

आपस्तम्ब-धर्म-सूत्राणि (En)①

ApastambaH

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ॐ ①

vi°pra°— āpastambānuyāyitvam
abhivādayatām mṛṣāḥ
trapām hartum satām bhūyād
granthō'yaṁ viṣṇu-kāritaḥ ॥

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).

+1 ①

+01 ②

01 varṇadharmādi ③

vi°pra°— athātaḥ sāmāyācārikān
dharmān vyākhyāsyāmaḥ 1

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.

vi°pra°— dharmajña-samayah
pramāṇam (*saulabhya-kramēṇa prathamam
uktam*) 2

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.

vi°pra°— vēdāś ca 3

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

vi°pra°— catvārō **varṇā** brāhmaṇa-
kṣatriya-vaiśya-śūdrāḥ 4

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

vi°pra°— tēṣām pūrvas-pūrvō janmataḥ
śrēyān 5

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

vi°pra°— aśūdrāṇām aduṣṭakarmanām
upāyanam vēdādhyayanam

agnyādhēyam **phalavanti ca karmāṇi** 6

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.

satyaśarmā— Between 1200-1400 CE, a different version of
Āpastambadharmasūtra 1.1.6

'aśūdrāṇāmaduṣṭakarmanāmupāyanam'.
' emerged with the omission of 'a' of
'aśūdrāṇām'.

Screenshots from Smṛtikaumudī and
Harihara's comm. on

Pāraskaragr̥hyasūtra. Both take
'śūdrāṇām' to denote Rathakāra.

vi°pra°— **śūśrūṣā** śūdrasyētarēṣām
varṇānām (*phalavat karma*)⁷

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.

vi°pra°— (*śūdra-kṛta-sēvā*) pūrvasmin
pūrvasmin varṇē niḥśrēyasam bhūyah 8

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

vi°pra°— **upanayanam** vidyārthasya
śrutitaḥ saṃskāraḥ 9

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.

vi°pra°— "sarvēbhyō vēdēbhyaḥ **sāvitry** anūcyata" iti hi brāhmaṇam 10

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.

vi°pra°— tamasō vā ēṣa (*āgatya*) tamaḥ praviśati - yam avidvān upanayatē, yaś cāvidvān - iti hi brāhmaṇam 11

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.

vi°pra°— tasminn abhijana-vidyāsamudētam samāhitam

saṁskartāram īpsēt 12

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).

vi°pra°— tasmimś caiva vidyā-karma +āntam avipratipannē dharmēbhyaḥ 13

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 coconut, in order to learn from him a particular branch of science, must not study the same branch of science under any other teacher.

vi°pra°— yasmād dharmān ācinōti sa **ācāryaḥ** 14⁽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.

vi°pra°— tasmai na druhyēt kadācana 15

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

[#9]: Manu II, 144.

vi°pra°— sa hi vidyātas taṁ janayati 16

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.

vi°pra°— tac +chrēṣṭhaṁ janma 17

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

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

vi°pra°— śarīram ēva mātā-pitarau janayataḥ 18

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

[#12]: Manu II, 147.

vi°pra°— **vasantē** brāhmaṇam upanayīta, **grīṣmē** rājanyam śaradi vaiśyam, **garbhāṣṭamēṣu** brāhmaṇam, **garbhaikādaśēṣu** rājanyam, garbha-dvādaśēṣu vaiśyam 19

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 Gṛ. Sū. I, 19, 1, 4; Weber, Ind. Stud. X, 20 seq.

vi°pra°— atha (*upanayana-viṣayē*) kāmīyāni 20

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

vi°pra°— saptamē brahma-varcasa-kāmam 21

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

[#14]: Manu II, 37.

vi°pra°— aṣṭama āyus-kāmam 22

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

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

vi°pra°— navamē tējas-kāmam 23

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

vi°pra°— daśamē 'nnādyā-kāmam 24

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

vi°pra°— ēkādaśa indriya-kāmam 25

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

vi°pra°— dvādaśē paśu-kāmam 26

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

vi°pra°— ā ṣōḍaśād

brāhmaṇasyānātyaya, ā dvāvīmśāt

kṣatriyasya+ ā caturvīmśād vaiśyasya - yathā vratēṣu samarthaḥ syād yāni vakṣyāmaḥ 27

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.

vi°pra°— atikrāntē sāvitryāḥ kāla_(y), ṛtuṃ _(yāvat) traividyaḥ brahmacaryaṃ _(agni-paricaryām adhyayanaṃ guru-śuśrūṣām iti parihāpya) carēt 28

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.

vi°pra°— athōpanayanam 29

Bühler— 29. After that he may be initiated.

vi°pra°— tataḥ saṁvatsaram udakōpasparśanam 30

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.

vi°pra°— athādhyāpyaḥ 31

Bühler— 31. After that he may be instructed.

vi°pra°— atha yasya pitā pitāmaha iti anupētau syātām - tē brahma-ha-saṁstutāḥ 32

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.'

vi°pra°— tēṣām abhyāgamaṇaṃ bhōjanaṃ vivāham iti ca varjayēt 33

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.

vi°pra°— tēṣām icchatām prāyaścittam 34

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

vi°pra°— yathā prathamē 'tikrama ṛtuḥ ēvaṃ saṁvatsaraḥ 35

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.

vi°pra°— athōpanayanam, tata udakōpasparśanam 36

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

02 brahmacaryam③

vi°pra°— prati-pūruṣam saṁkhyāya saṁvatsarān yāvanto 'nupētāḥ syuḥ 1

Bühler—

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

vi°pra°— saptabhiḥ pāvamānībhīr "yadanti yac ca dūraka" iti ētābhīr, yajuṣ-pavitṛeṇa, (vāmadēvyam→)sāma-pavitṛeṇāṅgirasēṇēti 2

pāvamānyaḥ

pavāmānaṣ suvar-janaḥ |

pavitṛeṇa (nānā-viṣayēṣu) vicarṣaṇiḥ |

yaṁ pōtā sa punātu mā |

punantu mā devajanāḥ |

punantu manavō dhiyā |

punantu viśva āyavaḥ (=manuṣyāḥ) |

jātvēdaṁ pavitravat |

pavitṛeṇa punāhi (=punīhi) mā |

śukrēṇa deva dīdyat |

agnē kratvā (=prajñayā) kratūṁr anu ||46||

yat tē pavitrām arciṣḥ |

agnē vitātam antarā |

brahma tēna punīmahē |

ubhābhyān deva savitah |

pavitṛeṇa savēna ca |

idam brahma punīmahē |⁽⁵⁾

vaiśvadēvī punatī devy āgāt (=āgacchatu) |

yasyai bahvīs tanuvō vīta-prṣṭhāḥ (=kānta-stutayah) |

tayā madantas sadha-mādyēṣu (=saha mādyanti yēṣu savanēṣu) |

vayaṁ syāma patayō rayīṇām ||47||

vaiśvanarō rāśmibhīr mā punātu |

vātāṁ prāṇēnēṣirō (=iṣa gatau) mayōbhūḥ |

dyāvāprthivī payasā payōbhiḥ (iti kramaśah) |

ṛtāvārī (=ṛtavatyau) yajñiyē mā punītām |

yadanti

yād ānti yac ca dūrakē

bhayām vindāti mām ihā

pāvamāna vī tāj jahi

yajuṣ-pavitram

viśvāsa-prastutiḥ— āpō āsmān mātaraṣ śundhantu |^(ra4)

ghṛtēna nō ghṛta-puvaṁ (=ghṛtapāvakāḥ)

punantu |

viśvam āsmat pra vahantu ripram (=pāpam) |^(ra5)

ud (adbhya) ābhyaś śucir ā pūta ēmi |^(ra5)

sāma-pavitram

ṛk

ka¹ya² naści³tra¹ ā bhuva²rdū³tī²

sa³dā²vṛ³dha²ḥ sa¹khā² | ka²ya³

śa¹ci²ṣṭhayā vṛ³tā² || 12-1:0682 ||

viśvāsa-śākala-prastutiḥ— kāyā naś citrā (=indrah) ā bhuvad

ūtī (=rakṣaṇam/ tarpaṇam [tēna]), sadā-vṛdhaḥ (=vardhamānaḥ) sakhā |

kāyā śaciṣṭhayā (=prajñāvatā) vṛtā (=vartanēna) |

ka¹stvā² sa³tyō¹ madā²rnā³m̄ ma¹ꣳhi²ṣṭhō
matsa³da¹ndha²saḥ | dṛ³ḍhā¹ ci²dā³ru²jē³
va¹su² || 12-2:0683 ||

viśvāsa-sākala-prastutiḥ— kās tvā satyō
mādānām

māmhiṣṭhō (=pūjyaḥ) **matsad** (=mādayēd)

āndhasaḥ (= bhōjyaḥ (→[sōmaḥ])) |

dṛḥ|há (=dham) cid **ārújē** (=sambhañktum) vásu
2

a³bhī²u ṣu ṇa³ḥ sa¹khī²nāmavi³tā¹
ja²ritṛ³ṇā²m | śa³ta¹m̄ bha²vāsyū³ta¹ye² ||
12-3:0684 || 112(ṭā) ||

viśvāsa-sākala-prastutiḥ— abhī śu ṇaḥ
sákhīnām

avitā jaritṛṇām (=stōtṛṇām) |

śatām **bhavāsy** ūtībhiḥ (=rakṣābhiḥ)³

(abhibhavasi = sammukhō bhavasi)

sāma - vāmadēvyam |

vāmadēvyam |

kā ([tā]%)yāa | na ([dhū])ścā(3)aitrā(3)ā ([")]

bhuvāta (v) |

ū ([ta]%)tī ([gō]--%) | sādā ([")], vṛdhas, sā (3--

%)khā ([ta]3--%) |

au ([pē])hō ("3)hāi |

ka ([taḥ])yā (--%)a +śacāi,,ṣṭha ([tī])yau (")hō |

ō him ([tā])mmā ([prē])ā |

vā ("3[pha])ārtō ("), ō (")hāi ||

kā (%)s ([tā]) tvā (")a | sa ([dhū])tyō (")ō,

mā (%)dā (%)nā (")am |

mā ([ta]%)m̄,hi ([gō])ṣṭhō ([")]ō, mātsād,

andhā (3--%), sā ([ta]--%) |

au ([pē])hō ("3)hāi |

dṛ ([taḥ])ḍhā (--%)a cidā | ru ([tī])jau ([")]hō ([")]

ō him ([tā])mmā ([prē])ā |

vā ("3)ā ([pha])sō, ō (")hāi ||

ā ([tā]%)bhi (")i | ṣu ([dhū]) nā (")a,

ssā (%)khi (%)nā (")am |

ā ([ta]%)vi ([ghi])tā ([")]a, jarāitrī ([")]iṇā (--
%)m ([ta]) |

au ([pē])hō ("3)hāi |

śa ([taḥ])tā (--%)am bhava,,si ([tī])yau ([")]hō |

ō him ([tā])mmā ([prē])ā | [ū] (v)tā ([pha]"3)āyō,

ō (")hāi ||

āṅgīrasam

(aham) haṁśas śuci-ṣad, vasur antarikṣa-
sad,

+hōtā vēdi-ṣad, atīthir durōṇa-sat |

ṇ-ṣad, vṛa-ṣad, ṛta-ṣad vyōma-ṣad,

ḁb-jā, gō-jā, ṛta-jā, ḁdri-jā, ṛtam̄ bṛhat ||

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

Āṅgirasapavitra ('A swan, dwelling in

purity'),

[#1]: 2. The seven Pāvamānīs are seven

verses which occur Rig veda IX, 67, 21-27.

Yajuṣpavitra = Taitt. Saṁh. I, 2, 1, 1. The

Sāmapavitra is found Sāma-veda I, 2, 2,

3, 5. Āṅgirasapavitra = Rj-veda IV, 40, 5.

vi°pra°— api vā vyāhṛtībhir ēva 3

Bühler— 3. Or also reciting the Vyāhṛtis

(om, bhūḥ, bhuvaḥ, suvaḥ).

vi°pra°— athādhyāpyaḥ 4

Bühler— 4. After that (such a person)

may be taught (the Veda).

vi°pra°— atha yasya prapitāmahādi

nānusmaryata upanayanam - tē

śmaśāna-saṁstutāḥ 5

Bühler— 5. But those whose great-

grandfather's (grandfather's and

father's) initiation is not remembered,

are called 'burial-grounds.'

vi°pra°— tēṣām abhyāgamanam
bhōjanam vivāham iti ca varjayēt |
tēṣāmicchatām prāyaścittam -
dvādaśavarṣāṇi traividyaḥ
brahmacaryam carēd | athōpanayanam
tata udakōpasparśanam
pāvamānyādibhiḥ 6

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).

vi°pra°— atha gr̥hamēdhōpadēśanam 7

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

vi°pra°— nādhyāpanam 8

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

vi°pra°— tatō yō nirvartatē tasya
saṁskārō yathā prathamē'tikramē 9

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

vi°pra°— tata ūrdhvam prakṛtivat 10

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.

vi°pra°— upētasyācāryakulē

brahmacārivāsaḥ 11

Bühler— **sūtram**

upētasyā''cāryakulē brahmacārivāsaḥ ||
11 ||

prastāvaḥ

ēvam tataḥ pūrvēṣvapi
nirūpitamupanayanam ,
athā'dhyayanavidhiḥ—

ṭīkā

ēvam yathāvidhyupētasya
brahmacāriṇassata ācāryakulē vāsō
bhavati | brahma vēdastadartham
vratam caratīti brahmacārī |
adhyayanāṅgāni vratāni caratā
ācāryakulē vastavyamityuktaḥ bhavati ||
11 ||

vi°pra°— aṣṭācatvāriṁśadvarṣāṇi 12

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.

vi°pra°— pādūnam 13

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

vi°pra°— ardhēna 14

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

vi°pra°— tribhīrvā 15

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

vi°pra°— dvādaśāvarārdhyam 16

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. Gṛ. Sū. I, 22, 3.

vi°pra°— na brahmacāriṇō vidyārthasya parōpavāsō'sti 17

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.'

vi°pra°— atha brahmacaryavidhiḥ 18

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

vi°pra°— ācāryādhiṇaḥ syādanyatra patanīyēbhyaḥ 19

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.

vi°pra°— hitakārī

gurōrapratilōmayanvācā 20

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.

vi°pra°— adhāsanaśāyī 21

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.

vi°pra°— nānudēśyaṁ bhuñjīta 22

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

vi°pra°— tathā kṣāra-lavaṇa-madhu-māmsāni (*gṛhyasūtra upanayanaprakaraṇē kṣāra-lavaṇayōr tryaharṁ niyamanāt1 madhvādērēva tryahādūrdhvaṁ nityō niṣēdhaḥ1*) 23

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. Gṛ. Sū. I, 22, 2.

vi°pra°— adivāsvāpī 24

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

vi°pra°— agandhasēvī 25

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

[#11]: Manu II, 177; Yājñ. I, 33.

vi°pra°— maithunaṁ na carēt 26

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

[#12]: Manu II, 180.

vi°pra°— utsanna-ślāghaḥ 27

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

[#13]: Manu II, 178; Yājñ. I, 33.

vi°pra°— aṅgāni na prakṣālayīta 28

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

vi°pra°— prakṣālayīta tvaśuciliptāni gurōr asandarṣē 29

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.

vi°pra°— nāpsu ślāghamānaḥ snāyād - yadi snāyād daṇḍavat 30

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.

vi°pra°— jaṭilaḥ 31

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

[#16]: Manu II, 2 19.

vi°pra°— śikhājaṭṭhō vā vāpayēd itarān 32

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

vi°pra°—

- mauñjī mēkhalā trivṛd
brāhmaṇasya, śaktiviṣayē

dakṣiṇāvṛttānām 33

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.

vi°pra°— jyā rājanyasya 34

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

vi°pra°— mauñjī vāyōmiśrā 35

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

vi°pra°— āvisūtram vaiśyasya 36

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

vi°pra°— sairī tāmalī vētyēkē 37

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

vi°pra°— pālāsō daṇḍō brāhmaṇasya, naiyyagrōdha-skandhajō 'vāṅgrō rājanyasya,

bādara audumbarō vā vaiśyasya |

(yajñīyō) vārḥṣō daṇḍa ity avarṇa-

saṁyōgēnaika upadiśanti 38

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.

vi°pra°—

- vāsaḥ 39

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.

vi°pra°— śāṇī_(=hemp)-kṣaumā_(=linen/flax)'jināni_(brāhmaṇa-kṣatriya-vaiśyānām)⁴⁰

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.'

vi°pra°— kaṣāyam_(=red Lodh/ kaavi) caikē_(kārpāsam) vastram upadiśanti 41

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.

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vi°pra°— māñjiṣṭham_(=madder-red-dyed) rājanyasya 1

Bühler—

1. And that of a Kṣatriya dyed with madder,

vi°pra°— hāridraṃ vaiśyasya I_(tēna kārpāsē dhṛtē varṇavikalpō nāstī) 2

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

vi°pra°— hāriṇam_(=mṛgajam),

aiṇēyam_(=mṛgījam) vā_(blackbuck-jātyā, na varṇēna) kṛṣṇam brāhmaṇasya_(ajinam, na śvētaiṇēyam) 3

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.

vi°pra°—_(aiṇēyam) kṛṣṇam cēd anupastīrṇāsana-śāyī syāt 4

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

vi°pra°— rauravam_(→ rautīti - barasingha? Chital?) rājanyasya 5

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

vi°pra°— bastājinaṃ vaiśyasya II 6 II

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

vi°pra°— āvikam sārvarṇikam II 7 II

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

vi°pra°— kambalaś ca_(āvikah) II 8 II

Bühler— 8. And a blanket made of wool.

vi°pra°— brahmarṛddhimicchann ajināny ēva vasīta,

kṣatrarṛddhim icchan vastrāṇy ēva, ubhaya-rṛddhim icchan ubhayam iti hi(1) brāhmaṇam II 9 II

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.

vi°pra°— ajinaṃ tvēvōttaram

(→uttarīyarūpēṇa) dhārayēt (ity āpastambapakṣaḥ) 10

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.

vi°pra°— a-ṅṛtta-darśī 11

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

[#4]: Manu II, 178.

vi°pra°— sabhāḥ samājāms cāgantā 12

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.

vi°pra°— ajana-vāda-śīlaḥ 13

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

vi°pra°— rahaś-śīlaḥ 14

Bühler— 14. Let him be discreet.

vi°pra°— gurōr udācārēṣv akartā svairi-karmāṇi 15

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.

vi°pra°— strībhir yāvad-artha-sambhāṣī 16

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

vi°pra°— mṛduḥ 17

Bühler— 17. (Let him be) forgiving.

vi°pra°— śāntaḥ 18

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

vi°pra°— dāntaḥ 19

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. Śānta is usually explained as 'the exclusive direction of the mind towards God,' and dama as 'the restraining of the senses.'

vi°pra°— hrīmān 20

Bühler— 20. Modest;

vi°pra°— dṛḍhadhṛtiḥ 21

Bühler— 21. Possessed of self-command

vi°pra°— aglāmsnuḥ 22

Bühler— 22. Energetic;

vi°pra°— akrōdhanaḥ 23

Bühler— 23. Free from anger; [#8]

[#8]: Manu II, 178.

vi°pra°— anasūyuḥ 24

Bühler— 24. (And) free from envy.

vi°pra°— sarvaṃ lābhamāharanguravē sāyaṃ prātaramantrēṇa bhikṣācaryaṃ carēd

bhikṣamāṇō'nyatrāpapātrēbhyō'bhiśastā cca 25

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.

vi°pra°— strīṇām pratyācakṣāṇānām samāhitō brahmacārīṣṭam dattam hutam prajām paśūnbrahmavarcasamannādyam vṛṅktē 26-1

tasmādu ha vai brahmacārisamṅham carantam na pratyācakṣītāpi haiṣvēvamvidha ēvamvrataḥ syāditi hi brāhmaṇam 26-2

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.

vi°pra°— nānumānēna bhēkṣam ucchiṣṭam - dṛṣṭaśrutābhyām tu 27

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.

vi°pra°— bhavatpūrvayā brāhmaṇō bhikṣēta 28

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.

vi°pra°— bhavadmadhyayā rājanyaḥ 29

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

vi°pra°— bhavadantyayā vaiśyaḥ 30

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

vi°pra°— tatsamāhṛtyōpanidhāyācāryāya prabrūyāt 31

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.

vi°pra°— tēna pradiṣṭam bhuñjīta 32

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 bhuñkṣva, 'friend, eat thou.'

vi°pra°— vipravāsē gurōrācāryakulāya 33

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

vi°pra°— tairvipravāsē'nyēbhyō'pi śrōtriyēbhyaḥ 34

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.

vi°pra°— nātmaprayōjanaścarēt 35

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.

vi°pra°— bhuktvā svayam amatram prakṣālayīta 36

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).'

vi°pra°— na cōcchiṣṭam kuryāt 37

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

vi°pra°— aśaktau bhūmau nikhanēt 38

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

vi°pra°— apsu vā pravēśayēt 39

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

vi°pra°— āryāya vā paryavadadhyāt 40

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.

vi°pra°— antardhinē vā śūdrā ya 41

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

vi°pra°— prōṣitō bhaikṣād agnau kṛtvā bhuñjīta 42

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.

vi°pra°— bhaikṣaṃ haviṣā saṃstutaṃ tatrācāryō dēvatārthē 43

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).

vi°pra°— āhavanīyārthē ca 44

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.

vi°pra°— taṃ bhōjayitvā yaducchiṣṭam 45

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

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vi°pra°— yaducchiṣṭam prāśnāti 1

Bühler—

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

vi°pra°— havirucchiṣṭamēva tat 2

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

vi°pra°— yadanyāni dravyāṇi yathālābhamupaharati dakṣiṇā ēva tāḥ 3

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).

vi°pra°— sa ēṣa brahmacāriṇō yajñō nityapratataḥ 4

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

vi°pra°— na cāsmāi śruti-vipratīṣiddham ucchiṣṭam dadyāt 5

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

vi°pra°— yathā kṣāra-lavaṇa-madhu-māmsānīti 6

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

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

vi°pra°— ētēnānyē niyamā vyākhyātāḥ 7

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.

vi°pra°— śrutirhi

balīyasyānumānikādācārāt 8

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.

vi°pra°— dṛśyatē cāpi pravṛttikāraṇam 9
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.

vi°pra°— prītirhy upalabhyatē 10

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 Brahmacārin does not receive them as leavings from his teacher) can be inferred (from the practice of eating such leavings).' --Haradatta.

vi°pra°— pitur jyēṣṭhasya ca bhrātur ucchiṣṭam bhōktavyam 11

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

vi°pra°— dharma-vipratipattāv abhōjyam 12

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.'

vi°pra°— sāyaṁ prātar udakumbham āharēt 13

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.

vi°pra°— sadāraṇyād ēdhān āhr̥tyādhō nidadhyāt 14

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.

vi°pra°— nāstam itē samiddhārō gacchēt 15

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

vi°pra°— agnim iddhvā

parisamūhya (*mārjayitvā*)

samidha ādadhyāt

sāyaṁ prātar yathōpadēśam 16

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.

vi°pra°— sāyam ēvāgni-pūjēty ēkē 17

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

vi°pra°— samiddham agniṁ

pāṇinā parisamūhēn - na samūhanyā 18

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.

vi°pra°— prāk tu yāthākāmī 19

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

vi°pra°— nāgny-udaka-śēṣēṇa vṛthā-karmāṇi kurvītā'cāmēd vā 20

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.

vi°pra°— pāṇi-saṁkṣubdhēnōdakēnaika-pāṇyā'varjitēna ca nācāmēt 21

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

vi°pra°— svapnaṁ ca varjayēt 22

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

vi°pra°— athāharaharācāryam gōpāyēd dharmārthayuktaiḥ karmabhiḥ 23

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.

vi°pra°— sa guptvā saṁviśanbrūyāddharmagōpāyamājūgup amahamiti 24

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.

vi°pra°— pramādādācāryasya buddhipūrvaṁ vā niyamātikramam rahasi bōdhayēt 25

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

vi°pra°— anivṛttau svayam karmāṅyārabhēta 26

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.

vi°pra°— nivartayēdvā 27

Bühler— 27. Or he may return home.

vi°pra°— atha yaḥ pūrvōtthāyī jaghanyasamvēśī tamāhurna svapitīti 28

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

vi°pra°— sa ya ēvaṁ praṇihitātmā brahmacāryatraivāsya sarvaṇi karmāṇi phalavantyavāptāni bhavanti yānyapi gṛhamēdhē 29

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.

iti prathamah paṭalaḥ

+02②

05 abhivādanādi③

vi°pra°— niyamēṣu tapaḥśabdaḥ 1

Bühler—

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

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

vi°pra°— tad-atikramē vidyā-karma
niḥsravati brahma sahāpatyād ētaśmāt 2

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
Brahmayajña (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:--

vi°pra°— kartapatyam anāyūṣyaṁ ca 3

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

vi°pra°— tasmād ṛṣayō 'varēṣu na
jāyantē niyamāti-kramāt 4

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.

vi°pra°— śrutaraṣayastu bhavanti
kēcitkarmaphalaśēṣēṇa punaḥsambhavē
5

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.

vi°pra°— yathā śvētakētuḥ 6

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.

vi°pra°— yatkiṁ ca samāhitō 'brahmāpy
ācāryād upayunktē brahmavad ēva
tasmin phalaṁ bhavati 7

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.

vi°pra°— athō yatkiṁ ca manasā vācā
cakṣuṣā vā saṅkalpan dhyāyaty
āhābhivipaśyati vā tathaiva
tadbhavatītyupadiśanti 8

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).

vi°pra°— guruprasādanīyāni karmāṇi svastyayanamadhyayanasamvṛttiriti 9

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.

vi°pra°— atō'nyāni nivartantē brahmacāriṇaḥ karmāṇi 10

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.

vi°pra°— svādhyāyadhṛg dharmarucistapsvyṛjurmṛduḥ sidhyati brahmacārī 11

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.

vi°pra°— sadā mahāntam apararātram utthāya

gurōs tiṣṭhan

prātar abhivādam abhivādayīta - "asāv ahaṁ bhō" iti 12

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.

vi°pra°— samāna-grāmē ca vasatām anyēṣām api vṛddhatarāṇām prāk prātar-āśāt 13

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

vi°pra°— prōṣya ca samāgamē 14

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.

vi°pra°— svargam āyus cēpsan 15

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

vi°pra°— dakṣiṇam bāhuṁ śrōtra-samam prasārya brāhmaṇō'bhivādayīta uraḥsamam

rājanyō madhyasamam

vaiśyō nīcaiḥ

śūdraḥ prāñjali 16

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.

vi°pra°— plāvanam ca nāmnō

(*'ntimasvarasya*) 'bhivādana (*sambaddha*)
pratyabhivādanē ca pūrvēṣām varṇānām
17

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.

vi°pra°— uditē tvāditya ācāryeṇa
samētyōpasaṅgrahaṇam 18

Bühler— 18. But when he meets his teacher after sunrise (coming for his lesson), he shall embrace (his feet). [#14]
[#14]: Manu II, 71.

vi°pra°— sadaivābhivādanam 19

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

vi°pra°— upasaṅgrāhya ācārya ityēkē 20

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

vi°pra°— dakṣiṇeṇa pāṇinā dakṣiṇam
pādam
adhastād abhyadhimṛśya sakuṣṭhikam
upasaṅgrhṇīyāt 21

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.

vi°pra°— ubhābhyām ēvōbhāv
abhipīḍayata
upasaṅgrāhyāv ity ēkē 22

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

[#15]: Manu II, 72

vi°pra°— sarvāhṇam suyuktō
'dhyayanād anantarō'dhyāyē 23

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.

vi°pra°— tathā guru-karmasu 24

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

vi°pra°— manasā cānadhyāyē 25

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

vi°pra°— āhūtādhyāyī ca syāt 26

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.

06 brahmacaryam③

vi°pra°— sadā niśāyām gurum
samvēśayēttasya pādaḥ prakṣālya
samvāhya 1

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.

vi°pra°— anujñātaḥ samviśēt 2

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

[#2]: Manu II, 194.

vi°pra°— na cainamabhiprasārayīta 3

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

vi°pra°— na khaṭvāyām

satō'bhiprasāraṇamastītyēkē 4

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.

vi°pra°— na cāsyā sakāśē samviṣṭō bhāṣēt 5

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

[#4]: Manu II, 195.

vi°pra°— abhibhāṣitastvāsīnaḥ pratibrūyāt 6

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

[#5]: Manu II, 196.

vi°pra°— anūthāya tiṣṭhantam 7

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

vi°pra°— gacchantamanugacchēt 8

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

vi°pra°— dhāvantamanudhāvēt 9

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

vi°pra°— na sōpānaḥvēṣṭitaśirā avahitapāṇirvāsīdēt 10

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

vi°pra°— adhvāpannas tu karma-yuktō 'vāsīdēt 11

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),

vi°pra°— na cēd upasīdēt 12

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

vi°pra°— dēvam ivācāryam upāsītāvikathayann avimanā vācam śuśrūṣamāṇō'sya 13

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.

vi°pra°— anupasthakṛtaḥ 14

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

vi°pra°— anuvāti vītaḥ 15

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.

vi°pra°— apratiṣṭabdhaḥ pāṇinā 16

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

vi°pra°— anapaśritō'nyatra 17

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

vi°pra°— yajñōpavītī dvivastraḥ 18

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.

vi°pra°— adhōnivīstastvēkavastraḥ 19

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

vi°pra°— abhimukhō'nabhimukham 20

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

[#8]: Manu II, 197.

vi°pra°— anāsannō'natidūrē 21

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

vi°pra°— yāvadāsīnō

bāhubhyāmprāpnuyāt 22

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

vi°pra°— aprativātam 23

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.

vi°pra°— ēkādhyaī dakṣiṇam bāhum pratyupasīdēt 24

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

vi°pra°— yathāvakāśam bahavaḥ 25

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

vi°pra°— tiṣṭhati ca

nāsītānāsanayōgavihitē 26

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

vi°pra°— āsīnē ca na samviśēt 27

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

vi°pra°— cēṣṭati ca

cikīrṣantacchaktiviṣayē 28

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.

vi°pra°— na cāśya

sakāśē'nvaksthāninamupasaṁgrhṇīyāt 29

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.

vi°pra°— gōtrēṇa vā kīrtayēt 30

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

vi°pra°— na cainaṁ

pratyuttiṣṭhēdanūttiṣṭhēdvā 31

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.

vi°pra°— api cēttasya guruḥ syāt 32

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

vi°pra°— dēśāttvāsanācca saṃsarpēt 33

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

vi°pra°— nāmnā tadantēvāsinam gurumapyātmana ityēkē 34

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.

vi°pra°—

yasmiṃstvanācāryasambandhādgaauravaṃ vṛttistasminn anvaksthānīyē 'pyācāryasya 35

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.

vi°pra°— bhuktvācāryasya sakāśē nānūthāyōcchiṣṭam prayacchēt 36

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.

vi°pra°— ācāmēdvā 37

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

vi°pra°— kim karavāṇīty āmantrya 38

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

07 brahmacaryam, snātakaḥ③

vi°pra°— uttiṣṭhēt tūṣṇīm vā 1

Bühler—

1. Or he may rise silently.

vi°pra°— nāpaparyāvartēta gurōḥ pradakṣiṇīkṛtyāpēyāt 2

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.

vi°pra°— na prēkṣēta nagnām striyam 3

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

[#1]: 7. Manu IV, 5 3: Yājñ. I, 13 5.

vi°pra°— oṣadhi-vanaspatīnām ācchidya nōpajighrēt 4

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.

vi°pra°— upānahau chatraṁ yānam iti ca varjayēt 5

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

[#3]: Manu II, 178.

vi°pra°— na smayēta 6

Bühler— 6. He shall not smile.

vi°pra°— yadi smayētāpigṛhya smayētēti hi brāhmaṇam 7

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

vi°pra°— nōpajighrēt striyaṁ mukhēna 8

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

vi°pra°— na hṛdayēna prārthayēt 9

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

vi°pra°— nākāraṇād upasprśēt 10

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

[#4]: Manu II, 179.

vi°pra°— rajasvalō raktadan satyavādī syād iti hi brāhmaṇam 11

Bühler— 11. A Brāhmaṇa declares, 'He shall be dusty, he 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.

vi°pra°— yām vidyām kurutē gurau tē'pyasyācāryā yē tasyām gurōrvamśyāḥ 12

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 vaṁsya, '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 vidyāvaṁsa, vidyāparamparā. Manu II, 205.

vi°pra°—

yānanyānpaśyatō'syōpasamṅgrhṇīyāt tadā tvēta upasamṅgrāhyāḥ 13

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.

vi°pra°— gurusamavāyē

bhikṣayāmutpannāyāṁ

yamanubaddhastadadhīnā bhikṣā 14

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.

vi°pra°— samāvṛttō mātṛē dadyāt 15

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.

vi°pra°— mātā bhartāraṁ gamayēt 16

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

vi°pra°— bhartā gurum 17

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

vi°pra°— dharmakṛtyēṣu vōpayōjayēt 18

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.

vi°pra°— kṛtvā vidyām yāvatīm śaknuyādvēdadakṣiṇāmāharēddharmatō yathāśakti 19

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.

vi°pra°— viṣamagatē tvācārya ugrataḥ śūdra tō vāharēt 20

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.

vi°pra°— sarvadā śūdrata ugratō vācāryārthasyāharaṇaṁ

dhārmyamityēkē 21

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.

vi°pra°— datvā ca nānukathayēt 22

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

vi°pra°— kṛtvā ca nānusmarēt 23

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

vi°pra°— ātmapraśamsām paragarhāmiti ca varjayēt 24

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

[#12]: Manu II, 119.

vi°pra°— prēṣitastadēva pratipadyēta 25

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

vi°pra°— śāstuścānāgamādvṛttiranyatra 26

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.

vi°pra°—

anyatrōpasamgrahaṇāducchiṣṭāśanāccāc
āryavadācāryadārē vṛttiḥ 27

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.

vi°pra°— tathā samādiṣṭē'dhyāpayati 28

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.

vi°pra°— vṛddhatarē ca sabrahmacāriṇi
29

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.

vi°pra°—

ucchiṣṭāśanavarjamācāryavadācāryaputr
ē vṛttiḥ 30

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.

vi°pra°— samāvṛttasyāpyētaḍēva
sāmayācārikamētēṣu 31

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),

08 anadhyāyāntam③

vi°pra°— yathā brahmacāriṇō vṛttam 1

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.'

vi°pra°— mālyāliptamukha
upaliptakēśaśmaśruraktō'bhyaktō
vēṣṭiyupavēṣṭitī kāñcukyupānahī pādukī
2

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.

vi°pra°— udācārēṣu cāsyaitāni na
kuryātkārayēdvā 3

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.

vi°pra°— svairikarmasu ca 4

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

vi°pra°— yathā

dantaprakṣālanōtsādanāvalēkhanānīti 5

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

vi°pra°— taddravyāṇām ca na

kathayēdātmasamyōgēnācāryaḥ 6

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.

vi°pra°— snātastu kālē

yathāvidhyabhihṛtamāhūtō 'bhyētō vā na pratisamharē ityēkē 7

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.

vi°pra°— uccaistarām nāsīta 8

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

vi°pra°— tathā bahupādē 9

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

vi°pra°— sarvataḥ pratiṣṭhitē 10

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.

vi°pra°— śayyāsanē cācaritē nāviśēt 11

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

[#5]: Manu II, 119.

vi°pra°— yānamuktō'dhvanyanvārōhēt 12

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.

vi°pra°— sabhānikaṣakaṭasvastarāmśca 13

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.

vi°pra°— nānabhibhāṣitō

gurumabhibhāṣēta priyādanyat 14

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

vi°pra°—

vyupatōdavyupajāvavyabhibhāsōdāmantr
aṇanāmādhēyagrahaṇaprēṣaṇānīti
gurōrvarjayēt 15

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.

vi°pra°— āpadyartham jñāpayēt 16

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

vi°pra°— saha vasansāyam

prātarānāhūtō gurum darśanārthō
gacchēt 17

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.

vi°pra°— viprōṣya ca tadaharēva paśyēt 18

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

same day.

vi°pra°— ācāryaprācāryasannipātē
prācāryāyaōpasaṅgrhyōpasañjighṛkṣēdā
cāryam 19

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.

vi°pra°— pratiṣēdhēditarah 20

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

vi°pra°— lupyatē pūjā cāsyā sakāśē 21

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

vi°pra°— muhūṁścācāryakulam
darśanārthō

gacchēdyathāśaktyadhihastyamādāyāpi
dantaprakṣālanānīti 22

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).

vi°pra°— mātaram pitaram ācaryam
agnīṁś ca grhāṇi ca rikta-pāṇir
nōpagachhēd, rājānam cēn na śrutam iti 23

Bühler— [MISSING]

vi°pra°— tasingurōrvṛttiḥ 23

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

vi°pra°—

putramivainamanukāṅkṣansarvadharmē

ṣvanapacchādayamānaḥ suyuktō vidyām
grāhayēt 24

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.

vi°pra°— na
cainamadhyayanavighnēnātmārthēṣūpar
undhyādanāpatsu 25

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

vi°pra°— antēvāsyantantēvāsī bhavati
vinihitātmā

gurāvanaipuṇamāpadyamānaḥ 26

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

vi°pra°— ācāryō'pyanācāryō bhavati
śrutātpariharamāṇaḥ 27

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.

vi°pra°— aparādhēṣu cainaṁ
satatamupālabhēta 28

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

vi°pra°— abhitrāsa upavāsa
udakōpasparśanamadarśanamiti daṇḍā
yathāmātramā nivṛttēḥ 29

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.

vi°pra°— nivṛttaṁ
caritabrahmacaryamanyēbhyō
dharmēbhyō'nantarō bhavētyatisṛjēt 30

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.'

iti dvitīyaḥ paṭalaḥ

+03②

09 naimittikānadhyaḥ③

vi°pra°— śrāvaṇyām
paurṇamāsyāmadhyāyamupākṛtya
māsaṁ {anūktam ananūktañca} pradōṣē
nādhīyīta 1

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.

vi°pra°— taiṣyām paurṇamāsyām rōhiṇyām vā viramēt 2

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.

vi°pra°— ardhapāñcamāṃscaturō māsānityēkē 3

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.

vi°pra°— nigamēṣvadyayanam varjayēt 4

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

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

vi°pra°— ānaḍuhēna vā śakṛtṣiṇḍēnōpaliptē'dhīyīta 5

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

vi°pra°— śmaśānē sarvataḥ śamyāprāsāt 6

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 Vedi. Manu IV, 116; Yājñ. I, 148.

vi°pra°— grāmēṇādhyavasitē kṣētrēṇa vā nānadhyāyaḥ 7

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.

vi°pra°— jñāyamānē tu tasminn ēva dēśē nādhyīta 8

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.

vi°pra°— śmaśānavacchūdra patitau 9

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.

viśvāsa-ṭippanī—

śmaśānavacchūdrapatitau || 9 ||

samānāgāra ityēkē || 10 ||

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

vi°pra°— samānāgāra ityēkē 10

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

vi°pra°— śūdrā yām tu

prēkṣaṇapratiprēkṣaṇayōrēvānadyāyaḥ 11

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

vi°pra°— tathānyasyām striyām varṇavyatikrāntāyām maithunē 12

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

vi°pra°— brahmādhyēṣyamāṇō malavadvāsasēcchansambhāṣitum brāhmaṇēna sambhāṣya tayā sambhāṣēta sambhāṣya tu brāhmaṇēnaiva sambhāṣyādhiyāta | ēvaṁ tasyāḥ prajāniḥsrēyasam 13

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.

vi°pra°— antaḥśavam 14

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

[#9]: Manu IV, 108; Yājñ. I, 148.

vi°pra°— antaścāṇḍālam 15

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

vi°pra°— abhinirhṛtānām tu sīmnyanadyāyaḥ 16

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

vi°pra°— samdarśanē cāraṇyē 17

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

vi°pra°— tadaharāgatēṣu ca grāmam bāhyēṣu 18

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.

vi°pra°— api satsu 19

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

[#11]: Yājñ. I, 150.

vi°pra°— saṁdhāvanustanitē rātrim 20

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.

vi°pra°— svapnaparyāntaṁ vidyuti 21

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

vi°pra°— upavyuṣaṁ
yāvatā vā kṛṣṇāṁ rōhiṇīm iti,
śamyā-prāsād vijānīyād

- ētasmin kālē vidyōta-mānē
sapradōṣam aharanadhyāyaḥ 22

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.

vi°pra°— dahrē (=apararātrē tṛtīyō bhāgaḥ)
'pararātrē (=rātrēs tṛtīyō bhāgaḥ) stanayitnunā
23

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).

vi°pra°— ūrdhvamardharātrādityēkē 24

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

vi°pra°— gavāṁ cāvarōdhē 25

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

village on account of thieves and the like),

vi°pra°— vadhyānām ca yāvatā hanyantē
26

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

vi°pra°— pṛṣṭhārūḍhaḥ paśūnām
nādhīyāta 27

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

[#13]: Manu IV, 120; Yājñ. I, 151.

vi°pra°— ahōrātrāv amāvāsyaśu (pūrvēdyuś
caturdaśīśu cēti haradattaḥ | manunā pūrṇimāyām api
niśiddham |) 28

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.

10 anadhyāyāḥ ③

vi°pra°— cāturmasīśu ca 1

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).

vi°pra°— vairamaṇē (=utsarjanē) (mṛtēśu)
guruṣv aṣṭākya aupākarāṇa iti tryahāḥ 2

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.

vi°pra°— tathā sambandhēṣu jñātiṣu
(mṛtēṣu tryaham anadhyāya iti brahmacārinīyamahī
itarēṣām āśaucavatām tu yāvad
āśaucamanadhyāyah)³

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.

vi°pra°— mātari pitary ācārya iti
dvādaśāhāḥ 4

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

vi°pra°— tēṣu cōdakōpasparśanam
tāvantaṁ kālam 5

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

vi°pra°— anu-bhāvinām (=paścāj-jātānām) ca
parivāpanam 6

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.'

vi°pra°— na samāvṛttā (kēśān) vapērann
anyatra (yāga-)vihārād ityēkē 7

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.

vi°pra°— athāpi brāhmaṇam - "riktō vā
ēṣō'napihitō yan muṇḍaḥ | tasyaitad
apidhānam yac chikhē"ti 8

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]

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.

vi°pra°— (*bahu-*)śva-gardabha-nādāḥ salāvṛky-ēkaṣṛka (*=śṛgāla*) + ulūka-śabdāḥ sarvē vāditra-śabdā

rōdana-gīta-sāmaśabdāś ca 19

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.

vi°pra°— śākhāntarē (*śrūyamāṇē*) ca sāmnam anadhyāyaḥ 20

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

vi°pra°— sarvēṣu ca śabdakarmasu (*=ākrōśa-parivādādiṣu*) *yatra* (*+adhyayana-śabdēna*) saṁsṛjyēran 21

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.

vi°pra°— chardayitvā (*=vamitvā*) svapnāntam (*nādhīyāta*) 22

Bühler— 22. After having vomited (he shall not study) until he has slept. [#15]
[#15]: Manu IV, 121.

vi°pra°— sarpirvā prāśya (*adhīyāta*) 23

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

vi°pra°— pūtīgandhaḥ 24

Bühler— 24. A foul smell (is a reason for the discontinuance of study). [#16]
[#16]: Manu IV, 107; *Yājñ.* I, 150.

vi°pra°— śuktaṁ (*=pakvaṁ kālapākēnāmlam jāta*) cātmasaṁyuktam (*=udarastham*) 25

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.

vi°pra°— pradōṣē ca bhuktvā 26

Bühler— 26. (Nor shall he study) after having eaten in the evening, [#18]
[#18]: 'Therefore he shall sup, after having finished his study.'--Haradatta.

vi°pra°— prōdakayōśca (*=bhuktvādrayōḥ*) pāṇyōḥ 27

Bühler— 27. Nor as long as his hands are wet. [#19]
[#19]: Manu IV, 121; *Yājñ.* I, 149.

vi°pra°— prētasamkṛptaṁ cānam bhuktvā sapradōṣamaharanadhyāyaḥ 28

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.

vi°pra°— ā ca vipākāt 29

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.

vi°pra°— aśrāddhēna tu paryavadadhyāt 30

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.

11 anadhyāyāḥ③

vi°pra°— {anadhyayanam}
kāṇḍōpākaraṇē cāmāṭṛkasya 1

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.

vi°pra°— kāṇḍasamāpanē cāpitṛkasya 2

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

vi°pra°— manuṣyaprakṛtīnām ca dēvānām yajñē bhuktvētyēkē 3

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.'

vi°pra°—
paryuṣitaistaṇḍulairāmamāmsēna ca nānadhyāyāḥ 4

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.

vi°pra°—
tathauṣadhivanaspatimūlaphalaiḥ 5

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

vi°pra°— yatkāṇḍamupākurvīta yasya cānuvākyaṁ kurvīta na tattadaharadhīyīta 6

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-sutras regarding the order of studying. Weber, Ind. Stud. X, 132.

vi°pra°— upākaraṇasamāpanayōśca pārāyaṇasya tāṃ vidyām 7

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.

vi°pra°— vāyurghōṣavānbhūmau vā tṛṇa samvāhō varṣati vā yatra dhārāḥ pravahēt 8

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.

vi°pra°— grāmāraṇyayōśca sandhau 9

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

vi°pra°— mahāpathē ca 10

Bühler— 10. Nor on a highway.

vi°pra°— viprōṣya ca samadhyayanam tadahaḥ 11

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.'

vi°pra°— svairikarmasu ca 12

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

vi°pra°— yathā pāda prakṣālanōtsādanānulēpanāṇīti 13

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

vi°pra°— tāvantaṃ kālaṃ nādhīyītādhyāpayēdvā 14

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

vi°pra°— sandhyōḥ 15

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

[#8]: Yājñ. I, 145; Manu IV, 113.

vi°pra°— tathā vṛkṣamārūḍhaḥ 16

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

[#9]: Yājñ. I, 51; Manu IV, 120.

vi°pra°— apsu cāvagāḍhaḥ 17

Bühler— 17. Nor whilst immersed in water,

vi°pra°— naktam cāpāvṛtē 18

Bühler— 18. Nor at night with open doors,

vi°pra°— divā cāpihitē 19

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

vi°pra°—

avihitamanuvākādhyayanamāṣāḍhavāsa
ntikayōḥ (=vasantōtsavaḥ) 20

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.

vi°pra°— nityaprasnasya cāvidhinā 21

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.

vi°pra°— tasya vidhiḥ 22

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

vi°pra°— akṛtaprātarāśa udakāntam
gatvā prayataḥ śucau dēśē'dhīyīta
yathādhyāyam utsṛjan vācā 23

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.

vi°pra°— manasā cānadhyāyē 24

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

vi°pra°— vidyuti cābhyagrāyām
stanayitnāv aprāyatyē prētānnē nīhārē ca

mānasam paricakṣatē 25

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.

vi°pra°— śrāddhabhōjana ēvaikē 26

Bühler— 26. Some forbid it only in case one has eaten a funeral dinner. [#14] [#14]: Manu IV, 109, 116.

vi°pra°— vidyutstanayitnurvṛṣṭiścāpartau yatra

saṁnipatēyustastryahamanadhyāyaḥ 27

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.

vi°pra°— yāvadbhūmirvyudakētyēkē 28

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

vi°pra°— ēkēna dvābhyām

vaitēṣāmākālam 29

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.

vi°pra°— sūryācandramasōgrahaṇē bhūmicalē'pasvāna ulkāyāmagnyutpātē ca sarvāsām vidyānām sārvaikālikamākālam 30

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 Aṅgas) must be interrupted from that hour until the same hour next day. [#16]

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

vi°pra°— abhram cāpartau sūryācandra masōḥ parivēṣa indra dhanuḥ pratisūryamatsyaśca vātē pūṭigandhē nīhārē ca sarvēṣvētēṣu tāvantam kālam 31

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.

vi°pra°— muhūrtaṁ viratē vātē 32

Bühler— 32. After the wind has ceased, (the interruption of the recitation continues) for one muhūrta. [#18] [#18]: One muhūrta = 48 minutes.

vi°pra°— salāvṛkyāmēkaṣṭka iti svapnaparyāntam 33

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.

vi°pra°— naktaṁ

cāraṇyē'nagnāvahiranyē vā 34

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

vi°pra°— ananūktam cāpartau chandasō nādhīyāta 35

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

vi°pra°— {ananūktam} pradōṣē ca 36

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)).'

vi°pra°— sārvakālikamāmnātam (=adhītam) {adhyētavyam} 37

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.

vi°pra°— yathōktamanyadataḥ pariṣatsu 38

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.'

iti tṛtīyaḥ paṭalaḥ

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12 pañca-mahā-yajñāḥ③

vi°pra°— tapaḥ svādhyāya iti brāhmaṇam 1

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.

vi°pra°— tatra śrūyatē | sa yadi tiṣṭhann āsīnaḥ śayānō vā svādhyāyamadhītē tapa ēva tattapyatē tapō hi svādhyāya iti 2

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.

vi°pra°— athāpi vājasaneyibrāhmaṇam | brahmayajñō ha vā eṣa
yatsvādhyāstasyaitē vaṣaṭkārā
yatstanayati yadvidyōtatē
yadavasphūrjati yadvātō vāyati |
tasmātstanayati vidyōtamānē'vasphūrjati
vātē vā vāyatyadhīyātaiva
vaṣaṭkārāṇāmacchambaṭkārāyēti 3

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.

vi°pra°— tasya śākhāntarē
vākyasamāptiḥ 4

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

vi°pra°— atha yadi vātō vā vāyāt
stanayēd vā vidyōtēta vāvasphūrjēd
vaikām varcamēkam vā yajurēkam vā
sāmābhivyāharēdbhūrbhuvāḥ suvaḥ
satyam tapaḥ śraddhāyām juhōmīti
vaitat | tēnō haivāsyaitadahaḥ svādhyāya
upāttō bhavati 5

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 Bhuvāḥ, Suvaḥ, 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 Bhuvāḥ and Suvaḥ &c. (are to be used only) if one studies the Brāhmaṇa portion of the Veda, not every where.'-- Haradatta.

vi°pra°— ēvam
satyāryasamayēnāvipratīṣiddham 6

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.

vi°pra°— adhyāyānadhyāyaṁ
hyupadiśanti | tadanarthakaṁ
syādvājasanēyibrāhmaṇaṁ cēdavēkṣēta
7

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).

vi°pra°— āryasamayō
hyagrhyamānakāraṇaḥ 8

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.

vi°pra°— vidyām pratyanadhyāyaḥ
śrūyatē na karmayōgē mantrāṇām 9

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.

vi°pra°— brāhmaṇōktā
vidhayastēṣāmut्सannāḥ pāṭhāḥ
prayōgādanumīyantē 10

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.

vi°pra°— yatra tu prītyupalabdhitāḥ
pravṛttirna tatra śāstramasti 11

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.

vi°pra°— tadanuvartamānō narakāya
rādhyati 12

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

vi°pra°— atha brāhmaṇōktā vidhayaḥ 13

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.

vi°pra°— tēṣām mahāyajñā mahāsattrāṇīti samstutiḥ 14

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.

vi°pra°—
aharaharbhūtabalirmanuṣyēbhyō
yathāśakti dānam 15

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;

13 pañca-mahā-yajñāḥ, ōm③

vi°pra°— dēvēbhyaḥ svāhākāra ā
kāṣṭhāt, pitṛbhyaḥ svadhākāra ōdapātrāt,
svādhyāya iti 1

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.

vi°pra°— pūjā varṇajyāyasām kāryā 2

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.

vi°pra°— vṛddhatarāṇām ca 3

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

vi°pra°— hṛṣṭō darpati dṛptō
dharmamatikrāmati dharmātikramē
khalu punarnarakaḥ 4

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).

vi°pra°— na samāvṛttē samādēśō vidyatē
5

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.

vi°pra°— ōmkāraḥ svargadvāraṁ
tasmādbrahmādhyēṣyamāṇa ētadādi
pratipadyēta 6

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.

vi°pra°— vikathām cānyām kṛtvaivaṁ
laukikyā vācā vyāvartatē brahma 7

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.

vi°pra°— yajñēṣu caitadādayaḥ prasavāḥ
8

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

vi°pra°— lōkē ca
bhūtikarmasvētadādīnyēva vākyāni
syuryathā puṇyāhaṁ svastyṛddhimiti 9

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: Oṃ karmaṇaḥ puṇyāham

bhavanto bruvantviti, 'Om, wish that the day may be auspicious for the performance of the ceremony.' The Brāhmaṇas: Om puṇyāhaṁ 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.

vi°pra°— nāsamayēna kṛcchraṁ kurvīta
triḥśrāvaṇaṁ triḥsahavacanamiti
parihāpya 10

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)

Triḥśrāvaṇa and Tr.ihśahavacana. [#6]

[#6]: Manu II, 112.

vi°pra°— avicikitsā yāvad brahma
nigantavyam iti hārītaḥ 11 (????)

Bühler— 11. Hārīta 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 Hārīta is, that the vow of obedience is required for the Triḥśrāvaṇa 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.

vi°pra°— na bahirvēdē gatirvidyatē 12

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

vi°pra°— samādiṣṭamadhyāpayantaṁ
yāvadaadhyayanamupasaṁgṛhṇīyāt 13

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.

vi°pra°— nityamarhantamityēkē 14

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.

vi°pra°— na gatiṛ (=śuśrūṣā) vidyatē 15

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

vi°pra°— vṛddhānām tu 16

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.

vi°pra°— brahmaṇi mithō viniyōgē na gatiṛvidyatē 17

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

vi°pra°— brahma vardhata ityupadiśanti 18

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

vi°pra°— nivēṣē vṛttē saṁvatsarē saṁvatsarē dvau dvau māsau samāhita

ācāryakulē vasēdbhūyaḥ śrutamicchann iti śvētaketuḥ 19

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,'

vi°pra°— ētēna hyahaṁ yōgēna bhūyaḥ pūrvasmātkālācchrutamakurvīti 20

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

vi°pra°— tacchāstrairvipraṣiddham 21

Bühler— 21. That is forbidden by the Śāstras.

vi°pra°— nivēṣē hi vṛttē naiyamikāni śrūyantē 22

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

14 abhivādanādi③

vi°pra°— agnihōtramatithayaḥ 1

Bühler—

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

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

vi°pra°— yaccānyadēvaṁ yuktaṁ 2

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

vi°pra°— adhyayanārthēna yaṁ cōdayēna cainaṁ pratyācakṣīta 3

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

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

vi°pra°— na cāsmindōṣaṁ paśyēt 4

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

vi°pra°— yadṛcchāyāmasaṁvṛttau
gatirēva tasmin 5

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.

vi°pra°— mātari pitaryācāryavacchuśrūṣā
6

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.

vi°pra°— samāvṛttēna sarvē gurava
upasaṁgrāhyāḥ 7

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.

vi°pra°— prōṣya ca samāgamē 8

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.

vi°pra°— bhrātṛṣu bhaginīṣu ca
yathāpūrvamupasaṁgrahaṇam 9

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

[#7]: Manu II, 133.

vi°pra°— nityā ca pūjā yathōpadēśam 10

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.

vi°pra°—

ṛtvikśvaśurapitṛvyamātulānavaravayasah
pratyutthāyābhivadēt 11

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.

vi°pra°— tūṣṇīm vōpasaṁgrhṇīyāt 12

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,

vi°pra°— daśavarṣaṁ paurasakhyam

pañcavarṣaṁ tu cāraṇam |

trivarṣapūrvaḥ śrōtriyah

abhivādanamarhati 13

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.

vi°pra°— jñāyamānē vayōviśēṣē
vṛddhatarāyābhivādyam 14

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

vi°pra°— viṣamagatāyāguravē
nābhivādyam 15

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.

vi°pra°— anvāruhya vābhivādayīta 16

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.'

vi°pra°— sarvatra tu
pratyutthāyābhivādanam 17

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

[#13]: Manu II, 120.

vi°pra°— aprayatēna nābhivādyam 18

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.

vi°pra°— tathāprayatāya 19

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

vi°pra°— aprayataśca na pratyabhivadēt
20

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

vi°pra°— pativayasah striyaḥ 21

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

vi°pra°— na sōpānahvēṣṭitaśirā
avahitapāṇirvābhivādayīta 22

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

vi°pra°— sarvanāmnā striyō
rājanyavaiśyau ca na nāmnā 23

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.

vi°pra°— mātaramācāryadāraṁ cētyēkē
24

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.

vi°pra°— daśavarṣaśca brāhmaṇaḥ
śatavarṣaśca kṣatriyaḥ | pitāputrau sma
tau viddhi tayōstu brāhmaṇaḥ pitā 25

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.

vi°pra°— kuśalamavaravayasam
vayasyam vā pṛcchēt 26

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.

vi°pra°— anāmayaṁ kṣatriyam 27

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

vi°pra°— anaṣṭam vaiśyam 28

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.

vi°pra°— ārōgyaṁ śūdra m 29

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

vi°pra°— nāsambhāṣya śrōtriyam vyativrajēt 30

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

vi°pra°— araṇyē ca striyam 31

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.

iti caturthaḥ paṭalaḥ

+05②

15 ācamanam③

vi°pra°— upāsanē gurūṇāṁ
vṛddhānāmatithīnāṁ hōmē
japyakarmaṇi bhōjana ācamanē
svādhyāyē ca yajñōpavitī syāt 1

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.

vi°pra°— bhūmigatāsvapsvācamya prayatō bhavati 2

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.

vi°pra°— yaṁ vā prayata ācāmayēt 3

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.

vi°pra°— na varṣadhārāsvācāmēt 4

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.

vi°pra°— tathā pradarōdakē (*svayam̐bhuvigartē*)⁵

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

vi°pra°— taptābhiścākāraṇāt 6

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.

vi°pra°—

- riktapāṇir vayasa udyamyāpa upaspr̥śēt 7

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.

vi°pra°— śaktiviṣayē na muhūrtamapyaprayataḥ syāt 8

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

vi°pra°— nagnō vā 9

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

vi°pra°— nāpsu sataḥ prayamaṇamvidyatē 10

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

vi°pra°— uttīrya tvācāmēt 11

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).'

vi°pra°— nāprōkṣitamindhanamagnāvādadyāt 12

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.

vi°pra°— mūḍhasvastarē cāsaṃspr̥ṣann anyānaprayatānprayatō manyēta 13

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.

vi°pra°— tathā tṛṇakāṣṭhēṣu nikhātēṣu 14

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.

vi°pra°— prōkṣya vāsa upayōjayēt 15

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.

vi°pra°—

- śūnōpahataḥ sacēlō 'vagāhēta 16

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

vi°pra°— prakṣālya vā taṃ dēśam agninā saṃspr̥ṣya punaḥ prakṣālya pāḍau cācamya prayatō bhavati 17

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.

vi°pra°— agniṃ nāprayata āsīdēt 18

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

[#12]: Manu IV, 142; Yājñ. I, 155.

vi°pra°— iṣumātrādityēkē 19

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

vi°pra°— na cainamupadhamēt 20

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.

vi°pra°— khaṭvāyām ca nōpadadhyāt 21

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

[#14]: Manu IV, 54.

vi°pra°— prabhūtaidhōdakē grāmē yatrātmādhīnam prayamaṇam tatra vāsō dhārmyō brāhmaṇasya 22

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.

vi°pra°—

- mūtram kṛtvā puriṣam vā
mūtrapuriṣa-lēpān annalēpān
ucchiṣṭalēpān rētasas ca yē lēpās,
tān prakṣālya pādau ca, +ācamya
prayatō bhavati 23

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.

16 abhōjyādi③

vi°pra°— tiṣṭhanna+ācāmētprahvō vā 1

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.

vi°pra°—

āsīnastrirācāmēddhṛdayaṅgamābhiradb
hiḥ 2

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.'

vi°pra°— trirōṣṭhau parimṛjēt 3

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

vi°pra°— dvirityēkē 4

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

vi°pra°— sakṛdupaspr̥śēt 5

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

vi°pra°— dvirityēkē 6

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

vi°pra°— dakṣiṇēna pāṇinā savyaṁ prōkṣya, pādau

śiraścēndriyāṇyupaspṛśēc cakṣuṣī nāsikē śrōtrē ca 7

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.

vi°pra°— athāpa upaspṛśēt 8

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

vi°pra°— bhōkṣyamāṇastu prayatō'pi dvirācāmēddviḥ parimṛjētsakṛdupaspṛśēt 9

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.

vi°pra°— śyāvāntaparyantāv oṣṭhāv upaspṛśyācāmēt 10

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.

vi°pra°—

- na śmaśrubhir ucchiṣṭō bhavaty antarāsyē sadbhir yāvan na hastēnōpaspr̥śati 11

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.

vi°pra°—

- ya āsyādbindavaḥ patanta upalabhyantē tēṣvācamaṇam vihitam 12

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.

vi°pra°— yē bhūmau na tēṣvācāmēdityēkē 13

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

vi°pra°—

- svapnē kṣavathau śṛṅkhāṇikā(=nāsāmalam)'śrv-ālambhē, lōhitasya kēśānām, agnēr, gavām, brāhmaṇasya, striyāś cālambhē, mahāpathaṁ ca gatvā

'mēdhyaṃ cōpaspr̥śyāprayataṃ ca
manuṣyaṃ, nīvīm ca paridhāya
+apa upaspr̥śēt 14

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.

vi°pra°— ārdraṃ vā śakṛd oṣadhīr
bhūmim vā 15

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

vi°pra°— himsārthēnāsinā māmsam
chinnamabhōjyam 16

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

vi°pra°— dadbhirapūpasya
nāpacchindyāt 17

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

vi°pra°— yasya kulē mriyēta na
tatrānirdaśē bhōktavyam 18

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.

vi°pra°— tathānutthitāyām sūtikāyām 19

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.

vi°pra°— antaḥśavē ca 20

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).

vi°pra°— aprayatōpahatam annam
aprayataṃ, na tv abhōjyam 21

viśvāsa-ṭippanī— aprayatam annam

agnāv adhiśritam

adbhiḥ prōkṣitam

bhasmanā mṛdā vā saṃspr̥ṣtam

vācā ca praśastam

prayataṃ bhavati

bhōjyam ca |

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.

vi°pra°— aprayatēna tu sūdrēṇōpahṛtam
abhōjyam 22

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.

vi°pra°— yasmimś cānnē kēśaḥ syāt
(pākāvasthāyām sati bhinnā vārtā) 23

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.

vi°pra°— anyad vāmēdhyam 24

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.

vi°pra°— amēdhyair avamṛṣṭam 25

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

vi°pra°— kīṭō vāmēdhya-sēvī 26

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.

vi°pra°— mūṣakalāṅgaṃ vā 27

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

vi°pra°— padā vōpahatam 28

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

vi°pra°— sicā (vastrāñcalēna) vā 29

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

vi°pra°— śunā vāpapātrēṇa vā dṛṣṭam 30

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.

vi°pra°— sicā vōpahṛtam 31

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

vi°pra°— dāsyā vā naktamāhṛtam 32

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.

vi°pra°— bhuñjānaṃ vā 33

Bühler— 33. If during his meal,

17 abhōjyādi③

vi°pra°— yatra śūdra upaspr̥śēt 1

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.

vi°pra°— anarhadbhirvā samānapañktau 2

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.

vi°pra°— bhuñjānēṣu va
yatrānūtthāyōcchiṣṭam
prayacchēdācāmēdvā 3

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.

vi°pra°— kutsayitvā vā yatrānam
dadyuḥ 4

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

[#4]: Manu IV, 212; Yājñ. I, 167.

vi°pra°—
manuṣyairavaghrātamanairvāmēdhyaiḥ

5

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.

vi°pra°— na nāvi bhuñjīta 6

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

vi°pra°— tathā prāsādē (*kāṣṭhamāñcē*) 7

Bühler— 7. Nor on a wooden platform.

vi°pra°— kṛtabhūmau tu bhuñjīta 8

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

vi°pra°— anāprītē mṛṇmayē bhōktavyam 9

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

vi°pra°— āprītaṁ cēd abhidagdhē 10

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

vi°pra°— parimṛṣṭam lauham prayatam 11

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.

vi°pra°— nirlikhitam dārumayam 12

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

[#7]: Manu V, 115.

vi°pra°— yathāgamam yajñē 13

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

vi°pra°— nā''pañiyam (*pakvaṁ*) annam aśnīyāt 14

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

vi°pra°— tathā (''pañiyān) rasān (*nāśnīyāt*), āma (*apakva*)-māmsa-madhu-lavaṇānīti parihāpya 15

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

vi°pra°— taila-sarpiṣī tūpayōjayēd udakē'vadhāya 16

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.

vi°pra°— kṛtānnaṁ paryuṣitam akhādyāpēyānādyam 17

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.

vi°pra°— śuktaṁ (*kāla-pakēnā'mlībhūtaṁ*) ca 18

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.

vi°pra°— phāṇita (*śarkararasa*) pṛthuka (*ciudā*)-taṇḍula-karamba (*dadhi+śaktu*)-bharuja (*bhraṣṭayava*)-saktu-śāka-māmsa-piṣṭa-kṣīra-vikārauṣadhi-vanaspati-mūla-phalavarjam 19

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.

vi°pra°— śuktaṁ cāparayōgam 20

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.

vi°pra°— sarvaṁ madyamapēyam 21

Bühler— 21. All intoxicating drinks are forbidden.

vi°pra°— tathailakaṁ payaḥ 22

Bühler— 22. Likewise sheep's milk, [#13]

[#13]: Manu V, 8; Yājñ. I, 170.

vi°pra°— uṣṭrīkṣīra-mṛgīkṣīra-sandhinīkṣīra-yamasūkṣīrāṇīti 23

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.

vi°pra°— dhēnōścānirdaśāyāḥ (*prasavād 10 dinēbhyaḥ prāk*) 24

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.

vi°pra°— tathā kīlālauṣadhīnām ca 25

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

vi°pra°— karañja-palaṇḍu-parārīkāḥ 26

Bühler— 26. (Likewise) red garlic, onions, and leeks, [#16]

[#16]: Manu V, 5; Yājñ. I, 176.

vi°pra°— yaccānyat paricakṣatē 27

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.

vi°pra°— kyākvabhōjyamiti hi brāhmaṇam 28

Bühler— 28. Mushrooms ought not to be eaten; that has been declared in a Brāhmaṇa; [#18]

[#18]: Yājñ. I, 171.

vi°pra°—

ēkakhurōṣṭragavayagrāmasūkaraśarabh agavām 29

Bühler— 29. (Nor the meat) of one-hoofed animals, of camels, of the Gayal,

of village pigs, of Śarabhas, and of cattle. [#19]

[#19]: The camel, Gayal, and Śarabha 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.

vi°pra°— dhēnu+anaḍuhōrbhakṣyam 30

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

vi°pra°— mēdhyamānaḍuhamiti vājasanēyakam 31

Bühler— 31. The Vājasaneyaka declares 'bull's flesh is fit for offerings.'

vi°pra°— kukkuṭō vikirāṇām (*=khanitvā kīṭānyaśnanti yē tēṣu, abhakṣyam*) 32

Bühler— 32. Amongst birds that scratch with their feet for, food, the (tame) cock (must not be eaten). [#20]

[#20]: Yājñ. I, 176.

vi°pra°— plavaḥ pratudām 33

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.

vi°pra°— kravyādaḥ 34

Bühler— 34. Carnivorous (birds are forbidden), [#22]

[#22]: Manu V, 11; Yājñ. I, 172.

vi°pra°—

hāmsabhāsacakravākasuparṇāśca 35

Bühler— 35. Likewise the swan, the Bhāsa, the Brāhmaṇī duck, and the falcon. [#23]

[#23]: Yājñ. I, 172.

vi°pra°— kruñca-krauñca-vārdhrāṇasa-lakṣmaṇa-varjam (*abhakṣyam*) 36

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.

vi°pra°— pañcanakhānām gōdhā-kacchapa-śvāviṭ-śalyaka-khaṅga-śāśa-pūtikhaṣa-varjam 37

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.

vi°pra°— abhakṣyaścēṭō matsyānām 38

Bühler— 38. Amongst fishes, the Ceta ought not to be eaten,

vi°pra°— sarpaśīrṣī mṛduraḥ kravyādō yē cānyē vikṛtā yathā manuṣyaśīrasaḥ 39

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.
iti pañcamaḥ paṭalaḥ

+06②

18 abhōjyādi③

vi°pra°— madhvāmaṁ mārgam māṁsam bhūmir mūlaphalāni rakṣā-gavyūtir-nivēśanam yugyaghāśā cōgrataḥ pratigrhyaṇi 1

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.

vi°pra°— ētānyapi nānantēvāsyāhṛtānīti hārītaḥ 2

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

vi°pra°— āmaṁ vā gr̥hṇīran 3

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

vi°pra°— kṛtānnasya vā virasasya 4

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 Hārīta, on account of its close connection with the preceding two.

vi°pra°— na subhikṣāḥ syuḥ 5

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

vi°pra°— svayamapyavṛttau suvarṇaṁ dattvā paśuṁ vā bhujīta 6

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

vi°pra°— nātyantamanvavasyēt 7

Bühler— 7. Or (having touched it with) fire.

vi°pra°— vṛttiṁ prāpya viramēt 8

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 .Ṛj-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.

vi°pra°— trayāṇāṁ varṇānāṁ kṣatriyaprabhṛtīnāṁ samāvṛttēna na bhōktavyam 9

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.

vi°pra°— prakatyā brāhmaṇasya bhōktavyaṁ kāraṇādabhōjyam 10

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.

vi°pra°— yatrāprāyaścittaṁ karmāsēvatē prāyaścittavati 11

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.

vi°pra°— caritanirvēṣasya bhōktavyam
12

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.

vi°pra°— sarvavarṇānām svadharmē vartamānānām bhōktavyam, śūdra-varjamityēkē 13

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.

vi°pra°— (*śūdrasya*) tasyāpi dharmōpanatasya (= *dharmārtham āśritasya*)
14

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.

vi°pra°— suvarṇam datvā paśum vā bhuñjīta nātyantamanvavasyēdvṛttim prāpya viramēt 15

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

vi°pra°— saṅghānamabhōjyam 16

Bühler— 16. Food received from a multitude of givers must not be eaten, [#9]

[#9]: Manu IV, 209.

vi°pra°— parikruṣṭam (= *sarvān bhōjanārtham āhvānti yē*) ca 17

Bühler— 17. Nor food offered by a general invitation (to all comers). [#10] [#10]: Manu IV, 209; Yājñ. I, 168.

vi°pra°— sarvēṣām ca śilpājivānām 18

Bühler— 18. Food offered by an artisan must not be eaten, [#11] [#11]: Manu IV, 2 10, 215; Yājñ. I, 162-164.

vi°pra°— yē ca śastramājivanti 19

Bühler— 19. Nor (that of men) who live by the use of arms (with the exception of Kṣatriyas), [#12] [#12]: Yājñ. I, 164.

vi°pra°— yē cādhim (*bhātakagrāhakāḥ*) 20

Bühler— 20. Nor (that of men) who live by letting lodgings or land.

vi°pra°— bhiṣak 21

Bühler— 21. A (professional) physician is a person whose food must not be eaten, [#13]

[#13]: Manu IV, 212; Yājñ. I, 162.

vi°pra°— vārdhuṣikaḥ (*vṛddhyupajivinaḥ*) 22

Bühler— 22. (Also) a usurer, [#14]

[#14]: Manu IV, 210; Yājñ. I, 161.

vi°pra°— dīkṣitō'krītarājakaḥ 23

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.

vi°pra°— agniṣōmīyasamsthāyāmēva 24

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.

vi°pra°— hutāyām vā vapāyām dīkṣitasya bhōktavyam 25

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.

vi°pra°— yajñārthē vā nirdiṣṭē śēṣādbhuñjirann iti hi brāhmaṇam 26

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.'

vi°pra°— klībaḥ 27

Bühler— 27. A eunuch (is a person whose food must not be eaten), [#17]

[#17]: Manu I V, 211; Yājñ. I, 161.

vi°pra°— rājñām praiṣakaraḥ 28

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.

vi°pra°— ahaviryājī 29

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.

vi°pra°— cārī 30

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, śaktaḥ).

The existence of this sect in early times has not hitherto been proved.

vi°pra°— avidhinā ca pravrajitaḥ 31

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.

vi°pra°— yaścāgnīnapāsyati 32

Bühler— 32. (Also) he who forsakes the sacred fires without performing the sacrifice necessary on that occasion), [#22]

[#22]: Yājñ. I, 160.

vi°pra°— yaśca sarvānvarjayatē, sarvānī ca śrōtriyō ('pi), nirākṛtir (=asvādhyāyaḥ) vṛṣalīpatiḥ 33

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.

19 bhōjyānnāḥ③

vi°pra°— matta unmattō baddhō

'ṇikah(=putrāc chrutagrāhī) pratyupaviṣṭō(?)

yaśca pratyupavēśayatē tāvantaṁ kālam 1 ...

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.

vi°pra°— *ka aśyānaḥ* 2

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.

vi°pra°— *ya īpsēd* (=prārthyatē [*bhōktavyamiti, tasyānna*]) *iti kaṇvaḥ* 3

Bühler— 3. *Kaṇva* declares, that it is he who wishes to give.

vi°pra°— *puṇya* (*anna*) *iti kautsaḥ* 4

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.

vi°pra°— *yaḥ kaścid dadyāditi vārṣyāyaṅiḥ* (*āpastambēnāyam pakṣō nirākariṣyatē 'grē*)⁵

Bühler— 5. *Vārshyāyaṅi* declares, that it is every giver (of food).

vi°pra°— *yadi ha rajaḥ* (=pāpam) *sthāvaram* - *puruṣē bhōktavyam, atha cēc calam* - *dānēna nirdōṣō bhavati* 6

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).

vi°pra°— *śuddhā bhikṣā bhōktavyā* (*iti*) *ēkakuṅikau kāṇvakutsau tathā puṣkarasādiḥ* 7

Bühler— 7. Offered food, which is pure, may be eaten, according to *Eka*, *Kuṅika*, *Kāṇva*, *Kutsa*, and *Pushkarasādi*.

vi°pra°— *sarvatōpētam* (=aprārthyā *labdham bhōjyamiti*) *vārṣyāyaṅīyam* (*matam - āpastambō nirākariṣyatyagrē*)⁸

Bühler— 8. *Vārshyāyaṅi*'s opinion is, that (food) given unasked (may be accepted) from anybody.

vi°pra°— *puṇyasyēpsatō* ('*nnasya*) *bhōktavyam* (*ityāpastambanīścayaḥ*)⁹

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

vi°pra°— *puṇyasyāpy* (*dātum*) *anīpsatō na bhōktavyam* 10

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.

vi°pra°— yataḥ kutaścābhyudyataṁ bhōktavyam 11

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

vi°pra°— nānaniyōgapūrvamiti hārītaḥ 12

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

vi°pra°— atha purāṇē ślōkāvudāharanti | udyatāmāhṛtām bhikṣām

purastādapravēditām | bhōjyām mēnē prajāpatirapi duṣkṛtakāriṇaḥ | na tasya pitarō'śnanti daśa varṣāṇi pañca ca | na ca havyam

vahatyagniryastāmabhyadhimanyata iti 13

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).'

vi°pra°— cikitsakasya mṛgayōḥ śalyakṛntasya pāśīnaḥ | kulaṭāyāḥ ṣaṇḍhakasya ca tēṣāmannamanādyam 14

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.

vi°pra°— athāpyudāharanti | annādē bhrūṇahā mārṣṭi anēnā abhiśaṁsati | stēnaḥ pramuktō rājani yācannanṛtasaṅkara iti 15

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.

iti ṣaṣṭhaḥ paṭalaḥ

+07②

20 dharmārthau③

vi°pra°— nēmaṁ laukikam-arthaṁ puraskṛtya dharmāmś carēt 1

Bühler—

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

vi°pra°— niṣphalā hy abhyudayē
bhavanti 2

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

vi°pra°— tad yathā 'mrē phalārthē
nirmitē
chāyā gandha ity anūtpadyētē,
ēvaṁ dharmam caryamāṇam arthā
anūtpadyantē 3

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).

vi°pra°— nō cēd anūtpadyantē,
na dharmā-hānir bhavati 4

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

vi°pra°— an-asūyur, duṣ-pralambhaḥ
syāt
kuhaka-śaṭha-nāstika-bāla-vādēṣu 5

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

vi°pra°— na dharmādharmau carata
"āvaṁ sva" iti ।
na dēva-gandharvā, na pitara (*pura āgatya*)
ity ācakṣatē

"yam dharmō 'yam adharma" iti 6

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.'

vi°pra°— yat tv āryāḥ
kriyamāṇam praśamsanti
sa dharmō,
yad garhantē
sō'dharmaḥ 7

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.

vi°pra°— sarva-jana-padēṣv ēkānta-
samāhitam

āryāṇām vṛttaṁ
samyag vinītānām vṛddhānām
ātmavatām, alōlupānām, adāmbhikānām
vṛtta-sādṛśyaṁ bhajēta 8

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.

vi°pra°— ēvam ubhau lōkāv abhijayati 9

Bühler— 9. Acting thus he will gain both worlds.

vi°pra°— avihitā brāhmaṇasya vaṇijyā 10

Bühler— 10. Trade is not lawful for a Brāhmaṇa.

vi°pra°— āpadi vyavaharēta paṇyānām
apaṇyāni vyudasyan (=varjayan [vaksyamāṇāni]
...) 11

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.

vi°pra°— ... manuṣyān,
rasān, rāgān, gandhān,
annaṁ,
carma, gavāṁ vaśāṁ (=vandhya-gām)
ślēṣma (=glue)+udakē,
tōkma (=aṅkurāṇi)-kiṇvē (=surādi)
pippali (=rakta-marīca)-marīcē
dhānyam, māṁsam,
āyudham, sukṛtāśāṁ ca 12⁽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.

vi°pra°— tila-taṇḍulāṁs tv ēva
dhānyasya
viśēṣeṇa na vikrīṇiyāt 13

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.

vi°pra°— avihitaś caitēṣāṁ mithō
vinimayaḥ 14

Bühler— 14. The exchange of the one of
these (abovementioned goods) for the
other is likewise unlawful.

vi°pra°— annēna cānnasya,
manuṣyāṇāṁ ca manuṣyaiḥ,
rasānāṁ ca rasair,
gandhānāṁ ca gandhair,
vidyayā ca vidyānām 15

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.

vi°pra°— a-kṛītapāṇyair vyavaharēta 16

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

21 patanīyāni, aśucikarāṇi ③

vi°pra°— muñjabalabajairmūlaphalaiḥ 1

Bühler—

1. With Muñja-grass, Balbaja-grass
(and articles made of them), roots,
and fruits,

vi°pra°— tṛṇakāṣṭhairavikṛtaiḥ 2

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.

vi°pra°— nātyantamanvavasyēt 3

Bühler— 3. He shall not be too eager (after such a livelihood).

vi°pra°— vṛttim prāpya viramēt 4

Bühler— 4. If he obtains (another lawful) livelihood, he shall leave off (trading).

[#2]

[#2]: Yājñ. III, 35.

vi°pra°— na patitaiḥ saṁvyavahārō vidyatē 5

Bühler— 5. Intercourse with fallen men is not ordained, [#3]

[#3]: Manu XI, 180.

vi°pra°— tathāpapātraih 6

Bühler— 6. Nor with Apapātras. [#4]

[#4]: Regarding the definition of the word Apapātra, see above, I, 5, 16, 29.

vi°pra°— atha patanīyāni (←dvijātikarmabhyō hāniḥ patanam) 7

Bühler— 7. Now (follows the enumeration of) the actions which cause loss of caste (Patanīya).

vi°pra°— stēyam, ābhiśastyam

(←brahmahatyādibhir vaksyamāṇaiḥ)

puruṣa-vadhō, brahmōjjham (←vēda-tyāgaḥ)

garbha-śātanam,

mātuḥ pitur iti yōni-saṁbandhē

sahāpatyē strī-gamanam,

surā-pānam, asaṁyōga-saṁyōgaḥ 8

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.

vi°pra°— gurvī-sakhim guru-sakhim ca gatvā

'nyāmś ca para-talpān 9

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.

vi°pra°— nāgurutalpē patatītyēkē 10

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.

vi°pra°— adharmāṇām tu satatam ācāraḥ 11

Bühler— 11. Constant commission of (other) sins (besides those enumerated above) also causes a man to lose his caste.

vi°pra°— athāśucikarāṇi 12

Bühler— 12. Now follows (the enumeration of) the acts which make

men impure (Asucikara).

vi°pra°— śūdra-gamanam ārya-strīṅām
13

Bühler— 13. (These are) the cohabitation of Aryan women with Śūdras,

vi°pra°— pratiśiddhānām māmsa-
bhakṣaṇam 14

Bühler— 14. Eating the flesh of forbidden (creatures),

vi°pra°— (*yathā -*) śunō manuṣyasya ca
kukkuṭa-sūkarāṅām grāmyāṅām,
kravyādasām 15

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

vi°pra°— manuṣyāṅām mūtra-purīṣa-
prāśanam 16

Bühler— 16. Eating the excrements of men,

vi°pra°— śūdrōcchiṣṭam,
(*pratilōmādy-*) apapātrā-gamanam cāryāṅām
17

Bühler— 17. Eating what is left by a Śūdra, the cohabitation of Aryans with Apapātra women.

vi°pra°— ētānyapi patanīyānīty ēkē 18

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

vi°pra°— atō'nyāni dōṣavanty
aśucikarāṅi bhavanti 19

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

vi°pra°— dōṣam buddhvā
na pūrvaḥ parēbhyaḥ patitasya
samākhyānē syād,
varjayēt tv ēnam dharmēṣu 20

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.
iti saptamaḥ paṭalaḥ

+08②

22 adhyātmam③

vi°pra°— adhyātmikān yōgān anutiṣṭhēn
nyāya-saṁhitān anaiścārikān 1

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.

vi°pra°— ātma-lābhān na param vidyatē
2

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.

vi°pra°— tatrātmalābhīyāñ ślōkān udāhariṣyāmaḥ 3

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.

vi°pra°— pūḥ prāṇinaḥ sarva ēva guhāśayasya | ahanyamānasya vikalmaṣasya |

acalaṁ calanikētaṁ yē'nutiṣṭhanti tē'mṛtāḥ 4

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.'

vi°pra°— yadidamidihēdiha lōkē viṣayamucyatē | vidhūya kavirētadanutiṣṭhēdguhāśayam 5

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.

vi°pra°— ātmann

ēvāhamalabdhdvaitaddhitaṁ sēvasva nāhitam | athānyēṣu pratiḥchāmi sādhuṣṭhānamanapēkṣayā | mahāntaṁ tējasaskāyaṁ sarvatra nihitaṁ prabhum 6

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.

vi°pra°— sarvabhūtēṣu yō nityō vipaścidamṛtō dhruvaḥ | anaṅgō 'śabdō'śarīrō'sparśaśca mahāñśuciḥ | sa sarvaṁ paramā kāṣṭhā sa vaiṣuvataṁ sa vai vaibhājanaṁ puram 7

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 Sattrā-sacrifice); he, indeed, is (accessible to all) like a town intersected by many streets.

[#7]: The Sūtra contains a further description of the Paramātmān.

vi°pra°— tam yō'nutiṣṭhētsarvatra prādhvaṁ cāsyā sadācarēt | durdarśaṁ nipuṇaṁ yuktō yaḥ paśyētsa mōdēta viṣṭapē 8

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 Paramātmān, which is pure essence, intelligence and joy.

23 adhyātmam③

vi°pra°— ātman paśyan sarvabhūtāni na muhyēccintayankaviḥ | ātmānaṁ caiva sarvatra yaḥ paśyētsa vai brahmā nākapṛṣṭhē virājati 1

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.

vi°pra°— nipuṇō'ṇīyānbisōrṇāyā yaḥ sarvamāvṛtya tiṣṭhati | varṣiyāṁśca pṛthivyā dhruvaḥ sarvamārabhya tiṣṭhati | sa indriyairjagatō'sya jñānādanyō'nanyasya jñēyātparamēṣṭhī vibhājaḥ | tasmātkāyāḥ prabhavanti sarvē sa mūlaṁ śāśvatikaḥ sa nityaḥ 2

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 Paramātmān. The translation strictly follows the commentary, though the explanation, given in the latter, is open to objections.

vi°pra°— dōṣāṇāṁ tu vinirghātō yōgamūla iha jīvitē | nirhṛtya bhūtadāhīyān kṣēmaṁ gacchati paṇḍitaḥ 3

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.

vi°pra°— atha

bhūṭadāhīyāndōṣānudāhariṣyāmaḥ 4

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

vi°pra°— krōdhō harṣō rōṣō lōbhō mōhō dambhō drōhō

mṛṣōdyamatyāśaparīvādāvasūyā

kāmamanyū anātmayamayōgastēṣām

yōgamūlō nirghātaḥ || 13 || 5 ||

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.

vi°pra°—

akrōdhō'harṣō'rōṣō'lōbhō'mōhō'dambhō'drōhaḥ

satyavacanamanatyāśō'paiśunamānasūyā

ā samvibhāgastyāga ārjavam mārḍavam

śamō damaḥ sarvabhūṭairavirōdhō yōga

āryamāṅṣāmsam tuṣṭiriti

sarvāśramāṅām samayapadāni

tānyanutīṣṭhanvidhinā sārvaḡāmī bhavati 6

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. iti aṣṭamaḥ paṭalaḥ

+09②

24 hatyādi③

vi°pra°— kṣatriyam hatvā gavām sahasram vairayātanārtham dadyāt 1

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.

vi°pra°— śataṃ vaiśyē 2

Bühler— 2. (He shall give) a hundred cows for a Vaiśya, [#2]

[#2]: Manu XI, 130. Yājñ. III, 267.

vi°pra°— daśa śūdrē 3

Bühler— 3. Ten for a Śūdra, [#3]

[#3]: Manu XI, 131. Yājñ. III, 267.

vi°pra°— ṛṣabhaścātrādhikaḥ sarvatra *prāyaścittārthaḥ* 4

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.

vi°pra°— strīṣu caitēṣāmēvam 5

Bühler— 5. And if women of the (three castes mentioned have been slain) the same (composition must be paid).

vi°pra°—

pūrvayōrvarṇayōrvēdādhyāyaṃ hatvā savanagataṃ vābhiśastaḥ 6

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.

vi°pra°— brāhmaṇamātraṃ ca 7

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),

vi°pra°— garbhaṃ ca tasyāvijñātam 8

Bühler— 8. Likewise he who has destroyed an embryo of a (Brāhmaṇa, even though its sex be) undistinguishable,

vi°pra°— ātrēyīm̐ (=ṛtusnātām) ca striyam 9

Bühler— 9. Or a woman (of the Brāhmaṇa caste) during her courses. [#5]

[#5]: 'Others interpret ātrēyī, "during her courses," by "belonging to the race of Atri."'--Haradatta.

vi°pra°— tasya nirvēṣaḥ (=prāyaścittam) 10

Bühler— 10. (Now follows) the penance for him (who is an Abhiśasta).

vi°pra°— araṇyē kuṭīm̐ kṛtvā vāgyataḥ śavaśiradhvajō'rdhaśāṅīpakṣamadhōnāb hyuparijānvācchādyā 11

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.

vi°pra°— tasya panthā antarā vartmanī 12

Bühler— 12. The path for him when he goes to a village, is the space between the tracks (of the wheels).

vi°pra°— dṛṣṭvā cānyamutkrāmēt 13

Bühler— 13. And if he sees another (Ārya), he shall step out of the road (to the distance of two yards).

vi°pra°— khaṇḍēna lōhitakēna śarāvēṇa grāmē pratiṣṭhēta 14

Bühler— 14. He shall go to the village, carrying a broken tray of metal of an inferior quality.

vi°pra°— kō'bhiśastāya bhikṣāmiti saptāgārāṇi carēt 15

Bühler— 15. He may go to seven houses only, (crying,) 'Who will give alms to an Abhiśasta?'

vi°pra°— sā vṛttiḥ 16

Bühler— 16. That is (the way in which he must gain) his livelihood.

vi°pra°— alabdhōpavāsaḥ 17

Bühler— 17. If he does not obtain anything (at the seven houses), he must fast.

vi°pra°— gāśca rakṣēt 18

Bühler— 18. And (whilst performing this penance) he must tend cows.

vi°pra°— tāsām niṣkramaṇapravēśanē dvitīyō grāmē'rthaḥ 19

Bühler— 19. When they leave and enter the village, that is the second occasion (on which he may enter) the village.

vi°pra°— dvādaśa varṣāṇi caritvā siddhaḥ sadbhiḥ samprayōgaḥ 20

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 confidently eats, then one should know that he has performed the penance properly not otherwise.'--Haradatta. Manu XI, 195 and 196.

vi°pra°— ājipathē vā kuṭīnkṛtvā brāhmaṇagavyōpajigīṣamāṇō vasētriḥ pratirāddhō'pajitya vā muktaḥ 21

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.

vi°pra°— āśvamēdhikaṁ vāvabhṛthamavētya mucyatē 22

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.

vi°pra°—

dharmārthasamnipātē'rthagrahīṇa
ētaḍēva 23

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.

vi°pra°— gurum hatvā śrōtriyam vā
karmasamāptamētēnaiva
vidhinōttamāducchvāsāccarēt 24

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.

vi°pra°— nāsyāsmimillōkē
pratyāpattirvidyatē kalmaṣam tu
nirhaṇyatē 25

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 pratyāpattiḥ (can be p. 82 purified) is

"connection by being received as a son or other relation."--Haradatta.

25 stēyādi③

vi°pra°— gurutalpagāmī savṛṣaṇam
śīśnam parivāsyāñjalāvādhāya dakṣiṇām
diśamanāvṛttiṁ vrajēt 1

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.

vi°pra°— jvalitām vā sūrmim pariṣvajya
samāpnuyāt 2

Bühler— 2. Or he may die embracing a heated metal image of a woman. [#2]

[#2]: Manu XI, 104; Yājñ. III, 259.

vi°pra°— surāpō'gnisparśām (*kvatithām*)
surām pibēt 3

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.

vi°pra°— stēnaḥ prakīrṇakēśō'ē
musalamādāya rājānam gatvā
karmācakṣīta | tēnainam hanyādvadhē
mōkṣaḥ 4

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.

vi°pra°— anujñātē'nujñātāramēnaḥ 5

Bühler— 5. If he is forgiven (by the king), the guilt falls upon him who forgives him, [#5]

[#5]: Manu VIII, 317.

vi°pra°— agniṃ vā praviśēttīkṣṇaṃ vā tapa āyacchēt 6

Bühler— 6. Or he may throw himself into the fire, or perform repeatedly severe austerities, [#6]

[#6]: Manu XI, 102.

vi°pra°— bhaktāpacayēna vātmānaṃ samāpnuyāt 7

Bühler— 7. Or he may kill himself by diminishing daily his portion of food,

vi°pra°— kṛcchrasaṃvatsaraṃ vā carēt 8

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.

vi°pra°— athāpyudāharanti | stēyaṃ kṛtvā surāṃ pītvā gurudāraṃ ca gatvā brahmahatyāmakṛtvā caturthakālā mitabhōjanāḥ syurapō'bhyavēyuh savanānukalpam 9

Bühler— 9. Now they quote also (the following verse): [#8]

[#8]: Haradatta states that the verse is taken from a Purāṇa.

vi°pra°— sthānāsanābhyaṃ viharanta ētē tribhirvarṣairapa pāpaṃ nundatē 10

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.

vi°pra°— prathamam varṇam parihāpya prathamam varṇam hatvā saṃgrāmaṃ gatvāvatiṣṭhēta | tatrainaṃ hanyuh 11

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.

vi°pra°— api vā lōmāni tvacaṃ māṃsamiti hāvayitvāgniṃ praviśēt 12

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.

vi°pra°—

vāyasapracalākabarhiṇacakravākahaṃsa
bhāsamaṇḍūkanakulaḍḍerikāśvahimsāyā
m śūdra vatprāyaścittam 13

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.

26 apatanīyāni③

vi°pra°— dhēnvanaḍḍuhōścākāraṇāt 1

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.

vi°pra°— dhuryavāhapravṛtttau
cētarēṣām prāṇinām 2

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.

vi°pra°— anākrōśyamākruśyānṛtaṃ
vōktvā

trirātramakṣīrākṣārālavaṇabhōjanam 3

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.

vi°pra°— śūdrasya
saptarātramabhōjanam 4

Bühler— 4. (If the same sins have been committed) by a Śūdra, he must fast for seven days.

vi°pra°— strīṇām caivam 5

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.

vi°pra°— yēṣvābhiśastyam
tēṣāmēkāṅgam chittvāprāṇahimsāyām
(tataḥ śūdrahaprāyaścittam) 6

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.

vi°pra°— anāryava-paiśuna-
pratiśiddhā'cārēṣv

abhakṣyā'bhōjyā'pēya-prāśanē
śūdrāyām ca rētaḥ siktvā 'yōnau ca
dōṣavac ca karmābhisaṁdhipūrvam
kṛtvā 'nabhisaṁdhipūrvam vā
'blingābhir apa upasprśēd
vāruṇībhir vānyair vā pavitrair yathā
karmābhyāsaḥ 7

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. Saṁh. II, 5, 12.

vi°pra°— gardabhēnāvākīrṇī nirṛtim
pākayajñēna yajēta 8

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.

vi°pra°— tasya śūdraḥ prāśnīyāt 9

Bühler— 9. A Śūdra shall eat (the remainder) of that (offering).

vi°pra°— mithyā'dhīta-prāyaścittam 10

Bühler— 10. (Now follows) the penance for him who transgresses the rules of studentship.

vi°pra°— saṁvatsaram ācārya-hitē
vartamānō

vācam yacchēt

svādhyāya ēvōtsṛjamānō vācam

ācārya ācārya-dārē bhikṣācaryē ca 11

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.

vi°pra°— ēvamanyēṣv api dōṣavatsv
apataniyēṣūttarāṇi yāni vakṣyāmaḥ 12

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 Pataniya-crimes which cause loss of caste, see above, I, 7, 21, 7 seq.

vi°pra°— kāma-manyubhyām vā juhuyāt

-

kāmō'kārṣīn manyur akārṣīd iti japēd vā
13

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.

vi°pra°— parvaṇi vā tilabhakṣa upōṣya vā śvōbhūta udakam upaspr̥śya sāvitṛīm prāṇāyāmaśaḥ sahasra-kṛtva āvartayēd aprāṇāyāmaśō vā 14

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.

27 apatanīyāni③

vi°pra°— śrāvaṇyām paurṇamāsyām tilabhakṣa upōṣya vā śvōbhūtē mahānadam udakam upaspr̥śya sāvitṛyā samit-sahasram ādadhyāj japēd vā 1

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.

vi°pra°— iṣṭi-yajña-kratūn vā pavitrārthān āharēt 2

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.

vi°pra°— abhōjyaṁ bhuktvā naiṣpurīṣyam (*kadēti cēt -*)³

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.

vi°pra°— tat-sapta-rātrēṇāvāpyatē 4

Bühler— 4. That is (generally) attained after seven days.

vi°pra°— hēmanta-śīśirayōr vōbhayōḥ saṁdhyōr udakam upaspr̥śēt 5

Bühler— 5. Or he may during winter and during the dewy season (November-March) bathe in cold water both morning and evening.

vi°pra°— kṛcchra-dvādaśa-rātraṁ vā carēt 6

Bühler— 6. Or he may perform a Kṛcchra penance, which lasts twelve days.

vi°pra°— tryaham anaktāśy adivāśī tatas tryaham

try-aham ayācita-vratas

tryaham nāśnāti kimcanēti

kṛcchra-dvādaśa-rātrasya vidhiḥ 7

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.

vi°pra°— ētam ēvābhyasēt samvatsaram - sa kṛcchrasamvatsaraḥ 8

Bühler— 8. If he repeats this for a year, that is called a Kṛcchra penance, which lasts for a year.

vi°pra°— athā'param |

bahūny apy apatanīyāni kṛtvā tribhir anaśnat-pārāyaṇaiḥ kṛta-prāyaścittō bhavati 9

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.

vi°pra°— anāryām śayanē bibhrēd, dadad vṛddhim (=interest) (svadavyasya) kaśāya-paḥ (=surāvyatiriktaṁ madyaṁ piban) | abrāhmaṇa iva (sarvān) vanditvā,

tṛṇēṣv āsīta pṛṣṭha-tap 10

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).

vi°pra°— yad ēkarātrēṇa karōti pāpaṁ kṛṣṇam (→śūdrām) varṇam brāhmaṇaḥ sēvamānaḥ |

caturtha-kāla udakābhyavāyī (snānakartā) tribhir varṣais tad apahanti pāpam 11

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 Rj-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.

iti navamaḥ paṭalaḥ

+10②

28 apatanīyāni③

vi°pra°— yathā kathā ca parapari-graham abhimanyatē - stēnō ha bhavatīti kautsa-hārītau, tathā kaṇva-puṣkarasādī 1

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.

vi°pra°— santy apavādāḥ parigrahēṣv iti vārṣyāyaṇiḥ 2

Bühler— 2. Vārshyāyaṇi declares, that there are exceptions to this law, in regard to some possessions.

vi°pra°— śamyōṣā yugyaghāsō na svāminaḥ pratiṣēdhayanti 3

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.

vi°pra°— ativyapahārō vyṛddhō bhavati 4

Bühler— 4. To take even these things in too great a quantity is sinful.

vi°pra°— sarvatrānumatipūrvamiti hārītaḥ 5

Bühler— 5. Hārīta declares, that in every case the permission (of the owner must be obtained) first.

vi°pra°— na patitamācāryam jñātim vā darśanārthō gacchēt 6

Bühler— 6. He shall not go to visit a fallen teacher or blood relation.

vi°pra°— na cāsmādbhōgānupayuñjīta 7

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.

vi°pra°— yadṛcchāsāmnipāta upasamgr̥hya tūṣṇīm vyativrajēt 8

Bühler— 8. If he meets them accidentally he shall silently embrace (their feet) and pass on.

vi°pra°— mātā putratvasya bhūyāmsi karmāṇyārabhatē tasyām śuśrūṣā nityā patitāyāmapī 9

Bühler— 9. A mother does very many acts for her son, therefore he must constantly serve her, though she be fallen.

vi°pra°— na tu dharmasāmnipātaḥ syāt 10

Bühler— 10. But (there shall be) no communion (with a fallen mother) in acts performed for the acquisition of spiritual merit.

vi°pra°— adharmāḥṛtān bhōgān anujñāya

na vyaṁ cādharmaś cēty abhivyāḥṛtyā 'dhōnābhy uparijānv āchādya triṣavaṇam udakam upasṛṣann akṣīrākṣārālavaṇam bhuñjānō dvādaśa varṣāṇi nāgāram praviśēt 11

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.

vi°pra°— tataḥ siddhiḥ 12

Bühler— 12. After that he (may be) purified.

vi°pra°— atha samprayōgaḥ syād āryaiḥ
13

Bühler— 13. Then he may have
intercourse with Aryans.

vi°pra°— ētad ēvānyēṣām api
patanīyānām 14

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).

vi°pra°— gurutalpagāmī tu suṣirām
sūrmim praviśyōbhayata
ādīpyābhidahēdātmānam 15

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.

vi°pra°— mithyaitaditi hārītaḥ 16

Bühler— 16. According to Hārīta, this
(last-mentioned penance must) not (be
performed).

vi°pra°— yō hyātmānam param
vābhimanyatē (=hanti) 'bhiśasta ēva sa
bhavati 17

Bühler— 17. For he who takes his own or
another's life becomes an Abhiśasta.

vi°pra°— ētēnaiva
vidhinōttamāducchvāsāccarēt |
nāsyāsmiml lōkē pratyāpattirvidyatē |
kalmaṣam tu nirhaṇyatē 18

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.

vi°pra°— dārvyatikramī kharājīnam
bahirlōma paridhāya dārvyatikramiṇē
bhikṣāmiti saptāgārāṇi carēt | sā vṛttiḥ
ṣaṇmāsān 19

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.

vi°pra°— striyāstu bhartṛvyatikramē
kṛcchradvādaśarātrābhyāsastāvantaṁ
kālam 20

Bühler— 20. But if a wife forsakes her
husband, she shall perform the twelve-
night Kṛcchra penance for as long a time.

vi°pra°— atha bhrūṇahā śvājīnam
kharājīnam vā bahirlōma paridhāya
puruṣaśiraḥ pratīpānārthamādāya 21

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,

29 patita-dharmaḥ③

vi°pra°— khaṭvāṅgam daṇḍārthē
karmanāmadhēyaṁ

prabruvāṇaścaṅkramyēta kō
bhrūṇaghnē bhikṣāmiti | grāmē
prāṇavṛttim pratilabhya śūnyāgāram
vṛkṣamūlam vābhyupāśrayēna hi ma
āryaiḥ samprayōgō vidyatē 1-1

ētēnaiva vidhinōttamāducchvāsāccarēt |
nāsyāsmiml lōkē pratyāpattirvidyatē |
kalmaṣaṁ tu nirhaṇyatē 1-2

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.

vi°pra°— yaḥ pramattō hanti, prāptam dōṣaphalam 2

Bühler— 2. He even who slays unintentionally, reaps nevertheless the result of his sin.

vi°pra°— saha saṁkalpēna bhūyaḥ 3

Bühler— 3. (His guilt is) greater, (if he slays) intentionally.

vi°pra°— ēvamanyēṣvapi dōṣavatsu karmasu 4

Bühler— 4. The same (principle applies) also to other sinful actions,

vi°pra°— tathā puṇyakriyāsu 5

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.

vi°pra°— parīkṣārthō'pi brāhmaṇa āyudham nādādīta 6

Bühler— 6. A Brāhmaṇa shall not take a weapon into his hand, though he be only desirous of examining it.

vi°pra°— yō himsārthamabhikrāntam hanti manyurēva manyuṁ spṛṣati na tasmindōṣa iti purāṇē 7

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.

vi°pra°— athābhiśastāḥ samavasāya patita-putrēṣu carēyur dhārmyam iti sāmśityētārētara-yājakā

itarētārādhyāpakā mithō vivahamānāḥ 8

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.

vi°pra°— putrānsaṁniṣpādya brūyur - "vipravrajatatāsmad - ēvaṁ hy asmatsv āryāḥ saṁpratyapatsyatē"ti 9

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.

vi°pra°— athāpi na sēndri yaḥ patati 10

Bühler— 10. For the organs do not become impure together with the man.

vi°pra°— tadētēna vēditavyam | aṅgahīnō hi sāṅgaṁ janayati 11

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.

vi°pra°— mithyaitaditi hārītaḥ 12

Bühler— 12. Hārīta declares that this is wrong.

vi°pra°— dadhidhānīsadharmā strī bhavati 13

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.

vi°pra°— yō hi dadhidhānyāmaprayataṁ paya ātacya manthati na tēna dharmakṛtyaṁ kriyatē | ēvamaśuci

śuklaṁ yannivartatē na tēna saha saṁprayōgō vidyatē 14

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).

vi°pra°—

abhīcārānuvyāhārāvaśucikarāvapatanīya u 15

Bühler— 15. Sorcery and curses (employed against a Brāhmaṇa) cause a man to become impure, but not loss of caste.

vi°pra°— patanīyāvīti hārītaḥ 16

Bühler— 16. Hārīta declares that they cause loss of caste.

vi°pra°— patanīyavṛttistvaśucikarāṇām dvādaśa

māsāndvādaśārdhamāsāndvādaśa dvādaśāhāndvādaśa saptāhāndvādaśa tryahāndvādaśāhaṁ saptāhaṁ tryahamēkāhaṁ 17

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.

vi°pra°— ityaśucikaranirvēṣō yathā karmābhyāsaḥ 18

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).

iti daśamaḥ paṭalaḥ

+11②

30 snātakaḥ③

vi°pra°— vidyayā snātītyēkē 1

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.

vi°pra°— tathā

vratēnāṣṭācatvāriṃśatparīmāṇēna 2

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).

vi°pra°— vidyāvratēna cētyēkē 3

Bühler— Some declare, that the student (shall bathe) after (having acquired) the knowledge of the Veda and after (the expiration of) his vow.

vi°pra°— tēṣu sarvēṣu snātakavadvṛttiḥ 4

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.

vi°pra°— samādhiviśēṣācchrutiviśēṣācca pūjāyām phalaviśēṣaḥ 5

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).

vi°pra°— atha snātakavratāni 6

Bühler— 6. Now follow the observances (chiefly to be kept) by a Snātaka.

vi°pra°— pūrvēṇa grāmān niṣkramaṇa-pravēśanāni śīlayēd, uttarēṇa vā 7

Bühler— 7. He shall usually enter the village and leave it by the eastern or the northern gate.

vi°pra°— samdhyōś ca bahirgrāmād āsanam, vāg-yataś ca 8

Bühler— 8. During the morning and evening twilights, he shall sit outside the village, and not speak anything (referring to worldly matters).

vi°pra°— vipraṭiṣēdhē śrutilakṣaṇam

(sandhyāgnihōtrādicōdakam) balīyaḥ 9

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.

vi°pra°— sarvān rāgān vāsasi varjayēt 10

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.

vi°pra°— (*vastram yat*) kṛṣṇam ca svābhāvikam 11

Bühler— 11. And all naturally black cloth.

vi°pra°— anūdbhāsi vāsō vasīta 12

Bühler— 12. He shall wear a dress that is neither shining,

vi°pra°— a-pratikṛṣṭam (*jīrnatvādēh*) ca śaktiviṣayē 13

Bühler— 13. Nor despicable, if he is able (to afford it). [#3]

[#3]: Manu IV, 34.

vi°pra°— divā ca śirasah prāvaraṇam varjayēn - mūtra-purīṣayōḥ karma parihāpya 14

Bühler— 14. And in the day-time he shall avoid to wrap up his head, except when voiding excrements.

vi°pra°— śiras tu prāvṛtya mūtra-purīṣē kuryād - bhūmyām kiṁcid (*tṛṇādi*) antardhāya 15

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.

vi°pra°— chāyāyām mūtrapurīṣayōḥ karma varjayēt 16

Bühler— 16. He shall not void excrements in the shade (of a tree, where travellers rest).

vi°pra°— svām tu chāyām ava-mēhēt 17

Bühler— 17. But he may discharge urine on his own shadow.

vi°pra°— na sōpānah mūtra-purīṣē kuryāt, kṛṣṭē, pathy, apsu ca 18

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.

vi°pra°— tathā ṣṭhēvana-maithunayōḥ karmāpsu varjayēt 19

Bühler— 19. He shall also avoid to spit into, or to have connection with a woman in water. [#6]

[#6]: Manu IV, 56.

vi°pra°— agnim ādityam apō brāhmaṇam gā dēvatās cābhimukhō mūtra-purīṣayōḥ karma varjayēt 20

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.

vi°pra°— aśmānam, lōṣṭham, ārdṛān oṣadhi-vanaspatīn (*←puṣpair vinā phalanti*) ūrdhvān (*→vātādibhir abhagnān*) ācchidya,

mūtra-purīṣayōḥ śundhanē varjayēt 21

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.

vi°pra°— agnim, apō, brāhmaṇam, gā, dēvatā, dvāram, pratīvātam ca śakti-viṣayē nābhiprasārayīta (*pāda*)²²

Bühler— 22. If possible, he shall not stretch out his feet towards a fire, water, a Brāhmaṇa, a cow, (images 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.

vi°pra°— athāpy udāharanti (*'grē*
vakṣyamāṇam) 23

Bühler— 23. Now they quote also (the following verse):

31 snātakaḥ③

vi°pra°—

prāṅ-mukhō 'nnāni bhujñīta
uccarēd dakṣiṇā-mukhaḥ |
udaṅ-mukhō mūtram kuryāt
pratyak-pādāvanējanam

iti 1

Bühler—

1. He shall eat facing the east, void faeces facing, the south, discharge urine facing the north, and wash his feet turned towards the west.

vi°pra°— ārāc cāvasathān mūtrapurīṣē
kuryād, dakṣiṇām diśam dakṣiṇāparām
vā 2

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.

vi°pra°— astam itē ca

bahir grāmād,

ārād āvasathād vā mūtrapurīṣayōḥ

karma varjayēt 3

Bühler— 3. But after sunset he must not void excrements outside the village or far from his house.

vi°pra°— dēvatābhidhānam cāprayataḥ 4

Bühler— 4. And as long as he is impure he (shall avoid) to pronounce the names

of the gods.

vi°pra°— paruṣam (*vacanam*) cōbhayōr
dēvatānām rājñas ca (*varjayēt*) 5

Bühler— 5. And he shall not speak evil of the gods or of the king. [#2]

[#2]: Manu IV, 163.

vi°pra°— brāhmaṇasya gōr iti
padōpasparśanam varjayēt 6

Bühler— 6. He shall not touch with his foot a Brāhmaṇa, a cow, nor any other (venerable beings).

vi°pra°— hastēna cākāraṇāt 7

Bühler— 7. (Nor shall he touch them) with his hand, except for particular reasons.

vi°pra°— gōr, dakṣiṇānām, kumāryās ca
parīvādān varjayēt 8

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.

vi°pra°— (*sasyadhānyādikam bhakṣayantīm*)
spṛhatīm ca gām nācakṣīta (*tatsvāminē*) 9

Bühler— 9. And he shall not announce it (to the owner) if a cow does damage (by eating corn or grass in a field).

vi°pra°— saṃsṛṣṭām (*gām*) ca

vatsēnānimittē (*nācakṣīta tatsvāminē*)¹⁰

Bühler— 10. (Nor shall he call attention to it) if a cow is together with her calf, except for a particular reason.

vi°pra°— nādhēnum adhēnur iti brūyāt - "dhēnubhavyē"ty ēva brūyāt 11

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.'

vi°pra°— na bhadram "bhadram" iti brūyāt | (*tat-sthānē*) "puṇyam praśāstam" ityēva brūyāt 12

Bühler— 12. He shall not call 'lucky' that which is lucky. He shall call it 'a mercy, a blessing.' [#4]

[#4]: Manu IV, 139.

vi°pra°— vatsa-tantīm ca nōpari gacchēt 13

Bühler— 13. He shall not step over a rope to which a calf (or cow) is tied. [#5]

[#5]: Manu IV, 38.

vi°pra°— prēnkhāv (*=dōlāstambhau*) antarēṇa ca nātīyāt 14

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.

vi°pra°— na "+asau mē sapatna" brūyāt | yadyasau mē sapatna iti brūyād, dviṣantam bhrātṛvyam janayēt 15

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.

vi°pra°— nēndra-dhanur iti parasmai prabrūyāt 16

Bühler— 16. If he sees a rainbow, he must not say to others, 'Here is Indra's bow.' [#7]

[#7]: Manu IV, 59.

vi°pra°— na patataḥ (*=pakṣiṇaḥ/asteroids*) saṁcakṣītaḥ (*=gaṇayēt*) 17

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.

vi°pra°— udyantam astam yantam cādityam darśanē varjayēt 18

Bühler— 18. He shall avoid to look at the sun when he rises or sets. [#9]

[#9]: Manu IV, 37. 19. Manu IV, 153.

vi°pra°— divādityaḥ sattvāni gōpāyati, naktam candramās, tasmād amāvāsyāyām niśāyām svādhīya (*=sādhīya*) ātmanō guptim icchēt prāyatya-brahmacarya-kālē caryayā ca 19

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.

vi°pra°— saha hy ētām rātrīm sūryācandramasau vasataḥ 20

Bühler— 20. For during that night the sun and the moon dwell together.

vi°pra°— na kusṛtyā grāmaṁ praviśēt | yadi praviśēn "namō rudrāya

vāstōṣpataya" ityētām ṛcam jāpēd anyām
vā raudrīm 21

Bühler— 21. He shall not enter the village
by a by path. If he enters it thus, he shall
mutter this Ṛk-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.

vi°pra°— nābrāhmaṇāyōcchiṣṭam
prayacchēt |

yadi prayacchēd - dantān skuptvā,
tasminn avadhāya prayacchēt 22

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.

vi°pra°— krōdhādīmś ca bhūta-dāhīyān
dōṣān varjayēt 23

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.

32 snātakaḥ③

vi°pra°— pravacana-yuktō varṣā-
śaradaṁ maithunam varjayēt 1

Bühler—

1. Let him who teaches, avoid
connubial intercourse during the

rainy season and in autumn. [#1]

[#1]: 32. Weber, Ind. Stud. X, 42.

vi°pra°— mithunī-bhūya ca, na tayā saha
sarvām rātrim śayīta 2

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.

vi°pra°— śayānaś cādhyāpanam varjayēt
3

Bühler— 3. He shall not teach whilst he is
lying on a bed.

vi°pra°— na ca tasyām śayyāyām
adhyāpayēd yasyām śayīta 4

Bühler— 4. Nor shall he teach (sitting) on
that couch on which he lies (at night with
his wife).

vi°pra°— an-āvih_(bhūta)-srag-anulēpaṇaḥ
syāt 5

Bühler— 5. He shall not show himself
adorned with a garland, or anointed with
ointments. [#3]

[#3]: Manu IV, 72.

vi°pra°— sadā niśāyām dāram praty
alamkurvīta 6

Bühler— 6. At night he shall always
adorn himself for his wife.

vi°pra°— *(nitya-snānē snātakōcitē)* saśirā
vamajjanam apsu varjayēt 7

Bühler— 7. Let him not submerge his
head together with his body (in bathing),

vi°pra°— astam itē ca snānam *(varjayēt)*⁸

Bühler— 8. And (let him avoid) to bathe
after sunset.

vi°pra°— pālāśam {āsanam, pādukē,
danta-prakṣālanam} iti ca varjayēt 9

Bühler— 9. Let him avoid to use a seat,
clogs, sticks for cleaning the teeth, (and

other utensils) made of Palāśa-wood.

vi°pra°— stutiṃ ca gurōḥ samakṣaṃ -
yathā "susnātam" iti 10

Bühler— 10. Let him avoid to praise
(himself) before his teacher, saying, 'I
have properly bathed or the like.'

vi°pra°— ā (*madhya*)niśāyā jāgaraṇam (*syāt*)
11

Bühler— 11. Let him be awake from
midnight.

vi°pra°— anadhyāyō niśāyām (*=rātrēr*
madhyabhāgaḥ) - anyatra dharmōpadēśāc
chiṣyēbhyaḥ 12

Bühler— 12. Let him not study (or teach)
in the middle of the night; but (he may
point out) their duties to his pupils.

vi°pra°— manasā vā svayam (*adhīyīta*)|| 13
||

Bühler— 13. Or (he may) by himself
mentally (repeat the sacred texts).

vi°pra°— ūrdhvam ardharātrād
adhyāpanam 14

Bühler— 14. After midnight he may
teach.

vi°pra°— nāpararātram utthāyānadhyāya
iti samviśēt 15

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.

vi°pra°— kāmam (*stambādiṣu līnaḥ*) apaś-
śāyīta 16

Bühler— 16. At his pleasure he may
(sleep) leaning (against a post or the

like).

vi°pra°— manasā vādhyīta 17

Bühler— 17. Or he may mentally repeat
(the sacred texts).

vi°pra°— kṣudrān, kṣudrācaritāmś ca
dēśān na sēvēta 18

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.

vi°pra°— sabhāḥ samājāmś (*=janayūtham*) ca
19

Bühler— 19. Nor assemblies and crowds.

vi°pra°— samājam (*=janayūtham*) cēd
gacchēt, (*nirgacchan*) pradakṣiṇī-kṛtyāpēyāt
20

Bühler— 20. If he has entered a crowd,
he shall leave it, turning his right hand
towards the crowd.

vi°pra°— nagara-pravēśanāni ca varjayēt
21

Bühler— 21. Nor shall he enter towns
frequently.

vi°pra°—

(*durbōdhyārtha-*)praśnam (*→praśnōttaram*) ca na
vibrūyāt 22

Bühler— 22. Let him not answer directly
a question (that is difficult to decide).

vi°pra°— athāpy udāharanti (*vakṣyamāṇam*
ślōkam) 23

Bühler— 23. Now they quote also (the
following verse):

vi°pra°—

mūlam tūlam (*→āgāminī sampat*)

vṛhati (*=utpāṭayati*)

durvivaktuḥ prajāṃ paśūn

āyatanaṃ hinasti |

"dharmaprahrāda! na

kumālanāya (*idaṁ kukarma*)
 rudan ha mṛtyur vy-uvāca
 (*ṛṣikṛtam*) praśnam
 ("kēnānavadhānēna pātītēna macchiśur
 mṛta" iti)

iti 24

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 Dharmaprahāda, (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 Dharmaprahāda 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 Dharmaprahāda, not to Kumālana (the dative has the sense of the genitive), this sin is none of Kumālana's!" Instead of declaring,

"Dharmaprahāda, 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, dharmaprahāda na kumālanāya.

vi°pra°— gārdabhaṁ yānam ārōhaṇē, viṣamārōhaṇāvarōhaṇāni ca varjayēt 25

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.

vi°pra°— bāhubhyāṁ ca nadī-taram 26

Bühler— 26. And (let him avoid) to cross a river swimming. [#7]

[#7]: Manu IV, 77.

vi°pra°— nāvāṁ ca sāmśayikīm (*varjayēt*)²⁷

Bühler— 27. And (let him avoid) ships of doubtful (solidity).

vi°pra°— tṛṇa-cchēdana-lōṣṭa-vimardanāṣṭhēvanāni cākāraṇāt 28

Bühler— 28. He shall avoid cutting grass, crushing clods of earth, and spitting, without a particular reason, [#8]

[#8]: Manu IV, 70 and 71.

vi°pra°— yac cānyat paricakṣatē, yac cānyat paricakṣatē 29

Bühler— 29. And whatever else they forbid.

ityēkādaśaḥ paṭalaḥ

iti prathamō'dhyāyaḥ

1.

https://vishvAsa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhya m/karmANi/upanayanam

+2①

+01 gr̥hasthaḥ②

01 gr̥hasthaḥ③

vi°pra°— pāṇigrahaṇādadhī
gr̥hamēdhinōrvratam 1

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 gr̥hamedhinoḥ indicates that husband and wife must perform the rites conjointly. Manu III, 67.

vi°pra°— kālayōrbhōjanam 2

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.

vi°pra°— atṛptiścānnasya 3

Bühler— 3. And he shall not eat to repletion.

vi°pra°— parvasu cōbhayōr upavāsaḥ 4

Bühler— 4. And both (the householder and his wife) shall fast on (the days of) the new, and full moon,

vi°pra°— aupavastam ēva kālāntarē
bhōjanam 5

Bühler— 5. To eat once (on those days in the morning) that also is called fasting.

[#3]

[#3]: Āśv. Gr̥. Sū. I, 10, 2.

vi°pra°— tṛptiś cānnasya 6

Bühler— 6. And they may eat (at that meal) until they are quite satisfied.

vi°pra°— yaccainayōḥ priyaṁ syāt tad
ētasminn ahani bhuñjīyātām 7

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 tṛpiḥ, '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.

vi°pra°— adhaśca śayīyātām 8

Bühler— 8. And (on the night of that day) they shall sleep on the ground (on a raised heap of earth). [#5]

[#5]: Āśv. Gṛ. Sū. I, 3, 10.

vi°pra°— maithunavarjanam ca 9

Bühler— 9. And they shall avoid connubial intercourse.

vi°pra°— śvōbhūtē sthālīpākaḥ 10

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. Gṛ. Sū. I, 10, 1 seq.

vi°pra°— tasyōpacāraḥ pārvaṇēna vyākhyātaḥ 11

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.

vi°pra°— nityam lōka upadiśanti 12

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.

vi°pra°— yatra kva

cāgnimupasamādhāsyansyāttatra

prācīrudīcīśca tistrastirō lēkhā

likhitvādbhiravōkṣyāgnimupasamindhyāt 13

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. Gṛ. Sū. I, 3, 1-3.

vi°pra°— (śiṣṭam udakam)

utsicyaitadudakamuttarēṇa pūrvēṇa

vānyadupadadhyāt 14

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).

vi°pra°—

nityamudadhānānyadbhirariktāni
syurgṛhamēdhinōrvratam 15

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.

vi°pra°— ahanyasaṁvēśanam 16

Bühler— 16. Let him not have connubial intercourse (with his wife) in the day-time.

vi°pra°— ṛtau ca saṁnipātō
dārēṇānuvratam 17

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.

vi°pra°— antarālē'pi dāra ēva 18

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.

vi°pra°— brāhmaṇavacanācca
saṁvēśanam 19

Bühler— 19. (The duty of) connubial intercourse (follows from) the passage of a Brāhmaṇa, ('Let us dwell together until a son be born.')

[#13]: See Taittirīya Saṁhitā II, 5, 1, 5.

vi°pra°— strīvāsasaiva saṁnipātaḥ syāt
20

Bühler— 20. But during intercourse he shall be dressed in a particular dress kept for this purpose.

vi°pra°— yāvatsaṁnipātaṁ caiva
sahaśayyā 21

Bühler— 21. And during intercourse only they shall lie together,

vi°pra°— tatō nānā 22

Bühler— 22. Afterwards separate.

vi°pra°— udakōpasparśanam 23

Bühler— 23. Then they both shall bathe;

02 gṛhasthaḥ③

vi°pra°— api vā lēpānprakṣālyācamya
prōkṣaṇamaṅgānām 1

Bühler—

1. Or they shall remove the stains with earth or water, sip water, and sprinkle the body with water.

vi°pra°— sarvavarṇānām
svadharmānuṣṭhānē paramaparimitam
sukham 2

Bühler— 2. Men of all castes, if they fulfil their (assigned) duties, enjoy (in heaven) the highest, imperishable bliss.

vi°pra°— tataḥ parivṛttau
karmaphalaśeṣeṇa jātim rūpaṁ varṇam
balaṁ mēdhāṁ prajñāṁ dravyāṇi
dharmānuṣṭhānamiti pratipadyatē |
taccakravadubhayōrlōkayōḥ sukha ēva
vartatē 3

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).

vi°pra°— yathauṣadhivanaspatīnām
bījasya kṣētrakarmaviśeṣē
phalaparivṛddhirēvam 4

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).

vi°pra°— ētēna
dōṣaphalaparivṛddhiruktā 5

Bühler— 5. The increase of the results of sins has been explained hereby.

vi°pra°— stēnō'bhiśastō brāhmaṇō
rājanyō vaiśyō vā parasmiṁl lōkē
parimitē nirayē vṛttē jāyatē cāṇḍālō
brāhmaṇaḥ paulkasō rājanyō vaiṇō
vaiśyaḥ 6

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.

vi°pra°— ētēnānyē dōṣaphalaiḥ
karmabhiḥ paridhvaṁsā dōṣaphalāsu
yōniṣu jāyantē varṇaparidhvaṁsāyām 7

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.

vi°pra°— yathā cāṇḍālōpasparśanē
saṁbhāṣāyām darśanē ca dōṣastatra
prāyaścittam 8

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).

vi°pra°— avagāhanamapāmupasparśanē
saṁbhāṣāyām brāhmaṇasaṁbhāṣā
darśanē jyōtiṣām darśanam 9

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).

iti prathamah paṭalaḥ

+02②

03 vaiśvadēvam③

vi°pra°— āryāḥ prayatā

vaiśvadēvē'nnasamskartāraḥ syuḥ 1

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.

vi°pra°— bhāṣām kāsam

kṣavayumityabhimukhō 'nnaṁ varjayēt 2

Bühler— 2. The (cook) shall not speak, nor cough, nor sneeze, while his face is turned towards the food.

vi°pra°— kēśānaṅgam vāsaścālabhyāpa
upasṛṣēt 3

Bühler— 3. He shall purify himself by touching water if he has touched his hair, his limbs, or his garment.

vi°pra°— āryādhiṣṭhitā vā śūdrāḥ
samskartāraḥ syuḥ 4

Bühler— 4. Or Śūdras may prepare the food, under the superintendence of men of the first three castes.

vi°pra°— tēṣām sa ēvācamanakalpaḥ 5

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.

vi°pra°— adhikamaharahaḥ

kēśaśmaśrulōmanakhavāpanam 6

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.

vi°pra°— udakōpasparśanam ca saha
vāsasā 7

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.

vi°pra°— api vāṣṭamīṣvēva parvasu vā
vapēran 8

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.

vi°pra°— parōkṣamannaṁ
samskṛtamagnāvadhīśrityādbhiḥ prōkṣēt
| taddēvapavitramityācakṣatē 9

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.

vi°pra°— siddhē'nnē tiṣṭhanbhūtamiti
svāminē prabrūyāt 10

Bühler— 10. When the food is ready, (the cook) shall place himself before his

master and announce it to him (saying),
'It is ready.'

vi°pra°— tatsubhūtaṁ virāḍ annaṁ
tanmā kṣāyīti prativacanaḥ 11

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.

vi°pra°— gṛhamēdhinōryadaśanīyasya
hōmā balayaśca svargapuṣṭisamyuktāḥ
12

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.

vi°pra°— tēṣāṁ mantrāṇāmupayōgē
dvādaśāhamadhaḥśayyā brahmacaryam
kṣāralavaṇavarjanaṁ ca 13

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.

vi°pra°— uttamasyaikarātramupavāsaḥ
14

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.

vi°pra°— balīnām tasya tasya dēṣē
saṁskārō hastēna parimṛjyāvōkṣya
nyupya paścātpariṣēcanam 15

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.

vi°pra°— aupāsanē pacanē vā
ṣaḍbhirādyaiḥ pratimantraṁ hastēna
juhuyāt 16

- ōm (*ityanujñāksaram*) agnayē
svāhā (*haviḥpradānārthaḥ*)¹
- sōmāyā svāhā (*kaiścinnōcyatē mantraḥ*)¹
- viśvēbhyō dēvēbhyas svāhā¹
- (*khē*) dhruvāyā bhūmāyā (=bhūmnē)
svāhā¹

dhruva-kṣitayē (←*svaraḥ*??) (*khē*) svāhā¹

(*vivāhē dhruva-darśana-mantrē'py ayam prayōgaḥ*)

acyuta-kṣitayē (←*svaraḥ*??) svāhā¹

- agnayē sviṣṭakṛtē svāhā |
(=*rudrō'gnissviṣṭakṛt*)

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.

vi°pra°— ubhayataḥ pariṣēcanam yathā purastāt 17

adīte'nvāmaṁsthāḥ | (*iti dakṣiṇataḥ, prācīnam*)

anumatē'nvāmaṁsthāḥ | (*iti paścimād
udīcīnam*)

sarāsvatē'nvāmaṁsthāḥ | (*iti uttarataḥ
prācīnam*)

dēva savitaḥ prāsāvīḥ | (*iti prāgārambham
pradakṣiṇam*)

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.

vi°pra°— ēvaṁ balīnām dēśē dēśē samavētānām sakṛtsakṛdantē pariṣēcanam 18

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.

vi°pra°— sati sūpasamsṣṭēna kāryāḥ 19

Bühler— 19. (If a seasoning) has been prepared, (the Bali-offering should consist of rice) mixed with that seasoning.

vi°pra°— aparēṇāgnim saptamāṣṭamābhyāmudagapavargam 20

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.

vi°pra°— udadhānasamnidhau navamēna 21

- dharmāya svāhā | adharmāya svāhā | (*aparēṇāgnim saptamāṣṭamābhyāmudagapavargam 20*)
- adbhyas svāhā | (*udadhānasamnidhau navamēna 21*)

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, Adbhyaḥ svāhā, 'to the Waters svāhā.'

vi°pra°— madhyē'gārasya daśamaikādaśābhyām prāgapavargam 22

- oṣadhivaṇaspatibhyas svāhā | rakṣōdēvajanēbhyas svāhā | (*madhyē'gārasya daśamaikādaśābhyām prāgapavargam 22*)

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, Osbadhivanaspatibhyaḥ svāhā, 'to the herbs and trees svāhā';

Rakṣodevajanebhyaḥ svāhā, 'to the Rākṣasas and the servants of the gods svāhā.'

vi°pra°—

uttarapūrvadēśē'gārasyōttaraiścaturbhiḥ 23

- (*vāstuvidyāprasiddhēbhyaḥ*) gr̥hyābhyas svāhā | aṅgāsānēbhyas (=sīmābhyaḥ) svāhā | aṅgāsānapatibhyas svāhā | sarvaḥbhūtēbhyas svāhā | (*uttarapūrvadēśē'gārasyōttaraiścaturbhiḥ 23*)

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 Gr̥hās, to the Avasānas, to the Avasānapatis, and to all creatures.

04 vaiśvadēvādi③

vi°pra°— śayyādēśē kāmaliṅgēna 1

Bühler—

1. Near the bed (a Bali must be offered) with (a Mantra) addressed to Kāma (Cupid).

vi°pra°— dēhalyāmantarikṣaliṅgēna 2

- kāmāya svāhā | (*śayyādēśē kāmaliṅgēna*)
- antarikṣāya svāhā | (*dēhalyāmantarikṣaliṅgēna 2*)

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.

vi°pra°— uttarēṇāpidhānyām 3

- yad ējati (=kampatē) jagati yac ca cēṣṭati, nāmnō bhāgō 'yam, nāmnē svāhā | (uttarēṇāpidhānyām (argalē)3)

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.'

vi°pra°— uttarairbrahmasadanē 4

(uttarairbrahmasadanē)

- pṛthivyai svāhā | antariḥśāyā svāhā | divē svāhā |
- sūryāyā svāhā | cāndramasē svāhā | nakṣatrēbhyas svāhā |
- indrāyā svāhā | bṛhaspatayē svāhā | prajāpatayē svāhā | brahmaṇē svāhā |

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 Brahmasadana, 'the seat of Brahman.' According to some, it is an architectural term, designating the

centre of the house; according to others, it denotes the place where, at the time of the burnt-oblations, the Brahman or superintending priest is seated, i.e. a spot to the south of the sacred fire.

vi°pra°— dakṣiṇataḥ piṭṛliṅgēna prācīnāvītyavācīnapāṇiḥ kuryāt 5

- svadhā piṭṛbhyas svāhā | (dakṣiṇataḥ piṭṛliṅgēna prācīnāvīty avācīna-pāṇiḥ kuryāt 5)

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.

vi°pra°— raudra uttarō yathā dēvatābhyaḥ 6

- namō rudrāyā paśūpatayē svāhā | (raudra uttarō yathā dēvatābhyaḥ 6 tayōr nānā pariṣēcanaṁ dharma-bhēdāt 7)

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

vi°pra°— tayōrnānā pariṣēcanam
dharmabhēdāt 7

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.

vi°pra°— naktamēvōttamēna
vaihāyasam 8

- yē bhūtāḥ praçaranti divā /naktam
baḷim icchantō vitudaṣyaḥ prēṣyāḥ |
tēbhyō baḷim puṣṭikāmō harāmi
mayi puṣṭim puṣṭipatir dadhātu
svāhā || (*naktamēvōttamēna vaihāyasam 8*)

Bühler— 8. At night only he shall offer
(the Bali to the Goblins), throwing it in the
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.

vi°pra°— ya ētānavyagrō yathōpadēśam
kurutē nityaḥ svargaḥ puṣṭiśca 9

Bühler— 9. He who devoutly offers those
(above-described), to the rules, (obtains)
Balis and Homas), according eternal bliss
in heaven and prosperity.

vi°pra°— agram ca dēyam 10

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.

vi°pra°— atithīnēvāgrē bhōjayēt 11

Bühler— 11. He shall give food to his
guests first, [#9]

[#9]: Manu III, 115; Yājñ. I, 105.

vi°pra°— bālān vṛddhān rōga-
sambandhān strīś cāntarvatnīḥ 12

Bühler— 12. And to infants, old or sick
people, female (relations, and) pregnant
women. [#10]

[#10]: Manu III, 114; Yājñ. I, 105.

vi°pra°— kālē svāmināvannārthinaṁ na
pratyācakṣīyātām 13

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).

vi°pra°— abhāvē bhūmirudakaṁ tṛṇāni
kalyāṇī vāg iti | ētāni vai satō'gārē na
kṣīyantē kadācanēti 14

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 *ṭṛṇā*, the Vedic form of the nom. ace. plural, were read for *ṭṛṇāni*, and it seems to me not improbable that *ṭṛṇāni* is a correction made by a Pandit who valued grammatical correctness higher than correctness of metre.

vi°pra°— *ēvaṃvṛttāvanantalōkau bhavataḥ* 15

Bühler— 15. Endless worlds are the portion (of those householders and wives) who act thus.

vi°pra°— *brāhmaṇāyānadhīyānāyāsanamudakam annamiti dēyam | na pratyuttiṣṭhēt* 16

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.

vi°pra°— *abhivādanāyaivōttiṣṭhēdabhivādyaścēt* 17

Bühler— 17. But if (such a man) is worthy of a salutation (for other reasons), he shall rise to salute him.

vi°pra°— *rājanyavaiśyau ca* 18

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.

vi°pra°— *śūdrāmabhyāgataṃ karmaṇi niyuñjyāt | athāsmāi dadyāt* 19

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.

vi°pra°— *dāsā vā rājakulādāhṛtyātithivac chūdrām pūjayēyuh* 20

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.

vi°pra°— (*grhasthēna*) *nityamuttaram vāsaḥ kāryam* 21

Bühler— 21. (A householder) must always wear his garment over (his left shoulder and under his right arm).

vi°pra°— *api vā sūtramēvōpavītārthē* 22

Bühler— 22. Or he may use a cord only, slung over his left shoulder and passed under his right arm, instead of the garment.

vi°pra°— *yatra bhujyatē tatsamūhya nirhṛtyāvōkṣya taṃ dēśam, amatrēbhyō (=pātrēbhyō) lēpānsamkṛṣyādbhiḥ*

saṃsṛjyōttarataḥ śucau dēśē rudrāya ninayēt | ēvaṃ vāstu śivarṃ bhavati 23

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.

vi°pra°— brāhmaṇa ācāryaḥ smaryatē tu 24

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.

vi°pra°— āpadi brāhmaṇēna rājanyē vaiśyē vādhyayanam 25

Bühler— 25. In times of distress a Brāhmaṇa may study under a Kṣatriya or Vaiśya.

vi°pra°— anugamanam ca paścāt 26

Bühler— 26. And (during his pupilship) he must walk behind (such a teacher).

vi°pra°— tata ūrdhvaṁ brāhmaṇa ēvāgrē gatau syāt 27

Bühler— 27. Afterwards the Brāhmaṇa shall take precedence before (his Kṣatriya or Vaiśya teacher).

05 gr̥hasthaḥ③

vi°pra°— sarva-vidyānām apy upaniṣadām upākṛtyā 'nadhyayanam

tad-ahaḥ 1

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.

vi°pra°— adhītya cāvīkramaṇam sadyaḥ 2

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.

vi°pra°— yadi tvarēta - gurōḥ samīkṣyām svādhyāyam adhītya kāmarṁ gacchēt | ēvam ubhayōḥ śivaṁ bhavati 3

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.

vi°pra°— samāvṛttam
cēdācāryō'bhyāgacchēttamabhimukhō
'bhyāgamyā tasyōpasamṅr̥hya na
bībhatsamāna
udakamupaspr̥ṣētpuraskṛtyōpasthāpya
yathōpadēśam pūjayēt 4

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.

vi°pra°— āsanē śayanē bhakṣyē bhōjyē
vāsasi vā samnihitē nihīnataravṛttiḥ syāt
5

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.

vi°pra°— tiṣṭhansavyēna
pāṇinānuḅṛhyācāryamācamayēt 6

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.

vi°pra°— anyam vā samudētam 7

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.

vi°pra°—
sthānāsanacaṅkramaṇasmitēṣvanucikīrṣ
an 8

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.

vi°pra°— samnihitē
mūtrāpurīṣavātakarmōccairbhāṣāhāsaṣṭ
hēvanadantaskavananiḥṣṅṅkhaṇabhruḅṣ
ēpaṇatālananiṣṭhyānīti 9

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.

vi°pra°— dārē prajāyām

cōpasparśanabhāṣā visrambhapūrvāḥ
parivarjayēt 10

Bühler— 10. Nor shall he tenderly
embrace or address caressing words to
his wife or children.

vi°pra°— vākyēna vākyasya

pratīghātamācāryasya varjayēt 11

Bühler— 11. He shall not contradict his
teacher,

vi°pra°— śrēyasām ca 12

Bühler— 12. Nor any of his betters.

vi°pra°— sarvabhūtaparīvādākrōśāmśca
13

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.

vi°pra°— vidyayā ca vidyānām 14

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
R̥j-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.

vi°pra°— yayā vidyayā na virōcēta
punarācāryamupētya niyamēna

sādhayēt 15

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).

vi°pra°—

upākaraṇādōtsarjanādadhyaḥpayiturniya
maḥ | lōmasamharaṇam māmsam
śrāddham maithunamiti ca varjayēt 16

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.

vi°pra°— ṛtvē vā jāyām 17

Bühler— 17. Or (he may have conjugal
intercourse) with his wife at the proper
season.

vi°pra°— yathāgamaṁ śiṣyēbhyō
vidyāsampradānē niyamēṣu ca yuktaḥ
syāt | ēvaṁ vartamānaḥ

pūrvāparānsambandhānātmānaṁ ca
kṣēmē yunakti 18

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.

vi°pra°— manasā vācā prāṇēna cakṣuṣā
śrōtrēṇa

tvakśiśnōdarārambhanaṇānāsrāvānpariv
rñjānō 'mṛtatvāya kalpatē 19

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.
iti dvitīyaḥ paṭalaḥ

+03 atithiḥ②

06 atithiḥ③

vi°pra°— jātyācārasamśayē
dharmārthamāgatamagnimupasamādhā
ya jātimācāraṁ ca pṛcchēt 1

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
śivena manasānuḡhāṇa
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:
Kiṁgotro 'si saumya, kimācāraḥ,
'friend, of what family art
thou? what is thy rule of
conduct?'

vi°pra°— sād hutām

cētpratijānītē'gnirupadra ṣṭā
vāyurupaśrōtādityō'nukhyātā sād hutām
pratijānītē sād hvasmā astu vitatha ēṣa
ēnasa ityuktva śāsturn pratipadyēta 2

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.

vi°pra°— agniriva jvalann
atithirabhyāgacchati 3

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.

vi°pra°— dharmēṇa vēdānāmēkaikām
śākhāmadhītya śrōtriyō bhavati 4

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 acceptation of the term. That argument proves, however, nothing for Āpastamba's times.

vi°pra°— svadharmayuktaṃ
kuṭumbinamabhyāgacchati
dharmapuraskārō nānyaprayōjanaḥ
sō'tithirbhavati 5

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.

vi°pra°— tasya pūjāyām śāntiḥ svargaśca
6

Bühler— 6. The reward for honouring (such a guest) is immunity from misfortunes, and heavenly bliss. [#5]

[#5]: Yājñ. I, 109; Manu III, 101.

vi°pra°— tamabhimukhō'bhyāgamyā
yathāvayaḥ samētya
tasyāsanamāhārayēt 7

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.

vi°pra°— śaktiviṣayē

nābahupādamāsanam bhavatītyēkē 8

Bühler— 8. Some declare that, if possible, the seat should have many feet. [#6]

[#6]: Haradatta states that this is also Āpastamba's opinion.

vi°pra°— tasya pādau prakṣālayēt | sūdra
mithunāvityēkē 9

Bühler— 9. The (householder himself) shall wash the feet of that (guest); according to some, two Sūdras shall do it.

vi°pra°— anyatarō'bhiṣēcanē syāt 10

Bühler— 10. One of them shall be employed in pouring water (over the guest, the other in washing his feet).

vi°pra°—

tasyōdakamāhārayēnmṛṇmayēnētyēkē
11

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.

vi°pra°— nōdakamācārayēd asamāvṛttaḥ
12

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.

vi°pra°— adhyayanasāmṛttiścātrādhikā
13

Bühler— 13. In case a (student comes, the host) shall repeat the Veda (together with him) for a longer time (than with other guests).

vi°pra°— sântvayitvā

tarpayēdrasairbhakṣyairadbhiravarārdhy
ēnēti 14

Bühler— 14. He shall converse kindly
(with his guest), and gladden him with
milk or other (drinks), with eatables, or
at least with water.

vi°pra°— āvasatham

dadyādupariśayyāmupastaraṇamupadhā
nam sāvastaraṇamabhyañjanam cēti 15

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.

vi°pra°— annasaṃskartāramāhūya

vṛhīnyavānvā tadarthānnirvapēt 16

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.

vi°pra°— uddhṛtānyannānyavēkṣētēdam
bhūyā 17

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?'

vi°pra°— idā3miti bhūya uddharētyēva
brūyāt 18

Bühler— 18. He shall say, 'Take out a
larger (portion for the guest).'

vi°pra°— dviṣandviṣatō vā
nānnamaśnīyāddōṣēṇa vā

mīmāṃsamānasya mīmāṃsitasya vā 19

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.

vi°pra°— pāpmānam hi sa tasya
bhakṣayatīti vijñāyatē 20

Bühler— 20. For it is declared in the Veda
that he (who eats the food of such a
person) eats his guilt.

07 atithiḥ③

vi°pra°— sa ēṣa prājāpatyaḥ kuṭumbinō
yajñō nityapratataḥ 1

Bühler—

1. This reception of guests is an
everlasting (Śrauta)-sacrifice offered
by the householder to Prajāpati.
[#1]

[#1]: 7. 'Prajāpatya may mean either
"created by Prajāpati" or sacred to
Prajāpati.'"--Haradatta.

vi°pra°— yō 'tithīnāmagniḥ sa āhavanīyō
yaḥ kuṭumbē sa gārhapatyō
yasminpacyatē sō'nvāhāryapacanaḥ 2

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.

vi°pra°— ūrjam puṣṭim prajām paśūniṣṭāpūrtamiti grhāṇāmaśnāti yaḥ pūrvō'tithēraśnāti 3

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.

vi°pra°— payōpasēcanamannamagniṣṭōmasammitam sarpiṣōkthyasammitam madhunātirātrasammitam māmsēna dvādaśāhasammitamudakēna prajāvṛddhirāyuṣaśca 4

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.

vi°pra°— priyā apriyāścātithayaḥ svargaṁ lōkaṁ gamayantīti vijñāyatē 5

Bühler— 5. It is declared in the Veda, 'Both welcome and indifferent guests procure heaven (for their host).'

vi°pra°— sa yatprātarmadhyamdinē sāyamiti dadāti savanānyēva tāni bhavanti 6

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.

vi°pra°— yadanutiṣṭhatyudavasyatyēva tat 7

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.'

vi°pra°— yatsāntvayatati sā dakṣiṇā praśamsā 8

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.

vi°pra°— yatsamsādhayati tē viṣṇukramāḥ 9

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.

vi°pra°— yadupāvartatē sō'vabhṛthaḥ 10

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.)

vi°pra°— iti hi brāhmaṇam 11

Bühler— 11. Thus (a Brāhmaṇa shall treat) a Brāhmaṇa, (and a Kṣatriya and a Vaiśya their caste-fellows.)

vi°pra°— rājānam

cēdatithirabhyāgacchēcchrēyasīmasmai pūjāmātmanaḥ kārayēt 12

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.

vi°pra°— āhitāgnim

cēdatithirabhyāgacchētsvayamēnamabh yudētya brūyāt | vrātya kvāvātsīriti | vrātya udakamiti | vrātya tarpayaṁstviti 13

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.

vi°pra°— purāgnihōtrasya

hōmādupāmśu japēt | vrātya yathā tē

manastathāstviti | vrātya yathā tē

vaśastathāstviti | vrātya yathā tē priyaṁ

tathāstviti | vrātya yathā tē

nikāmastathāstviti 14

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.

vi°pra°—

yasyōddhṛtēṣvahutēṣvagniṣvatithirabhyā

gacchētsvayamēnamabhyudētya

brūyātvrātya atisṛja hōṣyāmi |

ityatisṛṣṭēna hōtavyam |

anatisṛṣṭaścējjuhuyāddōṣam

brāhmaṇamāha 15

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.

vi°pra°— ēkarātram
cēdatithīnvāsayaētpārthivāml
lōkānabhijayati
dvitīyayāntarikṣyāmstṛtīyayā
divyāmścaturthyā parāvato
lōkānaparimitābhiraparimitāml
lōkānabhijayatīti vijñāyatē 16

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.

vi°pra°— asamudētaścēdatithirbruvāṇa
āgacchēdāsanamudakamannaṁ
śrōtriyāya dadāmītyēva dadyāt |
ēvamasya samṛddham bhavati 17

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).
iti tṛtīyaḥ paṭalaḥ

+04 atithiḥ②

08 atithiḥ③

vi°pra°— yēna kṛtāvasathaḥ (=dattāśrayaḥ)
syādatithirna taṁ

pratyuttiṣṭhētpratyavarōhēdvā
purastāccēdabhivāditaḥ 1

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).

vi°pra°— śēṣabhōjyatithīnām syāt 2

Bühler— 2. He shall eat after his guests. [#1]

[#1]: 8. Manu III, 117; Yājñ. I, 105.

vi°pra°— na rasāngrhē

bhuñjītānavaśēṣamatithibhyaḥ 3

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.

vi°pra°— nātmārthamabhirūpamannaṁ
pācayēt 4

Bühler— 4. He shall not cause sweetmeats to be prepared for his own sake. [#3]

[#3]: Manu III, 106.

vi°pra°— gōmadhuparkārhō
vēdādhyāyaḥ 5

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.

vi°pra°— ācārya, ṛtvik, snātakō, rājā vā dharmayuktaḥ (*madhuparkārḥāḥ*)⁶

Bühler— 6. (And also) the teacher, an officiating priest, a Snātaka, and a just king (though not learned in the Veda).

vi°pra°— ācāryāyartvijē śvaśurāya rājña iti parisamvatsarādupatiṣṭhadbhyō gaurmadhuparkaśca 7

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).

vi°pra°— dadhi madhusaṁsṛṣṭam madhuparkaḥ payō vā madhusaṁsṛṣṭam 8

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.

vi°pra°— abhāva udakam 9

Bühler— 9. On failure (of these substances) water (mixed with honey may be used).

vi°pra°— ṣaḍaṅgō vēdaḥ 10

Bühler— 10. The Veda has six Aṅgas (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.

vi°pra°— chandaḥ kalpō vyākaraṇam jyōtiṣam niruktaṁ śīkṣā chandōvicitiriti 11

Bühler— 11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.

vi°pra°— (*ākṣēpaḥ -*)

śabdārthārambhaṇānām tu karmaṇām samāmnāyasamāptau vēdaśabdaḥ (*tēna kalpō'pi vēdaśabdavācyas syāt*) | tatra (*6 iti*) saṁkhyā vipraṭiṣiddhā 12

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.

vi°pra°— (*parihāraḥ -*) aṅgānām tu pradhānairavyapadēśa iti nyāyavitsamayaḥ 13

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,

vi°pra°— atithim nirākṛtya yatra gatē bhōjanē smarēttatō viramyōpōṣya 14

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,

09 atithiḥ③

vi°pra°— śvōbhūtē yathāmanasam tarpayitvā saṁsādhayēt 1

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.

vi°pra°— yānavantamā yānāt 2

Bühler— 2. (If the guest) possesses a carriage, (he shall accompany him) as far as that.

vi°pra°— yāvannānujānīyāditarah 3

Bühler— 3. Any other (guest he must accompany), until permission to return is given.

vi°pra°— apratībhāyām (*buddhau na jātāyām*) sīmnō nivartēta 4

Bühler— 4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.

vi°pra°— sarvānvaiśvadēvē bhāginah kurvītā śva-cāṇḍālēbhyaḥ 5

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.

vi°pra°— nānarhadbhyō dadyād ity ēkē 6

Bühler— 6. Some declare that he shall not give anything to unworthy people (such as Caṇḍālas).

vi°pra°— upētaḥ strīṇāmanupētasya cōcchiṣtam varjayēt 7

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.'

vi°pra°— sarvāṅyudakapūrvāṇi dānāni 8

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.

vi°pra°— yathāśruti vihārē (*=yāgaśālāyām*)⁹

Bühler— 9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.

vi°pra°— yē nityā

bhāktikāstēṣāmanuparōdhēna saṁvibhāgō vihitaḥ 10

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.

vi°pra°— kāmamātmānam bhāryām putram vōparundhyānna tvēva dāsakarmakaram 11

Bühler— 11. At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work.

vi°pra°— tathā cātmanō'nuparōdham kuryādyathā karmasvasamarthaḥ syāt 12

Bühler— 12. And he must not stint himself so much that he becomes unable to perform his duties.

vi°pra°—

'aṣṭau grāsā munēr bhakṣyāḥ
ṣōḍaśā'raṇya-vāsinaḥ |
dvātrimśataḥ
gṛhasthasyā'parimitaḥ
brahmacāriṇaḥ ||
āhitāgnir anaraḍvāms' ca
brahmacārī ca tē trayaḥ |
aśnanta ēva sidhyanti naiṣāḥ
siddhir anaśnatām'

iti ||

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.

+05②

10 varṇa-vṛttiḥ, daṇḍaḥ③

vi°pra°— bhikṣaṇē nimittamācāryō
vivāhō yajñō

mātāpitrōrbubhūrṣārḥataśca
niyamavilōpaḥ 1

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, I a worthy person,' a Brāhmaṇa is here designated who has studied the Veda and performs an Agnihotra.

vi°pra°— tatra guṇānsamīkṣya yathāśakti
dēyam 2

Bühler— 2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.

vi°pra°— indriyaprītyarthasya tu
bhikṣaṇāmanimittam | na tadādriyēta 3

Bühler— 3. But if persons ask for alms for the sake of sensual gratification, that is improper; he shall not take heed of that.

vi°pra°— na tadādriyēta

Bühler— he shall not take heed of that.

vi°pra°— svakarma

brāhmaṇasyādhyayanamadhyāpanamyaj
ñō yājanaḥ dānaḥ pratigrahaṇaḥ
dāyādyam śilōñchaḥ 4

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.

vi°pra°— anyaccāparigrhītam (*yathā mūlaphalādih*)⁵

Bühler— 5. And (he may live by taking) other things which belong to nobody.

[#3]

[#3]: I.e. wild roots and fruits.

vi°pra°— ētānyēva

kṣatriyasyādhyāpanayājanapratigrahaṇā nīti parihāpya daṇḍayuddhādihikāni 6

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.

vi°pra°— kṣatriyavadvaiśyasya daṇḍayuddhavarjam

kṛṣigōrakṣyavāñijyādhikam 7

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.

vi°pra°— nānanūcānamṛtvijam vṛṇītē na paṇamānam 8

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).

vi°pra°— ayājyō'nadhīyānaḥ 9

Bühler— 9. (A priest) shall not officiate for a person unlearned in the Veda.

vi°pra°— yuddhē tadyōgā yathōpāyamupadiśanti tathā pratipattavyam 10

Bühler— 10. In war (Kṣatriyas) shall act in such a manner as those order, who are learned in that (art of war).

vi°pra°—

nyastāyudhaprakīrṇakēśaprāñjaliparāñāv ṛttānāmāryā vadham paricakṣatē 11

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.

vi°pra°— śāstrairadhigatānāmindri yadaurbalyādvipratipannānām śāstā nirvēṣamupadiśēdyathākarma yathōktam 12

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).'

vi°pra°— tasya

cēcchāstramatipravartēranrajānam
gamayēt 13

Bühler— 13. If (such persons) transgress their (Ācārya's) order, he shall take them before the king.

vi°pra°— rājā purōhitam
dharmārthakuśalam 14

Bühler— 14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

vi°pra°— sa brāhmaṇānniyuñjyāt 15

Bühler— 15. He shall order (them to perform the proper penances if they are) Brāhmaṇas.

vi°pra°— balaviśēṣeṇa
vadhādāsyavarjam niyamairupaśōṣayēt
16

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.

11 mārḡadānam, vivāhaḥ③

vi°pra°— itarēṣām varṇānāmā
prānaviprayōgātsamavēkṣya tēṣām
karmāṇi rājā daṇḍampraṇayēt 1

Bühler—

1. In the cases of (men of) other castes, the king, after having

examined their actions, may punish them even by death.

vi°pra°— na ca saṃdēhē daṇḍam kuryāt
2

Bühler— 2. And the king shall not punish on suspicion.

vi°pra°— suvicitam vicinityā
daivapraśnēbhyō rājā daṇḍāya
pratipadyēta 3

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.

vi°pra°— ēvaṃvṛttō rājōbhau
lōkāvabhijayati 4

Bühler— 4. A king who acts thus, gains both (this and the next) world.

vi°pra°— rājñahaḥ panthā
brāhmaṇēnāsamētya 5

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.

vi°pra°— samētya tu brāhmaṇasyaiva
panthāḥ 6

Bühler— 6. But if he meets a Brāhmaṇa, the road belongs to the latter. [#3]
[#3]: Manu II, 138; Yājñ. I, 117.

vi°pra°— yānasya
bhārābhinihitasyāturasya striyā iti
sarvairdātavyaḥ 7

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).

vi°pra°— varṇajyāyasām cētarēvarṇaiḥ
8

Bühler— 8. And (way must be made), by the other castes, for those men who are superior by caste.

vi°pra°—
aśiṣṭapatitamattōnmattānāmātmasvasty
ayanārthēna sarvairēva dātavyaḥ 9

Bühler— 9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

vi°pra°— dharmacaryayā jaghanyō
varṇaḥ pūrvam pūrvam varṇamāpadyatē
jātiparivṛttau 10

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.

vi°pra°— adharmacaryayā pūrvō varṇō
jaghanyam jaghanyam varṇamāpadyatē
jātiparivṛttau 11

Bühler— 11. In successive births men of the higher castes are born in the next lower one, if they neglect their duties.

vi°pra°— dharmaprajāsampannē dārē
nānyām kurvīta 12

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.

viśvāsa-ṭippanī—

ēvaṁ tarhy āpastambinō
'smad-ācārya-tatau
vartamānasya mahatō
vijayanagaramantriṇō
lakṣmīkumāratātāryasyaikādaśa
(tad-adhikā vā) katham patnyaḥ
(yābhis tulābhāradānādy akarōd
iti pramāṇasiddham)?
10 patnīṣv ēkā'pi
dharmaprajāsampannā nēti
kaṭhinam sambhāvayitum ...

asya parihāraḥ kaścana sphurati - āpad-
dharma iti |

lakṣmī-kumārārya-kālē turuṣāṇām
upaplavō'dhikaḥ, tālikōṭa-yudhāt param
vighaṭita-vijaya-nagara-sāmrājya-
rakṣāyai mahān prayāsaḥ |
tadā vīra-mṛtyubhiḥ puṁsām
naiyūnyam, kanyānām cādhikyam syāt,
yēnaivam vivāhēna tad-itarathā cānēna
mahatā tat-parijana-prārthanādibhis tāḥ
pativad āśritāḥ -
narakāsura-mukta-kṛṣṇa-grhītāḥ kanyā
iva |

śrutāv api bahupatnītvaṁ kvacit
praśastam -

īndriyavṁ vai sōmapīthaḥ |
īndriyam ēva sōmapītham avā
rundhē |
tēnēndriyēṇa dvītyāñ jāyām
ābhyāśñutē || 57
... tasmāt tē dvē dvē jāyē
ābhyākṣata |
ya ēvavṁ vēdā -
ābhi dvītyāñ jāyām āśñutē |

vi°pra°— anyatarābhāvē kāryā prāg
agnyādhēyāt 13

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.

vi°pra°— ādhānē hi satī karmabhiḥ
saṁbadhyatē yēṣāmētadaṅgam 14

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.

vi°pra°— sagōtrāya duhitaram na
prayacchēt 15

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.

vi°pra°— mātuśca yōnisarṁbandhēbhyaḥ
16

Bühler— 16. Not to one related (within six degrees) on the mother's or (the father's) side. [#9]

[#9]: The term yonisarṁbandha, '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.

vi°pra°— brāhmē vivāhē
bandhuśīlaśrutārōgyāṇi buddhvā
prajāśahatvakarmabhyaḥ
pratipādayēcchaktiviṣayēṅālamkṛtya 17

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.

vi°pra°— āṛṣē duhitṛmatē mithunau gāvau dēyau 18

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.

vi°pra°— daivē yajñatantra ṛtvijē pratipādayēt 19

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.

vi°pra°— mithaḥ kāmātsām̐vartētē sa gāndharvaḥ 20

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.

12 abhinimṛktādi③

vi°pra°— śakti-viṣayēṇa dravyāṇi datvā vahēran - sa āsuraḥ 1

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.

vi°pra°— duhitṛmataḥ prōthayitvā vahēran - sa rākṣasaḥ 2

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 Paisāca. But Vasiṣṭha I, 29-35, like Āpastamba, gives six rites only.

vi°pra°— tēṣāṃ traya ādyāḥ praśastāḥ, pūrvaḥ pūrvaḥ śrēyān 3

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.

vi°pra°— yathā yuktō vivāhas - tathā yuktā prajā bhavati 4

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.

vi°pra°— pāṇi-samūḍham̐ (*bhūbhāgam*) brāhmaṇasya nāprōkṣitam abhitiṣṭhēt 5

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.

vi°pra°— agniṃ brāhmaṇaṃ cāntarēṇa nātikrāmēt 6

Bühler— 6. He shall not pass between a fire and a Brāhmaṇa,

vi°pra°— brāhmaṇāṁśca 7

Bühler— 7. Nor between Brāhmaṇas.

vi°pra°— anujñāpya vātikrāmēt 8

Bühler— 8. Or he may pass between them after having received permission to do so.

vi°pra°— agnimapaśca na yugapaddhārayīta 9

Bühler— 9. He shall not carry fire and water at the same time.

vi°pra°— nānāgnīnām ca saṁnivāpaṁ varjayēt 10

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.

vi°pra°—

pratimukhamagnimāhriyamāṇam nāpratiṣṭhitam bhūmau pradakṣiṅkuryāt (*pratiṣṭhitē tu pradakṣiṅkuryāt*)¹¹

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.

vi°pra°— pṛṣṭhataścātmanaḥ pāṇī na saṁslēṣayēt 12

Bühler— 12. He shall not join his hands on his back.

vi°pra°— svapann abhinimruktō

(=*sūryāstasamayē nidrāluḥ*) nāśvān (=anaśnan)

vāgyatō rātrimāsīta | śvōbhūta udakamupaspr̥śya vācaṁ visr̥jēt 13

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.

vi°pra°— svapann abhyuditō (*nāma sūryōdayē nidrāluḥ*) nāśvān (=anaśnan)

vāgyatō'hastiṣṭhēt 14

Bühler— 14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.

vi°pra°— ātamitōḥ

prāṇamāyacchēdityēkē (*tāvad vā prāṇān āyamayēd yāvad aṅgaglānir na syāt*)¹⁵

Bühler— 15. Some declare that he shall restrain his breath until he is tired.

vi°pra°— svapnaṁ vā pāpakaṁ dṛṣṭvā 16

Bühler— 16. And (he shall restrain his breath until he is tired) if he has had a bad dream,

vi°pra°— arthaṁ vā siṣādhaiṣan 17

Bühler— 17. Or if he desires to accomplish some object,

vi°pra°— niyamātikramē cānyasmin 18

Bühler— 18. Or if he has transgressed some other rule. [#8]

[#8]: Manu XI, 200.

vi°pra°— dōṣaphalasaṁśayē na tatkartavyam 19

Bühler— 19. (If he is) doubtful (whether) the result (of an action will be good or evil), he shall not do it.

vi°pra°— ēvamadhyāyānadyāyē 20

Bühler— 20. (He shall follow) the same principle (if he is in doubt whether he

ought) to study or not.

vi°pra°— na samśayē
pratyakṣavadbrūyāt 21

Bühler— 21. He shall not talk of a
doubtful matter as if it were clear. [#9]
[#9]: See above, I, 11, 32, 22.

vi°pra°—
abhinimruktābhyudita (=sandhyāśāyinau)
kunakhi-śyāvadā-'gradidhiṣu (=kaniṣṭhāyā
vōdhā)-didhiṣū-pati (agradidhiṣau jyēṣṭhāyāḥ
paścād vōdhā)-paryāhita-pariṣṭa-
parivitta (=akṛtavivāhaḥ kaniṣṭhē kṛtavivāhē)
parivinna (=kaniṣṭhē bhāgagrāhīni jyēṣṭhaḥ)
parivividānēṣu (=parivinna-bhrātā)
cōttarōttarasminn aśucikara-nirvēṣō
garīyān garīyān 22

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.

vi°pra°— tacca liṅgaṁ (=kunakhitvādikam)
caritvōddhāryamityēkē 23

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.
iti pañcamaḥ paṭalaḥ

+06②

13 strī-putra-dāyādi③

vi°pra°— savarṇā-'pūrva (=ananyavyūdhā)
śāstravīhitāyām yathartu gacchataḥ
putrāstēṣām karmabhiḥ sambandhaḥ 1

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. 'Śāstravīhitā (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. **vi°pra°**— dāyēnāvvyatikramaś cōbhayōḥ (mātāpitrōḥ) 2

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.

vi°pra°— pūrvavatyām, asaṃskṛtāyām, varṇāntarē ca maithunē dōṣaḥ 3

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.

vi°pra°— tatrāpi dōṣavānputra ēva 4

Bühler— 5. Through their (sin) their son also becomes sinful.

vi°pra°— utpādayituḥ putra iti hi brāhmaṇam 5

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.

vi°pra°— athāpyudāharanti | idānīmēvāhaṃ janaka strīṇāmīrṣyāmi nō

purā |

yadā yamasya sādānē janayituḥ putramabruvan 6-1

rētōdhāḥ putram nayati parētya yamasādānē |

tasmādbhāryām rakṣanti bibhyantaḥ pararētaḥ 6-2

apramattā rakṣatha tantumētam

mā vaḥ kṣētrē parabījāni vāpsuḥ |

janayituḥ putrō bhavati sām̐parāyē

mōgham vettā kurutē tantumētam 6 iti |

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 or his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their oblations. He adds that this verse does not refer to or prevent the appointment

of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the 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 bijāni' instead of 'parabijāni.' 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.

vi°pra°— dṛṣṭō dharmavyatikramaḥ
sāhasaṁ ca pūrvēṣāṁ 7

Bühler— 8. Transgression of the law and violence are found amongst the ancient (sages).

vi°pra°— tēṣāṁ tējōviśēṣēṇa pratyavāyō
na vidyatē 8

Bühler— 9. They committed no sin on account of the greatness of their lustre.

vi°pra°— tadanvīkṣya prayuñjānaḥ
sīdatyavaraḥ 9

Bühler— 10. A man of later times who seeing their (deeds) follows them, falls.

vi°pra°— dānaṁ

krayadharmāścāpatyasya na vidyatē 10

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.

vi°pra°— vivāhē duhitṛmatē dānaṁ

kāmyaṁ dharmārthaṁ śrūyatē

tasmādduhitṛmatē'dhirathaṁ śataṁ

dēyaṁ tanmithuyā kuryāditi 11-1

tasyāṁ krayaśabdaḥ saṁstutimātram |

dharmāddhi saṁbandhaḥ 11-2

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.

vi°pra°— ēkadhanēna jyēṣṭham tōṣayitvā 12

Bühler— 13. After having gladdened the eldest son by some (choice portion of his) wealth,

14 dāyaḥ, putraḥ③

vi°pra°— jīvanputrēbhyō dāyaṁ vibhajētsamaṁ klībamunmattam patitam ca parihāpya 1

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.

vi°pra°— putrābhāvē yaḥ pratyāsannaḥ sapiṇḍaḥ 2

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.

vi°pra°— tadabhāva ācārya ācāryābhāvē'ntēvāsī hṛtvā tadarthēṣu dharmakṛtyēṣu vōpayōjayēt 3

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);

vi°pra°— duhitā vā 4

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.

vi°pra°— sarvābhāvē rājā dāyaṃ harēta
5

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.

vi°pra°— jyēṣṭhō dāyāda ityēkē 6

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.

vi°pra°— dēśaviśēṣē suvarṇaṅkṣṇā
gāvaḥ kṣṇaṃ bhaumaṃ jyēṣṭhasya 7

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.

vi°pra°— rathaḥ pituḥ parībhāṇḍaṃ ca
grhē 8

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 Ujjvalā read rathaḥ pituraṃśo grhe

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 Ujjvalā on the Hiranyakeśi
Sūtra points likewise, which gives pītur
antaḥ. The N. U. MS. of the Ujjvalā,
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.

vi°pra°— alaṃkāro bhāryāyā
jñātidhanaṃ cētyēkē 9

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.

vi°pra°— tacchāstrairvipraṭiṣiddham 10

Bühler— 10. That (preference of the eldest son) is forbidden by the Śāstras. [#9]

[#9]: The Śāstras are, according to Haradatta, the Vedas.

vi°pra°— manuḥ putrēbhyō dāyaṁ vyabhajadityaviśēṣēṇa śrūyatē 11

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 Saṁhitā III, 1, 9, 4.

vi°pra°— athāpi tasmādjyēṣṭhaṁ putraṁ dhanēna

niravasāyayantītyēkavacchruyatē 12

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 Saṁhitā II, 5, 2, 7.

vi°pra°— (*samādhānam* -) athāpi

nityānuvādamavidhimāhurnyāyavidō, yathā - "tasmādajāvayaḥ paśūnāṁ saha carantīti" "tasmātsnātakasya mukhaṁ rēbhāyatīva" "tasmādbastaśca śrōtriyaścastrīkāmātamāviti" 13

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.

vi°pra°— sarvē hi dharmayuktā bhāginaḥ 14

Bühler— 14. Therefore all (sons) who are virtuous inherit.

vi°pra°— yastvadharmēṇa dravyāṇi pratipādayati (=vyayīkarōti) jyēṣṭhō'pi tamabhāgaṃ kurvīta 15

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.

vi°pra°— jāyā-patyōr na vibhāgō vidyatē 16

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.

vi°pra°— pāṇigrahaṇāddhi sahatvaṃ karmasu 17

Bühler— 17. For, from the time of marriage, they are united in religious ceremonies,

vi°pra°— tathā puṇyaphalēṣu 18

Bühler— 18. Likewise also as regards the rewards for works by which spiritual merit is acquired,

vi°pra°— dravyaparigrahēṣu ca 19

Bühler— 19. And with respect to the acquisition of property.

vi°pra°— na hi bharturvipravāsē naimittikē dānē stēyamupadiśanti 20

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.

15 prētōdakam, ahaviṣyam③

vi°pra°— ētēna dēśakuladharmā (=śāstrā'viruddhā ēva) vyākhyātāḥ 1

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.

vi°pra°— mātuś ca yōni-saṃbandhēbhyaḥ pituś (svēna sākam)

cāsaptamāt puruṣād

yāvata vā saṃbandhō jñāyatē

tēṣāṃ prētēṣūdakōpasparśanam

(mṛtān) garbhān(=bālān)

parihāpyāparisaṃvatsarān 2

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.

vi°pra°— mātā-pitarāv ēva tēṣu (mṛtāparisaṃvatsarēṣu garbhēṣu) 3

Bühler— 3. On account of the death of the latter the parents alone bathe,

vi°pra°— hartāraś ca 4

Bühler— 4. And those who bury them. [#3]

[#3]: Manu V, 69 and 70.

vi°pra°— bhāryāyām parama-guru (=ācārya-mātr-pitr) samsthāyām (=marañē) ca (parēdyur) +ākālam (24 hōrāṇām) abhōjanam 5

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.

vi°pra°— ātura (=śōka) vyañjanāni kurvīran 6

Bühler— 6. (In that case) they shall also show the (following) signs of mourning:

vi°pra°— kēsān prakīrya pāmsūnā, (kēsān) upya, ēka-vāsasō dakṣiṇā-mukhāḥ sakṛd-upamajjyōttīryōpaviśanti 7

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.

vi°pra°— ēvaṁ triḥ 8

Bühler— 8. This (they repeat) thrice.

vi°pra°— ("mahyam udakam dattam" iti) tat (→prēta) pratyayam udakam utsicya +a-pratīkṣā grāmam ētya yat striya āhus tat kurvanti 9

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.

vi°pra°— itarēṣu caitad ēvaika upadiśanti 10

Bühler— 10. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (Sapiṇḍas).

vi°pra°— śucīn mantravataḥ sarva-kṛtyēṣu bhōjayēt 11

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.

vi°pra°— dēśataḥ (→tīrthasthānēṣu) kālataḥ (→grahaṇādau) śaucataḥ (→kṛcchrādēr antē) samyak pratigrahītṛta iti dānāni pratipādayati 12

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.

vi°pra°— yasyāgnau na kriyatē yasya cāgram na dīyatē na tadbhōktavyam 13

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).

vi°pra°— na kṣāralavaṇahōmō vidyatē 14

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.

vi°pra°— tathāvarānna saṃsṛṣṭasya ca 15

Bühler— 15. Nor (can food) mixed with bad food (be used for a burnt-oblation). [#9]

[#9]: Avarānna, '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.

vi°pra°— ahaviṣyasya hōma udīcīnamuṣṇaṃ bhasmāpōhya tasmiñjuhyāttaddhutamahutaṃ cāgnau bhavati 16

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.

vi°pra°— na strī juhuyāt 17

Bühler— 17. A female shall not offer any burnt-oblation, [#10]

[#10]: Manu V, 155; XI, 36.

vi°pra°— nānupētaḥ 18

Bühler— 18. Nor a child, that has not been initiated. [#11]

[#11]: Manu II, 171.

vi°pra°— ā'nna-prāśanād garbhā nāprayatā bhavanti 19

Bühler— 19. Infants do not become impure before they receive the sacrament called Annaprāśana (the first feeding).

vi°pra°— ā parisamvatsarād ityēkē 20

Bühler— 20. Some (declare, that they cannot become impure) until they have completed their first year,

vi°pra°— yāvatā yā diśō na prajānīyuh 21

Bühler— 21. Or, as long as they cannot distinguish the points of the horizon.

vi°pra°— opanayanād ity aparam 22

Bühler— 22. The best (opinion is, that they cannot be defiled) until the initiation has been performed.

vi°pra°— atra hy adhikāraḥ (*karmasu*) śāstrair (*dattā*) bhavati 23

Bühler— 23. For at that (time a child) according to the rules of the Veda obtains the right (to perform the various religious ceremonies).

vi°pra°— sā (*=upanayanam*) niṣṭhā (*=karmādhikāra-prārambhaḥ*)²⁴

Bühler— 24. That ceremony is the limit (from which the capacity to fulfil the law begins).

vi°pra°— smṛtiśca (*ēvaṃ vidyatē*) 25

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.

iti ṣaṣṭhaḥ paṭalaḥ

+07 śrāddham②

16 śrāddham③

vi°pra°— saha dēvamanuṣyā asmiṃl lōkē purā babhūvuḥ |

atha dēvāḥ karmabhir divaṃ jagmur,
ahīyanta manuṣyāḥ |

tēṣāṃ yē tathā karmāṇy ārabhantē
saha dēvair brahmaṇā cāmuṣmiṃl lōkē
bhavanti |

athaitan manuḥ śrāddha-śabdaṃ karma
prōvāca 1

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.

vi°pra°— prajāniḥśrēyasāya^(६६) 2

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.

vi°pra°— tatra pitarō dēvatā
brāhmaṇās tvāhavanīyārthē 3

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.

vi°pra°— māsi māsi kāryam (*yāvajjīvam*) 4

Bühler— 4. That rite must be performed in each month. [#4]

[#4]: Manu III, 122, 123; Yājñ. I, 217.

vi°pra°— अपरा-पक्षस्यैपारह्नाḥ
śrēyān 5

Bühler— 5. The afternoon of (a day of) the latter half is preferable (for it). [#5]

[#5]: Manu III, 255, 278.

vi°pra°— tathā 'parapakṣasya
jaghanyāny ahāni 6

Bühler— 6. The last days of the latter half
(of the month) likewise are (preferable to
the first days).

vi°pra°— sarvēṣv ēvāpara-pakṣasyāhassu
kriyamāṇē

pitṛṇ prīṇāti |

kartustu (*pratipadyēva dvitīyāyām evētyādi*)
kālābhiniyamāt phala-viśēṣaḥ 7

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.

vi°pra°— prathamē'hani kriyamāṇē strī-
prāyam apatyē jāyatē 8

Bühler— 8. If it be performed on the first
day of the half-month, the issue (of the
sacrificer) will chiefly consist of females.

vi°pra°— dvitīyē 'stēnāḥ 9

Bühler— 9. (Performed on the second
day it procures) children who are free
from thievish propensities.

vi°pra°— tṛtīyē brahmavarcasinaḥ 10

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).

vi°pra°— caturthē kṣudra-paśumān 11

Bühler— 11. (The sacrificer who
performs it) on the fourth day becomes
rich in small domestic animals.

vi°pra°— pañcamē pumānsaḥ |
bahv-apatyō,

na cānapatyāḥ pramīyatē 12

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.

vi°pra°— ṣaṣṭhē 'dhva-śīlō 'kṣa-śīlaś ca
13

Bühler— 13. (If he performs it) on the
sixth day, he will become a great traveller
and gambler.

vi°pra°— saptamē (*bhū-*)karṣē
rāddhiḥ (*=siddhiḥ*) 14

Bühler— 14. (The reward of a funeral-
oblation performed) on the seventh day
is success in agriculture.

vi°pra°— aṣṭamē puṣṭiḥ 15

Bühler— 15. (If he performs it) on the
eighth day (its reward is) prosperity

vi°pra°— navama ēka-khurāḥ (*aśvādayaḥ*)
16

Bühler— 16. (If he performs it) on the
ninth day (its reward consists in) one-
hoofed animals.

vi°pra°— daśamē vyavahārē
rāddhiḥ (*=siddhiḥ*) 17

Bühler— 17. (If he performs it) on the
tenth day (its reward is) success in trade.

vi°pra°— ēkādaśē kṣṣṇāyasaṁ trapu-
sīsam 18

Bühler— 18. (If he performs it) on the
eleventh day (its reward is) black iron,
tin, and lead.

vi°pra°— dvādaśē paśu-mān 19

Bühler— 19. (If he performs a funeral-
oblation) on the twelfth day, he will
become rich in cattle.

vi°pra°— trayōdaśē bahu-putrō bahu-mitrō darśanīyāpatyaḥ | yuva-māriṇas tu bhavanti 20

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.

vi°pra°— caturdaśa āyudhē rāddhiḥ (=siddhiḥ) 21

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.

vi°pra°— pañcadaśē puṣṭiḥ 22

Bühler— 22. (If he performs it) on the fifteenth day (its reward is) prosperity.

vi°pra°— tatra dravyāṇi tila-māṣā vrīhi-yavā āpō mūla-phalāni 23

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.

vi°pra°— snēhavati tv ēvānnē tivratarā pitṛṇām prītirdrāghīyāmsam ca kālam 24

Bühler— 24. But, if food mixed with fat (is offered), the satisfaction of the Manes is greater, and (lasts) a longer time,

vi°pra°— tathā dharmāhṛtēna dravyēṇa tīrthē (=satpātrē) pratipannēna 25

Bühler— 25. Likewise, if money, lawfully acquired, is given to worthy (persons).

vi°pra°— saṁvatsaram gavyēna (māmsēna) prītiḥ 26

Bühler— 26. Beef satisfies (the Manes) for a year, [#11]

[#11]: Manu III, 271.

vi°pra°— bhūyāmsam atō māhiṣēṇa 27

Bühler— 27. Buffalo's (meat) for a longer (time) than that.

vi°pra°— ētēna (māhiṣa-śabdēna)

grāmyāraṇyānām paśūnām māmsam (śrāddhē) mēdhyaṁ vyākhyātam 28

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.

17 śrāddham③

vi°pra°— khaḍgōpastaraṇē khaḍga-māmsēnānantyaṁ kālam (pitṛprītiḥ) 1

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.

vi°pra°— tathā śata-balēr (=bahu-śalyasya rōhitasya) matsyasya mām̄sēna 2

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.

vi°pra°— vārdhrāṇasasya (krauñcanibhasya) ca 3

Bühler— 3. And by (offering the) meat of the (crane called) Vārdhrāṇasa.

vi°pra°— prayataḥ prasanna-manāḥ sṛṣṭō (=utsāhavān) bhōjayēd

brāhmaṇān brahma-vidō yōni-gōtra-mantrāntēvāsy-asaṁbandhān 4

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.

vi°pra°— guṇahānyām tu parēṣām samudētaḥ sōdaryō'pi bhōjayitavyaḥ 5

Bühler— 5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Śrāddha).

vi°pra°— ētēnāntēvāsinō vyākhyātāḥ (anyālābhē bhōjanīyā iti) 6

Bühler— 6. (The admissibility of) pupils (and the rest) has been declared hereby.

vi°pra°— athāpy udāharanti ... 7

Bühler— 7. Now they quote also (in regard to this matter the following verse):

vi°pra°— saṁbhōjanī (=paraspara-dharma-bhōjanam) nāma piśāca-bhikṣā

naiṣā piṭṛṇ gacchati nōta dēvān |

ihaiva sā carati kṣīṇa-puṇyā

śālāntarē gaur iva naṣṭa-vatsā 8

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 Tṛṣṭubh has been turned into an Anuṣṭubh.

vi°pra°— "ihaiva saṁbhuñjatī dakṣiṇā kulāt kulam vinaśyati"ti 9

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.

vi°pra°— tulya-guṇēṣu vayō-vṛddhaḥ śrēyān,

dravya-kṛśāś cēpsan 10

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.

vi°pra°— pūrvēdyur nivēdanam 11

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.'

vi°pra°— aparēdyur dvitīyam 12

Bühler— 12. On the following day the second invitation takes place. [#6]

[#6]: The formula is, Adya śrāddham, 'today the Śrāddha takes place.'

vi°pra°— ṛtīyam āmantraṇam (= agāraṁ pratyānayanam) 13

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.'

vi°pra°— triḥprāyam ekē śrāddham upadiśanti ... 14

Bühler— 14. Some declare, that every act at a funeral sacrifice must be repeated three times.

vi°pra°— yathā prathamam, ēvaṁ dvitīyam, ṛtīyam ca 15

Bühler— 15. As (the acts are performed) the first time, so they must be repeated the second and the third times.

vi°pra°— (uktēṣu triṣu) sarvēṣu ṛttēṣu, sarvataḥ samavadāya śēṣasya grāsāvarārdhyam prāśnīyād yathōktam 16

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 niviṣtosmṛtaṁ juhomi.'" Taitt. Ār. X, 34, 1.

vi°pra°— udīcya-ṛttis tv - āsana-gatānām hastēṣūdapātrānayanam ("arghyam" iti) 17

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.

vi°pra°— "uddhriyatām agnau ca kriyatām"

ity āmantrayatē 18

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.

vi°pra°—

kāmam uddhriyatām,
kāmam agnau kriyatām

ity atisṛṣṭa

uddharēd juhuyāc ca 19

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.

vi°pra°— śvabhir apapātraís ca śrāddhasya darśanaṃ paricaḡṣatē 20

Bühler— 20. They blame it, if dogs and Apapātras are allowed to see the performance of a funeral-sacrifice.

vi°pra°— śvitrah (*=śvētakuṣṭah*) śipi-
viṣṭah (*=khalvāṭah*) paratalpa-gāmy
āyudhīya-putrah, śūdrōtṣpannō
brāhmaṇyām

ity ētē śrāddhē bhuñjānāḥ

pañkti-dūṣaṇā bhavanti 21

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.

vi°pra°— trimadhus trisuparṇas
triṇācīkētaś caturmēdhaḥ pañcāgnir
jyēṣṭhasāmikō vēdādhyāyy
anūcānaputrah śrōtriya ityētē

śrāddhē bhuñjānāḥ pañkti-pāvanā
bhavanti 22

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 Triṇācīketa; one who has studied the Mantras required for the four sacrifices (called Aśvamedha, Puruṣamedha, Sarvamedha, and Piṭṛmedha); 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 Śrōtriya. [#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 Catushkapardā 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 'Triṇācīketa' has three explanations:--a. A person who knows the Nācīketa-fire according to the Taittirīyaka, Kaṭhavalī, and the Śatapatha, i.e. has studied the portions on the Nācīketa-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.

vi°pra°— na ca naktam śrāddham kurvīta 23

Bühler— 23. He shall not perform (any part of) a funeral sacrifice at night. [#13]

[#13]: Manu III, 280.

vi°pra°— ārabdhē cābhōjanam - ā samāpanāt 24

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.

vi°pra°— anyatra rāhu-darśanāt (*yadā naktam api kurvīta*) 25

viśvāsa-ṭippanī— "udīcyās tv ētat prāyēṇa na paṭhanti | tathā ca pūrvairna vyākhyātam |" iti haradattaḥ |

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.

iti saptamaḥ paṭalaḥ

+08②

18 nitya-śrāddham③

vi°pra°— vilayanam (*=navanīta-malam*), mathitam, piṇyākam, (*=tailōtpādanāvāśēṣaḥ*)

madhu, māmsam ca varjayēt 1

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.

vi°pra°— kṛṣṇa-dhānyam, śūdrānam, yē cānyē nāśya-sammatāḥ 2

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.

vi°pra°— ahaviṣyam, anṛtam, krōdham, yēna ca krōdhayēt |

smṛtim icchan yaśō mēdhām svargaṁ puṣṭim dvādaśaitāni (*prāktanāsūtrōkta-sahitāni*) varjayēt 3

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);

vi°pra°— adhō-nābhy--upari-jānv-ācchādya tri-ṣavaṇam udakam

upasprśann

anagni-pakva-vṛttir acchāyōpagaḥ

sthānāsanikaḥ samvatsaram ētad vratam

carēt I

ētaḍ aṣṭā-catvāriṃśat saṃmitam ity
ācaḡṣatē 4

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.

vi°pra°— nitya-śrāddham 5

Bühler— 5. (Now follows) the daily funeral-oblation. [#2]

[#2]: Manu III, 82 seq.

vi°pra°— bahirgrāmāc chucayaḡ śucau
dēśē saṃskurvanti 6

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.

vi°pra°— tatra navāni dravyāṇi

(=*vakṣyamāṇāni bhāṇḡdādīni*)⁷

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.

vi°pra°— yair annaṃ saṃskriyatē yēṣu ca
bhujyatē 8

Bühler— 8. In which the food is prepared, and out of which it is eaten.

vi°pra°— tāni ca bhuktavadbhyō dadyāt
9

Bühler— 9. And those (vessels) he shall present to the (Brāhmaṇas) who have been fed.

vi°pra°— samudētāṃś ca bhōjayēt 10

Bühler— 10. And he shall feed (Brāhmaṇas) possessed of all (good qualities).

vi°pra°— na cātadguṇāyōcchiṣṭaṃ
prayacchēt 11

Bühler— 11. And he shall not give the residue (of that funeral-dinner) to one who is inferior to them in good qualities.

vi°pra°— ēvaṃ saṃvatsaram 12

Bühler— 12. Thus (he shall act every day) during a year.

vi°pra°— tēṣāṃ uttamaṃ lōhēnājēna
kāryam 13

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.

vi°pra°— mānaṃ (*=vēdīm*) ca kārayēt
praticchannam 14

Bühler— 14. And let him cause an altar to be built, concealed (by a covering and outside the village).

vi°pra°— tasyōttarārdhē
brāhmaṇānbhōjayēt 15

Bühler— 15. Let him feed the Brāhmaṇas on the northern half of that.

vi°pra°—

ubhayān paśyati - brāhmaṇāṃś
ca bhujjānān, mānē ca piṭṭṇ

ity upadiśanti 16

Bühler— 16. They declare, that (then) he sees both the Brāhmaṇas who eat and the Manes sitting on the altar.

vi°pra°— kṛtākṛtam ata ūrdhvam 17

Bühler— 17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.

vi°pra°— śrāddhēna hi tṛptim vedayantē pitarah 18

Bühler— 18. For (by appearing on the altar) the Manes signify that they are satisfied by the funeral offering.

vi°pra°— tiṣyēṇa puṣṭi-kāmaḥ 19

Bühler— 19. Under the constellation Tiṣya he who desires prosperity,

19 puṣṭyarthah ③

vi°pra°— gaura-sarṣapāṇām cūrṇāni kārayitvā

taiḥ pāṇi-pādam prakṣālya

mukham karṇau prāśya ca

yad-vātō nātivāti tad-āsanō

'jinam bastasya (=ajasya) prathamah kalpō

vāgyatō dakṣiṇā-mukhō bhujjīta 1

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 prāśya is adopted, the translation must run thus: 'and he shall scatter (the remainder of the powder). If the wind,' &c.

vi°pra°—

anāyuṣyam tv ēvam-mukhasya
bhōjanam mātur

ity upadiśanti (*yeṇa jīvan-mātrkō naitat kuryāt*) 2

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.

vi°pra°— audumbaraś camasaḥ suvarṇa-nābhaḥ praśastaḥ 3

Bühler— 3. A vessel of brass, the centre of which is gilt, is best (for this occasion).

vi°pra°— na cānyēnāpi bhōktavyaḥ 4

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.

vi°pra°— yāvad-grāsam samnayan 5

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 samnayan, is grasīta, Sūtra 9.

vi°pra°— askandayan 6

Bühler— 6. (And he shall) not scatter anything (on the ground).

vi°pra°— nāpajahīta (*savya-pāṇinā pātram*) 7

Bühler— 7. He shall not let go the vessel (with his left hand);

vi°pra°— apajahīta vā (*prāṇāhuty-ūrdhvam*) 8

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.

vi°pra°— kṛtsnam grāsam grasīta sahaṅguṣṭham 9

Bühler— 9. He shall swallow the whole mouthful at once, introducing it, together with the thumb, (into the mouth.)

vi°pra°— na ca mukha-śabdaṃ kuryāt 10

Bühler— 10. He shall make no noise with his mouth (whilst eating).

vi°pra°— pāṇim ca nāvadhūnyāt 11

Bühler— 11. And he shall not shake his right hand (whilst eating).

vi°pra°— ācamya cōrdhvau pāṇī dhārayēd ā prōdakī-bhāvāt (*=śuṣkabhāvāt*) 12

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).

vi°pra°— tatō 'gnim upaspr̥śēt 13

Bühler— 13. After that he shall touch fire.

vi°pra°— divā ca na bhuñjītānyan mūlaphalēbhyaḥ 14

Bühler— 14. And (during this ceremony) he shall not eat in the day-time anything but roots and fruit.

vi°pra°— sthālīpāka (*dāna-*) + anudēśyāni (*=dēvapitṛbhyaḥ saṅkalpitāni*) ca varjayēt 15

Bühler— 15. And let him avoid Sthālīpāka-offerings, and food offered to the Manes or to the Gods.

vi°pra°— sōttarācchādanaś caiva yajñōpavītī (*=uttarīyam yajñōpavītavat kṛtvā*) bhuñjīta 16

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.

vi°pra°— naiyyamikam (*→māsi māsi kriyamāṇam*) tu śrāddham snēhavad ēva dadyāt 17

Bühler— 17. At the (monthly) Śrāddha which must necessarily be performed, he must use (food) mixed with fat.

vi°pra°— sarpir māmsam iti prathamah kalpaḥ 18

Bühler— 18. The first (and preferable) alternative (is to employ) clarified butter and meat.

vi°pra°— abhāvē tailam śākam iti 19

Bühler— 19. On failure (of these), oil of sesamum, vegetables, and (similar materials may be used).

vi°pra°— maghāsu cādhikaṁ śrāddha-
kalpēna

sarpir brāhmaṇān bhōjayēt 20

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.

20 puṣṭyarthah ③

vi°pra°— māsi-śrāddhē

tilānām drōṇam drōṇam yēnōpāyēna (=

abhyāṅga-pākādau) śaknuyāt

tēnōpayōjayēt 1

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.

vi°pra°— samudētāmśca bhōjayēn, na
cātadguṇāyōcchiṣṭam dadyuḥ 2

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).

vi°pra°— udagayana āpūryamāṇa-
pakṣasyaikaarātram avarārdhyam upōṣya
tiṣyēṇa puṣṭikāmaḥ sthālīpākam
śrapayitvā

mahārājam (=kubēram) iṣṭvā

tēna sarpiṣmatā brāhmaṇam bhōjayitvā
puṣṭy-arthēna siddhim vācayīta 3

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.

vi°pra°— ēvam ahar ahar ā parasmāt
tiṣyāt 4

Bühler— 4. This (rite he shall repeat)
daily until the next Tiṣya(-day).

vi°pra°— dvau dviṭyē 5

Bühler— 5. On the second (Tiṣya-day and
during the second month he shall feed)
two (Brāhmaṇas).

vi°pra°— trīmstrīyē 6

Bühler— 6. On the third (Tiṣya-day and
during the third month he shall feed)
three (Brāhmaṇas).

vi°pra°— ēvam saṁvatsaram
abhyuccayēna 7

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).}

vi°pra°— mahāntam pōṣam puṣyati 8

Bühler— 8. (Thus) he obtains great prosperity.

vi°pra°— ādita ēvōpavāsaḥ 9

Bühler— 9. But the fasting takes place on the first (Tiṣya-day) only.

vi°pra°— ātta-tējasām bhōjanam varjayēt 10

Bühler— 10. He shall avoid to eat those things which have lost their strength (as butter-milk, curds, and whey).

vi°pra°— bhasma-tuṣādhiṣṭhānam 11

Bühler— 11. He shall avoid to tread on ashes or husks of grain. [#3]

[#3]: Manu IV, 7 8.

vi°pra°— padā pādasya prakṣālanam adhiṣṭhānam ca varjayēt 12

Bühler— 12. To wash one foot with the other, or to place one foot on the other,

vi°pra°— prēṅkhōlanam ca pādayōḥ 13

Bühler— 13. And to swing his feet,

vi°pra°— jānuni cātyādhānam jaṅghāyāḥ 14

Bühler— 14. And to place one leg crosswise over the knee (of the other),

vi°pra°— nakhaiś ca nakhavādanam 15

Bühler— 15. And to make his nails

vi°pra°— sphōṭanāni cākāraṇāt 16

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.

vi°pra°— yac cānyat paricakṣatē 17

Bühler— 17. And all other (acts) which they blame.

vi°pra°— yōktā ca dharmayuktēṣu dravya-parigrahēṣu ca 18

Bühler— 18. And let him acquire money in all ways that are lawful.

vi°pra°— pratipādayitā ca tīrthē 19

Bühler— 19. And let him spend money on worthy (persons or objects). [#5] [#5]: Manu XI, 6, and passim.

vi°pra°— (*dānasya ni*)yantā cātīrthē - yatō na bhayaṁ syāt 20

Bühler— 20. And let him not give anything to an unworthy (person), of whom he does not stand in fear.

vi°pra°— saṁgrahītā ca manuṣyān (*hitavacanādibhiḥ*) 21

Bühler— 21. And let him conciliate men (by gifts or kindness).

vi°pra°— bhōktā ca dharmāvipratīṣiddhān bhōgān ⁽⁵⁾22

Bühler— 22. And he may enjoy the pleasures which are not forbidden by the holy law.

vi°pra°— ēvam ubhau lōkā vabhijayati 23

Bühler— 23. (Acting) thus he conquers both worlds. ityaṣṭamaḥ paṭalaḥ

+09②

21 āśramāḥ, sannyāsi-vānaprasthau③

vi°pra°— catvāra āśramā gārhashtyam ācāryakulam maunam (*=munitā/ sanyāsaḥ*) vānaprasthyam iti 1

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.

vi°pra°— tēṣu sarvēṣu yathōpadēśam avyagrō vartamānaḥ kṣēmaṁ gacchati 2

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.

vi°pra°— sarvēṣām upanayana-prabhṛti samāna ācārya-kulē vāsaḥ 3

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.

vi°pra°— sarvēṣām anūtsargō vidyāyāḥ 4

Bühler— 4. Not to abandon sacred learning (is a duty common) to all.

vi°pra°— buddhvā karmāṇi yat kāmāyēta tad ārabhēta 5

Bühler— 5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.

vi°pra°— yathā vidyārthasya niyama, ētēnaivāntam anūpasīdata (*ḥ= upasadanataḥ*) ācārya-kulē śārīra-nyāsō brahmacāriṇaḥ (*naiṣṭhikasya*)⁶

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.

vi°pra°— atha parivrājaḥ 7

Bühler— 7. Now (follow the rules) regarding the ascetic (Saṁnyāsin).

vi°pra°— ata ēva

brahmacaryavānpravrajati 8

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 Saṁnyāsin. If a man considers sufficiently purified by his life in that order, he may become a Saṁnyāsin 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.

vi°pra°— tasyōpadiśanti 9

Bühler— 9. For him (the Saṁnyāsin) they prescribe the following rules).

vi°pra°— anagnir anikētaḥ syād aśarmāśaraṇō muniḥ

svādhyāyaivōtsṛjamānō vācam

grāmē prāṇa-vṛttim pratilabhya

+anihō 'namutraś carēt 10

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.

vi°pra°— tasya muktaṃ (=tyaktam)

ācchādanam vihitam 11

Bühler— 11. It is ordained that he shall wear clothes thrown away (by others as useless).

vi°pra°— sarvataḥ (vidhitō niṣēdhataśca)

parimōkṣam ēkē 12

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.

vi°pra°— satyānṛtē sukhaduḥkhē

vēdānimaṃ lōkamamuṃ ca

parityajyātmānam anvicchēt 13

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.

vi°pra°— buddhē kṣēma-prāpaṇam 14

Bühler— 14. (Some say that) he obtains salvation if he knows (the Ātman).

vi°pra°— tac chāstrair vipraṭiṣiddham 15

Bühler— 15. (But) that (opinion) is opposed to the Śāstras. [#8]

[#8]: Haradatta apparently takes the word Śāstras to mean 'Dharmaśāstras.'

vi°pra°— buddhē cētksēmaprāpaṇam

ihaiva na duḥkham upalabhēta 16

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).

vi°pra°— ētēna param (=pāralaukikaṃ

[duḥkham]) vyākhyātam (na svairacāriṇām

nivartata iti)¹⁷

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.

vi°pra°— atha vānaprasthaḥ 18

Bühler— 18. Now (follow the rules regarding) the hermit living in the woods.

vi°pra°— ata ēva

brahmacaryavānpravrajati 19

Bühler— 19. Only after (completing) that (studentship) he shall go forth, remaining chaste.

vi°pra°— tasyōpadiśanti 20

Bühler— 20. For him they give (the following rules):

vi°pra°— ēkāgnir anikētaḥ syād

aśarmāśaraṇō muniḥ 21

Bühler— 21. he shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence,

vi°pra°— svādhyāya evōtsrjamānō vācam 21

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.

22 vānaprasthādi③

vi°pra°— tasyāraṇyam ācchādanam vihitam 1

Bühler—

1. A dress of materials procured in the woods (skins or bark) is ordained for him. [#1]

[#1]: 22. Manu VI, 6.

vi°pra°— tatō mūlaiḥ phalaiḥ parṇais tṛṇair iti vartayamś carēt 2

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.

vi°pra°— antataḥ pravṛttāni (= svayam patitāni) 3

Bühler— 3. In the end (he shall live on) what has become detached spontaneously.

vi°pra°— tatō'pō vāyum ākāśam ity abhiniśrayēt 4

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.

vi°pra°— tēṣām utaraḥ samyōgaḥ phalatō viśiṣṭaḥ 5

Bühler— 5. Each following one of these modes of subsistence is distinguished by a (greater) reward.

vi°pra°— atha

vānaprasthasyaivānupūrvyam ēka upadiśanti 6

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.

vi°pra°— vidyām samāpya

dāram kṛtvāgnīn ādhāya

karmāṇy ārabhatē, sōmāvarārdhyāni yāni śrūyantē 7

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.

vi°pra°— gṛhān kṛtvā sadāraḥ saprajaḥ sahāgnibhir bahirgrāmād vasēt 8

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.

vi°pra°— ēkō vā 9

Bühler— 9. Or (he may live) alone.

vi°pra°— śilōñchēna (*=upāttaśasyāt kṣētrāt śēṣāvacyanēna*) vartayēt 10

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.

vi°pra°— na cāta ūrdhvaṃ pratigrhṇīyāt 11

Bühler— 11. And after that he shall not any longer take presents.

vi°pra°— abhiṣiktaś ca juhuyāt 12

Bühler— 12. And he shall sacrifice (only) after having bathed (in the following manner):

vi°pra°— śanair apō'bhyavēyād abhighnann

abhimukham ādityam

udakam upaspr̥ṣēt (*=snāyāt*) 13

Bühler— 13. He shall enter the water slowly, and bathe without(?) beating it (with his hand), his face turned towards the sun.

vi°pra°— iti sarvatrōdakōpasparśana-vidhiḥ 14

Bühler— 14. This rule of bathing is valid for all (castes and orders).

vi°pra°— tasya dvandvaṃ dravyāṇām ēka upadiśanti -

pākārtha-bhōjanārtha-

vāsi (*=chisel*)-paraśu-dātra (*=asida*)

kājānām (*=mallet*) 15

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.'

vi°pra°— dvaṃdvānām ēkaikam ādāyētarāṇi (*bhāryāyai*) datvā 'raṇyam avatiṣṭhēta 16

Bühler— 16. He shall take one of each pair (of instruments), give the others (to his wife), and (then) go into the forest.

vi°pra°— tasyāraṇyēnaivāta ūrdhvaṃ hōmō, vṛttiḥ, (*atithi-*)pratīkṣā, 'cchādanam ca 17

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.

vi°pra°— yēṣu karmasu purōḍāśās caravas

tēṣu kāryāḥ 18

Bühler— 18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).

vi°pra°— sarvaṃ cōpāṃśu - saha svādhyāyēna 19

Bühler— 19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.

vi°pra°— nāraṇyam abhyāśrāvayēt 20

Bühler— 20. He shall not make the inhabitants of the forest hear (his recitation). [#9]

[#9]: This Sūtra explains the word upāṃśu, 'inaudibly.'

vi°pra°— agny-arthaṁ śaraṇam (*=grham*)
21

Bühler— 21. (He shall have) a house for his fire (only).

vi°pra°— ākāśē svayam (*na grhē*) 22

Bühler— 22. He himself (shall live) in the open air.

vi°pra°— anupastīrṇē śayy-āsanē

Bühler— 23. His couch and seat, must not be covered (with mats).

vi°pra°— navē sasyē prāptē purāṇam anujānīyāt (*visarjanāya*) 24

Bühler— 24. If he obtains fresh grain, he shall throw away the old (store). [#10]
[#10]: Manu VI, 15; Yājñ. III, 47.

23 gr̥hastha-śrēṣṭhatā ③

vi°pra°— bhūyāṁsaṁ vā niyamam icchann

anvham ēva pātrēṇa sāyam prātar artham āharēt 1

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.

vi°pra°— tatō mūlaiḥ phalaiḥ parṇais tṛṇair iti vartayaṁś carēd

antataḥ pravṛttāni (*=svayampatitāni*)

tatō'pō vāyum ākāśam

ity abhiniśrayēt |

tēṣāmuttara uttaraḥ saṁyōgaḥ phalatō

viśiṣṭaḥ 2

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.

vi°pra°— atha purāṇē ślōkāv udāharanti 3

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.

vi°pra°— aṣṭāśīti-sahasrāṇi yē prajāṁ īsira (*=abhyānandan*) ṛṣayaḥ | dakṣiṇēnāryamaṇaḥ panthānaṁ tē śmaśānāni bhējirē 4

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.

vi°pra°— aṣṭāśītisahasrāṇi yē prajāṁ nēṣirarṣayaḥ |

uttarēnāryamaṇaḥ panthānaṁ tē'mṛtatvaṁ hi kalpatē 5

Bühler— 5. Those eighty thousand sages who desired no offspring passed by Aryaman's road to the north and obtained immortality.

vi°pra°— ityūrdhvarētasām

(=*gr̥hasthētarēṣām*) praśamsā 6

Bühler— 6. Thus are praised those who keep the vow of chastity.

vi°pra°— athāpi saṅkalpa-siddhayō

(=*saṅkalpata ēva siddhiḥ*) bhavanti 7

Bühler— 7. Now they accomplish also their wishes merely by conceiving them,

vi°pra°— yathā varṣam, prajā-dānam, dūrē darśanam, manō-javatā, yaccānyad ēvam yuktaṃ 8

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.

vi°pra°— tasmāc chrutitaḥ, pratyakṣa-phalatvāc ca

viśiṣṭān āśramān ētān ekē bruvatē 9

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.

vi°pra°— traividya-vṛddhānām tu

vēdāḥ pramāṇam

iti niṣṭhā |

tatra yāni śrūyantē

vṛīhi-yava-paśv-ājya-payaḥ-kapāla-patnī-sambandhāny

uccair nīcaiḥ kāryam iti

tair viruddha ācārō 'pramāṇam iti

manyantē 10

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.

vi°pra°— yat tu śmaśānam ucyatē

(=*dakṣiṇēnāryamaṇaḥ panthānam tē śmaśānāni bhējirē*" ityasmin)

nānā-karmaṇām eṣō'ntē puruṣa-saṅskārō vidhīyatē 11

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.

vi°pra°— tataḥ param anantyaṃ phalaṃ svargya-śabdaṃ śrūyatē 12

Bühler— 12. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term 'heavenly bliss.'

24 gr̥hastha-śrēṣṭhatā③

vi°pra°— athāpyasya prajātim
amṛtam āmnāya āha | prajāmanu
prajāyasē tadu tē martyāmṛtamiti 1
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.'

vi°pra°— athāpi - sa ēvāyam virūḍhaḥ
pṛthak pratyakṣeṇōpalabhyatē dṛśyatē
cāpi sārūpyam dēhatvamēvānyat 2
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.

vi°pra°— tē śiṣṭēṣu karmasu vartamānāḥ
pūrvēṣām sāmparāyēṇa kīrtim svargaṁ
ca vardhayanti 3

Bühler— 3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'

vi°pra°— ēvamavarō'varaḥ parēṣām
(=pūrvikāṇām)⁴

Bühler— 4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'

vi°pra°— ā bhūtasamplavāt tē
svargajitaḥ 5

Bühler— 5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'

vi°pra°— punaḥ sargē bijārthā bhavantīti
bhaviṣyatpurāṇē 6

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.'

vi°pra°— athāpi prajāpatērvacanam 7

Bühler— 7. Now Prajāpati also says,

vi°pra°— trayīm vidyām brahmacaryam
prajātim śraddhām tapō

yajñamanupradānam | ya ētāni kurvatē

tairit saha (*vayam prajāpatayaḥ*) smō, rajō

bhūtvā dhvaṁsatē 'nyat praśamsann iti 8

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 peṣes.' [#2]

[#2]: 'Other (duties), i.e. the order of ascetics and the like.'--Haradatta.

vi°pra°— tatra yē pāpakṛtasta ēva
dhvaṁsanti yathā paṇam vanaspatērna
parānhiṁsanti 9

Bühler— 9. Those among these (sons) who commit sin, peṣ 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.

vi°pra°— nāsyāsmiml lōkē karmabhiḥ
sambandhō vidyatē tathā
parasminkarmaphalaiḥ 10

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.

vi°pra°— tadētēna vēditavyam 11

Bühler— 11. (The truth of) that may be known by the following (reason):

vi°pra°— prajāpatērṣṣṇāmiti sargō'yam 12

Bühler— 12. This creation (is the work) of Prajāpati and of the sages.

vi°pra°— tatra yē puṇyakṛtas tēṣām prakṛtayaḥ parā jvalantya (= tārārūpēṇa) upalabhyantē 13

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.

vi°pra°— syāt tu karmāvayavēna tapasā vā kaścit saśarīrō 'nvanam lōkam jayati, saṅkalpasiddhiś ca syān - na tu taj jyaiṣṭhyam āśramāṇām 14

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.

25 rājadharmāḥ ③

vi°pra°— vyākhyātāḥ sarvavarṇānām sādharmaṇavaiśēṣikā dharmāḥ | rājñastu viśēṣādvakṣyāmaḥ 1

Bühler—

1. The general and special duties of all castes have been explained. But we will now declare those of a king in particular.

vi°pra°— dakṣiṇādvāram vēśma puram ca māpayēt 2

Bühler— 2. He shall cause to be built a town and a palace, the gates of both of which (must look) towards the south.

vi°pra°— antaryām puri vēśma 3

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.

vi°pra°— tasya

purastādāvasathastadāmantraṇamityāca kṣatē 4

Bühler— 4. In front of that (there shall be) a hall. That is called the hall of invitation.

vi°pra°— dakṣiṇēna puram sabhā dakṣiṇōdagdvārā yathōbhayaṁ saṁdṛśyēta bahirantaram cēti 5

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.

vi°pra°— sarvēṣvāvājasrā agnayaḥ syuḥ 6

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.

vi°pra°— agnipūjā ca nityā yathā
gṛhamēdhē 7

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.

vi°pra°— āvasathē
śrōtriyāvarārdhyānatithīnvāsayēt 8

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.

vi°pra°— tēṣāṃ yathāguṇamāvasathāḥ
śayyānnapānaṃ ca vidēyam 9

Bühler— 9. Rooms, a couch, food and drink should be given to them according to their good qualities.

vi°pra°— gurūnamātyāmśca nātijīvēt 10

Bühler— 10. Let him not live better than his Gurus or ministers. [#5]
[#5]: 'The Gurus are the father and other (venerable relations). '--Haradatta.

vi°pra°— na cāsya viṣayē kṣudhā rōgēṇa
himātapābhyām
vāvasīdēdabhāvādbuddhipūrvam vā
kaścit 11

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.

vi°pra°— sabhāyā madhyē
'dhidēvanamuddhatyā ''vōkṣyā ''kṣān
nivapēd yugmān vaibhītakānyathārthān
12

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.

vi°pra°— āryāḥ śucayaḥ satyaśīlā
dīvitāraḥ syuḥ 13

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.

vi°pra°— āyudhagrahaṇam
nṛttagītavāditrāṇīti rājādhīnēbhyō'nyatra
na vidyēran 14

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.

vi°pra°— kṣēmakṛdrājā yasya viṣayē grāmē'raṇyē vā taskarabhayaṃ na vidyatē 15

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. I, 335.

iti navamaḥ paṭalaḥ

+10②

26 rājā, niyōgaḥ③

vi°pra°— bhṛtyānāmanuparōdhēna kṣētraṃ vittaṃ ca dadadbrāhmaṇēbhyō yathārhamanantāml lōkābhijayati 1

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.

vi°pra°— brāhmaṇasvānyapajigīṣamāṇō rājā yō hanyatē tamāhurātmayūpō yajñō'nantadakṣiṇa iti 2

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.

vi°pra°— ētēnānyē śūrā vyākhyātāḥ prayōjanē yudhyamānāstanutyajaḥ 3

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.

vi°pra°— grāmēṣu nagarēṣu cāryānśucīnsatyaśīlānprajāguptayē nidadhyāt 4

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.

vi°pra°— tēṣāṃ puruṣāstathāguṇā ēva syuḥ 5

Bühler— 5. Their servants shall possess the same qualities.

vi°pra°— sarvatō yōjanaṃ nagaraṃ taskarēbhyō rakṣyam 6

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.

vi°pra°— krōśō grāmēbhyaḥ 7

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.

vi°pra°— tatra yanmuṣyatē taistatpratidāpyam 8

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.

vi°pra°— dhārmyaṃ śulkaṃ avahārayēt 9

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.

vi°pra°— akaraḥ śrōtrīyaḥ 10

Bühler— 10. A learned Brāhmaṇa is free from taxes, [#9]

[#9]: Manu VII, 133.

vi°pra°— sarvavarṇānāṃ ca striyaḥ 11

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.

vi°pra°— kumārāśca prāg vyañjanēbhyaḥ 12

Bühler— 12. And male children before the marks (of puberty appear),

vi°pra°— yē ca vidyārthā vasanti 13

Bühler— 13. And those who live (with a teacher) in order to study,

vi°pra°— tapasvinaśca yē dharmaparāḥ 14

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.

vi°pra°— śūdraśca pādāvanēktā (= pādadhāvanajīvi) 15

Bühler— 15. And a Śūdra who lives by washing the feet,

vi°pra°— andhamūkabadhīrārogaviṣṭāśca 16

Bühler— 16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),

vi°pra°— yē vyarthā (=muktāś śāstraiḥ) dravyaparigrahaiḥ 17

Bühler— 17. And those to whom the acquisition of property is forbidden (as Sannyāsins).

vi°pra°— abuddhipūrvamalamṅkṛtō yuvā paradāramanupraviśankumārīm vā vācā bādhyāḥ 18

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.

vi°pra°— buddhipūrvam tu duṣṭabhāvō daṇḍyaḥ 19

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.

vi°pra°— saṁnipātē vṛttē

śiśnacchēdanam savṛṣaṇasya 20

Bühler— 20. If he has actually committed adultery, his organ shall be cut off together with the testicles.

vi°pra°— kumāryām tu svānyādāya nāśyaḥ 21

Bühler— 21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.

vi°pra°— atha (*paradāra-kumāryau*) bhr̥tyē rājñā 22

Bühler— 22. Afterwards the king must support (such women and damsels),

vi°pra°— rakṣyē cāta ūrdhvaṁ maithunāt 23

Bühler— 23. And protect them from defilement.

vi°pra°— nirvēśābhyupāyē tu svāmibhyō'vasṛjēt 24

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.

27 parastrīgamanam③

vi°pra°— caritē yathāpuraṁ, (*yataḥ*) dharmāddhi sambandhaḥ 1

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.

vi°pra°— sagōtrasthānīyām na parēbhyaḥ samācakṣīta 2

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.

vi°pra°— kulāya hi strī pradīyata ityupadiśanti 3

Bühler— 3. For they declare, that a bride is given to the family (of her husband, and not to the husband alone).

vi°pra°— tadindri

yadaurbalyādvipratipannam 4

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.

vi°pra°— aviśiṣṭam hi paratvaṁ pāṇēḥ 5

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).

vi°pra°— tadvyatikramē khalu punarubhayōrnarakaḥ 6

Bühler— 6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.

vi°pra°— niyamārambhaṇō hi varṣīyān (=garīyān) abhyudaya

ēvamārambhaṇādapatyāt 7

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).

vi°pra°— nāśya āryaḥ śūdrāyām 8

Bühler— 8. A man of one of the first three castes (who commits adultery) with a woman of the Śūdra caste shall be banished.

vi°pra°— vadhyaḥ śūdra āryāyām 9

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.

vi°pra°— dāram cāśya karśayēt 10

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).

vi°pra°— savarṇāyāmanyapūrvāyām sakṛtsamnipātē pādaḥ patatītyupadiśanti (ataḥ patitaprāyaścittasya pādas tasmai) 11

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.

vi°pra°— ēvamabhyāsē pādaḥ pādaḥ 12

Bühler— 12. In like manner for every repetition (of the crime), one-fourth of the penance (must be added).

vi°pra°— caturthē sarvam 13

Bühler— 13. (If the offence be committed) for the fourth time, the whole (penance of twelve years must be performed).

vi°pra°— jihvācchēdanaṁ śūdra syāryaṁ dhārmikamākrōśataḥ 14

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.

vi°pra°— vāci pathi śayyāyām āsana iti samībhavatō daṇḍatāḍanam (śūdrasya) 15 puruṣavadhē stēyē bhūmyādāna iti svānyādāya vadhyaḥ 16

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.

vi°pra°— puruṣavadhē stēyē bhūmyādāna iti svānyādāya vadhyaḥ 16

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.

vi°pra°— cakṣunirōdhastvētēṣu brāhmaṇasya 17

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.

vi°pra°— niyamātikramaṇamanyam vā rahasi bandhayēt 18

Bühler— 18. He shall keep in secret confinement him who violates the rules (of his caste or order), or any other sinner,

vi°pra°— ā samāpattēḥ 19

Bühler— until (he promises) amendment.

vi°pra°— asamāpattau nāśyaḥ 20

Bühler— 19. If he does not amend, he shall be banished.

vi°pra°— ācārya, ṛtvik, snātakō, rājēti trāṇam (=daṇḍana-hrāsanam "aham vārayāmīmam" iti) syur - anyatra vadhyāt 21

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. iti daśamaḥ paṭalaḥ

+11②

28 adaṇḍyāḥ③

vi°pra°— kṣētram parigrhyōtthānābhāvātphalābhāvē yaḥ samṛddhaḥ sa bhāvi tadapahāryaḥ 1

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.

vi°pra°— avaśinaḥ kīnāśasya karmanyāsē daṇḍatāḍanam 2

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.

vi°pra°— tathā paśupasya 3

Bühler— 3. The same (punishment shall be awarded) to a herdsman (who leaves his work);

vi°pra°— avarōdhanam cāsya paśūnām 4

Bühler— 4. And the flock (entrusted) to him shall be taken away (and be given to some other herdsman).

vi°pra°— hitvā vramādinaḥ karśayētpaśūnā nātipātayēt 5

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.

vi°pra°— avarudhya paśūnmāraṇē nāśanē vā svāmibhyō'vasṛjēt 6

Bühler— 6. If (a herdsman) who has taken cattle under his care, allows them to perṣ, 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.

vi°pra°— pramādādaranyē

paśūnutsṛṣṭāndṛṣṭvā grāmamānīya svāmibhyō'vasṛjēt 7

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.

vi°pra°— punaḥ pramādē sakṛdavarudhya 8

Bühler— 8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).

vi°pra°— tata ūrdhvaṁ na sūrṅṣēt 9

Bühler— 9. (If the same fault be committed again) after that (second time), he shall not take care (of them).

vi°pra°—

paraparigrahamavidvānādādāna ēdhōdakē mūlē puṣpē phalē gandhē grāsē śāka iti vācā bādhyah 10

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.

vi°pra°— viduṣō vāsasaḥ parimōṣaṇam 11

Bühler— 11. (If he takes the above-mentioned kinds of property) intentionally, his garment shall be taken away.

vi°pra°— adaṇḍyah kāmakṛtē tathā prāṇasaṁśayē bhōjanamādādānaḥ 12

Bühler— 12. He who takes intentionally food when he is in danger of his life shall not be punished.

vi°pra°— prāptanimittē daṇḍākarmaṇi
rājānamēnaḥ spr̥ṣati 13

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.

29 sākṣyam, dharmahḥ ③

vi°pra°— prayōjayitā mantā kartēti
svarganarakaphalēṣu karmasu bhāginaḥ
1

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.

vi°pra°— yō bhūya ārabhatē
tasminphalaviśēṣaḥ 2

Bühler— 2. He amongst these who
contributes most to the accomplishment
(of the act obtains) a greater share of the
result.

vi°pra°— kuṭumbinau dhanasyēśatē 3

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.

vi°pra°— tayōranumatē'nyē'pi
taddhitēṣu vartēran 4

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.

vi°pra°— vivādē vidyābhijanasampannā
vṛddhā mēdhāvinō
dharmēṣvavinipātinaḥ 5

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.

vi°pra°— samdēhē liṅgatō (=anumānēna)
daivēnēti vicinity 6

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.

vi°pra°— puṇyāhē prātaragnāviddhē
'pāmantē rājavaty ubhayataḥ
(ubhayapakṣābhyām) samākhyāpya

sarvānumatē mukhyaḥ satyaṁ praśnaṁ
brūyāt 7

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.

vi°pra°— anṛtē rājā daṇḍam praṇayēt 8

Bühler— 8. If (he is found out speaking) an untruth, the king shall punish him.

[#6]

[#6]: Manu VIII, 119 seq.

vi°pra°— narakaścātrādhikaḥ sām̐parāyē 9

Bühler— 9. Besides, in that case, after death, hell (will be his punishment). [#7]

[#7]: Manu VIII, 89 seq.

vi°pra°— satyē svargaḥ sarvabhūtapraśamsā ca 10

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.

vi°pra°— sā niṣṭhā yā vidyā strīṣu śūdrēṣu ca 11

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.

vi°pra°— ātharvaṇasya vēdasya śēṣa ityupadiśanti 12

Bühler— 12. They declare, that (this knowledge) is a supplement of the Atharva-Veda.

vi°pra°— kṛcchrā dharmasamāptiḥ samāmnātēna | lakṣaṇakarmanāttu samāpyatē 13

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.

vi°pra°— tatra lakṣaṇam | sarvajana-padēṣvėkāntasamāhitamāryāṇām vṛttam samyaginītānām vṛddhānāmātmatvatāmālōlupānāmādām bhikānām vṛttasādṛśyam bhajēta | ēvamubhau lōkābhijayati 14

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.

vi°pra°— strībhyaḥ sarvavarṇēbhyaśca dharmasēṣānpratīyādityēka ityēkē 15

Bühler— 15. Some declare, that the remaining duties (which have not been taught here) must be learnt from women and men of all castes.

ityēkādaśaḥ paṭalaḥ

iti dvitīyō'dhyāyaḥ

samāptam

cēdamāpastambīyadharmasūtram

Appendix - +Dyugangā dyugaṅgā①

Goals dhyēyāni②

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

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- ebooks distributed on various platforms - (eg: [vishvasa.github.io/book-pub11](#), amazon, google play - [SVK12](#) [SVT13](#) [kā14](#)). Formats include md, pdf (A4, A5), epub, azw3, html, etc.

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The choice of material heavily depends on the special interests of its current lead (vedas, kalpa, purANa-s).

saṁskṛtānuvādaḥ③

dyugaṅgā nāma kāryasaṁsthā -
ajēyānām
bhāratīyapuruṣārthaparikalpanānāñca,
hindukakalānāñca prasāraṇāya vartatē |
tadīyas sthūlōddēśō'dhunā
pramukhagranthānām
adhyayanasaukaryāya prastutiḥ | tatō
grantha-saṅkalana-kēndram iti vaktum
alam | dūrōddēśas tu
(<https://rebrand.ly/dg-archive>) ādhunika-
śilā-taila-yugāt param api sahasrādhika-
varṣāṇi yāvad grantha-rakṣā |
granthānām prastutir dhvanisañcikābhis
syāt (yathā
[mahābhāratapārāyaṇaprasāraṇē18](#)), jāla-
kṣētra-prṣṭhair vā (yathā [viśvāsasya
mantraṭippanīṣu19](#), [ēkāgnikāṇḍaṭikā20](#)),
śabda-kōśair vā'pi ([stardict21](#)) | imē
'smat-pakṣatō mukta-rītyā prasāryantē |
sadyasca granthāḥ saṁsthāgrāṇyā
ruciviśēṣam anusṛtya citāḥ - vēdāḥ,
itihāsa-purāṇāni, kalpa-vēdāṅga-
granthāś cēti |

Contribution, contact③

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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.

vandanīya-vandanā②

(anēnōdyamēna naiṣāṁ mahatām sākṣāt sambandha ūhyaḥ ।)

iñjimēḍu-yati-simha-**rakṣitō**

rājagōpa--budha-gōpa-**cāritah।**

simha-lakṣma-nara-nāma-bhāg **babhau**

divya-sūkti-vana-mārga-**nāyakaḥ॥**

yad-ācāra-svabhāvābhyām

"jñēyam asty atra vaiṣṇavē" ।

iti niṣkarṣa-jijñāsē,

naumi taṁ śrī-ṅṣimhakam॥

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