

# Vṛddhagārgīya Jyotiṣa (2)

(Continued from previous issue)

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## [Aṅga-1] Karma-guṇa

After introducing the subject matter of *Jyotiṣa* in three chapters VGJ text takes up the first *aṅga* of the *śāstra* namely the *karma-guṇa*<sup>3</sup>. This can be literally translated as *Action & Quality*. In the first chapter this has been associated with each of the four major temporal parameters *nakṣatra*, *tithi*, *karāṇa* and *muhūrta*<sup>4</sup> the knowledge of which is said to be essential for carrying out not only Vedic rites but also for religious and worldly activities. The very first verse of the 3<sup>rd</sup> chapter once again lists the above four parameters and declares *caturvyūhaṃ karmaguṇaṃ gargeṇoktaṃ yathāvidhi*. Thus, it is expected that there should be four chapters in the first *aṅga* corresponding to the above four time units. All our manuscripts<sup>5</sup> contain four chapters and more in this *aṅga*, but does not follow the above order of time units. The fourth chapter of this section (seventh of VGJ) titled *muhūrta-karma-guṇa* combines both the units *karāṇa* and *muhūrta*. After this, two chapters referred to as *prathama* and *dviṭīya* appear in all the manuscripts. These chapters expound the earliest form of Hindu astrology based on the natal *nakṣatra*, long before the modern

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<sup>3</sup> VGJ (2.41)

<sup>4</sup> VGJ (1.2)

<sup>5</sup> To the database of Mss of VGS listed in Vṛddhagārgīya Jyotiṣa (Part 1), one more manuscript from the Itcharam Suryaram Desai Collection (No. 1433) of University of Mumbai denoted henceforth as M2, has been added.

horoscope and *rāśi* came into vogue. The end colophons assign these to VGJ but the starting verse of *prathama* attributes the text to Bhṛgu.

The third chapter after the *nakṣatra-karma-guṇa*, and *tithi-karma-guṇa* chapters is the unlisted *graha-karma-guṇa*. This chapter is linked with the seven week days, named after the seven *grahas*, namely; *āditya*, *soma*, *bhauma*, *budha*, *guru*, *śukra* and *śani*; in that order. VGJ does not list *vāra/vāsara* as an astral time parameter in the introductory chapters. While discussing planets and their periods, VGJ does not consider them in the above order of the weekdays. Moreover, later in the section on *vāstuvīdyā* the auspiciousness for first entrance of residences considers only *nakṣatra*, *tithi*, *karāṇa* and *muhūrta*, conspicuously omitting weekdays. This ancient cultural practice is in harmony with texts such as *Parāśara Tantra* (PT), *Atharvaveda Pariśiṣṭa* (AVP), *Śārdūlakarṇāvadāna* (SKA), Kauṭilya's *Arthaśāstra*, Bharata's *Nāṭyaśāstra*, *Nāradaśilpaśāstra*<sup>6</sup> which do not invoke weekdays named after the planets. This can be safely taken as indication of the existence of ancient Vṛddha-Garga astral tradition, without weekdays, into which the *graha-karma-guṇa* chapter has been added later by the *gārgīya* school. The question of the place and time of the origin of week days and their names remains open, but the text under study contains ancient Indian evidence for such practice being in vogue, probably around 300 CE. It should be mentioned here that the *Gārgya Samhitā* of Mss no. 12 & 13 (P3, B2) cited previously, dateable to *c* 300 CE, specifically refers to weekdays as the fifth time parameter. This observation raises the possibility of more than two astronomers known as Vṛddha-Garga, Garga and Gārgya having contributed to Hindu astronomy and astrology. Kane, writing about the predecessors of Varāhamihira, also opines that there might have been more than two ancient

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<sup>6</sup> *Nāradaśilpaśāstra, Sanskrit Text on Architectural Civil Engineering*, Iyengar, R.N. et al, Jain University Press, Bangalore, 2018.

authors in the same lineage of Garga contributing to the subject before Varāhamihira<sup>7</sup>.

### Nakṣatra-karma-guṇa

The first chapter in this *aṅga* on *karma-guṇa* is about *nakṣatra* referring to the 27 asterisms, each made of one or more member stars that would be visited by Moon in its daily motion. But the *nakṣatra* as a relative but sequential time (day/night) marker has value only when seen to be spatially related to moon as seen from earth. This is easily seen as the fundamental concept for reckoning time in terms of the sidereal month which VGJ mentions in later chapters. But the interesting question is about the name of the *aṅga* and how the prescribed action and quality are attributed to each of the *nakṣatra*. A clue to this seems to be in the *devatā* (*daivatam*) or regent deity given for each of the *nakṣatra*. All the names of the *nakṣatras* and the corresponding *devatā* notations are available in the Vedic *Samhitā*<sup>8</sup> and *Brāhmaṇa*<sup>9</sup> texts with some variations. Occasionally some special *karma* and *guṇa* (action and quality) are attributed to a few *nakṣatras* in the Vedic texts. For example, first kindling of the sacrificial fire is prescribed under *ṛttikā*. Some *Gṛhyasūtra* texts prescribe seed sowing under *rohiṇī* implying thereby that the crops will grow well when moon is associated with *rohiṇī* asterism<sup>10</sup>.

The present chapter *nakṣatra-karma-guṇa* reports an already existing inherited practice, evidence for which is available in the 24<sup>th</sup> *aṅga* known as *Mahāsalila*<sup>11</sup>. This section is in archaic prose with two chapters, the first being a set of more than 90 questions about creation, sun, moon, stars, planets, comets, rainfall and such other celestial, atmospheric and terrestrial natural

<sup>7</sup> Kane, P.V., Varāhamihira and Utpala: their works and predecessors. *J. Bombay Branch of the Royal Asiatic Society*, Vol. 24-25, 1948-49; pp1-36.

<sup>8</sup> *Taittirīya Samhitā* (4.4.10), *Atharvaveda* (19.7), *Maitrāyaṇīya Samhitā* (2.13.20)

<sup>9</sup> *Taittirīya Brāhmaṇa* (1.5.1) & (3.1.4)

<sup>10</sup> रोहिण्यां कृषिकर्माणि कारयेत्॥ *Sāṅkhāyana Gṛhyasūtra* (4.13.1)

क्षेत्रं प्रकर्षयेदुत्तरैः प्रोष्ठपदैः फाल्गुनीभी रोहिण्या वा॥ *Āśvalāyana Gṛhyasūtra* (2.10.3)

<sup>11</sup> This section is yet to be critically edited comparing all the available manuscripts.

phenomena, followed by a long chapter of answers. In our previous paper<sup>12</sup> we had highlighted the importance of the prose parts scattered in several places of the manuscripts under study to retrieve the most ancient *Vedāṅga Jyotiṣa* tradition. Among such prose parts, *Mahāsalila* occupies the prime place as a compact narration of the Vedic foundations of Indian astronomy and astrology before Common Era. The word *salila* does not mean *Rainfall* as Geslani *et al*<sup>13</sup> have interpreted. *Salila* is the primordial medium out of which all creation including the celestial bodies have come out. This is a Vedic concept finding mention in the Ṛgveda (RV)<sup>14</sup> and also in the Yajurveda<sup>15</sup>. This 24<sup>th</sup> *aṅga* a speciality of VGJ deserves to be considered the first *aṅga* of *Vedāṅga Jyotiṣa* since it lists and introduces foundational concepts for almost all topics of astronomy and astrology that have occupied later writers. We have to postpone a full account of *Mahāsalila* to a later date. Here we briefly refer to the concept of *karma-guṇa* and *nakṣatra* that is the subject of the 4<sup>th</sup> Chapter of VGJ. Among the nearly 100 questions put by Viśwāmitra to Vṛddhagarga, questions about *nakṣatra* are:

कति वै तानि नक्षत्राणि। किं वैषां नक्षत्रत्वं कथं सोमे समावसन्ति। किं चैषां  
दैवतप्रयोजनम्। कथं सोमसंयुतानि कर्मण्यानि भवन्ति॥

*How many nakṣatras are there? What is their characteristic and how does that reside in Moon? What is the use for them with devatā connection? How, nakṣatras conjuncted with Moon become fit for action?*

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<sup>12</sup> Vṛddhagārgīya Jyotiṣa (Part 1), *Tattvadīpaḥ Journal of Academy of Sanskrit Research*, XXV-1 (2019). pp. 60-95.

<sup>13</sup> Geslani, M., Mak, B., Yano, M. and Zysk, K.G., Garga and early astral science in India. *History of Science in South Asia*, 5(1) 2017.; pp.151-191.

<sup>14</sup> तम आसीत्तमसा गूळहमग्रेऽप्रकेतं सलिलं सर्वमा इदम्। RV (10.129.03)

यदेवा अदः सलिले सुसंरब्धा अतिष्ठत। RV (10.72.06)

<sup>15</sup> आपो वा इदमग्रे सलिलमासीत्॥ *Taittirīya Samhitā* (7.1.5)

The answers are more detailed and read like empirical interpretations of esoteric concepts embedded in some of the prominent astral hymns and Vedic legends. The gist of the answer is as follows.

*Nakṣatras* are said to be 28 as per some but 27 are recognised by VG. The narration starts with the Vedic legend of *Dakṣa (Prajāpati)* giving away his daughters in marriage to Moon. Moon was partial to *rohiṇī* and did not treat his other consorts equally and hence *Prajāpati* the Creator intervened. As a punishment Moon had to suffer *yakṣma* (Consumption) and had to be cured through a special oblation. The legend proceeds further to say,

सोमो ततःप्रभृति सर्वासु वर्ततेऽहोरात्रम्। सप्तदशकलां प्रजापतिश्चास्मै वैश्वदेवं  
चरुं निर्वापयति। अमावास्यां तेनाप्यायितः सन्नाय्यं दर्शपौर्णमास्यावतःकुर्वते।  
नत्वेतानि नक्षत्राणि क्षीयन्ते वा तेन नक्षत्रं भवति॥

*Sannāyyam* is the conjunction together of Sun and Moon ritualistically represented by the offering of *sānnāyya havis*, a mixture of milk and curds. The citation of this Vedic astral rite in the *Mahāsalila* is perhaps to introduce a rationale for Moon to wax and wane again<sup>16</sup> and to highlight that in contrast the *nakṣatras* are so called because they don't decrease in size.

In the next stage *nakṣatratvaṃ* is defined as *karmavibhāga*; that is the type of activity suitable to be carried out under a particular *nakṣatra*. This in turn depends on the *nakṣatra's daivatam*, which provides the theoretical basis for its *karma-guṇa* enumeration. It is said that the form by which *Soma*, anomalously (*vikaraṇa-viśeṣeṇa*) approached or stayed with or separated from a *nakṣatra* in ancient times is reckoned as the *daivatam* of that particular *nakṣatra*.

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<sup>16</sup> This legend appears in the *Maitrāyaṇīya* (2.2.7), *Kāṭhaka* (11.3) and *Taittirīya* (2.3.5) *Samhitās* with some differences.

विकरणधर्मणैतासां सोनृष्वेले काले समुपगच्छद्यस्यां येन विकार-  
वशेनापस्थास्यति स तस्या दैवतमिति संज्ञितं भविष्यति। यादृक् दैवतपरिग्रहो  
भविष्यति, तादृशानि कर्माणि भविष्यन्ति ॥

Here we face a difficulty in identifying this *Soma*; it cannot be Moon as a celestial body in the later sense of the term. Also, this is not the *Soma* herb of the Vedic rite *somayāga*. The only option left is to take this *Soma* as the Creator or the creative principle *manas* of Brahman the Creator<sup>17</sup>. In the Upaniṣads the *adhyātma* meaning of *soma* (moon) is *manas* (the cosmic mind)<sup>18</sup>.

From this principle, the concordant type of action is derived for each *nakṣatra* depending on the action and quality of the *daivatam*. To illustrate this concept two examples are provided by VG;

सोमः कृत्तिकामध्येऽग्निभूतोपतिष्ठति [...] एवं प्रजापतिर्भूत्वा रोहिणीमुपस्थ  
तस्माद्रोहिणी प्राजापत्यः [...] एवमेव येन येन विकरणविशेषेण सोमो  
नक्षत्रमुपस्थितवान् तं तस्य नक्षत्रस्य दैवतम् ॥

*Soma* once stayed with Pleiades in the form of *agni*, hence the *daivatam* of *kṛttikā* is *agni*. Again *Soma* taking the form of *Prajāpati*, stayed long with *rohiṇī*; hence the latter is *prājāpatya*. On similar lines depending on the anomalous way *Soma* approached a *nakṣatra*, the *daivatam* of that *nakṣatra* has to be understood.

The first reference to the birth of *agni* in *kṛttikā* asterism can be traced to RV (I.141.2-5; IX.86.36; X.5.5). The birth of this *agni* called *Kārtikeya* and his eventual fall as *Skanda* on earth is described in great detail in the

<sup>17</sup> नेव वा इदमग्रेऽसदासीन्नेव सदासीत्, आसीदिव वा इदमग्रे नेवासीत्तद्ध तन्मन एवास ॥ SB (10.5.3)

<sup>18</sup> सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः ॥ Śvetāśvatara Upaniṣat (2.6)

..ब्रह्मणा ऋत्विजा मनसा चन्द्रेण; मनो वै यज्ञस्य ब्रह्मा, तद् यद् इदम् मनः, सोऽसौ चन्द्रः ॥ Brhadāranyaka Upaniṣat (3.1.6)

*Mahābhārata*<sup>19</sup>. There can be no doubt that this refers to an ancient spectacular celestial phenomenon in the region of the Pleiades that has remained firmly in the collective memory of Indians as an astral event of deep spiritual and religious significance<sup>20</sup>. The *Śatapatha Brāhmaṇa* (SB) recommends kindling the first fire under *rohiṇī* stars. It further says that *Prajāpati* desirous of progeny once set up his fires in *rohiṇī nakṣatra* and all the creatures thus produced remained fixed of the same form like *rohiṇī* or red cows<sup>21</sup>. There is yet another legend of *Prajāpati*<sup>22</sup> taking the form a deer following his own daughter *Uṣas*, when the gods fashioned a fearful form of Rudra to pierce *Prajāpati* with an arrow. As a consequence, *Prajāpati* calmed down and his head got fixed in the sky as the constellation *mṛgaśīras*, also called *invakā*. Hence the *daivatam* is *Soma* (later equated with Moon) and the *nakṣatra* is called *soumyam* (one who is calm). The *daivatam* of the *nakṣatra puṣya* (or *tiṣya*) is *Bṛhaspati* (planet Jupiter). This follows from the R̥gveda where *Bṛhaspati* is said to be the first born, high above in the sky<sup>23</sup> and further the *Taittirīya Brāhmaṇa* attesting his birth in front of *tiṣya nakṣatra*<sup>24</sup>.

In effect VGJ says that *Prajāpati* as *Soma* indicated the 28 or 27 *nakṣatras* as portentous in ancient times due to some unexpected and unusual events happening in the regions of these stars, possibly in association with Moon. *Prajāpati*, in response to a question by *Candra*, answers that for indicating the actions to be carried out on earth, he (Moon) has to approach the *nakṣatras* in similar (anomalous) fashion.

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<sup>19</sup> *Mahābhārata* (*Vanaparvan*.Ch.224), (*Śalyaparvan*.Ch.45)

<sup>20</sup> Iyengar, R.N., Profile of a Natural Disaster in Ancient Sanskrit Literature, *Indian Journal of History of Science*, 39.1, 2004, pp.11-49.

<sup>21</sup> एकरूपा उपस्तब्धास्तस्थू रोहिण्य इवैव तद्वै रोहिण्यै रोहिणीत्व ॥ SB (II.1.2.6-7)

<sup>22</sup> *Aitareya Brāhmaṇa* (13.9), *Maitrāyaṇīya Saṃhitā* (4.2.12), SB (II.1.2.8-9)

<sup>23</sup> बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन्। RV (IV.50.4)

<sup>24</sup> बृहस्पतिः प्रथमं जायमानः। तिष्यं नक्षत्रमभिसंवभूव। *Taittirīya Brāhmaṇa* (3.1.1.5)

## Chapter 4 of VGJ

In the present paper the critically edited version of Chapter 4 of VGJ with 96 verses is given consulting all the Mss in our database. The text in a few places is corrupt and hard to understand. In some places the meaning can be inferred from the context even though the language is irregular and grammatically incorrect. We have produced the best possible reading with almost no emendations except for obvious scribal errors and a few *vibhakti* (case) endings.

The number of constituent stars and the regent deity is given for each *nakṣatra* starting from *kṛttikā*, as in Vedic practice, but no mention of shapes or figures is made. Hence, VGJ expects the readers to know how to identify the star group by its name. The text details the type of activity recommended to be carried out by people and the broad qualities of persons born under each of the *nakṣatra*. All actions are classified into seven groups namely; *dhruva*, *ugra*, *kṣipra*, *sādhāraṇa*, *mṛdu*, *cara*, *dāruṇa* to be associated with seven such groups of *nakṣatras* having the above qualities. This is very similar to the grouping of *nakṣatras* in the *Parāśara Tantra*. Here, after the Sanskrit text, we present a brief summary of the actions and qualities in the form of a table.

The importance of the natal *nakṣatra* and the auspiciousness rating of *nakṣatras* for carrying out special activities have continued to the present day in Indian society. Hence not only for the early history of astronomy and astrology, but also for cultural history the present chapter *nakṣatra-karma-guṇa* is important. A list of selected activities recommended to be carried out under different *nakṣatras* for success, considered important by the society of the times of Vṛddhagarga is given. Among routine activities such as marriage, travel, house building, coronation of kings, tax collection, attacking enemies, chariot construction, herding of cattle, elephant catching, sacrifices and religious rites, mention of *kanyopanayanam* stands apart as special. *Upanayanam* refers to the initiation ceremony prescribed for boys before they start Vedic studies. *Kanyopanayanam*, in VGJ refers to such a ceremony for girls, a custom long extinct. We find that this custom existed in ancient times



as prescribed in the *Dharmasūtra* of Hārīta quoted by a famous later author Devaṇa Bhaṭṭa (c 1200 CE)

यत्तु हारितेनोक्तम् - “द्विविधास्त्रियो ब्रह्मवादिन्यस्सद्योवध्वश्च। तत्र  
ब्रह्मवादिनीनाम् **उपनयनम्** अग्नीन्धनं वेदाध्ययनं स्वगृहे च  
भिक्षाचार्येति। सद्योवधूनां चोपस्थिते विवाहे कथंचिद् **उपनयनमात्रं** कृत्वा  
विवाहः कार्यः ॥” इति।

Devaṇa Bhaṭṭa further declares that this was a very ancient custom belonging to another *kalpa* (aeon) and quotes author of *Yamasmr̥ti* for evidence<sup>25</sup>.

The *Dharmasūtra* texts of Āpastamba, Bodhāyana, Gautama and Vaikhānasa belong to *Kalpa*, one among the six branches of *Vedāṅga*, dateable to 600-400 BCE. All the above authors cite Hārīta by name with Āpastamba and Bodhāyana quoting Hārīta’s opinion. This makes Vṛddhagarga’s cultural tradition of *kanyopanayanam* under *kṛttikā* to be at least as old as 500 BCE if not more ancient.

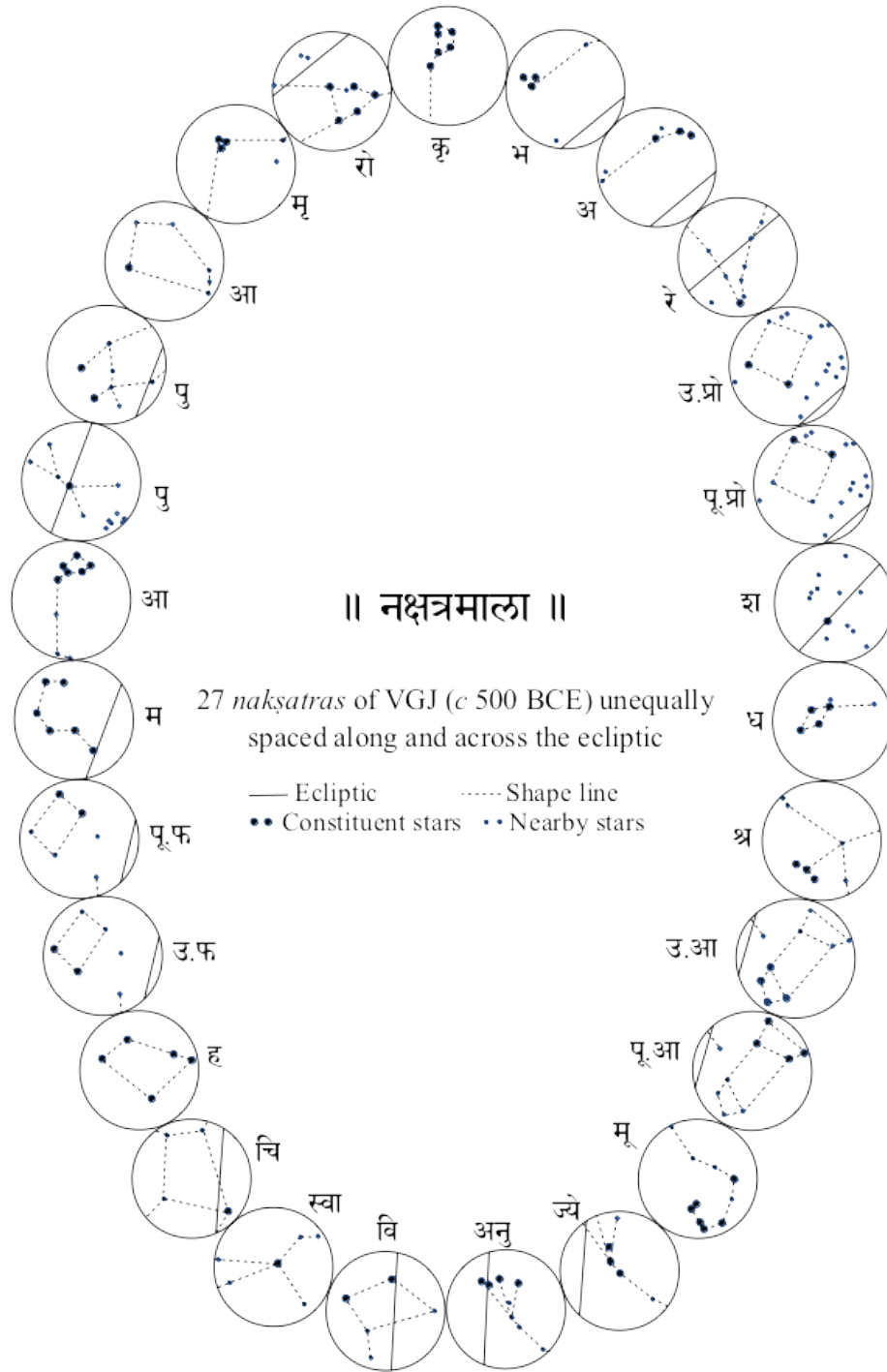
### Number of Stars

Several BCE texts namely; PT and AVP of the Vedic tradition, SKA of the Buddhist tradition, *Sūrya Prajñapati-Candra Prajñapati* (SCP) of the Jaina tradition provide the number of constituent stars making up a given *nakṣatra*. There is broad consensus among the above and VGJ on the names of the 27 *nakṣatras* except for the third one in the list, namely *adhikā* that is widely known as *mṛgaśīrā* in general literature as also in the later chapters of VGJ. This asterism is known as *invakā* (*invagā*) in the *Maitrāyaṇī Samhitā* and as *saṅthāṇa* originally in Prākṛt in the SCP. There is variation in the numbers of some *nakṣatras*, conspicuously so in the case of *śatabhiṣak* and *revatī*. For purposes of visible identification, the geometry of a *nakṣatra* is also

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<sup>25</sup>तत्कल्पान्तराभिप्रायम्। तथा च यमः-“पुरा कल्पे तु नारीणां मौञ्जीबन्धनमिष्यते। अध्यापनं च वेदानां सावित्रीवचनं तथा॥ पिता पितृव्यो भ्राता वा नैनामध्यापयेत्परः। स्वगृहे चैव कन्याया भैक्षचर्या विधीयते॥ वर्जयेदजिनं चीरं जटाधारणमेव च।” इति। (*Smṛticandrikā, Samskārakāṇḍa, of Devaṇa-Bhaṭṭa*, Ed. Srinivasacharya, L., ORI, Mysore, 1914)

important. Except for PT the other texts do not provide the shape of the *nakṣatras*. A strand of the above 27 *nakṣatras* with their constituent stars as per VGJ and geometry as stated in PT, is shown in the accompanying schematic figure. It is hoped that this figure would help the readers interested in identifying the ancient *nakṣatra* groupings in the present day sky.



A table is also presented with the list of the number of stars in each *nakṣatra* as per the above five texts including the *devatā* as mentioned in VGJ. For sake of comparison the numbers mentioned in the *Bṛhatsamhitā* (BS)<sup>26</sup> of a much later period are also shown in the table. Bhaṭṭotpala while commenting on this section says that the number of stars indicates the length in years of the good or bad effect attributable to the corresponding *nakṣatra*<sup>27</sup>. Also, the numbers are said to indicate the number of days *jvara* (fever) starting under a particular *nakṣatra* takes to complete its course<sup>28</sup>.

**Table 1** - List of 27 *Nakṣatras* with regent deity and number of constituent stars

Nakṣatra	Daivata	VGJ	PT	AVP	SKA	SCP	BS
Kṛttikā	Agni	6	6	6	6	6	6
Rohiṇī	Prajāpati	5	5	1	5	5	5
Adhikā/Mṛgaśira	Soma	3	3	3	3	3	3
Ārdrā	Rudra	1	1	1	1	1	1
Punarvasu	Aditi	2	2	2	2	5	5
Puṣya	Bṛhaspati	1	1	1	3	3	3
Āśleṣā	Sarpa	6	6	6	1	6	6
Maghā	Pitṛ	6	6	6	5	7	5
P. Phalgunī	Bhaga	2	2	2	2	2	8
U. Phalgunī	Aryaman	2	2	2	2	2	2
Hasta	Savitṛ	5	5	5	5	5	5
Citrā	Tvaṣṭṛ	1	1	1	1	1	1
Svātī	Vāyu	1	1	1	1	1	1
[Viśākhā]	Indrāgni	2	2	2	2	5	5
Anūrādhā	Mitra	4	4	4	4	5	4
Jyeṣṭhā	Indra	3	3	1	3	3	3
Mūla	Nirṛti	6	2	7	7	1	11
P. Aṣāḍhā	Ap	4	4	4	4	4	2

<sup>26</sup> BS (Ch 97; v 1-3)

<sup>27</sup> सदसत्फलं शुभं दुष्टं तत्तारकामितैस्तारकासङ्ख्यैर्भवति ॥ UV on BS (97.3)

<sup>28</sup> तारकामितैर्दिवसैर्वर्षस्योत्पन्नस्य नाशो वाच्यो वक्तव्यः ॥ UV on BS (97.3)

U. Aṣādhā	Viśvedeva	4	4	4	4	4	8
Śravaṇa	Viṣṇu	3	3	3	3	3	3
Dhaniṣṭhā	Vasu	4	5	5	4	5	5
Śatabhiṣak	Varuṇa	1	1	1	1	100	100
P. Proṣṭapadā	Aja	2	2	2	2	2	2
U. Proṣṭapadā	Ahīrbudhnya	2	2	2	2	2	8
Revatī	Pūṣan	1	1	1	1	32	32
Aśvayuk	[Aśvin]	3	2	1	2	3	3
Bharaṇī	Yama	3	3	3	3	3	3
Total number of stars		83	79	77	79	219	240

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## ॥ १-अङ्गम्; कर्मगुणाः ॥

### ४ ॥ नक्षत्रकर्मगुणाः ॥

कृत्तिका<sup>1</sup>-स्वग्निसाध्यानि<sup>2</sup> सर्व-कर्माणि<sup>3</sup> साधयेत्। आपणा<sup>4</sup>-श्वाग्निवृत्तीनां प्रयोगाश्च<sup>5</sup> गृहाणि च ॥ १ ॥  
 गोऽजाविक<sup>6</sup>-वृषोत्सर्गानथ<sup>7</sup> सङ्कलना<sup>8</sup>-चयम्। भाण्डानि चाश्मसारेभ्यो<sup>9</sup> विविधान्यत्र<sup>10</sup> कारयेत् ॥ २ ॥  
 पीतलोहितवस्त्रं च भाण्डानि विविधानि च। न कारयेन्न कृणुयात्<sup>11</sup> सारवन्तान्तवानि<sup>12</sup> च ॥ ३ ॥  
 कन्योपनयनं कुर्यादभिचारां-स्तथारिषु<sup>13</sup>। क्षौरं चात्र न कुर्वीत षड्वारे<sup>14</sup> वह्निदैवते ॥ ४ ॥  
 स्वाध्यायाभिजनोरूपी<sup>15</sup> दीर्घायुः श्रुतिकीर्तिमान्<sup>16</sup>। तेजस्वी कृपणः<sup>17</sup> क्रोधी यज्वा दाता च जायते<sup>18</sup> ॥ ५ ॥  
 रोहिण्यां स्थावरं<sup>19</sup> कर्म प्रशस्तं चापि कारयेत्। परस्मा<sup>20</sup>-न्नाददेदन्नं प्रयोगांश्च न कारयेत् ॥ ६ ॥  
 अभिषिञ्चेच्च नृपतीन्<sup>21</sup> सर्वानधिकृतांस्तथा। अपत्यहेतोः स्त्रीपुंसोः प्रयोगांश्चात्र<sup>22</sup> कारयेत् ॥ ७ ॥

<sup>1</sup> A1 कर्तिका, M2 कर्तिका

<sup>2</sup> P2 -स्वातिसाध्यातिथि

<sup>3</sup> A1 -कार्याणि

<sup>4</sup> A1, A2, M2 सम्पदा; P2, U1 सम्पद

<sup>5</sup> A2, M2 प्रयोश्च

<sup>6</sup> A1, A2, M2, P2, U1 गोजातिक

<sup>7</sup> A1, A2, U1 वृषोत्सर्गो निधिः; M2, P2

वृषोत्सर्गो निधिः

<sup>8</sup> A1, A2, P1, P2, U1 सङ्कलनां

<sup>9</sup> M2 चाश्मस्तरोमो

<sup>10</sup> M2 विविधान्यच

<sup>11</sup> M2 कृणुयात्; P2 कृणुया

<sup>12</sup> A1, M2 यारचांतांतवानि; A2 यारवान्तान्तवा-  
नि; K1 भारवान्नातवानि; P1 मारवान्तान्तवानि; P2  
यारंचातान्तवानि; U1 यारचां-तान्तवानि

<sup>13</sup> K1 -स्तथारिषु; P1 -स्वथारिषु

<sup>14</sup> A1, B1 षड्वारे; P1 षड्वारे; M2 षड्वारे; U1

षड्वारे

<sup>15</sup> em following PT (14.40) स्वाध्यायाभि-  
जनरूपसम्पन्नः; A1 साध्यंयंजायाभिजरो; A2,  
M2 साध्यंयंजायाभिजरो; K1, P1 साध्याय-  
जायाभिजरो; B1 साध्यायाजाभिजरो; P2  
साध्याजजार्यभिजनो; U1 साधुजायोभिजातोत्र

<sup>16</sup> A1, A2, P1, P2, M2, U1 श्रीकीर्तिमान्

<sup>17</sup> A2 कृपणं; A1, K1, M2, P1 कृपण; U1  
कृपया

<sup>18</sup> B1 त्र जायते; K1 प्रजायते

<sup>19</sup> U1 स्थावर

<sup>20</sup> B1 तस्माच्च; A1, A2, M2, P1, P2, U1  
यस्मा

<sup>21</sup> A2 नृपतिं; M2 वृन्पती

<sup>22</sup> P2 प्रयोगांश्चान

प्राजापत्ये तु नक्षत्रे सततं पञ्चतारके। पशुवित्तसुतैश्चर्यै-रायुषा<sup>1</sup> चान्वितः<sup>2</sup> क्षमी।  
 दाता कृतघ्नश्चैवात्र<sup>3</sup> सानुक्रोशश्च जायते॥८॥  
 त्रितारम्<sup>4</sup> अधिका सौम्य प्रशस्तं मृदुकर्मसु। धन्यायुष्ययशस्तेषु<sup>5</sup> प्राजापत्य<sup>6</sup>-व्रतेषु च॥९॥  
 व्रतसूत्रो<sup>7</sup>-पनयनैः<sup>8</sup>-गोदानैर्नामकर्मभिः<sup>9</sup>। गण्यागण्यं चात्र कुर्यात् स्नातकां<sup>9</sup>-श्वाभि-षेचयेत्<sup>10</sup>॥१०॥  
 बीजान्यौषधिवृक्षांश्च क्षीरिणश्चात्र<sup>11</sup> वापयेत्। यज्ञानां च समारम्भास्तथा शान्तिक-पौष्टिकाः<sup>12</sup>॥११॥<sup>13</sup>  
 प्रासादं चामरं छत्रं यानासन<sup>14</sup>-विभूषणम्। नवान्<sup>15</sup> सुधारयेदेतान्<sup>16</sup> प्रस्थान<sup>17</sup> चात्र पूजयेत्॥१२॥  
 अलमेव<sup>18</sup> कुलोपेतः<sup>19</sup> सौम्यास्या<sup>20</sup>-चपलाननः<sup>21</sup>। दीर्घायुः श्रुतवान्<sup>22</sup> शास्त्री<sup>23</sup> जायते पुरुषो मृदुः॥१३॥  
 आर्द्रायां प्रहरेत्<sup>24</sup> पूर्वस्तथा<sup>25</sup> शान्तिकपौष्टिकम्। खनये<sup>26</sup>-दुपदानांश्च<sup>27</sup> एक<sup>28</sup>-भागेन<sup>29</sup> नित्यशः<sup>30</sup>॥१४॥

<sup>1</sup> K1 -चिरायुषा

<sup>2</sup> A1, M2, P2 तान्वितः; A2 तान्वितं; K1 न्वित; P1, U1 तान्वित

<sup>3</sup> M2 कृतघ्नश्चैवात्र; कृतज्ञः would be better

<sup>4</sup> B1 त्रिधारं

<sup>5</sup> B1, K1 धन्यायुष्ययशस्तेषु

<sup>6</sup> P2 प्राजापत्ये

<sup>7</sup> A1, K1 व्रतस्तत्रो

<sup>8</sup> A1, P2, M2 -नामकर्मभिः; U1 - भनैर्नामकर्मभिः

<sup>9</sup> P2 स्नातको

<sup>10</sup> A1, A2, M2, P2, U1 -षिञ्चयेत्

<sup>11</sup> A1, P2, U1 क्षीरिणश्चापि

<sup>12</sup> A1, U1, P2 -पुष्टिकाः

<sup>13</sup> M2 missing verse

<sup>14</sup> A1 यानास; U1 यानामन

<sup>15</sup> K1 नवन्

<sup>16</sup> P2 सुधारयेदेश्यं; U1 सुधारयेदत्र; M2 *mt* from here to end of v13

<sup>17</sup> P2 स्थानं

<sup>18</sup> A1 फलेमेव; P1 -लमेव; A2, P2, M2, U1 फलमेव

<sup>19</sup> A1, B1, K1, P1, U1 कुलोपेता

<sup>20</sup> A1, A2, M2, P1, P2, U1 सौम्यश्चा; K1 सौम्यास्यो

<sup>21</sup> B1 चपलानतः

<sup>22</sup> A1, A2, B1, P1, P2, U1 सुतवान्

<sup>23</sup> A1, B1, K1, M2, P1, P2, U1 सास्त्री

<sup>24</sup> K1, P2 प्रहरात्

<sup>25</sup> A1, M2 पूर्वस्तथा; A2, B1, P1 पूर्वास्तथा

<sup>26</sup> A1, A2, P1, M2, U1 खानये; B1 खानये

<sup>27</sup> B1 दुपदानांश्च

<sup>28</sup> K1 एषा; A1, A2, M2, P1, P2, U1 एका

<sup>29</sup> B1, K1 भागम

<sup>30</sup> P2 हित्यशः

जन्मकर्म तदीयज्ञा<sup>1</sup>(?) पण्याश्च<sup>2</sup> क्रयमेव<sup>3</sup> च। वैरदकालुव्यकाश्च<sup>4</sup>(?) मुनिका-परिवाधिकम्<sup>5</sup>(?) ॥ १५ ॥  
 प्रस्थानं च<sup>6</sup> प्रकुर्वीत सेनां चात्र प्रदापयेत्। अरीणाम-भि<sup>7</sup>-घातांश्च प्रकुर्याद्द्रुद्रदैवते ॥ १६ ॥  
 अदाता<sup>8</sup> च ऋजुः क्रोधी हिंसाप्रियरतः सदा। एणमांस-रतस्तेनो<sup>9</sup> विक्रान्त<sup>10</sup>श्च<sup>+</sup>अदयो भवेत्<sup>11</sup> ॥ १७ ॥  
 पुनः<sup>12</sup> पुनर्यद्यदिच्छेत्<sup>13</sup> ततः कुर्यात् पुनर्वसौ<sup>14</sup>। कुर्वीत<sup>15</sup> पुंसां<sup>16</sup> सततमुपगच्छेत्<sup>17</sup> पुनर्भुवम्<sup>18</sup> ॥ १८ ॥  
 स्त्रीणामरिषु<sup>19</sup> वेश्मानि तथा पुंसवनानि च<sup>20</sup>। शान्तिकं पौष्टिकं युक्तं<sup>21</sup> गोदानं सूत्रकर्म च ॥ १९ ॥  
 चिकित्सां न प्रयुञ्जीत तथा जयपराजयौ। अध्वानं प्राङ्मुखो गच्छेदादित्येऽस्मिन् द्वितारके ॥ २० ॥  
 यशोभाग्य-प्रजाप्राज्ञो<sup>22</sup> नित्यकाल्यो<sup>23</sup> मृदुर्धनी<sup>24</sup>। निष्ठाधिगन्ता<sup>25</sup> स्त्रीलो<sup>26</sup> जायतेऽत्र<sup>27</sup> नरेश्वरः ॥ २१ ॥  
 पुष्टे<sup>28</sup> द्विजातिकर्माणि सर्वे कुर्युर्द्विजातयः। पुष्टिशान्तिकमाङ्गल्यम्<sup>+</sup>उद्वाहालम्भनानि<sup>29</sup> च ॥ २२ ॥  
 रथप्र<sup>30</sup>-सादयन्त्राणि ध्वजच्छत्रा<sup>31</sup>-युधानि च। विजयान्य<sup>32</sup>-भिषेकांश्च प्रस्थानं च नराधिपः ॥ २३ ॥

<sup>1</sup> A1, P1, P2, U1 नदीयज्ञा; M2 नदीयता

<sup>2</sup> A2, B1 पण्याश्च

<sup>3</sup> A2, B1 क्रमएव; P2 क्रयमेन

<sup>4</sup> A1 वैरदिकालुव्यकोश्च; M2 चौरादिलुण्यकाश्च;  
 P2 वैरदिकालुव्यकाश्च; A2 चैरादिप्लुव्यकाश्च; K1  
 वैरदीकालुव्यकाश्च; U1 वैरदिकालुध्वकाश्च

<sup>5</sup> A2 -परिचाधिकः; A1, P2, U1 -परिचाधिकम्;  
 M2 -परिचाधिकम्; परिखादिकम् would be  
 better

<sup>6</sup> A1, U1, P2 प्रस्थापनं

<sup>7</sup> A1, M2 -भि

<sup>8</sup> M2 दाता

<sup>9</sup> M2, P2 -न्तस्तेनो

<sup>10</sup> P2 विज्ञात; A1 निकात

<sup>11</sup> A1 *mt*

<sup>12</sup> A1 नपुनः

<sup>13</sup> M2 यदिच्छेत्

<sup>14</sup> K1, P1, M2 पुनर्वशी

<sup>15</sup> P2 कुर्यात्तत्

<sup>16</sup> M2 यसां

<sup>17</sup> M2 सततमुपगच्छेदादित्येस्मिन्

<sup>18</sup> B1 पुनर्भवं

<sup>19</sup> A1, A2, P1, K1 स्त्रीणामरिषु; M2 स्त्रीणां  
 प्रारिषु; P2 स्त्रीणामादिषु; U1 स्त्रीणामरिषु

<sup>20</sup> A2 का

<sup>21</sup> *em; all* युक्ता

<sup>22</sup> A2, P2, M2 -प्रक्षाप्राज्ञो

<sup>23</sup> A2, K1, P1 नित्यकाल्यो

<sup>24</sup> K1 मृदुर्ध्वनि; A1, A2, M2 मृदुर्ध्वनी

<sup>25</sup> A1 तनिष्ठाधिगन्ता; A2, M2 तनिष्ठाधिगन्ता;  
 P1, U1 तनिष्ठाधिगतो

<sup>26</sup> A1, M2 स्त्रीलो

<sup>27</sup> A1, M2 जायेतत्र

<sup>28</sup> P2 पुष्टे

<sup>29</sup> *em; all* प्रायोद्वाहलम्भनानि

<sup>30</sup> A1 रथिप्र; A2, P2, M2, U1 रथप्र

<sup>31</sup> P2 ध्वजाष्टवा; K1, B1, P1 ध्वजाच्छत्रा; M2  
 प्रजाच्छत्रा; U1 धजाष्टवा

<sup>32</sup> A1, A2, P2, M2, U1 विजयान



प्रस्थापयेत्तथा स्वान्त<sup>1</sup> शिष्यान् स्वाध्यायि<sup>2</sup>-नोऽर्थितः<sup>3</sup>। गुरुवेश्म उदेयाच्च<sup>4</sup> विद्याशि<sup>5</sup>-त्पार्थिनो नराः<sup>6</sup> ॥ २४ ॥

वितत्यमवनह्य<sup>7</sup> च मद्यकर्म च वर्जयेत्<sup>8</sup>। बार्हस्प-त्यैक<sup>9</sup>-तारेऽस्मिन् गृहकर्माणि कारयेत् ॥ २५ ॥  
बलोत्साह<sup>10</sup>-धरापत्यै<sup>11</sup>-ज्ञानविज्ञा<sup>12</sup>-नकीर्तिभिः। संयुक्तो<sup>13</sup> जायते श्रीमान् श्रेष्ठो वंशविवर्धनः ॥ २६ ॥  
आश्लेषा<sup>14</sup> स्वायुधागारं धन्वन्त<sup>15</sup>-दुर्ममेव<sup>16</sup> च। देहबन्धनदीबन्ध-सन्धानं<sup>17</sup> श्लेष्मणानि च ॥ २७ ॥  
विषागदानहिग्राहान्<sup>18</sup> हिंसार्थानभिचारकम्। अन्याध्वान्तांश्च<sup>19</sup> षड्वारे<sup>20</sup> प्रकुर्यात् सर्पदैवते<sup>21</sup> ॥ २८ ॥  
यानप्रियो<sup>22</sup> दीर्घसूत्रो नृशंसो व्यसनी शठः<sup>23</sup>। जायते क्रोधनो<sup>24</sup> वैरी<sup>25</sup> मेधायुर्वित्तवान् नरः ॥ २९ ॥  
मघासु<sup>26</sup> सर्वधान्यानि<sup>27</sup> वापयेत् संहरेत्<sup>28</sup> च। सद्यः<sup>29</sup> पुण्यं च संघाश्च कोष्टागारांश्च<sup>30</sup> कारयेत् ॥ ३० ॥

<sup>1</sup> *em*; A1 श्वन्वौ; B1 *snc*; P1 स्वान्वौ; P2 त्वन्वौ; M2 श्वन्वौ; U1 श्वत्रौ; A2, K1 स्वात्वै

<sup>2</sup> A1, K1, P1 स्वाध्याय; M2 स्वाध्यायन; P2 स्याधाय

<sup>3</sup> A1, A2, B1, P1, U1 -नोर्थिनः; M2 - नोत्थितः P2 -नोथिनः

<sup>4</sup> *irr*; उदयेत would be better

<sup>5</sup> A1, A2, B1, M2, P1, U1 विद्याच्छि; P2 विद्याश्चि

<sup>6</sup> P2 नरः

<sup>7</sup> A1 चैतन्यमवनह्यं; K1, M2 वित्यतमवनह्यं; P2 चितन्यमवनत्यं

<sup>8</sup> B1 वर्जयेत्

<sup>9</sup> A1 -त्येत्रि; A2 -त्येत्रि with -त्येक in margin; M2 -त्येत्रिस; P1 -त्येक with -त्येत्रि in margin; P2 -चि; U1 -त्रिस

<sup>10</sup> B1 बालोत्साह

<sup>11</sup> B1 धरापात्ये

<sup>12</sup> A1, M2, P2, U1 -ज्ञानं विम; K1 -ज्ञानविज्ञा

<sup>13</sup> A1 सायुक्तो; M2 सांयुक्तो; P1 सांयुक्तो

<sup>14</sup> M2 आश्लेषा

<sup>15</sup> A1, M2, P1, U1 धन्वन्त; B1 धन्वन्तं

<sup>16</sup> A1 दुर्ममेव

<sup>17</sup> A2, B1, K1 सन्धानं

<sup>18</sup> A1 विषागदान; A2 विषांगदानहिग्राहान; M2 विषांगदान; P2, U1 विषादानि

<sup>19</sup> A1 अन्याच्छतांश्च; A2, P1 अन्याच्छांतांश्च; B1 अन्याच्छांतांश्च; M2 अमाच्छतांश्च; P2 अन्याश्वातां; U1 अन्यछातींश्च

<sup>20</sup> A1, B1, U1 षड्वारे; M2 षड्वारै; P2 षड्वारे

<sup>21</sup> P2, U1 सर्वदैवते

<sup>22</sup> A2 ज्ञानप्रियो ; M2 यातप्रियो

<sup>23</sup> A1, M2, P2 सवः

<sup>24</sup> A1, A2, B1, K1, M2, P1 क्रोधनी; U1 क्रोधने

<sup>25</sup> P2 वैनी; U1 विरो

<sup>26</sup> U1 मघासु

<sup>27</sup> A1 सर्वसुधान्यानि

<sup>28</sup> A1, M2, P2 संहरेति; K1 संहरेव; U1 संहतेति

<sup>29</sup> A1, M2 संव; A2, B1, P1, P2, U1 संघ

<sup>30</sup> U1 काष्टागारांश्च

प्रहरेत रिपोः पूर्व दारुणानि<sup>1</sup> च कारयेत्। श्राद्धं कर्म<sup>2</sup> च षड्वारैः<sup>3</sup> प्रकुर्यात्<sup>4</sup> पितृदैवते<sup>5</sup> ॥ ३१ ॥  
चतुष्पा-द्धनधान्यानां<sup>6</sup> भोगी<sup>7</sup> मेधा-यशोबलैः<sup>8</sup>। संयुक्तो जायते चात्र सुहृच्छुद्धा-कारो<sup>9</sup> ऋजुः ॥ ३२ ॥  
द्वितारं फाल्गुनी पूर्वा नक्षत्रं भगदैवतम्। तत्र मन्त्रौषधैः स्नानं विवाहोद्वाहकर्म<sup>10</sup> च ॥ ३३ ॥  
सर्वपण्यापणा-वेशास्त<sup>11</sup>-थेक्षुलवणाकराः। क्रूरकर्माभिचारांश्च सौभाग्यार्थानि चारभेत् ॥ ३४ ॥  
सुभगः क्षीरसङ्काशो<sup>12</sup> बहुस्त्रीकोऽल्प-सूनुमान्<sup>13</sup>। वित्तधन्यल्प<sup>14</sup>-वित्तश्च<sup>15</sup> शठ<sup>16</sup>-श्चैवात्र जायते ॥ ३५ ॥  
द्वितारमुत्त-रार्यम्णोः<sup>17</sup> फल्गुनी पूर्वकर्मसु। प्रशस्तं वा विवाहे च<sup>18</sup> पुरवेशमक्रियासु च ॥ ३६ ॥  
सर्वकर्मप्रधाने च वासे यानविभूषणे<sup>19</sup>। यशः<sup>20</sup>-कीर्त्या च संयोगे<sup>21</sup> शान्तिमङ्गलपुष्टिषु ॥ ३७ ॥  
दानदैवतयोर्वित्तैर्युक्तो भोक्ता च जायते। विहारशीलः सुभगो मित्रस्थः पण्डितः स्थिरः ॥ ३८ ॥  
हस्तेन बलकर्माणि राज्ञां चैवाभिषेचनम्<sup>22</sup>। सूत्रव्रतोपनयनं गोदानं<sup>23</sup> यज्ञकर्म च ॥ ३९ ॥  
ध्रुवक्षिप्र-यशोर्थीनि<sup>24</sup> कर्माणि च समारभेत्। शान्तिपुष्टिकरं<sup>25</sup> कर्म प्रस्थानं चात्र पूजनम्<sup>26</sup> ॥ ४० ॥

<sup>1</sup> A1 दानुणानि

<sup>2</sup> A1, A2, B1, P1, P2, M2, U1 श्राद्धकर्म

<sup>3</sup> A1, P1 षड्वारैः; B1 च षड्वारैः; M2 षड्वारैः; U1 च षड्वारैः

<sup>4</sup> P2 अकुर्यात्

<sup>5</sup> K1 पितृदैवतं

<sup>6</sup> B1 -द्धनधान्यानि

<sup>7</sup> A1, A2, B1, K1, P1, P2, M2 भागी

<sup>8</sup> A1, B1, P1 -यशोबलैः; M2 -यशोबल

<sup>9</sup> A1, A2, B1, P1, P2, M2, U1 -करो

<sup>10</sup> A1 विवाहोद्वाहकर्म

<sup>11</sup> A1, P1, P2, M2, U1 -वेशास्त; K1 -वेशात

<sup>12</sup> A1, M2 क्षीवशेकाश; P1 क्षीवसंकाशो; P2

क्षावसंकाशो; U1 क्षीरसंकाशो

<sup>13</sup> M2, U1 -सुतवान्

<sup>14</sup> em; A1 विपतकन्याल्प; K1 वित्तकन्याल्प;

P1, P2, M2, U1 विपतकन्याल्प; B1

वित्तकन्याल्प; A2 वित्तकन्याल्प

<sup>15</sup> A1, A2, B1, K1, P1, P2, M2 -चिन्तश्च;  
U1 -वित्तश्च

<sup>16</sup> P2, M2, U1 शैव

<sup>17</sup> K1 -रमर्यम्णोः; M2 -रार्यस्मे

<sup>18</sup> em; A1, M2, P2 चाहवावाह; A2

चाहवीवाह; B1 शेवाहवैवाह; P1 वाहवीवाह; K1  
वा विवाहश्च

<sup>19</sup> A1, A2, K1, M2, P1, P2, U1

वासयानविभूषणे

<sup>20</sup> M2 यत्रा

<sup>21</sup> K1, A1, P2 – संयोगो

<sup>22</sup> M2 चैवाभिषेचनम्

<sup>23</sup> A1, P2, U1 mt

<sup>24</sup> A1, A2, B1, K1, M2, P2, U1 -यशोर्थीनि

<sup>25</sup> A1, B1, K1 शान्तिःपुष्टिकरं; P1

शान्तिपौष्टिकरं

<sup>26</sup> B1, K1, P1 पूजितम्; M2 प्रजनम्

धनुर्ग्रहो लिपिकारान्<sup>1</sup> करांश्चात्र<sup>2</sup> प्रयोजयेत्। हस्त्यारोहं हस्तिशालां सावित्रे<sup>3</sup> पञ्चतारके ॥ ४१ ॥  
 सुभगो दर्शनीयश्च विद्वान् सिद्धान्तवित्तमः<sup>4</sup>। प्राज्ञश्च शिल्पकुशलो महोत्साहश्च जायते ॥ ४२ ॥  
 चित्रा मृद्वी<sup>5</sup> चैकतारं<sup>6</sup> नक्षत्रं त्वाष्ट्रदैवतम्<sup>7</sup>। कुण्डलं<sup>8</sup> चाप्यलङ्कारं<sup>9</sup> भूषणानि च कारयेत् ॥ ४३ ॥  
 गृहाणि राजधानींश्च शिल्पं हेरण्यकापणाः<sup>10</sup>। प्रकुर्वीत<sup>11</sup> चिकित्सां च पुष्टिकर्ममृदूनि च ॥ ४४ ॥  
 नटनर्तकरूपांश्च<sup>12</sup> लिपिकाः<sup>13</sup> सर्वशिल्पिनः<sup>14</sup>। प्रयोजयेदलङ्कृत्य<sup>15</sup> सेनां<sup>16</sup> पश्येन्नृपस्तथा ॥ ४५ ॥  
 सुभगस्त्रिपुत्रो<sup>17</sup> मेधावी रूपालङ्कारवान् मृदुः। कुतूहली<sup>18</sup> मृगाभाये<sup>19</sup> चित्राक्षश्चैव<sup>20</sup> जायते ॥ ४६ ॥  
 एकतारे<sup>21</sup>ऽथ वायव्ये<sup>22</sup> स्वाति-निष्ठाध्वकर्मणि<sup>23</sup>। गृहप्रवेशे शस्तानि<sup>24</sup> विवाहे ध्रुवकर्मणि ॥ ४७ ॥  
 सर्वकर्मान्<sup>25</sup> प्रकामांश्च<sup>26</sup> वायुभक्षांश्च<sup>27</sup> योजयेत्। वादित्र-मवनह्यं<sup>28</sup> स्यात् स्वचन्दनं विमानयेत्<sup>29</sup> ॥ ४८ ॥

<sup>1</sup> A2, B1, K1, P2, U1 लिपिकारात्; M2 लिपिं करान्

<sup>2</sup> A1, B1 काराश्चात्र; A2, K1, P1 कराश्चात्र; M2, P2 कश्चात्र; U1 कारश्चात्र

<sup>3</sup> A1, K1, P1 सावित्रे; M2, U1 सावित्रि

<sup>4</sup> M2 सिद्धान्तवित्तकः; P1 सिर्धतिवित्तकः; U1 सिद्धान्तवित्तकः

<sup>5</sup> B1 वृद्धा

<sup>6</sup> B1 वेकतारं

<sup>7</sup> B1 त्वाष्ट्रदैवतं

<sup>8</sup> A1, A2, M2, P1, U1 असनं; B1 अधानं; P2 असुतं

<sup>9</sup> A1, A2, M2, P2, U1 चात्रलंकारं; K1 वाथलंकारं; P1 चाथलंकारं

<sup>10</sup> B1 हिरण्यकापणाः; P2 हेणपणाः

<sup>11</sup> A1, M2, P2, U1 प्रकुर्वन्ति

<sup>12</sup> A1, M2, P1, P2, U1 नटनर्तकरूपाणि

<sup>13</sup> B1 पीतकाः; K1 पीनकाः

<sup>14</sup> A1, M2, P1, P2, U1 सर्वशिल्पिषु

<sup>15</sup> U1 प्रयोजयेजलङ्कृत्य

<sup>16</sup> P2 श्येनां

<sup>17</sup> A1, A2, M2, P2, U1 सुभगस्त्रीपुत्रो

<sup>18</sup> K1 कुतूहले

<sup>19</sup> A1 मृमाना; A2 मृगानाप्ये; M2 मृगानामपि; P1, P2 मृगानाम; U1 मृगाभायेम

<sup>20</sup> *em* following PT 14.40 चित्राक्षश्चित्रायां; A1, P2, M2 पिताक्षश्चैव; A2 प्येपिताक्षश्चैव; P1 *mt*; K1, B1, U1 पित्राक्षश्चैव

<sup>21</sup> P2, M2, U1 वायवो

<sup>22</sup> *em*; A1 -नेष्टाद्यकर्मणि; A2, B1, M2, P1, U1 -नेष्टाध्वकर्मणि; K1 -निष्ठाध्वकर्मणि; P2 -नेष्ट्यध्वकर्मणि

<sup>23</sup> A1, A2, K1, M2, P1, P2 शस्तानि

<sup>24</sup> A1, B1, M2, P2 सर्वकामान्; P1 सर्वकान्;

<sup>25</sup> A1 प्रकामांश्च; K1 प्रकामश्च; M2 प्रकामंश्च

<sup>26</sup> A1 वायुनक्षांश्च

<sup>27</sup> M2 -मवनत्वं; अवनद्धं would be better

<sup>28</sup> A1, M2, P1, P2 स्यातासूचनंविमानयेत्; A2 स्यात् नविमानयेत्; B1 नचनविमानयेत्; U1 स्याना सूत्रं न विमानयेत्

चपलो<sup>1</sup> बलवान् वाग्मी विविक्त<sup>2</sup>ज्ञानमाश्रितः। धर्मिष्ठः शक्तिसम्पन्नो जातश्चात्र बहुश्रुतः ॥ ४९ ॥  
 अथ द्वितारमैन्द्राभ्यं बलयोगे<sup>3</sup> प्रशस्यते<sup>4</sup>। विभागे नीपयूपत्वे<sup>5</sup> वृक्षगुल्मप्रवापने<sup>6</sup> ॥ ५० ॥  
 शुद्धो मृद्वत्र<sup>7</sup> कर्तव्यं पश्चिमेषु च दारुणे<sup>8</sup>। यवगोधूम-कार्पासतिल<sup>9</sup>-माष<sup>10</sup>-प्रवापनम् ॥ ५१ ॥  
 नृपो<sup>11</sup> नृपाश्रितो वापि<sup>12</sup> सोमपो<sup>13</sup> दीप्तवान्नरः<sup>14</sup>। मनस्वी<sup>15</sup> पशुमांश्चात्र स्त्रीलोलश्चात्र जायते ॥ ५२ ॥  
 अनुराधा चतुस्तारं मृदु मित्रोऽत्र दैवतम्। तत्र मित्राणि<sup>16</sup> कुर्वीत<sup>17</sup> सहायाः सुहृद<sup>18</sup>-स्तथा ॥ ५३ ॥  
 कुर्याच्चात्र मृदूनर्थान् शान्तिपौष्टिकभेषजम्<sup>19</sup>। यानक्रिया ह्यलङ्काराः क्षुरमध्व<sup>20</sup>-क्रियाणि तु ॥ ५४ ॥  
 दुष्टान् दम्यांश्च<sup>21</sup> दमयेन्नावं<sup>22</sup> चात्रा-वतारयेत्<sup>23</sup>। अनुराधाप्रयातस्य चक्षुर्न प्रतिहन्यते<sup>24</sup> ॥ ५५ ॥  
 सुहृन्मित्रकरः<sup>25</sup> सौम्यो रत्नार्थी<sup>26</sup> सुखभोगवान्। वीरो यशस्वी धर्मिष्ठः कुलश्रेष्ठोऽत्र<sup>27</sup> जायते ॥ ५६ ॥

<sup>1</sup> B1, K1 चपले; P2 चेपल्यो

<sup>2</sup> A1, U1 विचित्र; A2 विवित्र; M2 विवित; P2 विचित्त

<sup>3</sup> K1 बलयो; P2 बलयोगो

<sup>4</sup> K1 प्रशस्यति

<sup>5</sup> A1 विभागेनापद्यत्ये; B1 विभागी नीपयूपत्वे; M2 विभागेनाधूपत्वे; P2 विभागोनापधूपत्वे; U1 विभागेनापधूपत्व

<sup>6</sup> A1 वृक्षगुल्मप्रवापनौ; A2 दक्षगुल्मप्रवापने

<sup>7</sup> A1 द्वौसूद्वत्र; A2, K1, P1 द्वौमृद्वत्र; M2 द्वौ-सद्वंच; P2 द्वौसद्वत्र; U1 द्वौचसूद्वच

<sup>8</sup> M2 दारणेत्; K1 दारुणो

<sup>9</sup> A1 mt; B1, P1 -कर्पास; M2 -प्यंस; P2 -पसं; U1 -कार्पासं

<sup>10</sup> U1 -माषमुद्र

<sup>11</sup> A1, M2 mt

<sup>12</sup> M2 mt

<sup>13</sup> A1 स्यामयो; U1 स्यामयो; M2 स्यामपादी; P2 स्यामप

<sup>14</sup> K1, P1 दीप्तवानृपम्; A1 दीप्तवानृपम्; U1 दीप्तावानृपम्; A2, P2 दीप्तवानृपः; M2 स्यावानृप

<sup>15</sup> P2 नृपस्वी

<sup>16</sup> A1, B1, P1, P2, U1 मैत्राणि

<sup>17</sup> P2 कुर्वन्ति

<sup>18</sup> A1 सुकृद; P2 सुद्वद; A2, K1 सुहव

<sup>19</sup> A1, M2, P2, U1 शान्तिपुष्टिकभैक्ष्यजम्; P1 भैषजम्

<sup>20</sup> A2, B1, P1 क्षुरमर्द्य; K1, P2 क्षुरमद्य; M2 क्षुरसर्वा; U1 क्षुरसर्व

<sup>21</sup> A1 द्वादम्याश्च; A2 तृष्णादम्याश्च; K1 गृष्टीदश्च; M2 गृष्णादस्त्रश्च; P1 गृष्टीदम्याश्च; P2 गृह्णादम्याश्च; U1 गृष्णादम्याश्च

<sup>22</sup> A1, A2, K1, M2, P1, P2, U1 नावश्

<sup>23</sup> K1 -च तारयेत्

<sup>24</sup> A1, M2 सिस्तनामान्नभोजने; A2 सिस्तनामान्नभोजने, चक्षुर्नप्रतिहन्यते in margin; P1 शिशूनामन्नभोजने in margin; P2 सिस्तनामान्नभोजयेत्; U1 असिस्तंवालान्नभोजने

<sup>25</sup> A1 सुहृन्मित्रकरः

<sup>26</sup> A1 mt; B1, K1, P1, U1 रत्नार्थः; M2 रत्नार्थ

<sup>27</sup> K1 कुल्यं श्रेष्ठोऽत्र; M2 कुकुलश्रेष्ठोऽत्र

ज्येष्ठा त्रितारमैन्द्रं च दारुणं चात्र कारयेत्। सङ्ग्रामानभिचारांश्च<sup>1</sup> प्रवर्त<sup>2</sup>-प्रहरे<sup>3</sup> नृपः ॥ ५७ ॥  
 प्रासादमुपवेशमानि<sup>4</sup> निवेशान<sup>5</sup>-भिषेचनम्। कुर्याच्चपाणां सर्वेषां क्षत्रियाणां<sup>6</sup> विशेषतः ॥ ५८ ॥  
 कन्या जाता भवेच्छ्रेष्ठा शूरोभिजायते नरः<sup>7</sup>। वारण<sup>8</sup>-महोत्साहश्च<sup>9</sup> तेजस्वी रोषणो<sup>10</sup> ऋजुः<sup>11</sup> ॥ ५९ ॥  
 मानी स्थिराढ्यो<sup>12</sup> मेधावी दीप्तिमान् अर्घ<sup>13</sup>-ऊर्जितः<sup>14</sup>। प्रशान्तः शत्रुहन्ता च प्राधान्यं  
 चाधिगच्छति<sup>15</sup> ॥ ६० ॥  
 षड्वारं<sup>16</sup> नैर्ऋतं मूलं दारुणं दारुणे हितम्<sup>17</sup>। ध्रुवकर्मसु शस्तं च विवाहोद्वाहनानि च ॥ ६१ ॥  
 सस्यानि वृक्षानोषध्यो वापयेन्मूलवन्ति च। मौलिकान् मौलिपादांश्च<sup>18</sup> नीपस्थां<sup>19</sup>-श्चापि साधयेत् ॥ ६२ ॥  
 आयुर्यशः सुतान् भोगान् पशुपुत्रान्वितानि<sup>20</sup> च। खेयशिल्पानि<sup>21</sup> विज्ञानं मूलजातोऽधिगच्छति ॥ ६३ ॥  
 आप्यमुग्रं चतुस्तारं दारुणं<sup>22</sup> दारुणे<sup>23</sup> हितम्। आरामकूपं<sup>24</sup> प्रारम्भे सर्वेष्वेवोदकेषु च ॥ ६४ ॥

<sup>1</sup> A1, B1, U1 सङ्ग्रामा अभिचाराश्च

<sup>2</sup> U1 पवर्त; P1 प्रवत्त

<sup>3</sup> P1 प्रहरेत्

<sup>4</sup> B1, K1, P1 प्रासादमुपवेशमानां

<sup>5</sup> A1 निवेशनम्; K1 निवेशाम

<sup>6</sup> A1, P2, M2, U1 *mt*

<sup>7</sup> A1, A2, M2, P2, U1 शूरोभिजायते नरः; B1 दाता शूरोभिजायते; K1 ततः शूरोभिजायते

<sup>8</sup> A1 चरण; B1 वाष्कारण; M2, P2 चरण; U1 नरणे

<sup>9</sup> *em*; A1 -महेक्षश्च; B1 -सहिष्णुश्च; K1, P1 -सहक्लेशश्च; A2, P1 -सहेक्काश्च; M2, P2 -महेक्षश्च; U1 -महोत्सासश्च

<sup>10</sup> A1 रोषणे; M2 रोषणे

<sup>11</sup> K1 द्विजः

<sup>12</sup> K1 स्थिराश्वो; A1, A2, P1, P2, U1 स्थिराज्यो; M2 स्थिराजौ

<sup>13</sup> K1 अर्घ्य; M2 *mt* from here to end of v61

<sup>14</sup> A1 -सार्जितः; K1 -ज्ञार्जितः; A2, U1 -ऋर्जितः; P1 -अर्जितः; P2 ऋर्जितः

<sup>15</sup> A1, U1 वाथगच्छति; P2 वाथं गच्छति

<sup>16</sup> A1 षड्वारं; B1 षड्वारं

<sup>17</sup> U1 दारुणो हितां

<sup>18</sup> B1, P1, K1 मूलपादांश्च

<sup>19</sup> *em*; A1 नापस्था; A2 नायन; K1, P1 नायस्था; M2 नापश्चा; P2 तापस्था; U1 नौकास्था

<sup>20</sup> A1, A2, M2, P1, P2, U1 पशुपौत्रान्वनानि; B1 पशुपौत्रवनानि

<sup>21</sup> B1 स्वयं शिल्पानि

<sup>22</sup> P2, M2 दारुणो

<sup>23</sup> A1, A2, P1, K1, U1 दारुणो; M2, P2 दारुणोसु

<sup>24</sup> P2 रौमकूपच; A1, A2, B1, K1, M2, P1 रौमकूपच

जलजीविनो मार्गणांश्च<sup>1</sup> प्लवकांश्च<sup>2</sup> प्रयोजयेत्। वापयेच्चोलकानत्र<sup>3</sup> मूलपुष्पफलानि<sup>4</sup> च ॥ ६५ ॥<sup>5</sup>  
 आयुष्मान् पुण्यशीलश्च<sup>6</sup> चित्रकामो जलप्रियः<sup>7</sup>। मधुमांसप्रियो<sup>8</sup>ऽकल्पः<sup>9</sup> सिद्धकर्मानुजायते ॥ ६६ ॥  
 वैश्वदैवं चतुस्तारमा-षाढासूत्रा<sup>10</sup> ध्रुवम्<sup>11</sup>। ध्रुवैश्वर्यं<sup>12</sup>-यशस्तेषु<sup>13</sup> हितं च भवनादिषु ॥ ६७ ॥  
 नृपाद्वृषात्माधिकृतान् श्रामिकांश्चात्र<sup>14</sup> कारयेत्। श्रेणीबन्धानाणां<sup>15</sup> गण्यान्शुल्क<sup>16</sup>-शालासभांस्तथा ॥ ६८ ॥  
 उग्रभेदं नृणां<sup>17</sup> दूतं<sup>18</sup> वैरं चात्र न कारयेत्। यान-वासोन्य<sup>19</sup>-कल्कानामाहारं चात्र कारयेत् ॥ ६९ ॥  
 कितवोऽत्र महाशील-प्रगल्भाक्षसमन्ततः<sup>20</sup>। श्रुतवान् शीलवांश्चात्र सोमपश्चात्र<sup>21</sup> जायते<sup>22</sup> ॥ ७० ॥  
 वितारं<sup>23</sup> श्रवणं प्रोक्तं वैष्णवं सर्वकर्मसु।<sup>24</sup> द्विजातीनां सदा शस्तमभिषेकध्रुवेषु च ॥ ७१ ॥  
 पुष्टिकर्मविवाहश्च<sup>25</sup> यानवाहविभूषणैः<sup>26</sup>। व्रतविद्योपनयने बलभेषजकर्मसु ॥ ७२ ॥

<sup>1</sup> A1, A2 मार्गणांश्च; K1, P2, U1 मार्गांश्च

<sup>2</sup> B1, P1, P2 धावकांश्च; K1 धावकाश्च; A1, A2 धावकश्च

<sup>3</sup> *em*; A1, A2 चापयेच्चैकोयत्र; B1 वापयेद्वापकश्चात्र; K1 वापयेच्चोलकावत्र; M2 चापेश्वको; P1 वापायाच्चोकायत्र; U1 वापयेच्चैकोयत्र

<sup>4</sup> M2 मूले पुष्पफलानि

<sup>5</sup> P2 missing verse v67

<sup>6</sup> P1 पुण्यसूलश्च; K1, A1 पुण्यमूलस्य; M2, P2, U1 पुण्यस्तूलश्च

<sup>7</sup> A2, B1 जनप्रियः

<sup>8</sup> A1, A2, M2, U1 मधुमांसप्रियो; P2 मधुमांसपियो

<sup>9</sup> A2, B1 जल्पः; A1, K1, U1 कल्पः

<sup>10</sup> A1, A2, B1, M2, P1, P2, U1 -षाढामुत्तरा

<sup>11</sup> A1 ध्रुवाम्

<sup>12</sup> A1 ध्रुवैश्वर्यम्; P2 कुवैत्स्वर्प

<sup>13</sup> A1 -यस्यस्थेषु; B1, P1 -यशस्येषु; A2, U1 -यशस्येषु; M2 -यस्यस्थेषु

<sup>14</sup> A1, P2, U1 -क्षामिकांश्चात्र; A2, B1 -क्षामिकांश्चात्र; M2 -मिकाचोत्र; P1 -च्छामिकांश्चात्र

<sup>15</sup> A1, A2 श्रेणीबन्धानाणां; P1 श्रेणीबन्धानाणान्; U1 श्रेणीबन्धानान्या

<sup>16</sup> A1 नान्या; A2 नान्याच्छुक्ल; B1 गुण्याच्छुक्ल; K1, P1, P2, U1 गुण्याच्छुक्ल

<sup>17</sup> K1, P1 उग्रभेदनृणां

<sup>18</sup> दूतं would be better

<sup>19</sup> B1, K1 वासौम्य

<sup>20</sup> A1, A2 -प्रगल्भान्तमसम्मतः; P1, U1 -प्रागल्भाक्षमसम्मतः; B1 -प्रगल्भक्षेमसन्ततः; M2 -प्रगल्भक्षसंमतः; P2 -प्रागल्भक्षसमन्ततः

<sup>21</sup> K1, B1 वक्ताचैवात्र; P2 *mt*

<sup>22</sup> P2 *ex* किनचोत्रमहाशीलु

<sup>23</sup> P2 वितारं; U1 द्वितारं

<sup>24</sup> B1 *mt* v71b,72

<sup>25</sup> A1, A2, M2, U1 पुष्टिकर्मस्त्रिवरणं; P1 पुष्टिकर्मविवाहश्च, कर्मस्त्रिवरणं in margin; P2 पुष्टिकर्मस्त्रिवस्त्रिवरणं

<sup>26</sup> K1 योनवाहविभूषणैः

मेधाव्यरोगबलवा<sup>1</sup>-नाढ्यो<sup>2</sup> यज्वा<sup>3</sup> बहुश्रुतः। दुःस्वरो<sup>4</sup> निहतामित्रः<sup>5</sup> श्रीमान्<sup>6</sup> वाग्मी च जायते ॥ ७३ ॥  
 धनिष्ठा तु चतुस्तारं<sup>7</sup> वासवं<sup>8</sup> चतुरुच्यते। तत्राभिगच्छेन्मित्राणां सुहृत्सम्बन्धि<sup>9</sup>-बान्धवान् ॥ ७४ ॥  
 श्रेष्ठिनोऽथ पुराध्यक्षान्<sup>10</sup> वणिज्ये<sup>11</sup>-ऽधिकृता<sup>12</sup>-नृपैः। गृहग्राम<sup>13</sup>-निवासांश्च<sup>14</sup> प्रस्थानं चात्र पूजितम् ॥ ७५ ॥  
 सर्वकर्म द्विजाः कुर्युर्जातकर्मादि दैवतम्। आयुष्यं शान्तिकं<sup>15</sup> पुण्यं बलपुष्टियशस्करम् ॥ ७६ ॥  
 रत्नार्थभागी द्युतिमान् मृष्टदाता<sup>16</sup> ऋजुर्नृपः<sup>17</sup>। अक्षिष्ट<sup>18</sup>-भागीष्टकर्मा<sup>19</sup> यशस्वी चात्र जायते ॥ ७७ ॥  
 एकतारं<sup>20</sup> शतभिषग्वारुणं भेषजादिषु। अभिचारा<sup>21</sup>-हवे<sup>22</sup> चैव शस्त्रकर्मणि<sup>23</sup> चोदके ॥ ७८ ॥  
 सेनाप्रयाण<sup>24</sup>-मायुष्यं न कुर्यात्तत्र<sup>25</sup> कर्म च। बीजकर्म सुराकर्म भिषकर्म<sup>26</sup> च कारयेत् ॥ ७९ ॥  
 बहुमित्रोऽत्र पशुमान् पानमांसप्रियो ऋजुः। अदाता<sup>27</sup> मित्रवत्प्राज्ञो<sup>28</sup> व्यसनी<sup>29</sup> चैव जायते ॥ ८० ॥  
 आजं प्रोष्ठपदा पूर्वा द्वितारं<sup>30</sup> दारुणे हितम्<sup>31</sup>। अनृते<sup>32</sup> च विभाते च दुष्टकर्म<sup>33</sup>-क्रियासु<sup>34</sup> च ॥ ८१ ॥

<sup>1</sup> K1 मेधान्यारोग्यबलवा; M2, U1

मेधाव्यारोगबलवा

<sup>2</sup> A1, A2, B1, K1, M2, P2, U1 -नाढ्यो

<sup>3</sup> K1 रज्वा; B1 ज्वाय

<sup>4</sup> K1, P2 दुःस्वरो; M2, U1 दुस्वरो

<sup>5</sup> A1, K1, P1, P2 निहनामित्रः; A2, U1

निहतामित्रः; M2 निहनामित्रः

<sup>6</sup> A1, M2, P1, P2 स्त्रीमान्; P2 स्त्रीमार

<sup>7</sup> P2 वास

<sup>8</sup> P2 सुवृट् सर्वधिबान्धवान्

<sup>9</sup> P2 पुराध्यक्षात्

<sup>10</sup> A1, B1, U1 वर्णिज्ये; A2 वणिज्यो; P2

वत्मिज्यो

<sup>11</sup> B1 -धिता; P2 -धिकृता

<sup>12</sup> P2 गृहग्रामा

<sup>13</sup> A1, A2, B1, K1, M2, P1, P2 -निवासाश्च

<sup>14</sup> A1, A2, B1, U1, P2 शान्तिकं

<sup>15</sup> A1, M2, U1 मृष्टदनो; A2 मृष्टा दाता; P2

दूमृष्टदनो

<sup>16</sup> P2 ऋजुर्नृपः; U1 ऋजुर्नृपः

<sup>17</sup> B1 अक्षेष्ट; M2 अक्षिष्ट; P2 अलिकु; K1

अक्षेष्ट

<sup>18</sup> A1, A2 -भागीष्टकर्मा; B1 -भागीसुकर्मा; M2 -  
भागीकर्माय; P2 -मार्गिस्वकर्मा; U1 -मार्गिष्वकर्मा;

<sup>19</sup> A1, A2, M2, P2, U1 शततारं; P1 शततारं  
in margin

<sup>20</sup> B1 अविर्वारा

<sup>21</sup> A1 -ध्रुवे; P2 -द्वेवै; U1 -द्वे

<sup>22</sup> A1, M2, P2, U1 कर्माणि

<sup>23</sup> B1 सीमाप्रयाण; K1 सेनाप्रमाण; M2, U1

सेनाप्रयाणा

<sup>24</sup> B1 कुर्याद्वीज--; K1 कुत्तत्र

<sup>25</sup> A1 *mt*

<sup>26</sup> A1, A2, M2, P2 आदाता; B1 अदतो

<sup>27</sup> A1 मित्रवत्प्राज्ञो

<sup>28</sup> K1 व्यसनैश्

<sup>29</sup> A1, A2, M2, P2, U1 दारुणोहिता

<sup>30</sup> *em*; *all* अमृते

<sup>31</sup> B1 विंते दुष्टं सर्वकाम

<sup>32</sup> M2 कृपासु

न च दक्षिणतो गच्छेत् प्रवासमिति मानवः। धारयेच्च<sup>1</sup> शिरस्त्रार्थे<sup>2</sup> निशि<sup>3</sup> क्षेत्रे चतुष्पथे ॥ ८२ ॥  
 दारुणोत्र<sup>4</sup> पटुर्हन्ता<sup>5</sup> दारुविद्रुमयो<sup>6</sup>-धरः<sup>7</sup>। प्रसह्य हन्ता धनवान् पशुमांश्चैव जायते ॥ ८३ ॥  
 आहिर्बुध्न्यं<sup>8</sup> द्वितारं च प्रोष्ठपद्युत्तरा<sup>9</sup> ध्रुवम्<sup>10</sup>। तत्र कुर्याद्भुवं कर्म यशस्यं पुष्टिकर्म च ॥ ८४ ॥  
 गृहद्वार-पुरारम्भान्<sup>11</sup> विवाहान् प्रसवात्मकान्<sup>12</sup>। शयनासन<sup>13</sup>-वस्त्राणि क्षेत्रलाभ<sup>14</sup>-शुभानि<sup>15</sup> च ॥ ८५ ॥  
 राजराजोपमश्चात्र यज्वा वंशविवर्धनः<sup>16</sup>। यशस्वी निहतामित्रो<sup>17</sup> जायतेऽत्र सुखी नरः ॥ ८६ ॥  
 एकतारं स्मृतं पौष्णं<sup>18</sup> रेवती मृदुसंज्ञकम्<sup>19</sup>। भैषज्यकर्मणि तथा यानवासगृहेषु च ॥ ८७ ॥  
 प्रवासनं प्रयोगं च कुर्यादत्र चतुष्पदम्। धनधान्यानि<sup>20</sup>-धानानि कुर्यान्मद्यं च कारयेत् ॥ ८८ ॥  
 कदर्यः पशुमानाढ्यः<sup>21</sup> प्रवासी<sup>22</sup> बहुलोहवान्<sup>23</sup>। अरोगः सिद्धकर्मा<sup>24</sup> च द्रव्यहर्ता<sup>25</sup> च जायते ॥ ८९ ॥

<sup>1</sup> em; A1, A2, B1, P1, P2 धारात्यत्र; K1

धारन्यत्र; U1 धारात्यव

<sup>2</sup> A1 शिरस्त्रार्थे; A2, P2, M2 शिरस्ताये; P1, K1 शिरस्त्रार्थो; U1 शिरस्त्रार्थे

<sup>3</sup> A1 त्रिश; A2, M2, P2 त्रिश; P1 त्रिशि; K1 त्रिशि; U1 विश

<sup>4</sup> U1 दारुणोच

<sup>5</sup> A2 पटुर्हता

<sup>6</sup> A1 दासविद्रुमयो; A2, P2 दासविद्रुमयो; B1 दारुविद्रुमयो; M2, U1 दासविद्रुमयो

<sup>7</sup> A1, B1, K1, M2, P1, U1 वरः

<sup>8</sup> A1, A2, M2 अहिर्बुध्न्यं; K1 आहिर्बुध्न्यं; P2 अहिर्बुध्न्य

<sup>9</sup> A2, M2, P2 U1 प्रोष्ठपद्युत्तरा; B1 प्रौष्टं वा ह्युत्तरा; P1, K1 प्रोष्ठंवाद्युत्तरा

<sup>10</sup> B1 द्वयं

<sup>11</sup> A1 -पुराभाव; A2 -पुराभावा; U1 -पराभारो

<sup>12</sup> B1 प्रासवात्मकान्; K1 प्रसवात्मिकान्; P2

प्रासवान्मकान्

<sup>13</sup> A1, A2, U1 शयनाशन; K1 शयनाशय; P2

शशटानाशन

<sup>14</sup> P2 क्षेत्रभान

<sup>15</sup> A2, M2 -स्वभानि; P1 -श्रभानि; P2-श्रवानि

<sup>16</sup> A2, M2, U1 ध्रुवंशविवर्धनः; P2

त्यावंशवर्धनः

<sup>17</sup> B1 निहतामित्रो

<sup>18</sup> A2, M2, P2 पौस्तं

<sup>19</sup> B1 संज्ञितं

<sup>20</sup> A1, B1, P2, U1 धनधान्यनि; A2 धनत्यति; M2 धनन्यनि

<sup>21</sup> B1 पशुमानाढ्यः; K1 पशुमानाद्य; U1

पशुमानाद्यो

<sup>22</sup> A1, K1, M2, P1 प्रवास; A2 प्रवासन; P2

प्रवासं; U1 प्रकासन

<sup>23</sup> P2 चदुलोहवान्; U1 बहुलोहवान्

<sup>24</sup> A1, A2, B1, K1, M2, U1 अरोगसिद्धकर्मा;

P2 असेगसिद्धकर्मा

<sup>25</sup> P2 रव्याहल्पा; M2 व्यहर्ता



त्रितारमश्वयुगलं<sup>1</sup> शस्तं<sup>2</sup> भैषज्यकर्मणि<sup>3</sup>। क्षिप्रकर्मसु च श्रेष्ठमायुष्यं बलकर्मसु ॥ ९० ॥<sup>4</sup>  
 याने च<sup>5</sup> दमने<sup>6</sup> योग्यं वाजिनां सर्वकर्मसु। द्विजानां चापि सर्वेषां सर्वारम्भेषु पूजितम् ॥ ९१ ॥  
 उपविज्ञानसौभाग्यैर्युक्तो<sup>7</sup> दाता सहाव्ययः<sup>8</sup>। प्रयोजयेत्तथा चोरं<sup>9</sup> मृतिं<sup>10</sup> चैवात्र कारयेत् ॥ ९२ ॥  
 मद्यमांसप्रियः स्तब्धः कलिस्तैन्यानुत<sup>11</sup>-प्रियः। परद्रव्यहरः शूरो<sup>12</sup> बहुमित्रश्च जायते ॥ ९३ ॥  
 शूरो हिंसारतो<sup>13</sup> वैरी परघातो<sup>14</sup> भयङ्करः।<sup>15</sup> उत्कोचकाश्चोपधिकान्<sup>16</sup> वञ्चकान्<sup>17</sup> कूटसाक्षिणः<sup>18</sup> ॥ ९४ ॥  
 कलाढ्यो दीप्तिमान्<sup>19</sup> प्राज्ञः श्रुतवांश्चात्र<sup>20</sup> जायते<sup>21</sup>। त्रितारं<sup>22</sup> भरणी याम्यं<sup>23</sup> दारुणं<sup>24</sup> दारुणे<sup>25</sup>  
 हितम् ॥ ९५ ॥  
 इति नक्षत्रवर्गस्य कर्म जन्म च कीर्तितम्। आद्यं कर्मगुणाद्यानां गर्गेणामिततेजसा ॥ ९६ ॥

### [चतुर्थोऽध्यायः]

<sup>1</sup> A1 त्रितारमश्वयुजलं; A2 वितारमस्ययुगलं;

M2, P2, U1 वितारमश्वयुगलं

<sup>2</sup> A1, A2, P1, P2, U1 लघु

<sup>3</sup> A2, P2, U1 भेषजकर्मणि; B1 भैषज्यकर्मणि

<sup>4</sup> A2, M2, P2 *mt* v91b

<sup>5</sup> A2, M2 नेत्रा; P2 तेच

<sup>6</sup> A2, M2, P2, U1 दमनो

<sup>7</sup> B1 उपविज्ञानसौभाग्ये युक्तो

<sup>8</sup> K1 सहोव्ययः; P2 सहाव्ययः

<sup>9</sup> B1 चोरं

<sup>10</sup> A1, A2, K1, M2, P1, U1 मृतिं

<sup>11</sup> A1, K1, P1, P2 कलिस्तैन्यानुभिः; A2, M2,

U1 कलिस्तैन्यानुभिः

<sup>12</sup> B1 शूरो

<sup>13</sup> A1, B1, K1 हंसानृतो; A2, M2, P2, U1

हिंसारतो; P1 हिंसावृतो

<sup>14</sup> P2 वीरघातो

<sup>15</sup> A1 *mt* v 94b,95

<sup>16</sup> *em* following *Mānava Dharmasūtra* (9.258) where a similar phrase

उत्कोचकाश्चोपधिका वञ्चकाः is used; B1

उत्कोचकानुपिका; A2, M2, U1 उत्कोचकान्-  
पथिका; K1 उत्कोचकरूपथिक; P1 उत्कोचकान्-  
पथिका; P2 उत्कोचकारन्पथिका

<sup>17</sup> A1, A2, K1, M2, P2 वञ्चकात्

<sup>18</sup> P2 कूटसाक्षिणः

<sup>19</sup> A2 किलाषोधिमान्; M2 किलाद्योदीधिमान्;

P2 किन्नाद्योदीधिमान्; U1 कलोढ्योदीधिमान्

<sup>20</sup> A2 प्रश्रुतवांश्चात्र; P2 श्रुतवांश्चात्र

<sup>21</sup> P2 तापते

<sup>22</sup> U1 वितारं

<sup>23</sup> A2 याम्या; U1 याम्या

<sup>24</sup> A1 *mt*; A2, M2, P2 दारुणी

<sup>25</sup> A2, P2, M2, U1 दारुणो

## Editorial notation

<i>all</i>	All except defective Mss
<i>att</i>	Attributed to
Ch	Chapter
<i>cf</i>	Compare with
<i>em</i>	Emended
<i>irr</i>	Irregular usage
<i>mt</i>	Missing text
<i>snc</i>	Script not clear
<i>v</i>	Verse
[..]	Editorial addition

## Brief Summary

### 4. *Nakṣatrakarmaguṇāḥ*

This chapter lists the 27 *nakṣatras* starting from *kṛttikā*, indicating the number of constituent stars and name of the regent deities, which have been already listed in Table 1. In addition, the text provides some early aspects of Indian astrology based on the *nakṣatra* under which a person is born. Table 2 lists the names of *nakṣatras* (column 1), recommended actions in terms of their qualities (column 2) and characteristics of persons born under the *nakṣatra* (column 3). The list is not a literal translation and hence not exhaustive. In all the manuscripts, stanzas on *aśvayuk* and *bharaṇī* appear to be mixed up and hence the rendering of verses 91-95 below is tentative.

**Table 2:** *Nakṣatrakarmaguṇāḥ*

<i>Nakṣatra</i>	<i>Karma-guṇa</i>	<i>Natal character nakṣatra</i>
<i>Kṛttikā</i>	All fire-based activities; construction of smithy shops & residences; making metal utensils; production of yellow & red coloured clothes and vessels. <i>Kanyopanayanam</i> ; herding of cattle; black	Interested in <i>svādhyāya</i> ; well mannered; famous; long lived; attractive; short-tempered; religious ( <i>yajvā</i> ); charitable.

	magic against enemies. Avoidance of hair cutting.	
<i>Rohiṇī</i>	Long lasting actions; praise-worthy activities; anointment of kings & officials; fertility rites for men & women. Non acceptance of food from others.	Endowed with children, long life, money & cattle; forgiving; grateful; empathetic.
<i>Adhikā (Mṛgaśīra)</i>	Prescribed for soft actions, growing grains, herbs & trees with milky sap, religious functions & observances - <i>upanayana</i> ; <i>godāna</i> ; naming & graduation ceremony; start of <i>yajña</i> ; propitiation and nourishment rites <sup>1</sup> . Acquiring palaces & royal paraphernalia.	Soft natured; of high lineage; pleasant; with steady expression; long lived; scholarly.
<i>Ādrā</i>	Attacking enemy; <i>S&amp;P</i> ; digging wells day by day; buying & selling; attacking enemies; readying & marching of the army.	Miserly; straight forward; short tempered; sadistic; fond of deer meat; stealthy; swift; merciless ( <i>adaya</i> ).
<i>Punarvasu</i>	Repetitive actions; approaching an already married woman; house entry and pre-natal rites; <i>S&amp;P</i> ; associated religious rites; <i>godāna</i> . Avoidance of beginning of medical treatment; commence travel towards the East.	Famous; fortunate; knowledgeable; intelligent; disciplined; robust; leader; wealthy; tender; fond of women.
<i>Puṣya</i>	Auspicious activities such as <i>S&amp;P</i> and marriage. Kings to make chariots; palaces; mechanical devices; banners; umbrellas; weapons. Coronation; celebration of victory. Admission of students & others desirous of acquiring knowledge & skill to <i>gurukula</i> . Avoidance of opening & covering, preparation of spirituous drinks.	Enthusiastic; powerful; skilled in theory & practice; kingly; family patriarch.
<i>Āśleṣā</i>	Setting up of armoury, desert forts. Binding activities; check dams on rivers; joinery. Deploying snake catchers adept in antidotes for poison; pain-inflicting black magic; other destructive activities.	Fond of travel; procrastinator; cruel; deceptive; short tempered; hateful; long lived; wealthy.
<i>Maghā</i>	Sowing & harvesting of grains. Propitious actions; organizing groups; construction of cubicles. First attack on enemies; gruesome activities; ancestral rites.	Enjoyer of cattle & agricultural wealth; wise; powerful; straightforward; friendly; has good physique.

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<sup>1</sup>*Śāntikam pauṣṭikam* (S&P)

<i>Pūrva-phalgunī</i>	Medicinal & <i>māntric</i> baths; marriage; commercial activities in sugarcane & salt; start of cruel work; black magic; welfare work.	Prosperous; milky complexioned. Polygamous; few male offspring.
<i>Uttara-phalgunī</i>	Suitable to conduct rites of passage ( <i>pūrvakarma</i> ); activities related to civic works, residences, vehicles, clothing, jewellery, <i>S&amp;P</i> .	Has wealth acquired by charity & chance; fond of entertainment; scholarly; stable; with many friends.
<i>Hasta</i>	Strong actions; royal coronation; <i>upanayana</i> ; <i>godāna</i> ; <i>yajña</i> . Start of quick & fixed actions for acquiring fame. <i>S&amp;P</i> ; travel. Employment of bowmen, scribes & imposition of taxes. Riding elephants; construction of stables.	Prosperous; good looking; scholarly; well versed in theory & practice; artistic; enthusiastic.
<i>Citrā</i>	Soft actions; work related to ornaments, houses, capital city, sculpture, jewellery shops, medical treatment, dance, dancers, scribes, army parades.	Prosperous; wise; handsome; ornamented; soft natured curious about animals; has colourful eyes.
<i>Svāti</i>	Travel-related work. Employment of snakes (charmners?). Covering of music instruments. Auspicious for house entry, marriage; other fixed work.	Restless; strong; orator; polymath; righteous; powerful; erudite.
<i>Viśākhā</i>	Suitable for strengthening, division, deep columns, arbouries. Clean and tender work. Cultivation of barley, wheat, cotton, sesame and black gram.	Royal; supported by royalty. Eligible for partaking <i>soma</i> ; bright; determined; wealthy with cattle; fond of women.
<i>Anurādhā</i>	Recommended to make friends; <i>S&amp;P</i> ; delicate actions; work related to medicines, vehicles, decoration, shaving, travel. Quelling miscreants; launching of navy. Travel on this <i>nakṣatra</i> will be unhindered.	Friendly; soft natured; collector of gems; comfortable; valiant; famous; righteous; scion of his family.
<i>Jyēṣṭhā</i>	Suitable for gruesome activities; war; black magic. Construction of palace other residences. Coronation of kings of royal clan.	Enthusiastic; bright; short tempered; simple; haughty; clever; profits by trading; calm; controller of enemies; attains chief-hood. A girl born in this star will be a leader.
<i>Mūla</i>	Gruesome and fixed actions; marriage rites; sowing seeds for herbs, plants, tuber, trees. Construction of pedestals, capitals, deep footings.	Bestowed with long life, fame, children, wealth. Skilful in underground construction.
<i>Pūrvāṣāḍhā</i>	Gruesome activities; ground-breaking for gardens, wells, water works. Deploying	Bestowed with long life; fond of propitious actions;

	water diviners, boatmen. Cultivation of flowers, fruits, tubers.	successful; lover of art. Fond of water, wine, meat; sickly ( <i>akalya</i> ).
<i>Uttarāṣādhā</i>	Fixed activities; construction of buildings, check posts, taxation halls. Promoting kings, vassals, officers, employees, guild heads, important people. Collecting vehicles, clothing, other required materials. Avoid enmity & hatred between kings.	Fond of gambling; vigilant; virtuous; of impeccable character; erudite; eligible for partaking <i>soma</i> .
<i>Śravaṇam</i>	Prescribed activities of twice born; coronation; other regular activities; nourishment rites; marriage. Work related to vehicles & ornaments; starting education, medical treatment.	Knowledgeable; healthy; strong; wealthy; religious ( <i>yajvā</i> ); hoarse voiced; subduer of foes; eloquent.
<i>Dhaniṣṭhā</i>	Visiting friends, well-wishers, relatives. Selecting suitable persons for commerce & city administration. House construction; travel. All religious rites of birth; S&P.	Royal; wealthy; resplendent; straightforward; capable of achieving intentions; famous.
<i>Śatabhiṣak</i>	Black magic in wars; impelling weaponry; work related to seeds, spirituous drinks, medicines. Avoidance of marching of army.	Friendly; wealthy with cattle; straightforward; fond of drinks & meat; stingy ( <i>adātā</i> ); wise; addicted to vices ( <i>vyasanī</i> ).
<i>Pūrva-proṣṭhapadā</i>	Gruesome activities; work connected to falsehood; evil activities in the evening. To wear head protection during night, in open fields & road intersections. Should not travel towards South ( <i>opinion of Mānava</i> ).	Cruel; expert hitman; possessor of timber, special wood ( <i>vidruma</i> ); possessor of cattle.
<i>Uttara-proṣṭhapadā</i>	Fixed activities; Commencement of residential door work & towns; marriage; midwifery. Auspicious work of beds, seats, clothing; acquiring land.	Regal; religious ( <i>yajvā</i> ); famous; subduer of foes; comfortable ( <i>sukhī</i> ).
<i>Revatī</i>	Delicate activities; medicinal work; vehicular & residential work; driving & handling of cattle. Collection, frying, grinding of grains; liquor making.	Miserly; possessor of cattle; wealthy; traveller; collector of metal; healthy; successful; wealth grabber.
<i>Aśvayuk</i>	Medicinal work; fast and firm activities; fit for all work connected with vehicles and taming of horses. Auspicious to start all activities. Deployment of thieves; causing of deaths.	Lucky; generous; fond of wine & meat; idle; given to stealing & lying; valiant; friendly.
<i>Bharaṇī</i>	Gruesome activities.	Knowledgeable in art; bright; intelligent; erudite.

## Appendix

The author-attribution in the end-colophon of each of the six chapters in the first *Aṅga* are symbolically shown in this table.

Ch #	Ch Name	A1	A2	B1	U1	F1	K1	P1	P2	M2
4	नक्षत्रकर्मगुणः	NA	VGJS	VGiJS	VGJS	VGiJS	VGiJS	VGJS	VGJS	VGJS
5	तिथिकर्मगुणः	NA	VGiJS	VGiJS	VGiJS	VGiJS	VGiJS	VGiJS	VGiJS	VGiJS
6	ग्रहकर्मगुणः	NA	VGiJ	VGiJS	VGiJS	VGi	VGiJS	VGiJS	VGiJ	VGiJ
7	मुहूर्तकर्मगुणः	VGiJS	NA	GiJS	VGiJS	VGiJS	GiJS	VGiJS	VGiJS	VGiJS
8	प्रथमः*	GiJS	GiJS	VGiJS	GiJS	GiJS	VGiJS	GiJS	NA	GiJS
9	द्वितीयः*	GJS	GiJS	VGiJS	GJS	GJS	VGiJS	GiJS	GJS	GJS

\* These chapters do not have any subject titles and appear to be appendices to *Aṅga* 1.

### Legend:

B = Bṛhad, V = Vṛddha, G = Garga, Gk = Gargakṛte, Gy = Gārgya; Gyk = Gārgyakṛte; Gi = Gārgiye/Gārgi, J = Jyotiṣe/Jyotiḥ/Jyotiṣ; S = Śāstre, Sm = Samhitāyām, NA= No attribution.

(To be continued)

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Thanks are due to Ms. Warija Adiga for having drawn the *Nakṣatramālā* figure.