships of doubtful (solidity).

वि०प्र०— तृण-च्छेदन-लोष्ट-विमर्दनाष्ठेवनानि चाकारणात् २८

Bühler— 28. He shall avoid cutting grass, crushing clods of earth, and spitting, without a particular reason, [#8]

[#8]: Manu IV, 70 and 71.

वि०प्र०— यच् चान्यत् परिचक्षते, यच् चान्यत् परिचक्षते २९

Bühler— 29. And whatever else they forbid.

इत्येकादशः पटलः

इति प्रथमोऽध्यायः

1.

https://vishvAsa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/karmANi/upanayanam

+२ ①

+०१ गृहस्थः ②

०१ गृहस्थः ③

वि०प्र०— पाणिग्रहणादधि गृहमेधिनोर्व्रतम् १

Bühler—

1. After marriage the rites prescribed for a householder and his wife (must be performed).
[#1]

[#1]: 1. According to Haradatta, this rule is intended to refute the opinion of those who hold that the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriage, or after the division of the family estate. He also states that the use of the dual *gṛhamedhinoḥ* indicates that husband and wife must perform the rites conjointly. Manu III, 67.

वि०प्र०— कालयोर्भोजनम् २

Bühler— 2. He shall eat at the two (appointed) times, (morning and evening) [#2]

[#2]: Haradatta thinks that this Sūtra is intended to prevent householders from having more than two meals a day, and to keep them from gluttony. Others are of opinion that its object is to keep householders from excessive fasting, and to make them perform the Prāṇāgnihotra at either meal. At the Prāṇāgnihotra the sacrificer eats five mouthfuls invoking successively, whilst he p. 100 eats, the five vital airs. At the first mouthful he says, 'To Prāṇa svāhā;' at the second, 'To Apāna svāhā,' &c.

वि०प्र०— अतृप्तिश्चान्नस्य ३

Bühler— 3. And he shall not eat to repletion.

वि०प्र०— पर्वसु चोभयोर् उपवासः ४

Bühler— 4. And both (the householder and his wife) shall fast on (the days of) the new, and full moon,

वि०प्र०— औपवस्तम् एव कालान्तरे भोजनम् ५

Bühler— 5. To eat once (on those days in the morning) that also is called fasting. [#3]

[#3]: Āśv. Gr. Sū. I, 10, 2.

वि०प्र०— तृप्तिश् चान्नस्य ६

Bühler— 6. And they may eat (at that meal) until they are quite satisfied.

वि०प्र०— यच्चैनयोः प्रियं स्यात् तद् एतस्मिन् अहनि भुञ्जीयाताम् ७

Bühler— 7. And on (the anniversary of) that (wedding)-day they may eat that food of which they are fond. [#4]

[#4]: Haradatta holds that the words 'on that day' do not refer to the days of the new and full moon, the Parvan-days, mentioned in Sūtra 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 *tr̥piḥ*, 'satisfaction'; and, secondly, that the singular 'on this day' does not agree with the plural 'on the Parvan-days.' Hence he comes to the conclusion that the words 'on that day' must refer to the wedding-day, mentioned in Sūtra 1, as well as to its anniversary. Haradatta is, probably, right in his explanation, though the reasons adduced here are very weak. A stronger reason for detaching this Sūtra from Sūtra 4 will be brought forward below,

under Sūtra 11. Mahādeva, the commentator of the Hiraṇyakeśidharma, adopts the view rejected by Haradatta.

वि०प्र०— अधश्च शयीयाताम् ८

Bühler— 8. And (on the night of that day) they shall sleep on the ground (on a raised heap of earth). [#5]

[#5]: Āśv. Gr. Sū. I, 3, 10.

वि०प्र०— मैथुनवर्जनं च ९

Bühler— 9. And they shall avoid connubial intercourse.

वि०प्र०— श्वोभूते स्थालीपाकः १०

Bühler— 10. And on the day after (that day) a Sthālīpāka must be offered. [#6]

[#6]: A Sthālīpāka is an offering at which rice cooked in a pot, sthālī, is offered in the fire. A full description of this kind of sacrifice occurs, Āśv. Gr. Sū. I, 10, 1 seq.

वि०प्र०— तस्योपचारः पार्वणेन व्याख्यातः ११

Bühler— 11. The manner in which that offering must be [#7] performed has been declared by (the

description of the Sthālīpāka) to be performed on the days of the new and full moon (the Pārvaṇa).

[#7]: The Pārvaṇa Sthālīpāka has been described by Āpastamba p. 101 in the Gṛhya-sūtra, III, 7. Again, Haradatta returns to the question whether the words on that day (Sūtra 7) refer to the Parvan-days, or the marriage-day and its anniversaries. He now adds, in favour of the latter view, that the word Pārvaṇena, 'by the rite to be performed on Parvan-days,' by which the Sthālīpāka on Parvan-days is intended, clearly proves the impossibility to refer the preceding rules to the Parvan-days. He adds that some, nevertheless, adopt the explanation rejected by himself.

वि०प्र०— नित्यं लोक उपदिशन्ति १२

Bühler— 12. And they declare (that this rite which is known) amongst the people (must be performed) every (year). [#8]

[#8]: They, i.e. the Śiṣṭas, those learned in the law. 'Another commentator says, the rite which will be taught (in the following Sūtra), and which is known from the usage of the learned, is constant, i.e. must be performed in every case. That it is what the "learned"

declare.'--Haradatta. The latter explanation of the Sūtra is adopted by Mahādeva.

वि०प्र०— यत्र क्व चाग्निमुपसमाधास्यन्स्यात्तत्र प्राचीरुदीचीश्च तिस्रस्तिप्तो लेखा लिखित्वाद्भिरवोक्ष्याग्निमुपसमिन्ध्यात् १३

Bühler— 13. At every (burnt-offering), when he wishes to place the fire on the altar (called Sthaṇḍila), let him draw on that (altar) three lines from west to east and three lines from south to north, and sprinkle (the altar) with water, turning the palm of the hand downwards, and let him then make the fire burn brightly by adding (fuel). [#9]

[#9]: Āśv. Gr. Sū. I, 3, 1-3.

वि०प्र०— (शिष्टम् उदकम्) उत्सिच्यैतदुदकमुत्तरेण पूर्वेण वान्यदुपदध्यात् १४

Bühler— 14. He shall pour out (the remainder of) this water used for sprinkling, to the north or to the east (of the altar), and take other (water into the vessel).

वि०प्र०— नित्यमुदधानान्यद्भिररिक्तानि स्युर्गृहमेधिनोर्ब्रतम् १५

Bühler— 15. The water-vessels in the house shall never be empty; that is the duty to be observed by the householder and his wife. [#10]

[#10]: Haradatta states that the object of the repetition of the words 'the householder and his wife' is to show that they themselves must fill the water-vessels, and not employ others for this purpose. He adds that, according to another commentator, the object of the repetition is to show that Sūtras 13 and 14 apply not only to householders, but also to students, and that hence students, when they offer the daily oblations of sacred fuel (above, I, 1, 4, 14 seq.), should also perform the rites taught in the preceding Sūtras.

वि०प्र०— अहन्यसंवेशनम् १६

Bühler— 16. Let him not have connubial intercourse (with his wife) in the day-time.

वि०प्र०— ऋतौ च संनिपातो दारेणानुव्रतम् १७

Bühler— 17. But let him have connection with his wife at the proper time, according to the rules (of the law).
[#11]

[#11]: See Manu III, 46-48; Yājñ. I, 79, 80.

वि०प्र०— अन्तरालेऽपि दार एव १८

Bühler— 18. Let him have connubial intercourse in the interval also, if his wife (desires it, observing the restrictions imposed by the law). [#12]

[#12]: Manu III, 45; Yājñ. I, 81.

वि०प्र०— ब्राह्मणवचनाच्च संवेशनम् १९

Bühler— 19. (The duty of) connubial intercourse (follows from) the passage of a Brāhmaṇa, ('Let us dwell together until a son be born.') [#13]

[#13]: See Taittirīya Saṃhitā II, 5, 1, 5.

वि०प्र०— स्त्रीवाससैव संनिपातः स्यात् २०

Bühler— 20. But during intercourse he shall be dressed in a particular dress kept for this purpose.

वि०प्र०— यावत्संनिपातं चैव सहशय्या २१

Bühler— 21. And during intercourse only they shall lie together,

वि०प्र०— ततो नाना २२

Bühler— 22. Afterwards separate.

वि०प्र०— उदकोपस्पर्शनम् २३

Bühler— 23. Then they both shall bathe;

०२ गृहस्थः ③

वि०प्र०— अपि वा लेपान्प्रक्षाल्याचम्य प्रोक्षणमङ्गानाम् १

Bühler—

1. Or they shall remove the stains with earth or water, sip water, and sprinkle the body with water.

वि०प्र०— सर्ववर्णानां स्वधर्मानुष्ठाने परमपरिमितं सुखम् २

Bühler— 2. Men of all castes, if they fulfil their (assigned) duties, enjoy (in heaven) the highest, imperishable bliss.

वि०प्र०— ततः परिवृत्तौ कर्मफलशेषेण जातिं रूपं वर्णं बलं मेधां प्रज्ञां
द्रव्याणि धर्मानुष्ठानमिति प्रतिपद्यते । तच्चक्रवदुभयोर्लोकयोः सुख एव वर्तते
३

Bühler— 3. Afterwards when (a man who has fulfilled his duties) returns to this world, he obtains, by virtue of a remainder of merit, birth in a distinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of his (caste and order).

Therefore in both worlds he dwells in happiness,
(rolling) like a wheel (from the one to the other).

वि०प्र०— यथौषधिवनस्पतीनां बीजस्य क्षेत्रकर्मविशेषे फलपरिवृद्धिरेवम् ४

Bühler— 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).

वि०प्र०— एतेन दोषफलपरिवृद्धिरुक्ता ५

Bühler— 5. The increase of the results of sins has been explained hereby.

वि०प्र०— स्तेनोऽभिशस्तो ब्राह्मणो राजन्यो वैश्यो वा परस्मिंल् लोके परिमिते निरये वृत्ते जायते चाण्डालो ब्राह्मणः पौल्कसो राजन्यो वैणो वैश्यः ६

Bühler— 6. Thus after having undergone a long punishment in the next world, a person who has stolen (the gold of a Brāhmaṇa) or killed a (Brāhmaṇa) is born again, in case he was a Brāhmaṇa as a Cāṇḍāla, in case he was a Kṣatriya as a Paulkasa, in case he was a Vaiśya as a Vaiṇa. [#1]

[#1]: 2. Manu XII, 55; Yājñ. III, 206, 207. A Paulkasa is said to be the offspring of a Niṣāda and a Kṣatriya

woman. See the Pet. Dict. s.v. A Vaiṇa is a rope-dancer, or equilibrist.

वि०प्र०— एतेनान्ये दोषफलैः कर्मभिः परिध्वंसा दोषफलासु योनिषु जायन्ते वर्णपरिध्वंसायाम् ७

Bühler— 7. In the same manner other (sinners) who have become outcasts in consequence of their sinful actions are born again, on account of (these) sins, losing their caste, in the wombs (of various animals).
[#2]

[#2]: Manu XII, 52.

वि०प्र०— यथा चाण्डालोपस्पर्शने संभाषायां दर्शने च दोषस्तत्र प्रायश्चित्तम् ८

Bühler— 8. As it is sinful to touch a Cāṇḍāla, (so it is also sinful) to speak to him or to look at him. The penance for these (offences will be declared).

वि०प्र०— अवगाहनमपामुपस्पर्शने संभाषायां ब्राह्मणसंभाषा दर्शने ज्योतिषां दर्शनम् ९

Bühler— 9. (The penance) for touching him is to bathe, submerging the whole body; for speaking to him to speak to a Brāhmaṇa; for looking at him to look at the lights (of heaven).

इति प्रथमः पटलः

+०२②

०३ वैश्वदेवम्③

वि०प्र०— आर्याः प्रयता वैश्वदेवेऽन्नसंस्कर्तारः स्युः १

Bühler—

1. Pure men of the first three castes shall prepare the food (of a householder which is used) at the Vaiśvadeva ceremony. [#1]

[#1]: 3. 'The food which is used at the Vaiśvadeva, i. e. the food prepared for the meals of the householder and of his wife.'--Haradatta.

वि०प्र०— भाषां कासं क्षवयुमित्यभिमुखो ऽन्नं वर्जयेत् २

Bühler— 2. The (cook) shall not speak, nor cough, nor sneeze, while his face is turned towards the food.

वि०प्र०— केशानङ्गं वासश्चालभ्याप उपस्पृशेत् ३

Bühler— 3. He shall purify himself by touching water if he has touched his hair, his limbs, or his garment.

वि०प्र०— आर्याधिष्ठिता वा शूद्राः संस्कर्तारः स्युः ४

Bühler— 4. Or Śūdras may prepare the food, under the superintendence of men of the first three castes.

वि०प्र०— तेषां स एवाचमनकल्पः ५

Bühler— 5. For them is prescribed the same rule of sipping water (as for their masters). [#2]

[#2]: This Sūtra is a Jñāpaka, as it indicates that Āpastamba also recognises the different rules which are usually prescribed in the Smṛtis for Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras. See above, I, 5, 16, 2.

वि०प्र०— अधिकमहरहः केशश्मश्रुलोमनखवापनम् ६

Bühler— 6. Besides, the (Śūdra cooks) daily shall cause to be cut the hair of their heads, their beards, the hair on their bodies, and their nails.

वि०प्र०— उदकोपस्पर्शनं च सह वाससा ७

Bühler— 7. And they shall bathe, keeping their clothes on. [#3]

[#3]: Usually in bathing both Āryas and Śūdras wear no dress except the langotī.

वि०प्र०— अपि वाष्टमीष्वेव पर्वसु वा वपेरन् ८

Bühler— 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.

वि०प्र०— परोक्षमन्नं संस्कृतमग्नावधिश्रित्याद्धिः प्रोक्षेत् ।
तद्देवपवित्रमित्याचक्षते ९

Bühler— 9. He (the householder himself) shall place on the fire that food which has been prepared (by Śūdras) without supervision, and shall sprinkle it with water. Such food also they state to be fit for the gods.

वि०प्र०— सिद्धेऽन्ने तिष्ठन्भूतमिति स्वामिने प्रब्रूयात् १०

Bühler— 10. When the food is ready, (the cook) shall place himself before his master and announce it to him (saying), 'It is ready.'

वि०प्र०— तत्सुभूतं विराड् अन्नं तन्मा क्षायीति प्रतिवचनः ११

Bühler— 11. The answer (of the master) shall be, 'That well-prepared food is the means to obtain splendour; may it never fail!' [#4]

[#4]: Manu II, 54.

वि०प्र०— गृहमेधिनोर्यदशनीयस्य होमा बलयश्च स्वर्गपुष्टिसंयुक्ताः १२

Bühler— 12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring (as their reward) prosperity, (and the enjoyment of) heaven. [#5]

[#5]: Balis are portions of food which are thrown before the door, or on the floor of the house. See below, Sūtra 16 seq.

वि०प्र०— तेषां मन्त्राणामुपयोगे द्वादशाहमधःशय्या ब्रह्मचर्यं क्षारलवणवर्जनं च १३

Bühler— 13. Whilst learning the sacred formulas (to be recited during the performance) of those (burnt oblations and Bali-offerings, a householder) shall sleep on the ground, abstain from connubial intercourse and from eating pungent condiments and salt, during twelve days. [#6]

[#6]: 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.

वि०प्र०— उत्तमस्यैकरात्रमुपवासः १४

Bühler— 14. (When he studies the Mantras) for the last (Bali offered to the goblins), he shall fast for one

(day and) night. [#7]

[#7]: Regarding the use of ekarātra in the sense of 'a (day and a) night,' see above. The 'last' Bali-offering is that described below, II ,2, 4, 5.

वि०प्र०— बलीनां तस्य तस्य देशे संस्कारो हस्तेन परिमृज्यावोक्ष्य न्युष्य पश्चात्परिषेचनम् १५

Bühler— 15. For each Bali-offering the ground must be prepared separately. (The performer) sweeps (the ground) with his (right) hand, sprinkles it with water, turning, the palm downwards, throws down (the offering), and afterwards sprinkles water around it. [#8]

[#8]: 'They say that the word "afterwards" is used in order to indicate that perfumes, garlands, and other (Upacāras) must be, offered between (the last two acts). '--Haradatta.

वि०प्र०— औपासने पचने वा षड्भिराद्यैः प्रतिमन्त्रं हस्तेन जुहुयात् १६

- ओम्_(इत्यनुज्ञाक्षरं) अग्नये स्वाहा_(हविःप्रदानार्थः)।
- सोमायु स्वाहा।_(कैश्चिन्नोच्यते मन्त्रः।)
- विश्वेभ्यो देवेभ्यस् स्वाहा।

- (खे) ध्रुवायं भूमायं (=भूमने) स्वाहा।

ध्रुव-क्षितये (←स्वर:??) (खे) स्वाहा।

(विवाहे ध्रुव-दर्शन-मन्त्रेऽप्य् अयम् प्रयोगः)

अच्युत-क्षितये (←स्वर:??) स्वाहा।

- अग्नये स्विष्टकृते स्वाहा। (=रुद्रोऽग्निस्स्विष्टकृत्)

Bühler— 16. (At the Vaiśvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (Gṛhya)-fire, and reciting (each time one of) the first six Mantras (prescribed in the Nārāyaṇī Upaniṣad). [#9]

[#9]: It is a disputed point with the commentators whether every Brāhmaṇa may offer the Vaiśvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fire. The six Mantras, which are given Taitt. Ār. X, 67, 1, are: 1. Agnaye svāhā, 'to Agni svāhā'; 2. Somāya svāhā, 'to Soma svāhā'; 3. Viśvebhyo devebhyaḥ svāhā, 'to all the gods svāhā'; 4. Dhruvāya bhūmaya svāhā, 'to Dhruva Bhūma svāhā'; 5. Dhruvakṣitaye svāhā, 'to Dhruvakṣiti svāhā'; 6. Acyutakṣitaye svāhā, 'to Acyutakṣiti svāhā.' Haradatta adds that some add a seventh formula, addressed to Agni sviṣṭakṛt, 'to the fire which causes the proper

performance of the sacrifice,' while others leave out the second Mantra and give that addressed to Agni sviṣṭakṛt the sixth place. This latter is the order given in the Calcutta edition of the Taittirīya Āraṇyaka.

वि०प्र०— उभयतः परिषेचनं यथा पुरस्तात् १७

अदितेऽन्वमँस्थाः। (इति दक्षिणतः, प्राचीनम्)

अनुमुतेऽन्वमँस्थाः। (इति पश्चिमाद् उदीचीनम्)

सरस्वतेऽन्वमँस्थाः। (इति उत्तरतः प्राचीनम्)

देवं सवितुः प्रासावीः। (इति प्रागारम्भं प्रदक्षिणं)

Bühler— 17. He shall sprinkle water all around both times (before and after the oblations), as (has been declared) above. [#10]

[#10]: 'Above, i.e. Gṛhya-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, 'Sarasvatī permit'; Deva Savitaḥ prasuva, 'Divine Savitṛ permit'; 2. at the second sprinkling, the same as above, anvamaṁsthāḥ and prāsāvīḥ, 'thou hast permitted,' being substituted for anumanyasva and prasuva.

वि०प्र०— एवं बलीनां देशे देशे समवेतानां सकृत्सकृदन्ते परिषेचनम् १८

Bühler— 18. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place. [#11]

[#11]: This Sūtra is a restriction of Sūtra 15.

वि०प्र०— सति सूपसंसृष्टेन कार्याः १९

Bühler— 19. (If a seasoning) has been prepared, (the Bali-offering should consist of rice) mixed with that seasoning.

वि०प्र०— अपरेणाग्निं सप्तमाष्टमाभ्यामुदगपवर्गम् २०

Bühler— 20. With the seventh and eighth Mantras (Balis [#12] must be offered to Dharma and Adharma) behind the fire, and must be placed the one to the north of the other.

[#12]: The first six offerings constitute the Devayajña or Vaiśvadeva, 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'; for the sacrificer must face the east.

वि०प्र०— उदधानसंनिधौ नवमेन २१

- धर्माय स्वाहा । अधर्माय स्वाहा । (अपरेणाग्निं सप्तमाष्टमाभ्यामुदगपवर्गम् २०)
- अद्भ्यस् स्वाहा । (उदधानसंनिधौ नवमेन २१)

Bühler— 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). [#13]

[#13]: The Mantra is, Adbbayaḥ svāhā, 'to the Waters svāhā.'

वि०प्र०— मध्येऽगारस्य दशमैकादशाभ्यां प्रागपवर्गम् २२

- ओषधिवृन्स्पृतिभ्यस् स्वाहा । रुक्षोदेवजनेभ्यस् स्वाहा । (मध्येऽगारस्य दशमैकादशाभ्यां प्रागपवर्गम् २२)

Bühler— 22. With the tenth and eleventh (Mantras, Balis, offered to the herbs and trees and to Rakṣodevajana, must be placed) in the centre of the house, and the one to the east of the other. [#14]

[#14]: The Mantras are, Osbadhivanaspatibbayaḥ svāhā, 'to the herbs and trees svāhā'; Raksbodevajanebbyaḥ svāhā, 'to the Rākṣasas and the servants of the gods svāhā.'

वि०प्र०— उत्तरपूर्वदेशेऽगारस्योत्तरैश्चतुर्भिः २३

- (वास्तुविद्याप्रसिद्धेभ्यः) गृह्याभ्यस् स्वाहा । अ॒वसानेभ्यस् (=सीमाभ्यः) स्वाहा ।
अ॒वसानं॑पतिभ्यस् स्वाहा । स॒र्वभू॑तेभ्यस् स्वाहा ।
(उत्तरपूर्वदेशेऽगारस्योत्तरैश्वतुर्भिः २३)

Bühler— 23. With the following four (Mantras, Balis must be placed) in the north-eastern part of the house (and the one to the east of the other). [#15]

[#15]: These four Balis are sacred to the Gṛhās, to the Avasānas, to the Avasānapatis, and to all creatures.

०४ वैश्वदेवादि ॐ

वि०प्र०— शय्यादेशे कामलिङ्गेन १

Bühler—

1. Near the bed (a Bali must be offered) with (a Mantra) addressed to Kāma (Cupid).

वि०प्र०— देहल्यामन्तरिक्षलिङ्गेन २

- कामंयु स्वाहा । (शय्यादेशे कामलिङ्गेन)
- अ॒न्तरि॑क्षायु स्वाहा । (देहल्यामन्तरिक्षलिङ्गेन २)

Bühler— 2. On the door-sill (a Bali must be placed) with (a Mantra) addressed to Antarikṣa (the air). [#1]

[#1]: 4. 'Others explain dehalī', "the door-sill," to mean "the door-case."--Haradatta.

वि०प्र०— उत्तरेणापिधान्याम् ३

- यद् एजति (=कम्पते) जगति यच् च चेष्टति, नाम्नो भृगो ऽयं, नाम्ने स्वाहा। (उत्तरेणापिधान्याम् (अर्गले)३)

Bühler— 3. With (the Mantra) that follows (in the Upaniṣad, he offers a Bali) near the door. [#2]

[#2]: 'Others explain apidhāna, "the panels of the door;" to mean "the bolt of the door."--Haradatta. The offering is made to Nāma, 'the name, or essence of things.'

वि०प्र०— उत्तरैर्ब्रह्मसदने ४

(उत्तरैर्ब्रह्मसदने)

- पृथिव्यै स्वाहा। अन्तरिक्षाय स्वाहा। दिवे स्वाहा।
- सूर्याय स्वाहा। चन्द्रमसे स्वाहा। नक्षत्रेभ्यस् स्वाहा।
- इन्द्राय स्वाहा। बृहस्पतये स्वाहा। प्रजापतये स्वाहा। ब्रह्मणे स्वाहा।

Bühler— 4. With the following (ten Mantras, addressed to Earth, Air, Heaven, Sun, Moon, the Constellations, Indra, Bṛhaspati, Prajāpati, and Brahman, he offers ten Balis, each following one to

the east of the preceding one), in (the part of the house called) the seat of Brahma. [#3]

[#3]: Haradatta gives two explanations of the word Brahasadana, '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.

वि०प्र०— दक्षिणतः पितृलिङ्गेन प्राचीनावीत्यवाचीनपाणिः कुर्यात् ५

- स्वधा पितृभ्युस् स्वाहा। (दक्षिणतः पितृलिङ्गेन प्राचीनावीत्य् अवाचीन-पाणिः कुर्यात् ५)

Bühler— 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. [#4]

[#4]: 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, sometimes called 'the tīrtha sacred to the Manes.' See Manu II, 39.

वि०प्र०— रौद्र उत्तरो यथा देवताभ्यः ६

- नमो रुद्राय पशुपतये स्वाहा। (रौद्र उत्तरो यथा देवताभ्यः ६ तयोर् नाना परिषेचनं धर्म-भेदात् ७)

Bühler— 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. [#5]

[#5]: '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

वि०प्र०— तयोर्नाना परिषेचनं धर्मभेदात् ७

Bühler— 7. The sprinkling with water (which precedes and follows the oblation) of these two (Balis, takes place) separately, on account of the difference of the rule (for each case). [#6]

[#6]: In sprinkling around an offering to the gods, the sacrificer 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.

वि०प्र०— नक्तमेवोत्तमेन वैहायसम् ८

- ये भूताः प्रचरन्ति दिवा /नक्तं
बलिम् इच्छन्तो वितुदस्य प्रेष्याः ।
तेभ्यो बलिं पुष्टिकामो हरामि
मयि पुष्टिं पुष्टिपतिर् दधातु स्वाहा ॥ (नक्तमेवोत्तमेन वैहायसम् ८)

Bühler— 8. At night only he shall offer (the Bali to the Goblins), throwing it in he air and reciting the last (Mantra). [#7]

[#7]: 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, svāhā. 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, 90-92; Yājñ. I, 102-104.

वि०प्र०— य एतानव्यग्रो यथोपदेशं कुरुते नित्यः स्वर्गः पुष्टिश्च ९

Bühler— 9. He who devoutly offers those (above-described), to the rules, (obtains) Balis and Homas),

according eternal bliss in heaven and prosperity.

वि०प्र०— अग्रं च देयम् १०

Bühler— 10. And (after the Balis have been performed, a portion of the food) must first be given as alms. [#8]

[#8]: Manu III, 94 seq.

वि०प्र०— अतिथीनेवाग्रे भोजयेत् ११

Bühler— 11. He shall give food to his guests first, [#9]

[#9]: Manu III, 115; Yājñ. I, 105.

वि०प्र०— बालान् वृद्धान् रोग-संबन्धान् स्त्रीश् चान्तर्वत्नीः १२

Bühler— 12. And to infants, old or sick people, female (relations, and) pregnant women. [#10]

[#10]: Manu III, 114; Yājñ. I, 105.

वि०प्र०— काले स्वामिनावन्नार्थिनं न प्रत्याचक्षीयाताम् १३

Bühler— 13. The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaiśvadeva offering has been performed).

वि०प्र०— अभावे भूमिरुदकं तृणानि कल्याणी वाग् इति । एतानि वै सतोऽगारे न क्षीयन्ते कदाचनेति १४

Bühler— 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). [#11]

[#11]: Manu III, 101 Yājñ. I, 107. As read in the text, the first line of the verse has one syllable in excess. This irregularity would disappear if तृणं, the Vedic form of the nom. ace. plural, were read for तृणानि, and it seems to me not improbable that तृणानि is a correction made by a Pandit who valued grammatical correctness higher than correctness of metre.

वि०प्र०— एवंवृत्तावनन्तलोकौ भवतः १५

Bühler— 15. Endless worlds are the portion (of those householders and wives) who act thus.

वि०प्र०— ब्राह्मणायानधीयानायासनमुदकमन्नमिति देयम् । न प्रत्युत्तिष्ठेत् १६

Bühler— 16. To a Brāhmaṇa who has not studied the Veda, a seat, water, and food must be given. But (the giver) shall not rise (to do him honour). [#12]

[#12]: Manu III, 99.

वि०प्र०— अभिवादनायैवोत्तिष्ठेदभिवाद्यश्चेत् १७

Bühler— 17. But if (such a man) is worthy of a salutation (for other reasons), he shall rise to salute him.

वि०प्र०— राजन्यवैश्वौ च १८

Bühler— 18. Nor (shall a Brāhmaṇa rise to receive) a Kṣatriya or Vaiśya (though they may be learned). [#13]

[#13]: Manu III, 110-112; Yājñ. I, 107.

वि०प्र०— शूद्रमभ्यागतं कर्मणि नियुञ्ज्यात् । अथास्मै दद्यात् १९

Bühler— 19. If a Śūdra comes as a guest (to a Brāhmaṇa), he shall give him some work to do. He may feed him, after (that has been performed). [#14]

[#14]: Manu loc. cit.

वि०प्र०— दासा वा राजकुलादाहृत्यातिथिवच् छूद्रम् पूजयेयुः २०

Bühler— 20. Or the slaves (of the Brāhmaṇa householder) shall fetch (rice) from the royal stores, and honour the Śūdra as a guest. [#15]

[#15]: 'Hence it is known that the king ought to keep stores of rice and the like in every village, in order to

show hospitality to Śūdra guests.'--Haradatta.

वि०प्र०— (गृहस्थेन) नित्यमुत्तरं वासः कार्यम् २१

Bühler— 21. (A householder) must always wear his garment over (his left shoulder and under his right arm).

वि०प्र०— अपि वा सूत्रमेवोपवीतार्थे २२

Bühler— 22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

वि०प्र०— यत्र भुज्यते तत्समूह्य निर्हृत्यावोक्ष्य तं देशम्, अमत्रेभ्यो (=पात्रेभ्यो) लेपान्संकृष्याद्भिः संसृज्योत्तरतः शुचौ देशे रुद्राय निनयेत् । एवं वास्तु शिवं भवति २३

Bühler— 23. He shall sweep together (the crumbs) on the place where he has eaten, and take them away. He shall sprinkle water on that place, turning the palm downwards, and remove the stains (of food from the cooking-vessels with a stick), wash them with water, and take their contents to a clean place to the north (of the house, offering them) to Rudra. In this manner his house will become prosperous.

वि०प्र०— ब्राह्मण आचार्यः स्मर्यते तु २४

Bühler— 24. It is declared in the Smṛtis that a Brāhmaṇa alone should be chosen as teacher (or spiritual guide). [#16]

[#16]: Manu II, 241, 242. From here down to II, 3, 6, 2, Āpastamba again treats of the duties of students and teachers, a subject which appears to have in his eyes a greater importance than any other. The rules given now apply chiefly to householders. It would seem that they have been inserted in this particular place, because the reception of a former teacher is to be described II, 3, 5, 4-11, and that of a 'learned guest' II, 3, 6, 3 seq.

वि०प्र०— आपदि ब्राह्मणेन राजन्ये वैश्ये वाध्ययनम् २५

Bühler— 25. In times of distress a Brāhmaṇa may study under a Kṣatriya or Vaiśya.

वि०प्र०— अनुगमनं च पश्चात् २६

Bühler— 26. And (during his pupilship) he must walk behind (such a teacher).

वि०प्र०— तत ऊर्ध्वं ब्राह्मण एवाग्रे गतौ स्यात् २७

Bühler— 27. Afterwards the Brāhmaṇa shall take precedence before (his Kṣatriya or Vaiśya teacher).

०५ गृहस्थः ③

वि०प्र०— सर्व-विद्यानाम् अप्य् उपनिषदाम् उपाकृत्या ऽनध्ययनं तद्-अहः १

Bühler—

1. On the day on which, beginning the study of the whole sacred science, the Upaniṣads (and the rest, he performs the Upākarma in the morning) he shall not study (at night). [#1]

[#1]: 5. This rule refers to the Upākarma, to be performed yearly by householders. In our days, too, the custom is observed, and the whole Brahminical community change on this occasion their Jenvīs or sacrificial cords in the month of Srāvaṇa. The adherents of the various Śākhās of the Vedas, however, perform the ceremony on different days. According to Haradatta, the Upaniṣads are named, in order to show that they are of the highest importance. See also Śatapatha-brāhmaṇa X, 3, 5, 12.

वि०प्र०— अधीत्य चाविक्रमणं सद्यः २

Bühler— 2. And he shall not leave his teacher at once after having studied (the Veda and having returned home) [#2]

[#2]: Others consider that this Sūtra refers to the annual Upākarma of the householder. In that case the translation would be, 'And after having performed the Upākarma,' &c. Probably Āpastamba means to give a general rule, applicable both to householders and to students who have returned home.

वि०प्र०— यदि त्वरेत - गुरोः समीक्षायां स्वाध्यायम् अधीत्य कामं गच्छेत् ।
एवम् उभयोः शिवं भवति ३

Bühler— 3. If he is in a hurry to go, he shall perform the daily recitation of the Veda in the presence of his teacher, and then go at his pleasure. In this manner good fortune will attend both of them.

वि०प्र०— समावृत्तं चेदाचार्योऽभ्यागच्छेत्तमभिमुखो ऽभ्यागम्य तस्योपसंगृह्य
न बीभत्समान उदकमुपस्पृशेत्पुरस्कृत्योपस्थाप्य यथोपदेशं पूजयेत् ४

Bühler— 4. If the (former) teacher visits him after he has returned home, he shall go out to meet him, embrace his (feet), and he shall not wash himself (after that act), showing disgust. He then shall let him pass first into the house, fetch (the materials necessary for a hospitable reception), and honour him according to the rule. [#3]

[#3]: 'Though he may suspect that the teacher had been defiled by the touch of a Cāṇḍāla or the like, still he shall not show disgust nor wash himself.'--

Haradatta. Regarding the rule of receiving guests, see below, II, 4, 8, 6 seq.

वि०प्र०— आसने शयने भक्ष्ये भोज्ये वाससि वा संनिहिते निहीनतरवृत्तिः
स्यात् ५

Bühler— 5. If his former teacher is) present, he himself shall use a seat, a bed, food, and garments inferior to, and lower (than those offered to the teacher.

वि०प्र०— तिष्ठन्सव्येन पाणिनानुगृह्याचार्यमाचमयेत् ६

Bühler— 6. Standing (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. [#4]

[#4]: According to Haradatta, the repetition of the word ācāryam, 'the teacher,' in this Sūtra, indicates that the rule holds good not only when the teacher comes as a guest to his former pupil, but on every occasion when he receives water for sipping.

वि०प्र०— अन्यं वा समुदेतम् ७

Bühler— 7. And (he shall offer water for sipping in this manner) to other guests also who possess all (good qualities) together. [#5]

[#5]: 'He is called samudeta, "possessed of all (good qualities) together," who is endowed with (good) birth, disposition, behaviour, (great) learning, and a (venerable) age.'--Haradatta.

वि०प्र०— स्थानासनचङ्क्रमणस्मितेष्वनुचिकीर्षन् ८

Bühler— 8. He shall imitate (his teacher) in rising, sitting, walking, about, and smiling. [#6]

[#6]: The word syāt is to be understood from Sūtra 5.

वि०प्र०— संनिहिते

मूत्रापुरीषवातकर्मोच्चैर्भाषाहासष्टेवनदन्तस्कवननिःशृङ्खणभ्रुकुक्षेपणतालननिष्ठ्यानीति ९

Bühler— 9. In the presence (of his teacher) he shall not void excrements, discharge wind, speak aloud, laugh, spit, clean his teeth, blow his nose, frown, clap his hands, nor snap his fingers.

वि०प्र०— दारे प्रजायां चोपस्पर्शनभाषा विस्रम्भपूर्वाः परिवर्जयेत् १०

Bühler— 10. Nor shall he tenderly embrace or address caressing words to his wife or children.

वि०प्र०— वाक्येन वाक्यस्य प्रतीघातमाचार्यस्य वर्जयेत् ११

Bühler— 11. He shall not contradict his teacher,

वि०प्र०— श्रेयसां च १२

Bühler— 12. Nor any of his betters.

वि०प्र०— सर्वभूतपरीवादाक्रोशांश्च १३

Bühler— 13. (He shall not) blame or revile any creature. [#7]

[#7]: Haradatta states that 'speaking evil' is forbidden here once more in order that it should be particularly avoided.

वि०प्र०— विद्यया च विद्यानाम् १४

Bühler— 14. (He shall not revile one branch of) sacred learning by (invidiously comparing it with) another. [#8]

[#8]: 'For example, he shall not say, "The Ṛj-veda is sweet to the ear, the other Vedas grate on the ear," or "the Taittirīya-veda is a Śākhā consisting of leavings,"

or "the Brāhmaṇa proclaimed by Yājñavalkya is of modern origin."--Haradatta. The second sentence refers to the story that Yājñavalkya vomited the Black Yajur-veda, and his fellow-students, becoming partridges, picked it up. Regarding the third sentence, see Vārttika on Pāṇini IV, 3, 105, and Max Müller's History of Ancient Sanskrit Literature, P. 363.

वि०प्र०— यया विद्यया न विरोचेत् पुनराचार्यमुपेत्य नियमेन साधयेत् १५

Bühler— 15. If he is not well versed in a (branch of) sacred learning (which he studied formerly), he shall again go to the (same) teacher and master it, observing the (same) rules as (during his first studentship).

वि०प्र०— उपाकरणादोत्सर्जनादध्यापयितुर्नियमः। लोमसंहरणं मांसं श्राद्धं मैथुनमिति च वर्जयेत् १६

Bühler— 16. The restrictions (to be kept) by the teacher from the beginning of the course of teaching to its end are, to avoid cutting the hair on the body, partaking of meat or of oblations to the Manes, and connection (with a woman). [#9]

[#9]: Weber, Ind. Stud. X, 42.

वि०प्र०— ऋत्वे वा जायाम् १७

Bühler— 17. Or (he may have conjugal intercourse) with his wife at the proper season.

वि०प्र०— यथागमं शिष्येभ्यो विद्यासंप्रदाने नियमेषु च युक्तः स्यात् । एवं वर्तमानः पूर्वापरान्संबन्धानात्मानं च क्षेमे युनक्ति १८

Bühler— 18. He shall be attentive in instructing his pupils in the sacred learning, in such a manner that they master it, and in observing the restrictions (imposed upon householders during their teaching . He who acts thus, gains heavenly bliss for himself, his descendants and ancestors.

वि०प्र०— मनसा वाचा प्राणेन चक्षुषा श्रोत्रेण त्वक्शिश्रोदरारम्भनणानास्रावान्परिवृज्जानो ऽमृतत्वाय कल्पते १९

Bühler— 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.

इति द्वितीयः पटलः

+०३ अतिथिः②

०६ अतिथिः③

वि०प्र०— जात्याचारसंशये धर्मार्थमागतमग्निमुपसमाधाय जातिमाचारं च पृच्छेत् १

Bühler—

1. If he has any doubts regarding the caste and conduct of a person who has come to him in order to fulfil his duty (of learning the Veda), he shall kindle a fire (with the ceremonies prescribed for kindling the sacrificial fire) and ask him about his caste and conduct. [#1]

[#1]:

6. The person desirous to study addresses his teacher elect with the following Mantra:

> Bhagavan maitreṇa cakṣuṣā paśya
śīvena manasānugṛhāṇa
prasīda mām adhyāpaya,

> 'venerable Sir, look on me with a friendly eye,
receive me with a favourable mind,
be kind and teach me.'

The teacher elect then asks: Kiṃgotro 'si

saumya, kimācārah, 'friend, of what family art thou? what is thy rule of conduct?'

वि०प्र०— साधुतां चेतप्रतिजानीतेऽग्निरुपद्र ष्ट वायुरुपश्रोतादित्योऽनुख्याता साधुतां प्रतिजानीते साध्वस्मा अस्तु वितथ एष एनस इत्युक्त्वा शास्तुं प्रतिपद्येत २

Bühler— 2. If he declares himself to be (of) good (family and conduct, the teacher elect) shall say,

'Agni who sees, Vāyu who hears, Āditya who brings to light, vouch for his goodness; may it be well with this person! He is free from sin.'

Then he shall begin to teach him.

वि०प्र०— अग्निरिव ज्वलन् अतिथिरभ्यागच्छति ३

Bühler— 3. A guest comes to the house resembling a burning fire. [#2]

[#2]: 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.

वि०प्र०— धर्मेण वेदानामेकैकां शाखामधीत्य श्रोत्रियो भवति ४

Bühler— 4. He is called a Śrotriya who, observing the law (of studentship), has learned one recension of the Veda (which may be current in his family). [#3]

[#3]: The object of this Sūtra is to complete the definition of the term 'guest' to be given in the following Sūtra. In my translation I have followed Haradatta's gloss. The literal sense of Āpastamba's words is, 'He who, observing the law, has studied one recension of each (of the four) Vedas, becomes a Śrotriya.' Haradatta says this definition would be contrary to the current acceptance of the term. That argument proves, however, nothing for Āpastamba's times.

वि०प्र०— स्वधर्मयुक्तं कुटुम्बिनमभ्यागच्छति धर्मपुरस्कारो नान्यप्रयोजनः सोऽतिथिर्भवति ५

Bühler— 5. He is called a guest (who, being a Śrotriya), approaches solely for the fulfilment of his religious duties, and with no other object, a householder who lives intent on the fulfilment of his duties. [#4]

[#4]: Manu III, 102, 103; Yājñ. I, 111.

वि०प्र०— तस्य पूजायां शान्तिः स्वर्गश्च ६

Bühler— 6. The reward for honouring (such a guest) is immunity from misfortunes, and heavenly bliss. [#5]

[#5]: Yājñ. I, 109; Manu III, 101.

वि०प्र०— तमभिमुखोऽभ्यागम्य यथावयः समेत्य तस्यासनमाहारयेत् ७

Bühler— 7. He shall go to meet such (a guest), honour him according to his age (by the formulas of salutation prescribed), and cause a seat to be given to him.

वि०प्र०— शक्तिविषये नाबहुपादमासनं भवतीत्येके ८

Bühler— 8. Some declare that, if possible, the seat should have many feet. [#6]

[#6]: Haradatta states that this is also Āpastamba's opinion.

वि०प्र०— तस्य पादौ प्रक्षालयेत् । शूद्र मिथुनावित्येके ९

Bühler— 9. The (householder himself) shall wash the feet of that (guest); according to some, two Śūdras shall do it.

वि०प्र०— अन्यतरोऽभिषेचने स्यात् १०

Bühler— 10. One of them shall be employed in pouring water (over the guest, the other in washing

his feet).

वि०प्र०— तस्योदकमाहारयेन्मृन्मयेनेत्येके ११

Bühler— 11. Some declare that the water for the (guest) shall be brought in an earthen vessel. [#7]

[#7]: According to Haradatta, Āpastamba is of opinion that it should be brought in a pot made of metal.

वि०प्र०— नोदकमाचारयेद् असमावृत्तः १२

Bühler— 12. But (a guest) who has not yet returned home from his teacher shall not be a cause for fetching water. [#8]

[#8]: I.e. it is unnecessary to offer water for washing the feet to a student.

वि०प्र०— अध्ययनसांवृत्तिश्चात्राधिका १३

Bühler— 13. In case a (student comes, the host) shall repeat the Veda (together with him) for a longer time (than with other guests).

वि०प्र०— सान्त्वयित्वा तर्पयेद्रसैर्भक्ष्यैरद्भिरवरार्धनेति १४

Bühler— 14. He shall converse kindly (with his guest), and gladden him with milk or other (drinks), with

eatables, or at least with water.

वि०प्र०— आवसथं दद्यादुपरिशय्यामुपस्तरणमुपधानं सावस्तरणमभ्यञ्जनं चेति १५

Bühler— 15. He shall offer to his guest a room, a bed, a mattress, a pillow with a cover, and ointment, and what else (may be necessary). [#9]

[#9]: 'Ointment, (i.e.) oil or clarified butter for anointing the feet.'--Haradatta. Manu III, 107.

वि०प्र०— अन्नसंस्कर्तारमाहूय व्रीहीन्यवान्वा तदर्थान्निर्वपेत् १६

Bühler— 16. (If the dinner has been finished before the arrival of the guest), he shall call his cook and give him rice or yava for (preparing a fresh meal for) the guest. [#10]

[#10]: Manu III, 108.

वि०प्र०— उद्धृतान्यन्नान्यवेक्षेतेदं भूया १७

Bühler— 17. (If dinner is ready at the arrival of the guest), he himself shall portion out the food and look at it, saying (to himself), 'Is this (portion) greater, or this?'

वि०प्र०— इदाश्मिति भूय उद्धरेत्येव ब्रूयात् १८

Bühler— 18. He shall say, 'Take out a larger (portion for the guest).'

वि०प्र०— द्विषन्दिषतो वा नान्नमश्रीयाद्दोषेण वा मीमांसमानस्य मीमांसितस्य वा १९

Bühler— 19. A guest who is at enmity (with his host) shall not eat his food, nor (shall he eat the food of a host) who hates him or accuses him of a crime, or of one who is suspected of a crime. [#11]

[#11]: Manu IV, 213; Yājñ. I, 162.

वि०प्र०— पाप्मानं हि स तस्य भक्षयतीति विज्ञायते २०

Bühler— 20. For it is declared in the Veda that he (who eats the food of such a person) eats his guilt.

०७ अतिथिः ③

वि०प्र०— स एष प्राजापत्यः कुटुम्बिनो यज्ञो नित्यप्रततः १

Bühler—

1. This reception of guests is an everlasting (Śrauta)-sacrifice offered by the householder to Prajāpati. [#1]

[#1]: 7. 'Prājāpatya may mean either "created by Prajāpati" or sacred to Prajāpati."--Haradatta.

वि०प्र०— योऽतिथीनामग्निः स आहवनीयो यः कुटुम्बे स गार्हपत्यो यस्मिन्पच्यते सोऽन्वाहार्यपचनः २

Bühler— 2. The fire in the stomach of the guest (represents) the Āhavanīya, (the sacred fire) in the house of the host represents the Gārhapatya, the fire at which the food for the guest is cooked (represents) the fire used for cooking the sacrificial viands (the Dakṣiṇāgni). [#2]

[#2]: in the first Sūtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analog is traced further in detail in this Sūtra. One of the chief characteristics of a Vedic sacrifice is the vitāna, or the use of three sacred fires. Hence Āpastamba shows that three fires also are used in offering hospitality to guests.

वि०प्र०— ऊर्जं पुष्टिं प्रजां पशूनिष्टापूर्तमिति गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति ३

Bühler— 3. He who eats before his guest consumes the food, the prosperity, the issue, the cattle, the merit

which his family acquired by sacrifices and charitable works.

वि०प्र०— पयोपसेचनमन्नमग्निष्टोमसंमितं सर्पिषोक्थ्यसंमितं
मधुनातिरात्रसंमितं मांसेन द्वादशाहसंमितमुदकेन प्रजावृद्धिरायुषश्च ४

Bühler— 4. Food (offered to guests) which is mixed with milk procures the reward of an Agniṣṭoma-sacrifice. Food mixed with clarified butter procures the reward of an Ukthya, food mixed with honey the reward of an Atirātra, food accompanied by meat the reward of a Dvādaśāha, (food and) water numerous offspring and long life. [#3]

[#3]: Regarding the Agniṣṭoma and the other sacrifices mentioned, see Aitareya-brāhmaṇa III, 8; IV, 1; IV, 4.

वि०प्र०— प्रिया अप्रियाश्चातिथयः स्वर्गं लोकं गमयन्तीति विज्ञायते ५

Bühler— 5. It is declared in the Veda, 'Both welcome and indifferent guests procure heaven (for their host).'

वि०प्र०— स यत्प्रातर्मध्यंदिने सायमिति ददाति सवनान्येव तानि भवन्ति ६

Bühler— 6. When he gives food in the morning, at noon, and in the evening, (these gifts) are the Savanas

(of that sacrifice offered to Prajāpati). [#4]

[#4]: 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 further describe the similarity of a guest-offering to a Vedic sacrifice.

वि०प्र०— यदनुतिष्ठत्युदवस्यत्येव तत् ७

Bühler— 7. When he rises after his guest has risen (to depart), that act represents the Udavasānīyā iṣṭi (of a Vedic sacrifice). [#5]

[#5]: Regarding the Udavasānīyā iṣṭi, see Aitareya-brāhmaṇa VIII, 5. It is the 'concluding iṣṭi.'

वि०प्र०— यत्सान्त्वयति सा दक्षिणा प्रशंसा ८

Bühler— 8. When he addresses (the guest) kindly, that kind address (represents) the Dakṣiṇā. [#6]

[#6]: Dakṣiṇā is the reward given to priests who officiate at a sacrifice.

वि०प्र०— यत्संसाधयति ते विष्णुक्रमाः ९

Bühler— 9. When he follows (his departing guest, his steps represent) the steps of Viṣṇu. [#7]

[#7]: 'The steps of Viṣṇu' are three steps which the sacrificer has to make between the Vedi and the Āhavanīya-fire. See Pet. Diet. s. v.

वि०प्र०— यदुपावर्तते सोऽवभृथः १०

Bühler— 10. When he returns (after having accompanied his guest), that (act represents) the Avabhṛtha, (the final bath performed after the completion of a sacrifice.)

वि०प्र०— इति हि ब्राह्मणम् ११

Bühler— 11. Thus (a Brāhmaṇa shall treat) a Brāhmaṇa, (and a Kṣatriya and a Vaiśya their caste-fellows.)

वि०प्र०— राजानं चेदतिथिरभ्यागच्छेच्छ्रेयसीमस्मै पूजामात्मनः कारयेत् १२

Bühler— 12. If a guest comes to a king, he shall make (his Purohita) honour him more than himself. [#8]

[#8]: 'A guest,' i.e. such a one as described above, II, 3, 6, 4 and 5.

वि०प्र०— आहिताग्निं चेदतिथिरभ्यागच्छेत्स्वयमेनमभ्युदेत्य ब्रूयात् । ब्रात्य क्वावात्सीरिति । ब्रात्य उदकमिति । ब्रात्य तर्पयंस्त्विति १३

Bühler— 13. If a guest comes to an Agnihotrin, he himself [#9] shall go to meet him and say to him: 'O faithful fulfiller of thy vows, where didst thou stay (last night)?' (Then he offers water, saying): 'O faithful fulfiller of thy vows, here is water.' (Next he offers milk or the like, saying): 'O faithful fulfiller of thy vows, may (these fluids) refresh (thee).'

[#9]: An Agnihotrin is a Brāhmaṇa who offers certain daily burnt offerings called Agnihotra. The translation of the last clause renders tarpayantu, the reading of the Atharva-veda.

वि०प्र०— पुराग्निहोत्रस्य होमादुपांशु जपेत् । ब्रात्य यथा ते मनस्तथास्त्विति । ब्रात्य यथा ते वशस्तथास्त्विति । ब्रात्य यथा ते प्रियं तथास्त्विति । ब्रात्य यथा ते निकामस्तथास्त्विति १४

Bühler— 14. (If the guest stays at the time of the Agnihotra, he shall make him sit down to the north of the fire and) murmur in a low voice, before offering the oblations: 'O faithful fulfiller of thy vows, may it be as thy heart desires;' 'O faithful fulfiller of thy vows, may it be as thy will is;' 'O faithful fulfiller of thy vows,

may it be as thy wish is;' 'O faithful fulfiller of thy vows, may it be as thy desire is.' [#10]

[#10]: According to some, all these sentences must be pronounced; according to Haradatta, one only, which may be selected optionally.

वि०प्र०— यस्योद्धृतेष्वहुतेष्वग्निष्वतिथिरभ्यागच्छेत्स्वयमेनमभ्युदेत्य
ब्रूयात्त्रात्य अतिसृज होष्यामि । इत्यतिसृष्टेन होतव्यम् ।
अनतिसृष्टश्चेज्जुहुयाद्दोषं ब्राह्मणमाह १५

Bühler— 15. If a guest comes, after the fires have been placed (on the altar), but before the oblations have been offered, (the host) himself shall approach him and say to him: 'O faithful fulfiller of thy vows give me permission; I wish to sacrifice.' Then he shall sacrifice, after having received permission. A Brāhmaṇa declares that he commits a sin if he sacrifices without permission. [#11]

[#11]: Haradatta states that the Brāhmaṇa mentioned in the text is the Āharvaṇa-brāhmaṇa. See Atharva-veda. XV, 11-12.

वि०प्र०— एकरात्रं चेदतिथीन्वासयेत्पार्थिवांल् लोकानभिजयति
द्वितीययान्तरिक्ष्यांस्तृतीयया दिव्यांश्चतुर्थ्या परावतो
लोकानपरिमिताभिरपरिमितांल् लोकानभिजयतीति विज्ञायते १६

Bühler— 16. He who entertains guests for one night obtains earthly happiness, a second night gains the middle air, a third heavenly bliss, a fourth the world of unsurpassable bliss; many nights procure endless worlds. That has been declared in the Veda.

वि०प्र०— असमुदेतश्चेदतिथिर्ब्रुवाण आगच्छेदासनमुदकमन्नं श्रोत्रियाय ददामीत्येव दद्यात् । एवमस्य समृद्धं भवति १७

Bühler— 17. If an unlearned person who pretends to be (worthy of the appellation) 'guest' comes to him, he shall give him a seat, water, and food, (thinking) 'I give it to a learned Brāhmaṇa.' Thus (the merit) of his (gift) becomes (as) great (as if a learned Brāhmaṇa had received it).

इति तृतीयः पटलः

+०४ अतिथिः ②

०८ अतिथिः ③

वि०प्र०— येन कृतावसथः (=दत्ताश्रयः) स्यादतिथिर्न तं प्रत्युत्तिष्ठेत्प्रत्यवरोहेद्वा पुरस्ताच्चेदभिवादितः १

Bühler—

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 (guest), if he has been saluted before (on the first day).

वि०प्र०— शेषभोज्यतिथीनां स्यात् २

Bühler— 2. He shall eat after his guests. [#1]

[#1]: 8. Manu III, 117; Yājñ. I, 105.

वि०प्र०— न रसान्गृहे भुञ्जीतानवशेषमतिथिभ्यः ३

Bühler— 3. He shall not consume all the flavoured liquids in the house, so as to leave nothing for guests. [#2]

[#2]: Flavoured liquids, i.e. milk, whey, &c.

वि०प्र०— नात्मार्थमभिरूपमन्नं पाचयेत् ४

Bühler— 4. He shall not cause sweetmeats to be prepared for his own sake. [#3]

[#3]: Manu III, 106.

वि०प्र०— गोमधुपर्कार्हो वेदाध्यायः ५

Bühler— 5. (A guest) who can repeat the (whole) Veda (together with the supplementary books) is worthy to receive a cow and the Madhuparka, [#4]

[#4]: Manu III, 119 and 120; Yājñ. 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 Āśvalāyana Gṛhya-sūtra I, 24, 31-33.

वि०प्र०— आचार्य, ऋत्विक्, स्नातको, राजा वा धर्मयुक्तः (मधुपर्कार्हः) ६

Bühler— 6. (And also) the teacher, an officiating priest, a Snātaka, and a just king (though not learned in the Veda).

वि०प्र०— आचार्यायर्त्विजे श्वशुराय राज्ञ इति परिसंवत्सरादुपतिष्ठद्भ्यो गौर्मधुपर्कश्च ७

Bühler— 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).

वि०प्र०— दधि मधुसंसृष्टं मधुपर्कः पयो वा मधुसंसृष्टम् ८

Bühler— 8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey. [#5]

[#5]: Āśvalāyana Gṛhya-sūtra I, 24, 5 and 6.

वि०प्र०— अभाव उदकम् ९

Bühler— 9. On failure (of these substances) water (mixed with honey may be used).

वि०प्र०— षडङ्गो वेदः १०

Bühler— 10. The Veda has six Āngas (auxiliary works).
[#6]

[#6]: This Sūtra explains the term vedādhyāya, '(a guest) who can repeat the (whole) Veda,' which occurs above, Sūtra 5--Haradatta. See Max Müller's History of Ancient Sanskrit Literature, p. 111.

वि०प्र०— छन्दः कल्पो व्याकरणं ज्योतिषं निरुक्तं शीक्षा छन्दोविचितीरिति
११

Bühler— 11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.

वि०प्र०— (आक्षेपः -) शब्दार्थारम्भणानां तु कर्मणां समाम्नायसमाप्तौ वेदशब्दः
(तेन कल्पोऽपि वेदशब्दवाच्यस् स्यात्) । तत्र (६ इति) संख्या विप्रतिषिद्धा १२

Bühler— 12. (If any one should contend that) the term Veda (on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit) applies to the complete collection of (works which contain) rules for rites to be performed on the authority of precepts, (that, consequently, the Kalpa-sūtras form part of the Veda, and that thereby) the number (fixed above) for those (Aṅgas) is proved to be wrong, [#7]

[#7]: This Sūtra and the following one are directed against those who consider the Kalpa-sūtras to be a part of the Veda, the revealed texts. See also Max Müller's History of Ancient Sanskrit Literature, p. 95 seq.

वि०प्र०— (परिहारः -) अङ्गानां तु प्रधानैरव्यपदेश इति न्यायवित्समयः १३

Bühler— 13. (Then we answer), All those who are learned in Mīmāṃsā are agreed that (the terms Veda, Brāhmaṇa, and the like, which are applied to) the principal (works), do not include the Aṅgas (the Kalpa-sūtras and the rest). he remembers at any time during dinner,

वि०प्र०— अतिथिं निराकृत्य यत्र गते भोजने स्मरेत्ततो विरम्योपोष्य १४

Bühler— 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,

०९ अतिथिः ③

वि०प्र०— श्वोभूते यथामनसं तर्पयित्वा संसाधयेत् १

Bühler—

1. And on the following day (he shall search for him), feast him to his heart's content, and accompany him (on his departure). [#1]

[#1]: 9. Yājñ. I, 113.

वि०प्र०— यानवन्तमा यानात् २

Bühler— 2. (If the guest) possesses a carriage, (he shall accompany him) as far as that.

वि०प्र०— यावन्नानुजानीयादितरः ३

Bühler— 3. Any other (guest he must accompany), until permission to return is given.

वि०प्र०— अप्रतीभायां (बुद्धौ न जातायाम्) सीम्नो निवर्तेत ४

Bühler— 4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.

वि०प्र०— सर्वान्वैश्वदेवे भागिनः कुर्वीता श्व-चाण्डालेभ्यः ५

Bühler— 5. To all (those who come for food) at (the end of) the Vaiśvadeva he shall give a portion, even to dogs and Caṇḍālas.

वि०प्र०— नानर्हद्भ्यो दद्याद् इत्य् एके ६

Bühler— 6. Some declare that he shall not give anything to unworthy people (such as Caṇḍālas).

वि०प्र०— उपेतः स्त्रीणामनुपेतस्य चोच्छिष्टं वर्जयेत् ७

Bühler— 7. A person who has been initiated shall not eat the leavings of women or of an uninitiated person. [#2]

[#2]: After a long discussion on the object of this Sūtra, Haradatta comes to the conclusion that it is given 'against the improper custom to dine out of the same vessel with one's wife and uninitiated children, which prevails in some countries.'

वि०प्र०— सर्वाण्युदकपूर्वाणि दानानि ८

Bühler— 8. All gifts are to be preceded by (pouring out) water. [#3]

[#3]: 'Consequently a gift of food also.' The custom is to pour water, usually with the spoon called Darvī (Pallī), into the extended palm of the recipient's right hand.

वि०प्र०— यथाश्रुति विहारे (=यागशालायाम्)९

Bühler— 9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.

वि०प्र०— ये नित्या भाक्तिकास्तेषामनुपरोधेन संविभागो विहितः १०

Bühler— 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.

वि०प्र०— काममात्मानं भार्या पुत्रं वोपरुन्ध्यान्न त्वेव दासकर्मकरम् ११

Bühler— 11. At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work.

वि०प्र०— तथा चात्मनोऽनुपरोधं कुर्याद्यथा कर्मस्वसमर्थः स्यात् १२

Bühler— 12. And he must not stint himself so much that he becomes unable to perform his duties.

वि०प्र०—

'अष्टौ ग्रासा मुनेर् भक्ष्याः षोडशाऽरण्य-वासिनः ।
द्वात्रिंशतं गृहस्थस्याऽपरिमितं ब्रह्मचारिणः ॥
आहिताग्निर् अनरड्वांश् च ब्रह्मचारी च ते त्रयः ।
अश्नन्त एव सिध्यन्ति नैषां सिद्धिर् अनश्नताम्'

इति ॥

Bühler— 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, thirty-two that of a householder, and an unlimited quantity that of a student. An Agnihotrin, a draught-ox, and a student, those three can do their work only if they eat; without eating (much), they cannot do it.' [#4]

[#4]: Manu VI, 28; Yājñ. III, 55.

+०५②

१० वर्ण-वृत्तिः, दण्डः③

वि०प्र०— भिक्षणे निमित्तमाचार्यो विवाहो यज्ञो मातापित्रोर्बुभूषार्हतश्च
नियमविलोपः १

Bühler—

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 Śrauta-sacrifice, the desire to keep one's father and mother, and the (impending) interruption of ceremonies performed by a worthy man. [#1]

[#1]: 10. Manu IV, 251; XI, 1 seq.; Yājñ. I, 2 16. By the term arhat, 'a worthy person,' a Brāhmaṇa is here designated who has studied the Veda and performs an Agnihotra.

वि०प्र०— तत्र गुणान्समीक्ष्य यथाशक्ति देयम् २

Bühler— 2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.

वि०प्र०— इन्द्रियप्रीत्यर्थस्य तु भिक्षणमनिमित्तम् । न तदाद्रियेत ३

Bühler— 3. But if persons ask for alms for the sake of sensual gratification, that is improper; he shall not take heed of that.

वि०प्र०— न तदाद्रियेत

Bühler— he shall not take heed of that.

वि०प्र०— स्वकर्म ब्राह्मणस्याध्ययनमध्यापनम्यज्ञो याजनं दानं प्रतिग्रहणं दायार्घ्यं शिलोञ्छः ४

Bühler— 4. The lawful occupations of a Brāhmaṇa are, [#2] studying, teaching, sacrificing for himself, officiating as priest for others, giving alms, receiving alms, inheriting, and gleaning corn in the fields;

[#2]: Manu I, 88; X, 15; Yājñ. I, 118.

वि०प्र०— अन्यच्चापरिगृहीतम् (यथा मूलफलादिः) ५

Bühler— 5. And (he may live by taking) other things which belong to nobody. [#3]

[#3]: I.e. wild roots and fruits.

वि०प्र०— एतान्येव क्षत्रियस्याध्यापनयाजनप्रतिग्रहणानीति परिहाष्य दण्डयुद्धाधिकानि ६

Bühler— 6. (The lawful occupations) of a Kṣatriya are the same, with the exception of teaching, officiating as priest, and receiving alms. (But) governing and fighting must be added. [#4]

[#4]: Manu I, 89; X, 77, 79; Yājñ. I, 118, 119.

वि०प्र०— क्षत्रियवद्वैश्यस्य दण्डयुद्धवर्जं कृषिगोरक्ष्यवाणिज्याधिकम् ७

Bühler— 7. (The lawful occupations) of a Vaiśya are the same as those of a Kṣatriya, with the exception of governing and fighting. (But in his case) agriculture, the tending of cattle, and trade must be added. [#5]

[#5]: Manu I, 90; X, 78, 79; Yājñ. loc. cit.

वि०प्र०— नाननूचानमृत्विजं वृणीते न पणमानम् ८

Bühler— 8. He (shall) not choose (for the performance of a Śrauta-sacrifice) a priest who is unlearned in the Veda, nor one who haggles (about his fee).

वि०प्र०— अयाज्योऽनधीयानः ९

Bühler— 9. (A priest) shall not officiate for a person unlearned in the Veda.

वि०प्र०— युद्धे तद्योगा यथोपायमुपदिशन्ति तथा प्रतिपत्तव्यम् १०

Bühler— 10. In war (Kṣatriyas) shall act in such a manner as those order, who are learned in that (art of war).

वि०प्र०— न्यस्तायुधप्रकीर्णकेशप्राञ्जलिपराडावृत्तानामार्या वधं परिचक्षते
११

Bühler— 11. The Āryas 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. [#6]

[#6]: Manu VII, 91 seq.; Yājñ. 1, 325.

वि०प्र०— शास्त्रैरधिगतानामिन्द्रि यदौर्बल्याद्विप्रतिपन्नानां शास्ता
निर्वेषमुपदिशेद्यथाकर्म यथोक्तम् १२

Bühler— 12. The spiritual guide shall order those who, [#7] (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 Smṛti).

[#7]: Haradatta explains the words Śāstrair adhigatānām, '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 Garbhādhāna, and are entitled (to the rights and occupations of their caste).'

वि०प्र०— तस्य चेच्छास्त्रमतिप्रवर्तेरन्नजानं गमयेत् १३

Bühler— 13. If (such persons) transgress their (Ācārya's) order, he shall take them before the king.

वि०प्र०— राजा पुरोहितं धर्मार्थकुशलम् १४

Bühler— 14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

वि०प्र०— स ब्राह्मणान्नियुञ्ज्यात् १५

Bühler— 15. He shall order (them to perform the proper penances if they are) Brāhmaṇas.

वि०प्र०— बलविशेषेण वधदास्यवर्जं नियमैरुपशोषयेत् १६

Bühler— 16. He shall reduce them (to reason) by forcible means, excepting corporal punishment and servitude. [#8]

[#8]: Probably this Sūtra is meant to give a general rule, and to exempt Brāhmaṇas in every case from corporal punishment and servitude. Manu VIII, 379-380.

११ मार्गदानम्, विवाहः ③

वि०प्र०— इतरेषां वर्णानामा प्राणविप्रयोगात्समवेक्ष्य तेषां कर्माणि राजा दण्डम्प्रणयेत् १

Bühler—

1. In the cases of (men of) other castes, the king, after having examined their actions, may punish them even by death.

वि०प्र०— न च संदेहे दण्डं कुर्यात् २

Bühler— 2. And the king shall not punish on suspicion.

वि०प्र०— सुविचितं विचित्या दैवप्रश्नेभ्यो राजा दण्डाय प्रतिपद्येत ३

Bühler— 3. But having carefully investigated (the case) by means of questions (addressed to witnesses) and even of ordeals, the king may proceed to punish. [#1]

[#1]: 11. See also below, II, 11, 29, 6.

वि०प्र०— एवंवृत्तो राजोभौ लोकावभिजयति ४

Bühler— 4. A king who acts thus, gains both (this and the next) world.

वि०प्र०— राज्ञः पन्था ब्राह्मणेनासमेत्य ५

Bühler— 5. The road belongs to the king except if he meets a Brāhmaṇa. [#2]

[#2]: Manu II, 139; Yājñ. 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 Kṣatriyas must make way for an anointed king.

वि०प्र०— समेत्य तु ब्राह्मणस्यैव पन्थाः ६

Bühler— 6. But if he meets a Brāhmaṇa, the road belongs to the latter. [#3]

[#3]: Manu II, 138; Yājñ. I, 117.

वि०प्र०— यानस्य भाराभिनिहितस्यातुरस्य स्त्रिया इति सर्वैर्दातव्यः ७

Bühler— 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).

वि०प्र०— वर्णज्यायसां चेतरेर्वर्णैः ८

Bühler— 8. And (way must be made), by the other castes, for those men who are superior by caste.

वि०प्र०— अशिष्टपतितमत्तोन्मत्तानामात्मस्वस्त्ययनार्थेन सर्वैरेव दातव्यः ९

Bühler— 9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

वि०प्र०— धर्मचर्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ १०

Bühler— 10. In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties. [#4]

[#4]: Manu X, 64, 65; Yājñ. 1, 96.

वि०प्र०— अधर्मचर्यया पूर्वो वर्णो जघन्यं जघन्यं वर्णमापद्यते जातिपरिवृत्तौ ११

Bühler— 11. In successive births men of the higher castes are born in the next lower one, if they neglect their duties.

वि०प्र०— धर्मप्रजासंपन्ने दारे नान्यां कुर्वीत १२

Bühler— 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. [#5]

[#5]: Manu IX, 95; Yājñ. I, 76.

विश्वास-टिप्पणी—

एवं तर्ह्य् आपस्तम्बिनो ऽस्मद्-आचार्य-ततौ वर्तमानस्य महतो विजयनगरमन्त्रिणो लक्ष्मीकुमारतातार्यस्यैकादश (तद्-अधिका वा) कथं पत्न्यः (याभिस् तुलाभारदानाद् अकरोद् इति प्रमाणसिद्धम्)?

१० पत्नीष्व् एकाऽपि धर्मप्रजासम्पन्ना नेति कठिनं सम्भावयितुम्
...

अस्य परिहारः कश्चन स्फुरति - आपद्-धर्म इति।
लक्ष्मी-कुमारार्य-काले तुरुषाणाम् उपप्लवोऽधिकः, तालिकोट-युधात् परं
विघटित-विजय-नगर-साम्राज्य-रक्षायै महान् प्रयासः।
तदा वीर-मृत्युभिः पुंसाम् नैयून्यम्, कन्यानां चाधिक्यं स्यात्, येनैवं विवाहेन
तद्-इतरथा चानेन महता तत्-परिजन-प्रार्थनादिभिस् ताः पतिवद् आश्रिताः -
नरकासुर-मुक्त-कृष्ण-गृहीताः कन्या इव।

श्रुताव् अपि बहुपत्नीत्वं क्वचित् प्रशस्तम् -

इन्द्रियवै सौमपीथः ।
इन्द्रियम् एव सौमपीथम् अवं रुन्धे ।
तेनेन्द्रियेणं द्वितीयाञ् जायाम् अभ्यंश्नुते ॥ 57
... तस्मात् ते द्वे द्वे जाये अभ्याक्षत ।
य एववै वेदं -
अभि द्वितीयाञ् जायाम् अंश्नुते ।

वि०प्र०— अन्यतराभावे कार्या प्राग् अग्न्याधेयात् १३

Bühler— 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). [#6]

[#6]: Manu IX, 80, 81; Yājñ. I, 73.

वि०प्र०— आधाने हि सती कर्मभिः संबध्यते येषामेतदङ्गम् १४

Bühler— 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. [#7]

[#7]: A wife who assists at the kindling of the fires for any sacrificial rite, becomes connected with that rite like any priest, and in that rite no other woman can take her place. Hence in the case of an Agnihotra, which lasts during the performer's lifetime, or at least as long as he is a householder, the performer cannot take another principal wife after he once has begun his sacrifice. If the wife of an Agnihotrin dies, he must marry again, and also kindle his fires afresh. Manu V, 167, 168; Yājñ. I 80.

वि०प्र०— सगोत्राय दुहितरं न प्रयच्छेत् १५

Bühler— 15. He shall not give his daughter to a man belonging to the same family (Gotra), [#8]

[#8]: The term Gotra corresponds to the Latin Gens. It may be of two kinds, Vaidika for Brāhmaṇas and Laukika, 'worldly', for men of other castes. In the first case it denotes 'persons descended from the same Ṛṣi;' in the second, 'persons distinguished by the same family name, or known to be descended from the same ancestor.' In our days Brāhmaṇas also have

Laukika Gotras, which form subdivisions of the very large Vedic Gotras. Regarding the Vaidika Gotras, see Max Müller's History of Ancient Sanskrit Literature, pp. 379-390, and particularly p. 387. Manu III, 5; Yājñ. I, 33; Weber, Ind. Stud. X, 75 seq.

वि०प्र०— मातुश्च योनिसंबन्धेभ्यः १६

Bühler— 16. Nor to one related (within six degrees) on the mother's or (the father's) side. [#9]

[#9]: The term yonisambandha, 'related (within six degrees),' corresponds to the more common Sapiṇḍa of Manu, Yājñavalkya, and others; see the definitions given below, II, 6, 15, 2. In Āpastamba's terminology Sapiṇḍa has probably a more restricted sense. It seems very doubtful whether Haradatta's explanation of ka, translated by 'or,' is correct, and whether his interpolation of 'the father's' ought to be admitted. Probably Sūtra 15 refers to the father's side, and Sūtra 16 to the mother's side.

वि०प्र०— ब्राह्मे विवाहे बन्धुशीलश्रुतारोग्याणि बुद्ध्वा प्रजासहत्वकर्मभ्यः प्रतिपादयेच्छक्तिविषयेणालंकृत्य १७

Bühler— 17. At the wedding called Brāhma, he shall give away (his daughter) for bearing children and

performing the rites that must be performed together (by a husband and his wife), after having enquired regarding (the bridegroom's) family, character, learning, and health, and after having given (to the bride) ornaments according to his power. [#10]

[#10]: Manu III, 27; Yājñ. I, 58.

वि०प्र०— आर्षे दुहितृमते मिथुनौ गावौ देयौ १८

Bühler— 18. At the wedding called Ārsha, the bridegroom shall present to the father of the bride a bull and a cow. [#11]

[#11]: Manu III, 29; Yājñ. I, 59.

वि०प्र०— दैवे यज्ञतन्त्र ऋत्विजे प्रतिपादयेत् १९

Bühler— 19. At the wedding called Daiva, (the father) shall give her to an officiating priest, who is performing a Śrauta-sacrifice. [#12]

[#12]: Manu III, 28; Yājñ. I, 59.

वि०प्र०— मिथः कामात्सांवर्तेते स गान्धर्वः २०

Bühler— 20. If a maiden and a lover unite themselves through love, that is called the Gāndharva-rite. [#13]

[#13]: Manu III, 32; Yājñ. I, 61.

१२ अभिनिमृक्तादि③

वि०प्र०— शक्ति-विषयेण द्रव्याणि दत्त्वा वहेरन् - स आसुरः १

Bühler—

1. If the suitor pays money (for his bride) according to his ability, and marries her (afterwards), that (marriage is called) the Āsura-rite. [#1]

[#1]: 12. Manu III, 31; Yājñ. I, 61. It must be understood that, at this rite, a regular sale of the bride must take place. If a suitor merely gives presents to the bride, that is not an Āsura-marriage.

वि०प्र०— दुहितृमतः प्रोथयित्वा वहेरन् - स राक्षसः २

Bühler— 2. If the (bridegroom and his friends) take away (the bride), after having overcome (by force) her father (or relations), that is called the Rākṣasa-rite. [#2]

[#2]: Manu III, 33; Yājñ. I, 61. Haradatta points out that the other law-books enumerate two additional marriage-rites, the Prājāpatya or Kāya and the

Paiśāca. But Vasiṣṭha I, 29-35, like Āpastamba, gives six rites only.

वि०प्र०— तेषां त्रय आद्याः प्रशस्ताः, पूर्वः पूर्वः श्रेयान् ३

Bühler— 3. The first three amongst these (marriage-rites are considered) praiseworthy; each preceding one better than the one following. [#3]

[#3]: Manu III, 24, 25; Yājñ. I, 58-60.

वि०प्र०— यथा युक्तो विवाहस् - तथा युक्ता प्रजा भवति ४

Bühler— 4. The quality of the offspring is according to the quality of the marriage-rite. [#4]

[#4]: I.e. from praiseworthy marriages virtuous children are born, and from blamable marriages bad ones. Manu III, 42.

वि०प्र०— पाणि-समूढं (भूभागम्) ब्राह्मणस्य नाप्रोक्षितम् अभितिष्ठेत् ५

Bühler— 5. He shall not step on a spot which has been touched by the hand of a Brāhmaṇa, without having sprinkled it with water.

वि०प्र०— अग्निं ब्राह्मणं चान्तरेण नातिक्रामेत् ६

Bühler— 6. He shall not pass between a fire and a Brāhmaṇa,

वि०प्र०— ब्राह्मणांश्च ७

Bühler— 7. Nor between Brāhmaṇas.

वि०प्र०— अनुज्ञाप्य वातिक्रामेत् ८

Bühler— 8. Or he may pass between them after having received permission to do so.

वि०प्र०— अग्निमपश्च न युगपद्धारयीत् ९

Bühler— 9. He shall not carry fire and water at the same time.

वि०प्र०— नानाग्नीनां च संनिवापं वर्जयेत् १०

Bühler— 10. He shall not carry fires (burning in) separate (places) to one (spot). [#5]

[#5]: Another commentator says, 'He shall not throw (brands taken from) one fire into another fire.'-- Haradatta.

वि०प्र०— प्रतिमुखमग्निमाह्नियमाणम् नाप्रतिष्ठितं भूमौ प्रदक्षिणीकुर्यात्
(प्रतिष्ठिते तु प्रदक्षिणीकुर्यात्)^{११}

Bühler— 11. If, whilst he walks, fire is being carried towards him, he shall not walk around it with his right hand turned towards it, except after it has been placed on the ground. [#6]

[#6]: The Sūtra implies that under other circumstances he must show this respect to a fire.

वि०प्र०— पृष्ठतश्चात्मनः पाणी न संश्लेषयेत् १२

Bühler— 12. He shall not join his hands on his back.

वि०प्र०— स्वपन् अभिनिमुक्तो (=सूर्यास्तसमये निद्रालुः) नाश्वान् (=अनश्नन्) वाग्यतो रात्रिमासीत् । श्वोभूत उदकमुपस्पृश्य वाचं विसृजेत् १३

Bühler— 13. If the sun sets whilst he sleeps, he shall sit up, fasting and silent, for that night. On the following morning he shall bathe and then raise his voice (in prayer). [#7]

[#7]: Manu II, 220.

वि०प्र०— स्वपन् अभ्युदितो (नाम सूर्योदये निद्रालुः) नाश्वान् (=अनश्नन्) वाग्यतोऽहस्तिष्ठेत् १४

Bühler— 14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.

वि०प्र०— आतमितोः प्राणमायच्छेदित्येके (तावद् वा प्राणान् आयमयेद् यावद् अङ्गलानिर् न स्यात्) १५

Bühler— 15. Some declare that he shall restrain his breath until he is tired.

वि०प्र०— स्वप्नं वा पापकं दृष्ट्वा १६

Bühler— 16. And (he shall restrain his breath until he is tired) if he has had a bad dream,

वि०प्र०— अर्थं वा सिषाधयिषन् १७

Bühler— 17. Or if he desires to accomplish some object,

वि०प्र०— नियमातिक्रमे चान्यस्मिन् १८

Bühler— 18. Or if he has transgressed some other rule. [#8]

[#8]: Manu XI, 200.

वि०प्र०— दोषफलसंशये न तत्कर्तव्यम् १९

Bühler— 19. (If he is) doubtful (whether) the result (of an action will be good or evil), he shall not do it.

वि०प्र०— एवमध्यायानध्याये २०

Bühler— 20. (He shall follow) the same principle (if he is in doubt whether he ought) to study or not.

वि०प्र०— न संशये प्रत्यक्षवद्ब्रूयात् २१

Bühler— 21. He shall not talk of a doubtful matter as if it were clear. [#9]

[#9]: See above, I, 11, 32, 22.

वि०प्र०— अभिनिम्नुक्ताभ्युदित (=सन्ध्याशायिनौ) कुनखि-श्यावदा-
ऽग्रदिधिषु (=कनिष्ठाया वोढा) दिधिषू-पति (अग्रदिधिषौ ज्येष्ठायाः पश्चाद् वोढा) पर्याहित-
परीष्ट-परिवित्त (=अकृतविवाहः कनिष्ठे कृतविवाहे) परिविन्न (=कनिष्ठे भागग्राहिणि ज्येष्ठः) परि-
विविदानेषु (=परिविन्न-भ्राता) चोत्तरोत्तरस्मिन् अशुचिकर-निर्वेषो गरीयान्
गरीयान् २२

Bühler— 22. In the case of a person who slept at sunset, of [#10] one who slept at sunrise, of one who has black nails, or black teeth, of one who married a younger sister before the elder one was married, of one who married an elder sister whose younger sister had been married already, (of a younger brother who has kindled the sacred Gṛhya-fire before his elder brother,) of one whose younger brother has kindled the sacred fire first, (of a younger brother who offers a Soma-sacrifice before his elder brother,) of an elder brother whose younger brother offered a Soma-

sacrifice first, of an elder brother who marries or receives his portion of the inheritance after his younger brother, and of a younger brother who takes a wife or receives his portion of the inheritance before his elder brother,--penances ordained for crimes causing impurity, a heavier one for each succeeding case, must be performed.

[#10]: These sinners are, enumerated in nearly the same order, p. 130 Taittirīya-brāhmaṇa III, 2, 8, 11 and 12, and Āp. Śrauta-sūtra IX, 12, 11. See also Manu XI, 44-49. Regarding the crimes causing impurity, see above, I, 7, 21, 12-19.

वि०प्र०— तच्च लिङ्गं (=कुनखित्वादिकम्) चरित्वोद्धार्यमित्येके २३

Bühler— 23. Some declare, that after having performed that penance, he shall remove its cause. [#11]

[#11]: 'Its cause, i.e. the black nails, &c. According to another Smṛti, 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 Vasiṣṭha XX, 7 seq.

इति पञ्चमः पटलः

+०६②

१३ स्त्री-पुत्र-दायादि③

वि०प्र०— सवर्णा-ऽपूर्व (=अनन्यव्यूढा)-शास्त्रविहितायां यथर्तु गच्छतः पुत्रास्तेषां कर्मभिः संबन्धः १

Bühler—

1. Sons begotten by a man who approaches in the proper season a woman of equal caste, who has [#1] not belonged to another man, and who has been married legally, have a right to (follow) the occupations (of their castes),

[#1]: 13. 'Śāstravihitā (translated by "who has been married to him legally") means either "married according to the rites prescribed in the Śāstras," or "possessed of the qualities (which have been described) by (the rule of) the Śāstras, He shall not give his daughter to a man of the same Gotra," and in similar (passages). 'Haradatta. See also Colebrooke, Digest, Book V, Text cxcix.

वि०प्र०— दायेनाव्यतिक्रमश् चोभयोः (मातापित्रोः) २

Bühler— 2. And to (inherit the) estate,
3. If they do not sin against either (of their parents).
[#2]

[#2]: 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.

वि०प्र०— पूर्ववत्याम्, असंस्कृतायां, वर्णान्तरे च मैथुने दोषः ३

Bühler— 4. If a man approaches a woman who had been married before, or was not legally married to him, or, belongs to a different caste, they both commit a sin.

वि०प्र०— तत्रापि दोषवान्पुत्र एव ४

Bühler— 5. Through their (sin) their son also becomes sinful.

वि०प्र०— उत्पादयितुः पुत्र इति हि ब्राह्मणम् ५

Bühler— 6. A Brāhmaṇa (says), 'The son belongs to the begetter.' [#3]

[#3]: See also Manu IX, 32 seq., where the same difference of opinion occurs.

वि०प्र०— अथाप्युदाहरन्ति ।
इदानीमेवाहं जनक स्त्रीणामीर्ष्यामि नो पुरा ।
यदा यमस्य सादने जनयितुः पुत्रमब्रुवन् ६-१

रेतोधाः पुत्रं नयति परेत्य यमसादने ।
तस्माद्भार्या रक्षन्ति बिभ्यन्तः पररेतसः ६-२

अप्रमत्ता रक्षथ तन्तुमेतं
मा वः क्षेत्रे परबीजानि वाप्सुः ।
जनयितुः पुत्रो भवति सांपराये
मोघं वेत्ता कुरुते तन्तुमेतम् ६ इति।

Bühler— 7. Now they quote also (the following Gāthā 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 declared 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 [#4] 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 son belongs to the begetter, an (imprudent) husband makes the (begetting of) children vain (for himself).'

[#4]: According to Haradatta this Gāthā gives the sentiments of a husband who neglected to watch his wives, and who had heard from those learned in the law that the sons of his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their oblations. He adds that this verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the Śrauta-sūtra 1, 9, 7, in which the *dvipitā*, 'the son of two fathers,' is mentioned. But Haradatta's view cannot be reconciled with the statements made below, II, 10, 27, 2-7, p. 132 where the *Niyoga*, is plainly forbidden. Baudhāyana, who (II, 2, 3, 34) quotes the same Gāthā, reads in the first line the vocative 'janaka' instead of the nominative 'janakaḥ,' and in the fifth line 'pare bījāni' instead of 'parabījāni.' The commentator Govindasvāmin adds that the verses are addressed by the Ṛṣi Aupajaṅghani to king Janaka of Videha. The translation of the first line must therefore run thus: 'O Janaka, now I am jealous of my wives, (though I was) not so formerly,' &c. Baudhāyana's readings are probably the older ones, and Govindasvāmin's explanation the right one. See also Colebrooke, Digest, Book V, Text ccli.

वि०प्र०— दृष्टो धर्मव्यतिक्रमः साहसं च पूर्वेषाम् ७

Bühler— 8. Transgression of the law and violence are found amongst the ancient (sages).

वि०प्र०— तेषां तेजोविशेषेण प्रत्यवायो न विद्यते ८

Bühler— 9. They committed no sin on account of the greatness of their lustre.

वि०प्र०— तदन्वीक्ष्य प्रयुञ्जानः सीदत्यवरः ९

Bühler— 10. A man of later times who seeing their (deeds) follows them, falls.

वि०प्र०— दानं क्रयधर्मश्चापत्यस्य न विद्यते १०

Bühler— 11. The gift (or acceptance of a child) and the right to sell (or buy) a child are not recognised. [#5]

[#5]: Haradatta thinks that, as most other Smṛtis enumerate the adopted son, and 'the son bought' in their lists of substitutes for lawful sons of the body, Āpastamba's rule can refer only to 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 may be right in his interpretation, it remains a remarkable fact

that Āpastamba does not mention the 'twelve kinds of sons,' which are known to other Smṛtis.

वि०प्र०— विवाहे दुहितृमते दानं काम्यं धर्मार्थं श्रूयते तस्माद्दुहितृमतेऽधिरथं शतं देयं तन्मिथुया कुर्यादिति ११-१

तस्यां क्रयशब्दः संस्तुतिमात्रम् । धर्माद्धि संबन्धः ११-२

Bühler— 12. It is declared in the Veda that at the time of marriage a gift, for (the fulfilment of) his wishes, should be made (by the bridegroom) to the father [#6] 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 Smṛtis is only used as) a metaphorical expression; for the union (of the husband and wife) is effected through the law.

[#6]: This Sūtra seems to be directed against Vasiṣṭha I, 36.

वि०प्र०— एकधनेन ज्येष्ठं तोषयित्वा १२

Bühler— 13. After having gladdened the eldest son by some (choice portion of his) wealth,

१४ दायः, पुत्रः③

वि०प्र०— जीवन्पुत्रेभ्यो दायं विभजेत्समं क्लीबमुन्मत्तं पतितं च परिहाय्य १

Bühler—

1. He should, during his lifetime, divide his wealth equally amongst his sons, excepting the eunuch, the mad man, and the outcast. [#1]

[#1]: 14. The last Sūtra of Khaṇḍa 13 and the first of Khaṇḍa 14 are quoted by Colebrooke, Digest, Book V, Text xlii, and Mitākṣarā, Chap. I, Sect. iii, Par. 6. Colebrooke translates jīvan, 'during his lifetime,' by 'who makes a partition during his lifetime.' I think that this is not quite correct, and that Āpastamba intends to exhort householders to make a division during their lifetime, as later they ought to become ascetics or hermits. Haradatta introduces into his commentary on this Sūtra the whole chapter on the division of a father's estate amongst his sons, supplementing Āpastamba's short rule by the texts of other lawyers. No doubt, Āpastamba means to lay down, in these and the following Sūtras, only the leading principles of the law of inheritance, and he intends that the remaining particulars should be supplied from the law of custom or other Smṛtis.

वि०प्र०— पुत्राभावे यः प्रत्यासन्नः सपिण्डः २

Bühler— 2. On failure of sons the nearest Sapiṇḍa (takes the inheritance). [#2]

[#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 Āpastamba, that widows cannot inherit. In this he is probably right, as Āpastamba does not mention them, and the use of the p. 134 masculine singular 'sapiṇḍaḥ' in the text precludes the possibility of including them under that collective term. It seems to me certain, that Āpastamba, like Baudhāyana, considered women, especially widows, unfit to inherit.

वि०प्र०— तदभाव आचार्य आचार्याभावेऽन्तेवासी हृत्वा तदर्थेषु धर्मकृत्येषु वोपयोजयेत् ३

Bühler— 3. On failure of them the spiritual teacher (inherits); on failure of the spiritual teacher a pupil shall take (the deceased's wealth), and use it for religious works for the (deceased's) benefit, or (he himself may enjoy it);

वि०प्र०— दुहिता वा ४

Bühler— 4. Or the daughter (may take the inheritance). [#3]

[#3]: 'Some say "on failure of sons," others that the rule refers to the preceding Sūtra (i.e. that the daughter inherits on failure of pupils only). '-- Haradatta. The latter seems to be the correct interpretation.

वि०प्र०— सर्वाभावे राजा दायं हरेत् ५

Bühler— 5. On failure of all (relations) let the king take the inheritance. [#4]

[#4]: '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.

वि०प्र०— ज्येष्ठो दायाद इत्येके ६

Bühler— 6. Some declare, that the eldest son alone inherits. [#5]

[#5]: 'The other sons shall live under his protection.' -- Haradatta. Colebrooke, Mitākṣarā, Chap. I, Sect. iii, Par. 6.

वि०प्र०— देशविशेषे सुवर्णङ्कृष्णा गावः कृष्णं भौमं ज्येष्ठस्य ७

Bühler— 7. In some countries gold, (or) black cattle, (or) black produce of the earth is the share of the eldest. [#6]

[#6]: "'Black produce of the earth," i.e. black grain, or according to others black iron.'--Haradatta. Compare for this and the following Sūtras Colebrooke, Mitākṣarā, Chap. I, Sect. iii, Par. 6, and Digest, Book V, Text xlvi.

वि०प्र०— रथः पितुः परीभाण्डं च गृहे ८

Bühler— 8. The chariot and the furniture in the house are the father's (share). [#7]

[#7]: The translation given above agrees with what I now recognise to be Haradatta's explanation, and with Colebrooke, Mitākṣarā, Chap. I, Sect. iii, Par. 6. Both the P. U. and Mr. U. MSS. of the Ujvalā read rathaḥ pituraṃśo gr̥he yatparibhāṇḍam upakaraṇam pīṭhādi tadapi, 'the chariot (is) the father's share; the furniture which (is) in the house, that also.' To this reading Mahādeva's Ujvalā on the Hiraṇyakeśi Sūtra points likewise, which gives pītur antaḥ. The N. U. MS. of the Ujvalā, according to which p. 135 I made the

translation given in the Appendix to West and Bühler's Digest (1st edition), leaves out the word *aṃśaḥ*, and therefore makes it necessary to combine this Sūtra, with the preceding one, and to translate, 'The father's chariot and the furniture in the house (are) also (the share of the eldest).' This latter translation agrees nearly with that given by Colebrooke, Digest, Book V, Text *xlvi*, where this and the preceding Sūtra have been joined; but the chariot is not mentioned. A further variation in the interpretation of this Sūtra occurs in Colebrooke's Digest, Book V, Text *lxxxix*, and *Mitākṣarā*, loc. cit., where the words 'the furniture in the house' are joined with Sūtra 9, and the furniture is declared to be the wife's share. Considering that Sūtra 9 is again quoted in Colebrooke's Digest, Book V, Text *cccclxxii*, and is not joined with the latter part of Sūtra 8, it is not too much to say that Jagannātha has not shown any greater accuracy than his brethren usually do.

वि०प्र०— अलंकारो भार्याया ज्ञातिधनं चेत्येके ९

Bühler— 9. According to some, the share of the wife consists of her ornaments, and the wealth (which she may have received) from her relations. [#8]

[#8]: The Mitākṣarā, loc. cit., apparently takes the words 'according to some' as referring only, to property received from relations. I follow Haradatta. The former interpretation is, however, admissible, if the Sūtra is split into two.

वि०प्र०— तच्छास्त्रैर्विप्रतिषिद्धम् १०

Bühler— 10. That (preference of the eldest son) is forbidden by the Śāstras. [#9]

[#9]: The Śāstras are, according to Haradatta, the Vedas.

वि०प्र०— मनुः पुत्रेभ्यो दायं व्यभजदित्यविशेषेण श्रूयते ११

Bühler— 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. [#10]

[#10]: Taittirīyā Saṃhitā III, 1, 9, 4.

वि०प्र०— अथापि तस्माद्ज्येष्ठं पुत्रं धनेन निरवसाययन्तीत्येकवच्छ्रूयते १२

Bühler— 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 heritage. [#11]

[#11]: 'Athāpi (now also) means "and certainly." They distinguish, they set apart the eldest son by wealth: this has been declared in the Veda in conformity with (the rule regarding) one (heir, Sūtra 6). He denies (Sūtra 13) that a passage also, which p. 136 agrees with the statement that the eldest son alone inherits, is found in the Veda.'--Haradatta. See Taittirīyā Saṃhitā II, 5, 2, 7.

वि०प्र०— (समाधानम् -) अथापि नित्यानुवादमविधिमाहुर्न्यायविदो, यथा -
 "तस्मादजावयः पशूनां सह चरन्तीति" "तस्मात्स्नातकस्य मुखं रेभायतीव"
 "तस्माद्भ्रूस्तश्च श्रोत्रियश्चस्त्रीकामतमाविति" १३

Bühler— 13. (But to this plea in favour of the eldest I answer): Now those who are acquainted with the interpretation of the law declare a statement of facts not to be a rule, as for instance (the following): 'Therefore amongst cattle, goats and sheep walk together;' (or the following), 'Therefore the face of a learned Brāhmaṇa (a Snātaka) is, as it were, resplendent;' (or), 'A Brāhmaṇa who has studied the Vedas (a Śrotriya) and a he-goat evince the strongest sexual desires.' [#12]

[#12]: Those who are acquainted with the interpretation of the law are the Mimāṃsakas. The translation of the second Vedic passage is by no

means certain, as the root *ribh*, translated by 'to be resplendent,' usually means 'to give a sound.' Haradatta thinks that *Āpastamba* means to show that the passage 'Manu divided his wealth among his sons' is likewise merely a statement of facts, and cannot be considered a rule. This is probably erroneous, as *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.

वि०प्र०— सर्वे हि धर्मयुक्ता भागिनः १४

Bühler— 14. Therefore all (sons) who are virtuous inherit.

वि०प्र०— यस्त्वधर्मेण द्रव्याणि प्रतिपादयति (*=व्ययीकरोति*) ज्येष्ठोऽपि तमभागं कुर्वीत १५

Bühler— 15. But him who expends money unrighteously, he shall disinherit, though he be the eldest son. [#13]

[#13]: Compare for this *Sūtra* and the following one Colebrooke's Digest, Book V, Text cccxv. The translation of *pratipādayati*, 'expends,' by 'gains,' which is also proposed by Jagannātha, is against

Āpastamba's usage, see II, 5, 11, 17, and below, II, 8, 20, 19.

वि०प्र०— जाया-पत्योर् न विभागो विद्यते १६

Bühler— 16. No division takes place between husband and wife. [#14]

[#14]: According to Haradatta, this Sūtra gives the reason why, in Sūtra 1, no share has been set apart for the wife. Compare Colebrooke's Digest, Book V, Text lxxxix, for this Sūtra and the following two.

वि०प्र०— पाणिग्रहणाद्धि सहत्वं कर्मसु १७

Bühler— 17. For, from the time of marriage, they are united in religious ceremonies,

वि०प्र०— तथा पुण्यफलेषु १८

Bühler— 18. Likewise also as regards the rewards for works by which spiritual merit is acquired,

वि०प्र०— द्रव्यपरिग्रहेषु च १९

Bühler— 19. And with respect to the acquisition of property.

वि०प्र०— न हि भर्तुर्विप्रवासे नैमित्तिके दाने स्तेयमुपदिशन्ति २०

Bühler— 20. For they declare that it is not a theft if a wife spends money on occasions (of necessity) during her husband's absence. [#15]

[#15]: See below, II, 11, 29, 3.

१५ प्रेतोदकम्, अहविष्यम् ③

वि०प्र०— एतेन देशकुलधर्मा (=*शास्त्राऽविरुद्धा एव*) व्याख्याताः १

Bühler—

1. By this (discussion) the law of custom, which is observed in (particular) countries or families, has been disposed of. [#1]

[#1]: 15. Customs are to be followed only if they are not opposed to the teaching of the Vedas and Smṛtis.

वि०प्र०— मातुश् च योनि-संबन्धेभ्यः पितुश् (स्वेन साकं) चासप्तमात् पुरुषाद् यावता वा संबन्धो ज्ञायते तेषां प्रेतेषूदकोपस्पर्शनं (मृतान्) गर्भान् (=बालान्) परिहाप्यापरिसंवत्सरान् २

Bühler— 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. [#2]

[#2]: Manu. V, 60; Yājñ. I, 53; Manu V, 60; Manu V, 58; Yājñ. III, 3.

वि०प्र०— माता-पितराव् एव तेषु (मृतापरिसंवत्सरेषु गर्भेषु) ३

Bühler— 3. On account of the death of the latter the parents alone bathe,

वि०प्र०— हर्तारश् च ४

Bühler— 4. And those who bury them. [#3]

[#3]: Manu V, 69 and 70.

वि०प्र०— भार्यायां परम-गुरु (=आचार्य-मातृ-पितृ)-संस्थायां (=मरणे) च (परेद्युर)
+आकालम् (२४ होराणाम्) अभोजनम् ५

Bühler— 5. If a wife or one of the chief Gurus (a father or Ācārya) die, besides, fasting (is ordained from the time at which they die) up to the same time (on the following day). [#4]

[#4]: Manu V, 80.

वि०प्र०— आतुर (=शोक) व्यञ्जनानि कुर्वीरन् ६

Bühler— 6. (In that case) they shall also show the (following) signs of mourning:

वि०प्र०— केशान् प्रकीर्य पांसूना, (केशान्) उष्य, एक-वाससो दक्षिणा-मुखाः सकृद्-उपमज्ज्योत्तीर्योपविशन्ति ७

Bühler— 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. [#5]

[#5]: -9. Yājñ. III, 5, 7 seq. The Mantra to be spoken in throwing the water is, 'I give this water to you N. N. of the family of N. N.' The water ought to be mixed with sesamum. According to Haradatta those who know the correct interpretation, declare that the word 'women' denotes in this Sūtra 'the Smṛtis.' But I fear these learned interpreters will find few adherents among those who pay attention to the last Sūtra of this work.

वि०प्र०— एवं त्रिः ८

Bühler— 8. This (they repeat) thrice.

वि०प्र०— ("मह्यम् उदकं दत्तम्" इति) तत्(→प्रेत)-प्रत्ययम् उदकम् उत्सिच्य
+अ-प्रतीक्षा ग्रामम् एत्य
यत् स्त्रिय आहुस् तत् कुर्वन्ति ९

Bühler— 9. They pour out water consecrated in such a manner that the dead will know it (to be given to them). Then they return to the village without looking back, and perform those rites for the dead which (pious) women declare to be necessary.

वि०प्र०— इतरेषु चैतद् एवैक उपदिशन्ति १०

Bühler— 10. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (Sapinḍas).

वि०प्र०— शुचीन् मन्त्रवतः सर्व-कृत्येषु भोजयेत् ११

Bühler— 11. At all religious ceremonies, he shall feed Brāhmaṇas who are pure and who have (studied and remember) the Veda. [#6]

[#6]: Manu III, 128.

वि०प्र०— देशतः (→तीर्थस्थानेषु) कालतः (→ग्रहणादौ) शौचतः (→कृच्छ्रादेर् अन्ते)
सम्यक् प्रतिग्रहीतृत् इति दानानि प्रतिपादयति १२

Bühler— 12. He shall distribute his gifts at the proper places, at the proper times, at the occasion of

purificatory rites, and to proper recipients. [#7]

[#7]: Manu III, 98.

वि०प्र०— यस्याग्नौ न क्रियते यस्य चाग्रं न दीयते न तद्भोक्तव्यम् १३

Bühler— 13. That food must not be eaten of which (no portion) is offered in the fire, and of which no portion is first given (to guests).

वि०प्र०— न क्षारलवणहोमो विद्यते १४

Bühler— 14. No food mixed with pungent condiments or salt can be offered as a burnt-offering. [#8]

[#8]: 'That (substance) is called kṣāra, "of pungent or alkaline taste," the eating of which makes the saliva flow.'--Haradatta.

वि०प्र०— तथावरान्न संसृष्टस्य च १५

Bühler— 15. Nor (can food) mixed with bad food (be used for a burnt-oblation). [#9]

[#9]: Avarāṇna, 'bad food,' is explained by 'kulittha and the like.' Kulittha, a kind of vetch, is considered low food, and eaten by the lower castes only. The meaning of the Sūtra, therefore, is, 'If anybody has been forced by poverty to mix his rice or Ḍāl with

kulittha or similar bad food, he cannot offer a burnt-
oblation at the Vaiśvadeva ceremony with that. He
must observe the rule, given in the following Sūtra.

वि०प्र०— अहविष्यस्य होम उदीचीनमुष्णं भस्मापोह्य
तस्मिञ्जुह्यात्तद्धृतमहुतं चाग्नौ भवति १६

Bühler— 16. If (he is obliged to offer) a burnt-offering
of food unfit for that purpose, he shall take hot ashes
from the northern part of his fire and offer the food in
that. That oblation is no oblation in the fire.

वि०प्र०— न स्त्री जुहुयात् १७

Bühler— 17. A female shall not offer any burnt-
oblation, [#10]

[#10]: Manu V, 155; XI, 36.

वि०प्र०— नानुपेतः १८

Bühler— 18. Nor a child, that has not been initiated.
[#11]

[#11]: Manu II, 171.

वि०प्र०— आऽन्न-प्राशनाद् गर्भा नाप्रयता भवन्ति १९

Bühler— 19. Infants do not become impure before they receive the sacrament called Annaprāśana (the first feeding).

वि०प्र०— आ परिसंवत्सराद् इत्येके २०

Bühler— 20. Some (declare, that they cannot become impure) until they have completed their first year,

वि०प्र०— यावता या दिशो न प्रजानीयुः २१

Bühler— 21. Or, as long as they cannot distinguish the points of the horizon.

वि०प्र०— ओपनयनाद् इत्य् अपरम् २२

Bühler— 22. The best (opinion is, that they cannot be defiled) until the initiation has been performed.

वि०प्र०— अत्र ह्य् अधिकारः (कर्मसु) शास्त्रैर् (दत्ता) भवति २३

Bühler— 23. For at that (time a child) according to the rules of the Veda obtains the right (to perform the various religious ceremonies).

वि०प्र०— सा (=उपनयनम्) निष्ठा (=कर्माधिकार-प्रारम्भः) २४

Bühler— 24. That ceremony is the limit (from which the capacity to fulfil the law begins).

वि०प्र०— स्मृतिश्च (एवं विद्यते) २५

Bühler— 25. And the Smṛti (agrees with this opinion).
[#12]

[#12]: Haradatta quotes Gautama II, 1-3, on this point, and is apparently of opinion that Āpastamba alludes to the same passage. But he is probably wrong, as all Smṛtis are agreed on the point mentioned by Āpastamba.

इति षष्ठः पटलः

+०७ श्राद्धम्②

१६ श्राद्धम्③

वि०प्र०— सह देवमनुष्या अस्मिंल् लोके पुरा बभूवुः ।
अथ देवाः कर्मभिर् दिवं जग्मुर्,
अहीयन्त मनुष्याः ।
तेषां ये तथा कर्माण्य् आरभन्ते
सह देवैर् ब्रह्मणा चामुष्मिंल् लोके भवन्ति ।
अथैतन् मनुः श्राद्ध-शब्दं कर्म प्रोवाच १

Bühler—

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 Śrāddha (a funeral- oblation). [#1]

[#1]: 16. 'Intending to give the rules regarding the monthly Śrāddha, he premises this explanatory statement in order to praise that sacrifice.'--Haradatta.

वि०प्र०— प्रजानिःश्रेयसाय (ञ्) २

Bühler— 2. And (thus this rite has been revealed) for the salvation of mankind. [#2]

[#2]: The reading 'niḥśreyasā ka' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take 'niḥśreyasā as a Vedic instrumental, for niḥśreyasena, which may designate the 'reason'. If the dative is read, the sense remains the same.

वि०प्र०— तत्र पितरो देवता
ब्राह्मणास् त्वाहवनीयार्थे ३

Bühler— 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 Brāhmaṇas, (who are fed,) represent the Āhavanīya-fire. [#3]

[#3]: 'The comparison of the Brāhmaṇas with the Āhavanīya indicates that to feed Brāhmaṇas is the chief act at a Śrāddha.'--Haradatta.

वि०प्र०— मासि मासि कार्यम् (यावज्जीवम्) ४

Bühler— 4. That rite must be performed in each month. [#4]

[#4]: Manu III, 122, 123; Yājñ. I, 217.

वि०प्र०— अपर-पक्षस्यापराहः श्रेयान् ५

Bühler— 5. The afternoon of (a day of) the latter half is preferable (for it). [#5]

[#5]: Manu III, 255, 278.

वि०प्र०— तथा ऽपरपक्षस्य जघन्यान् अहानि ६

Bühler— 6. The last days of the latter half (of the month) likewise are (preferable to the first days).

वि०प्र०— सर्वेष्व् एवापर-पक्षस्याहस्सु क्रियमाणे
पितृन् प्रीणाति ।

कर्तुस्तु (प्रतिपद्येव द्वितीयायाम् एवेत्यादि) कालाभिनियमात् फल-विशेषः ७

Bühler— 7. (A funeral-oblation) offered on any day of the latter half of the month gladdens the Manes. But it procures different rewards for the sacrificer according to the time observed. [#6]

[#6]: Manu III, 277; Yājñ. I, 264, 265.

वि०प्र०— प्रथमेऽहनि क्रियमाणे स्त्री-प्रायम् अपत्ये जायते ८

Bühler— 8. If it be performed on the first day of the half-month, the issue (of the sacrificer) will chiefly consist of females.

वि०प्र०— द्वितीये ऽस्तेनाः ९

Bühler— 9. (Performed on the second day it procures) children who are free from thievish propensities.

वि०प्र०— तृतीये ब्रह्मवर्चसिनः १०

Bühler— 10. (If it is performed) on the third day children will be born to him who will fulfil the various vows for studying (portions of the Veda).

वि०प्र०— चतुर्थे क्षुद्र-पशुमान् ११

Bühler— 11. (The sacrificer who performs it) on the fourth day becomes rich in small domestic animals.

वि०प्र०— पञ्चमे पुमांसः ।
बह्व-अपत्यो,
न चानपत्यः प्रमीयते १२

Bühler— 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. [#7]

[#7]: The translation follows the corrected reading given in the Addenda to the Critical Notes.

वि०प्र०— षष्ठे ऽध्व-शीलो ऽक्ष-शीलश् च १३

Bühler— 13. (If he performs it) on the sixth day, he will become a great traveller and gambler.

वि०प्र०— सप्तमे (भू-)कर्षे राद्धिः (=सिद्धिः) १४

Bühler— 14. (The reward of a funeral-oblation performed) on the seventh day is success in agriculture.

वि०प्र०— अष्टमे पुष्टिः १५

Bühler— 15. (If he performs it) on the eighth day (its reward is) prosperity

वि०प्र०— नवम एक-खुराः (अश्वादयः) १६

Bühler— 16. (If he performs it) on the ninth day (its reward consists in) one-hoofed animals.

वि०प्र०— दशमे व्यवहारे राद्धिः (=सिद्धिः) १७

Bühler— 17. (If he performs it) on the tenth day (its reward is) success in trade.

वि०प्र०— एकादशे कृष्णायसं त्रपु-सीसम् १८

Bühler— 18. (If he performs it) on the eleventh day (its reward is) black iron, tin, and lead.

वि०प्र०— द्वादशे पशु-मान् १९

Bühler— 19. (If he performs a funeral-oblation) on the twelfth day, he will become rich in cattle.

वि०प्र०— त्रयोदशे बहु-पुत्रो बहु-मित्रो दर्शनीयापत्यः । युव-मारिणस् तु भवन्ति २०

Bühler— 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. [#8]

[#8]: Others read the last part of the Sūtra, ayuvamārmās-tu bhavanti, 'they will not die young'-- Haradatta. If the two halves of the Sūtra are joined and Darśanīyāpatyoyuvamāriṇaḥ is read, the Sandhi may be dissolved in either manner.

वि०प्र०— चतुर्दश आयुधे राद्धिः (=सिद्धिः) २१

Bühler— 21. (If he performs it) on the fourteenth day (its reward is) success in battle. [#9]

[#9]: Manu III, 276, and Yājñ. I, 263, declare the fourteenth day to be unfit for a Śrāddha, and the latter adds that Śrāddhas for men killed in battle may be offered on that day. This latter statement explains why Āpastamba declares its reward to be 'success in battle.' The nature of the reward shows that on that day Kṣatriyas, not Brāhmaṇas, should offer their Śrāddhas.

वि०प्र०— पञ्चदशे पुष्टिः २२

Bühler— 22. (If he performs it) on the fifteenth day (its reward is) prosperity.

वि०प्र०— तत्र द्रव्याणि तिल-माषा व्रीहि-यवा आपो मूल-फलानि २३

Bühler— 23. The substances (to be offered) at these (sacrifices) are sesamum, māṣa, rice, yava, water, roots, and fruits. [#10]

[#10]: Manu III, 267; Yājñ. I, 257.

वि०प्र०— स्नेहवति त्व् एवान्ने तीव्रतरा पितृणां प्रीतिर्द्राघीयांसं च कालम् २४

Bühler— 24. But, if food mixed with fat (is offered), the satisfaction of the Manes is greater, and (lasts) a longer time,

वि०प्र०— तथा धर्माहृतेन द्रव्येण तीर्थे (=सत्यान्ने) प्रतिपन्नेन २५

Bühler— 25. Likewise, if money, lawfully acquired, is given to worthy (persons).

वि०प्र०— संवत्सरं गव्येन (मांसेन) प्रीतिः २६

Bühler— 26. Beef satisfies (the Manes) for a year, [#11]

[#11]: Manu III, 271.

वि०प्र०— भूयांसम् अतो माहिषेण २७

Bühler— 27. Buffalo's (meat) for a longer (time) than that.

वि०प्र०— एतेन (माहिष-शब्देन) ग्राम्यारण्यानां पशूनां मांसं (श्राद्धे) मेध्यं व्याख्यातम् २८

Bühler— 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.

१७ श्राद्धम् ③

वि०प्र०— खड्गोपस्तरणे खड्ग-मांसेनानन्त्यं कालम् (पितृप्रीतिः) १

Bühler—

1. (If) rhinoceros' meat (is given to Brāhmaṇas seated) on (seats covered with) the skin of a rhinoceros, (the Manes are satisfied) for a very long time. [#1]

[#1]: 17. Manu III, 272; Yājñ. I, 259.

वि०प्र०— तथा शत-बलेर्(=बहु-शल्यस्य रोहितस्य) मत्स्यस्य मांसेन २

Bühler— 2. (The same effect is obtained) by (offering the) flesh (of the fish called) Śatabali, [#2]

[#2]: Manu V, 16, where Rohita is explained by Śatabali.

वि०प्र०— वार्ध्राणसस्य (क्रौञ्चनिभस्य) च ३

Bühler— 3. And by (offering the) meat of the (crane called) Vārdhrāṇasa.

वि०प्र०— प्रयतः प्रसन्न-मनाः सृष्टो (=उत्साहवान्) भोजयेद्
ब्राह्मणान् ब्रह्म-विदो योनि-गोत्र-मन्त्रान्तेवास्य्-असंबन्धान् ४

Bühler— 4. Pure, with composed mind and full of ardour, he shall feed Brāhmaṇas who know the Vedas, and who are not connected with him by marriage, blood relationship, by the relationship of sacrificial priest and sacrificer, or by the relationship of (teacher and) pupil. [#3]

[#3]: Manu III, 128-138, and 149, 188; Yājñ. I, 225.

वि०प्र०— गुणहान्यां तु
परेषां समुदेतः सोदर्योऽपि भोजयितव्यः ५

Bühler— 5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Śrāddha).

वि०प्र०— एतेनान्तेवासिनो व्याख्याताः (अन्यालाभे भोजनीया इति) ६

Bühler— 6. (The admissibility of) pupils (and the rest) has been declared hereby.

वि०प्र०— अथाप्य् उदाहरन्ति ... ७

Bühler— 7. Now they quote also (in regard to this matter the following verse):

वि०प्र०— संभोजनी (=परस्पर-धर्म-भोजनम्) नाम पिशाच-भिक्षा
नैषा पितृन् गच्छति नोत देवान् ।
इहैव सा चरति क्षीण-पुण्या
शालान्तरे गौर् इव नष्ट-वत्सा ८

Bühler— 8. The food eaten (at a sacrifice) by persons related to the giver is, indeed, a gift offered to the goblins. It reaches neither the Manes nor the [#4] gods. Losing its power (to procure heaven), it errs about in this world as a cow that has lost its calf runs into a strange stable.

[#4]: See Manu III, 141, where this Tr̥ṣṭubh has been turned into an Anuṣṭubh.

वि०प्र०— "इहैव संभुञ्जती दक्षिणा कुलात् कुलं विनश्यती"ति ९

Bühler— 9. The meaning (of the verse) is, that gifts which are eaten (and offered) mutually by relations,

(and thus go) from one house to the other, perish in this world.

वि०प्र०— तुल्य-गुणेषु वयो-वृद्धः श्रेयान्,
द्रव्य-कृशश् चेषन् १०

Bühler— 10. If the good qualities (of several persons who might be invited) are equal, old men and (amongst these) poor ones, who wish to come, have the preference.

वि०प्र०— पूर्वद्युर् निवेदनम् ११

Bühler— 11. On the day before (the ceremony) the (first) invitation (must be issued). [#5]

[#5]: Manu III, 187; Yājñ. I, 225. According to Haradatta the formula of invitation is, Śvaḥ śrāddham bhavitā, tatrāhavanīyārthe bhavadbhiḥ prasāde kartavya iti, 'to-morrow a Śrāddha will take place. Do me the favour to take at that the place of the Āhavanīya-fire.'

वि०प्र०— अपरेद्युर् द्वितीयम् १२

Bühler— 12. On the following day the second invitation takes place. [#6]

[#6]: The formula is, Adya śrāddham, 'to-day the Śrāddha takes place.'

वि०प्र०— तृतीयम् आमन्त्रणम् (= अगारं प्रत्यानयनम्) १३

Bühler— 13. (On the same day also takes place) the third invitation (which consists in the call to dinner).
[#7]

[#7]: The call to dinner is, Siddham āgamyatim, 'the food is ready; come.'

वि०प्र०— त्रिःप्रायम् एके श्राद्धम् उपदिशन्ति ... १४

Bühler— 14. Some declare, that every act at a funeral sacrifice must be repeated three times.

वि०प्र०— यथा प्रथमम्, एवं द्वितीयं, तृतीयं च १५

Bühler— 15. As (the acts are performed) the first time, so they must be repeated) the second and the third times.

वि०प्र०— (उक्तेषु त्रिषु) सर्वेषु वृत्तेषु,
सर्वतः समवदाय
शेषस्य ग्रासावरार्धं प्राश्रीयाद् यथोक्तम् १६

Bühler— 16. When all (the three oblations) have been
[#8] offered, he shall take a portion of the food of all

(three), and shall eat a small mouthful of the remainder in the manner described (in the Gṛhya-sūtra).

[#8]: Āpastamba Gṛhya-sūtra VIII, 2 1, 9. 'He shall eat it pronouncing the Mantra, "Prāṇe niviṣṭosmṛtaṃ juhomi.'" Taitt. Ār. X, 34, 1.

वि०प्र०— उदीच्य-वृत्तिस् त्व् - आसन-गतानां हस्तेषूदपात्रानयनम् ("अर्घ्यम्" इति) १७

Bühler— 17. But the custom of the Northerners is to pour into the hands of the Brāhmaṇas, when they are seated on their seats, (water which has been taken from the water-vessel.) [#9]

[#9]: The North of India begins to the north of the river Sarāvati. The rule alluded to is given by Yājñ. I. 226, 229, Manu III, 2 10.

वि०प्र०— "उद्ध्रियताम् अग्नौ च क्रियताम्"
इत्य् आमन्त्रयते १८

Bühler— 18. (At the time of the burnt-offering which is offered at the beginning of the dinner) he addresses the Brāhmaṇas with this Mantra: 'Let it be taken out, and let it be offered in the fire.' [#10]

[#10]: Yājñ. I, 235. 20. Manu III. 239.

वि०प्र०—

कामम् उद्घ्नियतां,
कामम् अग्नौ क्रियताम्

इत्य् अतिसृष्ट
उद्धरेद् जुहुयाच् च १९

Bühler— 19. (They shall give their permission with this Mantra): 'Let it be taken out at thy pleasure, let it be offered in the fire at thy pleasure.' Having received this permission, he shall take out (some of the prepared food) and offer it.

वि०प्र०— श्वभिर् अपपात्रैश् च
श्राद्धस्य दर्शनं परिचक्षते २०

Bühler— 20. They blame it, if dogs and Apapātras are allowed to see the performance of a funeral-sacrifice.

वि०प्र०— श्वित्रः (=श्वेतकुष्ठः) शिपि-विष्टः (=खल्वाटः) परतल्प-गाम्य् आयुधीय-
पुत्रः, शूद्रोत्पन्नो ब्राह्मण्याम्

इत्य् एते श्राद्धे भुञ्जानाः
पङ्क्ति-दूषणा भवन्ति २१

Bühler— 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 Brāhmaṇa who follows the profession of a Kṣatriya, and the son of (a Brāhmaṇa who by marrying first a Śūdra wife had himself become) a Śūdra, born from a Brāhmaṇa woman. [#11]

[#11]: Manu III, 152-166, and particularly 153 and 154 Yājñ. I. 222-224. Haradatta's explanation of the word 'Śūdra' by 'a Brāhmaṇa who has become a Śūdra' is probably not because the son of a real Śūdra and of a Brāhmaṇa female is a Kaṇḍāla, and has been disposed of by the preceding Sūtra.

वि०प्र०— त्रिमधुस् त्रिसुपर्णस् त्रिणाचिकेतश् चतुर्मेधः पञ्चाग्निर्
ज्येष्ठसामिको वेदाध्याय्य अनूचानपुत्रः श्रोत्रिय इत्येते
श्राद्धे भुञ्जानाः पङ्क्ति-पावना भवन्ति २२

Bühler— 22. The following persons sanctify the company if they eat at a funeral-sacrifice, viz. one who has studied the three verses of the Veda containing the word 'Madhu,' each three times; one who has studied the part of the Veda containing the word 'Suparṇa' three times; a Triṇāciketa; one who has studied the Mantras required for the four sacrifices (called Aśvamedha, Puruṣamedha, Sarvamedha, and

Pitṛmedha); one who keeps five fires; one who knows the Sāman called Jyeṣṭha; one who fulfils the duty of daily study; the son of one who has studied and is able to teach the whole Veda with its Aṅgas, and a Śrotriya. [#12]

[#12]: Compare Manu III, 185, 186; Yājñ. I, 219-221. The three verses to be known by a Trimadhu are, Madhu vātā ṛtāyate, &c., which occur both in the Taitt. Saṃh. and in the Taitt. Ār. The explanation of Trisuparṇa is not certain. Haradatta thinks that it may mean either a person who knows the three verses Catuṣkapardā yuvatiḥ supeśā, &c., Taittirīya-brāhmaṇa I, 2, 1, 27, &c., or one who knows the three Anuvākas from the Taittirīya Āraṇyaka X, 48-50, beginning, Brahmametu mām, &c. The word 'Triṇāciketa' has three explanations:--a. A person who knows the Nāciketa-fire according to the Taittirīyaka, Kaṭhavallī, and the Śatapatha, i.e. has studied the portions on the Nāciketa-fire in these three books. b. A person who has thrice kindled the Nāciketa-fire. c. A person who has studied the Anuvāka, called Virajas. Caturmedha may also mean 'one who has performed the four sacrifices' enumerated above.

वि०प्र०— न च नक्तं श्राद्धं कुर्वीत २३

Bühler— 23. He shall not perform (any part of) a funeral sacrifice at night. [#13]

[#13]: Manu III, 280.

वि०प्र०— आरब्धे चाभोजनम् - आ समापनात् २४

Bühler— 24. After having begun (a funeral-sacrifice), he shall not eat until he has finished it. [#14]

[#14]: 'The Śrāddha is stated to begin with the first invitation to the Brahmans.'--Haradatta.

वि०प्र०— अन्यत्र राहु-दर्शनात् (यदा नक्तम् अपि कुर्वीत) २५

विश्वास-टिप्पणी— "उदीच्यास् त्व् एतत् प्रायेण न पठन्ति । तथा च पूर्वैर्न व्याख्यातम् ।" इति हरदत्तः।

Bühler— 25. (He shall not perform a funeral-sacrifice at [#15] night), except if an eclipse of the moon takes place.

[#15]: 'The Northerners do not generally receive this Sūtra, and therefore former commentators have not explained it.'--Haradatta.

इति सप्तमः पटलः

+०८②

१८ नित्य-श्राद्धम् ③

वि०प्र०— विलयनं (=नवनीत-मलम्), मथितं, पिण्याकं, (=तैलोत्पादनावशेषः) मधु, मांसं च वर्जयेत् १

Bühler—

1. He shall avoid butter, butter-milk, oil-cake, honey, meat. [#1]

[#1]: 18. 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 and students. A passage from Baudhāyana is quoted in support of this latter view.

वि०प्र०— कृष्ण-धान्यं, शूद्रान्नं, ये चान्ये नाशय-संमताः २

Bühler— 2. And black grain (Such as kulittha), food given by Śūdras, or by other persons, whose food is not considered fit to be eaten.

वि०प्र०— अहविष्यम्, अनृतं, क्रोधं, येन च क्रोधयेत् ।

स्मृतिम् इच्छन् यशो मेधां स्वर्गं पुष्टिं द्वादशैतानि (प्राक्तनसूत्रोक्त-सहितानि) वर्जयेत्

३

Bühler— 3. And food unfit for oblations, speaking an untruth, anger, and (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);

वि०प्र०— अधो-नाभ्य्--उपरि-जान्व्-आच्छाद्य त्रि-षवणम् उदकम्
उपस्पृशन्
अनग्नि-पक्व-वृत्तिर् अच्छायोपगः स्थानासनिकः संवत्सरम् एतद् व्रतं चरेत् ।
एतद् अष्टा-चत्वारिंशत् संमितम् इत्य् आचक्षते ४

Bühler— 4. Wearing a dress that reaches from the navel to the knees, bathing morning, noon, and evening, living on food that has not been cooked at a fire, never seeking the shade, standing (during the day), and sitting (during the night), he shall keep this vow for one year. They declare, that (its merit) is equal to that of a studentship continued for forty-eight years.

वि०प्र०— नित्य-श्राद्धम् ५

Bühler— 5. (Now follows) the daily funeral-oblation.
[#2]

[#2]: Manu III, 82 seq.

वि०प्र०— बहिर्ग्रामाच् छुचयः शुचौ देशे संस्कुर्वन्ति ६

Bühler— 6. Outside the village pure (men shall) prepare (the food for that rite) in a pure place. [#3]

[#3]: 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.

वि०प्र०— तत्र नवानि द्रव्याणि (=वक्ष्यमाणानि भाण्डादीनि) ७

Bühler— 7. New vessels are, used for that, [#4]

[#4]: For the unusual meaning of dravya, 'vessel,' compare the term sītādravyāṇi, 'implements of husbandry,'--Manu IX, 293, and the Petersburg Dict. s. v.

वि०प्र०— यैर् अन्नं संस्क्रियते येषु च भुज्यते ८

Bühler— 8. In which the food is prepared, and out of which it is eaten.

वि०प्र०— तानि च भुक्तवद्भ्यो दद्यात् ९

Bühler— 9. And those (vessels) he shall present to the (Brāhmaṇas) who have been fed.

वि०प्र०— समुदेतांश् च भोजयेत् १०

Bühler— 10. And he shall feed (Brāhmaṇas) possessed of all (good qualities).

वि०प्र०— न चातद्गुणायोच्छिष्टं प्रयच्छेत् ११

Bühler— 11. And he shall not give the residue (of that funeral-dinner) to one who is inferior to them in good qualities.

वि०प्र०— एवं संवत्सरम् १२

Bühler— 12. Thus (he shall act every day) during a year.

वि०प्र०— तेषाम् उत्तमं लोहेनाजेन कार्यम् १३

Bühler— 13. The last of these (funeral-oblations) he shall perform, offering a red goat. [#5]

[#5]: The red goat is mentioned as particularly fit for a Śrāddha, Yājñ. I, 259, and Manu III, 272.

वि०प्र०— मानं (=वेदी) च कारयेत् प्रतिच्छन्नम् १४

Bühler— 14. And let him cause an altar to be built, concealed (by a covering and outside the village).

वि०प्र०— तस्योत्तरार्धे ब्राह्मणान्भोजयेत् १५

Bühler— 15. Let him feed the Brāhmaṇas on the northern half of that.

वि०प्र०—

। उभयान् पश्यति - ब्राह्मणांश् च भुञ्जानान्, माने च पितृन्
इत्य् उपदिशन्ति १६

Bühler— 16. They declare, that (then) he sees both the Brāhmaṇas who eat and the Manes sitting on the altar.

वि०प्र०— कृताकृतम् अत ऊर्ध्वम् १७

Bühler— 17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.

वि०प्र०— श्राद्धेन हि तृप्तिं वेदयन्ते पितरः १८

Bühler— 18. For (by appearing on the altar) the Manes signify that they are satisfied by the funeral offering.

वि०प्र०— तिष्येण पुष्टि-कामः १९

Bühler— 19. Under the constellation Tiṣya he who desires prosperity,

१९ पुष्ट्यर्थः ③

वि०प्र०— गौर-सर्षपाणां चूर्णानि कारयित्वा
तैः पाणि-पादं प्रक्षाल्य
मुखं कर्णौ प्राश्य च
यद्-वातो नातिवाति तद्-आसनो
ऽजिनं बस्तस्य (=अजस्य) प्रथमः कल्पो
वाग्यतो दक्षिणा-मुखो भुञ्जीत १

Bühler—

1. Shall cause to be prepared powder of white mustard-seeds, cause his hands, feet, ears, and mouth to be rubbed with that, and shall eat (the remainder). If the wind does not blow too violently, he shall eat sitting, silent and his face turned towards the south, on a seat (facing the same (direction))the first alternative is the skin of a he-goat. [#1]

[#1]: 19. The ceremony which is here described, may also be performed daily. If the reading *prāsyā* is adopted, the translation must run thus: 'and he shall scatter (the remainder of the powder). If the wind,' &c.

वि०प्र०—

। अनायुष्यं त्व् एवं-मुखस्य भोजनं मातुर्

इत्य् उपदिशन्ति (येन जीवन्-मातृको नैतत् कुर्यात्) २

Bühler— 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. [#2]

[#2]: 'Therefore those whose mothers are alive should not perform this ceremony.'--Haradatta.

वि०प्र०— औदुम्बरश् चमसः सुवर्ण-नाभः प्रशास्तः ३

Bühler— 3. A vessel of brass, the centre of which is gilt, is best (for this occasion).

वि०प्र०— न चान्येनापि भोक्तव्यः ४

Bühler— 4. And nobody else shall eat out of that vessel. [#3]

[#3]: If the masculine bhoktavyaḥ is used instead of bhoktavyam, the participle must be construed with camasaḥ.

वि०प्र०— यावद्-ग्रासं संनयन् ५

Bühler— 5. He shall make a lump of as much (food) as he can swallow (at once). [#4]

[#4]: The verbum finitum, which according to the Sanskrit text ought to be taken with the participle saṃnayan, is grasīta, Sūtra 9.

वि०प्र०— अस्कन्दयन् ६

Bühler— 6. (And he shall) not scatter anything (on the ground).

वि०प्र०— नापजहीत (सव्य-पाणिना पात्रम्) ७

Bühler— 7. He shall not let go the vessel (with his left hand);

वि०प्र०— अपजहीत वा (प्राणाहुत्य्-ऊर्ध्वम्) ८

Bühler— 8. Or he may let it go. [#5]

[#5]: '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 p. 150 continue to the end to handle the vessel (in that manner in which) he has handled it when eating for the first time.'-- Haradatta.

वि०प्र०— कृत्स्नं ग्रासं ग्रसीत सहाङ्गुष्ठम् ९

Bühler— 9. He shall swallow the whole mouthful at once, introducing it, together with the thumb, (into the mouth.)

वि०प्र०— न च मुख-शब्दं कुर्यात् १०

Bühler— 10. He shall make no noise with his mouth (whilst eating).

वि०प्र०— पाणिं च नावधूनुयात् ११

Bühler— 11. And he shall not shake his right hand (whilst eating).

वि०प्र०— आचम्य चोर्ध्वो पाणी धारयेद् आ प्रोदकी-भावात् (=शुष्कभावात्) १२

Bühler— 12. After he (has eaten and) sipped water, he shall raise his hands, until the water has run off (and they have become dry).

वि०प्र०— ततो ऽग्निम् उपस्पृशेत् १३

Bühler— 13. After that he shall touch fire.

वि०प्र०— दिवा च न भुञ्जीतान्यन् मूलफलेभ्यः १४

Bühler— 14. And (during this ceremony) he shall not eat in the day-time anything but roots and fruit.

वि०प्र०— स्थालीपाक(दान-)+अनुदेश्यानि (=देवपितृभ्यः सङ्कल्पितानि) च वर्जयेत् १५

Bühler— 15. And let him avoid Sthālīpāka-offerings, and food offered to the Manes or to the Gods.

वि०प्र०— सोत्तराच्छादनश् चैव यज्ञोपवीती (=उत्तरीयं यज्ञोपवीतवत् कृत्वा) भुञ्जीत १६

Bühler— 16. He shall eat wearing his upper garment over his left shoulder and under his right arm. [#6]

[#6]: 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.

वि०प्र०— नैय्यमिकं (→मासि मासि क्रियमाणं) तु श्राद्धं स्नेहवद् एव दद्यात् १७

Bühler— 17. At the (monthly) Śrāddha which must necessarily be performed, he must use (food) mixed with fat.

वि०प्र०— सर्पिर् मांसम् इति प्रथमः कल्पः १८

Bühler— 18. The first (and preferable) alternative (is to employ) clarified butter and meat.

वि०प्र०— अभावे तैलं शाकम् इति १९

Bühler— 19. On failure (of these), oil of sesamum, vegetables, and (similar materials may be used).

वि०प्र०— मघासु चाधिकं श्राद्ध-कल्पेन
सर्पिर् ब्राह्मणान् भोजयेत् २०

Bühler— 20. And under the asterism Maghā he shall feed the Brāhmaṇas more (than at other times) with (food mixed with) clarified butter, according to the rule of the Śrāddha.

२० पुष्ट्यर्थः ③

वि०प्र०— मासि-श्राद्धे
तिलानां द्रोणं द्रोणं येनोपायेन (= अभ्यङ्ग-पाकादौ) शक्नुयात्
तेनोपयोजयेत् १

Bühler—

1. At every monthly Śrāddha he shall use, in whatever manner he may be able, one droṇa of sesamum. [#1]

[#1]: 20. A droṇa equals 128 seers or śeras. The latter is variously reckoned at 1-3 lbs.

वि०प्र०— समुदेतांश्च भोजयेत्, न चातद्गुणायोच्छिष्टं दद्युः २

Bühler— 2. And he shall feed Brāhmaṇas endowed with all (good qualities), and they shall not give the fragments (of the food) to a person who does not possess the same good qualities (as the Brāhmaṇas).

वि०प्र०— उदगयन आपूर्यमाण-पक्षस्यैकरात्रम् अवरार्थम् उपोष्य
तिष्येण पुष्टिकामः स्थालीपाकं श्रपयित्वा
महाराजम् (=कुबेरम्) इष्ट्वा
तेन सर्पिष्मता ब्राह्मणं भोजयित्वा
पुष्ट्य्-अर्थेन सिद्धिं वाचयीत ३

Bühler— 3. He who desires prosperity shall fast in the half of the year when the sun goes to the north, under the constellation Tiṣya, in the first half of the month, for (a day and) a night at least, prepare a Sthālīpāka-offering, offer burnt-oblations to Kubera (the god of riches), feed a Brāhmaṇa with that (food prepared for the Sthālīpāka) mixed with clarified butter, and make him wish prosperity with (a Mantra) implying prosperity. [#2]

[#2]: The reason why the constellation Tiṣya has been chosen for this rite seems to be that Tiṣya has another name, Puṣya, i.e. 'prosperous'. This sacrifice is to begin on the Tiṣya-day of the month called Taiṣa or Pauṣa (December-January), and to continue for one year.

वि०प्र०— एवम् अहर् अहर् आ परस्मात् तिष्यात् ४

Bühler— 4. This (rite he shall repeat) daily until the next Tiṣya(-day).

वि०प्र०— द्वौ द्वितीये ५

Bühler— 5. On the second (Tiṣya-day and during the second month he shall feed) two (Brāhmaṇas).

वि०प्र०— त्रींस्तृतीये ६

Bühler— 6. On the third (Tiṣya-day and during the third month he shall feed) three (Brāhmaṇas).

वि०प्र०— एवं संवत्सरम् अभ्युच्चयेन ७

Bühler— 7. In this manner (the Tiṣya-rite is to be performed) for a year, with a (monthly) increase (of the number of Brāhmaṇas fed).}

वि०प्र०— महान्तं पोषं पुष्यति ८

Bühler— 8. (Thus) he obtains great prosperity.

वि०प्र०— आदित एवोपवासः ९

Bühler— 9. But the fasting takes place on the first (Tiṣya-day) only.

वि०प्र०— आत्त-तेजसां भोजनं वर्जयेत् १०

Bühler— 10. He shall avoid to eat those things which have lost their strength (as butter-milk, curds, and whey).

वि०प्र०— भस्म-तुषाधिष्ठानम् ११

Bühler— 11. He shall avoid to tread on ashes or husks of grain. [#3]

[#3]: Manu IV, 7 8.

वि०प्र०— पदा पादस्य प्रक्षालनम् अधिष्ठानं च वर्जयेत् १२

Bühler— 12. To wash one foot with the other, or to place one foot on the other,

वि०प्र०— प्रेङ्खोलनं च पादयोः १३

Bühler— 13. And to swing his feet,

वि०प्र०— जानुनि चात्याधानं जङ्घायाः १४

Bühler— 14. And to place one leg crosswise over the knee (of the other),

वि०प्र०— नखैश् च नखवादनम् १५

Bühler— 15. And to make his nails

वि०प्र०— स्फोटनानि चाकारणात् १६

Bühler— 16. Or to make (his finger-joints) crack without a (good) reason, [#4]

[#4]: 'Good reasons for cracking the joints are fatigue or rheumatism.'--Haradatta.

वि०प्र०— यच् चान्यत् परिचक्षते १७

Bühler— 17. And all other (acts) which they blame.

वि०प्र०— योक्ता च धर्म-युक्तेषु द्रव्य-परिग्रहेषु च १८

Bühler— 18. And let him acquire money in all ways that are lawful.

वि०प्र०— प्रतिपादयिता च तीर्थे १९

Bühler— 19. And let him spend money on worthy (persons or objects). [#5]

[#5]: Manu XI, 6, and passim.

वि०प्र०— (दानस्य नि) यन्ता चातीर्थे - यतो न भयं स्यात् २०

Bühler— 20. And let him not give anything to an unworthy (person), of whom he does not stand in fear.

वि०प्र०— संग्रहीता च मनुष्यान् (हितवचनादिभिः) २१

Bühler— 21. And let him conciliate men (by gifts or kindness).

वि०प्र०— भोक्ता च धर्माविप्रतिषिद्धान् भोगान् (5)२२

Bühler— 22. And he may enjoy the pleasures which are not forbidden by the holy law.

वि०प्र०— एवम् उभौ लोका वभिजयति २३

Bühler— 23. (Acting) thus he conquers both worlds.

इत्यष्टमः पटलः

+०९②

२१ आश्रमाः, सन्न्यासि-वानप्रस्थौ③

वि०प्र०— चत्वार आश्रमा गार्हस्थ्यम् आचार्यकुलं मौनं (=मुनिता/ सन्यासः)
वानप्रस्थम् इति १

Bühler—

1. There are four orders, viz. the order of householders, the order of students, the order of

ascetics, and the order of hermits in the woods.
[#1]

[#1]: 21. '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 has been taught in other Smṛtis.'--Haradatta. Manu VI, 87.

वि०प्र०— तेषु सर्वेषु यथोपदेशम् अव्यग्रो वर्तमानः क्षेमं गच्छति २

Bühler— 2. If he lives in all these four according to the rules (of the law), without allowing himself to be disturbed (by anything), he will obtain salvation. [#2]

[#2]: Manu VI, 88.

वि०प्र०— सर्वेषाम् उपनयन-प्रभृति समान आचार्य-कुले वासः ३

Bühler— 3. The duty to live in the teacher's house after the initiation is common to all of them. [#3]

[#3]: Manu II, 247-249, and above.

वि०प्र०— सर्वेषाम् अनूत्सर्गो विद्यायाः ४

Bühler— 4. Not to abandon sacred learning (is a duty common) to all.

वि०प्र०— बुद्ध्वा कर्माणि यत् कामयेत तद् आरभेत ५

Bühler— 5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.

वि०प्र०— यथा विद्यार्थस्य नियम,
एतेनैवान्तम् अनूपसीदत (ः= उपसदनतः)
आचार्य-कुले शरीर-न्यासो ब्रह्मचारिणः (नैष्ठिकस्य) ६

Bühler— 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.

वि०प्र०— अथ परिव्राजः ७

Bühler— 7. Now (follow the rules) regarding the ascetic (Saṃnyāsin).

वि०प्र०— अत एव ब्रह्मचर्यवान्प्रव्रजति ८

Bühler— 8. Only after (having fulfilled) the duties of that (order of students) he shall go forth (as an ascetic), remaining chaste. [#4]

[#4]: The meaning of the Sūtra is, that the studentship is a necessary preliminary for the Saṃnyāsin. If a man

considers sufficiently purified by his life in that order, he may become a Saṃnyāsin immediately after its completion. Otherwise he may first become a householder, or a hermit, and enter the last p. 154 order, when his passions are entirely extinct. See also Manu VI, 36; Yājñ. III, 56-57.

वि०प्र०— तस्योपदिशन्ति ९

Bühler— 9. For him (the Saṃnyāsin) they prescribe the following rules).

वि०प्र०— अनग्निर् अनिकेतः स्याद्
अशर्माशरणो मुनिः
स्वाध्यायैवोत्सृजमानो वाचं
ग्रामे प्राण-वृत्तिं प्रतिलभ्य
+अनिहो ऽनमुत्रश् चरेत् १०

Bühler— 10. He shall live without a fire, without a house, Without pleasures, without protection. Remaining silent and uttering speech only on the occasion of the 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. [#5]

[#5]: Manu VI, 33, 42-45; Yājñ. III, 58 seq.

वि०प्र०— तस्य मुक्तम् (=त्यक्तम्) आच्छादनं विहितम् ११

Bühler— 11. It is ordained that he shall wear clothes thrown away (by others as useless).

वि०प्र०— सर्वतः (विधितो निषेधतश्च) परिमोक्षम् एके १२

Bühler— 12. Some declare that he shall go naked. [#6]

[#6]: 'Another (commentator) says, "Some declare that he is free from all injunctions and prohibitions, i.e. he need neither perform nor avoid any (particular actions),"'--Haradatta.

वि०प्र०— सत्यानृते सुखदुःखे वेदानिमं लोकममुं च परित्यज्यात्मानम् अन्विच्छेत् १३

Bühler— 13. Abandoning truth and falsehood, pleasure and pain, the Vedas, this world and the next, he shall seek the Ātman. [#7]

[#7]: 'He shall seek, i.e. worship, the Ātman or Self, which has been described in the section on transcendental knowledge (I, 8).''--Haradatta.

वि०प्र०— बुद्धे क्षेम-प्रापणम् १४

Bühler— 14. (Some say that) he obtains salvation if he knows (the Ātman).

वि०प्र०— तच् छास्त्रैर् विप्रतिषिद्धम् १५

Bühler— 15. (But) that (opinion) is opposed to the Śāstras. [#8]

[#8]: Haradatta apparently takes the word Śāstras to mean 'Dharmaśāstras.'

वि०प्र०— बुद्धे चेतक्षेमप्रापणम्
इहैव न दुःखम् उपलभेत १६

Bühler— 16. (For) if salvation were obtained by the knowledge of the Ātman alone, then he ought not to feel any pain even in this (world).

वि०प्र०— एतेन परं (=पारलौकिकं [दुःखं]) व्याख्यातम् (न स्वैरचारिणां निवर्तत इति) १७

Bühler— 17. Thereby that which follows has been declared. [#9]

[#9]: 'That which follows' are the Yogas, which must be employed in order to cause the annihilation of pain, after the knowledge of the Ātman or Self has been obtained.

वि०प्र०— अथ वानप्रस्थः १८

Bühler— 18. Now (follow the rules regarding) the hermit living in the woods.

वि०प्र०— अत एव ब्रह्मचर्यवान्प्रव्रजति १९

Bühler— 19. Only after (completing) that (studentship) he shall go forth, remaining chaste.

वि०प्र०— तस्योपदिशन्ति २०

Bühler— 20. For him they give (the following rules):

वि०प्र०— एकाग्निर् अनिकेतः स्याद्
अशर्माशरणो मुनिः २१

Bühler— 21. he shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence,

वि०प्र०— स्वाध्याय एवोत्सृजमानो वाचम् २१

Bühler— uttering speech on the occasion of the daily recitation of the Veda only. [#10]

[#10]: 'But which is that one fire? Certainly not the Gṛhya-fire, because he must remain chaste. Therefore the meaning intended is, "He shall offer a Samidh morn and evening in the common fire, just as formerly, (during his studentship)." Another commentator says, "Gautama declares that he shall kindle a fire according to the rule of the Śrāmanaka

Sūtra. The Śrāmanaka Sūtra is the Vaikhānasa Sūtra. Having kindled a fire in the manner prescribed there, he shall sacrifice in it every morning and every evening."--Haradatta. See also Manu VI, 4; Yājñ. III, 45.

२२ वानप्रस्थादि ③

वि०प्र०— तस्यारण्यम् आच्छादनं विहितम् १

Bühler—

1. A dress of materials procured in the woods (skins or bark) is ordained for him. [#1]

[#1]: 22. Manu VI, 6.

वि०प्र०— ततो मूलैः फलैः पर्णैस् तृणैर् इति वर्तयंश् चरेत् २

Bühler— 2. Then he shall wander about, sustaining his life by roots, fruits, leaves, and grass. [#2]

[#2]: Manu VI, 5, 21; Yājñ. III, 46.

वि०प्र०— अन्ततः प्रवृत्तानि (= स्वयम् पतितानि) ३

Bühler— 3. In the end (he shall live on) what has become detached spontaneously.

वि०प्र०— ततोऽपो वायुम् आकाशम् इत्य् अभिनिश्रयेत् ४

Bühler— 4. Next he shall live on water, (then) on air, then on ether. [#3]

[#3]: 'Then he shall live on ether, i.e. eat nothing at all.'--Haradatta. Manu VI, 31; Yājñ. III, 55.

वि०प्र०— तेषाम् उत्तर उत्तरः संयोगः फलतो विशिष्टः ५

Bühler— 5. Each following one of these modes of subsistence is distinguished by a (greater) reward.

वि०प्र०— अथ वानप्रस्थस्यैवानुपूर्व्यम् एक उपदिशन्ति ६

Bühler— 6. Now some (teachers) enjoin for the hermit the successive performance (of the acts prescribed for the several orders). [#4]

[#4]: '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.

वि०प्र०— विद्यां समाप्य
दारं कृत्वाग्नीन् आधाय
कर्माण्य् आरभते, सोमावराध्यानि यानि श्रूयन्ते ७

Bühler— 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.

वि०प्र०— गृहान् कृत्वा सदारः सप्रजः सहाग्निभिर् बहिर्ग्रामाद् वसेत् ८

Bühler— 8. (Afterwards) he shall build a dwelling, and dwell outside the village with his wife, his children, and his fires, [#5]

[#5]: Manu VI, 3 seq.; Yājñ. III, 45.

वि०प्र०— एको वा ९

Bühler— 9. Or (he may live) alone.

वि०प्र०— शिलोञ्छेन (=उपात्तशस्यात् क्षेत्रात् शेषावचयनेन) वर्तयेत् १०

Bühler— 10. He shall support himself by gleaning corn. [#6]

[#6]: Haradatta thinks that this rule refers both to the hermit who lives with his family and to him who lives alone. Others refer it to the latter only.

वि०प्र०— न चात ऊर्ध्वं प्रतिगृह्णीयात् ११

Bühler— 11. And after that he shall not any longer take presents.

वि०प्र०— अभिषिक्तश् च जुहुयात् १२

Bühler— 12. And he shall sacrifice (only) after having bathed (in the following manner):

वि०प्र०— शनैर् अपोऽभ्यवेयाद्
अभिघ्नन्
अभिमुखम् आदित्यम्
उदकम् उपस्पृशेत् (=स्नायात्) १३

Bühler— 13. He shall enter the water slowly, and bathe without(??) beating it (with his hand), his face turned towards the sun.

वि०प्र०— इति सर्वत्रोदकोपस्पर्शन-विधिः १४

Bühler— 14. This rule of bathing is valid for all (castes and orders).

वि०प्र०— तस्य द्वन्द्वं द्रव्याणाम् एक उपदिशन्ति -
पाकार्थ-भोजनार्थ-
वासि(=chisel)-परशु-दात्र(=असिद)-काजानाम्(=mallet) १५

Bühler— 15. Some enjoin (that he shall prepare) two sets of utensils for cooking and eating, (and) of choppers, hatchets, sickles, and mallets. [#7]

[#7]: According to Haradatta, the word kāja appears to designate a 'mallet;' in the passage from the Rāmāyaṇa quoted in the Petersburg Dict. the commentator explains it by peṭaka, 'basket.'

वि०प्र०— द्वंद्वानाम् एकैकम् आदायेतराणि (भाययि) दत्त्वा ऽरण्यम् अवतिष्ठेत्
१६

Bühler— 16. He shall take one of each pair (of instruments), give the others (to his wife), and (then) go into the forest.

वि०प्र०— तस्यारण्येनैवात ऊर्ध्वं होमो, वृत्तिः, (अतिथि-) प्रतीक्षा, ऽऽच्छादनं च
१७

Bühler— 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. [#8]

[#8]: Yājñ. III, 46.

वि०प्र०— येषु कर्मसु पुरोडाशाश् चरवस्
तेषु कार्याः १८

Bühler— 18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).

वि०प्र०— सर्वं चोपांशु - सह स्वाध्यायेन १९

Bühler— 19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.

वि०प्र०— नारण्यम् अभ्याश्रावयेत् २०

Bühler— 20. He shall not make the inhabitants of the forest hear (his recitation). [#9]

[#9]: This Sūtra explains the word upāṃśu, 'inaudibly.'

वि०प्र०— अग्न्य्-अर्थं शरणम् (=गृहम्) २१

Bühler— 21. (He shall have) a house for his fire (only).

वि०प्र०— आकाशे स्वयम् (न गृहे) २२

Bühler— 22. He himself (shall live) in the open air.

वि०प्र०— अनुपस्तीर्णे शय्य्-आसने

Bühler— 23. His couch and seat, must not be covered (with mats).

वि०प्र०— नवे सस्ये प्राप्ते पुराणम् अनुजानीयात् (विसर्जनाय) २४

Bühler— 24. If he obtains fresh grain, he shall throw away the old (store). [#10]

[#10]: Manu VI, 15; Yājñ. III, 47.

२३ गृहस्थ-श्रेष्ठता ③

वि०प्र०— भूयांसं वा नियमम् इच्छन्
अन्वहम् एव पात्रेण सायं प्रातर् अर्थम् आहरेत् १

Bühler—

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. [#1]

[#1]: 23. The following rules apply to a solitary hermit.

वि०प्र०— ततो मूलैः फलैः पर्णैस् तृणैर् इति वर्तयंश् चरेद्
अन्ततः प्रवृत्तानि (=स्वयम्पतितानि),
ततोऽपो वायुम् आकाशम्
इत्य् अभिनिश्रयेत्।
तेषामुत्तर उत्तरः संयोगः फलतो विशिष्टः २

Bühler— 2. Afterwards he shall wander about, sustaining his life with roots, fruits, leaves, and grass (which he [#2] collects). Finally (he shall content himself with) what has become detached spontaneously. Then he shall live on water, then on

air, (and finally) upon ether. Each succeeding mode of subsistence procures greater rewards.

[#2]: These 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.

वि०प्र०— अथ पुराणे श्लोकाव् उदाहरन्ति ३

Bühler— 3. Now they quote (the following) two verses from a Purāṇa: [#3]

[#3]: 'The "orders" have been described. Now, giving conflicting opinions, he discusses which of them is the most important.'--Haradatta.

वि०प्र०— अष्टाशीति-सहस्राणि ये
प्रजाम् ईशिर (=अभ्यनन्दन्) ऋषयः ।
दक्षिणेनार्यम्णः पन्थानं
ते श्मशानानि भेजिरे ४

Bühler— 4. Those eighty thousand sages who desired offspring passed to the south by Aryaman's road and obtained burial-grounds. [#4]

[#4]: This verse and the next are intended to disparage the order of householders. Haradatta explains 'burial-grounds' by 'new births which lead to

new deaths;' but see below, Sūtra 10. See also Yājñ. III, 186-187.

वि०प्र०— अष्टाशीतिसहस्राणि ये प्रजां नेषिरर्षयः ।
उत्तरेणार्यम्णः पन्थानं तेऽमृतत्वं हि कल्पते ५

Bühler— 5. Those eighty thousand sages who desired no offspring passed by Aryaman's road to the north and obtained immortality.

वि०प्र०— इत्यूर्ध्वरितसां (=गृहस्थेतरेषाम्) प्रशंसा ६

Bühler— 6. Thus are praised those who keep the vow of chastity.

वि०प्र०— अथापि संकल्प-सिद्धयो (=सङ्कल्पत एव सिद्धिः) भवन्ति ७

Bühler— 7. Now they accomplish also their wishes merely by conceiving them,

वि०प्र०— यथा वर्षं, प्रजा-दानं,
दूरे दर्शनं, मनो-जवता,
यच्चान्यद् एवं युक्तम् ८

Bühler— 8. For instance, (the desire to procure) rain, to bestow children, second-sight, to move quick as thought, and other (desires) of this description.

वि०प्र०— तस्माच् छ्रुतितः, प्रत्यक्ष-फलत्वाच् च
विशिष्टान् आश्रमान् एतान् एके ब्रुवते ९

Bühler— 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.

वि०प्र०— त्रैविद्य-वृद्धानां तु
वेदाः प्रमाणम्
इति निष्ठा।
तत्र यानि श्रूयन्ते
व्रीहि-यव-पशु-आज्य-पयः-कपाल-पत्नी-संबन्धान्य्
उच्चैर् नीचैः कार्यम् इति
तैर् विरुद्ध आचारो ऽप्रमाणम् इति मन्यन्ते १०

Bühler— 10. But (to this we answer): It is the firm opinion of those who are well versed in the threefold sacred learning, that the Vedas are the highest authority. 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.

वि०प्र०— यत् तु श्मशानम् उच्यते

(*"दक्षिणेनार्यम्णः पन्थानं ते श्मशानानि भेजिरे" इत्यस्मिन्*)

नाना-कर्मणाम् एषोऽन्ते पुरुष-संस्कारो विधीयते ११

Bühler— 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.) [#5]

[#5]: 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 Śmaśānāni.

वि०प्र०— ततः परम् अनन्त्यं फलं स्वर्ग्य-शब्दं श्रूयते १२

Bühler— 12. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term 'heavenly bliss.'

२४ गृहस्थ-श्रेष्ठता ③

वि०प्र०— अथाप्यस्य प्रजातिम्

अमृतम् आम्नाय आह । प्रजामनु प्रजायसे तदु ते मर्त्यामृतमिति १

Bühler—

1. Now the Veda declares also one's offspring to be immortality (in this verse): 'In thy offspring thou art born again, that, mortal, is thy immortality.'

वि०प्र०— अथापि - स एवायं विरूढः पृथक् प्रत्यक्षेणोपलभ्यते दृश्यते चापि सारूप्यं देहत्वमेवान्यत् २

Bühler— 2. Now it can also be perceived by the senses that the (father) has been reproduced separately (in the son); for the likeness (of a father and of a son) is even visible, only (their) bodies are different.

वि०प्र०— ते शिष्टेषु कर्मसु वर्तमानाः पूर्वेषां सांपरायेण कीर्तिं स्वर्गं च वर्धयन्ति ३

Bühler— 3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'

वि०प्र०— एवमवरोऽवरः परेषाम् (=पूर्विकाणाम्) ४

Bühler— 4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'

वि०प्र०— आ भूतसंप्लवात् ते स्वर्गजितः ५

Bühler— 5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'

वि०प्र०— पुनः सर्गे बीजार्था भवन्तीति भविष्यत्पुराणे ६

Bühler— 6. At the new creation (of, the world) they become the seed. That has been declared in the Bhaviṣyatpurāṇa. [#1]

[#1]: 24. 'They become the seed,' i.e. 'The Prajāpatis.'

वि०प्र०— अथापि प्रजापतेर्वचनम् ७

Bühler— 7. Now Prajāpati also says,

वि०प्र०— त्रयीं विद्यां ब्रह्मचर्यं प्रजातिं श्रद्धां तपो यज्ञमनुप्रदानम् । य एतानि कुर्वते तैरित् सह (वयम् प्रजापतयः) स्मो, रजो भूत्वा ध्वंसते ऽन्यत् प्रशंसन् इति ८

Bühler— 8. 'Those dwell with us who fulfil the following (duties): the study of the three Vedas, the studentship, the procreation of children, faith, religious austerities, sacrifices, and the giving of gifts. He who praises other (duties), becomes dust and perşes.' [#2]

[#2]: 'Other (duties), i.e. the order of ascetics and the like.'--Haradatta.

वि०प्र०— तत्र ये पापकृतस्त एव ध्वंसन्ति यथा पर्णं वनस्पतेर्न परान्हिसन्ति
९

Bühler— 9. Those among these (sons) who commit sin, perish alone, just as the leaf of a tree (which has been attacked by worms falls without injuring its branch or tree). They do not hurt their ancestors.

वि०प्र०— नास्यास्मिंल् लोके कर्मभिः संबन्धो विद्यते तथा परस्मिन्कर्मफलैः
१०

Bühler— 10. (For) the (ancestor) has no connection with the acts committed (by his descendant) in this world, nor with their results in the next.

वि०प्र०— तदेतेन वेदितव्यम् ११

Bühler— 11. (The truth of) that may be known by the following (reason):

वि०प्र०— प्रजापतेर्ऋषीणामिति सर्गोऽयम् १२

Bühler— 12. This creation (is the work) of Prajāpati and of the sages.

वि०प्र०— तत्र ये पुण्यकृतस् तेषां प्रकृतयः परा ज्वलन्त्य (= तारारूपेण)
उपलभ्यन्ते १३

Bühler— 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 Ṛṣis). [#3]

[#3]: As the Ṛṣis 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.

वि०प्र०— स्यात् तु कर्मावयवेन तपसा वा कश्चित् सशरीरो ऽन्वन्तं लोकं जयति, सङ्कल्पसिद्धिश्च स्यान् - न तु तज् ज्यैष्ठ्यम् आश्रमाणाम् १४

Bühler— 14. But even though some (ascetic), whilst still [#4] 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.

[#4]: Āpastamba's own opinion is apparently against pure asceticism.

२५ राजधर्माः ③

वि०प्र०— व्याख्याताः सर्ववर्णानां साधारणवैशेषिका धर्माः । राजस्तु विशेषाद्दक्ष्यामः १

Bühler—

1. The general and special duties of all castes have been explained. But we will now declare those of a king in particular.

वि०प्र०— दक्षिणाद्वारं वेश्म पुरं च मापयेत् २

Bühler— 2. He shall cause to be built a town and a palace, the gates of both of which (must look) towards the south.

वि०प्र०— अन्तरस्यां पुरि वेश्म ३

Bühler— 3. The palace (shall stand) in the heart of the town. [#1]

[#1]: 25. 'In the heart of the town, i.e. in that town which is surrounded by all the walls.'--Haradatta. Compare Manu VII, 76.

वि०प्र०— तस्य पुरस्तादावसथस्तदामन्त्रणमित्याचक्षते ४

Bühler— 4. In front of that (there shall be) a hall. That is called the hall of invitation.

वि०प्र०— दक्षिणेन पुरं सभा दक्षिणोदग्द्वारा यथोभयं संदृश्येत बहिरन्तरं चेति ५

Bühler— 5. (At a little distance) from the town to the south, (he shall cause to be built) an assembly-house with doors on the south and on the north sides, so that one can see what passes inside and outside.

वि०प्र०— सर्वेष्वेवाजस्रा अग्नयः स्युः ६

Bühler— 6. In all (these three places) fires shall burn constantly. [#2]

[#2]: According to Haradatta, the fires are to be common, not consecrated ones.

वि०प्र०— अग्निपूजा च नित्या यथा गृहमेधे ७

Bühler— 7. And oblations must be offered in these fires daily, just as at the daily sacrifice of a householder. [#3]

[#3]: Manu VII, 78; Yājñ. I, 313.

वि०प्र०— आवसथे श्रोत्रियावरार्ध्यानतिथीन्वासयेत् ८

Bühler— 8. In the hall he shall put up his guests, at least those who are learned in the Vedas. [#4]

[#4]: Manu VII, 82 seq.

वि०प्र०— तेषां यथागुणमावसथाः शय्यान्नपानं च विदेयम् ९

Bühler— 9. Rooms, a couch, food and drink should be given to them according to their good qualities.

वि०प्र०— गुरूनमात्यांश्च नातिजीवेत् १०

Bühler— 10. Let him not live better than his Gurus or ministers. [#5]

[#5]: 'The Gurus are the father and other (venerable relations). '--Haradatta.

वि०प्र०— न चास्य विषये क्षुधा रोगेण हिमातपाभ्यां वावसीदेदभावाद्बुद्धिपूर्वं वा कश्चित् ११

Bühler— 11. And in his realm no (Brāhmaṇa) should suffer hunger, sickness, cold, or heat, be it through want, or intentionally. [#6]

[#6]: 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.

वि०प्र०— सभाया मध्ये ऽधिदेवनमुद्धृत्या ऽऽवोक्ष्या ऽऽक्षान् निवपेद् युग्मान् वैभीतकान्यथार्थान् १२

Bühler— 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 Vibhītaka (wood), as many as are wanted.

वि०प्र०— आर्याः शुचयः सत्यशीला दीवितारः स्युः १३

Bühler— 13. Men of the first three castes, who are pure and truthful, may be allowed to play there. [#7]

[#7]: Having played there, they shall give a fixed sum to the gambling-house keeper and go away. The latter shall, every day or every month or every year, give that gain to the king. And the king shall punish those who play elsewhere or quarrel in the assembly-house.'--Haradatta.

वि०प्र०— आयुधग्रहणं नृत्तगीतवादित्राणीति राजाधीनेभ्योऽन्यत्र न विद्येरन्
१४

Bühler— 14. Assaults of arms, dancing, singing, music, and the like (performances) shall be held only (in the houses) of the king's servants. [#8]

[#8]: 'At festivals and the like occasions (these performances) take place also elsewhere, that is the custom.'--Haradatta.

वि०प्र०— क्षेमकृद्राजा यस्य विषये ग्रामेऽरण्ये वा तस्करभयं न विद्यते १५

Bühler— 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. [#9]

[#9]: Manu VII, I 43, and passim; Yājñ. 1, 335.

इति नवमः पटलः

+१०②

२६ राजा, नियोगः③

वि०प्र०— भृत्यानामनुपरोधेन क्षेत्रं वित्तं च ददद्ब्राह्मणेभ्यो यथार्हमनन्तांल्
लोकाभिजयति १

Bühler—

1. A (king) who, without detriment to his servants, gives land and money to Brāhmaṇas according to their deserts gains endless worlds. [#1]

[#1]: 26. Manu VII, 83, 84, 88; Yājñ. I, 314.

वि०प्र०— ब्राह्मणस्वान्यपजिगीषमाणो राजा यो हन्यते तमाहुरात्मयूपो
यज्ञोऽनन्तदक्षिण इति २

Bühler— 2. They say (that) a king, who is slain in attempting to recover the property of Brāhmaṇas, (performs) a sacrifice where his body takes the place of the sacrificial post, and at which an unlimited fee is given. [#2]

[#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.

वि०प्र०— एतेनान्ये शूरा व्याख्याताः प्रयोजने युध्यमानास्तनुत्यजः ३

Bühler— 3. Hereby have been declared (the rewards of) other heroes, who fall fighting for a (worthy) cause. [#3]

[#3]: Manu VII, 89; Yājñ. I, 323, 324.

वि०प्र०— ग्रामेषु नगरेषु चार्यान्शुचीन्सत्यशीलान्प्रजागुप्तये निदध्यात् ४

Bühler— 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. [#4]

[#4]: Manu VII, 115-124; Yājñ. I, 321.

वि०प्र०— तेषां पुरुषास्तथागुणा एव स्युः ५

Bühler— 5. Their servants shall possess the same qualities.

वि०प्र०— सर्वतो योजनं नगरं तस्करेभ्यो रक्ष्यम् ६

Bühler— 6. They must protect a town from thieves in every direction to the distance of one yojana. [#5]

[#5]: Yājñ. II, 271-272. A yojana is a distance of 4 krośa, kos.

वि०प्र०— क्रोशो ग्रामेभ्यः ७

Bühler— 7. (They must protect the country to the distance of) one krośa from each village. [#6]

[#6]: A krośa, kos, or gāu, literally 'the lowing of a cow,' is variously reckoned at 1½-4 miles.

वि०प्र०— तत्र यन्मुष्यते तैस्तत्प्रतिदाप्यम् ८

Bühler— 8. They must be made to repay what is stolen within these (boundaries). [#7]

[#7]: Yājñ. I, 272. This law is, with certain modifications, still in force. See Bombay Regulations, XII, 27 par.

वि०प्र०— धाम्यं शुल्कमवहारयेत् ९

Bühler— 9. The (king) shall make them collect the lawful taxes (śulka). [#8]

[#8]: According to Haradatta, who quotes Gautama in his commentary, the śulka is the 1/20th part of a merchant's gains. On account of the Sūtras immediately following, it is, however, more probable that the term is here used as a synonym of 'kara,' and includes all taxes. 'Lawful' taxes are, of course, those sanctioned by custom and approved of by the Smṛtis.

वि०प्र०— अकरः श्रोत्रियः १०

Bühler— 10. A learned Brāhmaṇa is free from taxes, [#9]

[#9]: Manu VII, 133.

वि०प्र०— सर्ववर्णानां च स्त्रियः ११

Bühler— 11. And the women of all castes, [#10]

[#10]: Haradatta thinks that the rule applies to women of the Anuloma, the pure castes, only.

वि०प्र०— कुमाराश्च प्राग् व्यञ्जनेभ्यः १२

Bühler— 12. And male children before the marks (of puberty appear),

वि०प्र०— ये च विद्यार्था वसन्ति १३

Bühler— 13. And those who live (with a teacher) in order to study,

वि०प्र०— तपस्विनश्च ये धर्मपराः १४

Bühler— 14. And those who perform austerities, being intent on fulfilling the sacred law, [#11]

[#11]: 'Why does he say "intent on fulfilling the holy law?" Those shall not be free from taxes who perform austerities in order to make their magic charms efficacious.'--Haradatta.

वि०प्र०— शूद्रश्च पादावनेक्ता (= पादधावनजीवी) १५

Bühler— 15. And a Śūdra who lives by washing the feet,

वि०प्र०— अन्धमूकबधिररोगविष्टाश्च १६

Bühler— 16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),

वि०प्र०— ये व्यर्था (=मुक्ताश् शास्त्रैः) द्रव्यपरिग्रहैः १७

Bühler— 17. And those to whom the acquisition of property is forbidden (as Sannyāsins).

वि०प्र०— अबुद्धिपूर्वमलंकृतो युवा परदारमनुप्रविशन्कुमारीं वा वाचा बाध्यः
१८

Bühler— 18. A young man who, decked with ornaments, enters unintentionally (a place where) a married woman or a (marriageable) damsel (sits), must be reprimanded. [#12]

[#12]: The ornaments would indicate that he was bent on mischief. Compare above, I, 11, 32, 6.

वि०प्र०— बुद्धिपूर्वं तु दुष्टभावो दण्ड्यः १९

Bühler— 19. But he does it intentionally with a bad purpose, he must be fined. [#13]

[#13]: 'The punishment must be proportionate to his property and the greatness of his offence. The term "with a bad purpose" is added, because he who has been sent by his teacher (to such a place) should not be punished.'--Haradatta. Manu VIII, 354; Yājñ. II, 284.

वि०प्र०— संनिपाते वृत्ते शिश्रच्छेदनं सवृषणस्य २०

Bühler— 20. If he has actually committed adultery, his organ shall be cut off together with the testicles.

वि०प्र०— कुमार्यां तु स्वान्यादाय नाशयः २१

Bühler— 21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.

वि०प्र०— अथ (परदार-कुमार्यौ) भृत्ये राज्ञा २२

Bühler— 22. Afterwards the king must support (such women and damsels),

वि०प्र०— रक्ष्ये चात ऊर्ध्व मैथुनात् २३

Bühler— 23. And protect them from defilement.

वि०प्र०— निर्वेषाभ्युपाये तु स्वामिभ्योऽवसृजेत् २४

Bühler— 24. If they agree to undergo the (prescribed) penance, he shall make them over to their (lawful) guardians. [#14]

[#14]: 'I.e. a married woman to her husband or father-in-law an unmarried damsel to her father or to her brother.'--Haradatta.

२७ परस्त्रीगमनम् ③

वि०प्र०— चरिते यथापुरं, (यतः) धर्माद्धि संबन्धः १

Bühler—

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.

वि०प्र०— सगोत्रस्थानीयां न परेभ्यः समाचक्षीत २

Bühler— 2. (A husband) shall not make over his (wife), who occupies the position of a 'gentilis,' to others (than to his 'gentiles'), in order to cause children to be begot for himself. [#1]

[#1]: 27. This Sūtra refers to the begetting of a Kṣetraja son, and gives the usual rule, that only the Sagotras in the order of the grade of relationship, a brother-in-law, a Sapiṇḍa, &c., shall be employed for this purpose.

वि०प्र०— कुलाय हि स्त्री प्रदीयत इत्युपदिशन्ति ३

Bühler— 3. For they declare, that a bride is given to the family (of her husband, and not to the husband alone).

वि०प्र०— तदिन्द्रि यदौर्बल्याद्विप्रतिपन्नम् ४

Bühler— 4. That is (at present) forbidden on account of the weakness of (men's) senses. [#2]

[#2]: '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 Śāstras.'--Haradatta.

वि०प्र०— अविशिष्टं हि परत्वं पाणेः ५

Bühler— 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).

वि०प्र०— तद्व्यतिक्रमे खलु पुनरुभयोर्नरकः ६

Bühler— 6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.

वि०प्र०— नियमारम्भणो हि वर्षीयान् (=गरीयान्) अभ्युदय
एवमारम्भणादपत्यात् ७

Bühler— 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).

वि०प्र०— नाशय आर्यः शूद्रायाम् ८

Bühler— 8. A man of one of the first three castes (who commits adultery) with a woman of the Śūdra caste shall be banished.

वि०प्र०— वध्यः शूद्र आर्यायाम् ९

Bühler— 9. A Śūdra (who commits adultery) with a woman of one of the first three castes shall suffer capital punishment. [#3]

[#3]: Manu VIII, 374; Yājñ. II, 286. According to Haradatta, this refers to a Śūdra 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.

वि०प्र०— दारं चास्य कर्शयेत् १०

Bühler— 10. And he shall emaciate a woman who has committed adultery with a (Śūdra, by making her undergo penances and fasts, in case she had no child).

वि०प्र०— सवर्णायामन्यपूर्वायां सकृत्संनिपाते पादः पततीत्युपदिशन्ति (अतः पतितप्रायश्चित्तस्य पादस् तस्मै) ११

Bühler— 11. They declare, that (a Brāhmaṇa) who has [#4] once committed adultery with a married woman

of equal class, she perform one-fourth of the penance prescribed for an outcast.

[#4]: This refers to the wife of a Śrotriya, as Haradatta states according to Gautama. The penance is three years' chastity.

वि०प्र०— एवमभ्यासे पादः पादः १२

Bühler— 12. In like manner for every repetition (of the crime), one-fourth of the penance (must be added).

वि०प्र०— चतुर्थे सर्वम् १३

Bühler— 13. (If the offence be committed) for the fourth time, the whole (penance of twelve years must be performed).

वि०प्र०— जिह्वाच्छेदनं शूद्र स्यार्यं धार्मिकमाक्रोशतः १४

Bühler— 14. The tongue of a Śūdra who speaks evil of a virtuous person, belonging to one of the first three castes, shall be cut out.

वि०प्र०— वाचि पथि शय्यायाम् आसन इति समीभवतो दण्डताडनम्
(शूद्रस्य) १५

पुरुषवधे स्तेये भूम्यादान इति स्वान्यादाय वध्यः १६

Bühler— 15. A Śūdra 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. [#5]

[#5]: In conversation, i.e. addressing Āryas familiarly, with tvam, thou,' &c.

वि०प्र०— पुरुषवधे स्तेये भूम्यादान इति स्वान्यादाय वध्यः १६

Bühler— 16. In case (a Śūdra) commits homicide or theft, appropriates land (or commits similar heinous crimes), his property shall be confiscated and he himself shall suffer capital punishment.

वि०प्र०— चक्षुनिरोधस्त्वेषु ब्राह्मणस्य १७

Bühler— 17. But if these (offences be committed) by a Brāhmaṇa, he shall be made blind (by tying a cloth over his eyes). [#6]

[#6]: Haradatta states expressly that the eyes of a Brāhmaṇa must not be put out by any sharp instrument. He should be kept blindfold all his life.

वि०प्र०— नियमातिक्रमणमन्यं वा रहसि बन्धयेत् १८

Bühler— 18. He shall keep in secret confinement him who violates the rules (of his caste or order), or any other sinner,

वि०प्र०— आ समापत्तेः १९

Bühler— until (he promises) amendment.

वि०प्र०— असमापत्तौ नाशयः २०

Bühler— 19. If he does not amend, he shall be banished.

वि०प्र०— आचार्य, ऋत्विक्, स्नातको, राजेति त्राणं (=दण्डन-हासनम् "अहं वारयामीमम्" इति) स्युर् - अन्यत्र वध्यात् २१

Bühler— 20. A spiritual teacher, an officiating priest, a [#7] Snātaka, and a prince shall be able to protect (a criminal from punishment by their intercession), except in case of a capital offence.

[#7]: The 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.

इति दशमः पटलः

+११②

२८ अदण्ड्याः ॐ

वि०प्र०— क्षेत्रं परिगृह्योत्थानाभावात्फलाभावे यः समृद्धः स भावि तदपहार्यः
१

Bühler—

1. If a person who has taken (a lease of) land (for cultivation) does not exert himself, and hence (the land) bears no crop, he 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. [#1]

[#1]: 28. 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 Āpastamba's times.

वि०प्र०— अवशिनः कीनाशस्य कर्मन्यासे दण्डताडनम् २

Bühler— 2. A servant in tillage who abandons his work shall be flogged. [#2]

[#2]: See Colebrooke, Digest, Book III, Text lxviii, for this Sūtra and the following two. Another commentator, quoted by 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 lost through his negligence. A third explanation refers the Sūtra to a cultivator who neglects to till his land. Jagannātha's authorities, the Cintāmaṇi and Ratnākara, agree with Haradatta's first explanation.

वि०प्र०— तथा पशुपस्य ३

Bühler— 3. The same (punishment shall be awarded) to a herdsman (who leaves his work);

वि०प्र०— अवरोधनं चास्य पशूनाम् ४

Bühler— 4. And the flock (entrusted) to him shall be taken away (and be given to some other herdsman).

वि०प्र०— हित्वा व्रजमादिनः कर्शयेत्पशून्। नातिपातयेत्। ५

Bühler— 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); (but) he shall not exceed (in such punishment).
[#3]

[#3]: Manu VIII, 240; Yājñ. II, 159-161.

वि०प्र०— अवरुध्य पशून्मारणे नाशने वा स्वामिभ्योऽवसृजेत् ६

Bühler— 6. If (a herdsman) who has taken cattle under his care, allows them to perş, or loses (them by theft, through his negligence), he shall replace them (or pay their value) to the owners. [#4]

[#4]: Manu VIII, 232; Yājñ. II, 164.

वि०प्र०— प्रमादादरण्ये पशूनुत्सृष्टान्दृष्ट्वा ग्राममानीय स्वामिभ्योऽवसृजेत् ७

Bühler— 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.

वि०प्र०— पुनः प्रमादे सकृदवरुध्य ८

Bühler— 8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).

वि०प्र०— तत ऊर्ध्वं न सूक्षेत् ९

Bühler— 9. (If the same fault be committed again) after that (second time), he shall not take care (of them).

वि०प्र०— परपरिग्रहमविद्वानाददान एधोदके मूले पुष्पे फले गन्धे ग्रासे शाक इति वाचा बाध्यः १०

Bühler— 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.

वि०प्र०— विदुषो वाससः परिमोषणम् ११

Bühler— 11. (If he takes the above-mentioned kinds of property) intentionally, his garment shall be taken away.

वि०प्र०— अदण्ड्यः कामकृते तथा प्राणसंशये भोजनमाददानः १२

Bühler— 12. He who takes intentionally food when he is in danger of his life shall not be punished.

वि०प्र०— प्राप्तनिमित्ते दण्डाकर्मणि राजानमेनः स्पृशति १३

Bühler— 13. If the king does not punish a punishable offence, the guilt falls upon him. [#5]

[#5]: Manu VIII, 18, 308; Yājñ. I, 336.

२९ साक्ष्यम्, धर्मः ③

वि०प्र०— प्रयोजयिता मन्ता कर्तेति स्वर्गनरकफलेषु कर्मसु भागिनः १

Bühler—

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.

वि०प्र०— यो भूय आरभते तस्मिन्फलविशेषः २

Bühler— 2. He amongst these who contributes most to the accomplishment (of the act obtains) a greater share of the result.

वि०प्र०— कुटुम्बिनौ धनस्येशते ३

Bühler— 3. Both the wife and the husband have power over (their) common property. [#1]

[#1]: 29. '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 of his wife). That may be known by Sūtra II, 6, 14, 11, "They do not declare it to be a theft if the wife spends money for a good reason during the absence of her husband."--Haradatta.

वि०प्र०— तयोरनुमतेऽन्येऽपि तद्धितेषु वर्तेरन् ४

Bühler— 4. By their permission, others also may act for their good (in this and the next world, even by spending money). [#2]

[#2]: 'Others, i.e. the sons and the rest.'--Haradatta.

वि०प्र०— विवादे विद्याभिजनसंपन्ना वृद्धा मेधाविनो धर्मेष्वविनिपातिनः ५

Bühler— 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. [#3]

[#3]: Yājñ. II, 2.

वि०प्र०— संदेहे लिङ्गतो (=अनुमानेन) दैवेनेति विचित्य ६

Bühler— 6. In doubtful cases (they shall give their decision) after having ascertained (the truth) by inference, ordeals, and the like (means). [#4]

[#4]: 'And the like, i.e. by cross-examination, &c.'--Haradatta.

वि०प्र०— पुण्याहे प्रातरग्नाविद्धे ऽपामन्ते राजवत् उभयतः (उभयपक्षाभ्याम्)
समाख्याप्य सर्वानुमते मुख्यः सत्यं प्रश्नं ब्रूयात् ७

Bühler— 7. A person who is possessed of good qualities (may be called as a witness, and) shall answer the questions put to him according to the truth on an auspicious day, in the morning, before a kindled fire, standing near (a jar full of) water, in the

presence of the king, and with the consent of all (of both parties and of the assessors), after having been exhorted (by the judge) to be fair to both sides. [#5]

[#5]: Manu VIII, 87 seq.; Yājñ. II, 68-75.

वि०प्र०— अनृते राजा दण्डं प्रणयेत् ८

Bühler— 8. If (he is found out speaking) an untruth, the king shall punish him. [#6]

[#6]: Manu VIII, 119 seq.

वि०प्र०— नरकश्चात्राधिकः सांपराये ९

Bühler— 9. Besides, in that case, after death, hell (will be his punishment). [#7]

[#7]: Manu VIII, 89 seq.

वि०प्र०— सत्ये स्वर्गः सर्वभूतप्रशंसा च १०

Bühler— 10. If he speaks the truth, (his reward will be) heaven and the approbation of all created beings. [#8]

[#8]: Manu VIII, 81 seq.

वि०प्र०— सा निष्ठा या विद्या स्त्रीषु शूद्रेषु च ११

Bühler— 11. The knowledge which Śūdras and women possess is the completion (of all study). [#9]

[#9]: Manu II, 223. The meaning of the Sūtra is, that men ought not to study solely or at first such Śāstras as women or Śūdras also learn, but that at first they must study the Veda. See Manu II, 168. The knowledge which women and Śūdras possess is dancing, music, and other branches of the Arthaśāstra.

वि०प्र०— आथर्वणस्य वेदस्य शेष इत्युपदिशन्ति १२

Bühler— 12. They declare, that (this knowledge) is a supplement of the Atharva-Veda.

वि०प्र०— कृच्छ्रा धर्मसमाप्तिः समाम्नातेन । लक्षणकर्मणान्तु समाप्यते १३

Bühler— 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.

वि०प्र०— तत्र लक्षणम् । सर्वजनपदेष्वेकान्तसमाहितमार्याणां वृत्तं सम्यग्विनीतानां वृद्धानामात्मवतामलोलुपानामदाम्भिकानां वृत्तसादृश्यं भजेत । एवमुभौ लोकावभिजयति १४

Bühler— 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 given to avarice, nor hypocrites. Acting thus he will gain both worlds.'
[#10]

[#10]: See above, I, 7, 20, 8 and 9.

वि०प्र०— स्त्रीभ्यः सर्ववर्णेभ्यश्च धर्मशेषान्प्रतीयादित्येक इत्येके १५

Bühler— 15. Some declare, that the remaining duties (which have not been taught here) must be learnt from women and men of all castes.

इत्येकादशः पटलः

इति द्वितीयोऽध्यायः

समाप्तं चेदमापस्तम्बीयधर्मसूत्रम्

Appendix - +Dyugangā द्युगङ्गा①

Goals ध्येयानि②

Dyugangā is a work group dedicated to the promotion of ever-victorious Hindu ideals and arts. It's current focus is in presenting important texts for easy study. Long term goal (<https://rebrand.ly/dg-archive>) is to save texts to last for millennia into the coming post-electronic/ industrial age.

The texts may be presented as

- audio files (eg: [MahAbhArata audio book project1](#)),
- as web pages (eg. [Apastamba-gRhya-sUtra2](#), [Apastamba-dharma-sUtra3](#), [EkAgnikANDa commentary4](#), [manu-smRti5](#), [raghuvaMsha6](#), more [kalpa-texts7](#), [tattva-texts8](#), [universal subhAShita DB9](#)),
- as dictionaries (eg: [stardict10](#))
- ebooks distributed on various platforms - (eg: [vishvasa.github.io/book-pub11](#), amazon, google play - [SVK12](#) [SVT13](#) [का14](#)). Formats include md, pdf (A4, A5), epub, azw3, html, etc.

We distribute these for free, and under a CC BY 4.0 license. (Platforms may levy their fees.) You may subscribe to mail-streams for past and future announcements ([dg15](#), [hv16](#), [san17](#)).

The choice of material heavily depends on the special interests of its current lead (vedas, kalpa, purANa-s).

संस्कृतानुवादः ③

द्युगङ्गा नाम कार्यसंस्था - अजेयानां भारतीयपुरुषार्थपरिकल्पनानाञ्च, हिन्दुककलानाञ्च प्रसारणाय वर्तते। तदीयस् स्थूलोद्देशोऽधुना प्रमुखग्रन्थानाम् अध्ययनसौकर्याय प्रस्तुतिः। ततो ग्रन्थ-सङ्कलन-केन्द्रम् इति वक्तुम् अलम्। दूरोद्देशस् तु (<https://rebrand.ly/dg-archive>) आधुनिक-शिला-तैल-युगात् परम् अपि सहस्राधिक-वर्षाणि यावद् ग्रन्थ-रक्षा।

ग्रन्थानाम् प्रस्तुतिर् ध्वनिसञ्चिकाभिस् स्यात् (यथा [महाभारतपारायणप्रसारणे18](#)), जाल-क्षेत्र-पृष्ठैर् वा (यथा [विश्वासस्य मन्त्रटिप्पनीषु19](#), [एकाग्निकाण्डटीका20](#)), शब्द-कोशैर् वाऽपि ([stardict21](#))। इमे ऽस्मत्-पक्षतो मुक्त-रीत्या प्रसार्यन्ते। सद्यश्च ग्रन्थाः संस्थाग्रण्या रुचिविशेषम् अनुसृत्य चिताः - वेदाः, इतिहास-पुराणानि, कल्प-वेदाङ्ग-ग्रन्थाश् चैति।

Contribution, contact ③

अस्मत्-सम्पर्कः - @gmail - vishvas.vasuki, ९५९१२ ६८५०६ (see [contact page on our website22](#))। Serious volunteering, donations and sponsorship are welcome - they help offset operating costs (eg. worker payments, book distribution) and plan further projects. Project-specific sponsorship opportunities are occasionally advertised on our social media accounts and on certain mailing lists.

वन्दनीय-वन्दना②

(अनेनोद्यमेन नैषां महतां साक्षात् सम्बन्ध ऊह्यः ।)

इज्जिमेडु-यति-सिंह-रक्षितो
राजगोप--बुध-गोप-चारितः।
सिंह-लक्ष्म-नर-नाम-भाग् **बभौ**
दिव्य-सूक्ति-वन-मार्ग-**नायकः** ॥

यद्-आचार-स्वभावाभ्यां
"ज्ञेयम् अस्त्य् अत्र वैष्णवे"।
इति निष्कर्ष-जिज्ञासे,
नौमि तं श्री-नृसिंहकम्॥

1.

<https://sanskrit.github.io/groups/dyuganga/projects/audio/mbh-audio/>

2.

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15. <https://groups.google.com/g/dyuganga>

16. <https://groups.google.com/g/hindu-vidya/>

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19. https://vishvasa.github.io/vedAH_sAma/paravastusaama/devaH/agniH/mahAvaishvAnara-vratam/

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22.

<https://sanskrit.github.io/groups/dyuganga/contact/>