

# **आपस्तम्ब-धर्म-सूत्राणि (En)①**

ApastambaH

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mūla-prastutih— āpastambānuyāyitvam  
abhivādayatāṁ mṛṣāḥ  
trapāṁ hartum satām bhūyād  
granthō'yam viṣṇu-kāritah॥

**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 varṇadharmaḥ③**

**mūla-prastutih—** athātaḥ sāmayācārikān 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.

**mūla-prastutih—** dharmajña-samayaḥ **pramāṇam**  
*(saulabhya-kramēṇa prathamam uktam)*<sup>2</sup>

**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.

**mūla-prastutih**— vēdāś ca 3

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

**mūla-prastutih**— catvārō **varṇā** brāhmaṇa-kṣatriya-vaiśya-śūdrāḥ 4

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

**mūla-prastutih**— tēśāṁ pūrvas-pūrvō janmataḥ śrēyān 5

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

**mūla-prastutih**— aśūdrāṇām aduṣṭakarmaṇām upāyanām vēdādhyanām agnyādhēyāṁ **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 Āpastambadharmaśūtra 1.1.6 'aśūdrāṇāmaduṣṭakarmaṇāmupāyanam..' emerged with the omission of 'a' of 'aśūdrāṇām'.

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

**mūla-prastutih**— **śuśrūṣā** śūdrasyētarēśāṁ 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.

**mūla-prastutih**— (*sūdra-kṛta-sēvā*) pūrvasmin pūrvasmin varṇē niḥśrēyasam bhūyah 8

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

**mūla-prastutih**— **upanayanam** vidyārthasya śrutitah saṃskārah 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.

**mūla-prastutih**— "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.

**mūla-prastutih**— tamasō vā ēṣa (*āgatya*) tamah 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.

**mūla-prastutih**— tasminn abhijana-vidyāsamudētam  
samāhitam saṁskartāram īpsēt 12

**Bühler**— 12. As performer of this rite of initiation he shall seek to obtain a man in whose family sacred learning is hereditary, who himself possesses it, and who is devout (in following the law).

**mūla-prastutih**— 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.

**mūla-prastutih**— yasmād dharmān ācinōti sa **ācāryah**  
14<sub>(5)</sub>

**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.

**mūla-prastutih**— tasmai na druhyēt kadācana 15

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

[#9]: Manu II, 144.

**mūla-prastutih**— sa hi vidyātas tam 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.

**mūla-prastutih**— tac +chrēṣṭham janma 17

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

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

**mūla-prastutih**— śarīram ēva mātā-pitarau janayataḥ 18

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

[#12]: Manu II, 147.

**mūla-prastutih**— **vasantē** brāhmaṇam upanayīta,  
**grīṣmē** rājanyam śaradi vaiśyam,  
**garbhāṣṭamēṣu** brāhmaṇam, **garbhaikādaśēṣu**  
rājanyam, garbha-dvādaśēṣu vaiśyam 19

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

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

**mūla-prastutih**— atha (*upanayana-viṣayē*) kāmyāni 20

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

**mūla-prastutih**— 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.

**mūla-prastutih**— aşṭama āyuṣ-kāmam 22

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

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

**mūla-prastutih**— navamē tējas-kāmam 23

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

**mūla-prastutih**— daśamē 'nnādya-kāmam 24

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

**mūla-prastutih**— ēkādaśa indriya-kāmam 25

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

**mūla-prastutih**— dvādaśē paśu-kāmam 26

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

**mūla-prastutih**— ā śōḍaśād brāhmaṇasyānātyaya, ā dvāviṁśāt kṣatriyasya+ ā caturviṁśād 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.

**mūla-prastutih**— atikrāntē sāvitryāḥ kāla<sub>(y)</sub>, ḥtum<sub>(yāvat)</sub> traividyakam brahmacyaram<sub>(agni-paricaryām adhyayanam)</sub> 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.

**mūla-prastutih**— athōpanayanam 29

**Bühler**— 29. After that he may be initiated.

**mūla-prastutih**— tataḥ saṁvatsaram  
udakōpasparśanam 30

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

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

**mūla-prastutih**— athādhyāpyah 31

**Bühler**— 31. After that he may be instructed.

**mūla-prastutih**— atha yasya pitā pitāmaha iti  
anupētau syātāṁ - tē brahma-ha-saṁstutāḥ 32

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

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

**mūla-prastutih**— tēśāṁ 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.

**mūla-prastutih**— tēśāṁ icchatāṁ prāyaścittam 34

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

**mūla-prastutih**— yathā prathamē 'tikrama ḡtur ēvarāṁ  
saṁvatsarah 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.

**mūla-prastutih**— athōpanayanam, tata udakōpasparśanam 36

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

## 02 brahmacaryam③

**mūla-prastutih**— prati-pūruṣam saṃkhyāya saṃvatsarān yāvantō '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),

**mūla-prastutih**— saptabhiḥ pāvamānībhīr "yadanti  
yac ca dūraka" iti ētābhīr, yajuṣ-pavitrēṇa,  
(*vāmadēvyam*→) sāma-pavitrēṇāṅgirasēṇēti 2

## pāvamānyaḥ

pavāmānās suvār-janāḥ ।  
pāvitrēṇā (*nānā-viśayēṣu*) vicārṣaṇīḥ ।  
yaṁ pōtā sa pūnātu mā ।

pūnantu mā dēvajānāḥ ।  
pūnantu manavō dhīyā ।  
pūnantu viśvā āyavāḥ (*=manuṣyāḥ*) ।

jātāvēdaṁ pāvitrāvat ।  
pāvitrēṇā punāhi (*=punīhi*) mā ।  
śukrēṇā dēvā dīdyat ।  
agnē kratvā (*=prajñayā*) kratūṁr anu ॥46॥

yat tē pāvitrām arciṣī ।  
agnē vitātam antarā ।  
brahma tēnā punīmahē ।

ubhābhhyān dēva savitāḥ ।  
pāvitrēṇā sāvēnā ca ।  
idam brahma punīmahē ।<sub>(5)</sub>

vaiśvadēvī pūnatī dēvy āgāt (*=āgacchatu*) ।  
yasyaī bāhvīs tānuvō vīta-pr̄ṣṭhāḥ (*=kānta-stutayah*) ।  
tayā madāntas sadhā-mādyēṣu (*=saha mādyanti yēṣu*

*savanēṣu) I*

vayaṁ syāma patayō rayīṇām ||47||

vaiśvānārō rāsmibhīr mā punātu |

vātāw prāṇēnēṣīrō (*←iṣa gatau*) māyōbhūḥ |

dyāvāprthīvī payasā payōbhiḥ (*iti kramaśah*) |

ṛtāvārī (=ṛtavatyau) yajñiyē mā punītām |

## yadanti

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

## yajuṣ-pavitram

viśvāsa-prastutih— āpō əsmān mātarāś śundhantu |  
(ra4)

ghṛtēnā nō ghṛta-puvāw (*→ghṛtapāvakāḥ*) punantu |

viśvām əsmat pra vāhantu riṣṭram (*=pāpam*) (ra5)

ud (adbhya) ḫabhyāś śucīr ā pūta ḫemi | (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>rdu<sup>3</sup>tī<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> I 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-prastutih— káyā naś citrá ( $\rightarrow$ indrah) ā  
bhuvad

ūtī (=rakṣaṇam/ tarpaṇam [tēna]), sadā-vṛdhah (=vardhamānah)  
sákhāḥ ।

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

ka<sup>1</sup>stvā<sup>2</sup> sa<sup>3</sup>tyō<sup>1</sup> madā<sup>2</sup>nā<sup>3</sup>m ma<sup>1</sup>hi<sup>2</sup>ṣṭhō  
matsa<sup>3</sup>da<sup>1</sup>ndha<sup>2</sup>sah I dṛ<sup>3</sup>ḍhā<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> II 12-  
2:0683 II

viśvāsa-śākala-prastutih— kás tvā satyō mādānāṁ  
māṁhiṣṭhō (=pūjyah) matsad (=mādayēd) ándhasah (=  
bhōjyah ( $\rightarrow$ [sōmah])) ।

dṝlhā (=dham) cid ḍarújē (=sambhaṇktum) vásu 2

a<sup>3</sup>bhī<sup>2</sup>u ṣu ṣa<sup>3</sup>ḥ sa<sup>1</sup>khī<sup>2</sup>nāmavi<sup>3</sup>tā<sup>1</sup> ja<sup>2</sup>ritr<sup>3</sup>ṇā<sup>2</sup>m I 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> II 12-3:0684 II||12(tā)||

viśvāsa-śākala-prastutih— abhī śu ṣah sákhīnāṁ  
avitā jaritīṇām (=stōtīṇām) I  
śatāṁ bhavāsy ūtibhiḥ (=rakṣābhiḥ) 3  
(abhibhavasi = sammukhō bhavasi)

sāma - vāmadēvyam I

vāmadēvyam I

kā<sub>([tā]%)</sub>yāa | na<sub>([dhū])</sub>ścā<sub>(3)</sub>aitrā<sub>(3)</sub>ā<sub>(")</sub> bhuvāta<sub>(v)</sub>  
 ū<sub>([ta]%)3</sub>tī<sub>([gō]--%3)</sub> | sādā<sub>(")</sub>, vṛdhas, sā<sub>(3--%)</sub>khā<sub>([ta]3--%)</sub>  
 au<sub>([pē])</sub>hō<sub>("3)</sub>hāi |  
 ka<sub>([tah])</sub>yā<sub>(--%3)</sub>a +śacāi,,ṣṭha<sub>([ti])</sub>yau<sub>("")</sub>hō |  
 ḫ himṁ<sub>([tā])</sub>mmā<sub>([prē])</sub>a |  
 vā<sub>("3[pha])</sub>ārtō<sub>("")</sub>, ḫ<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>ṁ,hi<sub>([gō])</sub>ṣṭhō<sub>(")</sub>ō, mātsād, andhā<sub>(3--%)</sub>, sā<sub>([ta]--%3)</sub>|  
 au<sub>([pē])</sub>hō<sub>("3)</sub>hāi |  
 dṛ<sub>([tah])</sub>ḍhā<sub>(--%3)</sub>a cidā | ru<sub>([tī])</sub>jau<sub>(")</sub>hō<sub>(")</sub> |  
 ḫ himṁ<sub>([tā])</sub>mmā<sub>([prē])</sub>a |  
 vā<sub>("3)</sub>ā<sub>([pha])</sub>sō, ḫ<sub>("")</sub>hāi ||

ā<sub>([tā]%)</sub>bhi<sub>("")</sub>i | śu<sub>([dhū])</sub> nā<sub>("")</sub>a, ssā<sub>(%)</sub>khi<sub>(%)</sub>nā<sub>("")</sub>am |  
 ā<sub>([ta]%)</sub>vī<sub>([ghi])</sub>tā<sub>(")</sub>a, jarāitrī<sub>(")</sub>inā<sub>(--%3)</sub>m<sub>([ta])</sub> |  
 au<sub>([pē])</sub>hō<sub>("3)</sub>hāi |  
 śa<sub>([tah])</sub>tā<sub>(--%3)</sub>am bhava,,si<sub>([tī])</sub>yau<sub>(")</sub> hō |  
 ḫ himṁ<sub>([tā])</sub>mmā<sub>([prē])</sub>a | [ū]<sub>(v)</sub>tā<sub>([pha]"3)</sub>āyō, ḫ<sub>("")</sub>hāi ||

## āṅgīrasam

(aham) hāṁsaś śuci-ṣad, vasūr antarikṣa-sad,  
 +hōtā vēdi-ṣad, atīthir durōṇa-sat |

nṛ-ṣad, vāra-sad, ṛta-sad vyōma-sad,  
ab-jā, gō-jā, ṛta-jā, ḥadri-jā, ṛtarām 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 = R̄j-veda IV, 40, 5.

**mūla-prastutih**— api vā vyāhṛtībhir ēva 3

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

**mūla-prastutih**— athādhyāpyah 4

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

**mūla-prastutih**— 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.'

**mūla-prastutih**— tēśām abhyāgamanam bhōjanam vivāham iti ca varjayēt I tēśāmicchatāṁ prāyaścittam - dvādaśavarṣāṇī traividyakāṁ brahmacaryāṁ carēd I athōpanayanāṁ tata udakōpasparśanāṁ 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).

**mūla-prastutih**— atha gṛhamēdhōpadēśanam 7

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

**mūla-prastutih**— nādhyāpanam 8

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

**mūla-prastutih**— tatō yō nirvartatē tasya saṃskārō yathā prathamē'tikramē 9

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

**mūla-prastutih**— tata ūrdhvam̄ 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.

**mūla-prastutih**— upētasyācāryakulē brahmacārivāsaḥ 11

**Bühler**— sūtram

upētasyā''cāryakulē brahmacārivāsaḥ || 11 ||

## **prastāvah**

ēvaṁ tataḥ pūrvēṣvapi nirūpitamupanayanam ,  
athā'dhyayanavidhiḥ—

## **ṭīkā**

ēvam yathāvidhyupētasya brahmaṇīṣassata  
ācāryakulē vāsō bhavati | brahma vēdastadartham  
vratam caratīti brahmaṇī adhyayanāṅgāni vratāni  
caratā ācāryakulē vastavyamityuktam bhavati || 11 ||

**mūla-prastutih**— aṣṭācatvārimśadvarṣāṇi 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.

**mūla-prastutih**— pādūnam 13

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

**mūla-prastutih**— ardhēna 14

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

**mūla-prastutih**— tribhirvā 15

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

**mūla-prastutih**— 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. Gr. Sū. I, 22, 3.

**mūla-prastutih**— 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.'

**mūla-prastutih**— atha brahmacaryavidhiḥ 18

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

**mūla-prastutih**— ācāryādhīnah 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.

**mūla-prastutih**— hitakārī gurōrapratiłomayanvācā 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— nānudēśyam bhuñjīta 22

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

**mūla-prastutih**— tathā kṣāra-lavaṇa-madhu-māṁsāni  
(*grhyasūtra upanayanaprakaranē kṣāra-lavaṇayōr tryaharām niyamanāt 1 madhvādērēva tryahādūrdhvām nityō niṣēdhah 1*) 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.

**mūla-prastutih**— adivāsvāpī 24

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

**mūla-prastutih**— agandhasēvī 25

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

[#11]: Manu II, 177; Yājñ. I, 33.

**mūla-prastutih**— maithunam na carēt 26

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

[#12]: Manu II, 180.

**mūla-prastutih**— utsanna-ślāghah 27

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

[#13]: Manu II, 178; Yājñ. I, 33.

**mūla-prastutih**— aṅgāni na prakṣālayīta 28

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

**mūla-prastutih**— 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.

**mūla-prastutih**— nāpsu ślāghamānah 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.

**mūla-prastutih**— jaṭilah 31

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

[#16]: Manu II, 2 19.

**mūla-prastutih**— 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.

**mūla-prastutih**—

- mauñjī mēkhalā trivṛd brāhmaṇasya, śaktiviṣayē dakṣināvṛttānām 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.

**mūla-prastutih**— jyā rājanyasya 34

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

**mūla-prastutih**— mauñjī vāyōmiśrā 35

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

**mūla-prastutih**— āvīśūtram vaiśyasya 36

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

**mūla-prastutih**— sairī tāmalī vētyēkē 37

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

**mūla-prastutih**— pālāśō daṇḍō brāhmaṇasya,  
naiyyagrōdha-skandhajō 'vāṅgrō rājanyasya,  
bādara audumbarō vā vaiśyasya!  
(yajñiyō) vārkshō daṇḍa ity avaraṇa-sam्यōgēnaika  
upadiśanti 38

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

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

**mūla-prastutih**—

- 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.

**mūla-prastutih**— śānī<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.'

**mūla-prastutih**— kaśāyam<sub>(=red Lodh/ kaavi)</sub> caikē  
(kārpāsam) 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]: Āsv. Gr. Sū. I, 19, 11; Weber, Ind. Stud X, 22.

## 03 brahmaccaryam③

**mūla-prastutih**— māñjiṣṭham<sub>(=madder-red-dyed)</sub>  
rājanyasya 1

Bühler—

1. And that of a Kṣatriya dyed with madder,

**mūla-prastutih**— hāridram vaiśyasya | (*tēna kārpāsē dhṛtē  
varṇavikalpō nāstī*)<sup>2</sup>

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

**mūla-prastutih**— hāriṇam<sub>(=mrgajam)</sub>, aiṇeyam<sub>(=mrgijam)</sub>  
vā (*blackbuck-jātyā, na varṇēna*) krṣṇam brāhmaṇasya (*ajinam,  
na śvētaiṇeyam*)<sup>3</sup>

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

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

**mūla-prastutih**— (*aiṇeyam*) krṣṇam cēd  
anupastīrṇāsana-śāyī syāt<sup>4</sup>

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

**mūla-prastutih**— rauravam (→ *rautīti - barasingha? Chital?*)  
rājanyasya 5

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

**mūla-prastutih**— bastājinam vaiśyasya || 6 ||

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

**mūla-prastutih**— āvikam sārvavarṇikam || 7 ||

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

**mūla-prastutih**— kambalaś ca (*āvikaḥ*) ||8||

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

**mūla-prastutih**— brahmavṛddhimicchann ajināny ēva  
vasīta,  
kṣatravṛddhim icchan vastrāṇy 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.

**mūla-prastutih**— ajinam tvēvottaram ( $\rightarrow$ uttariyarūpēṇa)  
dhārayēt (ity āpastambapakṣah) 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 (langotī), 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.

**mūla-prastutih**— a-nṛtta-darśī 11

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

[#4]: Manu II, 178.

**mūla-prastutih**— 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.

**mūla-prastutih**— ajana-vāda-śīlah 13

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

**mūla-prastutih**— rahaś-śīlah 14

**Bühler**— 14. Let him be discreet.

**mūla-prastutih**— 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.

**mūla-prastutih**— strībhir yāvad-artha-sam̄bhāṣī 16

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

**mūla-prastutih**— mṛduḥ 17

**Bühler**— 17. (Let him be) forgiving.

**mūla-prastutih**— śāntah 18

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

**mūla-prastutih**— dāntah 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.'

**mūla-prastutih**— hrīmān 20

**Bühler**— 20. Modest;

**mūla-prastutih**— dr̥ḍhadhṛtiḥ 21

**Bühler**— 21. Possessed of self-command

**mūla-prastutih**— aglāṁsnuḥ 22

**Bühler**— 22. Energetic;

**mūla-prastutih**— akrōdhanaḥ 23

**Böhler**— 23. Free from anger; [#8]

[#8]: Manu II, 178.

**mūla-prastutih**— anasūyuh 24

**Böhler**— 24. (And) free from envy.

**mūla-prastutih**— sarvam lābhamaḥaranguravē sāyam  
prātaramantrēṇa bhikṣācaryam carēd  
bhikṣamāṇō'nyatrāpapātrēbhyō'bhiśastācca 25

**Böhler**— 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.

**mūla-prastutih**— strīṇāṁ pratyācakṣāṇānāṁ  
samāhitō brahmacārīṣṭam dattam hutam prajām  
paśūnbrahmavarcasamannādyam vṛṇktē 26-1

tasmādu ha vai brahmacārisarṅgham carantam na  
pratyācakṣitāpi haiśvēvamvidha ēvamvrataḥ syāditi hi  
brāhmaṇam 26-2

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

**mūla-prastutih**— nānumānēna bhēkṣam ucchiṣṭam -  
drṣṭaśrutābhyaṁ 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— bhavadmadhyayā rājanyaḥ 29

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

**mūla-prastutih**— bhavadantyayā vaiśyah 30

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

**mūla-prastutih**— tatsamāhṛtyōpanidhāyācāryāya  
prabṛūyāt 31

**Böhler**— 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.

**mūla-prastutih**— tēna pradiṣṭam bhuñjīta 32

**Böhler**— 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  
bhuṅkṣva, 'friend, eat thou.'

**mūla-prastutih**— vipravāsē gurōrācāryakulāya 33

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

**mūla-prastutih**— tairvipravāsē'nyēbhyo'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.

**mūla-prastutih**— 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.

**mūla-prastutih**— bhuktvā svayam amatram  
prakṣālayīta 36

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

[#16]: 'He commits no sin, if he has the alms-pot cleaned by somebody else. Some say that the Sūtra

refers to both vessels (the alms-pot and his own dish).'

**mūla-prastutih**— na cōcchiṣṭāṁ kuryāt 37

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

**mūla-prastutih**— 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;

**mūla-prastutih**— apsu vā pravēśayēt 39

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

**mūla-prastutih**— 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.

**mūla-prastutih**— antardhinē vā śūdrā ya 41

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

**mūla-prastutih**— prōśitō bhaikṣād agnau kṛtvā bhuñjīta 42

**Böhler**— 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.

**mūla-prastutih**— bhaikṣam haviṣā samstutam tatrācāryo dēvatārthē 43

**Böhler**— 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).

**mūla-prastutih**— 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.

**mūla-prastutih**— tarṁ bhōjayitvā yaducchiṣṭam 45

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

## 04 brahmacaryam③

**mūla-prastutih**— yaducchiṣṭam prāśnāti 1

**Bühler**—

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

**mūla-prastutih**— havirucchiṣṭamēva tat 2

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

**mūla-prastutih**— yadanyāni dravyāṇi  
yathālābhāmupaharati 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).

**mūla-prastutih**— sa ēṣa brahmačāriṇō yajñō  
nityapratataḥ 4

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

**mūla-prastutih**— na cāsmai 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,

**mūla-prastutih**— yathā kṣāra-lavaṇa-madhu-  
māṁsānīti 6

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

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

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— prītirhy upalabhyatē 10

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

[#5]: 'What is that (reason)? [Sūtra 10] For to eat pungent condiments, salt, &c. gives pleasure to the eater, and therefore according to the maxim, I, 4, 12, 11, "That in case a custom has pleasure for its motive, there is no text of the holy law to authorise it," no text restricting (the prohibition of forbidden substances to the case in which a Brahmacārin does not receive them as leavings from his teacher) can be inferred (from the practice of eating such leavings).'-- Haradatta.

**mūla-prastutih**— pitur jyēṣṭhasya ca bhrātūr ucchiṣṭam bhōktavyam 11

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

**mūla-prastutih**— 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.'

**mūla-prastutih**— 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.

**mūla-prastutih**— sadāranyād ēdhān āhṛtyādhō  
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.

**mūla-prastutih**— nāstam itē samiddhārō gacchēt 15

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

**mūla-prastutih**— agnim iddhvā

parisamūhya (*mārjayitvā*)

samidha **ādadhyāt**

sāyam 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.

**mūla-prastutih**— sāyam ēvāgni-pūjēty ēkē 17

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

**mūla-prastutih**— samiddham agnim  
pāṇinā parisamūhēn - na samūhanyā 18

**Bühler**— 18. He shall sweep the place around the fire after it has been made to burn (by the addition of fuel), with his hand, and not with the broom (of Kuśa grass). [#10]

[#10]: Āp. Gr. Sū. II, 22.

**mūla-prastutih**— prāk tu yāthākāmī 19

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

**mūla-prastutih**— nāgny-udaka-sēsēṇa 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.

**mūla-prastutih**— pāṇi-samkṣubdhēnōdakēnaika-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.

**mūla-prastutih**— svapnaṁ ca varjayēt 22

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

**mūla-prastutih**— athāharaharācāryam gōpāyēd dharmārthayuktaiḥ karmabhiḥ 23

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

[#12]: Acts tending to the acquisition of merit are here--collecting sacred fuel, Kuśa grass, and flowers for sacrifices. Acts tending to the acquisition of wealth are--gathering fuel for cooking, &c. Manu II, 182; Weber, Ind. Stud. X, 123 and 124.

**mūla-prastutih**— sa guptvā  
saṁviśanbrūyāddharmagopāyamājūgupamahamiti 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.

**mūla-prastutih**— pramādādācāryasya buddhipūrvam  
vā niyamātikramam̄ rahasi bōdhayēt 25

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

**mūla-prastutih**— anivṛttau svayam̄ karmāṇyārabhēta  
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.

**mūla-prastutih**— nivartayēdvā 27

**Bühler**— 27. Or he may return home.

**mūla-prastutih**— atha yaḥ pūrvōtthāyī  
jaghanyasāṁvēśī 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.

**mūla-prastutih**— sa ya ēvam̄ praṇihitātmā  
brahmacāryatraivāsyā 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 paṭalah

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## 05 abhivādanādi③

mūla-prastutih— niyamēṣu tapahśabdaḥ 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.

mūla-prastutih— 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 Brahmayajña (daily study), and other religious rites, produces no effect, i.e. gains no merit for the reciter.' Manu II, 97.

Haradatta p. 19 gives also the following three explanations of this Sūtra, adopted by other commentators:--

**mūla-prastutih**— kartapatyam anāyuṣyam ca 3

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

**mūla-prastutih**— tasmād ḍṣayō '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.

**mūla-prastutih**— śrutarṣayastu bhavanti kēcikarmaphalaśēṣēṇa punahsambhavē 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.

**mūla-prastutih**— yathā śvētakētuḥ 6

**Bühler**— 6. Like Śvetaketu. [#5]

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

**mūla-prastutih**— yatkim ca samāhitō 'brahmāpy  
ācāryād upayuṅktē brahmavad ēva tasmin phalam  
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.

**mūla-prastutih**— athō yatkiñ ca manasā vācā cakṣuṣā  
vā saṅkalpan dhyāyat̄ 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).

**mūla-prastutih**— guruprasādanīyāni karmāṇi  
svastyayanamadhyayanasamivṛttiriti 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.

**mūla-prastutih**— atō'nyāni nivartantē brahmacāriṇah  
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.

**mūla-prastutih**— svādhyāyadhṛg  
dharmarucistapsvyrjurmrduḥ 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.

**mūla-prastutih**— sadā mahāntam apararātram  
utthāya  
gurōś tiṣṭhan  
prātar abhivādam abhivādayīta - "asāv aham 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.

**mūla-prastutih**— samāna-grāmē ca vasatām anyēśām  
api vṛddhatarāṇāṁ prāk prātar-āśāt 13

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

**mūla-prastutih**— 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.

**mūla-prastutih**— svargam āyuś cēpsan 15

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

and long life.

**mūla-prastutih**— dakṣinām bāhum śrōtra-samāṁ  
prasārya brāhmaṇō'bhivādayīta uraḥsamāṁ  
rājanyō madhyasamāṁ  
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.

**mūla-prastutih**— plāvanaṁ ca nāmnō ('ntimasvarasya)  
'bhivādana<sub>(sambaddha)</sub>-pratyabhivādanē ca pūrvēśāṁ  
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.

**mūla-prastutih**— 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.

**mūla-prastutih**— sadaivābhivādanam 19

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

**mūla-prastutih**— upasamgrāhya 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).

**mūla-prastutih**— dakṣinēna pāṇinā dakṣināṁ pādam  
adhaśtād abhyadhimṛṣya sakuṣṭhikam  
upasamgr̥hṇīyāt 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.

**mūla-prastutih**— ubhābhyaṁ ēvōbhāv abhipīḍayata  
upasamgrāhyāv 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

**mūla-prastutih**— 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.

**mūla-prastutih**— tathā guru-karmasu 24

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

**mūla-prastutih**— manasā cānadhyāyē 25

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

learnt).

**mūla-prastutih**— 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

**mūla-prastutih**— sadā niśāyām gurum  
saṁvēśayēttasya pādau prakṣālya saṁvāhya 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.

**mūla-prastutih**— anujñātaḥ saṁviśēt 2

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

[#2]: Manu II, 194.

**mūla-prastutih**— na cainamabhiprasārayīta 3

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

**mūla-prastutih**— na khaṭvāyāṁ  
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.

**mūla-prastutih**— 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.

**mūla-prastutih**— abhibhāṣitastvāsīnah 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.

**mūla-prastutih**— anūtthāya tiṣṭhantam 7

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

**mūla-prastutih**— gacchantamanugacchēt 8

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

**mūla-prastutih**— dhāvantamanudhāvēt 9

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

**mūla-prastutih**— na sōpānahvēṣṭitaśirā  
avahitapāṇīrvāśīdēt 10

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

**mūla-prastutih**— adhvāpannas tu karma-yuktō  
'vāśīdēt 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),

**mūla-prastutih**— na cēd upasīdēt 12

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

**mūla-prastutih**— dēvam ivācāryam  
upāsītāvikathayann avimanā vācam śuśrūṣamāṇō'sya  
13

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

**mūla-prastutih**— anupasthakṛtaḥ 14

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

**mūla-prastutih**— anuvāti vītaḥ 15

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

[#6]: Manu II, 203.

**mūla-prastutih**— apratiṣṭabdhaḥ pāṇinā 16

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

**mūla-prastutih**— anapaśritō'nyatra 17

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

**mūla-prastutih**— yajñōpavītī dvivastrah 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.

**mūla-prastutih**— adhōnivītastvēkavastrah 19

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

**mūla-prastutih**— 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.

**mūla-prastutih**— anāsannō'natidūrē 21

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

**mūla-prastutih**— yāvadāsīnō bāhubhyāmprāpnuyāt 22

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

**mūla-prastutih**— 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.

**mūla-prastutih**— ēkādhyāyī dakṣiṇāṁ bāhum  
pratyupasīdēt 24

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

**mūla-prastutih**— yathāvakāśāṁ bahavaḥ 25

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

**mūla-prastutih**— tiṣṭhati ca nāśītānāśanayōgavihitē 26

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

**mūla-prastutih**— āśīnē ca na samvīśēt 27

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

**mūla-prastutih**— 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.

**mūla-prastutih**— na cāsyā  
sakāśē'nvaksthāninamupasamgr̥hṇīyāt 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— na cainam  
pratyuttisṭhēdanūttisṭhēdvā 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.

**mūla-prastutih**— api cēttasya guruḥ syāt 32

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

**mūla-prastutih**— dēśāttvāsanācca samsarpēt 33

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

**mūla-prastutih**— nāmnā tadantēvāsinam  
gurumapyātmana ityēkē 34

**Böhler**— 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.

**mūla-prastutih**—  
yasmīmstvanācāryasam̄bandhādgauravam  
vṛttistasminn anvaksthānīyē 'pyācāryasya 35

**Böhler**— 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.

**mūla-prastutih**— bhuktvācāryasya sakāśē  
nānūthāyōcchiṣṭam̄ 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.

**mūla-prastutih**— ācāmēdvā 37

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

**mūla-prastutih**— kim karavāṇīty āmantrya 38

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

## 07 brahmacaryam, snātakah③

**mūla-prastutih**— uttiṣṭhēt tūṣṇīṁ vā 1

**Bühler**—

1. Or he may rise silently.

**mūla-prastutih**— nāpaparyāvartēta gurōḥ  
pradakṣinīkṛtyāpēyāt 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.

**mūla-prastutih**— na prēkṣēta nagnāṁ striyam 3

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

[#1]: 7. Manu IV, 5 3: Yājñ. I, 13 5.

**mūla-prastutih**— ḫoṣadhi-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.

**mūla-prastutih**— upānahau chatram 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.

**mūla-prastutih**— na smayēta 6

**Bühler**— 6. He shall not smile.

**mūla-prastutih**— yadi smayētāpigṛhya smayētēti hi  
brāhmaṇam 7

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

**mūla-prastutih**— nōpajighrēt striyām mukhēna 8

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

**mūla-prastutih**— na hṛdayēna prārthayēt 9

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

**mūla-prastutih**— nākāraṇād upasprśēt 10

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

[#4]: Manu II, 179.

**mūla-prastutih**— 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.

**mūla-prastutih**— yāṁ vidyāṁ kurutē gurau  
tē'pyasyācāryā yē tasyāṁ gurōrvamśyāḥ 12

**Bühler**— 12. Those teachers, who instructed his  
teacher in that science which he (the pupil) studies  
with him, (are to be considered as) spiritual teachers  
(by the pupil). [#6]

[#6]: The term vamśya, '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  
vidyāvamśa, vidyāparamparā. Manu II, 205.

**mūla-prastutih**— yānanyānpaśyatō'syōpasamgr̥hṇīyāt  
tadā tvēta upasamgr̥ahyāḥ 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.

**mūla-prastutih**— gurusamavāyē<sup>14</sup>  
bhikṣayāmutpannāyāṁ yamanubaddhastadadhīnā  
bhikṣā

**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.

**mūla-prastutih**— samāvṛttō mātrē dadyāt 15

**Böhler**— 15. When (a student) has returned home (from his teacher), he shall give (whatever he may obtain by begging or otherwise) to his mother.

**mūla-prastutih**— mātā bhartāram gamayēt 16

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

**mūla-prastutih**— bhartā gurum 17

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

**mūla-prastutih**— dharmakṛtyēṣu vōpayōjayēt 18

**Böhler**— 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.

**mūla-prastutih**— kṛtvā vidyām yāvatīṁ  
śaknuyādvēdadakṣināmāharēddharmatō 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— sarvadā śūdrata ugratō  
vācāryārthasyāharanāṁ dhārmayamityēkē 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.

**mūla-prastutih**— datvā ca nānukathayēt 22

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

**mūla-prastutih**— kṛtvā ca nānusmarēt 23

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

**mūla-prastutih**— ātmaprāśāṁsāṁ paragarhāmiti ca varjayēt 24

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

[#12]: Manu II, 119.

**mūla-prastutih**— prēṣitastadēva pratipadyēta 25

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

**mūla-prastutih**— 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.

**mūla-prastutih—**

anyatrōpasamgraḥāṇāducchiṣṭāśanāccācāryavādācāry  
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.

**mūla-prastutih—** 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.

**mūla-prastutih—** 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.

**mūla-prastutih—**

ucchiṣṭāśanavarjamācāryavadācāryaputrē vṛttiḥ 30

**Böhler**— 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.

**mūla-prastutih—** samāvṛttasyāpyētadēva  
sāmayācārikamētēṣu 31

**Böhler**— 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

**mūla-prastutih**— 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.'

**mūla-prastutih**— mālyāliptamukha  
upaliptakēśāśmaśruraktō'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.

**mūla-prastutih**— 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.

**mūla-prastutih**— svairikarmasu ca 4

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

**mūla-prastutih**— yathā  
dantaprakṣālanōtsādanāvalēkhanānīti 5

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

**mūla-prastutih**— taddravyāṇāṁ ca na  
kathayēdātmasamāmyōgēnācāryah 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.

**mūla-prastutih**— snātastu kālē  
yathāvidhyabhihṛtamāhūtō 'bhyētō vā na  
pratisāṁharē 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.

**mūla-prastutih**— uccaistarāṁ nāśīta 8

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

**mūla-prastutih**— tathā bahupādē 9

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

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— sabhānikaṣakaṭasvastarāṁśca 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.

**mūla-prastutih**— 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.

**mūla-prastutih**—

vyupatōdavyupajāvavyabhihāsōdāmantraṇanāmadhē yagrahaṇaprēṣaṇānīti 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.

**mūla-prastutih**— āpadyartham jñāpayēt 16

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

**mūla-prastutih**— 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.

**mūla-prastutih**— viprōṣya ca tadaharēva paśyēt 18

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

**mūla-prastutih**— ācāryaprācāryasannipātē  
prācāryāyaōpasaṅgrhyōpasañjighṛksēdācāryam 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.

**mūla-prastutih**— pratiṣēdhēditaraḥ 20

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

**mūla-prastutih**— 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).

**mūla-prastutih**— muhūṁścācāryakulam darśanārthō  
gacchēdyathāśaktyadhihastyamādāyāpi  
dantaprakṣālanānīti 22

**Bühler**— 22. And (if he does not live in the same village), he shall go frequently to his teacher's residence, in order to see him, and bring him some (present) with his own hand, be it even only a stick for cleaning the teeth. Thus (the duties of a student have been explained).

**mūla-prastutih**— mātaram pitaram ācaryam agnīṁś  
ca gr̥hāṇi ca rikta-pāṇir nōpagachhēd, rājānam cēn na  
śrutam iti 23

**Bühler**— [MISSING]

**mūla-prastutih**— tasmingurōrvṛttiḥ 23

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

**mūla-prastutih—**

putramivainamanukāṅkṣansarvadharmaśvanapacchā  
dayamānah 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.

**mūla-prastutih— na**

cainamadhyayanavighnēnātmārthēśūparundhyādanā  
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.

**mūla-prastutih— antēvāsyananantēvāsī bhavati**  
**vinihitātmā gurāvanaipuṇamāpadyamānah 26**

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

**mūla-prastutih**— ācāryō'pyanācāryō bhavati  
śrutātpariharamāṇah 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.

**mūla-prastutih**— aparādhēṣu cainam  
satatamupālabhēta 28

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

**mūla-prastutih**— 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.

**mūla-prastutih**— nivṛttam  
caritabrahmacaryamanyēbhyō dharmēbhyō'nantarō  
bhavētyatisr̄jēt 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 dvitīyah paṭalah

+03②

## 09 naimittikānadhyāyah③

**mūla-prastutih**— śrāvanyaṁ  
paurnamāsyāmadhyāyamupākṛtya māsam {anūktam  
ananūktañca} pradōṣē nādhīyīta 1

**Bühler**—

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

[#1]: 9. The Upākarma is the ceremony which is performed every year at the beginning of the course of study. It is in fact the solemn opening of the Brahmanic term. 'Because Āpastamba uses the word evening (i.e. first part of the night) it is not sinful to study later in the night.'--Haradatta. Manu IV, 95; Yājñ. I, 142, 143; Weber, Ind. Stud. X. 130 and 134.

**mūla-prastutih**— taiṣyāṁ paurṇamāsyāṁ rōhiṇyāṁ 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.

**mūla-prastutih**— ardhapañcamāṁścaturō  
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.

**mūla-prastutih**— nigamēśvadhyayanam 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.

**mūla-prastutih**— ānaḍuhēna vā  
śakṛtpiṇḍēnōpaliptē'dhīyīta 5

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

**mūla-prastutih**— śmaśānē sarvataḥ śamyāprāsāt 6

**Böhler**— 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.

**mūla-prastutih**— grāmēṇādhyavasitē kṣetrēṇa vā  
nānadhyāyah 7

**Böhler**— 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.

**mūla-prastutih**— jñāyamānē tu tasminn ēva dēśē  
nādhīyīta 8

**Böhler**— 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.

**mūla-prastutih**— śmaśānavacchūdra patitau 9

**Böhler**— 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.

**mūla-prastutih**— samānāgāra ityēkē 10

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

**mūla-prastutih**— śūdrā yām tu  
prēkṣaṇapratiprēkṣaṇayōrēvānadhyāyah 11

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

**mūla-prastutih**— tathānyasyāṁ striyāṁ  
varṇavyatikrāntāyāṁ 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).

**mūla-prastutih**— brahmādhyēṣyamāṇō  
malavadvāsasēcchansāmbhāśitum̄ brāhmaṇēna  
sāmbhāṣya tayā sāmbhāṣēta sāmbhāṣya tu  
brāhmaṇēnaiva sāmbhāṣyādhīyīta | ēvam̄ tasyāḥ  
prajāniḥsrēyasam 13

**Bühler**— 13. If he, who is about to study the Veda, wishes to talk to a woman during her courses, he shall first speak to a Brāhmaṇa and then to her, then again speak to a Brāhmaṇa, and afterwards study. Thereby the children (of that woman) will be blessed. [#8]

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

**mūla-prastutih**— antahśavam 14

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

[#9]: Manu IV, 108; Yājñ. I, 148.

**mūla-prastutih**— antaścāṇḍālam 15

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

**mūla-prastutih**— abhinirhṛtānāṁ tu  
sīmnyanadhyāyah 16

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

**mūla-prastutih**— saṃdarśanē cāraṇyē 17

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

**mūla-prastutih**— tadaharāgatēṣu ca grāmam bāhyēṣu  
18

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

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

**mūla-prastutih**— api satsu 19

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

[#11]: Yājñ. I, 150.

**mūla-prastutih**— saṁdhāvanustanitē rātrim 20

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

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

**mūla-prastutih**— svapnaparyāntam̄ vidyuti 21

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

**mūla-prastutih**— upavyuṣam  
yāvatā vā kṛṣṇāṁ rōhiṇīm iti,  
śamyā-prāsād vijānīyād

- ētasmin kālē vidyōta-mānē sapradōṣam  
aharanadhyāyah 22

**Böhler**— 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, be shall not study during that day, nor in the following evening.

**mūla-prastutih**— dahrē<sub>(=apararātrē tṛtīyō bhāgah)</sub>  
'pararātrē<sub>(=rātrēs tṛtīyō bhāgah)</sub> stanayitnunā 23

**Böhler**— 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).

**mūla-prastutih**— ūrdhvamardharātrādityēkē 24

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

**mūla-prastutih**— gavāṁ cāvarōdhē 25

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

**mūla-prastutih**— vadhyānāṁ ca yāvatā hanyantē 26

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

**mūla-prastutih**— pṛṣṭhārūḍhaḥ paśūnāṁ nādhīyīta 27

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

[#13]: Manu IV, 120; Yājñ. I, 151.

**mūla-prastutih**— ahōrātrāv amāvāsyāsu (*pūrvēdyus caturdaśīsu cēti haradattaḥ I manunā pūrnimāyām api niśiddham!*) 28

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

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

## 10 anadhyāyāḥ③

**mūla-prastutih**— 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), Āśādhī (June-July), Kārttikī (October-November).

**mūla-prastutih**— vairamaṇē (=utsarjanē) (*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.

**mūla-prastutih**— tathā sambandhēṣu jñātiṣu (*mṛtēṣu tryaham anadhyāya iti brahmacāriniyamahī itarēṣām āśaucavatām tu yāvad āśaucamanadhyāyahī*)<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.

**mūla-prastutih**— mātari pitary ācārya iti dvādaśāhāḥ 4

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

**mūla-prastutih**— tēṣu cōdakōpasparśanāṁ tāvantāṁ kālam 5

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

**mūla-prastutih**— anu-bhāvināṁ<sub>(=paścāj-jātānām)</sub> ca  
parivāpanam 6

**Böhler**— 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.'

**mūla-prastutih**— na samāvṛttā<sub>(kēśān)</sub> vapērann  
anyatra<sub>(yāga-,)</sub> vihārād ityēkē 7

**Böhler**— 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.

**mūla-prastutih**— athāpi brāhmaṇam - "rīktō vā  
ēśō'napihitō yan muṇḍahī 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.

**mūla-prastutih**— 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]: Satras, 'sacrificial sessions,' are sacrifices which last longer than twelve days.

**mūla-prastutih**— 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.

**mūla-prastutih**— śrōtriya-saṁsthāyām  
aparisamvatsarāyām 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.

**mūla-prastutih**— sabrahmacāriṇīty ēkē 12 ...

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

**mūla-prastutih**— śrōtriyābhyaṅgamē 'dhijigāṁsamānō  
'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).

**mūla-prastutih**— adhyāpayēd vā 14

**Bühler**— (See previous sUtra.)

**mūla-prastutih**— gurusamnidhau cādhīhi 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.

**mūla-prastutih**— adhyāpayēd vā 16

**Bühler**— (See previous sUtra.)

**mūla-prastutih**— ubhayata upasamgrahaṇam  
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.

**mūla-prastutih**— adhīyānēṣu vā yatrānyō vyavēyād  
(=madhyē gacchēt), ētam ēva śabdām (=adhīhi bhōḥ)  
utsṛjyādhīyīta 18

**Böhler**— 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.

**mūla-prastutih**— (*bahu-*)śva-gardabha-nādāḥ salāvṛky-  
ēkasṛka (=śṛgāla)+ulūka-śabdāḥ  
sarvē vāditra-śabdā  
rōdana-gīta-sāmaśabdāś ca 19

**Böhler**— 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.

**mūla-prastutih**— śākhāntarē (*śrūyamāṇē*) ca sāmnām  
anadhyāyah 20

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

**mūla-prastutih**— sarvēṣu ca śabdakarmasu (=ākroṣa-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.

**mūla-prastutih**— chardayitvā (=vamitvā) svapnāntam  
(nādhīyīta)। 22

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

[#15]: Manu IV, 121.

**mūla-prastutih**— sarpirvā prāśya (*adhīyīta*) I 23

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

**mūla-prastutih**— pūtīgandhaḥ 24

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

[#16]: Manu IV, 107; Yājñ. I, 150.

**mūla-prastutih**— śuktam̄ (=pakvarṇ kālapākēnāmlam̄ jāta)  
cātmasaṁyuktam̄ (=udarastham) 25

**Böhler**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— prōdakayōśca (*= bhuktvārdrayōḥ*) pāṇyōḥ  
27

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

[#19]: Manu IV, 121; Yājñ. I, 149.

**mūla-prastutih**— prētasamk̄lptam cānnam bhuktvā  
sapradōṣamaharanadhyāyah 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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

**mūla-prastutih**— {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.

**mūla-prastutih**— 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.

**mūla-prastutih**— manusyaprakṛtīnāṁ ca dēvānāṁ 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 Manuṣyaprakriti by Manuṣyamukha, 'possessing human faces.' A similar rule occurs Gautama XVI, 34, Where a Manuṣyayagña is mentioned as a cause for discontinuing the recitation of the Veda. In his Commentary on Gautama, also, Haradatta is in doubt. He first refers the term to the sacraments like the

Sīmantonnayana, and then adds, that some explain it to mean 'a sacrifice to gods who formerly were men.'

**mūla-prastutih**— paryuṣitaistaṇḍulairāmamāṁsēna ca nānadhhyāyāḥ 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.

**mūla-prastutih**— tathauṣadhiṇaspatimūlaphalaiḥ 5

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

**mūla-prastutih**— yatkāṇḍamupākurvīta yasya cānuvākyam kurvīta na tattadaharadhbīyīta 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.

**mūla-prastutih**— upākaraṇasamāpanayōśca  
pārāyaṇasya tāṁ 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.

**mūla-prastutih**— vāyurghōśavānbhūmau 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.

**mūla-prastutih**— grāmāraṇyayōśca sandhau 9

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

**mūla-prastutih**— mahāpathē ca 10

**Bühler**— 10. Nor on a highway.

**mūla-prastutih**— vīprōṣya ca samadhyayanam  
tadahāḥ 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.'

**mūla-prastutih**— svairikarmasu ca 12

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

**mūla-prastutih**— yathā pāda  
prakṣālanōtsādanānulēpanāṇīti 13

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

**mūla-prastutih**— tāvantam kālam  
nādhīyītādhyāpayēdvā 14

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

**mūla-prastutih**— sandhyōḥ 15

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

[#8]: Yājñ. I, 145; Manu IV, 113.

**mūla-prastutih**— tathā vṛkṣamārūḍhaḥ 16

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

[#9]: Yājñ. I, 51; Manu IV, 120.

**mūla-prastutih**— apsu cāvagāḍhah 17

**Bühler**— 17. Nor whilst immersed in water,

**mūla-prastutih**— naktam cāpāvṛtē 18

**Bühler**— 18. Nor at night with open doors,

**mūla-prastutih**— divā cāpihitē 19

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

**mūla-prastutih**—

avihitamanuvākādhyayanamāśāḍhavāsantikayōḥ  
(=vasantōtsavah) 20

**Bühler**— 20. During the spring festival and the festival  
(of Indra), in the month of Āśāḍha (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 Āṅgas 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.

**mūla-prastutih**— nityapraśnasya cāvidhinā 21

**Bühler**— 21. (The recitation) of the daily portion of the Veda (at the Brahmayajña 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 Brahmayajña, must be performed'--Haradatta.

**mūla-prastutih**— tasya vidhiḥ 22

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

**mūla-prastutih**— akṛtaprātarāśa udakāntam 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 Brahmayajña, '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.

**mūla-prastutih**— manasā cānadhyāyē 24

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

**mūla-prastutih**— vidyuti cābhagrāyāṁ stanayitnāv aprāyat�ē prētānnē nīhārē ca mānasāṁ 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.

**mūla-prastutih**— śrāddhabhōjana ēvaikē 26

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

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

**mūla-prastutih**— vidyutstanayitnurvṛṣṭiścāpartau yatra saṁnipatēyustastryahamanadhyāyah 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.

**mūla-prastutih**— yāvadbhūmirvyudakētyēkē 28

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

**mūla-prastutih**— ēkēna dvābhȳām vaitēśāmākālam 29

**Böhler**— 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.

**mūla-prastutih**— sūryācandramasōrgrahaṇē bhūmicalē'pasvāna ulkāyāmagnyutpātē ca sarvāsāṁ vidyānāṁ sārvakālikamākālam 30

**Böhler**— 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 Āṅgas) must be interrupted from that hour until the same hour next day. [#16]

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

**mūla-prastutih**— abhram cāpartau sūryācandra masōḥ parivēṣa indra dhanuḥ pratisūryamatsyaśca vātē pūtīgandhē nīhārē ca sarvēśvētēṣu tāvantam kālam 31

**Böhler**— 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.

**mūla-prastutih**— muhūrtam 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.

**mūla-prastutih**— salāvṛkyāmēkasṛka 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.

**mūla-prastutih**— naktam cāraṇyē'agnāvahiraṇyē vā 34

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

**mūla-prastutih**— 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.

**mūla-prastutih**— {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).'

**mūla-prastutih**— sārvakālikamāmnātam (*=adhītam*)  
{adhyētavyam} 37

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

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

**mūla-prastutih**— 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 'Pariṣadah' are here intended the Vedic schools, and their writings and teaching. Gautama also says, XVI, 40. Prātividyaṁ yān smarantismaranti, '(he shall observe the stoppages of the Veda-study) which they teach in (the writings belonging to) each of the Vedas.'

iti tṛtīyah paṭalah

**+04②**

**12 pañca-mahā-yajñāḥ③**

**mūla-prastutih**— tapah 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.

**mūla-prastutih**— tatra śrūyatē | sa yadi tiṣṭhann  
āśīnah 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.

**mūla-prastutih**— athāpi vājasanēyibrāhmaṇam I  
brahmajñō ha vā ēṣa yatsvādhyāyastasyaitē  
vaṣatkārā yatstanayati yadvidyōtataḥ yadavasphūrjati  
yadvātō vāyati I tasmātstanayati  
vidyōtamānē'vasphūrjati vātē vā vāyat�adhīyītaiva  
vaṣatkārāṇāmacchambaṭkārāyēti 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 Vaṣat (Vauṣat 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 Vaṣat (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. Vaṣat and the other exclamations, which are

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

**mūla-prastutih**— tasya śākhāntarē vākyasamāptih 4

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

**mūla-prastutih**— atha yadi vātō vā vāyāt stanayēd vā  
vidyōtēta vāvasphūrjēd vaikāṁ varcamēkam vā  
yajurēkam vā sāmābhivyāharēdbhūrbhuvaḥ suvah  
satyam̄ tapaḥ śraddhāyāṁ 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, Suvaḥ, in faith I offer true devotion." Then, indeed, his daily recitation is accomplished thereby for that day.' [#4]

[#4]: 'Some suppose that the words Bhūḥ Bhuvah and Suvaḥ &c. (are to be used only) if one studies the

Brāhmaṇa portion of the Veda, not every where.'--  
Haradatta.

**mūla-prastutih**— ēvarṁ  
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.

**mūla-prastutih**— adhyāyānadhyāyāṁ hyupadiśanti |  
tadanarthakāṁ syādvājasanēyibrāhmaṇāṁ  
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).

**mūla-prastutih**— āryasamayō hyagṛhyamānakāraṇah  
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.

**mūla-prastutih**— *vidyāṁ pratyanadhyāyah 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.

**mūla-prastutih**— *brāhmaṇōktā  
vidhayastēśāmutsannāḥ 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 (Rṣis 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.

**mūla-prastutih**— yatra tu prītyupalabdhitah  
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.

**mūla-prastutih**— tadanuvartamānō narakāya rādhyati  
12

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

**mūla-prastutih**— atha brāhmaṇōktā vidhayah 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.

**mūla-prastutih**— tēśāṁ mahāyajñā mahāsatrāṇīti  
saṁstutih 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.

**mūla-prastutih**— 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, ḍōṁ③

mūla-prastutih— dēvēbhyah svāhākāra ā kāṣṭhāt,  
pitṛbhyah svadhākāra ḫodapātrāt, 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.

mūla-prastutih— pūjā varṇajyāyasāṁ 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.

**mūla-prastutih**— vṛddhatarāṇāṁ ca 3

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

**mūla-prastutih**— hṛṣṭō darpati dṛptō  
dharmamatikrāmati dharmātikramē khalu  
punarnarakah 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).

**mūla-prastutih**— 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.

**mūla-prastutih**— ūmkāraḥ svargadvāram  
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.

**mūla-prastutih**— vikathāṁ cānyāṁ kṛtvāivam 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.

**mūla-prastutih**— yajñēṣu caitadādayaḥ prasavāḥ 8

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

**mūla-prastutih**— lōkē ca bhūtikarmasvētadādīnyēva  
vākyāni syuryathā puṇyāham 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 Grhya ceremony, and at which the sacrificer requests a number of invited Brāhmaṇas to wish him success. The complete sentences are, The sacrificer: Om karmaṇah puṇyāham bhavanto bruvantviti, 'Om, wish that the day may be auspicious for the performance of the ceremony.' The Brāhmaṇas: Om punyāhaṁ 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.

**mūla-prastutih**— nāsamayēna kṛcchram kurvīta triḥsrāvaṇam 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) Triḥsrāvana and Tr.ih.sahavacana. [#6]

[#6]: Manu II, 112.

**mūla-prastutih**— avicikitsā yāvad brahma  
nigantavyam iti hārītaḥ 11 (????)

**Bühler**— 11. Hārita declares, that the (whole) Veda must be studied under a vow of obedience until there is no doubt (regarding it in the mind of the pupil). [#7]

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

**mūla-prastutih**— na bahirvēdē gatirvidyatē 12

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

**mūla-prastutih**— samādiṣṭamadhyāpayantam  
yāvadadhyayanamupasāmṛghṇīyāt 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— na gatir (*=śuśrūṣā*) vidyatē 15

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

**mūla-prastutih**— 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.

**mūla-prastutih**— brahmaṇi mithō viniyōgē na  
gatirvidyatē 17

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

**mūla-prastutih**— brahma vardhata ityupadiśanti 18

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

**mūla-prastutih**— nivēśē vṛttē saṁvatsarē saṁvatsarē dvau dvau māsau samāhita ācāryakulē vasēdbhūyah śrutamicchann iti śvētakētuḥ 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,'

**mūla-prastutih**— ētēna hyaham yōgēna bhūyah pūrvasmātkālācchrutamakurvīti 20

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

**mūla-prastutih**— tacchāstraivipratiśiddham 21

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

**mūla-prastutih**— 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

**mūla-prastutih**— agnihōtramatithayah 1

**Bühler**—

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

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

**mūla-prastutih**— yaccānyadēvam yuktam 2

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

**mūla-prastutih**— adhyayanārthēna yam cōdayēnna cainam pratyācakṣīta 3

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

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

**mūla-prastutih**— na cāsmindōṣam paśyēt 4

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

**mūla-prastutih**— yadṛcchāyāmasarṁvṛttau gatirēva tasmin 5

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

[#3]: Manu II, 218.

**mūla-prastutih**— 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.

**mūla-prastutih**— samāvṛttēna sarvē gurava upasamgrāhyāḥ 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— bhrātṛṣu bhaginīṣu ca yathāpūrvamupasamgrahanam 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.

**mūla-prastutih**— nityā ca pūjā yathōpadēśam 10

**Böhler**— 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.

**mūla-prastutih**—

ṛtvikśvaśurapitṛvyamātulānavaravayasaḥ  
pratyutthāyābhivadēt 11

**Böhler**— 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.

**mūla-prastutih**— tūṣṇīṁ vōpasamgr̥hṇīyāt 12

**Böhler**— 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,

**mūla-prastutih**— daśavarṣam paurasakhyam  
pañcavarṣam tu cāraṇam | trivarṣapūrvah śrōtriyah

abhvādanamarhati 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.

**mūla-prastutih**— jñāyamānē vayōviśēṣē  
vṛddhatarāyābhivādyam 14

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

**mūla-prastutih**— viśamagatāyāguravē 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.

**mūla-prastutih**— 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.'

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— tathāprayatāya 19

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

**mūla-prastutih**— aprayataśca na pratyabhividēt 20

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

**mūla-prastutih**— pativayasaḥ striyah 21

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

**mūla-prastutih**— na sōpānahvēṣṭitaśirā avahitapāṇīrvābhivādayīta 22

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

**mūla-prastutih**— 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.

**mūla-prastutih**— mātaramācāryadāram 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— kuśalamavaravayasam vayasyam vā  
pṛcchēt 26

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

[#18]: Of course. in case the person addressed is a Brahman. Manu II, 127. Kullūka quotes under this

verse the above and the following Sūtras. But his quotation has only a faint resemblance to our text.

**mūla-prastutih**— anāmayam kṣatriyam 27

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

**mūla-prastutih**— 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.

**mūla-prastutih**— ārōgyam śūdra m 29

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

**mūla-prastutih**— nāsam̐bhāṣya śrōtriyam vyativrajēt  
30

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

**mūla-prastutih**— aranyē 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 caturthah paṭalah

**+05②**

## **15 ācamanam③**

mūla-prastutih— upāsanē gurūṇāṁ  
vṛddhānāmatithīnāṁ hōmē japyakarmaṇi 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— yam 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— tathā pradarōdakē (*svayambhuvi gartē*) 5

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

**mūla-prastutih**— taptābhīścākāraṇāt 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.

### mūla-prastutih—

- 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.

### mūla-prastutih— śaktiviṣayē na muhūrtamapyaprayataḥ syāt 8

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

### mūla-prastutih— nagnō vā 9

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

**mūla-prastutih**— nāpsu sataḥ prayamaṇamvidyatē 10

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

**mūla-prastutih**— 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).'

**mūla-prastutih**—

nāprōkṣitamindhanamagnāvādadhyāt 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.

**mūla-prastutih**— mūḍhasvastarē cāsaṁsprśann  
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.

**mūla-prastutih**— tathā tṛṇakāṣṭhēsu nikhātēsu 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.

**mūla-prastutih**— 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.

**mūla-prastutih**—

- śūnōpahataḥ sacēlō 'vagāhēta 16

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

**mūla-prastutih**— prakṣālya vā tam dēśam agniñā  
saṁsprśya punah 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.

**mūla-prastutih**— agnim nāprayata āśīdēt 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.

**mūla-prastutih**— iśumātrādityēkē 19

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

**mūla-prastutih**— 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.

**mūla-prastutih**— khaṭvāyāṁ ca nōpadadhyāt 21

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

[#14]: Manu IV, 54.

**mūla-prastutih**— prabhūtaidhōdakē grāmē  
yatrātmādhīnam prayamaṇāṁ tatra vāsō dhārmyō  
brāhmaṇasya 22

**Bühler**— 22. It is lawful for a Brāhmaṇa to dwell in a village, where there is plenty of fuel and water, (and)

where he may perform the rites of purification by himself. [#15]

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

**mūla-prastutih—**

- mūtram kṛtvā purīṣam vā mūtrapurīṣa-lēpān annalēpān ucchiṣṭalēpān rētasaś ca yē lēpās, tān prakṣālyā pādau ca, +ācamya prayatō bhavati 23

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

[#16]: Manu V, 138.

## **16 abhōjyādi③**

**mūla-prastutih—** tiṣṭhanna+ācāmētprahvō vā 1

**Böhler—**

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.

**mūla-prastutih—**

āśīnastrirācāmēddhṛdayaṅgamābhiraadbhiḥ 2

- Böhler—** 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.'

**mūla-prastutih**— trirōṣṭhau parimṛjēt 3

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

**mūla-prastutih**— dvirityēkē 4

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

**mūla-prastutih**— sakṛdupasprśēt 5

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

**mūla-prastutih**— dvirityēkē 6

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

**mūla-prastutih**— dakṣiṇēna pāṇinā savyam̄ prōkṣya,  
pādau śiraścēndriyāṇyupaspr̄śēc cakṣuṣī nāsikē śrōtrē  
ca 7

**Böhler**— 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.

**mūla-prastutih**— athāpa upaspr̄śēt 8

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

**mūla-prastutih**— bhōkṣyamāṇastu prayatō'pi  
dvirācāmēddvih parimṛjētsakṛdupaspr̄śēt 9

**Böhler**— 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.

**mūla-prastutih**— śyāvāntaparyantāv ḫṣṭhāv  
upasprśyācāmēt 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.

**mūla-prastutih**—

- na śmaśrubhir ucchiṣṭō bhavaty antarāsyē  
sadbhir yāvan na hastēnōpasprśati 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.

**mūla-prastutih**—

- ya āsyādbindavaḥ patanta upalabhyantē  
tēsvācamanam 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.

**mūla-prastutih**— yē bhūmau na tēṣvācāmēdityēkē 13

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

**mūla-prastutih**—

- svapnē kṣavathau śṛṅkhāṇikā<sub>(=nāsāmalam)</sub> "śrv-ālambhē, lōhitasya kēśānām, agnēr, gavāṁ, brāhmaṇasya, striyāś cālambhē, mahāpatham ca gatvā 'mēdhyāṁ cōpaspr̄syāprayatāṁ ca manuṣyāṁ, nīvīṁ ca paridhāya +apa upaspr̄sēt
- 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.

**mūla-prastutih**— ārdram vā śakṛd oṣadhīr bhūmīm vā  
15

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

**mūla-prastutih**— himsārthēnāśinā māṁsam  
chinnamabhōjyam 16

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

**mūla-prastutih**— dadbhiraṇḍapūpasya nāpacchindiyāt 17

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

**mūla-prastutih**— yasya kulē mrityēta na tatrānirdasē  
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.

**mūla-prastutih**— 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 Sūtikāgrha, or lying-in chamber. Manu IV, 217.

**mūla-prastutih**— antahśavē 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).

**mūla-prastutih**— aprayatōpahatam annam  
aprayataṁ, na tv abhōjyam 21

**viśvāsa-tippanī**— aprayatam annam  
agnāv adhiśritam  
adbhiḥ prōkṣitam  
bhasmanā mṛdā vā saṁsprṣṭam  
vācā ca praśastam  
prayataṁ 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.

**mūla-prastutih**— aprayatēna tu śūdrēṇōpahṛtam  
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.

**mūla-prastutih**— yasmimś cānnē kēśah syāt  
(*pākāvasthāyāṁ 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— amēdhyair avamṛṣṭam 25

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

**mūla-prastutih**— 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.

**mūla-prastutih**— mūṣakalāṅgam vā 27

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

**mūla-prastutih**— padā vōpahatam 28

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

**mūla-prastutih**— sicā (*vastrāñcalēna*) vā 29

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

**mūla-prastutih**— 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.

**mūla-prastutih**— sicā vōpahṛtam 31

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

**mūla-prastutih**— 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.

**mūla-prastutih**— bhuñjānam vā 33

**Bühler**— 33. If during his meal,

**17 abhōjyādi③**

**mūla-prastutih**— yatra śūdra upasprśēt 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.

**mūla-prastutih**— anarhadbhīrvā samānapaṅktau 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.

**mūla-prastutih**— bhuñjānēṣu va  
yatrānūtthāyōcchiṣṭāṁ 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.

**mūla-prastutih**— kutsayitvā vā yatrānnam dadyuh 4

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

[#4]: Manu IV, 212; Yājñ. I, 167.

**mūla-prastutih**—

manuṣyairavaghrātamanyairvāmēdhyaih 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.

**mūla-prastutih**— na nāvi bhuñjīta 6

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

**mūla-prastutih**— tathā prāsādē (*kāṣṭhamāñcē*) 7

**Bühler**— 7. Nor on a wooden platform.

**mūla-prastutih**— kṛtabhūmau tu bhuñjīta 8

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

**mūla-prastutih**— 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).

**mūla-prastutih**— āprītam cēd abhidagdhē 10

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

**mūla-prastutih**— parimṛṣṭam lauhām 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.

**mūla-prastutih**— nirlikhitāṁ dārumayam 12

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

[#7]: Manu V, 115.

**mūla-prastutih**— yathāgamāṁ yajñē 13

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

**mūla-prastutih**— nā''paṇīyam (*pakvam*) annam aśnīyāt  
14

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

**mūla-prastutih**— tathā (''*paṇiyān*) rasān (*nāśnīyāt*),  
āma (*=apakva*)-māṁsa-madhu-lavaṇānīti parihāpya 15

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

**mūla-prastutih**— 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.

**mūla-prastutih**— kṛtānnam 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.

**mūla-prastutih**— śuktam̄ (*=kāla-pakēnā'mlibhūtam̄*) 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.

**mūla-prastutih**— phāṇita<sub>(=śarkararasa)</sub>-pr̥thuka<sub>(=ciudā)</sub>-  
taṇḍula-karamba<sub>(=dadhi+śaktu)</sub>-bharuja<sub>(=bhraṣṭayava)</sub>-  
saktu-śāka-māṁsa-piṣṭa-kṣīra-vikārauṣadhi-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.

**mūla-prastutih**— śuktam 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.

**mūla-prastutih**— sarvam madyamapēyam 21

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

**mūla-prastutih**— tathailakam payah 22

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

[#13]: Manu V, 8; Yājñ. I, 170.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— tathā kīlālauṣadhiṇāṁ ca 25

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

**mūla-prastutih**— karañja-palaṇḍu-parārikāḥ 26

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

[#16]: Manu V, 5; Yājñ. I, 176.

**mūla-prastutih**— 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.

**mūla-prastutih**— kyākvabhōjyamiti hi brāhmaṇam 28

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

[#18]: Yājñ. I, 171.

**mūla-prastutih—**

ēkakhurōṣṭragavayagrāmasūkaraśarabhagavām 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.

**mūla-prastutih—** dhēnu+anaḍuhōrbhakṣyam 30

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

**mūla-prastutih—** mēdhyamānaḍuhamiti  
vājasanēyakam 31

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

**mūla-prastutih—** kukkuṭō vikirāṇām (*=khanitvā kīṭānyaśnanti yē tēsu, 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— kravyādaḥ 34

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

[#22]: Manu V, 11; Yājñ. I, 172.

**mūla-prastutih**— haṁsabhāśacakra vāk asuparṇāśca  
35

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

[#23]: Yājñ. I, 172.

**mūla-prastutih**— 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.

**mūla-prastutih**— pañcanakhānāṁ gōdhā-kacchapa-śvāviṭ-śalyaka-khaṇga-śaśa-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.

**mūla-prastutih**— abhakṣyaścēṭō matsyānām 38

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

**mūla-prastutih**— sarpaśīrṣī mṛduraḥ kravyādō yē cānyē vikṛtā yathā manusyaśirasah 39

**Böhler**— 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**

**mūla-prastutih**— madhvāmam mārgam māṁsam bhūmir mūlaphalāni rakṣā-gavyūtir-nivēśanam yugyaghāsaś cōgrataḥ pratigr̥hyāṇi 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.

**mūla-prastutih**— ētānyapi nānantēvāsyāhṛtānīti  
hārītah 2

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

**mūla-prastutih**— āmāṁ vā gṛhṇīran 3

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

**mūla-prastutih**— 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.

**mūla-prastutih**— na subhikṣāḥ syuḥ 5

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

**mūla-prastutih**— svayamapya vṛttau suvarṇam dattvā paśum vā bhuñjīta 6

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

**mūla-prastutih**— nātyantamanavasyēt 7

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

**mūla-prastutih**— vṛttim 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 .R̥j-veda, IV, 18, 13, according to which it would be lawful to eat even impure food, as a dog's entrails, under such circumstances. Other commentators explain this and the preceding three Sūtras differently. According to them the translation would run thus: 'If he himself does not find any livelihood (in times of distress, he may dwell even with low-caste people who give him something to eat, and) he may eat (food given by them) paying for it with (some small gift in) gold or with animals.' This second explanation is perhaps preferable.

**mūla-prastutih**— trayāṇāṁ varṇānāṁ  
kṣatriyaprabhṛtīnāṁ samāvṛttēna na bhōktavyam 9

**Bühler**— 9. (A student of the Brahmanic caste) who has returned home shall not eat (in the house) of people belonging to the three tribes, beginning with the Kṣatriya (i. e. of Kṣatriyas, Vaiśyas, and Śūdras).  
[#4]

[#4]: Manu IV, 219, and 223.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— sarvavarṇānāṁ svadharmē  
vartamānānāṁ bhōktavyaṁ, 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.

**mūla-prastutih**— (*sūdrasya*) tasyāpi dharmōpanatasya (= *dharmaṛtham 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.

**mūla-prastutih**— suvarṇam̄ datvā paśum̄ vā bhuñjīta  
nātyantamanavasyēdvṛttim̄ 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

**mūla-prastutih**— saṅghānnamabhōjyam 16

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

[#9]: Manu IV, 209.

**mūla-prastutih**— parikruṣṭam̄ (*=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.

**mūla-prastutih**— sarvēṣāṁ ca śilpājīvānām 18

**Bühler**— 18. Food offered by an artisan must not be eaten, [#11]

[#11]: Manu IV, 2 10, 215; Yājñ. I, 162-164.

**mūla-prastutih**— 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.

**mūla-prastutih**— yē cādhim̄ (*bhāṭakagrāhakāḥ*) 20

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

**mūla-prastutih**— bhiṣak 21

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

[#13]: Manu IV, 212; Yājñ. I, 162.

**mūla-prastutih**— vārdhuṣikah (*vṛddhyupajīvinah*) 22

**Bühler**— 22. (Also) a usurer, [#14]

[#14]: Manu IV, 210; Yājñ. I, 161.

**mūla-prastutih**— dīkṣitō'krītarājakah 23

**Bühler**— 23. (Also) a Brāhmaṇa who has performed the Dīkṣāṇīyeṣṭi (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.

**mūla-prastutih**— agnīśōmīyasamsthāyāmēva 24

**Bühler**— 24. (The food given by a person who has performed the Dīkṣāṇīyeṣṭi may be eaten), when the victim sacred to Agni and Soma has been slain.

**mūla-prastutih**— hutāyāṁ vā vapāyāṁ 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.

**mūla-prastutih**— yajñārthē vā nirdiṣṭē śeṣādbhuñjīrann 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.'

**mūla-prastutih**— klībah 27

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

[#17]: Manu I V, 211; Yājñ. I, 161.

**mūla-prastutih**— rājñāṁ praiṣakarah 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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, śāktah). The existence of this sect in early times has not hitherto been proved.

**mūla-prastutih**— avidhinā ca pravrajitah 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 Buddhas as an instance. But it is doubtful, whether Āpastamba meant to refer to them, though it seems probable that heretics are intended.

**mūla-prastutih**— yaścāgnīnapāsyati 32

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

[#22]: Yājñ. I, 160.

**mūla-prastutih**— yaśca sarvānvarjayatē, sarvānnī ca śrōtriyō ('pi), nirākṛtir (=asvādhyāyah) vṛṣalīpatih 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**

**mūla-prastutih**— matta unmattō baddhō 'ṇikah<sub>(=putrāc  
chrutagrāhī)</sub> pratyupaviṣṭō<sub>(?)</sub> yaśca pratyupavēśayatē  
tāvantam 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 pratyupaviṣṭah 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.

**mūla-prastutih**— ka aśyānnah 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.

**mūla-prastutih**— ya īpsēd<sub>(=prārthyatē [bhōktavyamiti, tasyānnā])</sub> iti kaṇvah 3

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

**mūla-prastutih**— punya<sub>(anna)</sub> iti kautsah 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.

**mūla-prastutih**— yah kaścid dadyāditi vārṣyāyanīḥ<sub>(āpastambēnāyam pakṣō nirākariṣyatē 'grē')</sub> 5

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

**mūla-prastutih**— yadi ha rajah<sub>(=pāpam)</sub> 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).

**mūla-prastutih**— śuddhā bhikṣā bhōktavyā (*iti*)  
ēkakunīkau kāṇvakutsau tathā puṣkarasādiḥ 7

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

**mūla-prastutih**— sarvatōpētaṁ (=aprārthya labdham  
*bhōjyamiti*) vārṣyāyaṇīyam (*matam - āpastambō  
nirākariṣyat�agrē*)<sup>8</sup>

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

**mūla-prastutih**— punyasyēpsatō ('nnasya) bhōktavyam  
(ityāpastambaniścayah)<sup>9</sup>

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

**mūla-prastutih**— 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.

**mūla-prastutih**— yataḥ kutaścābhudyatam  
bhōktavyam 11

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

**mūla-prastutih**— nānaniyōgapūrvamiti hārītaḥ 12

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

**mūla-prastutih**— atha purāṇē Ślōkāvudāharanti I  
udyatāmāhṛtāṁ bhikṣāṁ purastādapravēditāṁ I  
bhōjyāṁ mēnē prajāpatirapi duṣkr̥takāriṇah I na tasya  
pitarō'śnanti daśa varṣāṇi pañca ca I na ca havyāṁ  
vahatyagniryastāmabhyadhimanyata iti 13

**Böhler**— 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).'

**mūla-prastutih**— cikitsakasya mrgayōḥ śalyakṛntasya  
pāśinah I kulaṭāyāḥ ṣaṇḍhakasya ca  
tēṣāmannamanādyam 14

**Böhler**— 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.

**mūla-prastutih**— athāpyudāharanti I annādē  
bhrūṇahā mārṣṭi anēnā abhiśāṁsatī I stēnah

pramuktō rājani yācannanṛtasaṅkara iti 15

**Bühler**— 15. Now (in confirmation of this) they quote (the following verse): 'The murderer of a Brāhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises.' [#7]

[#7]: Regarding the liberation of the thief, see Āpastamba I, 9, 25, 4. A similar verse occurs Manu VIII, 317, which has caused the confusion observable in many MSS., as has been stated in the critical notes to the text.

iti ṣaṣṭhaḥ paṭalaḥ

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## 20 dharmārthau③

**mūla-prastutih**— nēmāṁ laukikam-artham̄ 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).

**mūla-prastutih**— niṣphalā hy abhyudayē bhavanti 2

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

**mūla-prastutih**— tad yathā "mrē phalārthē nirmitē  
chāyā gandha ity anūtpadyētē,  
ēvam dharmam caryamāṇam arthā anūtpadyantē 3

**Bühler**— 3. (Worldly benefits) are produced as  
accessories (to the fulfilment of the law), just as in the  
case of a mango tree, which is planted in order to  
obtain fruit, shade and fragrance (are accessory  
advantages).

**mūla-prastutih**— nō cēd anūtpadyantē,  
na dharma-hānir bhavati 4

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

**mūla-prastutih**— 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.

**mūla-prastutih**— na dharmādharmau carata  
"āvam sva" iti |  
na dēva-gandharvā, na pitara (*pura āgatya*) ity ācakṣatē  
"'yam dharmō 'yam adharma" iti 6

**Bühler**— 6. For Virtue and Sin do not go about and say, 'Here we are;' nor do gods, Gandharvas, or Manes say (to men), 'This is virtue, that is sin.'

**mūla-prastutih**— 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.

**mūla-prastutih**— sarva-jana-padēṣv ēkānta-samāhitam  
āryāṇām vṛttam  
samyag vinītānāṁ vṛddhānām  
ātmavatām, alōlupānām, adāmbhikānāṁ vṛtta-sādṛśyāṁ 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.

**mūla-prastutih**— ēvam ubhau lōkāv abhijayati 9

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

**mūla-prastutih**— avihitā brāhmaṇasya vanījyā 10

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

**mūla-prastutih**— 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.

**mūla-prastutih**— ... manusyān,  
rasān, rāgān, gandhān,  
annām,  
carma, gavāṁ vaśāṁ (*=vandhya-gām*)  
ślēṣma (*=glue*)+udakē,  
tōkma (*=aṅkurāṇi*)-kiṇvē (*=surādi*)  
pippali (*=rakta-marīca*)-marīcē  
dhānyāṁ, māṁsam,  
āyudhaṁ, sukṛtāśāṁ 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.

**mūla-prastutih**— tila-taṇḍulāṁś tv ēva dhānyasya  
viśēṣēṇa 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.

**mūla-prastutih**— avihitaś caitēśāṁ mithō vinimayaḥ  
14

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

**mūla-prastutih**— annēna cānnasya,  
manuṣyāṇāṁ ca manuṣyaiḥ,  
rasānāṁ ca rasair,

gandhānāṁ ca gandhair,  
vidyayā ca vidyānām 15

**Bühler**— 15. But food (may be exchanged) for food, and slaves for slaves, and condiments for condiments, and perfumes for perfumes, and learning for learning. [#6]

[#6]: From the permission to exchange learning for learning, it may be known that it is not lawful to sell it.'--Haradatta. Manu X, 94.

**mūla-prastutih**— a-kṛtapan্যair vyavaharēta 16

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

## 21 patanīyāni, aśucikarāṇi③

**mūla-prastutih**— muñjabalbajair mūlaphalaiḥ 1

**Bühler**—

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

**mūla-prastutih**— tṛṇakāṣṭha ravi kṛta iḥ 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.

**mūla-prastutih**— nātyantamanvavasyēt 3

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

**mūla-prastutih**— vṛttim prāpya viramēt 4

**Bühler**— 4. If he obtains (another lawful) livelihood, he shall leave off (trading). [#2]

[#2]: Yājñ. III, 35.

**mūla-prastutih**— na patitaiḥ saṁvyavahārō vidyatē 5

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

[#3]: Manu XI, 180.

**mūla-prastutih**— tathāpapātraiḥ 6

**Bühler**— 6. Nor with Apapātras. [#4]

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

**mūla-prastutih**— atha patanīyāni (*←dvijātikarmabhyō hāniḥ patanam*)<sup>7</sup>

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

**mūla-prastutih**— stēyam, ābhiśastyam  
(*←brahmahatyādibhir vakṣyamāṇaiḥ*),  
puruṣa-vadhō, brahmōjjham (*=vēda-tyāgah*),  
garbha-śātanam,  
mātuḥ pitur iti yōni-saṁbandhē sahāpatyē strī-  
gamanam,  
surā-pānam, asaṁyōga-saṁyōgaḥ<sup>8</sup>

**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.

**mūla-prastutih**— gurvī-sakhim guru-sakhim ca gatvā 'nyāṁś 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— adharmāṇāṁ tu satatam ācārah 11

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

**mūla-prastutih**— athāśucikarāṇi 12

**Bühler**— 12. Now follows (the enumeration of) the acts which make men impure (Asucikara).

**mūla-prastutih**— śūdra-gamanam ārya-strīṇām 13

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

**mūla-prastutih**— pratiṣiddhānāṁ māṁsa-bhakṣaṇam  
14

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

**mūla-prastutih**— (*yathā -*) śunō manusyasya ca  
kukkuṭa-sūkarāṇāṁ grāmyāṇāṁ, kravyādasām 15

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

**mūla-prastutih**— manusyāṇāṁ mūtra-purīṣa-  
prāśanam 16

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

**mūla-prastutih**— śūdrōcchiṣṭam,  
(*pratilōmādy-*)apapātrā-gamanāṁ cāryāṇām 17

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

**mūla-prastutih**— ētānyapi patanīyānīty ēkē 18

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

**mūla-prastutih**— atō'nyāni dōśavanty aśucikarāṇi  
bhavanti 19

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

**mūla-prastutih**— dōśam buddhvā  
na pūrvah parēbhyah patitasya samākhyānē syād,  
varjayēt tv ēnam dharmēṣu 20

**Böhler**— 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 saptamah paṭalah

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## 22 adhyātmam③

mūla-prastutih— adhyātmikān yōgān anutiṣṭhēn  
nyāya-saṁhitān anaiścārikān 1

Bühler—

1. He shall employ the means which tend to the acquisition of (the knowledge of) the Ātman, which are attended by the consequent (destruction of the passions, and) which prevent the wandering (of the mind from its object, and fix it on the contemplation of the Ātman). [#1]

[#1]: 22. The knowledge of the Vedānta and the means which prepare men for the knowledge of the Ātman, the 'Self, the universal soul,' are placed in this Paṭala at the head of the penances, because they are most efficacious for the removal of all sin. The means are absence of anger &c., which are enumerated I, 8, 23, 6.

mūla-prastutih— ātma-lābhān na param vidyatē 2

Bühler— 2. There is no higher (object) than the attainment of (the knowledge of the) Ātman. [#2]

[#2]: Haradatta gives in his commentary a lengthy discussion on the Ātman, which corresponds nearly to Śaṅkara's Introduction to and Commentary on the first Sūtra of Bādarāyaṇa.

**mūla-prastutih**— 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.

**mūla-prastutih**— pūḥ prāṇināḥ sarva ēva guhāśayasya  
। ahanyamānasya vikalmaṣasya ।  
acalam calanikētam 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.'

**mūla-prastutih**— yadidamidihēdiha lōkē  
viśayamucyatē | 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— sarvabhūtēṣu yō nityō vipaścidamṛtō dhruvaḥ I anaṅgō 'śabdō'śarīrō'sparśaśca mahāñśuciḥ I sa sarvam paramā kāṣṭhā sa vaiśuvatam 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 Sattra-sacrifice); he, indeed, is (accessible to all) like a town intersected by many streets.

[#7]: The Sutra contains a further description of the Paramātman.

**mūla-prastutih**— tam yō'nutiṣṭhētsarvatra prādhvam  
cāsyā sadācarēt | durdarśam nipuṇam 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 adhyātmam③

**mūla-prastutih**— ātman paśyan sarvabhūtāni na  
muhyēccintayankaviḥ | ātmānam caiva sarvatra yaḥ  
paśyētsa vai brahmā nākaprṣṭhē 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.

**mūla-prastutih**— nipuṇo'ṇīyānbisōrṇāyā yaḥ  
 sarvamāvṛtya tiṣṭhati | varṣīyāṁśca pṛthivyā dhruvaḥ  
 sarvamārabhya tiṣṭhati | sa indriyairjagatō'sya  
 jñānādanyō'nanyasya jñeyātparamēṣṭhī vibhājaḥ |  
 tasmātkāyāḥ prabhavanti sarvē sa mūlam śāśvatikāḥ  
 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.

**mūla-prastutih**— dōṣāṇāṁ tu vinirghātō yōgamūla iha jīvitē I nirhṛtya bhūtadāhīyān kṣemam gacchati pañḍitah 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.

**mūla-prastutih**— atha  
bhūtadāhīyāndōṣānudāhariṣyāmaḥ 4

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

**mūla-prastutih**— krōdhō harṣō rōṣō lōbhō mōhō  
dambhō drōhō mr̄ṣōdyamatyāśaparīvādāvasūyā  
kāmamanyū anātmyamayōgastēṣāṁ 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.

### **mūla-prastutih—**

akrōdhō'harṣō'rōṣō'lōbhō'mōhō'dambhō'drōhah  
satyavacanamanatyāśō'paisunamanasūyā  
saṁvibhāgastyāga ārjavam mārdavam śamō damaḥ  
sarvabhūtairavirōdhō yōga āryamānṛṣaṁsaṁ tuṣṭiriti  
sarvāśramāṇāṁ samayapadāni tānyanutiṣṭhanvidhinā  
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 aşṭamah paṭalah

**+09②**

## **24 hatyādi③**

mūla-prastutih— kṣatriyam̄ hatvā gavāṁ sahasram̄  
vairayātanārtham̄ dadyāt 1

**Bühler—**

1. He who has killed a Kṣatriya shall give a thousand cows (to Brāhmaṇas) for the expiation of his sin.  
[#1]

[#1]: 24. Manu XI, 128; Yājñ. III, 266. Others explain the phrase vairayātanārtham, 'for the expiation of his sin,' thus: 'He, who is p. 79 slain by anybody, becomes, in dying, an enemy of his slayer (and thinks), "O that I might slay him in another life," for the removal of this enmity!'--Haradatta. I am strongly inclined to agree with the other commentator, and to translate vairayātanārtham, 'in order to remove the enmity.' I recognise in this fine a remnant of the law permitting compositions for murder which was in force in ancient Greece and among the Teutonic nations. With the

explanation adopted by Haradatta, it is impossible to find a reasonable interpretation for *prāyaścittirthah*, 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.

**mūla-prastutih**— śatam vaiśyē 2

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

[#2]: Manu XI, 130. Yājñ. III, 267.

**mūla-prastutih**— daśa śūdrē 3

**Bühler**— 3. Ten for a Śūdra, [#3]

[#3]: Manu XI, 131. Yājñ. III, 267.

**mūla-prastutih**— ḥśabhaścātrādhikah 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.

**mūla-prastutih**— strīṣu caitēśāmēvam 5

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

**mūla-prastutih**— pūrvayōrvarṇayōrvēdādhyāyāṁ  
hatvā savanagatāṁ vābhiśastāḥ 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.

**mūla-prastutih**— brāhmaṇamātrāṁ 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),

**mūla-prastutih**— garbhāṁ ca tasyāvijñātām 8

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

**mūla-prastutih**— ātrēyīṁ (*=ṛtusnātām*) ca striyam 9

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

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

**mūla-prastutih**— tasya nirvēśah (*=prāyaścittam*) 10

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

**mūla-prastutih**— aranyē kuṭīṁ kṛtvā vāgyataḥ  
śavaśiradvajō'rdhaśāñīpakṣamadhōnābhyparijānvā  
cchādya 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.

**mūla-prastutih**— 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).

**mūla-prastutih**— dṛṣṭvā cānyamutkrāmēt 13

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

**mūla-prastutih**— khaṇḍēna lōhitakēna śarāvēṇa grāmē pratiṣṭhēta 14

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

**mūla-prastutih**— kō'bhiśastāya bhikṣāmiti saptāgārāṇi carēt 15

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

**mūla-prastutih**— sā vṛttiḥ 16

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

**mūla-prastutih**— alabdhōpavāsaḥ 17

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

**mūla-prastutih**— gāśca rakṣēt 18

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

**mūla-prastutih**— tāsāṁ niṣkramaṇapraवēśanē 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.

**mūla-prastutih**— dvādaśa varṣāṇi caritvā siddhaḥ sadbhīḥ saṃprayogaḥ 20

**Böhler**— 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.

**mūla-prastutih**— ājipathē vā kuṭīṅkṛtvā  
brāhmaṇagavyōpajigīśamāṇō vasēttriḥ  
pratirāddhō'pajitya vā muktaḥ 21

**Böhler**— 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.

**mūla-prastutih**— āśvamēdhikam 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.

**mūla-prastutih**— dharmārthasamnipātē'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.

**mūla-prastutih**— gurum̄ hatvā śrōtriyam̄ 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.

**mūla-prastutih**— nāsyāsmimllōkē pratyāpattirvidyatē  
kalmaṣam tu nirhaṇyatē 25

**Bühler**— 25. He cannot be purified in this life. But his sin is removed (after death). [#12]

[#12]: 'His sin is removed after death. Hence the meaning is that his sons or other (relations) may perform the funeral ceremonies and the like. But others think that the first part of the Sūtra forbids this, and that the meaning of pratvāpattiḥ (can be p. 82 purified) is "connection by being received as a son or other relation."--Haradatta.

## 25 stēyādi③

**mūla-prastutih**— gurutalpagāmī savṛṣaṇam śiśnam  
parivāsyāñjalāvādhāya dakṣiṇām 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.

**mūla-prastutih**— jvalitāṁ 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.

**mūla-prastutih**— surāpō'gnisparśām̄ (*kvatithāṁ*) surām̄ 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.

**mūla-prastutih**— stēnah̄ prakīrṇakēśō'ē musalamādāya rājānam̄ gatvā karmācakṣīta I

tēnainam hanyādvadhē mōksah 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.

mūla-prastutih— anujñātē'nujñātāramēnah 5

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

[#5]: Manu VIII, 317.

mūla-prastutih— agnim vā pravisēttīkṣṇam vā tapa  
āyacchēt 6

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

[#6]: Manu XI, 102.

mūla-prastutih— bhaktāpacayēna vātmānam  
samāpnuyāt 7

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

**mūla-prastutih**— kṛcchrasarīvatsaram 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.

**mūla-prastutih**— athāpyudāharanti | stēyam kṛtvā surām pītvā gurudāram 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.

**mūla-prastutih**— sthānāsanābhyām viharanta ētē tribhirvarśairapa pāpam nundatē 10

**Böhler**— 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.

**mūla-prastutih**— prathamam varṇam parihāpya  
prathamam varṇam hatvā saṁgrāmam  
gatvāvatiṣṭhēta | tatrānam hanyuh 11

**Böhler**— 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.

**mūla-prastutih**— api vā lōmāni tvacam māṁsamiti  
hāvayitvāgnim praviśet 12

**Böhler**— 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.

**mūla-prastutih—**

vāyasapracalākabarhiṇacakravākahamśabhāsamāṇḍū  
kanakulaḍērikāśvahimśayāṁ 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**

**mūla-prastutih—** dhēnvanaduhōścākāraṇāt 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.

**mūla-prastutih**— dhuryavāhapravṛttau cētarēśāṁ 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.

**mūla-prastutih**— anākrōśyamākruśyānṛtam vōktvā trirātramakṣīrākṣārālavaṇabhōjanām 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.

**mūla-prastutih**— śūdrasya saptarātramabhōjanam 4

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

**mūla-prastutih**— strīṇāṁ 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.

**mūla-prastutih**— yēśvābhiśastyāṁ tēśāmēkāṅgam  
chittvāprāṇahimśāyāṁ (*tataḥ śūdrahaprāyaścittam*) 6

**Böhler**— 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.

**mūla-prastutih**— anāryava-paiśuna-pratiṣiddhā'cārēṣv  
abḥakṣyā'bhōjyā'pēya-prāśanē  
śūdrāyāṁ ca rētaḥ siktvā 'yōnau ca  
dōśavac ca karmābhisaṁdhipūrvam̄ kṛtvā  
'nabhisaṁdhipūrvam̄ vā  
'bliṅgābhir apa upasprśēd  
vāruṇībhir vānyair vā pavitrair yathā karmābhyaśah 7

**Böhler**— 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.

**mūla-prastutih**— gardabhēnāvakīrṇī nirṛtim  
pākayajñēna yajēta 8

**Bühler**— 8. A (student) who has broken the vow of chastity, shall offer to Nirṛti an ass, according to the manner of the Pākayajña-rites. [#6]

[#6]: Taitt. Ār. II, 18, and Weber, Ind. Stud. X, 102; Manu XI, 199 seq.; and Yājñ. III, 280. Regarding the Pākayajña-rites, see Āśv. Gr. Sū. I, 1, 2, and Max Müller's History of Ancient Sanskrit Literature, p. 203.

**mūla-prastutih**— tasya śūdraḥ prāśnīyat 9

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

**mūla-prastutih**— mithyā'dhīta-prāyaścittam 10

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

**mūla-prastutih**— saṁvatsaram ācārya-hitē vartamānō  
vācam̄ 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.

**mūla-prastutih**— ēvamanyēśv api dōśavatsv  
apatanīyēśūttarāṇi yāni vakṣyāmah 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.

**mūla-prastutih**— kāma-manyubhyāṁ 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.

**mūla-prastutih**— parvaṇi vā tilabhakṣa upoṣya vā  
śvōbhūta udakam upaspr̄ṣya sāvitrīṁ prāṇāyāmaśah  
sahasra-kṛtva āvartayēd aprāṇāyāmaśō vā 14

**Bühler**— 14. Or, after having eaten sesamum or fasted on the days of the full and new moon he may, on the following day bathe, and stopping his breath, repeat the Gāyatrī one thousand times, or he may do so without stopping his breath.

## 27 apatanīyāni③

**mūla-prastutih**— śrāvaṇyāṁ paurnamāsyāṁ tila-  
bhakṣa upoṣya vā  
śvōbhūtē mahānadam udakam upaspr̄ṣya  
sāvitryā samit-sahasram ādadhyāj japēd vā 1

**Bühler**—

1. After having eaten sesamum or having fasted on the full moon day of the month Srāvaṇa July-August), he may on the following day bathe in the water of a great river and offer (a burnt-oblation of) one thousand pieces of sacred fuel, whilst. reciting the Gāyatrī, or he may mutter (the Gāyatrī) as many times. [#1]

[#1]: 27. 'The oblations of sacred fuel (samidh) are not to be accompanied by the exclamation Svāhā'-- Haradatta.

**mūla-prastutih**— 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.

**mūla-prastutih**— abhōjyam bhuktvā naiśpurīṣyam (*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.

**mūla-prastutih**— tat-sapta-rātrēñāvāpyatē 4

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

**mūla-prastutih**— hēmanta-śiśirayōr vōbhayōḥ  
saṁdhyōr udakam upaspr̄śēt 5

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

**mūla-prastutih**— kṛcchra-dvādaśa-rātram vā carēt 6

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

**mūla-prastutih**— tryaham anaktāśy  
adivāśī tatas tryaham  
try-aham ayācita-vratas  
tryaham nāśnāti kiṁcanēti  
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.

**mūla-prastutih**— ētam ēvābhyasēt saṁvatsaram - sa kṛcchrasaṁvatsarah 8

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

**mūla-prastutih**— 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.

**mūla-prastutih**— anāryāṁ śayanē bibhrēd,  
dadad vṛddhim<sub>(=interest)</sub> (*svadravyasya*), kaśāya-  
pah<sub>(=surāvyatirktaṁ madyam pibān)</sub> |  
abrāhmaṇa iva<sub>(sarvān)</sub> vanditvā,  
tṛṇēṣv āśīta prsthā-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).

**mūla-prastutih**— yad ēkarātrēṇa karōti pāpam  
kṛṣṇam<sub>(→sūdrāṁ)</sub> varṇam brāhmaṇah sēvamānah |  
caturtha-kāla udakābhyaवायी<sub>(snānakartā)</sub>  
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 R̄j-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 navamah paṭalah

+10②

## 28 apatanīyāni③

mūla-prastutih— 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 Hārita as well as Kaṇva and Pushkarasādi.

**mūla-prastutih**— santy apavādāḥ parigrahēṣv iti  
vārṣyāyaṇīḥ 2

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

**mūla-prastutih**— 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.

**mūla-prastutih**— ativyapahārō vyṛddhō bhavati 4

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

**mūla-prastutih**— sarvatrānumatipūrvamiti hārītaḥ 5

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

**mūla-prastutih**— na patitamācāryam jñātim vā  
darśanārthō gacchēt 6

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

**mūla-prastutih**— na cāsmādbhōgānupayuñjīta 7

**Bühler**— 7. Nor shall he accept the (means for procuring) enjoyments from such a person. [#2]

[#2]: Haradatta remarks, that this Sūtra implicitly forbids to accept the heritage of an outcast.

**mūla-prastutih**— yadrcchāsaṁnipāta upasamgrhya tūṣṇīṁ vyativrajēt 8

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

**mūla-prastutih**— mātā putratvasya bhūyāṁsi karmāṇyārabhatē tasyāṁ śuśrūṣā nityā patitāyāmapi 9

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

**mūla-prastutih**— na tu dharmasaṁnipātah syāt 10

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

**mūla-prastutih**— adharmāhṛtān bhōgān anujñāya  
na vayam cādharmaś cēty abhivyāhṛtyā  
'dhōnābhya uparijānv āchādya  
triśavaṇam udakam upasprśann  
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.

**mūla-prastutih**— tataḥ siddhiḥ 12

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

**mūla-prastutih**— atha saṁprayōgaḥ syād āryaiḥ 13

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

**mūla-prastutih**— ētad ēvānyēśām 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).

**mūla-prastutih**— gurutalpagāmī tu suśirām 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.

**mūla-prastutih**— mithyaitaditi hārītaḥ 16

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

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— dāravyatikramī kharājinam  
bahirlōma paridhāya dāravyatikramiṇē bhikṣāmiti  
saptāgārāṇi carēt | sā vṛttih 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.

**mūla-prastutih**— striyāstu bhartṛvyatikramē  
kṛcchradvādaśarātrābhyaśastāvantam kālam 20

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

long a time.

**mūla-prastutih**— atha bhrūṇahā śvājinam kharājinam  
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

**mūla-prastutih**— khaṭvāṅgam daṇḍārthē  
karmanāmadhēyam prabruvāṇaścaṅkramyēta kō  
bhrūṇaghnē bhikṣāmiti | grāmē prāṇavṛttim  
pratilabhyā śūnyāgāram vṛkṣamūlam  
vābhypāśrayēnna hi ma āryaiḥ samprayōgō vidyatē  
1-1

ētēnaiva vidhinōttamāducchvāsāccarēt | nāsyāsmimīl  
lōkē pratyāpattirvidyatē | kalmaṣam 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.

**mūla-prastutih**— yah̄ pramattō hanti, prāptam  
dōṣaphalam 2

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

**mūla-prastutih**— saha samkalpēna bhūyah̄ 3

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

**mūla-prastutih**— ēvamanyēṣvapi dōṣavatsu karmasu  
4

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

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— yō hiṁsārthamabhikrāntam hanti  
manyurēva manyum sprśati 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.

**mūla-prastutih**— athābhīśastāḥ samavasāya  
patita-putrēṣu carēyur dhārmymam iti

sāṁśityētarētara-yājakā itarētarādhyāpakā 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.

**mūla-prastutih**— putrānsamniśpādya brūyur -  
"vipravrajatatāsmad -  
ēvam hy asmatsv āryāḥ sampratyapatsyatē"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.

**mūla-prastutih**— athāpi na sēndri yaḥ patati 10

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

**mūla-prastutih**— tadētēna vēditavyam I 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.

**mūla-prastutih**— mithyaitaditi hārītaḥ 12

**Bühler**— 12. Hārita declares that this is wrong.

**mūla-prastutih**— dadhidhānīsadharṇā 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.

**mūla-prastutih**— yō hi dadhidhānyāmaprayatam̄ paya  
ātacya manthati na tēna dharmakṛtyam̄ kriyatē ।  
ēvamaśuci śuklam̄ 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).

**mūla-prastutih**—

abhīcārānuvyāhārāvaśucikarāvapatanīyau 15

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

**mūla-prastutih**— patanīyāviti hārītaḥ 16

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

**mūla-prastutih**— patanīyavṛttistvaśucikarāṇāṁ  
dvādaśa māsāndvādaśārdhamāsāndvādaśa

dvādaśāhāndvādaśa saptāhāndvādaśa  
tryahāndvādaśāhaṁ saptāhaṁ tryahamēkāham 17

**Böhler**— 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.

**mūla-prastutih**— ityaśucikaranirvēṣō yathā  
karmābhyaḥsaḥ 18

**Böhler**— 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 snātakah**③

**mūla-prastutih**— 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.

**mūla-prastutih**— 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).

**mūla-prastutih**— 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.

**mūla-prastutih**— tēṣu sarvēṣu snātakavadvṛttiḥ 4

**Bühler**— 4. To all those persons who have bathed (In accordance with any of the above rules must be shown) the honour due to a Snātaka.

**mūla-prastutih**— samādhiviśēśācchrutiviśēśācca  
pūjāyāṁ phalaviśeṣah 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).

**mūla-prastutih**— atha snātakavratāni 6

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

**mūla-prastutih**— 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.

**mūla-prastutih**— saṁdhyōś 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).

**mūla-prastutih**— *vipratiṣēdhē śrutilakṣanāṁ*  
*(sandhyāgnihōtrādicōdakam)* **balīyah 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.

**mūla-prastutih**— *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.

**mūla-prastutih**— *(vastram yat)* *kṛṣṇām ca svābhāvikam*  
11

**Bühler**— 11. And all naturally black cloth.

**mūla-prastutih**— *anūdbhāsi vāsō vasīta 12*

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

**mūla-prastutih**— a-pratikṛṣṭam (*jīrṇatvādēḥ*) ca  
śaktiviṣayē 13

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

[#3]: Manu IV, 34.

**mūla-prastutih**— 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.

**mūla-prastutih**— śiras tu prāvṛtya mūtra-purīṣē  
kuryād - bhūmyām kiṁcid (*tṛṇādi*) antardhāya 15

**Bühler**— 15. But when voiding excrements, he shall  
envelop his head and place some (grass or the like) on  
the ground. [#4]

[#4]: Manu IV, 49.

**mūla-prastutih**— chāyāyām mūtrapurīṣayōḥ karma  
varjayēt 16

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

**mūla-prastutih**— svāṁ tu chāyām ava-mēhēt 17

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

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— agnim ādityam apō brāhmaṇāṁ gā  
dēvatāś 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.

**mūla-prastutih**— aśmānam, lōṣṭham,  
ārdrān ḫoṣadhi-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.

**mūla-prastutih**— agnim, apō, brāhmaṇam, gā, dēvatā, dvāram, pratīvātam 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, (iniages 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.

**mūla-prastutih**— athāpy udāharanti ('grē vakṣyamāṇam)  
23

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

## 31 snātakah̄③

mūla-prastutih—

prāṇ-mukhō 'nnāni bhuñjīta  
uccarēd dakṣiṇā-mukhaḥ ।  
udaṇ-mukhō mūtram kuryāt  
pratyak-pādāvanējanam

iti 1

**Bühler**—

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

mūla-prastutih— ārāc cāvasathān mūtrapurīṣē kuryād,  
dakṣiṇāṁ diśāṁ 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— dēvatābhidhānāṁ cāprayataḥ 4

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

**mūla-prastutih**— paruṣam̄ (*vacanam̄*) cōbhayōr  
dēvatānāṁ rājñaś ca (*varjayēt*) 5

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

[#2]: Manu IV, 163.

**mūla-prastutih**— brāhmaṇasya gōr iti  
padōpasparśanāṁ varjayēt 6

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

**mūla-prastutih**— hastēna cākāraṇāt 7

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

**mūla-prastutih**— gōr, dakṣiṇānāṁ, 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.

**mūla-prastutih**— (*sasyadhānyādikarṁ bhakṣayantīṁ←*) spr̥hatīṁ ca gāṁ 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).

**mūla-prastutih**— saṁsr̥ṣṭāṁ (*gāṁ*) 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.

**mūla-prastutih**— 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.'

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— prēṇkhāv ( $=dōlāstambhau$ ) antarēṇa ca  
nātīyāt 14

**Böhler**— 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.

**mūla-prastutih**— na "+asau mē sapatna" brūyāt |  
yadyasau mē sapatna iti brūyād, dviṣantaram  
bhrātṛvyam janayēt 15

**Böhler**— 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.

**mūla-prastutih**— nēndra-dhanur iti parasmai  
prabrūyāt 16

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

[#7]: Manu IV, 59.

**mūla-prastutih**— na patataḥ (*=pakṣinah/ asteroids*)  
saṁcakṣītaḥ (*=gaṇayēt*) 17

**Böhler**— 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.

**mūla-prastutih**— udyantam astam̄ yantam̄ cādityam̄ 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.

**mūla-prastutih**— divādityah sattvāni gōpāyati,  
naktam̄ candramās,  
tasmād amāvāsyāyām̄ niśāyām̄ 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.

**mūla-prastutih**— saha hy ētāṁ rātrīm  
sūryācandramasau vasataḥ 20

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

**mūla-prastutih**— na kusṛtyā grāmam praviśēt |  
yadi praviśēn "namō rudrāya vāstōśpataya" ityētām  
ṛcam japeḍ 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 Ḥk-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.

**mūla-prastutih**— nābrāhmaṇāyōcchiṣṭāṁ 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.

**mūla-prastutih**— krōdhādīmś ca bhūta-dāhīyān dōśān 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 snātakah③

**mūla-prastutih**— pravacana-yuktō varṣā-śaradāṁ maithunāṁ 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.

**mūla-prastutih**— mithunī-bhūya ca, na tayā saha sarvāṁ 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.

**mūla-prastutih**— śayānaś cādhyāpanam varjayēt 3

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

**mūla-prastutih**— na ca tasyāṁ śayyāyām adhyāpayēd yasyāṁ śayīta 4

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

**mūla-prastutih**— an-āvih<sub>(bhūta)</sub>-srag-anulēpaṇah syāt 5

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

[#3]: Manu IV, 72.

**mūla-prastutih**— sadā niśāyāṁ dāram praty alamkurvīta 6

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

**mūla-prastutih**— (*nitya-snānē snātakōcītē*) saśirā  
vamajjanam apsu varjayēt 7

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

**mūla-prastutih**— astam itē ca snānam (*varjayēt*)<sup>8</sup>

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

**mūla-prastutih**— pālāśam {āsanāṁ, 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.

**mūla-prastutih**— stutim ca gurōḥ samakṣāṁ - yathā "susnātam" iti 10

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

**mūla-prastutih**— ā (*madhya*)niśāyā jāgaraṇam (*syāt*) 11

**Bühler**— 11. Let him be awake from midnight.

**mūla-prastutih**— anadhyāyō niśāyām (*=rātrēr madhyabhāgah*) - 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.

**mūla-prastutih**— manasā vā svayam (*adhīyīta*)|| 13 ||

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

**mūla-prastutih**— ūrdhvam ardharātrād adhyāpanam 14

**Bühler**— 14. After midnight he may teach.

**mūla-prastutih**— nāpararātram utthāyānadhyāya iti saṁviśēt 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.

**mūla-prastutih**— kāmam (*stambādiṣu līnah*) apaś-śayīta 16

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

**mūla-prastutih**— manasā vādhīyīta 17

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

**mūla-prastutih**— kṣudrān, kṣudrācaritāṁś ca dēśān na sēvēta 18

**Bühler**— 18. Let him not visit inferior men (such as Niśādas), nor countries which are inhabited by them, [#5]

[#5]: Manu IV, 60 and 61.

**mūla-prastutih**— sabhāḥ samājāṁś (*=janayūtham*) ca 19

**Bühler**— 19. Nor assemblies and crowds.

**mūla-prastutih**— 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.

**mūla-prastutih**— nagara-pravēśanāni ca varjayēt 21

**Bühler**— 21. Nor shall he enter towns frequently.

**mūla-prastutih**— (*durbōdhyārtha-*) **praśnam** ( $\rightarrow$ *praśnōttaram*)  
ca na vibrūyāt 22

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

**mūla-prastutih**— **athāpy udāharanti** (*vakṣyamāṇam ślōkam*)  
23

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

**mūla-prastutih**—

mūlam tūlam ( $\rightarrow$ *āgāminī sampat*) vṛhati (= *utpātayati*)  
durvivaktuḥ prajām paśūn āyatanam hinasti |  
"dharmaprahrāda! na kumālanāya (*idam*  
*kukarma*)"  
rudan ha mṛtyur vy-uvāca (*rṣikṛtam*) praśnam  
("kēnānavadhānēna pātitēna macchiśur mṛta" iti )

iti 24

**Bühler**— 24. (The foolish decision) of a person who  
decides wrongly destroys his ancestors and his future  
happiness, it harms his children, cattle, and house.

'Oh Dharmaprahrāda, (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 Dharmaprahrāda 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 Dharmaprahrāda, not to Kumālana (the dative has the sense of the genitive), this sin is none of Kumālana's!" Instead of declaring, "Dharmaprahrāda, 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,  
dharmaprahrāda na kumālanāya.

**mūla-prastutih**— gārdabham yānam ārōhaṇē,  
viśamārōhaṇāvarōhaṇāni 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.

**mūla-prastutih**— bāhubhyām ca nadī-taram 26

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

[#7]: Manu IV, 77.

**mūla-prastutih**— nāvām ca sāṁśayikīm (*varjayēt*)<sup>27</sup>

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

**mūla-prastutih**— 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.

**mūla-prastutih**— 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 gr̥hasthāḥ②

01 gr̥hasthāḥ③

mūla-prastutih— pāṇigrahaṇādadhi  
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 gr̥hamēdhinoḥ indicates that husband and wife must perform the rites conjointly. Manu III, 67.

mūla-prastutih— 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.

mūla-prastutih— atrptiścānnasya 3

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

mūla-prastutih— parvasu cōbhayōr upavāsaḥ 4

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

mūla-prastutih— 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.

**mūla-prastutih**— tr̥ptiś cānnasya 6

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

**mūla-prastutih**— yaccainayōḥ priyam syāt tad ētasminn ahani bhuñjīyātām 7

**Bühler**— 7. And on (the anniversary of) that (wedding)-day they may eat that food of which they are fond. [#4]

[#4]: Haradatta holds that the words 'on that day' do not refer to the days of the new and full moon, the Parvan-days, mentioned in Sūtra 4. His reasons are, first, that the permission to eat food, of which the householder may be particularly fond, has already been given in Sūtra 6, by the term tr̥piḥ, 'satisfaction'; and, secondly, that the singular 'on this day' does not agree with the plural 'on the Parvan-days.' Hence he comes to the conclusion that the words 'on that day' must refer to the wedding-day, mentioned in Sūtra 1, as well as to its anniversary. Haradatta is, probably, right in his explanation, though the reasons adduced here are very weak. A stronger reason for detaching

this Sūtra from Sūtra 4 will be brought forward below, under Sūtra 11. Mahādeva, the commentator of the Hiranyaśeśidharma, adopts the view rejected by Haradatta.

**mūla-prastutih**— 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. Gr. Sū. I, 3, 10.

**mūla-prastutih**— maithunavarjanam ca 9

**Bühler**— 9. And they shall avoid connubial intercourse.

**mūla-prastutih**— 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. Gr. Sū. I, 10, 1 seq.

**mūla-prastutih**— tasyōpacāraḥ pārvanēna 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 Pārvana).

[#7]: The Pārvana Sthālīpāka has been described by Āpastamba p. 101 in the Grhya-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 Pārvañena, '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.

**mūla-prastutih**— nityam loka 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.

**mūla-prastutih**— yatra kva  
cāgnimupasamādhāsyansyāttatra prācīrudīcīśca  
tisrastisrō 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. Gr. Sū. I, 3, 1-3.

**mūla-prastutih**— (*śiṣṭam udakam*)  
utsicyaitadudakamuttarēṇa pūrvēṇa  
vānyadupadadhyaāt 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).

**mūla-prastutih**— nityamudadhānānyadbhirariktāni  
syurgrhamēdhinōrvratam 15

**Böhler**— 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.

**mūla-prastutih**— ahanyasamvēśanam 16

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

**mūla-prastutih**— ḍtau ca saṁnipātō dārēñānuvratam  
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.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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]

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

**mūla-prastutih**— strīvāsasaiva saṁnipātaḥ syāt 20

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

**mūla-prastutih**— yāvatsamnipātāṁ caiva sahaśayyā  
21

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

**mūla-prastutih**— tatō nānā 22

**Bühler**— 22. Afterwards separate.

**mūla-prastutih**— udakōpasparśanam 23

**Bühler**— 23. Then they both shall bathe;

## 02 gr̥hasthah<sup>③</sup>

**mūla-prastutih**— api vā lēpānpraksālyācamya  
prōkṣaṇamaṅgānām 1

**Bühler**—

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

**mūla-prastutih**— sarvavarṇānāṁ svadharmānuṣṭhānē  
paramaparimitāṁ sukham 2

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

**mūla-prastutih**— tataḥ parivṛttau karmaphalaśēṣēṇa  
jātim rūpam varṇam balaṁ mēdhāṁ prajñāṁ  
dravyāṇi dharmānuṣṭhānamiti pratipadyatē |  
taccakravadubhayōrlōkayōḥ sukha ēva vartatē 3

**Bühler**— 3. Afterwards when (a man who has fulfilled his duties) returns to this world, he obtains, by virtue of a remainder of merit, birth in a distinguished family, beauty of form, beauty of complexion, strength, aptitude for learning, wisdom, wealth, and the gift of fulfilling the laws of his (caste and order). Therefore in both worlds he dwells in happiness, (rolling) like a wheel (from the one to the other).

**mūla-prastutih**— yathauṣadhi vanaspatīnāṁ bījasya  
kṣetrakarmaviśēṣē 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).

**mūla-prastutih**— ētēna dōṣaphalaparivṛddhiruktā 5

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

**mūla-prastutih**— stēnō'bhiśastō brāhmaṇō rājanyō  
vaiśyō vā parasmiml lōkē parimitē nirayē vṛttē jāyatē  
cāṇḍālō brāhmaṇah paulkasō rājanyō vaiṇō vaiśyah 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.

**mūla-prastutih**— ētēnānyē dōṣaphalaiḥ karmabhiḥ  
paridhvamsā dōṣaphalāsu yoniṣu jāyantē  
varṇaparidhvamsāyām 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.

**mūla-prastutih**— yathā cāṇḍālōpasparśanē  
saṁbhāṣāyāṁ 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).

**mūla-prastutih**— avagāhanamapāmupasparśanē  
saṁbhāṣāyāṁ brāhmaṇasamabhāṣā darśanē jyotiṣāṁ  
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 paṭalah

**+02②**

**03 vaiśvadēvam③**

**mūla-prastutih**— āryāḥ prayatā  
vaiśvadēvē'nnasam̄skartārah 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.

**mūla-prastutih**— bhāṣāṁ kāsam̄  
kṣavayumityabhimukhō 'nnaṁ varjayēt 2

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

**mūla-prastutih**— kēśānaṅgam̄ vāsaścālabhyāpa  
upaspr̄śēt 3

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

**mūla-prastutih**— āryādhiṣṭhitā vā śūdrāḥ  
saṁskartārah syuḥ 4

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

**mūla-prastutih**— tēśāṁ 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— udakōpasparśanāṁ ca saha vāsasā 7

**Bühler**— 7. And they shall bathe, keeping their clothes on. [#3]

[#3]: Usually in bathing both Āryas and Śūdras wear no dress except the langotī.

**mūla-prastutih**— api vāṣṭamīśvēva 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.

**mūla-prastutih**— parōkṣamannam  
saṁskṛtamagnāvadhiśrityādbhiḥ prōkṣēt |  
taddēvapavitraṁtyācakṣatē 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.

**mūla-prastutih**— siddhē'nnē tiṣṭhanbhūtamiti  
svāminē prabṛūyāt 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.'

**mūla-prastutih**— tatsubhūtam virāḍ annam tanmā  
kṣayīti prativacanah 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.

**mūla-prastutih**— gṛhamēdhinōryadaśanīyasya hōmā  
balayaśca svargapuṣṭisamyuktāḥ 12

**Bühler**— 12. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, bring (as their reward) prosperity, (and the enjoyment of) heaven. [#5]

[#5]: Balis are portions of food which are thrown before the door, or on the floor of the house. See below, Sūtra 16 seq.

**mūla-prastutih**— tēśāṁ mantrāṇāmupayōgē  
dvādaśāhamadhaḥśayyā brahmacaryāṁ  
kṣāralavaṇavarjanāṁ 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— balīnāṁ 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.

**mūla-prastutih**— aupāsanē pacanē vā śaḍbhīrādyaiḥ pratimantram hastēna juhuyāt 16

- ḍōm<sub>(ityanujñākṣaram)</sub> agnayē svāhā<sub>(havīḥpradānārthaḥ)</sub>।
- sōmāya svāhā<sub>I</sub><sub>(kaiścinnōcyatē mantrah)</sub>।
- viśvēbhyō dēvēbhyas svāhā<sub>I</sub>।
- (khē) dhruvāya bhūmāya<sub>(=bhūmnē)</sub> svāhā<sub>I</sub>।

dhruvā-kṣitayē<sub>(←svarah??)</sub> (khē) svāhā<sub>I</sub>  
 (vivāhē dhruva-darśana-mantrē 'py ayam prayōgaḥ)

acyuta-kṣitayē<sub>(←svarah??)</sub> svāhā<sub>I</sub>

- agnayē svistakṛtē svāhā<sub>I</sub><sub>(=rudrō'gnissviṣṭakṛt)</sub>

**Bühler**— 16. (At the Vaiśvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (Gṛhya)-fire, and reciting (each time one of) the first six Mantras (prescribed in the Nārāyaṇī Upaniṣad). [#9]

[#9]: It is a disputed point with the commentators whether every Brāhmaṇa may offer the Vaiśvadeva in the common kitchen-fire, or those persons only who do not keep a sacred domestic fire. The six Mantras, which are given Taitt. Ār. X, 67, 1, are: 1. Agnaye svāhā, 'to Agni svāhā'; 2. Somāya svāhā, 'to Soma svāhā'; 3. Viśvebhyo devebhyaḥ svāhā, 'to all the gods svāhā'; 4. Dhruvāya bhūmaya svāhā, 'to Dhruva Bhūma svāhā'; 5. Dhruvakṣitaye svāhā, 'to Dhruvakṣiti svāhā'; 6. Acyutakṣitaye svāhā, 'to Acyutakṣiti svāhā.' Haradatta adds that some add a seventh formula, addressed to Agni sviṣṭakṛt, 'to the fire which causes the proper performance of the sacrifice,' while others leave out the second Mantra and give that addressed to Agni sviṣṭakṛt the sixth place. This latter is the order given in the Calcutta edition of the Taittirīya Āraṇyaka.

**mūla-prastutih**— ubhayataḥ pariṣēcanam yathā  
purastāt 17

adītē'nvāmaṁsthāḥ! (*iti dakṣinataḥ, prācīnam*)

anūmatē'nvāmaṁsthāḥ! (*iti paścimād udīcīnam*)

sarāsvatē 'nvāmaṁsthāḥ! (*iti uttarataḥ prācīnam*)

dēvā savitāḥ prāsāvīḥ! (*iti prāgārambhaṁ pradakṣiṇam*)

**Bühler**— 17. He shall sprinkle water all around both times (before and after the oblations), as (has been declared) above. [#10]

[#10]: 'Above, i.e. Grhya-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, anvamaṇsthāḥ and prāsāvīḥ, 'thou hast permitted,' being substituted for anumanyasva and prasuva.

**mūla-prastutih**— ēvam 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.

**mūla-prastutih**— sati sūpasamīṣrṣṭēna kāryāḥ 19

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

**mūla-prastutih**— aparēṇāgnim  
saptamāṣṭamābhyaṁudagapavargam 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.

**mūla-prastutih**— udadhānasamāñnidhau navamēna 21

- dharmāya svāhāḥ | adhārmāya svāhāḥ | (*aparēṇāgnim saptamāṣṭamābhyaṁudagapavargam 20*)
- ḗdbhyas svāhāḥ | (*udadhānasamāñnidhau 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, Adbbyah svāhā, 'to the Waters svāhā.'

**mūla-prastutih**— madhyē'gārasya  
daśamaikādaśābhyāṁ prāgapavargam 22

- ūṣadhiṇāspatibhyas svāhāḥ!  
rakṣodēvajanēbhyas svāhāḥ | (*madhyē'gārasya  
daśamaikādaśābhyāṁ 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, Osbadhivanaspaticbyah  
svāhā, 'to the herbs and trees svāhā';  
Raksbodevajanebhyaḥ svāhā, 'to the Rākṣasas and the  
servants of the gods svāhā.'

**mūla-prastutih**—  
uttarapūrvadēśē'gārasyōttaraiścaturbhiḥ 23

- (*vāstuvidyāprasiddhēbhyaḥ*) gṛhyāḥbhyas svāhāḥ!  
aṅgasānēbhyas (*=sīmābhyaḥ*) svāhāḥ |  
aṅgasānāpatibhyas svāhāḥ | sārvābhūtēbhyas  
svāhāḥ | (*uttarapūrvadēśē'gārasyōttaraiścaturbhiḥ 23*)

**Bühler**— 23. With the following four (Mantras, Balis  
must be placed) in the north-eastern part of the house

(and the one to the east of the other). [#15]

[#15]: These four Balis are sacred to the Gṛhās, to the Avasānas, to the Avasānapatis, and to all creatures.

## 04 vaiśvadēvādi③

mūla-prastutih— śayyādēśē kāmaliṅgēna 1

Bühler—

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

mūla-prastutih— dēhalyāmantarikṣaliṅgēna 2

- kāmāya svāhā I (*śayyādēśē kāmaliṅgēna*)
- ḡantarīkṣāya svāhā I (*dēhalyāmantarikṣaliṅgēna 2*)

Bühler— 2. On the door-sill (a Bali must be placed) with (a Mantra) addressed to Antarikṣa (the air). [#1]

[#1]: 4. 'Others explain dehalī', "the door-sill," to mean "the door-case." '--Haradatta.

mūla-prastutih— uttarēṇāpidhānyām 3

- yad ējāti (*=kampatē*) jagāti yac cā 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.'

**mūla-prastutih—** *uttarairbrahmasadanē* 4

(*uttarairbrahmasadanē*)

- pṛthīvyai svāhā! ḥantarīksāya svāhā! dīvē svāhā! |
- sūryāya svāhā! cāndramāṣe svāhā! |  
nakṣatrēbhyaṣ svāhā! |
- indrāya svāhā! bṛhaspatayē svāhā! prajāpātayē  
svāhā! brahmāṇē 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.

**mūla-prastutih**— dakṣiṇataḥ pitṛliṅgēna  
prācīnāvītyavācīnapāṇih kuryāt 5

- svādhā pitṛbhyaś svāhā! (*dakṣiṇataḥ pitṛliṅgēna prācīnāvīty avācīna-pāṇih 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.

**mūla-prastutih**— raudra uttarō yathā dēvatābhyaḥ 6

- namō rūdrāya paśupatayē svāhā! (*raudra uttarō yathā dēvatābhyaḥ 6 tayōr nānā pariṣēcanam dharma-bhēdāt 7*)

**Bühler**— 6. To the north (of the Bali given to the Manes, a Bali shall be offered) to Rudra, in the same manner as to the (other) gods. [#5]

[#5]: 'That is to say, the sacrificial cord shall not be suspended over the right shoulder, nor shall the Bali be thrown out between the thumb and forefinger.'-- Haradatta

**mūla-prastutih**— 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.

### mūla-prastutih— naktamēvōttamēna vaihāyasam 8

- yē bhūtāḥ prācarānti divā /naktam  
balīm icchantō vītudāsyā prēsyāḥ ।  
tēbhyoḥ bālīm puṣṭikāmō harāmi  
mayī puṣṭīm puṣṭīpatir 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.

**mūla-prastutih**— ya ētānavyagrō yathōpadēśam  
kurutē nityah svargah puṣṭīśca 9

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

**mūla-prastutih**— agram ca dēyam 10

**Bühler**— 10. And (after the Balis have been performed, a portion of the food) must first be given as alms. [#8]

[#8]: Manu III, 94 seq.

**mūla-prastutih**— atithinēvāgrē bhōjayēt 11

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

[#9]: Manu III, 115; Yājñ. I, 105.

**mūla-prastutih**— 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.

**mūla-prastutih**— kälē svāmināvannārthinaṁ na  
pratyācakṣīyātām 13

**Bühler**— 13. The master (of the house) and his wife shall not refuse a man who asks for food at the time (when the Vaiśvadeva offering has been performed).

**mūla-prastutih**— abhāvē bhūmirudakaṁ tṛṇāni  
kalyāṇī vāg iti | ētāni vai satō'gārē na kṣīyantē  
kadācanēti 14

**Bühler**— 14. If there is no food, earth, water, grass, and a kind word, indeed, never fall in the house of a good man. Thus (say those who know the law). [#11]

[#11]: Manu III, 101 Yājñ. I, 107. As read in the text, the first line of the verse has one syllable in excess. This irregularity would disappear if tṛṇā, the Vedic form of the nom. ace. plural, were read for tṛṇāni, and it seems to me not improbable that tṛṇāni is a correction made by a Pandit who valued grammatical correctness higher than correctness of metre.

**mūla-prastutih**— ēvarṇvṛttāvanantalōkau bhavataḥ 15

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

**mūla-prastutih**—

brāhmaṇāyānadhīyānāyāsanamudakamannamiti  
dēyam I na pratyuttisṭhēt 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.

**mūla-prastutih**—

abhivādanāyaivōttiṣṭhēdabhivādyāścēt 17

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

**mūla-prastutih**— 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.

**mūla-prastutih**— śūdramabhyāgataṁ karmaṇi  
niyuñjyāt | athāsmai 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.

**mūla-prastutih**— dāsā vā rājakulādāhṛtyātithivac  
chūdram pūjayēyuḥ 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.

**mūla-prastutih**— (*grhasthēna*) nityamuttaram vāsah  
kāryam 21

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

**mūla-prastutih**— api vā sūtramēvōpavītarthē 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.

**mūla-prastutih**— yatra bhujyatē tatsamūhya  
nirhṛtyāvōkṣya tam dēśam, amatrēbhyo (=pātrēbhyo)  
lēpānsamkṛṣyādbhiḥ saṁsṛjyōttarataḥ śucau dēśe  
rudrāya ninayēt | ēvam 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— āpadi brāhmaṇēna rājanyē vaiśyē vādhyayanam 25

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

**mūla-prastutih**— anugamanam ca paścāt 26

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

**mūla-prastutih**— tata ūrdhvam brāhmaṇa ēvāgrē gatau syāt 27

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

## 05 gr̥hasthah③

**mūla-prastutih**— sarva-vidyānām apy upaniṣadām  
upākṛtyā 'nadhyayanam tad-ahaḥ 1

**Bühler**—

1. On the day on which, beginning the study of the whole sacred science, the Upaniṣads (and the rest, he performs the Upākarma in the morning) he shall not study (at night). [#1]

[#1]: 5. This rule refers to the Upākarma, to be performed yearly by householders. In our days, too, the custom is observed, and the whole Brahminical community change on this occasion their Jenvīs or sacrificial cords in the month of Srāvaṇa. The adherents of the various Śākhās of the Vedas, however, perform the ceremony on different days. According to Haradatta, the Upaniṣads are named, in order to show that they are of the highest importance. See also Śatapatha-brāhmaṇa X, 3, 5, 12.

**mūla-prastutih**— adhītya cāvikramanam sadyah 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.

**mūla-prastutih**— yadi tvarēta - gurōḥ samīksāyāṁ svādhyāyam adhītya kāmar̄m 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.

**mūla-prastutih**— samāvṛttam  
cēdācāryō'bhyāgacchēttamabhīmukhō 'bhyāgamya  
tasyōpasamāngṛhya na bībhatsamāna  
udakamupasprśētpuraskṛtyōpasthāpya  
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.

**mūla-prastutih**— āsanē śayanē bhakṣyē bhōjyē vāsasi  
vā saṁnihitē nihīnataravṛttih 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.

**mūla-prastutih**— tiṣṭhansavyēna  
pāṇinānugṛhyācāryamācamayēt 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.

**mūla-prastutih**— 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.

**mūla-prastutih**—

sthānāsanacaṅkramaṇasmitēśvanucikīrṣan 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.

**mūla-prastutih**— saṁnihitē

mūtrāpurīśavātakarmōccairbhāśāhāsaṭhēvanadantas  
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.

**mūla-prastutih**— dārē prajāyāṁ cōpasparśanabhāṣā visrambhapūrvāḥ parivarjayēt 10

**Bühler**— 10. Nor shall he tenderly embrace or address caressing words to his wife or children.

**mūla-prastutih**— vākyēna vākyasya pratīghātamācāryasya varjayēt 11

**Bühler**— 11. He shall not contradict his teacher,

**mūla-prastutih**— śrēyasāṁ ca 12

**Bühler**— 12. Nor any of his betters.

**mūla-prastutih**— 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.

**mūla-prastutih**— *vidyayā ca vidyānām* 14

**Bühler**— 14. (He shall not revile one branch of) sacred learning by (invidiously comparing it with) another.  
[#8]

[#8]: 'For example, he shall not say, "The R̥j-veda is sweet to the ear, the other Vedas grate on the ear," or "the Taittirīya-veda is a Śākhā consisting of leavings," or "the Brāhmaṇa proclaimed by Yājñavalkya is of modern origin."'"--Haradatta. The second sentence refers to the story that Yājñavalkya vomited the Black Yajur-veda, and his fellow-students, becoming partridges, picked it up. Regarding the third sentence, see Vārttika on Pāṇini IV, 3, 105, and Max Müller's History of Ancient Sanskrit Literature, P. 363.

**mūla-prastutih**— *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).

**mūla-prastutih—**

upākaraṇādōtsarjanādadhyāpayiturniyamaḥ |  
lōmasamharanām māṁsam 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.

**mūla-prastutih—** ḡtvē vā jāyām 17

**Bühler**— 17. Or (he may have conjugal intercourse) with his wife at the proper season.

**mūla-prastutih—** yathāgamām śisyēbhyō  
vidyāsampradānē niyamēṣu ca yuktaḥ syāt | ēvam  
vartamānah pūrvāparānsambandhānātmānam ca  
kṣemē 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.

**mūla-prastutih**— manasā vācā prāṇēna cakṣuṣā  
śrōtrēṇa  
tvak्षिनोदरारम्भनानास्रावनपरिवृन्जनो  
'mṛtavāya 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 dvitīyah paṭalah

## +03 atithih②

## 06 atithih③

**mūla-prastutih**— jātyācārasamśayē  
dharmārthamāgatamagnimupasamādhāya  
jātimācāram ca pṛcchēt 1

**Bühler**—

1. If he has any doubts regarding the caste and conduct of a person who has come to him in

order to fulfil his duty (of learning the Veda), he shall kindle a fire (with the ceremonies prescribed for kindling the sacrificial fire) and ask him about his caste and conduct. [#1]

[#1]:

6. The person desirous to study addresses his teacher elect with the following Mantra:

> Bhagavan maitreṇa cakṣuṣā paśya  
śivena 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: Kīmgotro 'si saumya, kimācāraḥ, 'friend, of what family art thou? what is thy rule of conduct?'

**mūla-prastutih**— sādhutāṁ cētpratijānītē'gnirupadra  
ṣṭā vāyurupaśrōtādityō'nukhyātā sādhutāṁ 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— dharmēṇa vēdānāmēkaikāṁ śākhāmadhītya śrōtriyō bhavati 4

**Bühler**— 4. He is called a Śrotriya who, observing the law (of studentship), has learned one recension of the

Veda (which may be current in his family). [#3]

[#3]: The object of this Sūtra is to complete the definition of the term 'guest' to be given in the following Sūtra. In my translation I have followed Haradatta's gloss. The literal sense of Āpastamba's words is,. 'He who, observing the law, has studied one recension of each (of the four) Vedas, becomes a Śrotriya.' Haradatta says this definition would be contrary to the current acceptance of the term. That argument proves, however, nothing for Āpastamba's times.

**mūla-prastutih**— svadharmayuktam  
kuṭumbinamabhyāgacchati dharmapuraskārō  
nānyaprayojanaḥ 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.

**mūla-prastutih**— tasya pūjāyām śāntih 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.

**mūla-prastutih**— tamabhīmukhō'bhyāgamya  
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.

**mūla-prastutih**— śaktiviṣayē nābahupādamāsanāṁ  
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.

**mūla-prastutih**— tasya pādau prakṣālayēt | śūdra  
mithunāvityēkē 9

**Bühler**— 9. The (householder himself) shall wash the feet of that (guest); according to some, two Śūdras shall do it.

**mūla-prastutih**— anyatarō'bhiṣēcanē syāt 10

**Bühler**— 10. One of them shall be employed in pouring water (over the guest, the other in washing his feet).

**mūla-prastutih**—

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.

**mūla-prastutih**— nōdakamācārayēd asamāvṛttah 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.

**mūla-prastutih**— adhyayanasāṁvṛttiścātrādhikā 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).

**mūla-prastutih**— sāntvayitvā  
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.

**mūla-prastutih**— āvasatham  
dadyādupariśayyāmupastaraṇamupadhānam  
sāvastaraṇamabhyāñjanam 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.

**mūla-prastutih**— annasāṁskartāramāhūya  
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.

**mūla-prastutih**— uddhṛtānyannānyavēkṣētēdam  
bhūyā 17

**Böhler**— 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?'

**mūla-prastutih**— idā3miti bhūya uddharētyēva brūyāt  
18

**Böhler**— 18. He shall say, 'Take out a larger (portion for the guest).'

**mūla-prastutih**— dviṣandviṣatō vā  
nānnamaśnīyāddōśēṇa vā mīmāṁsamānasya  
mīmāṁsitasya vā 19

**Böhler**— 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.

**mūla-prastutih**— pāpmānam hi sa tasya bhakṣayatīti  
vijñāyatē 20

**Bühler**— 20. For it is declared in the Veda that he (who eats the food of such a person) eats his guilt.

## 07 atithih③

**mūla-prastutih**— sa ēṣa prājāpatyah kuṭumbinō yajñō  
nityapratataḥ 1

**Bühler**—

1. This reception of guests is an everlasting (Śrauta)-sacrifice offered by the householder to Prajāpati. [#1]

[#1]: 7. 'Prājāpatya may mean either "created by Prajāpati" or sacred to Prajāpati."--Haradatta.

**mūla-prastutih**— 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 Dakṣināgni). [#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.

**mūla-prastutih**— ūrjam puṣṭim prajām  
paśuniṣṭāpūrtamiti gṛhāṇāmaśnāti 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.

**mūla-prastutih**—  
payōpasēcanamannamagniṣṭōmasaṁmitam  
sarpiṣōkthyasaṁmitam madhunātirātrasaṁmitam  
māṁsēna dvādaśāhasaṁmitamudakēna  
prajāvṛddhirāyuṣaśca 4

**Bühler**— 4. Food (offered to guests) which is mixed with milk procures the reward of an Agniṣṭoma-sacrifice. Food mixed with clarified butter procures the reward of an Ukthya, food mixed with honey the reward of an Atirātra, food accompanied by meat the reward of a Dvādaśāha, (food and) water numerous offspring and long life. [#3]

[#3]: Regarding the Agniṣṭoma and the other sacrifices mentioned, see Aitareya-brāhmaṇa III, 8; IV, 1; IV, 4.

**mūla-prastutih**— priyā apriyāścātithayaḥ svargam lōkam gamayantīti vijñāyatē 5

**Bühler**— 5. It is declared in the Veda, 'Both welcome and indifferent guests procure heaven (for their host).'

**mūla-prastutih**— sa yatprātar madhyām dinē 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.

**mūla-prastutih**— yadanutiṣṭhatyudavasyatyēva tat 7

**Bühler**— 7. When he rises after his guest has risen (to depart), that act represents the Udasānīyā iṣṭi (of a Vedic sacrifice). [#5]

[#5]: Regarding the Udasānīyā iṣṭi, see Aitareya-brāhmaṇa VIII, 5. It is the 'concluding iṣṭi.'

**mūla-prastutih**— 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.

**mūla-prastutih**— yatsaṁsādhayati 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.

**mūla-prastutih**— yadupāvartatē sō'vabhr̥thaḥ 10

**Bühler**— 10. When he returns (after having accompanied his guest), that (act represents) the Avabhr̥tha, (the final bath performed after the completion of a sacrifice.)

**mūla-prastutih**— iti hi brāhmaṇam 11

**Bühler**— 11. Thus (a Brāhmaṇa shall treat) a Brāhmaṇa, (and a Kṣatriya and a Vaiśya their caste-fellows.)

**mūla-prastutih**— rājānam  
cēdatithirabhyāgacchēcchrēyasīmasmai  
pūjāmātmanah 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.

**mūla-prastutih**— āhitāgnim  
cēdatithirabhyāgacchētsvayamēnamabhyudētya  
brūyāt I vrātya kvāvātsīriti I vrātya udakamiti I 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.

**mūla-prastutih**— purāgnihōtrasya hōmādūpāṁśu  
japēt I vrātya yathā tē manastathāstviti I vrātya yathā  
tē vaśastathāstviti I vrātya yathā tē priyam̄ tathāstviti I  
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.

**mūla-prastutih—**

yasyōddhṛtēśvahutēśvagniṣvatithirabhyāgacchētsvaya  
mēnamabhyudētya brūyātvrātya atisr̥ja hōsyāmi |  
ityatisr̥stēna hōtavyam | anatisr̥ṣṭāscējjuhuyāddōṣam  
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.

**mūla-prastutih**— ēkarātram  
cēdatithīnvāsayētpārthivāṁl lōkānabhijayati  
dvitīyayāntarikṣyāṁstṛtīyayā divyāṁścaturthyā  
parāvatō lōkānaparimitābhiraparimitāṁl  
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.

**mūla-prastutih**— asamudētaścēdatithirbruvāṇa  
āgacchēdāsanamudakamannam śrōtriyāya  
dadāmītyēva dadyāt | ēvamasya samṛddham bhavati  
17

**Bühler**— 17. If an unlearned person who pretends to be (worthy of the appellation) 'guest' comes to him, he shall give him a seat, water, and food, (thinking) 'I

give it to a learned Brāhmaṇa.' Thus (the merit) of his (gift) becomes (as) great (as if a learned Brāhmaṇa had received it).

iti tṛtīyah paṭalāḥ

## +04 atithih②

### 08 atithih③

mūla-prastutih— yēna kṛtāvasathah (*=dattāśrayah*)  
syādatithirna tam pratyuttisṭhētpratyavarōhēdvā  
purastāccēdabhibhivāditah 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).

mūla-prastutih— śeṣabhōjyatithīnāṁ syāt 2

Bühler— 2. He shall eat after his guests. [#1]

[#1]: 8. Manu III, 117; Yājñ. I, 105.

**mūla-prastutih**— na rasāngṛhē  
bhuñjītānavasēśamatithibhyah 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.

**mūla-prastutih**— nātmārthamabhirūpamannam  
pācayēt 4

**Bühler**— 4. He shall not cause sweetmeats to be prepared for his own sake. [#3]

[#3]: Manu III, 106.

**mūla-prastutih**— gōmadhuparkārhō vēdādhyāyah 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 Grhya-sūtra I, 24, 31-33.

**mūla-prastutih**— ācārya, ḡtvik, 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).

**mūla-prastutih**— ācāryāyartvijē śvaśurāya rājña iti  
parisaṁvatsarāduplicatiṣṭhadbhyo 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).

**mūla-prastutih**— dadhi madhusaṁśṛṣṭam  
madhuparkah payo vā madhusaṁśṛṣṭam 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.

**mūla-prastutih**— abhāva udakam 9

**Bühler**— 9. On failure (of these substances) water (mixed with honey may be used).

**mūla-prastutih**— ṣaḍāṅgō vēdaḥ 10

**Bühler**— 10. The Veda has six Āṅgas (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.

**mūla-prastutih**— chandaḥ kalpō vyākaraṇam jyotiṣam  
niruktam śikṣā chandōvicitiriti 11

**Bühler**— 11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.

**mūla-prastutih**— (*ākṣēpah* -) Śabdārthārambhaṇāṁ tu  
karmaṇāṁ samāmnāyasamāptau vēdaśabdah (*tēna*  
*kalpō'pi vēdaśabdavācyas syāt*) I tatra (*6 iti*) saṃkhyā  
vipratiṣiddhā 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 (Āngas) 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.

**mūla-prastutih—** (*parihāraḥ -*) aṅgānāṁ 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 Āngas (the Kalpa-sūtras and the rest). he remembers at any time during dinner,

**mūla-prastutih—** 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 atithih③

**mūla-prastutih**— śvōbhūtē yathāmanasam̄ 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.

**mūla-prastutih**— yānavantamā yānāt 2

**Bühler**— 2. (If the guest) possesses a carriage, (he shall accompany him) as far as that.

**mūla-prastutih**— yāvannānujānīyāditaraḥ 3

**Bühler**— 3. Any other (guest he must accompany), until permission to return is given.

**mūla-prastutih**— apratībhāyām̄ (*buddhau na jātāyām*)  
sīmnō nivartēta 4

**Bühler**— 4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.

**mūla-prastutih**— sarvānvaiśvadēvē bhāginaḥ kurvītā śva-cāṇḍālēbhyaḥ 5

**Bühler**— 5. To all (those who come for food) at (the end of) the Vaiśvadeva he shall give a portion, even to dogs and Cāṇḍālas.

**mūla-prastutih**— nānarhadbhyō dadyād ity ēkē 6

**Bühler**— 6. Some declare that he shall not give anything to unworthy people (such as Cāṇḍālas).

**mūla-prastutih**— upētaḥ strīṇāmanupētasya cōcchiṣṭāṁ 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.'

**mūla-prastutih**— sarvāṇyudakapūrvāṇi 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— yē nityā  
bhāktikāstēśāmanuparōdhēna saṁvibhāgō vihitah 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.

**mūla-prastutih**— kāmamātmānam bhāryāṁ putram  
vōparundhyānnā 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.

**mūla-prastutih**— tathā cātmanō'nuparōdham  
kuryādyathā karmasvasamarthaḥ syāt 12

**Bühler**— 12. And he must not stint himself so much that he becomes unable to perform his duties.

**mūla-prastutih**—

'aṣṭau grāsā munēr bhakṣyāḥ śoḍaśā'raṇya-  
vāsināḥ ।  
dvātrimśatam gr̥hasthasyā'parimitam  
brahmacāriṇāḥ ॥  
āhitāgnir anaraḍvāṁś ca brahmacārī ca tē  
trayah ।  
aśnanta ēva sidhyanti naiśāṁ 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-vṛttih, dandah③

mūla-prastutih— bhikṣaṇē nimittamācāryō vivāhō yajñō mātāpitrōrbubhūrṣārhataśca 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— indriyaprītyarthasya tu  
bhikṣaṇamanimittam | 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.

**mūla-prastutih**— na tadādriyēta

**Bühler**— he shall not take heed of that.

**mūla-prastutih**— svakarma  
brāhmaṇasyādhyayanamadhyāpanamyajñō yājanam  
dānam pratigrahaṇam dāyādyam śilōñchah 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— kṣatriyavadvaiśyasya  
daṇḍayuddhavarjam kṛṣigorakṣavāṇijyādhikam 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.

**mūla-prastutih**— 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).

**mūla-prastutih**— ayājyō'nadhiyānah 9

**Bühler**— 9. (A priest) shall not officiate for a person unlearned in the Veda.

**mūla-prastutih**— 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).

**mūla-prastutih**—  
nyastāyudhaprakīrṇakēśaprāñjaliparāñāvṛttānāmāryā  
vadham paricakṣatē 11

**Bühler**— 11. The Āryas forbid the slaughter of those who have laid down their arms, of those who (beg for mercy) with flying hair or joined hands, and of fugitives. [#6]

[#6]: Manu VII, 91 seq.; Yājñ. 1, 325.

**mūla-prastutih**— śāstrairadhigatānāmindri  
yadaurbalyādvipratipannānāṁ śāstā  
nirvēśamupadiśedyathākarma yathōktam 12

**Bühler**— 12. The spiritual guide shall order those who, [#7] (whilst) participating according to sacred law (in the rights of their caste), have gone astray through the weakness of their senses, to perform penances proportionate to (the greatness of) their sins, according to the precepts (of the Smṛti).

[#7]: Haradatta explains the words Śāstrair adhigatānām, 'who whilst participating, according to the sacred law, (in the rights of their caste,)' by 'who have been sanctified according to the law by the sacraments, such as the Garbhādhāna, and are entitled (to the rights and occupations of their caste).'

**mūla-prastutih**— tasya  
cēchāstramatipravartēranrajānāṁ gamayēt 13

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

**mūla-prastutih**— rājā purōhitam dharmārthakuśalam  
14

**Bühler**— 14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

**mūla-prastutih**— sa brāhmaṇānniyuñjyāt 15

**Bühler**— 15. He shall order (them to perform the proper penances if they are) Brāhmaṇas.

**mūla-prastutih**— balaviśeṣēṇa vadhadāsyavarjam  
niyamairupaśoṣayēt 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, vivāhah③

**mūla-prastutih**— itarēśāṁ varṇānāmā  
prāṇaviprayōgātsamavēkṣya tēśāṁ karmāṇi rājā  
daṇḍamprāṇayēt 1

**Bühler**—

1. In the cases of (men of) other castes, the king, after having examined their actions, may punish them even by death.

**mūla-prastutih**— na ca saṁdēhē daṇḍāṁ kuryāt 2

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

**mūla-prastutih**— suvicitāṁ vicityā daivapraśnēbhyo  
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.

**mūla-prastutih**— ēvarṇvṛttō rājōbhau lōkāvabhijayati 4

**Bühler**— 4. A king who acts thus, gains both (this and the next) world.

**mūla-prastutih**— rājñah 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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).

**mūla-prastutih**— varṇajyāyasāṁ cētarērvarṇaiḥ 8

**Bühler**— 8. And (way must be made), by the other castes, for those men who are superior by caste.

**mūla-prastutih—**

aśiṣṭapatitamattōnmattānāmātmasvastyayanārthēna  
sarvairēva dātavyaḥ 9

**Bühler**— 9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

**mūla-prastutih—** dharmacaryayā jaghanyō varṇaḥ  
pūrvam pūrvam varṇamāpadyatē jātiparivṛttau 10

**Bühler**— 10. In successive births men of the lower castes are born in the next higher one, if they have fulfilled their duties. [#4]

[#4]: Manu X, 64, 65; Yājñ. 1, 96.

**mūla-prastutih—** adharmacaryayā pūrvō varṇō  
jaghanyam jaghanyam varṇamāpadyatē jātiparivṛttau  
11

**Bühler**— 11. In successive births men of the higher castes are born in the next lower one, if they neglect their duties.

**mūla-prastutih**— dharmaprajāsaṁpannē dārē  
nānyāṁ kurvīta 12

**Böhler**— 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—

ēvam̄ tarhy āpastambinō 'smad-ācārya-tatau  
vartamānasya mahatō vijayanagaramantriṇō  
lakṣmīkumāratātāryasyaikādaśa (tad-adhikā  
vā) katham̄ patnyaḥ (yābhis tulābhāradānādy  
akarōd iti pramāṇasiddham)?

10 patnīṣv ēkā'pi dharmaprajāsampannā nēti  
kaṭhinam̄ sambhāvayitum ...

asya parihārah kaścana sphurati - āpad-dharma iti |  
lakṣmī-kumārārya-kālē turuṣāṇām upaplavō'dhikah,  
tālikōṭa-yudhāt param̄ vighaṭita-vijaya-nagara-  
sāmrājya-rakṣayai mahān prayāsaḥ |  
tadā vīra-mṛtyubhiḥ pum̄sām naiyūnyam, kanyānām  
cādhikyaṁ syāt, yēnaivam̄ vivāhēna tad-itarathā  
cānēna mahatā tat-parijana-prārthanādibhis tāḥ

pativad āśritāḥ -  
narakāsura-mukta-kṛṣṇa-gṛhītāḥ kanyā ivai

śrutāv api bahupatnītvāṁ kvacit praśastam -

| īndriyavṁ vai sōmapīthah |  
īndriyam ēva sōmapītham avā rundhē |  
tēnēndriyēṇā dvītīyāñ jāyām əbhyaśñutē|| 57  
... tasmāt tē dvē dvē jāyē əbhyaśñutē |  
ya ēvavṁ vēdā -  
əbhi dvītīyāñ jāyām əśñutē |

**mūla-prastutiḥ**— 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.

**mūla-prastutiḥ**— ādhānē hi satī karmabhiḥ  
saṁbadhyatē yēśāmētadaṅgam 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.

**mūla-prastutih**— sagōtrāya duhitaram na prayacchēt  
15

**Böhler**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— brāhmē vivāhē  
bandhuśīlaśrutārōgyāṇi buddhvā  
prajāsahtvakarmabhyah  
pratipādayēcchaktivिशयेणालाम्कृtya 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.

**mūla-prastutih**— ārṣē duhitṛmatē mithunau gāvau dēyau 18

**Bühler**— 18. At the wedding called Ārsha, the bridegroom shall present to the father of the bride a bull and a cow. [#11]

[#11]: Manu III, 29; Yājñ. I, 59.

**mūla-prastutih**— daivē yajñatantra ḥtvijē 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.

**mūla-prastutih**— mithah kāmātsāṁvartētē sa gāndharvah 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

**mūla-prastutih**— śakti-viṣayēṇa dravyāṇi datvā  
vahēran - sa āsurah 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.

**mūla-prastutih**— duhitṛmataḥ prōthayitvā vahēran -  
sa rākṣasah 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.

**mūla-prastutih**— tēṣāṁ traya ādyāḥ praśastāḥ, pūrvah  
pūrvah 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— pāṇi-samūḍham (bhūbhāgam)  
brāhmaṇasya nāprōkṣitam abhitīṣṭhēt 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.

**mūla-prastutih**— agnim brāhmaṇam cāntarēṇa  
nātikrāmēt 6

**Bühler**— 6. He shall not pass between a fire and a Brāhmaṇa,

**mūla-prastutih**— brāhmaṇāṁśca 7

**Bühler**— 7. Nor between Brāhmaṇas.

**mūla-prastutih**— anujñāpya vātikrāmēt 8

**Bühler**— 8. Or he may pass between them after having received permission to do so.

**mūla-prastutih**— agnimapaśca na yugapaddhārayīta 9

**Bühler**— 9. He shall not carry fire and water at the same time.

**mūla-prastutih**— nānāgnīnāṁ 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— prṣṭhataścātmanah pāṇī na  
saṁslēṣayēt 12

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

**mūla-prastutih**— svapann abhinimruktō (*=sūryāstasamayē nidrāluḥ*) nāśvān (*=anaśnan*) vāgyatō rātrimāśīta | śvōbhūta udakamupasprṣya 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.

**mūla-prastutih**— svapann abhyuditō (*nāma sūryōdayē nidrāluḥ*) nāśvān (*=anaśnan*) vāgyatō'astiṣṭhēt 14

**Bühler**— 14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.

**mūla-prastutih**— ātamitōḥ 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.

**mūla-prastutih**— svapnam vā pāpakam dṛṣṭvā 16

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

**mūla-prastutih**— artham vā siṣādhayiṣan 17

**Bühler**— 17. Or if he desires to accomplish some object,

**mūla-prastutih**— niyamātikramē cānyasmin 18

**Bühler**— 18. Or if he has transgressed some other rule. [#8]

[#8]: Manu XI, 200.

**mūla-prastutih**— 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.

**mūla-prastutih**— ēvamadhyāyānadhāyāyē 20

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

**mūla-prastutih**— 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.

## mūla-prastutih—

abhinimruktābhhyudita<sub>(=sandhyāśāyinau)</sub>-kunakhi-śyāvadā-  
'gradidhiṣu<sub>(=kaniṣṭhāyā vōḍhā)</sub>-didhiṣū-pati<sub>(agradidhiṣau  
jyēṣṭhāyāḥ paścād vōḍhā)</sub>-paryāhita-parīṣṭa-  
parivitta<sub>(=akṛtavivāhaḥ kaniṣṭhē kṛtavivāhē)</sub>-parivinna<sub>(=kaniṣṭhē  
bhāgagrāhīṇī jyēṣṭhāḥ)</sub>-parivividānēṣu<sub>(=parivinna-bhrātā)</sub>  
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 Grhya-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.

**mūla-prastutih**— tacca liṅgam (*=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 pañcamah paṭalah

**+06②**

**13 strī-putra-dāyādi③**

**mūla-prastutih**— savarṇā-'pūrva<sub>(=ananyavyūḍhā)</sub>—  
śāstravihitāyāṁ yathartu gacchataḥ putrāstēśāṁ  
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.

**mūla-prastutih**— 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.

**mūla-prastutih**— pūrvavatyām, asaṁskṛtāyām,  
varṇāntarē ca maithunē dōṣah 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.

**mūla-prastutih**— tatrāpi dōṣavānputra ēva 4

**Bühler**— 5. Through their (sin) their son also becomes sinful.

**mūla-prastutih**— utpādayituh 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.

**mūla-prastutih**— athāpyudāharanti ।  
 idānīmēvāham janaka strīṇāmīrṣyāmi nō purā ।  
 yadā yamasya sādanē janayituḥ putramabruvan 6-1  
  
 rētōdhāḥ putram nayati parētya yamasādanē ।  
 tasmādbhāryāṁ rakṣanti bibhyantah pararētasah 6-2  
  
 apramattā rakṣatha tantumētam  
 mā vah kṣētrē parabījāni vāpsuḥ ।  
 janayituḥ putrō bhavati sāmparāyē  
 mōgharāṁ 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 or his unfaithful wives would in the next world belong to their natural fathers, and that he would not derive any spiritual benefit from their oblations. He adds that this verse does not refer to or prevent the appointment of a eunuch's wife or of a childless widow to a relation. He also quotes a passage from the Śrauta-sūtra 1, 9, 7, in which the dvipitā, 'the son of two fathers,' is mentioned. But Haradatta's view cannot be reconciled with the statements made below, II, 10, 27, 2-7, p. 132 where the Niyoga, is plainly forbidden. Baudhāyana, who (II, 2, 3, 34) quotes the same Gāthā, reads in the first line the vocative 'janaka' instead of the nominative 'janakah,' 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.

**mūla-prastutih**— dṛṣṭō dharmavyatikramah sāhasam  
ca pūrvēśām 7

**Bühler**— 8. Transgression of the law and violence are found amongst the ancient (sages).

**mūla-prastutih**— tēśāṁ tējōviśēṣēṇa pratyavāyō na  
vidyatē 8

**Bühler**— 9. They committed no sin on account of the greatness of their lustre.

**mūla-prastutih**— tadanvīkṣya prayuñjānah  
sīdatyavarah 9

**Bühler**— 10. A man of later times who seeing their (deeds) follows them, falls.

**mūla-prastutih**— dānam krayadharmaścāpatyasya 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.

**mūla-prastutih**— vivāhē duhitṛmatē dānam kāmyam  
dharmārtham śrūyatē tasmādduhitṛmatē'dhiratham  
śatam dēyam tanmithuyā kuryāditi 11-1

tasyām 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.

**mūla-prastutih**— ēkadhanēna jyēṣṭham tōṣayitvā 12

**Bühler**— 13. After having gladdened the eldest son by some (choice portion of his) wealth,

## 14 dāyah, putrah③

**mūla-prastutih**— jīvanputrēbhyō dāyam  
vibhajētsamam klībamunmattam patitam ca  
parihāpya 1

**Bühler**—

1. He should, during his lifetime, divide his wealth equally amongst his sons, excepting the eunuch, the mad man, and the outcast. [#1]

[#1]: 14. The last Sūtra of Khaṇḍa 13 and the first of Khaṇḍa 14 are quoted by Colebrooke, Digest, Book V, Text xlvi, 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.

**mūla-prastutih**— putrābhāvē yaḥ pratyāsannaḥ  
sapinḍah 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 'sapinḍah' 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.

**mūla-prastutih**— tadabhāva ācārya  
ācāryābhāvē'ntēvāsī hṛtvā tadarthēśu dharmakṛtyēśu  
vōpayōjayēt 3

**Böhler**— 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);

**mūla-prastutih**— duhitā vā 4

**Böhler**— 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.

**mūla-prastutih**— sarvābhāvē rājā dāyam harēta 5

**Böhler**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— dēśaviśēśē 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 xlviii.

**mūla-prastutih**— rathaḥ pituḥ parībhāṇḍam ca gr̥hē 8

**Bühler**— 8. The chariot and the furniture in the house are the father's (share). [#7]

[#7]: The translation given above agrees with what I now recognise to be Haradatta's explanation, and with Colebrooke, *Mitākṣarā*, Chap. I, Sect. iii, Par. 6. Both the P. U. and Mr. U. MSS. of the *Ujjvalā* read *rathaḥ pituramśo 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 *Ujjvalā* on the *Hiranyakāśi Sūtra* points likewise, which gives *pīṭur antaḥ*. The N. U. MS. of the *Ujjvalā*, according to which p. 135 I made the translation given in the Appendix to West and Bühler's Digest (1st edition), leaves out the word *amśaḥ*, 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— tacchāstraivipratiśiddham 10

**Bühler**— 10. That (preference of the eldest son) is forbidden by the Śāstras. [#9]

[#9]: The Śāstras are, according to Haradatta, the Vedas.

**mūla-prastutih**— manuḥ putrēbhyō dāyam  
vyabhajadityaviśeṣeṇa 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.

**mūla-prastutih**— athāpi tasmādjayeṣṭham putram  
dhanēna niravasāyantītyēkavacchruyatē 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.

**mūla-prastutih—** (*samādhānam* -) athāpi  
nityānuvādamavidhimāhurnyāyavidō, yathā -  
"tasmādajāvayaḥ paśūnāṁ saha carantīti"  
"tasmātsnātakasya mukham rēbhāyatīva"  
"tasmādbastaśca śrōtriyaścastrīkāmatamāviti" 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 Mimāṁsakas. 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.

**mūla-prastutih**— sarvē hi dharmayuktā bhāginaḥ 14

**Bühler**— 14. Therefore all (sons) who are virtuous inherit.

**mūla-prastutih**— yastvadharmaṇa dravyāṇi  
pratipādayati (*=vyayikarōti*) jyēṣṭhō'pi tamabhāgam  
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.

**mūla-prastutih**— 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 Ixxxix, for this Sūtra and the following two.

**mūla-prastutih**— pāṇigrahaṇāddhi sahatvam karmasu  
17

**Bühler**— 17. For, from the time of marriage, they are united in religious ceremonies,

**mūla-prastutih**— tathā puṇyaphalēṣu 18

**Bühler**— 18. Likewise also as regards the rewards for works by which spiritual merit is acquired,

**mūla-prastutih**— dravyaparigrahēṣu ca 19

**Bühler**— 19. And with respect to the acquisition of property.

**mūla-prastutih**— 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

**mūla-prastutih**— ētēna dēśakuladharma (=*sāstrā'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.

**mūla-prastutih**— mātuś ca yōni-saṁbandhēbhyaḥ  
pituś (*svēna sākam*) cāsaptamāt puruṣād  
yāvatā vā saṁbandhō jñāyatē  
tēśāṁ prētēśūdakōpasparśanam  
(*mṛtān*) garbhān (=bālān) pariḥāpyāparisaṁvatsarān 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.

**mūla-prastutih**— mātā-pitarāv ēva tēṣu  
(*mṛtāparisamīvatsarēṣu garbhēṣu*) 3

**Bühler**— 3. On account of the death of the latter the parents alone bathe,

**mūla-prastutih**— hartāraś ca 4

**Bühler**— 4. And those who bury them. [#3]

[#3]: Manu V, 69 and 70.

**mūla-prastutih**— bhāryāyāṁ parama-guru (=ācārya-mātr-pitṛ)-saṁsthāyāṁ (=maraṇē) ca (parēdyur) +ākālam (24 hōrāṇām) abhōjanam 5

**Bühler**— 5. If a wife or one of the chief Gurus (a father or Ācārya) die, besides, fasting (is ordained from the time at which they die) up to the same time (on the following day). [#4]

[#4]: Manu V, 80.

**mūla-prastutih**— ātura<sub>(=sōka)</sub> vyañjanāni kurvīran 6

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

**mūla-prastutih**— kēśān prakīrya pāṁsūnā, <sub>(kēśān)</sub> upya, ēka-vāsasō dakṣinā-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.

**mūla-prastutih**— ēvam̄ triḥ 8

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

**mūla-prastutih**— (*"mahyam udakarām 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.

**mūla-prastutih**— 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).

**mūla-prastutih**— 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.

**mūla-prastutih**— dēśataḥ ( $\rightarrow tīrthasthānēṣu$ ) kālataḥ  
( $\rightarrow grahanādau$ ) ūaucataḥ ( $\rightarrow kṛcchrādēr antē$ ) 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.

**mūla-prastutih**— 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).

**mūla-prastutih**— 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.

**mūla-prastutih**— tathāvarānna samsṛṣṭasya ca 15

**Bühler**— 15. Nor (can food) mixed with bad food (be used for a burnt-oblation). [#9]

[#9]: Avarānna, 'bad food,' is explained by 'kulittha and the like.' Kulittha, a kind of vetch, is considered low food, and eaten by the lower castes only. The meaning of the Sūtra, therefore, is, 'If anybody has been forced by poverty to mix his rice or Dāl with kulittha or similar bad food, he cannot offer a burnt-oblation at the Vaiśvadeva ceremony with that. He must observe the rule, given in the following Sūtra.

**mūla-prastutih**— ahaviṣyasya hōma udīcīnamuṣṇam  
bhasmāpōhya tasmiñjuhyāttaddhutamahutam 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.

**mūla-prastutih**— na strī juhuyāt 17

**Bühler**— 17. A female shall not offer any burnt-oblation, [#10]

[#10]: Manu V, 155; XI, 36.

**mūla-prastutih**— nānupētaḥ 18

**Bühler**— 18. Nor a child, that has not been initiated.  
[#11]

[#11]: Manu II, 171.

**mūla-prastutih**— ā'nna-prāśanād garbhā nāprayatā  
bhavanti 19

**Bühler**— 19. Infants do not become impure before they receive the sacrament called Annaprāśana (the first feeding).

**mūla-prastutih**— ā parisamvatsarād ityēkē 20

**Bühler**— 20. Some (declare, that they cannot become impure) until they have completed their first year,

**mūla-prastutih**— yāvatā yā diśō na prajānīyuḥ 21

**Bühler**— 21. Or, as long as they cannot distinguish the points of the horizon.

**mūla-prastutih**— ḫpanayanād ity aparam 22

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

**mūla-prastutih**— 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).

**mūla-prastutih**— sā (=upanayanam) niṣṭhā (=karmādhikāra-prārambhah) 24

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

**mūla-prastutih**— smṛtiśca (*ēvarṁ 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 ṣaṣṭhah paṭalah

**+07 śrāddham②**

## 16 Śrāddham③

mūla-prastutih— saha dēvamanuṣyā asmiṁl lōkē purā  
babhūvuḥ ।  
atha dēvāḥ karmabhir divarṁ jagmū,  
ahīyanta manuṣyāḥ ।  
tēśāṁ yē tathā karmāṇy ārabhantē  
saha dēvair brahmaṇā cāmuṣmīṁl lōkē bhavanti ।  
athaitan manuḥ śrāddha-śabdāṁ 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.

**mūla-prastutih**— prajāniḥsrēyasāya<sub>(ea)</sub> 2

**Bühler**— 2. And (thus this rite has been revealed) for the salvation of mankind. [#2]

[#2]: The reading 'nihśreyasā ka' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take 'nihśreyasā' as a Vedic instrumental, for nihśreyasena, which may designate the 'reason'. If the dative is read, the sense remains the same.

**mūla-prastutih**— 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.

**mūla-prastutih**— māsi māsi kāryam *(yāvajjīvam)* 4

**Bühler**— 4. That rite must be performed in each month. [#4]

[#4]: Manu III, 122, 123; Yājñ. I, 217.

**mūla-prastutih**— 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.

**mūla-prastutih**— tathā 'parapakṣasya jaghanyāny ahāni 6

**Bühler**— 6. The last days of the latter half (of the month) likewise are (preferable to the first days).

**mūla-prastutih**— sarvēśv ēvāpara-pakṣasyāhassu  
kriyamāṇē  
**pitṛn prīṇāti** !

kartustu (*pratipadyēva dvitīyāyām ēvētyādi*) kālābhiniyamāt  
phala-viśeṣaḥ 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— dvitīyē 'stēnāḥ 9

**Bühler**— 9. (Performed on the second day it procures) children who are free from thievish propensities.

**mūla-prastutih**— 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).

**mūla-prastutih**— caturthē kṣudra-paśumān 11

**Bühler**— 11. (The sacrificer who performs it) on the fourth day becomes rich in small domestic animals.

**mūla-prastutih**— pañcamē pumāṁsaḥ 1  
bahv-apatyō,  
na cānapatyah 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.

**mūla-prastutih**— şaşṭhē 'dhva-śīlō 'kṣa-śīlaś ca 13

**Bühler**— 13. (If he performs it) on the sixth day, he will become a great traveller and gambler.

**mūla-prastutih**— saptamē (*bhū-*)karşē rāddhiḥ<sub>(=siddhiḥ)</sub>  
14

**Bühler**— 14. (The reward of a funeral-oblation performed) on the seventh day is success in agriculture.

**mūla-prastutih**— aşṭamē puṣṭih 15

**Bühler**— 15. (If he performs it) on the eighth day (its reward is) prosperity

**mūla-prastutih**— navama ēka-khurāḥ<sub>(asvādayah)</sub> 16

**Bühler**— 16. (If he performs it) on the ninth day (its reward consists in) one-hoofed animals.

**mūla-prastutih**— daśamē vyavahārē rāddhiḥ<sub>(=siddhiḥ)</sub>  
17

**Bühler**— 17. (If he performs it) on the tenth day (its reward is) success in trade.

**mūla-prastutih**— ēkādaśē kṛṣṇāyasam̄ trapu-sīsam 18

**Bühler**— 18. (If he performs it) on the eleventh day (its reward is) black iron, tin, and lead.

**mūla-prastutih**— dvādaśē paśu-mān 19

**Bühler**— 19. (If he performs a funeral-oblation) on the twelfth day, he will become rich in cattle.

**mūla-prastutih**— trayōdaśē bahu-putrō bahu-mitrō  
darśanīyāpatyah I 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,  
ayuvamārmas-tu bhavanti, 'they will not die young'--  
Haradatta. If the two halves of the Sūtra are joined  
and Darśanīyāpatyoyuvamāriṇah̄ is read, the Sandhi  
may be dissolved in either manner.

**mūla-prastutih̄**— 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.

**mūla-prastutih̄**— pañcadaśē puṣṭih̄ 22

**Bühler**— 22. (If he performs it) on the fifteenth day (its  
reward is) prosperity.

**mūla-prastutih̄**— 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.

**mūla-prastutih**— snēhavati tv ēvānnē tīvratarā pitṛṇāṁ prītirdrāghīyāṁsaṁ 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,

**mūla-prastutih**— tathā dharmāhṛtēna dravyēṇa tīrthē (=satpātrē) pratipannēna 25

**Bühler**— 25. Likewise, if money, lawfully acquired, is given to worthy (persons).

**mūla-prastutih**— saṁvatsaram gavyēna (*māṁsēna*) prītiḥ 26

**Bühler**— 26. Beef satisfies (the Manes) for a year, [#11]

[#11]: Manu III, 271.

**mūla-prastutih**— bhūyāṁsam atō māhiṣēṇa 27

**Bühler**— 27. Buffalo's (meat) for a longer (time) than that.

**mūla-prastutih**— ētēna (*māhiṣa-śabdēna*)  
grāmyāraṇyānāṁ paśūnāṁ māṁsaṁ (*śrāddhē*)  
mēdhyāṁ 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

**mūla-prastutih**— khaḍgōpastaraṇē khaḍga-  
māṁsēnānentyāṁ 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.

**mūla-prastutih**— tathā śata-balēr (=bahu-śalyasya rōhitasya)  
matsyasya māṁsēna 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.

**mūla-prastutih**— vārdhrāṇasasya (*krauñcanibhasya*) ca 3

**Bühler**— 3. And by (offering the) meat of the (crane called) Vārdhrāṇasa.

**mūla-prastutih**— prayataḥ prasanna-manāḥ  
sṛṣṭō (=utsāhavān) bhōjayēd  
brāhmaṇān brahma-vidō yōni-gōtra-mantrāntēvāsy-  
asam̄bandhān 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.

**mūla-prastutih**— guṇahānyāṁ tu  
parēśāṁ 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).

**mūla-prastutih**— ētēnāntēvāsinō vyākhyātāḥ (*anyālābhē bhōjanīyā iti*) 6

**Bühler**— 6. (The admissibility of) pupils (and the rest) has been declared hereby.

**mūla-prastutih**— athāpy udāharanti ... 7

**Bühler**— 7. Now they quote also (in regard to this matter the following verse):

**mūla-prastutih**— saṁbhōjanī (=paraspara-dharma-bhōjanam)  
nāma piśāca-bhikṣā  
naiṣā pitṛn 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 Trṣṭubh has been turned into an Anuṣṭubh.

**mūla-prastutih**— "ihaiva saṁbhuñjatī dakṣinā kulāt  
kulam vinaśyatī"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.

**mūla-prastutih**— tulya-guṇēṣu vayō-vṛddhaḥ śrēyān,  
dravya-kṛṣāś 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.

**mūla-prastutih**— 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.'

**mūla-prastutih**— 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.'

**mūla-prastutih**— tṛtīyam āmantranām (*= agāram  
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.'

**mūla-prastutih**— trihprāyam ēkē śrāddham upadiśanti ... 14

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

**mūla-prastutih**— yathā prathamam, ēvam dvitīyam,  
tṛtīyam ca 15

**Bühler**— 15. As (the acts are performed) the first time,  
so they must be repeated) the second and the third  
times.

**mūla-prastutih**— (*uktēṣu triṣu*) sarvēṣu vṛttēṣu,  
sarvataḥ samavadāya  
śeṣasya grāsāvaraṛdhyam 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 niviṣṭosmṛtam  
juhomī.'" Taitt. Ār. X, 34, 1.

**mūla-prastutih**— 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.

**mūla-prastutih**— "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.

**mūla-prastutih**—

| 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.

**mūla-prastutih**— śvabhir apapātraiś ca  
śrāddhasya darśanam paricakṣatē 20

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

**mūla-prastutih**— śvitrah<sub>(=śvētakuṣṭah)</sub> śipi-  
viṣṭah<sub>(=khalvāṭah)</sub> paratalpa-gāmy āyudhīya-putrah,  
śūdrōtpannō brāhmaṇyām

ity ētē śrāddhē bhuñjānāḥ  
**paṇkti-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.

**mūla-prastutih**— trimadhus trisuparṇas triṇācikētaś  
caturmēdhah pañcāgnir jyēṣṭhasāmikō vēdādhyāyy  
anūcānaputraḥ śrōtriya ityētē  
śrāddhē bhuñjānāḥ pañkti-pāvanā bhavanti 22

**Bühler**— 22. The following persons sanctify the company if they eat at a funeral-sacrifice, viz. one who has studied the three verses of the Veda containing the word 'Madhu,' each three times; one who has studied the part of the Veda containing the word 'Suparṇa' three times; a 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 Āṅgas, and a Śrotriya. [#12]

[#12]: Compare Manu III, 185, 186; Yājñ. I, 219-221. The three verses to be known by a Trimadhu are, Madhu vātā ṛtāyate, &c., which occur both in the Taitt.

Saṁh. 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 Catushkarpardā 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— ārabdhē cābhōjanam - ā samāpanāt  
24

**Böhler**— 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.

**mūla-prastutih**— anyatra rāhu-darśanāt (*yadā naktam api kurvīta*) 25

**viśvāsa-ṭippanī**— "udīcyās tv ētat prāyēṇa na paṭhanti I tathā ca pūrvairna vyākhyātam I" iti haradattahI

**Böhler**— 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 saptamah paṭalah

**+08②**

**18 nitya-śrāddham③**

**mūla-prastutih**— vilayanam (*=navanīta-malam*), mathitam,  
piṇyākam, (*=tailōtpādanāvaśēṣah*) madhu, māṁsaṁ 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.

**mūla-prastutih**— kṛṣṇa-dhānyam, śūdrānnam, yē cānyē nāśya-sammatāḥ 2

**Bühler**— 2. And black grain (Such as kulitha), food given by Śūdras, or by other persons, whose food is not considered fit to be eaten.

**mūla-prastutih**— ahaviṣyam, anṛtam, krōdham, yēna ca krōdhayēt ।

smṛtim icchan yaśō mēdhāṁ svargam puṣṭim  
dvādaśaitāni (*prāktanasūtrōkta-sahitāni*) varjayet 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);

**mūla-prastutih**— adhō-nābhya--upari-jānv-ācchādya  
tri-śavaṇam udakam upasprśann  
anagni-pakva-vṛttir acchāyōpagah sthānāsanikah  
saṁvatsaram ētad vrataṁ carēt ।  
ētad aṣṭā-catvārimśat 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.

**mūla-prastutih**— nitya-śrāddham 5

**Bühler**— 5. (Now follows) the daily funeral-oblation.  
[#2]

[#2]: Manu III, 82 seq.

**mūla-prastutih**— bahirgrāmāc chucayah śuau dēsē  
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.

**mūla-prastutih**— 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.

**mūla-prastutih**— yair annām saṁskriyatē yēṣu ca  
bhujyatē 8

**Bühler**— 8. In which the food is prepared, and out of which it is eaten.

**mūla-prastutih**— tāni ca bhuktavadbhyō dadyāt 9

**Bühler**— 9. And those (vessels) he shall present to the (Brāhmaṇas) who have been fed.

**mūla-prastutih**— samudētāṁś ca bhōjayēt 10

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

**mūla-prastutih**— na cātadguṇāyōcchiṣṭam 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.

**mūla-prastutih**— ēvaṁ saṁvatsaram 12

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

**mūla-prastutih**— tēṣāṁ uttamāṁ 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.

**mūla-prastutih**— mānam̄ (*=vēdīm̄*) ca kārayēt  
praticchannam 14

**Bühler**— 14. And let him cause an altar to be built, concealed (by a covering and outside the village).

**mūla-prastutih**— tasyōttarārdhē brāhmaṇānbhōjayēt  
15

**Bühler**— 15. Let him feed the Brāhmaṇas on the northern half of that.

**mūla-prastutih**—

ubhayān paśyati - brāhmaṇāṁś 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.

**mūla-prastutih**— kṛtākṛtam ata ūrdhvam 17

**Bühler**— 17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.

**mūla-prastutih**— 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.

**mūla-prastutih**— tiṣyēṇa puṣṭi-kāmaḥ 19

**Bühler**— 19. Under the constellation Tiṣya he who desires prosperity,

## 19 puṣṭyarthaḥ③

**mūla-prastutih**— gaura-sarṣapāṇāṁ cūrṇāni kārayitvā taiḥ pāṇi-pādāṁ prakṣālyā mukham karṇau prāśya ca yad-vātō nātivāti tad-āsanō 'jināṁ bastasya (*=ajasya*) prathamaḥ 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 prāsyā is adopted, the translation must run thus: 'and he shall scatter (the remainder of the powder). If the wind,' &c.

### mūla-prastutih—

| anāyuṣyam tv ēvam-mukhasya bhōjanam  
mātūr

ity upadiśanti (*yēna jīvan-mātrkō naitat kuryāt*) 2

**Bühler**— 2. But they declare, that the life of the mother of that person who eats at this ceremony, his face turned in that direction, will be shortened. [#2]

[#2]: 'Therefore those whose mothers are alive should not perform this ceremony.'--Haradatta.

**mūla-prastutih**— audumbaraś camasaḥ suvarṇa-nābhaḥ praśāstah 3

**Bühler**— 3. A vessel of brass, the centre of which is gilt, is best (for this occasion).

**mūla-prastutih**— na cānyēnāpi bhōktavyah 4

**Bühler**— 4. And nobody else shall eat out of that vessel. [#3]

[#3]: If the masculine bhōktavyah is used instead of bhōktavyam, the participle must be construed with camasaḥ.

**mūla-prastutih**— yāvad-grāsaṁ 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.

**mūla-prastutih**— askandayan 6

**Bühler**— 6. (And he shall) not scatter anything (on the ground).

**mūla-prastutih**— nāpajahīta (*savya-pāṇinā pātram*) 7

**Bühler**— 7. He shall not let go the vessel (with his left hand);

**mūla-prastutih**— apajahīta vā (*prāṇāhuty-ūrdhvam*)<sup>8</sup>

**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.

**mūla-prastutih**— kṛtsnam grāsam grasīta  
sahāṅguṣṭham 9

**Bühler**— 9. He shall swallow the whole mouthful at once, introducing it, together with the thumb, (into the mouth.)

**mūla-prastutih**— na ca mukha-śabdām kuryāt 10

**Bühler**— 10. He shall make no noise with his mouth (whilst eating).

**mūla-prastutih**— pāṇīm ca nāvadhūnuyāt 11

**Bühler**— 11. And he shall not shake his right hand (whilst eating).

**mūla-prastutih**— ācamya cōrdhvau pāṇī dhārayēd ā prōdakī-bhāvāt (=śuṣkabhbhāvāt) 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).

**mūla-prastutih**— tatō 'gnim upaspr̄śēt 13

**Bühler**— 13. After that he shall touch fire.

**mūla-prastutih**— 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.

**mūla-prastutih**— sthālīpāka<sub>(dāna-)</sub>+anudēśyāni (=dēvapitṛbhyaḥ saṅkalpitāni) ca varjayēt 15

**Bühler**— 15. And let him avoid Sthālīpāka-offerings, and food offered to the Manes or to the Gods.

**mūla-prastutih**— sōttarācchādanaś caiva yajñōpavītī  
(=uttarīyam̄ yajñōpavītavat kṛtvā) bhuñjīta 16

**Bühler**— 16. He shall eat wearing his upper garment over his left shoulder and under his right arm. [#6]

[#6]: Haradatta remarks that some allow, according to II, 2, 4, 22, the sacred thread to be substituted, and others think that both the thread and the garment should be worn over the left shoulder and under the right arm.

**mūla-prastutih**— naiyyamikam̄ (→māsi māsi kriyamāṇam̄) tu  
śrāddham̄ snēhavad  
ēva dadyāt 17

**Bühler**— 17. At the (monthly) Śrāddha which must necessarily be performed, he must use (food) mixed with fat.

**mūla-prastutih**— sarpir māṁsam iti prathamah  
kalpah 18

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

**mūla-prastutih**— abhāvē tailam śākam iti 19

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

**mūla-prastutih**— maghāsu cādhikam 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 puṣṭyarthah③

**mūla-prastutih**— māsi-śrāddhē tilānām drōṇām drōṇām 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.

**mūla-prastutih**— samudētāṁśca 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).

**mūla-prastutih**— udagayana āpūryamāṇa-  
pakṣasyaikarātram avarārdhyam upōṣya  
tiṣyēṇa puṣṭikāmaḥ sthālīpākam śrapayitvā  
mahārājam (=kubēram) iṣṭvā  
tēna sarpişmatā brāhmaṇam bhōjayitvā  
puṣṭyarthēna siddhim vācayīta 3

**Bühler**— 3. He who desires prosperity shall fast in the half of the year when the sun goes to the north, under the constellation Tiṣya, in the first half of the month, for (a day and) a night at least, prepare a Sthālīpāka-offering, offer burnt-oblations to Kubera (the god of riches), feed a Brāhmaṇa with that (food prepared for the Sthālīpāka) mixed with clarified butter, and make

him wish prosperity with (a Mantra) implying prosperity. [#2]

[#2]: The reason why the constellation Tiṣya has been chosen for this rite seems to be that Tiṣya has another name, Puṣya, i.e. 'prosperous'. This sacrifice is to begin on the Tiṣya-day of the month called Taiṣa or Pauṣa (December-January), and to continue for one year.

**mūla-prastutih**— ēvam ahar ahar ā parasmāt tiṣyāt 4

**Bühler**— 4. This (rite he shall repeat) daily until the next Tiṣya(-day).

**mūla-prastutih**— dvau dvitīyē 5

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

**mūla-prastutih**— trīmstṛtīyē 6

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

**mūla-prastutih**— ēvarṁ samvatsaram 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).}

**mūla-prastutih**— mahāntam pōṣam puṣyati 8

**Bühler**— 8. (Thus) he obtains great prosperity.

**mūla-prastutih**— ādita ēvōpavāsaḥ 9

**Bühler**— 9. But the fasting takes place on the first (Tiṣya-day) only.

**mūla-prastutih**— ātta-tējasām bhōjanam varjayēt 10

**Bühler**— 10. He shall avoid to eat those things which have lost their strength (as butter-milk, curds, and whey).

**mūla-prastutih**— bhasma-tuṣādhiṣṭhānam 11

**Bühler**— 11. He shall avoid to tread on ashes or husks of grain. [#3]

[#3]: Manu IV, 7 8.

**mūla-prastutih**— padā pādasya prakṣālanam adhiṣṭhānam ca varjayēt 12

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

**mūla-prastutih**— prēñkhōlanam ca pādayōḥ 13

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

**mūla-prastutih**— jānuni cātyādhānam jaṅghāyāḥ 14

**Bühler**— 14. And to place one leg crosswise over the knee (of the other),

**mūla-prastutih**— nakhaiś ca nakhavādanam 15

**Bühler**— 15. And to make his nails

**mūla-prastutih**— 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.

**mūla-prastutih**— yac cānyat paricakṣatē 17

**Bühler**— 17. And all other (acts) which they blame.

**mūla-prastutih**— yōktā ca dharma-yuktēṣu dravya-parigrahēṣu ca 18

**Bühler**— 18. And let him acquire money in all ways that are lawful.

**mūla-prastutih**— pratipādayitā ca tīrthē 19

**Bühler**— 19. And let him spend money on worthy (persons or objects). [#5]

[#5]: Manu XI, 6, and passim.

**mūla-prastutih**— (*dānasya ni*)yantā cātīrthē - yatō na bhayam syāt 20

**Bühler**— 20. And let him not give anything to an unworthy (person), of whom he does not stand in fear.

**mūla-prastutih**— samgrahītā ca manusyān (*hitavacanādibhiḥ*) 21

**Bühler**— 21. And let him conciliate men (by gifts or kindness).

**mūla-prastutih**— bhōktā ca dharmāvipratiṣiddhān bhōgān (5)22

**Bühler**— 22. And he may enjoy the pleasures which are not forbidden by the holy law.

**mūla-prastutih**— ēvam ubhau lōkā vabhijayati 23

**Bühler**— 23. (Acting) thus he conquers both worlds.

ityaṣṭamaḥ paṭalaḥ

**+09②**

## **21 āśramāḥ, sannyāsi-vānaprasthau③**

**mūla-prastutih**— 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.

**mūla-prastutih**— tēṣu sarvēṣu yathōpadēśam avyagrō vartamānah kṣēmam 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— sarvēṣām anūtsargō vidyāyāḥ 4

**Bühler**— 4. Not to abandon sacred learning (is a duty common) to all.

**mūla-prastutih**— buddhvā karmāṇi yat kāmayēta tad ārabhēta 5

**Bühler**— 5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.

**mūla-prastutih**— yathā vidyārthasya niyama,  
ētēnaivāntam anūpasīdata (*h= upasadanatah*)  
ācārya-kulē śarīra-nyāsō brahmacāriṇah (*naiṣṭhikasya*)<sup>6</sup>

**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.

**mūla-prastutih**— atha parivrājaḥ 7

**Bühler**— 7. Now (follow the rules) regarding the ascetic (Saṃnyāsin).

**mūla-prastutih**— ata ēva brahmacyavānpravrajati 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 Samnyāsin 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.

**mūla-prastutih**— tasyōpadiśanti 9

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

**mūla-prastutih**— anagnir anikētaḥ syād  
aśarmāśaraṇō muniḥ  
svādhyāyaivōtsṛjamānō vācam  
grāmē prāṇa-vṛttim pratilabhyā  
+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.

**mūla-prastutih**— tasya muktam (*=tyaktam*) ācchādanam  
vihitam 11

**Bühler**— 11. It is ordained that he shall wear clothes thrown away (by others as useless).

**mūla-prastutih**— 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.

**mūla-prastutih**— satyānṛtē sukhaduḥkhē vēdānimam  
lōkamamam 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.

**mūla-prastutih**— buddhē kṣēma-prāpaṇam 14

**Bühler**— 14. (Some say that) he obtains salvation if he knows (the Ātman).

**mūla-prastutih**— tac chāstrair vīpratiṣiddham 15

**Bühler**— 15. (But) that (opinion) is opposed to the Śāstras. [#8]

[#8]: Haradatta apparently takes the word Śāstras to mean 'Dharmaśāstras.'

**mūla-prastutih**— 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).

**mūla-prastutih**— ētēna param (=pāralaukikam [duḥkham])  
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.

**mūla-prastutih**— atha vānaprasthaḥ 18

**Bühler**— 18. Now (follow the rules regarding) the hermit living in the woods.

**mūla-prastutih**— ata ēva brahmacaryavānpravrajati 19

**Bühler**— 19. Only after (completing) that (studentship) he shall go forth, remaining chaste.

**mūla-prastutih**— tasyōpadiśanti 20

**Bühler**— 20. For him they give (the following rules):

**mūla-prastutih**— ēkāgnir anikētaḥ syād  
aśarmāśaraṇō munih 21

**Bühler**— 21. he shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence,

**mūla-prastutih**— 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 Grhya-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

**mūla-prastutih**— tasyāranyam 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.

**mūla-prastutih**— tatō mūlaiḥ phalaiḥ parṇais tṛṇair iti vartayamś carēt 2

**Bühler**— 2. Then he shall wander about, sustaining his life by roots, fruits, leaves, and grass. [#2]

[#2]: Manu VI, 5, 21; Yājñ. III, 46.

**mūla-prastutih**— antataḥ pravṛttāni (*= svayam patitāni*) 3

**Bühler**— 3. In the end (he shall live on) what has become detached spontaneously.

**mūla-prastutih**— 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.

**mūla-prastutih**— tēśām uttara uttaraḥ samyōgah phalatō viśiṣṭah 5

**Bühler**— 5. Each following one of these modes of subsistence is distinguished by a (greater) reward.

**mūla-prastutih**— 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.

**mūla-prastutih**— vidyāṁ samāpya  
dāram kṛtvāgnīn ādhāya  
karmāṇy ārabhatē, sōmāvarārdhyāni yāni śrūyantē 7

**Böhler**— 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.

**mūla-prastutih**— gr̥hān kṛtvā sadārah saprajah  
sahāgnibhir bahirgrāmād vasēt 8

**Böhler**— 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.

**mūla-prastutih**— ēkō vā 9

**Böhler**— 9. Or (he may live) alone.

**mūla-prastutih**— śilōñchēna<sub>(=upāttasasyāt kṣetrāt  
śeśāvacayanēna)</sub> 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.

**mūla-prastutih**— na cāta ūrdhvam̄ pratigṛhṇīyāt 11

**Bühler**— 11. And after that he shall not any longer take presents.

**mūla-prastutih**— abhiṣiktaś ca juhuyāt 12

**Bühler**— 12. And he shall sacrifice (only) after having bathed (in the following manner):

**mūla-prastutih**— śanair apō'bhyavēyād  
abhighnann  
abhimukham ādityam  
udakam upaspr̄śēt<sub>(=snāyāt)</sub> 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.

**mūla-prastutih**— iti sarvatrōdakōpasparśana-vidhiḥ 14

**Bühler**— 14. This rule of bathing is valid for all (castes and orders).

**mūla-prastutih**— tasya dvandvam̄ dravyāñām ēka upadiśanti -

pākārtha-bhōjanārtha-

vāsi<sub>(=chisel)</sub>-paraśu-dātra<sub>(=asida)</sub>-kājānām<sub>(=mallet)</sub> 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.'

**mūla-prastutih**— dvarīdvānām 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.

**mūla-prastutih**— tasyāraṇyēnaivāta ūrdhvam̄ hōmō,  
vṛttiḥ, (*atithi-*)pratīkṣā, "cchādanam̄ 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.

**mūla-prastutih**— 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).

**mūla-prastutih**— sarvam̄ cōpāṁśu - saha  
svādhyāyēna 19

**Bühler**— 19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.

**mūla-prastutih**— nāraṇyam abhyāśrāvayēt 20

**Bühler**— 20. He shall not make the inhabitants of the forest hear (his recitation). [#9]

[#9]: This Sūtra explains the word upāmśu, 'inaudibly.'

**mūla-prastutih**— agny-artham śaraṇam (*=gr̥ham*) 21

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

**mūla-prastutih**— ākāśē svayam (*na gr̥hē*) 22

**Bühler**— 22. He himself (shall live) in the open air.

**mūla-prastutih**— anupastīrnē śayy-āsanē

**Bühler**— 23. His couch and seat, must not be covered (with mats).

**mūla-prastutih**— navē sasyē prāptē purānam  
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-Śrēṣṭhatā③

**mūla-prastutih**— bhūyāṁsaṁ vā niyamam icchann  
anvaham ēva pātrēṇa sāyam prātar artham āharēt 1

## Bühler—

1. If he desires (to perform) very great austerities, he (shall not make a hoard of grain, but) collect food every day only, morning and evening, in his vessel. [#1]

[#1]: 23. The following rules apply to a solitary hermit.

**mūla-prastutih**— tatō mūlaiḥ phalaiḥ parṇais tṛṇair iti  
vartayaṁś carēd  
antataḥ pravṛttāni (*=svayampatitāni*),  
tatō'pō vāyum ākāśam  
ity abhiniśrayēti  
tēṣāmuttaraḥ uttarah samyōgah phalatō viśiṣṭah 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.

**mūla-prastutih**— atha purāṇē ślōkāv udāharanti 3

**Böhler**— 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.

**mūla-prastutih**— aṣṭāśīti-sahasrāṇi yē  
prajām īśira (*=abhyanandan*) ḥṛṣayaḥ |  
dakṣiṇēnāryamṇaḥ panthānam  
tē śmaśānāni bhējirē 4

**Böhler**— 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.

**mūla-prastutih**— aṣṭāśītisahasrāṇi yē prajām  
nēśirarṣayaḥ |

uttarēṇāryamṇah panthānam tē'mṛtatvam hi kalpatē  
5

**Bühler**— 5. Those eighty thousand sages who desired no offspring passed by Aryaman's road to the north and obtained immortality.

**mūla-prastutih**— ityūrdhvaretaśāṁ (*=gr̥hasthētarēṣām*)  
praśamsā 6

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

**mūla-prastutih**— athāpi saṃkalpa-siddhayō (*=saṅkalpata  
eva siddhiḥ*) bhavanti 7

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

**mūla-prastutih**— yathā varṣam, prajā-dānam,  
dūrē darśanam, manō-javatā,  
yaccānyad ēvam yuktam 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.

**mūla-prastutih**— tasmāc chrutitah, 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.

**mūla-prastutih**— traividya-vṛddhānāṁ tu  
vēdāḥ pramāṇam  
iti niṣṭhāḥ  
tatra yāni śrūyantē  
vrīhi-yava-paśv-ājya-payah-kapāla-patnī-saṁbandhāny  
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.

**mūla-prastutih**— *yat tu śmaśānam ucyatē*  
("dakṣiṇenāryamnāḥ panthānam tē śmaśānāni bhējirē" ityasmin)  
nānā-karmanām ēśo'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.

**mūla-prastutih**— *tataḥ param anantyam phalam svargya-śabdām 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

**mūla-prastutih**— 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.'

**mūla-prastutih**— athāpi - sa ēvāyam virūḍhaḥ pṛthak  
pratyakṣenōpalabhyatē 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.

**mūla-prastutih**— tē śiṣṭēṣu karmasu vartamānāḥ  
pūrvēṣāṁ sāṁparāyēṇa kīrtim svargam 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.'

**mūla-prastutih**— ēvamavarō'varaḥ parēśām  
(=pūrvikāṇām) 4

**Bühler**— 4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'

**mūla-prastutih**— ā bhūtasamplavāt tē svargajitah 5

**Bühler**— 5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'

**mūla-prastutih**— punah 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.'

**mūla-prastutih**— athāpi prajāpatērvacanam 7

**Bühler**— 7. Now Prajāpati also says,

**mūla-prastutih**— trayīṁ vidyāṁ brahmacyaryāṁ  
prajātīṁ śraddhāṁ tapō yajñamanupradānam I ya

ētāni kurvatē tairit saha (*vayam prajāpatayah*) smō, rajō  
bhūtvā dhvamsatē 'nyat praśamsann iti 8

**Bühler**— 8. 'Those dwell with us who fulfil the following (duties): the study of the three Vedas, the studentship, the procreation of children, faith, religious austerities, sacrifices, and the giving of gifts. He who praises other (duties), becomes dust and per̄ses.' [#2]

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

**mūla-prastutiḥ**— tatra yē pāpakṛtasta ēva dhvamsanti  
yathā parṇam̄ vanaspatērṇa parānhiṁsanti 9

**Bühler**— 9. Those among these (sons) who commit sin, per̄ṣ 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.

**mūla-prastutiḥ**— nāsyāsmim̄l̄ 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.

**mūla-prastutih**— tadētēna vēditavyam 11

**Bühler**— 11. (The truth of) that may be known by the following (reason):

**mūla-prastutih**— prajāpatērṛṣīṇāmiti sargō'yam 12

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

**mūla-prastutih**— tatra yē puṇyakṛtas tēśāṁ  
prakṛtayah 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 Ṛsis). [#3]

[#3]: As the Ṛsis 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.

**mūla-prastutih**— syāt tu karmāvayavēna tapasā vā  
kaścit saśarīrō 'nvantam lōkam jayati, saṅkalpasiddhiś  
ca syān - na tu taj jyaiṣṭhyam āśramāṇām 14

**Bühler**— 14. But even though some (ascetic), whilst still [#4] in the body, may gain heaven through a portion of (the merit acquired by his former) works or through austerities, and though he may accomplish (his objects) by his mere wish, still this is no reason to place one order before the other.

[#4]: Āpastamba's own opinion is apparently against pure asceticism.

## 25 rājadharmāḥ③

**mūla-prastutih**— vyākhyātāḥ sarvavarṇānāṁ  
sādharaṇavaiśeṣikā dharmāḥ I rājñastu  
viśeṣādvakṣyāmaḥ 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.

**mūla-prastutih**— dakṣinādvāram vēśma puram ca  
māpayēt 2

**Bühler**— 2. He shall cause to be built a town and a palace, the gates of both of which (must look) towards

the south.

**mūla-prastutih**— 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.

**mūla-prastutih**— tasya

purastādāvasathastadāmantranāmityācakṣatē 4

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

**mūla-prastutih**— dakṣinēna puram sabhā  
dakṣinōdagdvārā yathōbhayam samdr̥syēta  
bahirantaram cēti 5

**Bühler**— 5. (At a little distance) from the town to the south, (he shall cause to be built) an assembly-house with doors on the south and on the north sides, so that one can see what passes inside and outside.

**mūla-prastutih**— sarvēśvēvājasrā agnayah syuh 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— āvasathē  
śrōtriyāvaraṛdhyānatithīnvāsayēt 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.

**mūla-prastutih**— tēṣāṁ yathāguṇamāvasathāḥ  
śayyānnapānaṁ ca vidēyam 9

**Bühler**— 9. Rooms, a couch, food and drink should be given to them according to their good qualities.

**mūla-prastutih**— gurūnamātyāṁśca 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.

**mūla-prastutih**— na cāsyā viṣayē kṣudhā rōgēṇā  
himātapābhyaṁ vāvasīdēdabhāvādbuddhipūrvam vā  
kaścit 11

**Bühler**— 11. And in his realm no (Brāhmaṇa) should suffer hunger, sickness, cold, or heat, be it through want, or intentionally. [#6]

[#6]: Manu VII, 134. 'Or intentionally; with reference to that the following example may be given. If anybody is to be made to pay his debts or taxes, then he is to be exposed to cold or heat, or to be made to fast (until he pays). The king shall punish (every one) who acts thus.'--Haradatta.

**mūla-prastutih**— sabhāyā madhyē  
'dhidēvanamuddhatyā 'vōkṣyā ''kṣān nivapēd  
yugmān vaibhītakānyathārthān 12

**Böhler**— 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.

**mūla-prastutih**— āryāḥ śucayaḥ satyaśīlā dīvitāraḥ  
syuḥ 13

**Böhler**— 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.

**mūla-prastutih**— āyudhagrahaṇam  
nṛtagītavāditrāṇīti rājādhīnēbhyō'nyatra na vidyēran  
14

**Böhler**— 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.

**mūla-prastutih**— 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 navamah paṭalah

**+10②**

## **26 rājā, niyōgah③**

**mūla-prastutih**— bhṛtyānāmanuparōdhēna kṣētram vittam ca dadadbrāhmaṇēbhyō yathārhamanantāml lōkābhijayati 1

**Bühler**—

1. A (king) who, without detriment to his servants, gives land and money to Brāhmaṇas according to

their deserts gains endless worlds. [#1]

[#1]: 26. Manu VII, 83, 84, 88; Yājñ. I, 314.

**mūla-prastutih**— 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.

**mūla-prastutih**— ētēnānyē śūrā vyākhyātāḥ prayōjanē  
yudhyamānāstanutyajah 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— tēśāṁ puruṣāstathāguṇā ēva syuḥ 5

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

**mūla-prastutih**— sarvatō yōjanam̄ nagaram̄  
taskarēbhyo 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— dhārmyam śulkamavahārayēt 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.

**mūla-prastutih**— akaraḥ śrōtriyah 10

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

[#9]: Manu VII, 133.

**mūla-prastutih**— sarvavarṇānāṁ ca striyah 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.

**mūla-prastutih**— kumārāśca prāg vyañjanēbhyah 12

**Bühler**— 12. And male children before the marks (of puberty appear),

**mūla-prastutih**— yē ca vidyārthā vasanti 13

**Bühler**— 13. And those who live (with a teacher) in order to study,

**mūla-prastutih**— 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.

**mūla-prastutih**— śūdraśca pādāvanēktā (=  
*pādadhadhāvanajīvī*) 15

**Bühler**— 15. And a Śūdra who lives by washing the feet,

**mūla-prastutih**— andhamūkababadhirarōgaviṣṭāśca 16

**Bühler**— 16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),

**mūla-prastutih**— yē vyarthā (=muktāś śāstraiḥ)  
dravyaparigrahaiḥ 17

**Bühler**— 17. And those to whom the acquisition of property is forbidden (as Sannyāsins).

**mūla-prastutih**— abuddhipūrvamalamārkṛtō yuvā  
paradāramanupraviśankumārīṁ vā vācā bādhyaḥ 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.

**mūla-prastutih**— buddhipūrvam̄ 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.

**mūla-prastutih**— saṁnipātē vṛttē śiśnacchēdanam̄  
savṛṣaṇasya 20

**Bühler**— 20. If he has actually committed adultery, his organ shall be cut off together with the testicles.

**mūla-prastutih**— kumāryām̄ tu svānyādāya nāsyah 21

**Bühler**— 21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.

**mūla-prastutih**— atha (*paradāra-kumāryau*) bhṛtyē rājñā 22

**Bühler**— 22. Afterwards the king must support (such women and damsels),

**mūla-prastutih**— rakṣyē cāta ūrdhvam̄ maithunāt 23

**Bühler**— 23. And protect them from defilement.

**mūla-prastutih**— nirvēśābhupāyē 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

**mūla-prastutih**— caritē yathāpuram̄, (*yatah*)  
dharmāddhi saṁbandhaḥ 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.

**mūla-prastutih**— sagōtrasthānīyāṁ na parēbhyah  
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 Sapinda, &c., shall be employed for this purpose.

**mūla-prastutih**— 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).

**mūla-prastutih**— 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.

**mūla-prastutih**— aviśiṣṭam hi paratvam pāṇeh 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).

**mūla-prastutih**— tadvyatikramē khalu  
punarubhayōrnarakah 6

**Bühler**— 6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.

**mūla-prastutih**— 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).

**mūla-prastutih**— nāśya āryah 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.

**mūla-prastutih**— vadhyah 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.

**mūla-prastutih**— dāram cāsyā karṣayēt 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).

**mūla-prastutih**— savarṇāyāmanyapūrvāyāṁ  
sakṛtsaṁnipātē pādaḥ patatītyupadiśanti (*ataḥ*  
*patitaprāyaścittasya pādas tasmai*) 11

**Bühler**— 11. They declare, that (a Brāhmaṇa) who has [#4] once committed adultery with a married woman of equal class, she perform one-fourth of the penance prescribed for an outcast.

[#4]: This refers to the wife of a Śrotriya, as Haradatta states according to Gautama. The penance is three years' chastity.

**mūla-prastutih**— ēvamabhyāsē pādaḥ pādaḥ 12

**Bühler**— 12. In like manner for every repetition (of the crime), one-fourth of the penance (must be added).

**mūla-prastutih**— caturthē sarvam 13

**Bühler**— 13. (If the offence be committed) for the fourth time, the whole (penance of twelve years must be performed).

**mūla-prastutih**— jihvācchēdanām śūdra syāryāṁ  
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.

**mūla-prastutih**— vāci pathi śayyāyām āsana iti samībhavatō daṇḍatāḍanam (*sūdrasya*)<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.

**mūla-prastutih**— puruṣavadhē stēyē bhūmyādāna iti svānyādāya vadhyah 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.

**mūla-prastutih**— 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.

**mūla-prastutih**— niyamātikramāṇamanyam 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,

**mūla-prastutih**— ā samāpattēḥ 19

**Bühler**— until (he promises) amendment.

**mūla-prastutih**— asamāpattau nāśyah 20

**Bühler**— 19. If he does not amend, he shall be banished.

**mūla-prastutih**— ācārya, ḍtvik, snātakō, rājēti trāṇam (=dāṇḍana-hrāsanam "aham vārayāmīmam" iti) syur - anyatra vadhyāt 21

**Bühler**— 20. A spiritual teacher, an officiating priest, a [#7] Snātaka, and a prince shall be able to protect (a criminal from punishment by their intercession), except in case of a capital offence.

[#7]: The intercession is to take effect in this manner: that mutilation is commuted to a fine, a fine to a flogging, a flogging to a reprimand.'--Haradatta.

iti daśamah paṭalah

**+11②**

## **28 adaṇḍyāḥ③**

**mūla-prastutih**— kṣētram  
parigṛhyōtthānābhāvātphalābhāvē 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.

**mūla-prastutih**— avaśinah 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 Ixviii, 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.

**mūla-prastutih**— tathā paśupasya 3

**Bühler**— 3. The same (punishment shall be awarded) to a herdsman (who leaves his work);

**mūla-prastutih**— avarōdhanam cāsyā paśūnām 4

**Bühler**— 4. And the flock (entrusted) to him shall be taken away (and be given to some other herdsman).

**mūla-prastutih**— hitvā vrajamādinaḥ karśayētpaśūnī 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.

**mūla-prastutih**— avarudhya paśūnmāraṇē nāśanē vā svāmibhyō'vasr̄jēt 6

**Bühler**— 6. If (a herdsman) who has taken cattle under his care, allows them to perish, 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.

**mūla-prastutih**— pramādādaranyē paśūnusṛṣṭāndṛṣṭvā grāmamānīya svāmibhyō'vasr̄jēt

**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.

**mūla-prastutih**— punah pramādē sakṛdavarudhya 8

**Bühler**— 8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).

**mūla-prastutih**— tata ūrdhvam na sūrkṣēt 9

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

**mūla-prastutih**— paraparigrahamavidvānādadāna  
ēdhōdakē mūlē puṣpē phalē gandhē grāsē śāka iti  
vācā bādhyaḥ 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.

**mūla-prastutih**— viduṣō vāsasah̄ parimōṣanam 11

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

**mūla-prastutih**— adaṇḍyah̄ kāmakṛtē tathā  
prāṇasamśayē bhōjanamādadānah̄ 12

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

**mūla-prastutih**— prāptanimittē daṇḍākarmaṇi  
rājānamēnah̄ sprśati 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, dharmah̄③

**mūla-prastutih**— 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.

**mūla-prastutih**— yō bhūya ārabhatē  
tasminphalaviśeṣah 2

**Bühler**— 2. He amongst these who contributes most to the accomplishment (of the act obtains) a greater share of the result.

**mūla-prastutih**— kuṭumbinau dhanasyeśatē 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.

**mūla-prastutih**— tayōranumatē'nyē'pi taddhitēsu  
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.

**mūla-prastutih**— vivādē vidyābhijanasampannā  
vrddhā mēdhāvinō dharmēśvavinipātinaḥ 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.

**mūla-prastutih**— samdēhē liṅgatō (*=anumānēna*)  
daivēnēti vicinitya 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.

**mūla-prastutih**— puṇyāhē prātaragnāviddhē  
'pāmantē rājavaty ubhayataḥ (*ubhayapakṣābhyaṁ*)

samākhyāpya sarvānumatē mukhyah satyam̄ praśnam̄  
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.

**mūla-prastutih**— anṛtē rājā daṇḍam̄ pranayēt 8

**Bühler**— 8. If (he is found out speaking) an untruth, the king shall punish him. [#6]

[#6]: Manu VIII, 119 seq.

**mūla-prastutih**— narakaścātrādhikah sāṁparāyē 9

**Bühler**— 9. Besides, in that case, after death, hell (will be his punishment). [#7]

[#7]: Manu VIII, 89 seq.

**mūla-prastutih**— satyē svargah̄ sarvabhūtapraśāmsā  
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.

**mūla-prastutih**— 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.

**mūla-prastutih**— ātharvaṇasya vēdasya śēṣa  
ityupadiṣanti 12

**Bühler**— 12. They declare, that (this knowledge) is a supplement of the Atharva-Veda.

**mūla-prastutih**— kṛcchrā dharmasamāptih  
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.

**mūla-prastutih**— tatra lakṣaṇam |  
sarvajanapadēśvēkāntasamāhitamāryāṇāṁ vṛttam  
samyagvinītānāṁ  
vṛddhānāmātmavatāmalōlupānāmadāmbhikānāṁ  
vṛttasādṛśyāṁ 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.

**mūla-prastutih**— strībhyaḥ sarvavarṇēbhyaśca  
dharmaśēśānpratīyādityēka ityēkē 15

**Böhler**— 15. Some declare, that the remaining duties (which have not been taught here) must be learnt from women and men of all castes.

ityēkādaśah paṭalah

iti dvitīyō'dhyāyaḥ

samāptam cēdamāpastambīyadharmasūtram

# Appendix - +Dyugangā dyugaṅgā①

## Goals dhyēyāni②

Dyugangā is a work group dedicated to the promotion of ever-victorious Hindu ideals and arts. It's current focus is in presenting important texts for easy study. Long term goal (<https://rebrand.ly/dg-archive>) is to save texts to last for millennia into the coming post-electronic/ industrial age.

The texts may be presented as

- 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).

## saṁskṛtānuvādaḥ③

dyugaṅgā nāma kāryasaṁsthā - ajēyānāṁ  
bhāratīyapurushārthaparikalpanānāñca,  
hindukakalānāñca prasāraṇāya vartatē|  
tadīyas sthūlōddēśo'dhunā pramukhagranthānām  
adhyayanasaukaryāya prastutih| 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  
[mahābhāratapārāyanaprasāraṇē18](#)), jāla-kṣētra-  
prṣṭhair vā (yathā [viśvāsasya mantratippanīsu19](#),

ēkāgnikāṇḍatīkā20), śabda-kōśair vā'pi (stardict21)।  
imē 'smat-pakṣatō mukta-rītyā prasāryantē। sadyaśca  
granthāḥ saṁsthāgraṇyā ruciviśeṣam anusṛtya citāḥ -  
vēdāḥ, itihāsa-purāṇāni, kalpa-vēdāṅga-granthāś cēti।

## Contribution, contact③

asmat-samparkah - @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 naiśāṁ mahatāṁ sākṣāt sambandha  
ūhyah ।)

iñjimēdu-yati-simha-**rakṣitō**  
rājagōpa--budha-gōpa-**cāritah**।  
simha-lakṣma-nara-nāma-bhāg **babhau**  
divya-sūkti-vana-mārga-**nāyakah**॥

yad-ācāra-svabhāvābhyaṁ  
"jñeyam asty atra vaisṇavē" |  
iti niṣkarṣa-jijñāsē,  
**naumi** tam śrī-nṛsiṁhakam ||

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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/sUtra-TIkAH/](https://vishvasa.github.io/vedAH_yajuH/taittirIyam/sUtram/ApastambaH/gRhyam/sUtra-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/samskrita>

18.

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

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