

# 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).

+1①

+01②

## 01 varṇadharmādi③

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°— dharmajñā-samayaḥ **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°**— tēṣāṃ pūrvas-pūrvō janmataḥ śrēyān 5

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

**vi°pra°**— aśūdrāṇām aduṣṭakarmaṇām 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°**— **śuśrūṣā** śūdrasyētarēṣām varṇānām (*phalavat karma*)<sup>7</sup>

**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 bhūyaḥ 8

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

**vi°pra°**— **upanayanam** vidyārthasya śrutitaḥ saṁskāraḥ 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-vidyāsamudētaṁ samāhitaṁ 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 Ācarya, and a pupil who has been once initiated

cannot be initiated again, how can another man instruct him? For this reason it must be understood that the study begun with one teacher may not be completed with another, if the first die.' Compare also Haradatta on I, 2, 7, 26, and the rule given I, 1, 4, 26. In our times also pupils, who have bound themselves to a teacher by paying their respects to him and presenting a cocoa-nut, in order to learn from him a particular branch of science, must not study the same branch of science under any other teacher.

**vi°pra°**— yasmād dharmān ācinōti sa **ācāryaḥ** 14<sup>(5)</sup>

**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 +chrēṣṭham 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** rājanyaṁ śaradi vaiśyaṁ, **garbhāṣṭamēṣu** brāhmaṇaṁ, **garbhaikādaśēṣu** rājanyaṁ, 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*) kāmāni 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 'nnādya-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<sub>(y)</sub>, ṛtum<sub>(yāvat)</sub>  
traividya<sub>kaṁ</sub> brahmacarya<sub>m</sub> (*agni-paricaryām adhyayanam*  
*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 samvatsaram 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-samstutāḥ 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 abhyāgamanam bhōjanam 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 ṛtur ēvaṁ 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 pāvamānībhir "yadanti yac ca dūraka" iti ētābhir, yajuṣ-pavitrēṇa, (*vāmadēvyam*→)sāma-pavitrēṇāṅgirasēṇēti 2

**pāvamānyaḥ**

pavāṁmāṇas suvaṛ-janaḥ |

pavitrēṇa (*nānā-viṣayēṣu*) vicarṣaṇiḥ |

yaṁ pōtā sa **pūnātu** mā |

**punantu mā dēvajānāḥ** ।  
punantu **manāvō** dhiyā ।  
punantu **viśva āyavaḥ** (=manuṣyāḥ) ।

jātavēdaṃ pavitravat ।  
pavitrēṇa **punāhi** (=punīhi) mā ।  
śukrēṇa dēva **dīdyat** ।  
**agnē** kratvā (=prajñayā) kratūṃr anu ॥46॥

yat tē **pavitraṃ arcīṣi** ।  
agnē vitātam antarā ।  
brahma tēna **punīmahē** ।

ubhābhyān dēva **savitaḥ** ।  
pavitrēṇa savēna ca ।  
idam brahma **punīmahē** ।(5)

vaiśvadēvī **punaṭī** dēvy **āgāt** (=āgacchatu) ।  
yasyai bahvīs tanuvō vīta-prṣṭhāḥ (=kānta-stutayaḥ) ।  
tayā **madantas** sadha-mādyēṣu (=saha mādyanti yēṣu  
savanēṣu) ।  
vayaṃ **syāma** patayō rayīṇām ॥47॥

**vaiśvanarō** raśmibhiḥ mā **punātu** ।  
**vātā**ṃ prāṇēnēṣirō (←iṣa gatau) mayōbhūḥ ।

**dyāvāpṛthivī** payāsā payōbhiḥ (*iti kramaśaḥ*) ।  
ṛtāvārī (*=ṛtavatyau*) yajñiyē mā **punītām** ।

**yadanti**

yád ánti yác ca dūraké  
bhayám vindáti mām ihá  
pávamāna ví táj jahi

**yajuṣ-pavitram**

**viśvāsa-prastutiḥ**— āpō aśmān mātarāś śundhantu ।  
(*ra4*)

ghṛtēṇā nō ghṛta-puvāḥ (*→ghṛtapāvakāḥ*) punantu ।  
viśvam aśmat pra vahantu rīpram (*=pāpam*) (*ra5*)  
ud (*adbhya*) ābhyaś śucir ā pūta ēmi । (*ra5*)

**sāma-pavitram**

**ṛk**

ka<sup>1</sup>yā<sup>2</sup> naści<sup>3</sup>tra<sup>1</sup> ā bhuva<sup>2</sup>r<sup>dū</sup>ti<sup>2</sup> sa<sup>3</sup>dā<sup>2</sup>vṛ<sup>3</sup>dha<sup>2</sup>ḥ  
sa<sup>1</sup>khā<sup>2</sup> । ka<sup>2</sup>yā<sup>3</sup> śa<sup>1</sup>ci<sup>2</sup>ṣṭhayā vṛ<sup>3</sup>tā<sup>2</sup> ॥ 12-1:0682 ॥

**viśvāsa-śākala-prastutiḥ**— káyā naś citrá (*→indrah*) á

**bhuvad**

**ūtí** (*=rakṣaṇam/ tarpaṇam [tēna]*), sadā-vṛdhaḥ (*=vardhamānaḥ*)

sákhā ।

káyā śáciṣṭhayā (=prajñāvatā) vṛtá (=vartanēna) 1

ka<sup>1</sup>stvā<sup>2</sup> sa<sup>3</sup>tyō<sup>1</sup> madā<sup>2</sup>r<sup>n</sup>ā<sup>3</sup>m ma<sup>1</sup>ḥi<sup>2</sup>ṣṭhō  
matsa<sup>3</sup>da<sup>1</sup>ndha<sup>2</sup>saḥ । dṛ<sup>3</sup>dhā<sup>1</sup> ci<sup>2</sup>dā<sup>3</sup>ru<sup>2</sup>jē<sup>3</sup> va<sup>1</sup>su<sup>2</sup> ॥ 12-  
2:0683 ॥

**viśvāsa-śākala-prastutiḥ**— kás tvā satyó mádānām  
mámhiṣṭhō (=pūjyaḥ) **matsad** (=mādayēd) ándhasaḥ (=

bhōjyaḥ (→[sōmaḥ])) ।

dṛḥá (=dham) cid **ārújē** (=sambhāktum) vásu 2

a<sup>3</sup>bhī<sup>2</sup>ṣu ṣu ṇa<sup>3</sup>ḥ sa<sup>1</sup>khī<sup>2</sup>nāmavi<sup>3</sup>tā<sup>1</sup> ja<sup>2</sup>ritṛ<sup>3</sup>ṇā<sup>2</sup>m । śa<sup>3</sup>ta<sup>1</sup>m  
bha<sup>2</sup>vāsyū<sup>3</sup>ta<sup>1</sup>yē<sup>2</sup> ॥ 12-3:0684 ॥ 12(ṭā) ॥

**viśvāsa-śākala-prastutiḥ**— abhī śú ṇaḥ sákhīnām

**avitá** 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<sub>[[taḥ]]</sub>yā<sub>(--%3)</sub>a +śacāi,,ṣṭha<sub>[[ti]]</sub>yau<sub>(")</sub>hō |  
ō him<sub>[[tā]]</sub>mmā<sub>[[prē]]</sub>a |  
vā<sub>(%3[pha])</sub>ārtō<sub>(")</sub>, ō<sub>(")</sub>hāi ||

kā<sub>(%)</sub>s<sub>[[tā]]</sub> tvā<sub>(")</sub>a | sa<sub>[[dhū]]</sub>tyō<sub>(")</sub>ō, mā<sub>(%)</sub>dā<sub>(%)</sub>nā<sub>(")</sub>am |  
mā<sub>[[ta]]</sub>m<sub>(%)</sub>hi<sub>[[gō]]</sub>ṣṭhō<sub>[["]]</sub>ō, mātśād, andhā<sub>(3--%)</sub>, sā<sub>[[ta]]</sub>--  
%3 |  
au<sub>[[pē]]</sub>hō<sub>(%3)</sub>hāi |  
ḍ<sub>[[taḥ]]</sub>dhā<sub>(--%3)</sub>a cidā | ru<sub>[[tī]]</sub>jau<sub>[["]]</sub>hō<sub>[["]]</sub> |  
ō him<sub>[[tā]]</sub>mmā<sub>[[prē]]</sub>a |  
vā<sub>(%3)</sub>ā<sub>[[pha]]</sub>sō, ō<sub>(")</sub>hāi ||

ā<sub>[[tā]]</sub>%bhi<sub>(")</sub>i | ṣu<sub>[[dhū]]</sub>ṇā<sub>(")</sub>a, ssā<sub>(%)</sub>khi<sub>(%)</sub>nā<sub>(")</sub>am |  
ā<sub>[[ta]]</sub>%vi<sub>[[ghi]]</sub>tā<sub>[["]]</sub>a, jarāitrī<sub>[["]]</sub>iṇā<sub>(--%3)</sub>m<sub>[[ta]]</sub> |  
au<sub>[[pē]]</sub>hō<sub>(%3)</sub>hāi |  
śa<sub>[[taḥ]]</sub>tā<sub>(--%3)</sub>am bhava,,si<sub>[[tī]]</sub>yau<sub>[["]]</sub>hō |  
ō him<sub>[[tā]]</sub>mmā<sub>[[prē]]</sub>a | [ū]<sub>(v)</sub>tā<sub>[[pha]]</sub>%3āyō, ō<sub>(")</sub>hāi ||

## āṅgīrasam

(aham) haṁśaś śuḥi-ṣad, vaṣur antarikṣa-ṣad,  
+hōtā vēdi-ṣad, atīthir durōṇa-sat |  
ṇṅ-ṣad, vāṛa-ṣad, ṛta-ṣad vyōma-ṣad,  
āb-jā, gō-jā, ṛta-jā, ṛdri-jā, ṛtam 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. Saṃh. I, 2, 1, 1. The Sāmapavitra is found Sāma-veda I, 2, 2, 3, 5. Āṅgirasapavitra = R̥j-veda IV, 40, 5.

**vi°pra°**— api vā vyāhṛtibhir ēva 3

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

**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-saṃstutāḥ 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 traividyakam 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 gṛhamēdhōpadēśanam 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 ūrdhvaṁ 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**

ēvaṁ tataḥ pūrvēṣvapi nirūpitamupanayanam ,  
athā'dhyanaavidhiḥ—

**ṭīkā**

ēvaṃ yathāvidhyupētasya brahmacāriṇassata  
ācāryakulē vāsō bhavati | brahma vēdastadartham  
vratam caratīti brahmacārī | adhyayanāṅgāni vratāni  
caratā ācāryakulē vastavyamityuktaṃ bhavati || 11 ||

**vi°pra°**— aṣṭācatvāriṃśadvarṣāṇi 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°**— ācāryādhīnaḥ 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°**— nānudēśyaṃ bhujñīta 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

*(gr̥hyasūtra upanayanaprakaraṇē kṣāra-lavaṇayōr tryahaṃ niyamanāt madhvādērēva tryahādūrdhvaṃ nityō niṣēdhaḥ | )* 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. Gr. 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°**— maithunaṃ 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 asandarśē  
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°**— śikhājaṭō 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 vāyōmīsrā 35

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

**vi°pra°**— āvīsūtram vaiśyasya 36

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

**vi°pra°**— sairī tāmālī vētyēkē 37

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

**vi°pra°**— pālāśō daṇḍō brāhmaṇasya,  
naiyyagrōdha-skandhajō 'vāṅgrō rājanyasya,  
bādara audumbarō vā vaiśyasya |

(*yajñiyō*) vārṅṅō daṇḍa ity avarṇa-samyōgēnaika  
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. Gṛ. 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<sub>(=hemp)</sub>-kṣaumā<sub>(=linen/ flax)</sub>'jināni *(brāhmaṇa-kṣatriya-vaiśyānām)*<sup>40</sup>

**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°**— kaṣāyaṁ<sub>(=red Lodh/ kaavi)</sub> caikē *(kārpāsaṁ)*  
vastram upadiśanti 41

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

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

### 03 brahmacaryam③

**vi°pra°**— māñjiṣṭham<sub>(=madder-red-dyed)</sub> rājanyasya 1

**Bühler**—

1. And that of a Kṣatriya dyed with madder,

**vi°pra°**— hāridraṁ vaiśyasya | (*tēna kārṣāsē dhṛtē varṇavikalpō nāsti*) 2

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

**vi°pra°**— hāriṇam (*=mṛgajam*), aiṇēyam (*=mṛgijam*) vā  
(*blackbuck-jātyā, na varṇēna*) kṛṣṇam brāhmaṇasya (*ajinam, na śvetaiṇēyam*) 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. Gṛ. 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°**— bastājinam vaiśyasya || 6 ||

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

**vi°pra°**— āvikam sārvarṇikam || 7 ||

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

**vi°pra°**— kambalaś ca (*āvikaḥ*) ||8||

**Bühler**— 8. And a blanket made of wool.

**vi°pra°**— brahmavṛddhimicchann ajināny ēva vasīta,  
kṣatravṛddhim icchan vastrāny ēva,  
ubhaya-vṛddhim icchann ubhayam iti hi(1)  
brāhmaṇam || 9 ||

**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°**— ajinam 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 samājāṁś 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-śīlah 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°**— strībhīr 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. Śama 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°**— akrōdhanah 23

**Bühler**— 23. Free from anger; [#8]

[#8]: Manu II, 178.

**vi°pra°**— anasūyuh 24

**Bühler**— 24. (And) free from envy.

**vi°pra°**— sarvaṃ lābhamāharanguravē sāyaṃ  
prātaramantrēṇa bhikṣācaryaṃ carēd  
bhikṣamāṇō'nyatrāpapātrēbhyō'bhiśastācca 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  
brahmacārīṣṭaṃ dattaṃ hutaṃ prajāṃ  
paśūnbrahmavarcasamannādyāṃ vṛñktē 26-1

tasmādu ha vai brahmacārisaṅghaṁ carantaṁ na  
pratyācakṣītāpi haiṣvēvamvidha ēvaṁvrataḥ 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°**— bhavadantyaayā 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 pradiṣṭam̐ bhujīta 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 bhukṣva, '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 amatraṃ 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 cōcchiṣṭaṃ 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°**— bhaiḥṣam haviṣā samstutam 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°**— tam bhōjayitvā yaducchiṣtam 45

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

## 04 brahmacaryam③

**vi°pra°**— yaducchiṣtam 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-vipratiṣiddham 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 Brahmācārin 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°**— sāyam 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 (*mājayitvā*)

samidha ādadyāt

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. Gṛ. 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-saṃkṣubdhēnōdakēnaika-  
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°**— svapnaṃ ca varjayēt 22

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

**vi°pra°**— athāharaharācāryaṃ 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

saṁviśanbrūyāddharmagōpāyamājūgupamahamiti 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 buddhipūrvam vā  
niyamātikramam̐ 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 svayam̐ 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 jaghanyasaṁvēśī  
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 sarvāṇi 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

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## **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 ētasmāt 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 Brahmajajña (daily study), and other religious rites, produces no effect, i.e. gains no merit for the reciter.' Manu II, 97. Haradatta p. 19 gives also the following three explanations of this Sūtra, adopted by other commentators:--

**vi°pra°**— kartapatyam anāyuyam 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°**— śrutarṣayastu 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 śvētaketuḥ 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°**— yatkiñ ca samāhitō 'brahmāpy ācāryād  
upayunktē brahmavad ēva tasmin phalañ 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 yatkiñ ca manasā vācā cakṣuṣā vā  
sañkalpan 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  
svastyayanamadhyayanasañvṛttiriti 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-āsāt 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 āyus̄ 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-samaṁ prasārya  
brāhmaṇō 'bhivādayīta uraḥsamaṁ  
rājanyō madhyasamaṁ  
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°**— plāvanam̄ ca nāmnō (*'ntimasvarasya*)  
'bhivādana<sub>(sambaddha)</sub> pratyabhivādanē ca pūrvēṣāṁ  
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 ācāryēṇa  
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°**— upasaṁgrāhya 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°**— dakṣiṇēna pāṇinā dakṣiṇam pādam  
adhastād abhyadhimṛśya sakuṣṭhikam  
upasaṁgrhṇīyāt 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  
upasaṁgrāhyāv 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 niśāyāṃ gurum saṃvēśayēttasya pāḍau prakṣālya saṃvāhya 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°**— apratiṣṭabdhah 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°**— yathāvakāśaṁ 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 saṁviśēt 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 cāsyā  
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 cainaṃ 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°**— dēsāttvāsanācca saṃsarpēt 33

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

**vi°pra°**— nāmnā tadantēvāsinaṃ 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°**— yasmimstvanācāryasaṃbandhādgauravaṃ  
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 nānūtthāyōcchiṣṭaṃ  
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 striyaṃ 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 ḥḍayēna 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, be shall have dirty teeth, and speak the truth.' [#5]

[#5]: Though both (these first two precepts) have been given in Sūtra I, 1, 2, 27, still they are repeated, in

order to show that a Śrauta penance for the breach of them, is enjoined by a revealed text.'--Haradatta.

**vi°pra°**— yām vidyām kurutē gurau tē'pyasyācāryā yē tasyām gurōrvaṁśyāḥ 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 vaṁśya, '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 vidyāvaṁśa, vidyāparamparā. Manu II, 205.

**vi°pra°**— yānanyānpaśyatō'syōpasamḡrḥṇīyāt tadā tvēta upasamḡrāhyāḥ 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°**— dharmakṛtyeṣu 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  
vācāryārthasyāharaṇaṃ dhārmīyamityēkē 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°**—

anyatrōpasamgrahaṇāducchiṣṭāśanāccācāryavadācāry  
adārē 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°**— ucchiṣṭāśanavarjamācāryavadācāryaputrē  
vṛtṭiḥ 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°**— samāvṛttasyāpyētadēva  
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 vēṣṭityupavēṣṭitī  
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  
kathayēdātmasaṃyōgēnācāryaḥ 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 pratisaṃharē 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°**—

vyupatōdavyupajāvavyabhihāsōdāmantraṇanāmadhē  
yagrahaṇapreṣaṇānīti 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 prātaranāhūtō 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  
prācāryāyaōpasaṅgrhyōpasañjighṛkṣēdācāryam 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°**— muhūmścācāryakulaṁ 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°**— mātaraṁ pitaram ācaryam agnīmś ca gṛhāṇi  
ca rikta-pāṇir nōpagachhēd, rājānaṁ cēn na śrutam iti  
23

**Bühler**— [MISSING]

**vi°pra°**— tasmingurōrvṛttiḥ 23

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

**vi°pra°**—  
putramivainamanukāṅkṣansarvadharmēṣvanapacchā  
dayamānaḥ 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

cainamadhyayanavighnēnātmārthēṣūparundhyādanā  
patsu 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°**— antēvāsyānantēvāsī bhavati vinihitātmā  
gurāvānaipuṇamāpadyamāṇaḥ 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 cainam 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 naimittikānadhyāyaḥ③**

**vi°pra°**— śrāvaṇyām

paurṇamāsyāmadhyāyamupākṛtya māsaṁ {anūktam  
ananūktañca} pradōṣe nādhīyāta 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°**— ardhapañcamāmścaturō 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 śakṛtpiṇḍēnōpaliptē'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 nādhīyīta 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  
prēkṣaṇapratiprēkṣaṇayōrēvānadhyāyaḥ 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 sambhāṣyādhyīta | ēvaṁ tasyāḥ  
prajāniḥśrēyasam 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°**— abhinirhṭānām tu sīmnyanadhyāyaḥ 16

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

**vi°pra°**— saṁdarśanē cāraṇyē 17

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

**vi°pra°**— tadaharāgatēṣu ca grāmaṃ 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°**— saṃdhāvanustanitē 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°**— gavām 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 nādhīyīta 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 amāvāsyāsu (*pūrvēdyuś caturdaśīṣu cēti haradattaḥ | manunā pūrṇimāyām api niṣiddham*) 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 anadhyāyāḥ③

**vi°pra°**— cāturmāsīṣu 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<sub>(=utsarjanē)</sub> (mṛtēṣu) guruṣv aṣṭākya aupākaraṇa 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 brahmacārinīyamaḥ | itarēṣām āśaucavatām tu yāvad āśaucamanadhyāyaḥ*)<sup>3</sup>

**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<sub>(=paścāj-jātānām)</sub> 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 <sub>(kēśān)</sub> vapērann anyatra <sub>(yāga-)</sub>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 eṣō'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]

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

**vi°pra°**— satrēṣu tu vacanād vapanam śikhāyāḥ 9

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

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

**vi°pra°**— ācāryē trīn ahōrātrān ity ēkē 10

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

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

**vi°pra°**— śrōtriya-saṁsthāyām aparisaṁvatsarāyām ēkām (*rātrim*) 11

**Bühler**— 11. If (he hears of) the death of a learned Brāhmaṇa (Śrotriya) before a full year (since the death) has elapsed, (he shall interrupt his reading) for one night (and day). [#9]

[#9]: 'Because the word "death "is used here, death only is the reason (for stopping, the reading), in the case of Gurus and the rest (i.e. the word "died" must be understood in Sūtra 2 and the following ones).' -- Haradatta.

**vi°pra°**— sabrahmacāriṇīty ēkē 12 ...

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

**vi°pra°**— śrōtriyābhyāgamē 'dhijigāmsamānō  
'dhīyānō vā 'nujñāpyādhīyīta 13

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

**vi°pra°**— adhyāpayēd vā 14

**Bühler**— (See previous sUtra.)

**vi°pra°**— gurusamnidhau cādhihi bhō ity (*ātmagatam*)  
uktvādhīyīta 15

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

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

**vi°pra°**— adhyāpayēd vā 16

**Bühler**— (See previous sUtra.)

**vi°pra°**— ubhayata upasaṁgrahaṇam  
adhijigāṁsamānasyādhītya ca 17<sub>(5)</sub>

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

[#11]: Manu II, 73.

**vi°pra°**— adhīyānēṣu vā yatrānyō vyavēyād *(=madhyē gacchēt)*, ētam ēva śabdām *(=adhīhi bhōḥ)* utsrjyādhīyīta 18

**Bühler**— 18. Or if, whilst they study, another person comes in, he shall continue his recitation, after those words, ('Ho, study!') have been pronounced (by the newcomer). [#12]

[#12]: Haradatta states rightly, that the plural ('they study') is useless. According to him, the use of the verb in the singular may be excused thereby, that the advice is addressed to each of the persons engaged in study. Manu IV, 122.

**vi°pra°**— *(bahu-)*śva-gardabha-nādāḥ salāvṛky-  
ēkaśṛka *(=śṛgāla)*+ulūka-śabdāḥ  
sarvē vāditra-śabdā  
rōdana-gīta-sāmaśabdās 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* (*=ākṛōśa-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 (=vāmitvā) svapnāntam (nādhīyīta)᳚  
22

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

[#15]: Manu IV, 121.

**vi°pra°**— sarpirvā prāśya (adhīyīta)᳚ 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 kālapākēnāmlaṁ 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 (= bhuktvārdayōḥ) pāṇyōḥ 27

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

[#19]: Manu IV, 121; Yājñ. I, 149.

**vi°pra°**— prētasamkṛptaṁ cānnaṁ 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 Manuṣyaḡā 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 cānuvākyam 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 tām 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 saṁvāhō 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°**— viprōśya 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°**— tāvantam kalam 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°**—

avihitamanuvākādhyayanamāṣāḍhavāsantikayōḥ  
(=*vasantōtsavaḥ*)<sup>20</sup>

**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°**— nityapraśnasya 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 udakāntaṁ gatvā prayataḥ  
śucau dēśē'dhīyīta yathādhyāyam utsrjan 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 cābhyagrāyāṁ stanayitnāv aprāyatyē  
prētānnē nīhārē ca mānasaṁ 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 saṁnipātēyustastryahamanadhyāyaḥ 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 vaiṭēṣāmākālam 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°**— sūryācandramasōrgrahaṇē  
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°**— abhraṁ cāpartau sūryācandra masōḥ  
parivēṣa indra dhanuḥ pratisūryamatsyaśca vātē  
pūtīgandhē nīhārē ca sarvēṣvētēṣu tāvantaṁ 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°**— salāvṛkyāmēkaṣṛka 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°**— naktam cāraṇyē'nagnāvahiraṇyē 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 nādhīyīta 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°**— sārvaikālikamāmnātam (=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. Prātividyaṃ yān smarantismaranti, '(he shall observe the stoppages of the Veda-study) which they teach in (the writings belonging to) each of the Vedas.'

iti ṛtīyaḥ paṭalaḥ

**+04②**

## 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 vājasanēyibrāhmaṇam | brahmayajñō  
 ha vā ēṣa 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 varcamēkaṁ vā yajurēkaṁ vā sāmābhivyāharēdbhūrbhuvah suvaḥ satyaṁ 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 Bhuvah, Suvah, in faith I offer true devotion." Then, indeed, his daily recitation is accomplished thereby for that day.' [#4]

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

**vi°pra°**— ēvaṁ satyāryasamayēnāvipratiṣiddham 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 syādvājasaneyibrāhmaṇaṁ  
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 pratyānadyāyaḥ 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 vidhayastēṣāmut sannāḥ  
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°**— tēṣāṃ 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, ōm̐③

**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: Om karmaṇaḥ puṇyāham bhavanto bruvantviti, 'Om, wish that the day may be auspicious for the performance of the ceremony.' The Brāhmaṇas: Om puṇyāham karmaṇa itī, 'Om, may the day be auspicious for the ceremony.' In the same manner the Brāhmaṇas afterwards wish 'welfare,' svasti, 'prosperity,' vṛddhi, to the sacrificer.

**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 Triḥsrāvaṇa and Tr.ihśahavacana, which Āpastamba exempted in the preceding Sūtra. It follows from this rule that the Aṅgas or works explanatory of the Veda need not be studied under a vow of obedience.

**vi°pra°**— na bahirvēdē gatividyatē 12

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

**vi°pra°**— samādiṣṭamadhyāpayantaṁ  
yāvadaḍhyayanamupasaṁgrhṇīyāt 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 gatih (=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 gatihvidyatē 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°**— nivēśē 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°**— tacchāstrairvipratiṣiddham 21

**Bühler**— 21. That is forbidden by the Śāstras.

**vi°pra°**— nivēśē 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°**— yaccānyadēvaṃ yuktaṃ 2

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

**vi°pra°**— adhyayanārthēna yaṃ cōdayēna cainaṃ 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 gatrēva 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 yathāpūrvamupasamgrahaṇam 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 vōpasamṅrḥṇīyāt 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°**— daśavarṣam paurasakhyam pañcavarṣam tu  
cāraṇam | trivarṣapūrvaḥ śrōtriyāḥ  
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  
vrddhatarāyābhivādyam 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 striyah 21

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

**vi°pra°**— na sōpānahvēṣṭitaśirā  
avahitapāñirvābhivādayīta 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°**— kuśalamavaravayasam̐ vayasyam̐ vā ṛcchēt  
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°**— anāmayam̐ 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°**— ārōgyam śūdra m 29

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

**vi°pra°**— nāsambhāṣya śrōtriyaṁ 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 gurūṇām vṛddhānāmatithīnām  
hōmē japyakarmani bhōjana ācamanē svādhyāyē ca  
yajñōpavītī 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 (*svayambhuvi gartē*) 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 upasprśēt 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 cāsaṃsprṣān  
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 tam dēśam agninā saṁsprṣya punaḥ prakṣālya pādau 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°**— agnim̐ 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°**— khaṭvāyāṁ 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 dhārmīyō 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 purīṣam vā mūtrapurīṣa-lēpān  
annalēpān ucchiṣṭalēpān rētasas ca yē lēpās, tān  
prakṣālya pādaū 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+ācamētprahvō 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°**— āsīnastrirācāmēddhṛdayaṅgamābhiradbhiḥ  
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°**— sakṛdupasprṣēt 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 śiraścēndriyānyupasprṣēc 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 upasṛśēt 8

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

**vi°pra°**— bhōkṣyamāṇastu prayatō'pi dvirācāmēddviḥ  
parimṛjētsakṛdupasṛśēt 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 upasṛśyācāmēt  
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 hastēnōpasṛśati 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  
tēṣvācamaṇaṁ 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<sub>(=nāsāmalam)</sub>''śrv-  
ālabhē, lōhitasya kēsānām, agnēr, gavām,  
brāhmaṇasya, striyās cālabhē, mahāpatham ca  
gatvā 'mēdhyam cōpaspr̥śyāprayataṁ ca  
manuṣyam, 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°**— ārdram 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 aprayatam, na tv  
abhōjyam 21

**viśvāsa-ṭippanī**— aprayatam annam  
agnāv adhiśritam  
adbhiḥ prōkṣitam  
bhasmanā mṛdā vā saṁsprṣtam  
vācā ca praśastam  
prayatam 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°**— bhujñānam vā 33

**Bühler**— 33. If during his meal,

## 17 abhōjyādi③

**vi°pra°**— yatra śūdra upasṛṣēt 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 yatrānnaṁ 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°**— manuṣyairavaghrātamanyairvāmēdhyaiḥ 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 (*kāṣṭhamañcē*) 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°**— parimṛṣṭaṁ lauhaṁ 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°**— nirlikhitaṁ dārumayam 12

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

[#7]: Manu V, 115.

**vi°pra°**— yathāgamaṁ yajñē 13

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

**vi°pra°**— nā''paṇīyam (*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 (''paṇīyān) 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 (=śārkaraśa)ṛpr̥thuka (=ciudā)ṛtaṇḍula-karamba (=dadhi+śaktu)ṛbharuja (=bhraṣṭayava)ṛsaktu-śāka-māṁsa-piṣṭa-kṣīra-vikārauśadhi-vanaspati-mūla-phala-varjam 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°**— śuktaṃ 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°**— sarvaṃ madyamaḥ 21

**Bühler**— 21. All intoxicating drinks are forbidden.

**vi°pra°**— tathailakam 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°**—

ēkakhurōṣṭragavayagrāmasūkaraśarabhaḡavām 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+anaḡuhōrbhakṣyam 30

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

**vi°pra°**— mēdhya mānaḍuhamiti 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°**— haṁsabhāśacakraṅkāsuparṇāśca 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-khaṇḡa-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 mārgaṁ māmsaṁ bhūmir  
mūlaphalāni rakṣā-gavyūtir-nivēśanaṁ yugyaghāsaś  
cōgrataḥ pratigṛhyāṇi 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 nānantēvāsyāḥṛtānīti hārītaḥ 2

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

**vi°pra°**— āmaṁ vā gṛhṇīran 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 Hārita, 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 bhujjīta 6

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

**vi°pra°**— nātyantamanvavasyēt 7

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

**vi°pra°**— vṛttim̐ 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°**— trayāṅām varṇānām kṣatriyaprabhṛtīnām  
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 bhōktavyam  
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°**— yatrāprāyaścittam 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 śastramājīvanti 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 (*bhāṭakagrāhakāḥ*) 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 (*vṛddhyupajīvinah*) 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°**— agnīṣōmīyasamsthāyāmēva 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 śēṣādbhuñjīrann 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, śāktaḥ). 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, sarvānnī 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 'ṇikaḥ (*=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 aṇika, 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 aśyānnaḥ 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<sub>(=prārthyatē [bhōktavyamiti, tasyānna])</sub> iti kaṇvaḥ 3

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

**vi°pra°**— puṇya<sub>(anna)</sub> 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 vārṣyāyaṇiḥ  
(*āpastambēnāyam pakṣō nirākariṣyatē 'grē*)<sup>5</sup>

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

**vi°pra°**— yadi ha rajah (*=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*) ēkakuṇikau  
kāṇvakutsau tathā puṣkarasādiḥ 7

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

**vi°pra°**— sarvatōpētam (*=aprārthya labdham bhōjyamiti*)  
vārṣyāyaṇīyam (*matam - āpastambō nirākariṣyatyagrē*)<sup>8</sup>

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

**vi°pra°**— puṇyasyēpsatō (*'nnasya*) bhōktavyam  
(*ityāpastambaniścayaḥ*)<sup>9</sup>

**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 kutaścābhyudyatam 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 havyaṁ  
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 pāśinaḥ  
I 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 I annādē bhrūṇahā mārṣṭi  
anēnā abhiśaṁsati I stēnaḥ pramuktō rājani  
yācannaṅṛtasaṅkara 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  
dharmāṁś 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 nirmite  
chāyā gandha ity anūtpadyētē,  
ēvaṁ dharmāṁ 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  
"āvaṃ sva" iti |  
na dēva-gandharvā, na pitara (*pura āgatya*) ity ācakṣatē  
"'yaṃ 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 vṛttam  
samyag vinītānām vṛddhānām  
ātmavatām, alōlupānām, adāmbhikānām vṛtta-  
sādṛśyam 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 [vakṣyamāṇāni] ...) 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,

annaṃ,  
carma, gavāṃ vaśāṃ (=vandhya-gām)  
ślēṣma (=glue)+udakē,  
tōkma (=aṅkurāṇi)-kiṇvē (=surādi)  
pippali (=rakta-marīca)-marīcē  
dhānyaṃ, māṃsam,  
āyudhaṃ, sukṛtāśāṃ ca 12<sub>(5)</sub>

**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-taṇḍulāṃs tv ēva dhānyasya  
viśēṣeṇa na vikrīṇīyāt 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 caitēṣām mithō vinimayaḥ 14

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

**vi°pra°**— annēna cānnasya,  
manuṣyāṇām ca manuṣyaiḥ,  
rasānām ca rasair,  
gandhānām 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-krītapaṇyair vyavaharēta 16

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

## 21 patanīyāni, aśucikarāṇi③

vi°pra°— muñjabalbajairmūlaphalaiḥ 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°**— tathāpapātraīḥ 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-sambandhē sahāpatyē strī-  
gamanam,  
surā-pānam, asaṃyōga-saṃyōgaḥ 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-sakhiṃ guru-sakhiṃ 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 ācārah 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-strīṇām 13

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

**vi°pra°**— pratiśiddhānām māṁsa-bhakṣaṇam 14

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

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

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

**vi°pra°**— manuṣyāṇām mūtra-purīṣa-prāśanam 16

**Bühler**— 16. Eating the excrements of men,

**vi°pra°**— śūdrōcchiṣtam,  
(*pratilōmādy-*) apapātrā-gamanam cāryāṇām 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 aśucikarāṇi 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 ēnaṃ 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-saṃhitān 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 paraṁ 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 ēvāhamalabdhvaitaddhitam sēvasva  
nāhitam | athānyēṣu pratīcchāmi  
sādhuṣṭhānamanapēkṣayā | mahāntam tējasaskāyam  
sarvatra nihitam 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 sarvam paramā kāṣṭhā sa vaiṣuvataṁ  
sa vai vaibhājanam 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 Sutra contains a further description of the Paramātman.

**vi°pra°**— taṁ 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 Paramātman, which is pure essence, intelligence and joy.

## 23 adhyātmanam③

**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'ṇīyānbisōṇāyā yaḥ sarvamāvṛtya tiṣṭhati | varṣīyāṁśca 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 Paramātman. The translation strictly follows the commentary, though the explanation, given in the latter, is open to objections.

**vi°pra°**— dōṣāṇām tu vinirghātō yōgamūla iha jīvitē |  
nirhṛtya bhūta-dāhīyān 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 bhūta-dāhīyān-dōṣān-udāhariṣyāmaḥ 4

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

**vi°pra°**— krōdhō harṣō rōṣō lōbhō mōhō dambhō  
drōhō mṛṣō-dyamatyāśa-parīvādāvasūyā kāmamanyū

anātmyamayōgastēṣām 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'paiśunamanasūyā  
saṁvibhāgastyāga ārjavaṁ mārdavaṁ śamō damaḥ  
sarvabhūtairavirōdhō yōga āryamānṛsaṁsaṁ tuṣṭiriti  
sarvāśramāṇāṁ samayapadāni tānyanutīṣṭhanvidhinā  
sārvagāmī 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°**— kṣatriyaṃ hatvā gavāṃ sahasraṃ  
vairayātanārthaṃ 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 vairayātanārthaṃ, '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°**— śataṁ 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°**— pūrvayōrvarṇayōrvēdādhyāyaṁ hatvā  
savanagataṁ 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 (*=rtusnātām*) 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°**— arañyē kuṭim̐ kṛtvā vāgyataḥ  
śavaśiradhvajō'rdhaśāñīpakṣamadhōnābhyuparijānvā  
cchādyā 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 niṣkramaṇappravēśanē 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  
saṁprayōgaḥ 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 kuṭīṅkṛtvā  
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°**— dharmārthasaṁnipātē'rthagrāhiṇa ētadēva  
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°**— guruṁ 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°**— nāsyāsmimlōkē pratyāpattirvidyatē kalmaṣaṁ 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 pratvāpattiḥ (can be p. 82 purified) is "connection by being received as a son or other relation."--Haradatta.

## 25 stēyādi③

**vi°pra°**— gurutaḥpagāmī savṛṣaṇaṁ śiśnaṁ parivāsyāñjalāvādhāya dakṣiṇāṁ diśamanāvṛttim

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  
rājānaṃ gatvā karmācaksīta | tēnainam̐ 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 praviśēttīkṣṇam̐ 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 vātmānaṁ samāpnuyāt 7

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

**vi°pra°**— kṛcchrasaṁvatsaraṁ 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 | stēyaṁ kṛtvā surāṁ pītvā  
gurudāraṁ ca gatvā brahmahatyāmakṛtvā  
caturthakālā mitabhōjanāḥ syurapō'bhyavēyuḥ  
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°**— sthānāsanābhyām viharanta ētē  
tribhirvarṣairapa pāpaṁ 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 saṁgrāmam gatvāvatiṣṭhēta ।  
tatraīnam hanyuḥ 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 tvacam māṁsamiti  
hāvayitvāgnim 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°**—

vāyasapracalākabarhiṇacakravākahaṁsabhāsamaṇḍū  
kanakulaḍērikāśvahiṁsāyām 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°**— dhēnvanadhuhōścākāraṇāt 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°**— dhuryavāhapravṛttau 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°**— anākrōśyamākruśyāṅṅtaṁ 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°**— strīṅām 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  
'nabhisam̄dhipūrvam vā  
'blingābhir apa upasṛśēd  
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. Saṃh. II, 5, 12.

**vi°pra°**— gardabhēnāvākīrṇī nirṛtiṃ 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. Gṛ. 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°**— samvatsaram 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 Patanīya-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 upasṛṣya sāvitrīm prāṇāyāmaśaḥ sahasrakṛtva 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 tila-bhakṣa upōṣya vā śvōbhūtē mahānadam udakam upasṛṣya sāvityā 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-obliteration 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°**— abhōjyam bhuktvā naiṣpurīṣyam (*kadēti cēt -*)<sup>3</sup>

**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-śíśirayōr vōbhayōḥ saṁdhyōr udakam upasṛśēt 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-rātram 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 vṛddhiṁ (=interest) (svadravyasya), kaṣāya-  
 paḥ (=surāvyatiriktam madyam 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  
 kṛṣṇaṁ (→śūdraṁ) varṇaṁ 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 R̥j-veda it usually denotes the aboriginal races, and sometimes the demons. Others

explain the Sūtra thus: p. 88 A Brāhmaṇa removes the sin, which he committed by cohabiting for one night with a female of the Śūdra caste, &c.--Haradatta. The latter explanation has been adopted by Kullūka on Manu XI. 179.

iti navamaḥ paṭalaḥ

**+10②**

## **28 apatanīyāni③**

**vi°pra°**— yathā kathā ca paraparigraham 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 svāminah  
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 cāsmādbhōgānupayunñjīta 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°**— yadṛcchāsamnipāta upasamṅṛhya tūṣṇīm vyativrajēt 8

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

**vi°pra°**— mātā putratvasya bhūyāmsi karmāṅyārabhatē 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 dharmasamnipātaḥ 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°**— dāravyatikramī kharājinam bahirlōma  
paridhāya dāravyatikramiṇē 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 śvājinaṃ kharājinaṃ 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°**— khaṭvāṅgaṃ daṇḍārthē karmanāmadhēyaṃ  
prabruvāṇaścaṅkramyēta kō bhrūṇaghnē bhikṣāmiti |  
grāmē prāṇavṛttim pratilabhya śūnyāgāraṃ  
vṛkṣamūlaṃ vābhyupāśrayēna hi ma āryaiḥ  
saṃprayōgō vidyatē 1-1

ētēnaiva vidhinōttamāducchvāsāccarēt | nāsyāsmiml  
lōkē pratyāpattirvidyatē | kalmaṣaṃ 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 nādadīta  
6

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

**vi°pra°**— yō himsārthamabhikrāntaṃ hanti  
manyurēva manyuṃ spṛśati 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 dhārmīyam iti  
sāmśityētārētara-yājakā itarētaraḍhyāpakā 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°**— putrānsamniṣpādya brūyur -  
"vipravrajatatāsmad -  
ēvaṃ hy asmatsv āryāḥ sampratrapatsyatē"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 sāṅgam  
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 samprayōgō 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°**— abhīcārānuvyāhārāvaśucikarāvapatanīyau 15

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

**vi°pra°**— patanīyāviti hārītaḥ 16

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

**vi°pra°**— patanīyavṛttistvaśucikarāṇāṁ 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 vratēnāṣṭācatvāriṁśatparīmāṇēna 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 snātakavadṛttiḥ 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 kimcid (*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,  
ārdrān 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, brāhmaṇaṁ, gā, dēvatā, dvāraṁ, pratīvātaṁ ca śakti-viṣayē nābhiprasārayīta (*pādau*)<sup>22</sup>

**Bühler**— 22. If possible, he shall not stretch out his feet towards a fire, water, a Brāhmaṇa, a cow, (inimages of) the gods, a door, or against the wind. [#8]

[#8]: The prohibition to stretch the feet towards a fire occurs also Manu IV, 53; Yājñ. I, 137.

**vi°pra°**— athāpy udāharanti (*'grē vakṣyamāṇam*)<sup>23</sup>

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

## 31 snātakaḥ③

**vi°pra°**—

prāṇ-mukhō 'nnāni bhujjīta  
uccarēd dakṣiṇā-mukhaḥ ।

udañ-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  
rājñāś 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, kumāryāś 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°**— (*sasyadhānyādikaṃ 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*)<sup>10</sup>

**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°**— prēṅkhāv (*=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, dviṣantaṃ 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)  
samcakṣītaḥ (=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<sub>(=sādhīya)</sub>  
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 rātrim sūryācandramasau  
vasataḥ 20

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

**vi°pra°**— na kuṣṛtyā grāmaṁ praviśēt |  
yadi praviśēn "namō rudrāya vāstōṣpataya" ityētām  
ṛcaṁ japēd 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°**— krōdhādīrś 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 maithunaṁ 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 cādhyāpanaṁ 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-āviḥ<sub>(bhūta)</sub>-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 niśāyāṁ dāraṁ praty alamkurvīta 6

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

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

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

**vi°pra°**— astam itē ca snānam *(varjayēt)*<sup>8</sup>

**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°**— stutiṁ ca gurōḥ samakṣaṁ - 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 11

**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-śayīta 16

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

**vi°pra°**— manasā vādhīyīta 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 samājāśś (=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 āyatanam hinasti ।  
"dharmaprahārāda! na kumālanāya (idam  
kukarma)"  
rudan ha mṛtyur vy-uvāca (ṛṣikṛtām) praśnam  
("kēnānavadhānēna pātītēna macchīsur 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 Dharmaprahārāda, (this deed belongs) not to Kumālana!' thus decided Death, weeping, the question (addressed to him by the Ṛṣi). [#6]

[#6]: Haradatta tells the story to which the second half of the verse alludes, in the following manner: 'A certain Ṛṣi had two pupils, called Dharmaprahārāda and Kumālana. Once they brought from the forest two great bundles of firewood and threw them negligently into their teacher's house, without looking. One of the bundles struck the teacher's little son so that he died. Then the teacher asked his two pupils, "Which of you two has killed him?" Both answered, "Not I, not I." Hereupon the teacher, being unable to (come to a

decision in order to) send away, the sinner and to keep the innocent one, called Death, and asked him, "Which of the two has killed the boy?" Then Death, finding himself involved in a difficult law-question, began to weep, and p. 99 giving his decision, said, "Oh Dharmaprahārāda, not to Kumālana (the dative has the sense of the genitive), this sin is none of Kumālana's!" Instead of declaring, "Dharmaprahārāda, thou hast done this,' he said, "The other did not do it." Still from the circumstances of the case it appeared that the meaning of the answer was, "The other has done it." "This was the decision which he gave crying."--The reading of the text rendered in the translation is, dharmaprahārāda na kumālanāya.

**vi°pra°**— gārdabham 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°**— bāhubhyām ca nadī-taram 26

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

[#7]: Manu IV, 77.

**vi°pra°**— nāvām ca sāmśayikīm (*varjayēt*)<sup>27</sup>

**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

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1.

[https://vishvAsa.github.io/vedAH\\_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/karmANi/upanayanam](https://vishvAsa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/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. Gr. 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 ahaṇi 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 dārēṅānuvratam 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 gr̥hasthaḥ③

**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 karmaphalaśēṣēṇa jātim  
rūpaṁ varṇam balaṁ mēdhām prajñām 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  
kṣētrakarmaviśēṣē 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  
parasmiml lōkē parimitē nirayē vṛttē jāyatē cāṇḍālō

bṛāhmaṇaḥ paulkaśō 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  
paridhvaṃsā dōṣaphalāsu yōniṣu jāyantē  
varṇaparidhvaṃsāyām 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 sambhāṣāyām  
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  
sambhāṣāyām brāhmaṇasambhāṣā 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°**— kēsānaṅgam 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 saṁskartāraḥ syuḥ 4

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

**vi°pra°**— tēsām 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°**— udakōpasparśanaṃ 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 langoṭī.

**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°**— parōkṣamannaṃ  
saṃskṛtamagnāvadhīśrityādbhiḥ 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 svargapuṣṭisaṁyuktāḥ 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°**— tēṣām mantrāṇāmupayōgē  
dvādaśāhamadhaḥśayyā brahmacaryam  
kṣāralavaṇavarjanam 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 dēśē 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 pratimantram hastēna juhuyāt 16

- ōm (*ityanujñākṣaram*) agnayē svāhā (*haviḥpradānārthaḥ*)<sup>l</sup>
- sōmāyā svāhā (*kaiścinnōcyatē mantraḥ*)<sup>l</sup>

- viśvēbhyō dēvēbhyas svāhā |
- (khē) dhruvāya bhūmāya (=bhūmnē) svāhā |

dhruva-kṣitayē (←svaraḥ??) (khē) svāhā |

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

acyuta-kṣitayē (←svaraḥ??) svāhā |

- 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 bhūmāya 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 pariṣēcanam̐ yathā purastāt 17

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

anumatē'nvāmaṁsthāḥ। *(iti paścimād udīcīnam)*

sarāsvatē'nvāmaṁsthāḥ। *(iti uttarataḥ prācīnam)*

dēvā savitāḥ prāsāvīḥ। *(iti prāgārambham̐ pradakṣiṇam̐)*

**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 Savitāḥ prasuva, 'Divine Savitṛ permit'; 2. at the second sprinkling, the same as above,

anvamamsthāḥ 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 sūpasamṣṛṣṭēna 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

- oṣadhivāṇaspatibhyas svāhā |  
raḥṣōdēvajānēbhyas 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, Osbadhivanaspatibyaḥ svāhā, 'to the herbs and trees svāhā'; Raksbodevajanebhyaḥ svāhā, 'to the Rākṣasas and the servants of the gods svāhā.'

**vi°pra°**— uttarapūrvadēśē'gāraśyōttaraiścaturbhiḥ 23

- (*vāstuvīdyāprasiddhēbhyaḥ*) gr̥hyābhyaḥ svāhā |  
avaśānēbhyas(=*sīmābhyaḥ*) svāhā |  
avaśānapatibhyaḥ svāhā | sarvaḥbhūtēbhyaḥ  
svāhā | (*uttarapūrvadēśē'gāraśyōttaraiścaturbhiḥ 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°**— dēhalyāmantarikṣalingēna 2

- kāmaya svāhā | (*śayyādēsē kāmalingēna*)
- antarikṣāya svāhā | (*dēhalyāmantarikṣalingēna 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)

- pṛthivyaī svāhā | antariḥśāyā svāhā | divē svāhā |
- sūryāyā svāhā | caṇḍramāṣē 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 pitṛbhyas svāhā | (*dakṣiṇataḥ pitṛliṅgēna 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 rudrāya paśupatayē svāhā | (*raudra uttarō yathā dēvatābhyaḥ 6 tayōr nānā pariṣēcanaṁ dharmā-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  
balim icchantō vitudasya prēṣyāḥ ।  
tēbhyō balim 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°**— agraṃ 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 svāmināvannārthinam 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 bhūmirudakam 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 *ṛṇā*, the Vedic form of the nom. ace. plural, were read for *ṛṇāni*, and it seems to me not improbable that *ṛṇāni* 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°**—

*brāhmaṇāyānadhīyānāyāsanamudakamannamiti  
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°**— śūdrāmabhyāgataṁ 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°**— (*gr̥hasthēna*) 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 taṁ dēśam, amatrēbhyō (*=pātrēbhyō*)

lēpānsamkṛṣyādbhiḥ saṁsṛjyōttarataḥ śucau dēśē rudrāya ninayēt | ēvaṁ vāstu śivam 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 ūrdhvaṃ brāhmaṇa ēvāgrē gatau syāt  
27

**Bühler**— 27. Afterwards the Brāhmaṇa shall take precedence before (his Kṣatriya or Vaiśya teacher).

## 05 grhasthaḥ③

**vi°pra°**— sarva-vidyānām apy upaniṣadām upākṛtyā  
'nadhyanam 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 cāvikramaṇam 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 samīkṣāyām svādhyāyam adhītya kāmam gacchēt | ēvam ubhayōḥ śivam 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  
tasyōpasamṅṛhya na bībhatsamāna  
udakamupasṛśētpuraskṛtyōpasthāpya  
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  
pāṇinānuḡrhyācāryamācamayēt 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°**— sthānāsanacañkramaṇasmitēṣvanucikīrṣan 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°**— saṁnihitē

mūtrāpurīṣavātakarmōccairbhāṣāhāsaṣṭhēvanadantas  
kavananiḥśṛṅkhaṇabhrukṣēpaṇatālananiṣṭhyānīti 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°**— sarvabhūtaparīvādākrōśāṁśca 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 Ṛj-veda is sweet to the ear, the other Vedas grate on the ear," or "the Taittirīya-veda is a Śākhā consisting of leavings," or "the Brāhmaṇa proclaimed by Yājñavalkya is of modern origin."--Haradatta. The second sentence refers to the story that Yājñavalkya vomited the Black Yajur-veda, and his fellow-students, becoming partridges, picked it up. Regarding the third sentence, see Vārttika on Pāṇini IV, 3, 105, and Max Müller's History of Ancient Sanskrit Literature, P. 363.

**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°**—  
upākaraṇādōtsarjanādadhyaṅpayiturniyamaḥ |  
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 vidyāsaṁpradānē  
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  
tvakśiśnōdarārambhanaṇānāsrāvānparivṛñjānō  
'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  
dharmārthamāgatamagnimupasamādhāya  
jātimācāraṃ 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  
śīvena manasānugṛhāṇa  
prasīda mām adhyāpaya,

> 'venerable Sir, look on me with a friendly eye,  
receive me with a favourable mind,  
be kind and teach me.'

The teacher elect then asks: Kiṃgotro 'si saumya, kimācāraḥ, 'friend, of what family art thou? what is thy rule of conduct?'

**vi°pra°**— sādhutām cētpratijānītē'gnirupadra ṣṭhā vāyurupaśrōtādityō'nukhyātā sādhutām pratijānītē sādhvasmā astu vitatha ēṣa ēnasa ityuktvā śāstum 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 śākhāmadhīya  
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 acceptance of the term. That argument proves, however, nothing for Āpastamba's times.

**vi°pra°**— svadharmayuktam  
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 pādaḥ prakṣālayēt | śūdra  
mithunāvityēkē 9

**Bühler**— 9. The (householder himself) shall wash the feet of that (guest); according to some, two Śūdras 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°**— adhyayanāsāmṛttiścātrādhikā 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  
tarpayēdrasairbhakṣyairadbhiravarārdhyēnēti 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  
dadyādupariśayyāmupastaraṇamupadhānam  
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 vrīhīnyavānvā  
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°**— uddhṛtānyannānyavēkṣētēdaṁ 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 mīmāṁsamānasya mīmāṁsitasya 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°**— pāpmānaṃ 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  
prajāvṛddhirāyusaśca 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 svargaṃ lōkaṃ  
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  
cēdatithirabhyāgacchētsvayamēnamabhyudētya  
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 priyam 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°—**

yasyōddhṛtēṣvahutēṣvagniṣvatithirabhyāgacchētsvaya  
mēnamabhyudētya brūyātvṛātya 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 cēdatithīnvāsayaētpārthivāmi  
lōkānbhijayati dvitīyayāntarikṣyāmstṛtīyayā  
divyāmścaturthyā parāvatō

lōkānaparimitābhiraparimitām̐ 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 samṛddhaṁ 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 ṛtīyaḥ 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 bhūñjītānavaśēṣamatithibhyaḥ  
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  
(*madhuparkārhāḥ*)<sup>6</sup>

**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  
parisaṁvatsarādupatiṣṭhadbhyō 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 chandōvicitirīti 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 -*) śabdārthhārambhaṇānām tu  
karmaṇām samāmnāyasamāptau vēdaśabdaḥ (*tēna  
kalpō'pi vēdaśabdavācyas syāt*) | tatra (*6 iti*) samkhyā  
vipratīṣiddhā 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 yathāmanasaṁ 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*) sīmno 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 bhāginaḥ kurvītā śvacāṇḍālēbhyaḥ 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 strīṅāmanupētasya cōcchiṣṭam 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°**— sarvāṅyudakapūrvāṅi 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*)<sup>9</sup>

**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 samvibhāgō 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°**— kāmamātmānaṁ bhāryāṁ putraṁ 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'nuparōdhaṁ 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 |  
dvātrimśataṁ gr̥hasthasyā'parimitaṁ  
brahmacāriṇaḥ ||  
āhitāgnir anaraḍvāmś ca brahmacārī ca tē  
trayaḥ |  
aśnanta ēva sidhyanti naiṣāṁ 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  
mātāpitṛōrbubhūrṣārḥataśca 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  
I 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

brāhmaṇasyādhyayanamadhyāpanamyajñō yājanam  
dānam pratigrahaṇam 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°**— anyaccāparigṛhītam (*yathā mūlaphalādih*)<sup>5</sup>

**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

kṣatriyasyādhyāpanayājanapratigrahaṇānīti parihāpya

daṇḍayuddhādhikāni 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°**—  
nyastāyudhaprakīrṇakēśaprāñjaliparāñāvṛttānāmāryā  
vadhaṁ 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  
nirvేశamupadiśēdyathākarma 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 Smṛiti).

[#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 cēcchāstramatipravartēranrajānaṃ gamayēt 13

**Bühler**— 13. If (such persons) transgress their (Ācārya's) order, he shall take them before the king.

**vi°pra°**— rājā purōhitaṃ 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°**— balaviśēṣēṇa vadhadāsyavarjam  
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 mārgadānam, 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 saṁdēhē daṇḍam kuryāt 2

**Bühler**— 2. And the king shall not punish on suspicion.

**vi°pra°**— suvicitaṃ 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°**— rājñāḥ 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°**—

aśiṣṭapatitamattōnmattānāmātmasvastyayanārthēna 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 pūrvaṁ pūrvaṁ 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 jaghanyaṁ jaghanyaṁ 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°**— dharmaprajāsaṁpannē dārē nānyāṁ 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  
lakṣmīkumāratātāryasyaikaḍaśa (tad-adhikā  
vā) kathaṁ 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 paraṁ 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-gṛhītāḥ kanyā iva |

śrutāv api bahupatnītvam kvacit praśastam -

īndriyavṁ vai sōmapīthaḥ |  
īndriyam ēva sōmapītham avā rundhē |  
tēnēndriyēṇa dvitīyāñ jāyām abhyaśñutē || 57  
... tasmāt tē dvē dvē jāyē abhyākṣata |  
ya ēvavṁ vēda -  
abhi dvitīyāñ jāyām aśñutē |

**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 sambadhyatē  
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 yōnisambandhēbhyaḥ 16

**Bühler**— 16. Nor to one related (within six degrees) on the mother's or (the father's) side. [#9]

[#9]: The term yonisambandha, 'related (within six degrees),' corresponds to the more common Sapiṇḍa of Manu, Yājñavalkya, and others; see the definitions given below, II, 6, 15, 2. In Āpastamba's terminology Sapiṇḍa has probably a more restricted sense. It seems very doubtful whether Haradatta's explanation of ka, translated by 'or,' is correct, and whether his interpolation of 'the father's' ought to be admitted.

Probably Sūtra 15 refers to the father's side, and Sūtra 16 to the mother's side.

**vi°pra°**— brāhmē vivāhē bandhuśīlaśrutārōgyāṇi  
buddhvā prajāśahatvakarmabhyaḥ  
pratipādayēcchaktiviṣayēṇālamkṛtya 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 duhiṭṛmatē 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°**— duhiṭṭmataḥ 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 Paiśāca. But Vasiṣṭha I, 29-35, like Āpastamba, gives six rites only.

**vi°pra°**— tēṣāṃ traya ādyāḥ praśastāḥ, pūrvaḥ pūrvāḥ 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-samūḍham (*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°**— agniṁ brāhmaṇaṁ 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 pradakṣiṇīkuryāt (*pratiṣṭhitē tu  
pradakṣiṇīkuryāt*)<sup>11</sup>

**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 saṁślēṣayēt 12

**Bühler**— 12. He shall not join his hands on his back.

**vi°pra°**— svapann abhinimruktō (*=sūryāstasamayē nidrāluḥ*)  
nāśvān (*=anaśnan*) vāgyatō rātrimāsīta | śvōbhūta  
udakamupaspṛśya vācam visṛjēt 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 sūryodayē 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°**— ātāmitōḥ prāṇamāyacchēdityēkē (*tāvad vā prāṇān āyamayēd yāvad aṅgaglānir na syāt*)<sup>15</sup>

**Bühler**— 15. Some declare that he shall restrain his breath until he is tired.

**vi°pra°**— svapnaṁ vā pāpakaṁ drṣṭvā 16

**Bühler**— 16. And (he shall restrain his breath until he is tired) if he has had a bad dream,

**vi°pra°**— arthaṁ vā siṣādhayiṣan 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°**— ēvamadhyāyānadhyāyē 20

**Bühler**— 20. (He shall follow) the same principle (if he is in doubt whether he ought) to study or not.

**vi°pra°**— na saṁśayē 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-śyāvādā-'gradidhiṣu (*=kaniṣṭhāyā vōḍhā*)--didhiṣū-  
pati (*agradidhiṣau jyēṣṭhāyāḥ paścād vōḍhā*)-paryāhita-pariṣṭa-  
parivitta (*=akṛtavivāhaḥ kaniṣṭhē kṛtavivāhē*)-parivinna (*=kaniṣṭhē  
bhāgagrāhiṇi 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 liṅgaṃ (=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*)-śāstravihitāyām  
yathartu gacchataḥ putrāstēṣām karmabhiḥ  
saṁbandhaḥ 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. 'Śāstravihitā (translated by "who has been married to him legally") means either "married according to the rites prescribed in the Śāstras," or "possessed of the qualities (which have been described) by (the rule of) the Śāstras, He shall not give his daughter to a man of the same Gotra," and in similar (passages). 'Haradatta. See also Colebrooke, Digest, Book V, Text cxcix.

**vi°pra°**— dāyēnāvyatikramaś 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, asaṁskṛtāyām, 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 ।

idānīmēvāham janaka strīṇāmīrṣyāmi nō purā ।  
yadā yamasya sādānē janayituḥ putramabruvan 6-1

rētōdhāḥ putram nayati parētya yamasādānē ।  
tasmādbhāryām rakṣanti bibhyantaḥ pararētasah 6-2

apramattā rakṣatha tantumētām  
mā vaḥ kṣētrē parabījāni vāpsuḥ ।  
janayituḥ putrō bhavati sām̐parāyē  
mōgham vēttā 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 of his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their oblations. He adds that this verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the Śrauta-sūtra 1, 9, 7, in which the *dvipitā*, 'the son of two fathers,' is mentioned. But Haradatta's view cannot be reconciled with the statements made below, II, 10, 27, 2-7, p. 132 where the *Niyoga*, is plainly forbidden. Baudhāyana, who (II, 2, 3, 34) quotes the same Gāthā, reads in the first line the vocative 'janaka' instead of the nominative 'janakaḥ,' and in the fifth line 'pare bījāni' instead of 'parabījāni.' The commentator Govindasvāmin adds that the verses are addressed by the Ṛṣi Aupajaṅghani to king Janaka of Videha. The translation of the first line must therefore run thus: 'O Janaka, now I am jealous of my wives, (though I was) not so formerly,' &c. Baudhāyana's readings are probably the older ones, and Govindasvāmin's explanation the right one. See also Colebrooke, Digest, Book V, Text ccli.

**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 duhiṭṛmatē dānaṁ kāmyaṁ  
dharmārthaṁ śrūyatē tasmādduhiṭṛmatē'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 jyēṣṭhaṁ 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  
klībamunmattaṁ patitaṁ 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 suvarṇaṅkṛṣṇā gāvah kṛṣṇam bhaumam 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 parībhāṇḍam 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 Ujvalā read rathaḥ pituraṃśo gr̥he yatparibhāṇḍam upakaraṇam pīṭhādi tadapi, 'the chariot (is) the father's share; the furniture which (is) in the house, that also.' To this reading Mahādeva's Ujvalā on the Hiraṇyakeśi Sūtra points likewise, which gives pītur antaḥ. The N. U. MS. of the Ujvalā, according to which p. 135 I made the translation given in the Appendix to West and Bühler's Digest (1st edition), leaves out the word aṃśaḥ, and therefore makes it necessary to combine this Sūtra, with the preceding one, and to translate, 'The father's chariot and the furniture in the house (are) also (the share of the eldest).' This latter translation agrees nearly with that given by Colebrooke, Digest, Book V, Text xlviii, where this and the preceding Sūtra have been joined; but the chariot is not mentioned. A further variation in the interpretation of this Sūtra occurs in Colebrooke's Digest, Book V, Text lxxxix, and 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°**— alamkārō bhāryāyā jñātidhanam 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°**— tacchāstrairvipratīṣiddham 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 dāyam  
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 Saṃhitā III, 1, 9, 4.

**vi°pra°**— athāpi tasmādjyēṣṭhaṃ putraṃ 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 Saṃhitā II, 5, 2, 7.

**vi°pra°**— (*samādhānam* -) athāpi  
nityānuvādamavidhimāhurnyāyavidō, yathā -  
"tasmādajāvayaḥ paśūnāṃ saha carantīti"  
"tasmātsnātakasya mukhaṃ rēbhāyatīva"  
"tasmādbastaśca śrōtriyaścastrīkāmāmatamāviti" 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 bhāgiṇaḥ 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-saṁbandhēbhyaḥ pituś *(svēna sākam)* cāsaptamāt puruṣād  
yāvatā vā saṁbandhō jñāyatē  
tēṣāṁ prētēṣūdakōpasparśanaṁ  
*(mṛtān)* garbhān *(=bālān)* parihāpyāparisaṁvatsarān 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 *(mṛtāparisaṁvatsarēṣu 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<sub>(=ācārya-mātr̥-pitr̥)</sub>  
samsthāyām<sub>(=maraṇē)</sub> ca<sub>(parēdyur)</sub> +ākālam<sub>(24 hōrāṇām)</sub>  
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<sub>(=śōka)</sub>vyañjanāni kurvīran 6

**Bühler**— 6. (In that case) they shall also show the (following) signs of mourning:

**vi°pra°**— kēśān prakīrya pāmsūnā, <sub>(kēśān)</sub> 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°**— ēvaṃ triḥ 8

**Bühler**— 8. This (they repeat) thrice.

**vi°pra°**— (*"mahyam udakam dattam" iti*) tat<sub>(→prēta)</sub>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 'kuliṭṭha and the like.' Kuliṭṭha, 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 kuliṭṭha 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 udīcīnamuṣṇam  
bhasmāpōhya tasmiñjuhyāttaddhutamahutaṁ 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°**— ōpanayanād ity aparam 22

**Bühler**— 22. The best (opinion is, that they cannot be defiled) until the initiation has been performed.

**vi°pra°**— atra hy adhikārah (*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*)<sup>24</sup>

**Bühler**— 24. That ceremony is the limit (from which the capacity to fulfil the law begins).

**vi°pra°**— smṛtiśca (*ēvaṁ 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 asmiṁl lōkē purā  
babhūvuḥ ।

atha dēvāḥ karmabhir divaṁ jagmur,

ahīyanta manuṣyāḥ ।

tēṣāṁ yē tathā karmāṅy ārabhantē

saha dēvair brahmaṇā cāmuṣmiṁl lōkē bhavanti ।

athaitan manuḥ śrāddha-śabdaṁ 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<sub>(६६)</sub> 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°**— apara-pakṣasyāparāhnaḥ 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 ēvētyādi*) 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 cānapatyaḥ 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 kṛṣṇāyasam̐ 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<sub>(=siddhiḥ)</sub> 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 tīvratarā pitṛṅṇām prītirdrāghīyāmsaṁ 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°**— samvatsaram 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*) mēdhyam 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-māmsēnānantyam  
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 māmsēna 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-  
asambandhān 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 sambhuñjatī dakṣiṇā kulāt kulam vinasīyatī"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, 'to-day the Śrāddha takes place.'

**vi°pra°**— tṛtīyam 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 ēkē śrāddham upadiśanti ... 14

**Bühler**— 14. Some declare, that every act at a funeral sacrifice must be repeated three times.

**vi°pra°**— yathā prathamam, ēvaṁ dvitīyaṁ, tṛtīyaṁ 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 vṛttēṣu,  
sarvataḥ samavadāya  
śēṣasya grāsāvarārdhyaṁ 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 niviṣṭosmṛtaṁ juhomi.'" Taitt. Ār. X, 34, 1.

**vi°pra°**— udīcya-vṛttis 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 paricakṣatē 20

**Bühler**— 20. They blame it, if dogs and Apapātras are allowed to see the performance of a funeral-sacrifice.

**vi°pra°**— śvitraḥ *(=śvētakuṣṭaḥ)* śipi-viṣṭaḥ *(=khalvāṭaḥ)*  
paratalpa-gāmy āyudhīya-putraḥ, sūdrōtpannō  
brāhmaṇyām

ity ētē śrāddhē bhujñānāḥ  
**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 triṇācikētas  
caturmēdhaḥ pañcāgnir jyēṣṭhasāmikō vēdādhyāyy  
anūcānaputraḥ śrōtriya ityētē  
śrāddhē bhuñjānāḥ paṅkti-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 Triṇāciketa; one who has studied the Mantras required for the four sacrifices (called Aśvamedha, Puruṣamedha, Sarvamedha, and Pitṛmedha); one who keeps five fires; one who knows the Sāman called Jyeṣṭha; one who fulfils the duty of daily study; the son of one who has studied and is able to teach the whole Veda with its Aṅgas, and a 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 Catuṣkapardā yuvatiḥ supeśā, &c., Taittirīya-brāhmaṇa I, 2, 1, 27, &c., or one who knows the three Anuvākas from the Taittirīya Āraṇyaka X, 48-50, beginning, Brahmametu mām, &c. The word 'Triṇāciketa' has three explanations:--a. A person who knows the Nāciketa-fire according to the Taittirīyaka, Kaṭhavallī, and the Śatapatha, i.e. has studied the portions on the Nāciketa-fire in these three books. b. A person who has thrice kindled the Nāciketa-fire. c. A person who has studied the Anuvāka, called Virajas. Caturmedha may also mean 'one who has performed the four sacrifices' enumerated above.

**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, (*=tailōtpādanāvaśēṣaḥ*) 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°—** kṣṣṇa-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, aṅṅtam, krōdham, yēna ca krōdhayēt |  
smṛtim icchan yaśō mēdhām svargam 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 upasṛśann  
anagni-pakva-vṛttir acchāyōpagaḥ sthānāsanikaḥ  
saṁvatsaram ētad vratam carēt |  
ētad aṣṭā-catvāriṁśat saṁmitam ity ācakṣatē 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 chucayaḥ śucau dēśē  
saṁskurvanti 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 bhāṇḍādīni) 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 annaṁ saṁskriyatē 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°**— samudētāṁś ca bhōjayēt 10

**Bühler**— 10. And he shall feed (Brāhmaṇas) possessed of all (good qualities).

**vi°pra°**— na cātadguṇāyōcchiṣṭaṁ 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°**— ēvaṁ saṁvatsaram 12

**Bühler**— 12. Thus (he shall act every day) during a year.

**vi°pra°**— tēṣāṁ uttamaṁ 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°**— mānaṁ (*=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 - brāhmaṇānś ca  
bhuñjānān, mānē ca pitṛn

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 vēdayantē 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 puṣṭyarthah᳚③

**vi°pra°**— gaura-sarṣapāṇām cūrṇāni kārāyitvā  
taiḥ pāṇi-pādam prakṣālya  
mukham karṇau prāśya ca  
yad-vātō nātivāti tad-āsanō  
'jinam bastasya (=ajasya) prathamah kalpō  
vāgyatō dakṣiṇā-mukhō bhuñjīta 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°—**

anāyuṣyaṁ tv ēvaṁ-mukhasya bhōjanaṁ  
mātur

ity upadiśanti (*yēna jīvan-mātṛkō 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  
praśāstaḥ 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 saṁnayan 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 saṁnayan, 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 sahāṅguṣṭham 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-śabdaṁ 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 upasṛśēt 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<sub>(dāna-)</sub>+anudēśyāni <sub>(=dēvapitṛbhyaḥ saṅkalpitāni)</sub> 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 <sub>(=uttariyam yajñōpavītavat kṛtvā)</sub> 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°**— naiyyamikam̃ (→māsi māsi kriyamāṇam̃) tu śrāddham̃ 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 māmsam̃ iti prathamah̃ kalpaḥ 18

**Bühler**— 18. The first (and preferable) alternative (is to employ) clarified butter and meat.

**vi°pra°**— abhāvē tailam̃ śākam̃ iti 19

**Bühler**— 19. On failure (of these), oil of sesamum, vegetables, and (similar materials may be used).

**vi°pra°**— maghāsu cādhikam̃ 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 puṣṭyarthahꣳ

**vi°pra°**— māsi-śrāddhē

tilānām drōṇam drōṇam yēnōpāyēna (= *abhyaṅga-*

*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-pakṣasyaikarātram avarārdhyam upōṣya tiṣyēṇa puṣṭikāmaḥ sthālīpākaṁ śrapayitvā

mahārājam (=kubēram) iṣṭvā  
tēna sarpiṣmatā brāhmaṇaṁ bhōjayitvā  
puṣṭy-arthēna siddhiṁ 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 dvitīyē 5

**Bühler**— 5. On the second (Tiṣya-day and during the second month he shall feed) two (Brāhmaṇas).

**vi°pra°**— trīṃstṛtīyē 6

**Bühler**— 6. On the third (Tiṣya-day and during the third month he shall feed) three (Brāhmaṇas).

**vi°pra°**— ēvaṃ saṃvatsaram 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°**— mahāntaṃ pōṣaṃ 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-tējasāṃ bhōjanaṃ 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 adhiṣṭhānaṁ ca varjayēt 12

**Bühler**— 12. To wash one foot with the other, or to place one foot on the other,

**vi°pra°**— prēṅkhōlanaṁ ca pādayōḥ 13

**Bühler**— 13. And to swing his feet,

**vi°pra°**— jānuni cātyādhānaṁ 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 dharma-yuktēṣu 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 bhayaṃ 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 gārhasthyam 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 (Samnyāsin).

**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 Saṃnyāsin. If a man considers sufficiently purified by his life in that order, he may become a Saṃnyāsin immediately after its completion. Otherwise he may first become a householder, or a hermit, and enter the last p. 154 order, when his passions are entirely extinct. See also Manu VI, 36; Yājñ. III, 56-57.

**vi°pra°**— tasyōpadiśanti 9

**Bühler**— 9. For him (the Saṃnyāsin) they prescribe the following rules).

**vi°pra°**— anagnir anikētaḥ syād  
aśarmāśaraṇō muniḥ  
svādhyāyaivōtsrjamānō 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 muktam (*=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 vēdānimam  
lōkamamum 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 cētkṣēmaprāpaṇam  
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 param̃ (*=pāralaukikaṃ [duḥkhaṃ]*)  
vyākhyātam (*na svairacāriṇām nivartata iti*)<sup>17</sup>

**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 ēvōtsṛjamānō 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  
vartayaṁś 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 uttara uttaraḥ saṁyōgaḥ 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  
karmāṅy 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 (*=upāttasasyāt 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 pratigṛhṇīyāt 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 upasṛṣēt (*=snāyāt*) 13

**Bühler**— 13. He shall enter the water slowly, and bathe without<sub>(??)</sub> 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 dravyāṅām 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°**— dvaṁdvānām 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 ūrdhvaṁ 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 purōḍāśāś 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°**— sarvaṁ cōpāmśu - 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-arthaṃ śaraṇam (*=gṛham*) 21

**Bühler**— 21. (He shall have) a house for his fire (only).

**vi°pra°**— ākāśē svayam (*na gṛhē*) 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°**— bhūyāṁsam vā niyamam icchann  
anvham ēva pātrēṇa sāyamṁ 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 paṇṇais 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  
prajāṃ īśira (*=abhyānandan*) ṛṣayaḥ ।  
dakṣiṇēnāryamṇaḥ panthānam  
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 prajāṃ nēṣīrarṣayaḥ |  
uttarēṇāryamaṇaḥ panthānaṃ tē'mṛtatvaṃ 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°**— ityūrdhvarētasāṃ (=grhasthētareṣām) praśamsā  
6

**Bühler**— 6. Thus are praised those who keep the vow of chastity.

**vi°pra°**— athāpi saṃkalpa-siddhayō (*=saṅkalpata ēva  
siddhiḥ*) bhavanti 7

**Bühler**— 7. Now they accomplish also their wishes merely by conceiving them,

**vi°pra°**— yathā varṣaṃ, prajā-dānaṃ,  
dūrē darśanaṃ, manō-javatā,

yaccānyad ēvaṁ yuktaṁ 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 ēkē 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  
vrīhi-yava-paśv-ājya-payah-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-saṁskārō 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 anantyaṁ phalaṁ svargya-śabdaṁ 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  
pratyakṣēṇōpalabhyatē 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 pūrvēṣāṃ  
sāṃparāyēṇa kīrtim svargaṃ 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 bījārthā 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 praśaṁsann 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 peṛṣes.' [#2]

[#2]: 'Other (duties), i.e. the order of ascetics and the like.'--Haradatta.

**vi°pra°**— tatra yē pāpakṛtasta ēva dhvaṁsanti yathā  
parṇam vanaspatērna parānhiṁsanti 9

**Bühler**— 9. Those among these (sons) who commit sin, peṛṣ 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 saṁbandhō  
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°**— prajāpatērṣṭṅāṃiti sargō'yam 12

**Bühler**— 12. This creation (is the work) of Prajāpati and of the sages.

**vi°pra°**— tatra yē puṇyakṛtas tēṣāṃ 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 'nvantaṃ lōkaṃ 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 rājadharmāḥ③

**vi°pra°**— vyākhyātāḥ sarvavarṇānām  
sādhāraṇavaiśēṣikā 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°**— dakṣiṇādvāraṃ vēśma puraṃ 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°**— antarasyām 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

purastādāvasathastadāmantraṇamityācakṣatē 4

**Bühler**— 4. In front of that (there shall be) a hall. That is called the hall of invitation.

**vi°pra°**— dakṣiṇēna puraṁ sabhā dakṣiṇōdagdvārā yathōbhayaṁ samdṛśyēta bahirantaraṁ 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°**— tēṣām yathāguṇamāvasathāḥ  
śayyānnapānam 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  
himātapābhyāṁ vāvasīdēdabhāvādbuddhipūrvaṁ 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  
taskarabhayaṁ 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. 1, 335.

iti navamaḥ paṭalaḥ

**+10②**

## 26 rājā, niyōgaḥ③

**vi°pra°**— bhṛtyānāmanuparōdhēna kṣētraṁ vittaṁ ca  
dadadbrāhmaṇēbhyō yathārhamanantāṁl  
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°**— tēṣām puruṣāstathāguṇā ēva syuḥ 5

**Bühler**— 5. Their servants shall possess the same qualities.

**vi°pra°**— sarvatō yōjanam nagaram 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°**— dhārmyaṁ śulkaṁavahārayēt 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 śrōtriyāḥ 10

**Bühler**— 10. A learned Brāhmaṇa is free from taxes, [#9]

[#9]: Manu VII, 133.

**vi°pra°**— sarvavarṇānām ca striyāḥ 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°**— andhamūkabadhīrarōgaviṣṭāśca 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°**— abuddhipūrvamalamḥkṛtō yuvā  
paradāramanupraviśankumārīm vā vācā bādhyah 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 daṇḍyah 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 śísnaçchēdanam  
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*) bhṛtyē 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°**— nirvēṣābhyupāyē 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 yathāpuram, (*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°**— dāraṁ cāsyā 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 patatīyupadiśanti (*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 Śrottriya, 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*)<sup>15</sup>

puruṣavadhē stēyē bhūmyādāna iti svānyādāya  
vadhyah 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°**— niyamātikramaṇamanyaṁ 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 "ahaṁ 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°**— kṣētram̐ pariḡrhyōtthānābhāvātphalābhāvē  
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 vrajamādinaḥ 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 ūrdhvaṃ na sūrṣṭēt 9

**Bühler**— 9. (If the same fault be committed again) after that (second time), he shall not take care (of

them).

**vi°pra°**— parapariग्रामाविद्वानादादना एधोदके  
मूलेषु पुष्पेषु फलेषु गन्धेषु ग्रसेषु शका इति वाचा बद्ध्यह  
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°**— विदुषो वासाह परिमोषाणाम् 11

**Bühler**— 11. (If he takes the above-mentioned kinds of property) intentionally, his garment shall be taken away.

**vi°pra°**— अदाद्यह कामाकृतं तथा प्रणसांसयं  
भोजनमादादनाह 12

**Bühler**— 12. He who takes intentionally food when he is in danger of his life shall not be punished.

**vi°pra°**— प्राप्तानिमित्ते दादकार्मानि राजानमनाह  
स्पृशति 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, dharmahṣ

**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 vicitya 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 daṇḍaṁ 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 sāṁparāyē 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 ।  
sarvajanapadēṣvĕkāntasamāhitamāryāṇām vṛttaṁ  
samyagvinītānām  
vṛddhānāmātmavatāmālōlupānāmadāmbhikānām  
vṛttasādṛśyaṁ bhajēta । ēvamubhau lōkāvabhijayati 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  
dharmaśēṣānpratīyādityēka 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

samāptaṁ cēdamāpastambīyadharmasūtram

# Appendix - +Dyugangā dyugangā①

## 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

- audio files (eg: [MahAbhArata audio book project1](#)),
- as web pages (eg. [Apastamba-gRhya-sUtra2](#), [Apastamba-dharma-sUtra3](#), [EkAgnikANDa commentary4](#), [manu-smRti5](#), [raghuvaMsha6](#), more [kalpa-texts7](#), [tattva-texts8](#), [universal subhAShita DB9](#)),
- as dictionaries (eg: [stardict10](#))
- ebooks distributed on various platforms - (eg: [vishvasa.github.io/book-pub11](#), amazon, google

play - SVK12 SVT13 kā14). Formats include md, pdf (A4, A5), epub, azw3, html, etc.

We distribute these for free, and under a CC BY 4.0 license. (Platforms may levy their fees.) You may subscribe to mail-streams for past and future announcements (dg15, hv16, san17).

The choice of material heavily depends on the special interests of its current lead (vedas, kalpa, purANa-s).

## **sam̐skṛtānuvādaḥ**③

dyugaṅgā nāma kāryasam̐sthā - 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-  
pṛṣṭhair vā (yathā viśvāsasya mantraṭippanīṣu19,

ĕkāgnikāᅇᅇaᅇāᅇāᅇkā20), śabda-kōśair vā'pi (stardict21)।  
imē 'smat-pakᅇatō mukta-rīᅇyā prasāryantē। sadyaśca  
granthāᅇ samsthāgrāᅇyā ruciviśēᅇam anusᅇᅇᅇya citāᅇ -  
vēdāᅇ, itihāsa-purāᅇāᅇi, kalpa-vēdāᅇga-granthāś cēᅇi।

## Contribution, contact③

asmat-samparkaᅇ - @gmail - vishvas.vasuki, 95912  
68506 (see contact page on our website22)। Serious  
volunteering, donations and sponsorship are welcome  
- they help offset operating costs (eg. worker  
payments, book distribution) and plan further  
projects. Project-specific sponsorship opportunities  
are occasionally advertised on our social media  
accounts and on certain mailing lists.

## vandanīya-vandanā②

(anēnōdyamēna naiᅇām mahatām sāᅇᅇāt sambandha  
ūhyaᅇ ।)

iᅇᅇimēᅇu-yati-simha-rakᅇitō  
rāᅇagōpa--budha-gōpa-cāritaᅇ।  
simha-lakᅇma-nara-nāma-bhāᅇ **babhau**  
divya-sūkti-vana-mārga-nāyakaᅇ॥

yad-ācāra-svabhāvābhyām  
"jñēyam asty atra vaiṣṇavē" ।  
iti niṣkarṣa-jijñāsē,  
**naumi** taṁ śrī-ṅṣimhakam ॥

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1.

[https://sanskrit.github.io/groups/dyuganga/projects/  
audio/mbh-audio/](https://sanskrit.github.io/groups/dyuganga/projects/audio/mbh-audio/)

2.

[https://vishvasa.github.io/vedAH\\_yajuH/taittirIyam/sU  
tram/ApastambaH/gRhyam/sUltra-TIkAH/](https://vishvasa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/sUltra-TIkAH/)

3.

[https://vishvasa.github.io/vedAH\\_yajuH/taittirIyam/sU  
tram/ApastambaH/dharma-sUtram/sarva-prastutiH/](https://vishvasa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/dharma-sUtram/sarva-prastutiH/)

4.

[https://vishvasa.github.io/vedAH\\_yajuH/taittirIyam/sU  
tram/ApastambaH/gRhyam/ekAgnikANDam/sarva-  
prastutiH/](https://vishvasa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/ekAgnikANDam/sarva-prastutiH/)

5.

[https://vishvasa.github.io/kalpAntaram/smRtiH/manu  
H/sarva-prastutiH/05/](https://vishvasa.github.io/kalpAntaram/smRtiH/manuH/sarva-prastutiH/05/)

6.

<https://vishvasa.github.io/kAvyam/laxyam/padyam/kAlidAsaH/raghuvaMsham/sarva-prastutiH/01/>

7.

<https://sanskrit.github.io/groups/dyuganga//projects/text/proofreading/kalpa-texts/>

8.

<https://sanskrit.github.io/groups/dyuganga//projects/text/proofreading/tattva-texts/>

9.

<https://subhashita.github.io/saMskRtam/padyam/random/>

10. <https://sanskrit-coders.github.io/dictionaries/offline/stardict>

11. <https://vishvasa.github.io/book-pub>

12. <https://play.google.com/store/books/series?id=EeyGHAAAABCW8M>

13. <https://play.google.com/store/books/series?id=deyGHAAAABDy8M>

14. <https://play.google.com/store/books/series?id=EuyGHAAAABCV8M>

15. <https://groups.google.com/g/dyuganga>

16. <https://groups.google.com/g/hindu-vidya/>

17. <https://groups.google.com/g/sanskrita>

18.

<https://sanskrit.github.io/groups/dyuganga/projects/audio/mbh-audio/>

19. [https://vishvasa.github.io/vedAH\\_sAma/paravastusaama/devaH/agniH/mahAvaishvAnara-vratam/](https://vishvasa.github.io/vedAH_sAma/paravastusaama/devaH/agniH/mahAvaishvAnara-vratam/)

20.

[https://vishvasa.github.io/vedAH\\_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/ekAgnikANDam/sarva-prastutiH/1\\_01a/](https://vishvasa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/ekAgnikANDam/sarva-prastutiH/1_01a/)

21. <https://sanskrit-coders.github.io/dictionaries/offline/stardict>

22.

<https://sanskrit.github.io/groups/dyuganga/contact/>