

प्रेण चविद्यायाः कथंचन । ज्ञानकर्मगुणोपेता यद्यथेते बङ्गश्रु-
ताः); for if he does so, he incurs severe spiritual penalties.

^e Persons not to be saluted are, according to *Manu*, *Gau-
tama*, *Baudhāyana*: a priest (*Āṛitvi*), a wife's father, a maternal
and paternal uncle, learned and pious persons, if they are
younger; they are merely to be addressed with the words 'I, so
and so, am here' असावहम्, and to be honoured by rising from
the seat; this ceremony does not constitute, therefore, an
अभिवादन. [In *Manu* 2. 130. the word गुरुन् is to be taken
in the sense of 'an elder by learning and piousness'; it
does not occur in the corresponding passages of *Gautama*
and *Baudh.*; the former: अस्त्विक्षुरपितृव्यमातुलानां तु य-
वीयसां प्रत्युत्थानमनभिवाद्याः; the latter with the same words
except for the last, प्रत्युत्थायामभिवाणम्.] In law courts, in
houses of penance and palaces where Brāhmaṇas are assem-
bled, the latter are not to be saluted individually, but the words
सर्वेभ्यो नमः 'respect to all' are to be addressed to the whole
assembly; this mode of address is called the नमस्कार which
is different therefore from the अभिवादन; (*Vishnu*: सभासु
चैव सर्वोसु यज्ञराजगृहेषु च नमस्कारं न कुर्वीत ब्राह्मणं ना-
भिवादयेत्; *Viram.* on those words: सर्वोसु धर्मव्यवहारप्रा-
यश्चित्तादिनिर्णयसभासु नमस्कारं न कुर्यात् । प्रत्येकमिति श्रे-
यः । किं तु सर्वेभ्यो नम इत्येव वक्तव्यम्; *Vṛihadvishnu*: सभां
नाभिवादयेत्); *Āpastamba* forbids to salute a man who
carries fuel, flowers, kuśa grass, fire, water and rice in
his hands and one who performs the Japahoma; *Kātyāyana*:
a wicked man, a cripple, a stranger, one who has enemies
after him, a diseased person, a Yogin, one bent upon do-
ing penance and a youngster (similarly *Vṛihaspati*); *Śāṭā-
tapa*: a heretic, an outcaste (पतित), a Vratya (q. v.), a
person while his head is oiled, while eating, yawning,
cleansing his teeth, performing his natural functions &c.;
the *Vṛihadnāradya*: an atheist, a libertine (भित्तमर्याद), an
impious man, a thief and a cheat, a man fond of litigation,
a drunken man, one who vomits or stands in water, one
who carries rice given to him as alms or one who is in a
lying position, one who performs a Śrāddha, a vow or a
sacrifice; amongst women *Śāṭātapa* forbids to greet: one in
her courses, one recently delivered, one who has killed her
husband and one who has miscarried.

^f A man must not salute, according to *Āpastamba*, while
he has his shoes on, while his head is covered (वेष्टितशि-
राः) and while his hands are stretched out; according to
Sankha, while he carries water in his hands, while he is
unclean, performs funeral rites or is in a lying position
....., according to *Baudhāyana*, while he carries fuel, a
water-jug, flowers or rice.

^g The return of the salutation or the प्रत्यभिवादन con-
sists, generally, in uttering first the words आयुष्मान्भव
सौम्य 'long mayst thou live, friend' or similar words to
the same effect; (*Manu*: आयुष्मान्भव सौम्येति वाच्यो विप्रो
ऽभिवाद्ने, where the word इति indicates, according to *Me-
dhātithi* and the *Viramitrodaya*, that the preceding words are
merely an illustration of the phrase to be used; thus the
address may be worded also in this manner: आयुष्मानेधि or
दीर्घायुर्भूयाः or चिरं जीव &c.); these words are followed

by the name of the person who has greeted first and, if
the latter is a Brāhmaṇa, the last vowel of his name, which
at the same time is the last vowel of the whole phrase, be-
comes protracted (according to the general rules on making
vowels सुत q. v.); some require moreover, that the name
should always receive the addition of the word शर्मन्, others,
however, consider this addition unnecessary (*Manu*: अका-
रश्चास्व नाम्नो ऽन्ते वाच्यः पूर्वाक्षरः सुतः; *Viram.*: तत्र नाम्नि-
वेति केचित् । शर्मन्तमित्यपरे); the return of the salute to
a Brāhmaṇa would therefore run on the following pattern:
आयुष्मान्भव सौम्य देवदत्ता३, or आयुष्मान्भव सौम्य देवद-
त्तशर्मा३ न, or आयुष्मान्भव पिणाकपाणा३ इ (= पिणाक-
पाणे), or विष्णा३ उ (= विष्णो), or आयुष्मानेधि
.... &c.; (the omission of the word शर्मन् when it originally
belongs to the name, or the omission of the name altogether
are rebuked by *Kullūka*). If the person thus addressed is
a Kshatriya or Vaiśya or if the word भोः is added after
the name (which seems permitted according to *Kātyāyana*
on *Pāṇi*. VIII. 2. ३३., although *Patanjali* observes that other
authorities do not approve of the combination of the name
and भोः, but allow only the enunciation of the one or the
other), the protraction of the vowel is optional; e. g. in
returning the salute to a Kshatriya: आयुष्मानेधिन्द्रवर्मा३ न
or ०वर्मन्, to a Vaiśya: आयुष्मानेधिन्द्रपालिता३ or
.... ०पालित; or with भोः, आयुष्मानेधि देवदत्त भोः३ or
.... भोः (but the latter phrase should be, according to the
above mentioned observation, either आयुष्मानेधि भोः३ or
.... देवदत्ता३); if the person addressed is a woman or a
Śūdra or spoken to in contempt or derision, no protraction
of the vowel takes place, e. g. a woman: आयुष्मती भव
गार्गी; a Śūdra: आयुष्मानेधि तुषजक; or in contempt: आ-
युष्मानेधि स्थालिन् (*Patanjali*: असूयकस्त्वमसि ज्ञात्वा । न त्वं
प्रत्यभिवादनमर्हसि । भिद्यस्व वृषल स्थालिन्; *Kaiyyāṭa*: असू-
यकः प्रत्याचष्टे । प्रत्यभिवादवाक्यान्तस्थस्य नाम्नो गोत्रस्य च
सुत इत्येते नान्यस्येति यौगिकस्य सुतो न विधेयः । तत्र प्रत्य-
भिवादयित्रा स्थालिशब्दं संज्ञां मत्वा सुतो विहितः । यदा तू-
पहासार्यमसूयकस्तमाक्षिपति तदासौ प्रत्यभिवादं नार्हत्याशी-
र्वचनं हि प्रत्यभिवादो गृह्यते । प्रतिसंभाषणमात्रं तु प्रत्यभिवादं
मत्वा वार्तिककृतासूयकं प्रतिषेध उक्तः; in phrases such as
देवदत्त कुशल्यसि, देवदत्त आयुष्मानेधि which are not word-
ed in the proper manner in which the return of a salutation
should be made, since the name does not stand at the end
of the sentence, the protraction of the vowel is equally
prohibited). — If the person to whom the salutation is to
be returned, has performed the preparatory observances of
a sacrifice, his name should not be enounced but in its
place the reverential word भोः; and to the wife of another
or to any woman not related by blood the epithet of address
should be भवति or सुभगे or भगिनि (according to *Manu*).
After the person has returned the greeting, he may put
the usual polite questions, after the saluter's health &c.;
(it is not therefore the latter who asks after the health &c.
of the person who returns the salute, for *Govindarāja* who
expresses that opinion, is rebuked for it by *Kullūka*); the
model, however, laid down by *Manu* and *Āpastamba*, that
a Brāhmaṇa must be asked whether he prospers, a Ksha-