

आपस्तम्ब-धर्म-सूत्राणि (En)①

ApastambaH

आपस्तम्ब-धर्म-सूत्राणि (En)①

1. ॐ

2. +१

1. +०१

1. ०१ वर्णधर्मादि
2. ०२ ब्रह्मचर्यम्
3. ०३ ब्रह्मचर्यम्
4. ०४ ब्रह्मचर्यम्

2. +०२

1. ०५ अभिवादनादि
2. ०६ ब्रह्मचर्यम्
3. ०७ ब्रह्मचर्यम्, स्नातकः
4. ०८ अनध्यायान्तम्

3. +०३

1. ०९ नैमित्तिकानध्यायः
2. १० अनध्यायाः
3. ११ अनध्यायाः

4. +०४

1. १२ पञ्च-महा-यज्ञाः
2. १३ पञ्च-महा-यज्ञाः, ॐ
3. १४ अभिवादनादि

5. +०५

1. १५ आचमनम्
2. १६ अभोज्यादि
3. १७ अभोज्यादि

6. +०६

1. १८ अभोज्यादि
2. १९ भोज्यान्नाः

7. +०७

1. २० धर्मार्थौ
2. २१ पतनीयानि, अशुचिकरणि

8. +०८

1. २२ अध्यात्मम्
2. २३ अध्यात्मम्

9. +०९

1. २४ हत्यादि
2. २५ स्तेयादि
3. २६ अपतनीयानि
4. २७ अपतनीयानि

10. +१०

1. २८ अपतनीयानि
2. २९ पतित-धर्मः

11. +११

1. ३० स्नातकः
2. ३१ स्नातकः
3. ३२ स्नातकः

3. +३

1. +०१ गृहस्थः

1. ०१ गृहस्थः
2. ०२ गृहस्थः

2. +०२

1. ०३ वैश्वदेवम्
2. ०४ वैश्वदेवादि
3. ०५ गृहस्थः

3. +०३ अतिथिः

1. ०६ अतिथिः
2. ०७ अतिथिः

4. +०४ अतिथिः

1. ०८ अतिथिः
2. ०९ अतिथिः

5. +०५

1. १० वर्ण-वृत्तिः, दण्डः
2. ११ मार्गदानम्, विवाहः
3. १२ अभिनिमूक्तादि

6. +०६

1. १३ स्त्री-पुत्र-दायादि
2. १४ दायः, पुत्रः
3. १५ प्रेतोदकम्, अहविष्यम्

7. +०७ श्राद्धम्

1. १६ श्राद्धम्
2. १७ श्राद्धम्

8. +०८

1. १८ नित्य-श्राद्धम्
2. १९ पुष्ट्यर्थः
3. २० पुष्ट्यर्थः

9. +०९

1. २१ आश्रमाः, सन्न्यासि-वानप्रस्थौ
2. २२ वानप्रस्थादि
3. २३ गृहस्थ-श्रेष्ठता
4. २४ गृहस्थ-श्रेष्ठता
5. २५ राजधर्माः

10. +१०

1. २६ राजा, नियोगः
2. २७ परस्त्रीगमनम्

11. +११

1. २८ अदण्ड्याः

2. २९ साक्षयम्, धर्मः

4. Appendix - +Dyugangā द्युगङ्गा

1. Goals ध्येयानि

1. संस्कृतानुवादः

2. Contribution, contact

2. वन्दनीय-वन्दना

ॐ①

मूल-प्रस्तुतिः— आपस्तम्बानुयायित्वम्
अभिवादयतां मुषा।
त्रपां हर्तुं सताम् भूयाद्
ग्रन्थोऽयं विष्णु-कारितः॥

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).

+३①

+०१②

०२ वर्णधर्मादि③

मूल-प्रस्तुतिः— अथातः सामयाचारिकान् धर्मान् व्याख्यास्यामः १

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.

मूल-प्रस्तुतिः— धर्मज्ञ-समयः प्रमाणम् (सौलभ्य-क्रमेण प्रथमम् उक्तम्) २

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.

मूल-प्रस्तुतिः— वेदाश्च च ३

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

मूल-प्रस्तुतिः— चत्वारो वर्णा ब्राह्मण-क्षत्रिय-वैश्य-शूद्राः ४

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

मूल-प्रस्तुतिः— तेषां पूर्वस्-पूर्वो जन्मतः श्रेयान् ५

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

मूल-प्रस्तुतिः— अशूद्राणाम् अदुष्टकर्मणाम् उपायनं वेदाध्ययनम् अग्न्याधेयं फलवन्ति च कर्मणि ६

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.

सत्यशर्मा— Between 1200-1400 CE, a different version of Āpastambadharmasūtra 1.1.6 'अशूद्राणामदुष्टकर्मणामुपायनं..' emerged with the omission of 'अ' of 'अशूद्राणाम्'.

Screenshots from Smṛtikaumudī and Harihara's comm. on Pāraskaragṛhyasūtra. Both take 'शूद्राणाम्' to denote Rathakāra.

मूल-प्रस्तुतिः— शुश्रूषा शूद्रस्येतरेषां वर्णनाम् (फलवत् कम्)^७

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.

मूल-प्रस्तुतिः— (शूद्र-कृत-सेवा) पूर्वस्मिन् पूर्वस्मिन् वर्णे निःश्रेयसम् भूयः ८

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

मूल-प्रस्तुतिः— उपनयनं विद्यार्थस्य श्रुतिः संस्कारः ९

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.

मूल-प्रस्तुतिः— "सर्वेभ्यो वेदेभ्यः सावित्र्य अनूच्यत" इति हि ब्राह्मणम् १०

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.

मूल-प्रस्तुतिः— तमसो वा एष (आगत्य) तमः प्रविशति - यम् अविद्वान् उपनयते, यश् चाविद्वान् - इति हि ब्राह्मणम् ११

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.

मूल-प्रस्तुतिः— तस्मिन् अभिजन-विद्यासमुदेतं समाहितं संस्कर्तारम् ईस्ते १२

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).

मूल-प्रस्तुतिः— तस्मिंश् चैव विद्या-कर्म +आन्तम् अविप्रतिपन्ने धर्मेभ्यः १३

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.

मूल-प्रस्तुतिः— यस्माद् धर्मन् आचिनोति स आचार्यः १४₍₅₎

Bühler— 14. He from whom (the pupil) gathers (ācinoti) (the knowledge of) his religious duties (dharmān) (is called) the Ācārya (teacher). [#8]

[#8]: Manu II, 69; Yājñ. I, 15.

मूल-प्रस्तुतिः— तस्मै न द्रुह्येत् कदाचन १५

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

[#9]: Manu II, 144.

मूल-प्रस्तुतिः— स हि विद्यातस् तं जनयति १६

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.

मूल-प्रस्तुतिः— तच् +छेषं जन्म १७

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

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

मूल-प्रस्तुतिः— शरीरम् एव माता-पितरौ जनयतः १८

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

[#12]: Manu II, 147.

मूल-प्रस्तुतिः— वसन्ते ब्राह्मणम् उपनयीत, ग्रीष्मे राजन्यं शरदि वैश्यं,
गर्भाष्टमेषु ब्राह्मणं, गर्भकादशेषु राजन्यं, गर्भ-द्वादशेषु वैश्यम् १९

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.

मूल-प्रस्तुतिः— अथ (उपनयन-विषये) काम्यानि २०

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

मूल-प्रस्तुतिः— सप्तमे ब्रह्म-वर्चस-कामम् २१

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

[#14]: Manu II, 37.

मूल-प्रस्तुतिः— अष्टम आयुष-कामम् २२

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.

मूल-प्रस्तुतिः— नवमे तेजस्-कामम् २३

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

मूल-प्रस्तुतिः— दशमे इन्नाद्य-कामम् २४

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

मूल-प्रस्तुतिः— एकादश इन्द्रिय-कामम् २५

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

मूल-प्रस्तुतिः— द्वादशे पशु-कामम् २६

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

मूल-प्रस्तुतिः— आ षोडशाद् ब्राह्मणस्यानात्यय, आ द्वाविंशात् क्षत्रियस्य+ आ चतुर्विंशाद् वैश्यस्य - यथा व्रतेषु
समर्थः स्याद् यानि वक्ष्यामः २७

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.

मूल-प्रस्तुतिः— अतिक्रान्ते सावित्र्याः काल_(य), ऋतुं _(यावत्) त्रैविद्यकं ब्रह्मचर्यं (अग्नि-परिचर्याम् अध्ययनं गुरु-शुश्रासाम् इति
परिहास्य) चरेत् २८

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.

मूल-प्रस्तुतिः— अथोपनयनम् २९

Bühler— 29. After that he may be initiated.

मूल-प्रस्तुतिः— ततः संवत्सरम् उदकोपस्पर्शनम् ३०

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.

मूल-प्रस्तुतिः— अथाध्याप्यः ३१

Bühler— 31. After that he may be instructed.

मूल-प्रस्तुतिः— अथ यस्य पिता पितामह इति अनुपेतौ स्यातां - ते ब्रह्म-ह-संस्तुताः ३२

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.'

मूल-प्रस्तुतिः— तेषाम् अभ्यागमनं भोजनं विवाहम् इति च वर्जयेत् ३३

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.

मूल-प्रस्तुतिः— तेषाम् इच्छतां प्रायश्चित्तम् ३४

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

मूल-प्रस्तुतिः— यथा प्रथमे ऽतिक्रम ऋतुर् एवं संवत्सरः ३५

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.

मूल-प्रस्तुतिः— अथोपनयनं, तत उदकोपस्पर्शनम् ३६

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

०२ ब्रह्मचर्यम्③

मूल-प्रस्तुतिः— प्रति-पूरुषं संख्याय संवत्सरान् यावन्तो ऽनुपेताः स्युः १

Bühler—

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

मूल-प्रस्तुतिः— सप्तभिः पावमानीभिर् "यदन्ति यच् च दूरक" इति एताभिर् यजुष्-पवित्रेण, (वामदेव्यम्→) साम-पवित्रेणाङ्गिरसेणोति २

पावमान्यः:

पवंमानुस् सुवर्-जनः ।
पुवित्रेणु (नाना-विषये) विचर्षणिः ।
य~ पोता स पुनातु मा ।

पुनन्तु मा देवजुनाः ।
पुनन्तु मनवो धिया ।
पुनन्तु विश्वं आयवः: (=मनुष्याः) ।

जातंवेद~ पुवित्रंवत् ।
पुवित्रेण पुनाहि (=पुनीहि) मा ।
शुक्रेण देवु दीद्यंत् ।
अग्ने क्रत्वा (=प्रज्ञया) क्रतूर् अनु ॥46॥

यत् ते पुवित्रंम् अर्चिषि ।
अग्ने वितंतम् अन्तरा ।
ब्रह्म तेन पुनीमहे ।

उभाभ्यान् देव सवितः ।
पुवित्रेण सुवेन च ।
इदम् ब्रह्म पुनीमहे । (५)

वैश्वदेवी पुनृती देव्य् आगांत् (=आगच्छतु) ।
यस्यै ब्रह्मीस् तनुवों वीत-पृष्ठाः (=कान्त-स्तुतयः) ।
तया मदंन्तस् सधु-माद्येषु (=सह माद्यान्ति येषु सवनेषु) ।
वृयं स्यांम् पतंयो रथीणाम् ॥47॥

वैश्वानुरो रुशिभिर् मा पुनातु ।
वातं~ प्राणेनेषिरो (\leftarrow इष गतौ) मंयोभूः ।
द्यावांपृथिवी पर्यसा पर्योभिः (इति क्रमशः) ।
ऋतावरी (=ऋतवत्यौ) युज्जियें मा पुनीताम् ।

यदन्ति

य"द् अ"न्ति य"च् च दूरके"
भयं" विन्द"ति मा"म् इह"
प"वमान वि" त"ज् जहि

यजुष्-पवित्रम्

विश्वास-प्रस्तुतिः— आपों अुस्मान् मातरश् शुन्धन्तु। (२४)

घृतेन नो घृत-पुवच्¹ (\rightarrow घृतपावकाः) पुनन्तु ।

विश्वंम् अुस्मत् प्र वंहन्तु रिप्रम्² (=पापम्) (२५)

उद् (अद्भ्य) आंभ्युश् शुचिर् आ पूत एंमि । (२५)

साम-पवित्रम्

ऋक्

१ २ ३ १ २२ ३ २ ३ २३ २ १ २ २ ३ १ २ ३ २
कया नश्चित्र आ भुवदूती सदावृधः सखा। कया शचिष्या वृता ॥ 12-1:0682 ॥

विश्वास-शाकल-प्रस्तुतिः— क"या नश् चित्र" (\rightarrow इन्द्रः) आ" भुवद्

ऊती" (=रक्षणम्/ तर्पणम् [तेन]), सदा"-वृधः" (=वर्धमानः) स"खा ।

क"या श"चिष्या" (=प्रज्ञावता) वृता" (=वर्तनेन) १

१ २ ३ १ २२ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३ २
कस्त्वा सत्यो मदानां मङ्हिष्ठो मत्सदन्धसः। दृढा चिदारुजे वसु ॥ 12-2:0683 ॥

विश्वास-शाकल-प्रस्तुतिः— क"स् त्वा सत्यो" म"दानां

मं"हिष्ठो" (=पूज्यः) मत्सद्³ (=मादयेद) अ"न्धसः" (= भोज्यः (\rightarrow [सोमः])) ।

दृढ़हा" (=ठम्) चिद् आरु"जे" (=सम्भङ्गकर्तुम्) व"सु २

३ २२ ३ १ २ ३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २
अभी षु णः सखीनामविता जरितृणाम्। शतं भवास्यूतये ॥ 12-3:0684 ॥॥12(टा)॥

विश्वास-शाकल-प्रस्तुतिः— अभी" षु" णः स"खीनाम्

अविता" जरितृणा"म्⁴ (=स्तोतृणाम्)।

शतं" भवास्य ऊति"भिः⁵ (=रक्षाभिः) ३

(अभिभवसि = समुखो भवसि)

साम - वामदेव्यम्।

वामदेव्यम् ।

का ([टा]%)या अ । न ([ध्य])श्वा (३)अइत्रा (३)आ (["]) भुवात् (v)।

ऊ ([त]%)ती ([गो]--%३)। सादा (["]), वृधस् सा (३--%)खा ([त]३--%)।

ओै ([ए])हो ("३)हाइ।

क ([रः])या (--)अ +शचाइ,,ष ([टिय])यौ ("हो)।

ओ हिं ([ता])म्मा ([प्रे])अ।

वा ("३[फा])आर्तो ("), ओ ("हाइ ॥

का(%)स्([रा]) त्वा(")अ। स([ध्य])त्यो(")ओ, मा(%)दा(%)ना(")अम्।
 मा([त]%)ः, हि([गो])षो(["])ओ, मात्साद् अन्धा(3--%), सा([त]--%३)
 औ([थे])हो(")हाइ।
 दृ([तः])ण(-%-३)अ चिदा। रु([मी])जौ(["])हो(["])।
 ओ हिं([ता])म्मा([प्रे])अ।
 वा(")आ([फ])सो, ओ(")हाइ॥

आ([टा]%)भि(")इ। षु([ध्य])णा(")अ, स्सा(%)खि(%)ना(")अम्।
 आ([त]%)वि([चि])ता(["])अ, जराइत्री(["])इणा(-%-३)म्([त])।
 औ([थे])हो(")हाइ।
 श([तः])ता(-%-३)अम् भव,, सि([ठी]) यौ(["]) हो।
 ओ हिं([ता])म्मा([प्रे])अ। [ऊ]([व])ता([फ]"३)आयो, ओ(")हाइ ॥

आङ्गीरसम्

(अहं) हुँसश् शुचि-षद् वसुर् अन्तरिक्ष-सद्
 +होतां वेदि-षद् अतिंथिर् दुरोणु-सत्।
 नृ-षद् वंरु-सद् ऋतु-सद् व्योमु-सद्
 अुब्-जा, गो-जा, ऋतु-जा, अंद्रि-जा, ऋतं बृहत् ॥

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.

मूल-प्रस्तुतिः— अपि वा व्याहृतीभिर् एव ३

Bühler— 3. Or also reciting the Vyāhṛtis (om, bhūḥ, bhuvaḥ, suvaḥ).

मूल-प्रस्तुतिः— अथाध्याप्यः ४

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

मूल-प्रस्तुतिः— अथ यस्य प्रपितामहादि नानुस्मर्यत उपनयनं - ते श्मशान-संस्तुताः ५

Bühler— 5. But those whose great-grandfather's (grandfather's and father's) initiation is not remembered, are called 'burial-grounds.'

मूल-प्रस्तुतिः— तेषाम् अभ्यागमनं भोजनं विवाहम् इति च वर्जयेत्। तेषामिच्छतां प्रायश्चित्तं - द्वादशवर्षाणि त्रैविद्यकं ब्रह्मचर्यं चरेद्। अथोपनयनं तत उदकोपस्पर्शनं पावमान्यादिभिः ६

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).

मूल-प्रस्तुतिः— अथ गृहमेधोपदेशनम् ७

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

मूल-प्रस्तुतिः— नाध्यापनम् ८

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

मूल-प्रस्तुतिः— ततो यो निर्वर्तते तस्य संस्कारो यथा प्रथमेऽतिक्रमे ९

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).

मूल-प्रस्तुतिः— तत ऊर्ध्वं प्रकृतिवत् १०

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.

मूल-प्रस्तुतिः— उपेतस्याचार्यकुले ब्रह्मचारिवासः ११

Bühler— सूत्रम्

उपेतस्याऽचार्यकुले ब्रह्मचारिवासः ॥ ११ ॥

प्रस्तावः

एवं ततः पूर्वेष्वपि निरूपितमुपनयनम्, अथाऽध्ययनविधिः—

टीका

एवं यथाविध्युपेतस्य ब्रह्मचारिणस्सत आचार्यकुले वासो भवति । ब्रह्म वेदस्तर्दर्थं व्रतं चरतीति ब्रह्मचारी । अध्ययनाङ्गानि व्रतानि चरता आचार्यकुले वस्तव्यमित्युक्तं भवति ॥ ११ ॥

मूल-प्रस्तुतिः— अष्टाचत्वारिंशद्वर्षाणि १२

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.

मूल-प्रस्तुतिः— पादूनम् १३

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

मूल-प्रस्तुतिः— अर्धेन १४

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

मूल-प्रस्तुतिः— त्रिभिर्वा १५

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

मूल-प्रस्तुतिः— द्वादशावराध्यम् १६

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.

मूल-प्रस्तुतिः— न ब्रह्मचारिणो विद्यार्थस्य परोपवासोऽस्ति १७

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.'

मूल-प्रस्तुतिः— अथ ब्रह्मचर्यविधिः १८

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

मूल-प्रस्तुतिः— आचार्याधीनः स्यादन्यत्र पतनीयेभ्यः १९

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.

मूल-प्रस्तुतिः— हितकारी गुरोरप्रतिलोमयन्वाचा २०

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.

मूल-प्रस्तुतिः— अधासनशायी २१

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.

मूल-प्रस्तुतिः— नानुदेश्यं भुज्जीत २२

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

मूल-प्रस्तुतिः— तथा क्षार-लवण-मधु-मांसानि (गृह्यसूत्र उपनयनप्रकरणे क्षार-लवणयोर् त्र्यहं नियमनात्१ मध्वादेरेव अहादूर्ध्वं नित्यो निषेधः।) २३

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. Āsv. Gr. Sū. I, 22, 2.

मूल-प्रस्तुतिः— अदिवास्वापी २४

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

मूल-प्रस्तुतिः— अग्न्धसेवी २५

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

[#11]: Manu II, 177; Yājñ. I, 33.

मूल-प्रस्तुतिः— मैथुनं न चरेत् २६

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

[#12]: Manu II, 180.

मूल-प्रस्तुतिः— उत्सन्न-श्लाघः २७

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

[#13]: Manu II, 178; Yājñ. I, 33.

मूल-प्रस्तुतिः— अङ्गानि न प्रक्षालयीत २८

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

मूल-प्रस्तुतिः— प्रक्षालयीत त्वशुचिलिप्तानि गुरोर् असन्दर्शे २९

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.

मूल-प्रस्तुतिः— नाप्सु श्लाघमानः स्नायाद् - यदि स्नायाद् दण्डवत् ३०

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.

मूल-प्रस्तुतिः— जटिलः ३१

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

[#16]: Manu II, 2 19.

मूल-प्रस्तुतिः— शिखाजटो वा वापयेद् इतरान् ३२

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

मूल-प्रस्तुतिः—

- मौज्जी मेखला त्रिवृद् ब्राह्मणस्य, शक्तिविषये दक्षिणावृत्तानाम् ३३

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.

मूल-प्रस्तुतिः— ज्या राजन्यस्य ३४

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

मूल-प्रस्तुतिः— मौज्जी वायोमिश्रा ३५

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

मूल-प्रस्तुतिः— आवीसूत्रं वैश्यस्य ३६

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

मूल-प्रस्तुतिः— सैरी तामली वेत्येके ३७

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

मूल-प्रस्तुतिः— पालाशो दण्डो ब्राह्मणस्य,
नैयग्रोध-स्कन्धजो ऽवाङ्ग्रो राजन्यस्य,
बादर औदुम्बरो वा वैश्यस्य।
(यज्ञियो) वाक्षो दण्ड इत्य् अवर्ण-संयोगेनैक उपदिशन्ति ३८

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.

मूल-प्रस्तुतिः—

- वासः ३९

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.

मूल-प्रस्तुतिः— शाणी_(=hemp)-क्षौमा_(=linen/ flax)जिनानि_(ब्राह्मण-क्षत्रिय-वैश्यानाम्)४०

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.'

मूल-प्रस्तुतिः— कषायं (*=red Lodh/ kaavi*) चैके (*कापसि*) वस्त्रम् उपदिशन्ति ४१

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

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

०३ ब्रह्मचर्यम्③

मूल-प्रस्तुतिः— माज्जिष्ठं (*=madder-red-dyed*) राजन्यस्य १

Bühler—

1. And that of a Kṣatriya dyed with madder,

मूल-प्रस्तुतिः— हारिद्रं वैश्यस्य। (*तेन कापसे धृते वर्णविकल्पो नास्ति।*) २

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

मूल-प्रस्तुतिः— हारिणम् (*=मृगजम्*), ऐण्यं (*=मृगीजम्*) वा (*blackbuck-जात्या, न वर्णेन*) कृष्णं ब्राह्मणस्य (*अजिनम्, न श्वेतैण्यम्*) ३

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.

मूल-प्रस्तुतिः— (*ऐण्यं*) कृष्णं चेद् अनुपस्तीर्णसन-शायी स्यात् ४

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

मूल-प्रस्तुतिः— रौरवं (*→ रौतीति - barasingha? Chital?*) राजन्यस्य ५

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

मूल-प्रस्तुतिः— बस्ताजिनं वैश्यस्य ॥ ६ ॥

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

— — — — —

मूल-प्रस्तुतिः— आविकं सार्ववर्णिकम् ॥ ७ ॥

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

मूल-प्रस्तुतिः— कम्बलश् च (आविकः) ॥८॥

Bühler— 8. And a blanket made of wool.

मूल-प्रस्तुतिः— ब्रह्मवृद्धिमिच्छन् अजिनान्य् एव वसीत्,
क्षत्रवृद्धिम् इच्छन् वस्त्राण्य् एव,
उभय-वृद्धिम् इच्छन् उभयम् इति हि(९) ब्राह्मणम् ॥ ९॥

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.

मूल-प्रस्तुतिः— अजिनं त्वेवोत्तरं (→उत्तरीयरूपेण) धारयेत् (इत्य् आपस्तन्त्रपद्धतिः) १०

Bühler— 10. But (I, Āpastamba, say), let him wear a skin only as his upper garment. [#3]

[#3]: According to I, 1, 2, 39-I, 1, 3, 10, the rule of dress for students is the following:-
-According to Āpastamba, a student shall wear a piece of cloth to cover his nakedness (langoṭī), and a skin as upper garment. Other teachers allow, besides, an upper dress of cloth, coloured differently for the different castes, with or without the addition of a deer-skin.

मूल-प्रस्तुतिः— अ-नृत्त-दर्शी ११

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

[#4]: Manu II, 178.

मूल-प्रस्तुतिः— सभा: समाजांश् चागन्ता १२

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.

मूल-प्रस्तुतिः— अजन-वाद-शीलः १३

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

मूल-प्रस्तुतिः— रहश्-शीलः १४

Bühler— 14. Let him be discreet.

मूल-प्रस्तुतिः— गुरोर् उदाचारेष्व् अकर्ता स्वैरि-कर्माणि १५

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.

मूल-प्रस्तुतिः— स्त्रीभिर् यावद्-अर्थ-संभाषी १६

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

मूल-प्रस्तुतिः— मृदुः १७

Bühler— 17. (Let him be) forgiving.

मूल-प्रस्तुतिः— शान्तः १८

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

मूल-प्रस्तुतिः— दान्तः १९

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.'

मूल-प्रस्तुतिः— ह्लीमान् २०

Bühler— 20. Modest;

मूल-प्रस्तुतिः— दृढधृतिः २१

Bühler— 21. Possessed of self-command

मूल-प्रस्तुतिः— अग्लांस्नुः २२

Bühler— 22. Energetic;

मूल-प्रस्तुतिः— अक्रोधनः २३

Bühler— 23. Free from anger; [#8]

[#8]: Manu II, 178.

मूल-प्रस्तुतिः— अनसूयुः २४

Bühler— 24. (And) free from envy.

मूल-प्रस्तुतिः— सर्वं लाभमाहरन्नुरवे सायं प्रातरमन्त्रेण भिक्षाचर्यं चरेद् भिक्षमाणोऽन्यत्रापपात्रेभ्योऽभिशस्ताच्च २५

Bühler— 25. Bringing all he obtains to his teacher, he shall go begging with a vessel in the morning and in the evening, (and he may) beg (from everybody) except low-caste people unfit for association (with Āryas) and Abhiśastas. [#9]

[#9]: Regarding the explanation of the term Abhiśasta, see below, I, 7, 21, 17.

Haradatta: 'Apapātras are called those born from a high-caste mother and a low-caste father, such as washermen. For their cooking vessels &c. are unfit for the use of the four castes. . . . Since Āpastamba says, In the evening and in the morning, food obtained in the evening must not be used for the morning meal, nor food obtained in the morning for the evening meal.'" Manu II, 182, 183, 185; Āsv. Gr. Sū. I, 22, 4. See also Gopatha-brāhmaṇa I, 2, 6.

मूल-प्रस्तुतिः— स्त्रीणां प्रत्याचक्षाणानां समाहितो ब्रह्मचारीष्टं दत्तं हुतं प्रजां पशून्ब्रह्मवर्चसमन्नाद्यं वृद्धक्ते २६-१

तस्मादु ह वै ब्रह्मचारिसंघं चरन्तं न प्रत्याचक्षीतापि हैष्वेवम्बिध एवंव्रतः स्यादिति हि ब्राह्मणम् २६-२

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.

मूल-प्रस्तुतिः— नानुमानेन भेक्षम् उच्छिष्टं - दृष्टश्रुताभ्यां तु २७

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.

मूल-प्रस्तुतिः— भवत्पूर्वया ब्राह्मणो भिक्षेत् २८

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.

मूल-प्रस्तुतिः— भवद्वाधया राजन्यः २९

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

मूल-प्रस्तुतिः— भवदन्त्यया वैश्यः ३०

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

मूल-प्रस्तुतिः— तत्समाहृत्योपनिधायाचार्याय प्रब्रूयात् ३१

Bühler— 31. (The pupil) having taken those (alms) shall place them before his teacher and offer them to him. [#12]

[#12]: The words with which he announces the alms are, Idam ittham āhṛtam, 'this much have I received.' Manu II, 51; Yājñ. I, 2, 7; Āśv. Gr. Sū. I, 22, 10.

मूल-प्रस्तुतिः— तेन प्रदिष्टं भुज्जीत ३२

Bühler— 32. He may eat (the food) after having been ordered to do so by his teacher. [#13]

[#13]: The answer of the teacher is, Saumya tvameva bhuṅkṣva, 'friend, eat thou.'

मूल-प्रस्तुतिः— विप्रवासे गुरोराचार्यकुलाय ३३

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

मूल-प्रस्तुतिः— तैर्विप्रवासेऽन्येभ्योऽपि श्रोत्रियेभ्यः ३४

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.

मूल-प्रस्तुतिः— नात्मप्रयोजनश्वरेत् ३५

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.

मूल-प्रस्तुतिः— भुक्त्वा स्वयम् अमत्रं प्रक्षालयीत् ३६

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).'

मूल-प्रस्तुतिः— न चोच्छिष्टं कुर्यात् ३७

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

मूल-प्रस्तुतिः— अशक्तौ भूमौ निखनेत् ३८

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

मूल-प्रस्तुतिः— अप्सु वा प्रवेशयेत् ३९

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

मूल-प्रस्तुतिः— आर्याय वा पर्यवदध्यात् ४०

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.

मूल-प्रस्तुतिः— अन्तर्धिने वा शूद्रा य ४१

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

मूल-प्रस्तुतिः— प्रोषितो भैक्षाद् अग्नौ कृत्वा भुज्जीत ४२

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.

मूल-प्रस्तुतिः— भैक्षं हविषा संस्तुतं तत्राचार्यो देवतार्थे ४३

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).

मूल-प्रस्तुतिः— आहवनीयार्थे च ४४

Böhler— 44. And (the teacher holds also the place which) the Āhavaniya fire occupies (at a sacrifice, because a portion of the alms is offered in the fire of his stomach). [#19]

[#19]: Manu II, 231.

मूल-प्रस्तुतिः— तं भोजयित्वा यदुच्छिष्टम् ४५

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

०४ ब्रह्मचर्यम्③

मूल-प्रस्तुतिः— यदुच्छिष्टं प्राश्नाति १

Böhler—

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

मूल-प्रस्तुतिः— हविरुच्छिष्टमेव तत् २

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

मूल-प्रस्तुतिः— यदन्यानि द्रव्याणि यथालाभमुपहरति दक्षिणा एव ताः ३

Böhler— 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).

मूल-प्रस्तुतिः— स एष ब्रह्मचारिणो यज्ञो नित्यप्रततः ४

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

मूल-प्रस्तुतिः— न चास्मै श्रुति-विप्रतिषिद्धम् उच्छिष्टं दद्यात् ५

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

मूल-प्रस्तुतिः— यथा क्षार-लवण-मधु-मांसानीति ६

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

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

मूल-प्रस्तुतिः— एतेनान्ये नियमा व्याख्याताः ७

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.

मूल-प्रस्तुतिः— श्रुतिर्हि बलीयस्यानुमानिकादाचारात् ८

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.

मूल-प्रस्तुतिः— दृश्यते चापि प्रवृत्तिकारणम् ९

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.

मूल-प्रस्तुतिः— प्रीतिर्हृ उपलभ्यते १०

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.

मूल-प्रस्तुतिः— पितुर् ज्येष्ठस्य च भ्रातुर् उच्छिष्टं भोक्तव्यम् ११

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

मूल-प्रस्तुतिः— धर्म-विप्रतिपत्ताव् अभोज्यम् १२

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.'

मूल-प्रस्तुतिः— सायं प्रातर् उदकुम्भम् आहरेत् १३

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.

मूल-प्रस्तुतिः— सदारण्याद् एधान् आहृत्याधो निदध्यात् १४

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.

मूल-प्रस्तुतिः— नास्तम् इते समिद्धारो गच्छेत् १५

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

मूल-प्रस्तुतिः— अग्निम् इदध्वा

परिसमूह्यं (मार्जयित्वा)

समिध आदध्यात्

सायं प्रातर् यथोपदेशम् १६

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.

मूल-प्रस्तुतिः— सायम् एवाग्नि-पूजेत्य् एके १७

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

मूल-प्रस्तुतिः— समिद्धम् अग्निं

पाणिना परिसमूहेन् - न समूहन्या १८

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.

मूल-प्रस्तुतिः— प्राक् तु याथाकामी १९

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

मूल-प्रस्तुतिः— नाग्न्य-उदक-शेषेण वृथा-कर्माणि कुर्वीताऽचामेद् वा २०

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.

मूल-प्रस्तुतिः— पाणि-संक्षुब्धेनोदकेनैक-पाण्याऽवर्जितेन च नाचामेत् २१

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

मूल-प्रस्तुतिः— स्वप्नं च वर्जयेत् २२

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

मूल-प्रस्तुतिः— अथाहरहराचार्य गोपायेद् धर्मार्थयुक्तैः कर्मभिः २३

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.

मूल-प्रस्तुतिः— स गुप्त्वा संविशन्बूयाद्भूर्गोपायमाजूगुपमहमिति २४

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.

मूल-प्रस्तुतिः— प्रमादादाचार्यस्य बुद्धिपूर्वं वा नियमातिक्रमं रहसि बोधयेत् २५

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

मूल-प्रस्तुतिः— अनिवृत्तौ स्वयं कर्माण्यारभेत २६

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.

मूल-प्रस्तुतिः— निवर्तयेद्वा २७

Bühler— 27. Or he may return home.

मूल-प्रस्तुतिः— अथ यः पूर्वोत्थायी जघन्यसंवेशी तमाहुर्न स्वपितीति २८

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

मूल-प्रस्तुतिः— स य एवं प्रणिहितात्मा ब्रह्मचार्यत्रैवास्य सर्वाणि कर्माणि फलवन्त्यवाप्तानि भवन्ति यान्यपि गृहमेधे २९

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 brahmācārin 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.

इति प्रथमः पटलः

+०२②

०५ अभिवादनादि③

मूल-प्रस्तुतिः— नियमेषु तपःशब्दः १

Bühler—

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

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

मूल-प्रस्तुतिः— तद्-अतिक्रमे विद्या-कर्म निःस्रवति ब्रह्म सहापत्याद् एतस्मात् २

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:--

मूल-प्रस्तुतिः— कर्तपत्यम् अनायुष्यं च ३

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

मूल-प्रस्तुतिः— तस्माद् ऋषयोऽवरेषु न जायन्ते नियमाति-क्रमात् ४

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.

मूल-प्रस्तुतिः— श्रुतर्षयस्तु भवन्ति केचित्कर्मफलशेषेण पुनःसंभवे ५

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.

मूल-प्रस्तुतिः— यथा श्वेतकेतुः ६

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.

मूल-प्रस्तुतिः— यत्किं च समाहितो ब्रह्माप्य् आचार्याद् उपयुड्क्ते ब्रह्मवद् एव तस्मिन् फलं भवति ७

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.

मूल-प्रस्तुतिः— अथो यत्किञ् च मनसा वाचा चक्षुषा वा सङ्कल्पन् ध्यायत्य् आहाभिविपश्यति वा तथैव तद्वतीत्युपदिशन्ति ८

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).

मूल-प्रस्तुतिः— गुरुप्रसादनीयानि कर्मणि स्वस्त्ययनमध्ययनसंवृत्तिरिति ९

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.

मूल-प्रस्तुतिः— अतोऽन्यानि निवर्तन्ते ब्रह्मचारिणः कर्मणि १०

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.

मूल-प्रस्तुतिः— स्वाध्यायधृग् धर्मरुचिस्तप्त्व्यजुर्मृदुः सिध्यति ब्रह्मचारी ११

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.

मूल-प्रस्तुतिः— सदा महान्तम् अपररात्रम् उत्थाय
गुरोस् तिष्ठन्
प्रातर् अभिवादम् अभिवादयीत - "असाव् अहं भो" इति १२

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.

मूल-प्रस्तुतिः— समान-ग्रामे च वसताम् अन्येषाम् अपि वृद्धतराणां प्राक् प्रातर्-आशात् १३

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

मूल-प्रस्तुतिः— प्रोष्ठ च समाग्रामे १४

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.

मूल-प्रस्तुतिः— स्वर्गम् आयुश् चेप्सन् १५

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

मूल-प्रस्तुतिः— दक्षिणम् बाहुं श्रोत्र-समं प्रसार्य ब्राह्मणोऽभिवादयीत उरःसमं
राजन्यो मध्यसमं
वैश्यो नीचैः
शूद्रः प्राज्ञलि १६

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.

मूल-प्रस्तुतिः— प्लावनं च नाम्नो (*अन्तिमस्वरस्य*) ऽभिवादन (*सम्बद्ध*)-प्रत्यभिवादने च पूर्वेषां वर्णनाम् १७

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.

मूल-प्रस्तुतिः— उदिते त्वादित्य आचार्येण समेत्योपसङ्ग्रहणम् १८

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

[#14]: Manu II, 71.

मूल-प्रस्तुतिः— सदैवाभिवादनम् १९

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

मूल-प्रस्तुतिः— उपसंग्राह्य आचार्य इत्येके २०

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

मूल-प्रस्तुतिः— दक्षिणेन पाणिना दक्षिणं पादम्
अधस्ताद् अभ्यधिमृश्य सकुष्ठिकम् उपसंगृज्ञीयात् २१

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.

मूल-प्रस्तुतिः— उभाभ्याम् एवोभाव् अभिपीडयत
उपसंग्राह्याव् इत्य् एके २२

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

[#15]: Manu II, 72

मूल-प्रस्तुतिः— सर्वाङ्गं सुयुक्तोऽध्ययनाद् अनन्तरोऽध्याये २३

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.

मूल-प्रस्तुतिः— तथा गुरु-कर्मसु २४

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

मूल-प्रस्तुतिः— मनसा चानध्याये २५

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

मूल-प्रस्तुतिः— आहूताध्यायी च स्यात् २६

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.

०६ ब्रह्मचर्यम्③

मूल-प्रस्तुतिः— सदा निशायां गुरुं संवेशयेत्तस्य पादौ प्रक्षाल्य संवाह्य १

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.

मूल-प्रस्तुतिः— अनुज्ञातः संविशेत् २

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

[#2]: Manu II, 194.

मूल-प्रस्तुतिः— न चैनमभिप्रसारयीत ३

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

मूल-प्रस्तुतिः— न खट्वायां सतोऽभिप्रसारणमस्तीत्येके ४

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.

मूल-प्रस्तुतिः— न चास्य सकाशे संविष्टो भाषेत् ५

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

[#4]: Manu II, 195.

मूल-प्रस्तुतिः— अभिभाषितस्त्वासीनः प्रतिब्रूयात् ६

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

[#5]: Manu II, 196.

मूल-प्रस्तुतिः— अनूत्थाय तिष्ठन्तम् ७

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

मूल-प्रस्तुतिः— गच्छन्तमनुगच्छेत् ८

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

मूल-प्रस्तुतिः— धावन्तमनुधावेत् ९

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

मूल-प्रस्तुतिः— न सोपानःवेष्टितशिरा अवहितपाणिर्वासीदेत् १०

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

मूल-प्रस्तुतिः— अध्वापन्नस् तु कर्म-युक्तो इवासीदेत् ११

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),

मूल-प्रस्तुतिः— न चेद् उपसीदेत् १२

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

मूल-प्रस्तुतिः— देवम् इवाचार्यम् उपासीताविकथयन् अविमना वाचं शुश्रूषमाणोऽस्य १३

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

मूल-प्रस्तुतिः— अनुपस्थकृतः १४

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

मूल-प्रस्तुतिः— अनुवाति वीतः १५

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.

मूल-प्रस्तुतिः— अप्रतिष्ठ्यः पाणिना १६

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

मूल-प्रस्तुतिः— अनपश्चितोऽन्यत्र १७

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

मूल-प्रस्तुतिः— यजोपवीती द्विवस्त्रः १८

Böhler— 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.

मूल-प्रस्तुतिः— अधोनिवीतस्त्वेकवस्त्रः १९

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

मूल-प्रस्तुतिः— अभिमुखोऽनभिमुखम् २०

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

[#8]: Manu II, 197.

मूल-प्रस्तुतिः— अनासन्नोऽनन्तिदूरे २१

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

मूल-प्रस्तुतिः— यावदासीनो बाहुभ्याम्प्राप्युयात् २२

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

मूल-प्रस्तुतिः— अप्रतिवातम् २३

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.

मूल-प्रस्तुतिः— एकाध्यायी दक्षिणं बाहुं प्रत्युपसीदेत् २४

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

मूल-प्रस्तुतिः— यथावकाशं बहवः २५

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

मूल-प्रस्तुतिः— तिष्ठति च नासीतानासनयोगविहिते २६

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

मूल-प्रस्तुतिः— आसीने च न संविशेत् २७

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

मूल-प्रस्तुतिः— चेष्टति च चिकीर्षन्तच्छक्तिविषये २८

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.

मूल-प्रस्तुतिः— न चास्य सकाशेऽन्वकस्थानिनमुपसंगृहीयात् २९

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.

मूल-प्रस्तुतिः— गोत्रेण वा कीर्तयेत् ३०

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

मूल-प्रस्तुतिः— न चैनं प्रत्युत्तिष्ठेदनूत्तिष्ठेद्वा ३१

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.

मूल-प्रस्तुतिः— अपि चेत्स्य गुरुः स्यात् ३२

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

मूल-प्रस्तुतिः— देशात्त्वासनाच्च संसर्पेत् ३३

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

मूल-प्रस्तुतिः— नाम्ना तदन्तेवासिनं गुरुमप्यात्मन इत्येके ३४

Bühler— 34. Some say, that (he may address) a pupil of his teacher by (pronouncing) his name, if he is also one of his (the pupil's) own Gurus. [#12]

[#12]: 'But Āpastamba's own opinion is that he ought not to address by name a (maternal uncle or other) Guru (who visits his teacher).'--Haradatta.

मूल-प्रस्तुतिः— यस्मिंस्त्वनाचार्यसंबन्धाद्वौरवं वृत्तिस्तस्मिन् अन्वकस्थानीये ऽप्याचार्यस्य ३५

Bühler— 35. But towards such a person who is generally revered for some other reason than being the teacher (e.g. for his learning), the (student) should behave as towards his teacher, though he be inferior in dignity to the latter.

मूल-प्रस्तुतिः— भुक्त्वाचार्यस्य सकाशे नानूत्थायोच्छिष्टं प्रयच्छेत् ३६

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.

मूल-प्रस्तुतिः— आचामेद्वा ३७

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

मूल-प्रस्तुतिः— किं करवाणीत्य् आमन्त्य् ३८

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

०७ ब्रह्मचर्यम्, स्नातकः③

मूल-प्रस्तुतिः— उच्चिष्ठेत् तूष्णीं वा १

Bühler—

1. Or he may rise silently.

मूल-प्रस्तुतिः— नापपर्यावर्तेत् गुरोः प्रदक्षिणीकृत्यापेयात् २

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.

मूल-प्रस्तुतिः— न प्रेक्षेत नग्नां स्त्रियम् ३

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

[#1]: 7. Manu IV, 5 3: Yājñ. I, 13 5.

मूल-प्रस्तुतिः— ओषधि-वनस्पतीनाम् आच्छिद्य नोपजिप्रेत् ४

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.

मूल-प्रस्तुतिः— उपानहौ छत्रं यानम् इति च वर्जयेत् ५

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

[#3]: Manu II, 178.

मूल-प्रस्तुतिः— न स्मयेत ६

Bühler— 6. He shall not smile.

मूल-प्रस्तुतिः— यदि स्मयेतापिगृह्य स्मयेतेति हि ब्राह्मणम् ७

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

मूल-प्रस्तुतिः— नोपजिग्रेत् स्त्रियं मुखेन ८

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

मूल-प्रस्तुतिः— न हृदयेन प्रार्थयेत् ९

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

मूल-प्रस्तुतिः— नाकारणाद् उपस्पृशेत् १०

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

[#4]: Manu II, 179.

मूल-प्रस्तुतिः— रजस्वलो रक्तदन् सत्यवादी स्याद् इति हि ब्राह्मणम् ११

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.

मूल-प्रस्तुतिः— यां विद्यां कुरुते गुरौ तेऽप्यस्याचार्या ये तस्यां गुरोर्वश्याः १२

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 vāṁśya, '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 vidyāvāṁsa, vidyāparamparā. Manu II, 205.

मूल-प्रस्तुतिः— यानन्यान्पश्यतोऽस्योपसंगृहीयात् तदा त्वेत उपसंग्राह्याः १३

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.

मूल-प्रस्तुतिः— गुरुसमवाये भिक्षयामुत्पन्नायां यमनुबद्धस्तदधीना भिक्षा १४

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.

मूल-प्रस्तुतिः— समावृत्तो मात्रे दद्यात् १५

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

मूल-प्रस्तुतिः— माता भर्तां गमयेत् १६

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

मूल-प्रस्तुतिः— भर्ता गुरुम् १७

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

मूल-प्रस्तुतिः— धर्मकृत्येषु वोपयोजयेत् १८

Bühler— 18. Or he may use it for religious ceremonies. [#9]

[#9]: 'Religious, ceremonies, i.e. the wedding and the like. For them he may use it optionally. He, i.e. on failure of the teacher; the father, on failure of the father; the mother, on failure of all (the pupil) himself.'--Haradatta.

मूल-प्रस्तुतिः— कृत्वा विद्यां यावतीं शक्नुयाद्वेददक्षिणामाहरेद्धर्मतो यथाशक्ति १९

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.

मूल-प्रस्तुतिः— विषमगते त्वाचार्य उग्रतः शूद्र तो वाहरेत् २०

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.

मूल-प्रस्तुतिः— सर्वदा शूद्रत उग्रतो वाचार्यर्थस्याहरणं धार्म्यमित्येके २१

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.

मूल-प्रस्तुतिः— दत्वा च नानुकथयेत् २२

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

मूल-प्रस्तुतिः— कृत्वा च नानुस्मरेत् २३

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

मूल-प्रस्तुतिः— आत्मप्रशंसां परगर्हामिति च वर्जयेत् २४

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

[#12]: Manu II, 119.

मूल-प्रस्तुतिः— प्रेषितस्तदेव प्रतिपद्येत २५

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

मूल-प्रस्तुतिः— शास्तुश्वानागमाद्वृत्तिरन्यत्र २६

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.

मूल-प्रस्तुतिः— अन्यत्रोपसंग्रहणादुच्छिष्टाशनाच्चाचार्यवदाचार्यदारे वृत्तिः २७

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.

मूल-प्रस्तुतिः— तथा समादिष्टेऽध्यापयति २८

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.

मूल-प्रस्तुतिः— वृद्धतरे च सब्रह्मचारिणि २९

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.

मूल-प्रस्तुतिः— उच्छिष्टाशनवर्जमाचार्यवदाचार्यपुत्रे वृत्तिः ३०

Bühler— 30. He shall behave to his teacher's son (who is superior to himself in learning or years) as to his teacher, but not eat the residue of his food. [#17]

[#17]: Manu II, 2, 207-209.

मूल-प्रस्तुतिः— समावृत्तस्याप्येतदेव सामयाचारिकमेतेषु ३१

Bühler— 31. Though he may have returned home, the behaviour towards his (teacher and the rest) which is prescribed by the rule of conduct settled by the agreement (of those who know the law, must be observed by him to the end),

०८ अनध्यायान्तम्③

मूल-प्रस्तुतिः— यथा ब्रह्मचारिणो वृत्तम् १

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.'

मूल-प्रस्तुतिः— माल्यालिप्तमुख उपलिप्तकेशश्मश्रुरक्तोऽभ्यक्तो वेष्टित्युपवेष्टिती काञ्चुकयुपानही पादुकी २

Böhler— 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.

मूल-प्रस्तुतिः— उदाचारेषु चास्यैतानि न कुर्यात्कारयेद्वा ३

Böhler— 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.

मूल-प्रस्तुतिः— स्वैरिकर्मसु च ४

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

मूल-प्रस्तुतिः— यथा दन्तप्रक्षालनोत्सादनावलेखनानीति ५

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

मूल-प्रस्तुतिः— तद्द्रव्याणां च न कथयेदात्मसंयोगेनाचार्यः ६

Böhler— 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.

मूल-प्रस्तुतिः— स्नातस्तु काले यथाविध्यभिहृतमाहृतो ऽभ्येतो वा न प्रतिसंहरे इत्येके ७

Böhler— 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.

मूल-प्रस्तुतिः— उच्चैस्तरां नासीत ८

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

मूल-प्रस्तुतिः— तथा बहुपादे ९

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

मूल-प्रस्तुतिः— सर्वतः प्रतिष्ठिते १०

Böhler— 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.

मूल-प्रस्तुतिः— शय्यासने चाचरिते नाविशेत् ११

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

[#5]: Manu II, 119.

मूल-प्रस्तुतिः— यानमुक्तोऽध्वन्यन्वारोहेत् १२

Böhler— 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.

मूल-प्रस्तुतिः— सभानिकषकटस्वस्तरांश्च १३

Böhler— 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.

मूल-प्रस्तुतिः— नानभिभाषितो गुरुमभिभाषेत प्रियादन्यत् १४

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

मूल-प्रस्तुतिः— व्युपतोदव्युपजावव्यभिहासोदामन्त्रणनामधेयग्रहणप्रेषणानीति गुरोर्वर्जयेत् १५

Böhler— 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.

मूल-प्रस्तुतिः— आपद्यर्थं ज्ञापयेत् १६

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

मूल-प्रस्तुतिः— सह वसन्सायं प्रातरनाहृतो गुरुं दर्शनार्थो गच्छेत् १७

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.

मूल-प्रस्तुतिः— विप्रोष्य च तदहरेव पश्येत् १८

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

मूल-प्रस्तुतिः— आचार्यप्राचार्यसन्निपाते प्राचार्यायिओपसङ्ग्हृह्योपसज्जिघृक्षेदाचार्यम् १९

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.

मूल-प्रस्तुतिः— प्रतिषेधेदितरः २०

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

मूल-प्रस्तुतिः— लुप्यते पूजा चास्य सकाशे २१

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

मूल-प्रस्तुतिः— मुहूंश्वाचार्यकुलं दर्शनार्थो गच्छेद्यथाशक्त्यधिहस्त्यमादायापि दन्तप्रक्षालनानीति २२

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).

मूल-प्रस्तुतिः— मातरं पितरम् आचर्यम् अग्नींश् च गृहाणि च रिक्त-पाणिर् नोपगच्छहेद् राजानं चेन् न श्रुतम् इति २३

Bühler— [MISSING]

मूल-प्रस्तुतिः— तस्मिन्नुरोर्वत्तिः २३

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

मूल-प्रस्तुतिः— पुत्रमिवैनमनुकाङ्क्षन्सर्वधर्मेष्वनपच्छादयमानः सुयुक्तो विद्यां ग्राहयेत् २४

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.

मूल-प्रस्तुतिः— न चैनमध्ययनविघ्नेनात्मार्थेषूपरुन्धादनापत्सु २५

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

मूल-प्रस्तुतिः— अन्तेवास्यनन्तेवासी भवति विनिहितात्मा गुरावनैपुणमापद्यमानः २६

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

मूल-प्रस्तुतिः— आचार्योऽप्यनाचार्यं भवति श्रुतात्परिहरमाणः २७

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.

मूल-प्रस्तुतिः— अपराधेषु चैनं सततमुपालभेत् २८

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

मूल-प्रस्तुतिः— अभित्रास उपवास उदकोपस्पर्शनमदर्शनमिति दण्डा यथामात्रमा निवृत्तेः २९

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.

मूल-प्रस्तुतिः— निवृत्तं चरितब्रह्मचर्यमन्येभ्यो धर्मेभ्योऽनन्तरो भवेत्यतिसृजेत् ३०

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.'

इति द्वितीयः पटलः

+०३②

०९ नैमित्तिकानध्यायः③

मूल-प्रस्तुतिः— श्रावण्यां पौर्णमास्यामध्यायमुपाकृत्य मासं {अनूक्तम् अननूक्तञ्च} प्रदोषे नाधीयीत १

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.

मूल-प्रस्तुतिः— तैष्यां पौर्णमास्यां रोहिण्यां वा विरमेत् २

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.

मूल-प्रस्तुतिः— अर्धपञ्चमांश्वतुरो मासानित्येके ३

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 Bhārapada, 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.

मूल-प्रस्तुतिः— निगमेष्वध्ययनं वर्जयेत् ४

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

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

मूल-प्रस्तुतिः— आनङ्गुहेन वा शकृत्पिण्डेनोपलिप्तेऽधीयीत ५

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

मूल-प्रस्तुतिः— श्मशाने सर्वतः शम्याप्रासात् ६

Bühler— 6. He shall never study in a burial-ground nor anywhere near it within the throw of a Samyā. [#5]

[#5]: The Samyā is either the pin in the bullock's yoke or the round stick, about a foot and a half in length, which is used for the preparation of the Vedi. Manu IV, 116; Yājñ. I, 148.

मूल-प्रस्तुतिः— ग्रामेणाध्यवसिते क्षेत्रेण वा नानध्यायः ७

Bühler— 7. If a village has been built over (a burial ground) or its surface has been cultivated as a field, the recitation of the Veda (in such a place) is not prohibited.

मूल-प्रस्तुतिः— ज्ञायमाने तु तस्मिन् एव देशे नाधीयीत ८

Bühler— 8. But if that place is known to have been a burial-ground he shall not study (there). [#6]

[#6]: 'Nor anywhere near it within the throw of a Samyi.' This must be understood from. Sūtra 6.

मूल-प्रस्तुतिः— श्मशानवच्छूद्र पतितौ ९

Bühler— 9. A Śūdra and an outcast are (included by the term) burial-ground, (and the rule given, Sūtra 6, applies to them). [#7]

[#7]: Yājñ. I, 148.

विश्वास-टिप्पनी— श्मशानवच्छूद्रपतितौ ॥ ९ ॥ समानागार इत्येके ॥ १० ॥

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

मूल-प्रस्तुतिः— समानागार इत्येके १०

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

मूल-प्रस्तुतिः— शूद्रा यां तु प्रेक्षणप्रतिप्रेक्षणयोरेवानध्यायः ११

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

मूल-प्रस्तुतिः— तथान्यस्यां स्त्रियां वर्णव्यतिक्रान्तायां मैथुने १२

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

मूल-प्रस्तुतिः— ब्रह्माध्येष्यमाणो मलवद्वाससेच्छन्संभाषितुं ब्राह्मणेन संभाष्य तया संभाषेत संभाष्य तु ब्राह्मणैव संभाष्याधीयीत । एवं तस्याः प्रजानिःश्रेयसम् १३

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.

मूल-प्रस्तुतिः— अन्तःशवम् १४

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

[#9]: Manu IV, 108; Yājñ. I, 148.

मूल-प्रस्तुतिः— अन्तश्वाण्डालम् १५

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

मूल-प्रस्तुतिः— अभिनिर्हतानां तु सीम्यनध्यायः १६

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

मूल-प्रस्तुतिः— संदर्शने चारण्ये १७

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

मूल-प्रस्तुतिः— तदहरागतेषु च ग्रामं बाह्येषु १८

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.

मूल-प्रस्तुतिः— अपि सत्यु १९

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

[#11]: Yājñ. I, 150.

मूल-प्रस्तुतिः— संधावनुस्तनिते रात्रिम् २०

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.

मूल-प्रस्तुतिः— स्वप्रपर्यान्तं विद्युति २१

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

मूल-प्रस्तुतिः— उपव्युषं
यावता वा कृष्णां रोहिणीम् इति,
शम्या-प्रासाद् विजानीयाद्

- एतस्मिन् काले विद्योत-माने सप्रदोषम् अहरनध्यायः २२

Bühler— 22. If lightning is seen about the break of dawn, or at the time when he may distinguish at the distance of a Samyā-throw, whether (a cow) is black or red, he shall not study during that day, nor in the following evening.

मूल-प्रस्तुतिः— दर्ढे (=अपररात्रे तृतीयो भागः) उपररात्रे (=रात्रेस् तृतीयो भागः) स्तनयित्वा २३

Bühler— 24. If it thunders in the second part of the third watch of the night, (he shall not study during the following day or evening).

मूल-प्रस्तुतिः— ऊर्ध्वमर्धरात्रादित्येके २४

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

मूल-प्रस्तुतिः— गवां चावरोधे २५

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

मूल-प्रस्तुतिः— वध्यानां च यावता हन्यन्ते २६

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

मूल-प्रस्तुतिः— पृष्ठारूढः पशूनां नाधीयीत २७

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

[#13]: Manu IV, 120; Yājñ. I, 151.

मूल-प्रस्तुतिः— अहोरात्राव् अमावास्यासु (पूर्वेष्टुश्च चतुर्दशीषु चेति हरदत्तः। मनुना पूर्णिमायाम् अपि निषिद्धम्।) २८

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.

१० अनध्यायः③

मूल-प्रस्तुतिः— चातुर्मासीषु च १

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).

मूल-प्रस्तुतिः— वैरमणे (=उत्सर्जने) (मृतेषु) गुरुष्व अष्टाक्य औपाकरण इति ऋहा: २

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.

मूल-प्रस्तुतिः— तथा संबन्धेषु ज्ञातिषु (मृतेषु ऋहम् अनध्याय इति ब्रह्मचारीनियमः। इतरेषाम् आशौचवतां तु यावद् आशौचमनध्यायः)३

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.

मूल-प्रस्तुतिः— मातरि पितर्य् आचार्य इति द्वादशाहाः ४

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

मूल-प्रस्तुतिः— तेषु चोदकोपस्पर्शनं तावन्तं कालम् ५

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

मूल-प्रस्तुतिः— अनु-भाविनां_(=यश्चाज्-जातानां) च परिवापनम् ६

Bühler— 6. Persons who are younger (than the relation deceased), must shave (their hair and beard), [#4]

[#4]: The word anubhāvinah, interpreted by Haradatta as 'persons who are younger than the deceased,' is explained in different ways by others; firstly, as 'the mourners,' and secondly, as 'Samānodakas or gentiles beyond the sixth degree.' In the latter case the Sūtra ought to be-translated thus: 'On the death of gentiles beyond the sixth degree, (the head) ought to be shaved.'

मूल-प्रस्तुतिः— न समावृत्ता_(केशान्) वपेरन् अन्यत्र_(याग-) विहाराद् इत्येके ७

Bühler— 7. Some declare, that students who have returned home on completion of their studentship, shall never shave, except if engaged in the initiation to a Śrauta-sacrifice. [#5]

[#5]: Regarding the Dikṣā initiation,' see Aitareya-brāhmaṇa I, 1, and Max Müller's History of Ancient Sanskrit Literature, p. 309 seq.

मूल-प्रस्तुतिः— अथापि ब्राह्मणं - "रिक्तो वा एषोऽनपिहितो यन् मुण्डः। तस्यैतद् अपिधानं यच् छिखे" ति ८

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.

मूल-प्रस्तुतिः— सत्रेषु तु वचनाद् वपनं शिखायाः ९

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.

मूल-प्रस्तुतिः— आचार्ये त्रीन् अहोरात्रान् इत्य् एके १०

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.

मूल-प्रस्तुतिः— श्रोत्रिय-संस्थायाम् अपरिसंवत्सरायाम् एकाम् (रात्रिम्) ११

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.

मूल-प्रस्तुतिः— सब्रह्मचारिणीत्य् एके १२ ...

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

मूल-प्रस्तुतिः— श्रोत्रियाभ्यागमे ऽधिजिगांसमानोऽधीयानो वा ऽनुज्ञाप्याधीयीत १३

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).

मूल-प्रस्तुतिः— अध्यापयेद् वा १४

Bühler— (See previous sUtra.)

मूल-प्रस्तुतिः— गुरुसंनिधौ चाधीहि भो इत्य् (आत्मगतम्) उक्त्वाधीयीत १५

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.

मूल-प्रस्तुतिः— अध्यापयेद् वा १६

Bühler— (See previous sUtra.)

मूल-प्रस्तुतिः— उभयत उपसंग्रहणम् अधिजिगांसमानस्याधीत्य च १७(५)

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.

मूल-प्रस्तुतिः— अधीयानेषु वा यत्रान्यो व्यवेयाद् (=मध्ये गच्छते), एतम् एव शब्दम् (=अधीहि भोः) उत्सृज्याधीयीत १८

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

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

मूल-प्रस्तुतिः— (बहु-)श्व-गर्दभ-नादाः सलावृक्य-एकसूक्त (=शृगाल)+उलूक-शब्दाः

सर्वे वादित्र-शब्दाः

रोदन-गीत-सामशब्दाश् च १९

Bühler— 19. The barking of (many) dogs, the braying of (many) asses, the cry of a wolf or of a solitary jackal or of an owl, all sounds of musical instruments, of weeping, and of the Sāman melodies (are reasons for discontinuing the study of the Veda). [#13]

[#13]: The ekasṛka, 'solitary jackal,' is now called Bālu or Pheough, and is considered to be the constant companion of a tiger or panther. Its unharmonious cry is, in the present day also, considered to be an evil omen. Yājñ. I, 148; Manu IV, 108, 115 and 123.

मूल-प्रस्तुतिः— शाखान्तरे (*श्रूयमाणे*) च साम्नाम् अनध्यायः २०

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

मूल-प्रस्तुतिः— सर्वेषु च शब्दकर्मसु (=आक्रोश-परिवादादिषु) यत्र (+अध्ययन-शब्देन) संसृज्येरन् २१

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.

मूल-प्रस्तुतिः— छर्दयित्वा (=वमित्वा) स्वप्रान्तम् (*नाधीयीत*)। २२

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

[#15]: Manu IV, 121.

मूल-प्रस्तुतिः— सर्पिर्वा प्राश्य (*अधीयीत*)। २३

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

मूल-प्रस्तुतिः— पूतीगन्धः २४

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

[#16]: Manu IV, 107; Yājñ. I, 150.

मूल-प्रस्तुतिः— शुक्तं (=पवृं कालपाकेनाम्लं जात) चात्मसंयुक्तम् (=उदरस्थम्) २५

Bühler— 25. Food turned sour (by fermentation), which he has in his stomach, (is a reason for the discontinuance of the recitation, until the sour rising ceases). [#17]

[#17]: Manu IV, 121.

मूल-प्रस्तुतिः— प्रदोषे च भुक्त्वा २६

Bühler— 26. (Nor shall he study) after having eaten in the evening, [#18]

[#18]: 'Therefore he shall sup, after having finished his study.'--Haradatta.

मूल-प्रस्तुतिः— प्रोदकयोश्च (= भुक्त्वाद्र्योः) पाण्योः २७

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

[#19]: Manu IV, 121; Yājñ. I, 149.

मूल-प्रस्तुतिः— प्रेतसंकूप्तं चान्नं भुक्त्वा सप्रदोषमहरनध्यायः २८

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.

मूल-प्रस्तुतिः— आ च विपाकात् २९

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.

मूल-प्रस्तुतिः— अश्राद्धेन तु पर्यवदध्यात् ३०

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.

१२ अनध्यायाः③

मूल-प्रस्तुतिः— {अनध्ययनम्} काण्डोपाकरणे चामातृकस्य १

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.

मूल-प्रस्तुतिः— काण्डसमापने चापितुकस्य २

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

मूल-प्रस्तुतिः— मनुष्यप्रकृतीनां च देवानां यज्ञे भुक्त्वेत्येके ३

Bühler— 3. Some declare, that (the recitation shall be interrupted for the same space of time), if he has eaten at a sacrifice offered in honour of gods who were formerly men. [#2]

[#2]: Haradatta names as such gods, Nandīsvara and Kubera. Other commentators, however, explain Manuṣyaprakṛiti by Manuṣyamukha, 'possessing human faces.' A similar rule occurs Gautama XVI, 34, Where a Manuṣyayagña is mentioned as a cause for discontinuing the recitation of the Veda. In his Commentary on Gautama, also, Haradatta is in doubt. He first refers the term to the sacraments like the Sīmantonnayana, and then adds, that some explain it to mean 'a sacrifice to gods who formerly were men.'

मूल-प्रस्तुतिः— पर्युषितैस्तण्डुलैराममांसेन च नानध्यायाः ४

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.

मूल-प्रस्तुतिः— तथौषधिवनस्पतिमूलफलैः ५

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

मूल-प्रस्तुतिः— यत्काण्डमुपाकुर्वीत यस्य चानुवाक्यं कुर्वीत न तत्तदहरधीयीत ६

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

मूल-प्रस्तुतिः— उपाकरणसमापनयोश्च पारायणस्य तां विद्याम् ७

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.

मूल-प्रस्तुतिः— वायुर्घोषवान्भूमौ वा तृण संवाहो वर्षति वा यत्र धाराः प्रवहेत् ८

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.

मूल-प्रस्तुतिः— ग्रामारण्ययोश्च सन्धौ ९

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

मूल-प्रस्तुतिः— महापथे च १०

Bühler— 10. Nor on a highway.

मूल-प्रस्तुतिः— विप्रोष्य च समध्ययनं तदहः ११

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.'

मूल-प्रस्तुतिः— स्वैरिकर्मसु च १२

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

मूल-प्रस्तुतिः— यथा पाद प्रक्षालनोत्सादनानुलेपनाणीति १३

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

मूल-प्रस्तुतिः— तावन्तं कालं नाधीयीताध्यापयेद्वा १४

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

मूल-प्रस्तुतिः— सन्ध्योः १५

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

[#8]: Yājñ. I, 145; Manu IV, 113.

मूल-प्रस्तुतिः— तथा वृक्षमारूढः १६

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

[#9]: Yājñ. I, 51; Manu IV, 120.

मूल-प्रस्तुतिः— अप्सु चावगाढः १७

Bühler— 17. Nor whilst immersed in water,

मूल-प्रस्तुतिः— नक्तं चापावृते १८

Bühler— 18. Nor at night with open doors,

मूल-प्रस्तुतिः— दिवा चापिहिते १९

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

मूल-प्रस्तुतिः— अविहितमनुवाकाध्ययनमाषाढवासन्तिकयोः (=वसन्तोत्सवः) २०

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

मूल-प्रस्तुतिः— नित्यप्रश्नस्य चाविधिना २१

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

मूल-प्रस्तुतिः— तस्य विधि: २२

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

मूल-प्रस्तुतिः— अकृतप्रातराश उदकान्तं गत्वा प्रयतः शुचौ देशेऽधीयीत यथाध्यायम् उत्सृजन् वाचा २३

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 Brahmajayañā, '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.

मूल-प्रस्तुतिः— मनसा चानध्याये २४

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

मूल-प्रस्तुतिः— विद्युति चाभ्यग्रायां स्तनयिल्नाव् अप्रायत्ये प्रेतान्ने नीहारे च मानसं परिचक्षते २५

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.

मूल-प्रस्तुतिः— श्राद्धभोजन एवैके २६

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

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

मूल-प्रस्तुतिः— विद्युत्स्तनयिल्नुवृष्टिश्वापर्तीं यत्र संनिपतेयुस्तस्त्र्यहमनध्यायः २७

Böhler— 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.

मूल-प्रस्तुतिः— यावद्भूमिर्व्युदकेत्येके २८

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

मूल-प्रस्तुतिः— एकेन द्वाभ्यां वैतेषामाकालम् २९

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.

मूल-प्रस्तुतिः— सूर्याचन्द्रमसोर्ग्रहणे भूमिचलेऽपस्वान उल्कायामग्न्युत्पाते च सर्वासां विद्यानां सार्वकालिकमाकालम् ३०

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

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

मूल-प्रस्तुतिः— अभ्रं चापतीं सूर्याचन्द्र मसोः परिवेष इन्द्र धनुः प्रतिसूर्यमत्स्यश्च वाते पूतीगन्धे नीहारे च सर्वेष्वेतेषु तावन्तं कालम् ३१

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.

मूल-प्रस्तुतिः— मुहूर्तं विरते वाते ३२

Böhler— 32. After the wind has ceased, (the interruption of the recitation continues) for one muhūrta. [#18]

[#18]: One muhūrta = 48 minutes.

मूल-प्रस्तुतिः— सलावृक्यामेकसृक इति स्वप्रपर्यान्तम् ३३

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.

मूल-प्रस्तुतिः— नक्तं चारण्येऽनग्नावहिरण्ये वा ३४

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

मूल-प्रस्तुतिः— अननूक्तं चापर्तौ छन्दसो नाधीयीत ३५

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

मूल-प्रस्तुतिः— {अननूक्तं} प्रदोषे च ३६

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).'

मूल-प्रस्तुतिः— सार्वकालिकमान्नातम् (=अधीतम्) {अध्येतव्यम्} ३७

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.

मूल-प्रस्तुतिः— यथोक्तमन्यदतः परिषत्सु ३८

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 Brahmins 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.'

इति तृतीयः पटलः

+०४②

१२ पञ्च-महा-यज्ञाः③

मूल-प्रस्तुतिः— तपः स्वाध्याय इति ब्राह्मणम् १

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.

मूल-प्रस्तुतिः— तत्र श्रूयते । स यदि तिष्ठन् आसीनः शयानो वा स्वाध्यायमधीते तप एव तत्पर्यते तपो हि स्वाध्याय इति २

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.

मूल-प्रस्तुतिः— अथापि वाजसनेयिब्राह्मणम् । ब्रह्मयज्ञो ह वा एष यत्स्वाध्यायस्तस्यैते वषट्कारा यत्स्तनयति यद्विद्योतते यदवस्फूर्जति यद्वातो वायति । तस्मात्स्तनयति विद्योतमानेऽवस्फूर्जति वाते वा वायत्यधीयीतैव वषट्काराणामच्छम्बट्कारायेति ३

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. Vaṣṭa and the other exclamations, which are pronounced by the Hotṛ-priest, serve as signals for the Adhvaryu to throw the oblations into the fire.

मूल-प्रस्तुतिः— तस्य शाखान्तरे वाक्यसमाप्तिः ४

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

मूल-प्रस्तुतिः— अथ यदि वातो वा वायात् स्तनयेद् वा विद्योतेत वावस्फूर्जेद् वैकां वर्चमेकं वा यजुरेकं वा सामाभिव्याहरेद्बूर्भुवः सुवः सत्यं तपः श्रद्धायां जुहोमीति वैतत् । तेनो हैवास्यैतदहः स्वाध्याय उपात्तो भवति ५

Bühler— 5. 'Now, if the wind blows, or if it thunders, or if lightning flashes, or thunderbolts fall, then he shall recite one R̄k-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.

मूल-प्रस्तुतिः— एवं सत्यार्यसमयेनाविप्रतिषिद्धम् ६

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.

मूल-प्रस्तुतिः— अध्यायानध्यायं ह्युपदिशन्ति । तदनर्थं स्याद्वाजसनेयिब्राह्मणं चेदवेक्षेत ७

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).

मूल-प्रस्तुतिः— आर्यसमयो ह्यगृह्यमानकारणः ८

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.

मूल-प्रस्तुतिः— विद्यां प्रत्यनध्यायः श्रूयते न कर्मयोगे मन्त्राणाम् ९

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.

मूल-प्रस्तुतिः— ब्राह्मणोक्ता विध्यस्तेषामुत्सन्नाः पाठाः प्रयोगादनुमीयन्ते १०

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.

मूल-प्रस्तुतिः— यत्र तु प्रीत्युपलब्धितः प्रवृत्तिर्न तत्र शास्त्रमस्ति ११

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.

मूल-प्रस्तुतिः— तदनुवर्तमानो नरकाय राध्यति १२

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

मूल-प्रस्तुतिः— अथ ब्राह्मणोक्ता विध्यः १३

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.

मूल-प्रस्तुतिः— तेषां महायज्ञा महासत्त्वाणीति संस्तुतिः १४

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.

मूल-प्रस्तुतिः— अहरहर्भूतबलिर्मनुष्येभ्यो यथाशक्ति दानम् १५

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;

१३ पञ्च-महा-यज्ञाः, ॐ ③

मूल-प्रस्तुतिः— देवेभ्यः स्वाहाकार आ काष्ठात् पितृभ्यः स्वधाकार ओदपात्रात् स्वाध्याय इति १

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.

मूल-प्रस्तुतिः— पूजा वर्णज्यायसां कार्या २

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.

मूल-प्रस्तुतिः— वृद्धतराणां च ३

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

मूल-प्रस्तुतिः— हृष्टो दर्पति दृप्तो धर्मतिक्रामति धर्मातिक्रमे खलु पुनर्नरकः ४

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).

मूल-प्रस्तुतिः— न समावृत्ते समादेशो विद्यते ५

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.

मूल-प्रस्तुतिः— ऊँकारः सर्वगद्वारं तस्माद्ब्रह्माध्येष्यमाण एतदादि प्रतिपद्येत ६

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.

मूल-प्रस्तुतिः— विकथां चान्यां कृत्वैवं लौकिक्या वाचा व्यावर्तते ब्रह्म ७

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.

मूल-प्रस्तुतिः— यज्ञेषु चैतदादयः प्रसवाः ८

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

मूल-प्रस्तुतिः— लोके च भूतिकर्मस्वेतदादीन्येव वाक्यानि स्युर्यथा पुण्याहं स्वस्त्यृद्धिमिति ९

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 karmaṇaḥ puṇyāham bhavanto bruvantviti, 'Om, wish that the day may be

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

मूल-प्रस्तुतिः— नासमयेन कृच्छ्रं कुर्वीत त्रिःश्वाणं त्रिःसहवचनमिति परिहाप्य १०

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) Triḥsrāvaṇa and Tr.ihśahavacana. [#6]

[#6]: Manu II, 112.

मूल-प्रस्तुतिः— अविचिकित्सा यावद् ब्रह्म निगन्तव्यम् इति हारीतः ११ (????)

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 Āṅgas or works explanatory of the Veda need not be studied under a vow of obedience.

मूल-प्रस्तुतिः— न बहिर्वेदे गतिर्विद्यते १२

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

मूल-प्रस्तुतिः— समादिष्टमध्यापयन्तं यावदध्ययनमुपसंगृहीयात् १३

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.

मूल-प्रस्तुतिः— नित्यमर्हन्तमित्येके १४

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.

मूल-प्रस्तुतिः— न गतिर् (=शुश्रूषा) विद्यते १५

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

मूल-प्रस्तुतिः— वृद्धानां तु १६

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.

मूल-प्रस्तुतिः— ब्रह्मणि मिथो विनियोगे न गतिर्विद्यते १७

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

मूल-प्रस्तुतिः— ब्रह्म वर्धत इत्युपदिशन्ति १८

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

मूल-प्रस्तुतिः— निवेशो वृत्ते संवत्सरे संवत्सरे द्वौ द्वौ मासौ समाहित आचार्यकुले वसेद्धूयः श्रुतमिच्छन् इति श्वेतकेतुः १९

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,'

मूल-प्रस्तुतिः— एतेन ह्यहं योगेन भूयः पूर्वस्मात्कालाच्छ्रुतमकुर्वीति २०

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

मूल-प्रस्तुतिः— तच्छास्त्रैर्विप्रतिषिद्धम् २१

Bühler— 21. That is forbidden by the Śāstras.

मूल-प्रस्तुतिः— निवेशो हि वृत्ते नैयमिकानि श्रूयन्ते २२

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

१४ अभिवादनादि③

मूल-प्रस्तुतिः— अग्निहोत्रमतिथयः १

Bühler—

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

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

मूल-प्रस्तुतिः— यच्चान्यदेवं युक्तम् २

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

मूल-प्रस्तुतिः— अध्ययनार्थेन यं चोदयेत् चैनं प्रत्याचक्षीत ३

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

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

मूल-प्रस्तुतिः— न चास्मिन्दोषं पश्येत् ४

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

मूल-प्रस्तुतिः— यदृच्छायामसंवृत्तौ गतिरेव तस्मिन् ५

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.

मूल-प्रस्तुतिः— मातरि पितर्याचार्यवच्छुश्रूषा ६

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.

मूल-प्रस्तुतिः— समावृत्तेन सर्वे गुरव उपसंग्राह्याः ७

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.

मूल-प्रस्तुतिः— प्रोष्य च समागमे ८

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.

मूल-प्रस्तुतिः— भ्रातृषु भगिनीषु च यथापूर्वमुपसंग्रहणम् ९

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

[#7]: Manu II, 133.

मूल-प्रस्तुतिः— नित्या च पूजा यथोपदेशम् १०

Bühler— 10. And respect (must) always (be shown to one's elders and betters), according to the injunction [#8] (given above and according to the order of their seniority).

[#8]: See above, I, 4, 13, 2.

मूल-प्रस्तुतिः— क्रत्विकश्वशुरपितृव्यमातुलानवरवयसः प्रत्युत्थायाभिवदेत् ११

Bühler— 11. He shall salute an officiating priest, a father-in-law, a father's brother, and a mother's. brother, (though they may be) younger than he himself, and (when saluting) rise to meet them. [#9]

[#9]: Manu II, 130.

मूल-प्रस्तुतिः— तूष्णीं वोपसंगृहीयात् १२

Bühler— 12. Or he may silently embrace their feet. [#10]

[#10]: The commentator adds that the mode of salutation must depend on their learning and virtue,

मूल-प्रस्तुतिः— दशवर्षं पौरसरख्यं पञ्चवर्षं तु चारणम् । त्रिवर्षपूर्वः श्रोत्रियः अभिवादनमर्हति १३

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.

मूल-प्रस्तुतिः— ज्ञायमाने वयोविशेषे वृद्धतरायाभिवाद्यम् १४

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

मूल-प्रस्तुतिः— विषमगतायागुरवे नाभिवाद्यम् १५

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.

मूल-प्रस्तुतिः— अन्वारुह्य वाभिवादयीत १६

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.'

मूल-प्रस्तुतिः— सर्वत्र तु प्रत्युत्थायाभिवादनम् १७

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

[#13]: Manu II, 120.

मूल-प्रस्तुतिः— अप्रयतेन नाभिवाद्यम् १८

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.

मूल-प्रस्तुतिः— तथाप्रयताय १९

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

मूल-प्रस्तुतिः— अप्रयतश्च न प्रत्यभिवदेत् २०

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

मूल-प्रस्तुतिः— पतिवयसः स्त्रियः २१

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

मूल-प्रस्तुतिः— न सोपानहैष्टिशिरा अवहितपाणिर्वाभिवादयीत २२

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

मूल-प्रस्तुतिः— सर्वनाम्ना स्त्रियो राजन्यवैश्यौ च न नाम्ना २३

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.

मूल-प्रस्तुतिः— मातरमाचार्यदारं चेत्येके २४

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.

मूल-प्रस्तुतिः— दशवर्षश्च ब्राह्मणः शतवर्षश्च क्षत्रियः । पितापुत्रौ स्म तौ विद्धि तयोस्तु ब्राह्मणः पिता २५

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.

मूल-प्रस्तुतिः— कुशलमवरवयसं वयस्यं वा पृच्छेत् २६

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.

मूल-प्रस्तुतिः— अनामयं क्षत्रियम् २७

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

मूल-प्रस्तुतिः— अनष्टं वैश्यम् २८

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.

मूल-प्रस्तुतिः— आरोग्यं शूद्र म् २९

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

मूल-प्रस्तुतिः— नासंभाष्य श्रोत्रियं व्यतिव्रजेत् ३०

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

मूल-प्रस्तुतिः— अरण्ये च स्त्रियम् ३१

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.

इति चतुर्थः पटलः

+०५②

१५ आचमनम्③

मूल-प्रस्तुतिः— उपासने गुरुणां वृद्धानामतिथीनां होमे जप्यकर्मणि भोजन आचमने स्वाध्याये च यज्ञोपवीती स्यात् १

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.

मूल-प्रस्तुतिः— भूमिगतास्वप्स्वाचम्य प्रयतो भवति २

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.

मूल-प्रस्तुतिः— यं वा प्रयत् आचामयेत् ३

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.

मूल-प्रस्तुतिः— न वर्षधारास्वाचामेत् ४

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.

मूल-प्रस्तुतिः— तथा प्रदरोदके (स्वयंभुवि गते) ५

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

मूल-प्रस्तुतिः— तप्ताभिश्वाकारणात् ६

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.

मूल-प्रस्तुतिः—

- रिक्तपाणिर् वयस उद्यम्याप उपस्पृशेत् ७

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.

मूल-प्रस्तुतिः— शक्तिविषये न मुहूर्तमप्यप्रयतः स्यात् ८

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

मूल-प्रस्तुतिः— नग्नो वा ९

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

मूल-प्रस्तुतिः— नाप्सु सतः प्रयमणमिद्यते १०

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

मूल-प्रस्तुतिः— उत्तीर्ण त्वाचामेत् ११

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).'

मूल-प्रस्तुतिः— नाप्रोक्षितमिन्धनमग्नावादध्यात् १२

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.

मूल-प्रस्तुतिः— मूढस्वस्तरे चासंस्पृशन् अन्यानप्रयतान्प्रयतो मन्येत १३

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.

मूल-प्रस्तुतिः— तथा तुणकाषेषु निखातेषु १४

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.

मूल-प्रस्तुतिः— प्रोक्ष्य वास उपयोजयेत् १५

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.

मूल-प्रस्तुतिः—

- शूनोपहतः सचेलो ऽवगाहेत् १६

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

मूल-प्रस्तुतिः— प्रक्षाल्य वा तं देशम् अग्निना संस्पृश्य पुनः प्रक्षाल्य पादौ चाचम्य प्रयतो भवति १७

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.

मूल-प्रस्तुतिः— अनिं नाप्रयत आसीदेत् १८

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

[#12]: Manu IV, 142; Yājñ. I, 155.

मूल-प्रस्तुतिः— इषुमात्रादित्येके १९

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

मूल-प्रस्तुतिः— न चैनमुपधमेत् २०

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.

मूल-प्रस्तुतिः— खट्वायां च नोपदध्यात् २१

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

[#14]: Manu IV, 54.

मूल-प्रस्तुतिः— प्रभूतैधोदके ग्रामे यत्रात्माधीनं प्रयमणं तत्र वासो धार्म्यो ब्राह्मणस्य २२

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.

मूल-प्रस्तुतिः—

- मूत्रं कृत्वा पुरीषं वा मूत्रपुरीष-लेपान् अन्नलेपान् उच्छिष्टलेपान् रेतसश् च ये लेपास्, तान् प्रक्षाल्य पादौ च, +आचम्य प्रयतो भवति २३

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.

१६ अभोज्यादि③

मूल-प्रस्तुतिः— तिष्ठन्न+आचामेत्प्रह्वो वा १

Bühler—

1. He shall not drink water standing or bent forwards. [#1]

[#1]: 16. Haradatta takes ācam here to mean 'to drink water,' and thinks that it is forbidden to do this standing or in a bent position. Others refer the prohibition to 'sipping water for the sake of purification,' and translate, 'He shall not sip water standing or in a bent position (except in case of necessity),' i.e. if the bank of the river is so high that he cannot reach the water sitting down, and in this case he shall enter it up to his thighs or up to his navel.

मूल-प्रस्तुतिः— आसीनस्त्रिराचामेष्वदयज्ञमाभिरद्धिः २

Bühler— 2. Sitting he shall sip water (for purification) thrice, the water penetrating to his heart. [#2]

[#2]: Manu II, 60 and 62; V, 139; and Yājñ. I, 20 and 27; Weber. Ind. Stud. X, 165. Haradatta observes, that the further particulars regarding purification by sipping water must be supplied from other Smṛtis. The rule quoted by him is as follows: 'The performer should be sitting in a pure place, not on a seat, except when sipping water after dinner, and should sip thrice from his hand water which is free from bubbles and foam, and which he has attentively regarded, in such a quantity as would cover a Māṣa-bean. p. 58 The water sipped by a Brahman should reach his heart, that sipped by a Kṣatriya the throat, and that sipped by a Vaiśya the palate. A Śūdra sips once as much as to wet his tongue.'

मूल-प्रस्तुतिः— त्रिरोष्टौ परिमृजेत् ३

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

मूल-प्रस्तुतिः— द्विरित्येके ४

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

मूल-प्रस्तुतिः— सकृदुपस्पृशेत् ५

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

मूल-प्रस्तुतिः— द्विरित्येके ६

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

मूल-प्रस्तुतिः— दक्षिणेन पाणिना सव्यं प्रोक्ष्य, पादौ शिरश्चेन्द्रियाण्युपस्पृशेच् चक्षुषी नासिके श्रोत्रे च ७

Bühler— 7. Having sprinkled water on his left hand with his right, he shall touch both his feet, and his head and (the following three) organs, the eyes, the nose, and the ears. [#3]

[#3]: The eyes are to be touched with the thumb and the fourth finger, either at once, or one after the other, the nostrils with the thumb and the second finger, the ears with the thumb and the small finger.

मूल-प्रस्तुतिः— अथाप उपस्पृशेत् ८

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

मूल-प्रस्तुतिः— भोक्ष्यमाणस्तु प्रयतोऽपि द्विराचामेद्विः परिमृजेत्सकृदुपस्पृशेत् ९

Bühler— 9. But if he is going to eat he shall, though pure, twice sip water, twice wipe (his mouth), and once touch (his lips). [#4]

[#4]: Manu V, 138.

मूल-प्रस्तुतिः— श्यावान्तपर्यन्ताव् ओष्ठाव् उपस्पृश्याचामेत् १०

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.

मूल-प्रस्तुतिः—

- न श्मश्रुभिर् उच्छिष्टे भवत्य् अन्तरास्ये सद्विर् यावन् न हस्तेनोपस्पृशति ११

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.

मूल-प्रस्तुतिः—

- य आस्याद्विन्दवः पतन्त उपलभ्यन्ते तेष्वाचमनं विहितम् १२

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.

मूल-प्रस्तुतिः— ये भूमौ न तेष्वाचामेदित्येके १३

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

मूल-प्रस्तुतिः—

- स्वप्ने क्षवथौ शृङ्खाणिका_(=नासामलम्)-५५श्व-आलम्भे, लोहितस्य केशानाम्, अग्नेर्, गवां, ब्राह्मणस्य, स्त्रियाश् चालम्भे, महापथं च गत्वा उमेध्यं चोपस्पृश्याप्रयतं च मनुष्यं, नीवीं च परिधाय +अप उपस्पृशेत् १४

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.

मूल-प्रस्तुतिः— आर्द्र वा शकृद् ओषधीर् भूमिं वा १५

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

मूल-प्रस्तुतिः— हिंसार्थेनासिना मांसं छिन्नमभोज्यम् १६

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

मूल-प्रस्तुतिः— दद्धिरपूपस्य नापच्छिन्द्यात् १७

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

मूल-प्रस्तुतिः— यस्य कुले मियेत न तत्रानिर्दशे भोक्तव्यम् १८

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.

मूल-प्रस्तुतिः— तथानुत्थितायां सूतिकायाम् १९

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.

मूल-प्रस्तुतिः— अन्तःशवे च २०

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).

मूल-प्रस्तुतिः— अप्रयतोपहतम् अन्नम् अप्रयतं, न त्व अभोज्यम् २१

विश्वास-टिप्पनी— अप्रयतम् अन्नम्

अग्नाव् अधिश्रितम्

अद्विः प्रोक्षितं

भस्मना मृदा वा संस्पृष्टं

वाचा च प्रशस्तं

प्रयतं भवति

भोज्यं च ।

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.

मूल-प्रस्तुतिः— अप्रयतेन तु शूद्रेणोपहतम् अभोज्यम् २२

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.

मूल-प्रस्तुतिः— यस्मिंश् चान्ने केशः स्यात् (पाकावस्थायां सति भिन्ना वार्ता) २३

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.

मूल-प्रस्तुतिः— अन्यद् वामेध्यम् २४

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.

मूल-प्रस्तुतिः— अमेध्यैर् अवमृष्टम् २५

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

मूल-प्रस्तुतिः— कीटो वामेध्य-सेवी २६

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.

मूल-प्रस्तुतिः— मूषकलाङ्गं वा २७

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

मूल-प्रस्तुतिः— पदा वोपहृतम् २८

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

मूल-प्रस्तुतिः— सिचा (*वस्त्राज्वलेन*) वा २९

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

मूल-प्रस्तुतिः— शुना वापपात्रेण वा दृष्टम् ३०

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.

मूल-प्रस्तुतिः— सिचा वोपहृतम् ३१

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

मूल-प्रस्तुतिः— दास्या वा नक्तमाहृतम् ३२

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.

मूल-प्रस्तुतिः— भुज्जानं वा ३३

Bühler— 33. If during his meal,

१७ अभोज्यादि③

मूल-प्रस्तुतिः— यत्र शूद्र उपस्पृशेत् १

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.

मूल-प्रस्तुतिः— अनर्हद्विर्वा समानपङ्कतौ २

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.

मूल-प्रस्तुतिः— भुज्जानेषु व यत्रानूत्थायोच्छिष्टं प्रयच्छेदाचामेद्वा ३

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.

मूल-प्रस्तुतिः— कुत्सयित्वा वा यत्रान्नं दद्युः ४

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

[#4]: Manu IV, 212; Yājñ. I, 167.

मूल-प्रस्तुतिः— मनुष्यैरवग्रातमन्यैर्वामेध्यैः ५

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.

मूल-प्रस्तुतिः— न नावि भुज्जीत ६

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

मूल-प्रस्तुतिः— तथा प्रासादे (काषमञ्चे) ७

Bühler— 7. Nor on a wooden platform.

मूल-प्रस्तुतिः— कृतभूमौ तु भुज्जीत ८

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

मूल-प्रस्तुतिः— अनाप्रीते मृण्मये भोक्तव्यम् ९

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

मूल-प्रस्तुतिः— आप्रीतं चेद् अभिदर्थे १०

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

मूल-प्रस्तुतिः— परिमृष्टं लौहं प्रयतम् ११

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.

मूल-प्रस्तुतिः— निर्लिखितं दारुमयम् १२

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

[#7]: Manu V, 115.

मूल-प्रस्तुतिः— यथागमं यज्ञे १३

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

मूल-प्रस्तुतिः— नाऽपणीयम्_(पवृत्तं) अन्नम् अश्रीयात् १४

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

मूल-प्रस्तुतिः— तथा_(अपणियान्) रसान्_(नाश्रीयात्), आम_(=अपवृत्तं) मांस-मधु-लवणानीति परिहाप्य १५

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

मूल-प्रस्तुतिः— तैल-सर्पिषी तूपयोजयेद् उदकेऽवधाय १६

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.

मूल-प्रस्तुतिः— कृतान्नं पर्युषितम् अखाद्यापेयानाद्यम् १७

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.

मूल-प्रस्तुतिः— शुक्तं_(=काल-पक्वेनाऽम्लीभूतं) च १८

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.

मूल-प्रस्तुतिः— फाणित_(=शर्कररस)-पृथुक्_(=चिजडा)-तण्डुल-करम्ब_(=दधि+शक्तु)-भरुज_(=भ्रष्ट्यव)-सक्तु-शाक-मांस-पिष्ट-क्षीर-विकारौषधि-वनस्पति-मूल-फल-वर्जम् १९

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.

मूल-प्रस्तुतिः— शुक्तं चापरयोगम् २०

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.

मूल-प्रस्तुतिः— सर्वं मद्यमपेयम् २१

Bühler— 21. All intoxicating drinks are forbidden.

मूल-प्रस्तुतिः— तथैलं पयः २२

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

[#13]: Manu V, 8; Yājñ. I, 170.

मूल-प्रस्तुतिः— उष्ट्रीक्षीर-मृगीक्षीर-सन्धिनीक्षीर-यमसूक्षीराणीति २३

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.

मूल-प्रस्तुतिः— धेनोश्वानिर्दशायाः (प्रसवाद् १० दिनेभ्यः प्राक्) २४

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.

मूल-प्रस्तुतिः— तथा कीलालौषधीनां च २५

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

मूल-प्रस्तुतिः— करञ्ज-पलण्डु-परारीकाः २६

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

[#16]: Manu V, 5; Yājñ. I, 176.

मूल-प्रस्तुतिः— यच्चान्यत् परिचक्षते २७

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.

मूल-प्रस्तुतिः— क्याक्वभोज्यमिति हि ब्राह्मणम् २८

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

[#18]: Yājñ. I, 171.

मूल-प्रस्तुतिः— एकखुरोष्टगवयग्रामसूकरशरभगवाम् २९

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.

मूल-प्रस्तुतिः— धेनु+अनङ्गहोर्भक्ष्यम् ३०

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

मूल-प्रस्तुतिः— मेधमानङ्गहमिति वाजसनेयकम् ३१

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

मूल-प्रस्तुतिः— कुकुटो विकिराणाम् (=खनित्वा कीटान्यश्वन्ति ये तेषु, अभक्ष्यम्) ३२

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

[#20]: Yājñ. I, 176.

मूल-प्रस्तुतिः— प्लवः प्रतुदाम् ३३

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.

मूल-प्रस्तुतिः— क्रव्यादः ३४

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

[#22]: Manu V, 11; Yājñ. I, 172.

मूल-प्रस्तुतिः— हंसभासचक्रवाकसुपर्णाश्च ३५

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

[#23]: Yājñ. I, 172.

मूल-प्रस्तुतिः— क्रुञ्च-क्रौञ्च-वार्धाणि-लक्ष्मण-वर्जम् (अभक्षयम्) ३६

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.

मूल-प्रस्तुतिः— पञ्चनखानां गोधा-कच्छप-श्वाविट्-शल्यक-खण्ण-शश-पूतिखष-वर्जम् ३७

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.

मूल-प्रस्तुतिः— अभक्षयश्चेतो मत्स्यानाम् ३८

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

मूल-प्रस्तुतिः— सर्पशीर्षं मृदुरः क्रव्यादो ये चान्ये विकृता यथा मनुष्यशिरसः ३९

Bühler— 39. Nor the snake-headed fish, nor the alligator, nor those which live on flesh only, nor those which are misshaped (like) mermen. [#26]

[#26]: Haradatta closes this chapter on flesh-eating by quoting Manu V, 56, which declares flesh-eating, drinking spirituous liquor, and promiscuous intercourse to be allowable, but the abstinence therefrom of greater merit. He states that the whole chapter must be understood in this sense.

इति पञ्चमः पटलः

+०६②

१८ अभोज्यादिः

मूल-प्रस्तुतिः— मध्वामं मार्गं मांसं भूमिर् मूलफलानि रक्षा-गव्यूतिर्-निवेशनं युग्यघासश् चोग्रतः प्रतिगृह्याणि १

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.

मूल-प्रस्तुतिः— एतान्यपि नानन्तेवास्याहृतानीति हारीतः २

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

मूल-प्रस्तुतिः— आमं वा गृह्णीरन् ३

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

मूल-प्रस्तुतिः— कृतान्नस्य वा विरसस्य ४

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.

मूल-प्रस्तुतिः— न सुभिक्षाः स्युः ५

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

मूल-प्रस्तुतिः— स्वयमप्यवृत्तौ सुवर्णं दत्त्वा पशुं वा भुज्जीत् ६

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

मूल-प्रस्तुतिः— नात्यन्तमन्ववस्थेत् ७

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

मूल-प्रस्तुतिः— वृत्तिं प्राप्य विरमेत् ८

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 R̄j-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.

मूल-प्रस्तुतिः— त्रयाणां वर्णनां क्षत्रियप्रभृतीनां समावृत्तेन न भोक्तव्यम् ९

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.

मूल-प्रस्तुतिः— प्रकत्या ब्राह्मणस्य भोक्तव्यं कारणादभोज्यम् १०

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.

मूल-प्रस्तुतिः— यत्राप्रायश्चित्तं कर्मसेवते प्रायश्चित्तवति ११

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.

मूल-प्रस्तुतिः— चरितनिर्वेषस्य भोक्तव्यम् १२

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.

मूल-प्रस्तुतिः— सर्ववर्णानां स्वधर्मे वर्तमानानां भोक्तव्यं, शूद्र-वर्जमित्येके १३

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.

मूल-प्रस्तुतिः— (शूद्रस्य) तस्यापि धर्मोपनतस्य (= धर्मर्थम् आश्रितस्य) १४

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.

मूल-प्रस्तुतिः— सुवर्ण दत्त्वा पशुं वा भुज्जीत नात्यन्तमन्ववस्थेदृतिं प्राप्य विरमेत् १५

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

मूल-प्रस्तुतिः— सङ्घान्नमभोज्यम् १६

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

[#9]: Manu IV, 209.

मूल-प्रस्तुतिः— परिक्रुष्टं (=सर्वान् भोजनार्थम् आह्वान्ति ये) च १७

Bühler— 17. Nor food offered by a general invitation (to all comers). [#10]

[#10]: Manu IV, 209; Yājñ. I, 168.

मूल-प्रस्तुतिः— सर्वेषां च शिल्पाजीवानाम् १८

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

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

मूल-प्रस्तुतिः— ये च शस्त्रमाजीवन्ति १९

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

[#12]: Yājñ. I, 164.

मूल-प्रस्तुतिः— ये चाधिम् (भाटकग्राहकाः) २०

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

मूल-प्रस्तुतिः— भिषक् २१

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

[#13]: Manu IV, 212; Yājñ. I, 162.

मूल-प्रस्तुतिः— वार्धुषिकः (वृद्धुपजीविनः) २२

Bühler— 22. (Also) a usurer, [#14]

[#14]: Manu IV, 210; Yājñ. I, 161.

मूल-प्रस्तुतिः— दीक्षितोऽक्रीतराजकः २३

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.

मूल-प्रस्तुतिः— अग्नीषोमीयसंस्थायामेव २४

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.

मूल-प्रस्तुतिः— हुतायां वा वपायां दीक्षितस्य भोक्तव्यम् २५

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.

मूल-प्रस्तुतिः— यज्ञार्थे वा निर्दिष्टे शेषाद्युज्जीरन् इति हि ब्राह्मणम् २६

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.'

मूल-प्रस्तुतिः— क्लीबः २७

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

[#17]: Manu I V, 211; Yājñ. I, 161.

मूल-प्रस्तुतिः— राज्ञां प्रैषकरः २८

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.

मूल-प्रस्तुतिः— अहविर्याजी २९

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.

मूल-प्रस्तुतिः— चारी ३०

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.

मूल-प्रस्तुतिः— अविधिना च प्रव्रजितः ३१

Bühler— 31. (Also) a person who has become an ascetic without (being authorized thereto by) the rules (of the law), [#21]

[#21]: Haradatta gives the Śākyas or Bauddhas as an instance. But it is doubtful, whether Āpastamba meant to refer to them, though it seems probable that heretics are intended.

मूल-प्रस्तुतिः— यश्चाग्नीनपास्यति ३२

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

[#22]: Yājñ. I, 160.

मूल-प्रस्तुतिः— यश्च सर्वान्वर्जयते, सर्वान्नी च श्रोत्रियो_(स्पि), निराकृतिर्_(=अस्वाध्यायः) वृषलीपतिः ३३

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.

१९ भोज्यान्नाः③

मूल-प्रस्तुतिः— मत्त उन्मत्तो बद्धो अणिकः_(=पुत्राच् छ्रुतग्राही) प्रत्युपविष्टो_(?) यश्च प्रत्युपवेशयते तावन्तं कालम् १ ...

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 pratyupavīṣṭah 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.

मूल-प्रस्तुतिः— क अश्यान्नः २

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.

मूल-प्रस्तुतिः— य ईप्सेद्_(=प्रार्थते [भोक्तव्यमिति, तस्यान्न]) इति कण्वः ३

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

मूल-प्रस्तुतिः— पुण्य_(अन्न) इति कौत्सः ४

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.

मूल-प्रस्तुतिः— यः कश्चिद् दद्यादिति वार्ष्यायणिः_(आपस्तम्बेनायम् पक्षो निराकरिष्यते ऽग्रे) ५

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

मूल-प्रस्तुतिः— यदि ह रजः_(=पापम्) स्थावरं - पुरुषे भोक्तव्यम्, अथ चेच् चलं - दानेन निर्दोषो भवति ६

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).

मूल-प्रस्तुतिः— शुद्धा भिक्षा भोक्तव्या_(इति) एककुणिकौ काण्वकुत्सौ तथा पुष्करसादिः ७

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

मूल-प्रस्तुतिः— सर्वतोपेतं_(=अप्रार्थ लब्धम् भोज्यमिति) वार्ष्यायणीयम्_(मतम् - आपस्तम्बो निराकरिष्यत्यग्रे) ८

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

मूल-प्रस्तुतिः— पुण्यस्येप्सतो_(ऽन्नस्य) भोक्तव्यम्_(इत्यापस्तम्बनिश्चयः) ९

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

मूल-प्रस्तुतिः— पुण्यस्याप्य्_(दातुम्) अनीप्सतो न भोक्तव्यम् १०

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.

मूल-प्रस्तुतिः— यतः कुतश्चाभ्युद्यतं भोक्तव्यम् ११

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

मूल-प्रस्तुतिः— नाननियोगपूर्वमिति हारीतः १२

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

मूल-प्रस्तुतिः— अथ पुराणे श्लोकावुदाहरन्ति । उद्यतामाहतां भिक्षां पुरस्तादप्रवेदिताम् । भोज्यां मेने प्रजापतिरपि दुष्कृतकारिणः । न तस्य पितरोऽश्रन्ति दश वर्षाणि पञ्च च । न च हव्यं वहत्यग्निर्यस्तामभ्यधिमन्यत इति १३

Bühler— 13. Now they quote also in a Purāṇa the following two verses: [#5]

[#5]: See Manu IV, 248 and 249, where these identical verses occur.

'The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though (the giver be) a sinner, provided the gift has not been announced beforehand. The Manes of the ancestors of that man who spurns such food, do not eat (his oblations) for fifteen years, nor does the fire carry his offerings (to the gods).'

मूल-प्रस्तुतिः— चिकित्सकस्य मृगयोः शल्यकृन्तस्य पाशिनः । कुलटायाः षण्ठकस्य च तेषामन्नमनाद्यम् १४

Bühler— 14. (Another verse from a Purāṇa declares): 'The food given by a physician, a hunter, a surgeon, a fowler, an unfaithful wife, or a eunuch must not be eaten.' [#6]

[#6]: Manu IV, 211, 212.

मूल-प्रस्तुतिः— अथाप्युदाहरन्ति । अन्नादे भूणहा मार्षि अनेना अभिशंसति । स्तेनः प्रमुक्तो राजनि याचन्ननृतसङ्कर इति १५

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.

इति षष्ठः पटलः

२० धर्मार्थै३

मूल-प्रस्तुतिः— नेमं लौकिकम्-अर्थं पुरस्कृत्य
धर्माश् चरेत् १

Bühler—

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

मूल-प्रस्तुतिः— निष्फला ह्य अभ्युदये भवन्ति २

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

मूल-प्रस्तुतिः— तद् यथा ऽऽमे फलार्थे निर्मिते
छाया गन्ध इत्य् अनूत्पद्येते,
एवं धर्मं चर्यमाणम् अर्था अनूत्पद्यन्ते ३

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).

मूल-प्रस्तुतिः— नो चेद् अनूत्पद्यन्ते,
न धर्म-हानिर् भवति ४

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

मूल-प्रस्तुतिः— अन्-असूयुर् दुष्-प्रलभ्यः स्यात्
कुहक-शठ-नास्तिक-बाल-वादेषु ५

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

मूल-प्रस्तुतिः— न धर्माधर्मै चरत
"आवं ख्व" इति ।
न देव-गन्धर्वा, न पितर (पुर आगत्य) इत्य् आचक्षते
"ऽयं धर्मो ऽयम् अधर्म" इति ६

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.'

मूल-प्रस्तुतिः— यत् त्वं आर्याः

क्रियमाणं प्रशंसन्ति

स धर्मो,

यद् गर्हन्ते

सोऽधर्मः ७

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.

मूल-प्रस्तुतिः— सर्व-जन-पदेष्व एकान्त-समाहितम्

आर्याणाम् वृत्तं

सम्यग् विनीतानां वृद्धानाम्

आत्मवताम् अलोलुपानाम् अदाभ्यिकानां वृत्त-सादृश्यं भजेत ८

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.

मूल-प्रस्तुतिः— एवम् उभौ लोकाव् अभिजयति ९

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

मूल-प्रस्तुतिः— अविहिता ब्राह्मणस्य वणिज्या १०

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

मूल-प्रस्तुतिः— आपदि व्यवहरेत पण्यानाम्

अपण्यानि व्युदस्यन् (=वर्जयन् [वक्ष्यमाणानि] ...) ११

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.

मूल-प्रस्तुतिः— ... मनुष्यान्
 रसान्, रागान्, गन्धान्,
 अन्नं,
 चर्म, गवां वशां (=वन्ध्य-गाम)
 श्लेष्म (=glue)+उदके,
 तोकम् (=अङ्कुराणि) किणवे (=सुरादि)
 पिप्पलि (=रक्त-मरीच) मरीचे
 धान्यं, मांसम्,
 आयुधं, सुकृताशां च १२ (५)

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.

मूल-प्रस्तुतिः— तिल-तण्डुलांस् त्व एव धान्यस्य
 विशेषेण न विक्रीणीयात् १३

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.

मूल-प्रस्तुतिः— अविहितश् चैतेषां मिथो विनिमयः १४

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

मूल-प्रस्तुतिः— अन्नेन चान्नस्य,
 मनुष्याणां च मनुष्यैः,
 रसानां च रसैर्,
 गन्धानां च गन्धैर्,
 विद्यया च विद्यानाम् १५

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.

मूल-प्रस्तुतिः— अ-क्रीतपण्यैर् व्यवहरेत् १६

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

२१ पतनीयानि, अशुचिकराणि③

मूल-प्रस्तुतिः— मुञ्जबल्बजैमूलफलैः १

Bühler—

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

मूल-प्रस्तुतिः— तृणकाष्ठरविकृतैः २

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.

मूल-प्रस्तुतिः— नात्यन्तमन्ववस्थेत् ३

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

मूल-प्रस्तुतिः— वृत्तिं प्राप्य विरमेत् ४

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

[#2]: Yājñ. III, 35.

मूल-प्रस्तुतिः— न पतितैः संव्यवहारो विद्यते ५

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

[#3]: Manu XI, 180.

मूल-प्रस्तुतिः— तथापपात्रैः ६

Bühler— 6. Nor with Apapātras. [#4]

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

मूल-प्रस्तुतिः— अथ पतनीयानि (द्विजातिकर्मण्यो हानिः पतनम्) ७

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

मूल-प्रस्तुतिः— स्तेयम् आभिशस्त्यं (\leftarrow ब्रह्महत्यादिभेर वक्ष्यमाणैः),
पुरुष-वधो, ब्रह्मोज्ज्ञं (=वेद-त्यागः),
गर्भ-शातनम्,
मातुः पितुर् इति योनि-संबन्धे सहापत्ये स्त्री-गमनं,
सुरा-पानम्, असंयोग-संयोगः ८

Böhler— 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.

मूल-प्रस्तुतिः— गुर्वी-सखिं गुरु-सखिं च गत्वा
ऽन्यांश् च पर-तल्पान् ९

Böhler— 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.

मूल-प्रस्तुतिः— नागुरुतल्पे पततीत्येके १०

Böhler— 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.

मूल-प्रस्तुतिः— अधर्माणां तु सततम् आचारः ११

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

मूल-प्रस्तुतिः— अथाशुचिकराणि १२

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

मूल-प्रस्तुतिः— शूद्र-गमनम् आर्य-स्त्रीणाम् १३

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

मूल-प्रस्तुतिः— प्रतिषिद्धानां मांस-भक्षणम् १४

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

मूल-प्रस्तुतिः— (यथा-) शुनो मनुष्यस्य च
कुकुट-सूकराणां ग्राम्याणां, क्रव्यादसाम् १५

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

मूल-प्रस्तुतिः— मनुष्याणां मूत्र-पुरीष-प्राशनम् १६

Bühler— 16. Eating the excrements of men,

मूल-प्रस्तुतिः— शूद्रोच्छिष्टम्
(प्रतिलोमाद्य-अपपात्रा-गमनं चार्याणाम् १७

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

मूल-प्रस्तुतिः— एतान्यपि पतनीयानीत्य् एके १८

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

मूल-प्रस्तुतिः— अतोऽन्यानि दोषवन्त्य् अशुचिकराणि भवन्ति १९

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

मूल-प्रस्तुतिः— दोषं बुद्ध्वा
न पूर्वः परेभ्यः पतितस्य समाख्याने स्याद्
वर्जयेत् त्वं एनं धर्मेषु २०

Bühler— 20. He who learns (that a man has) committed a sin, shall not be the first to make it known to others; but he shall avoid the (sinner), when performing religious ceremonies. [#8]

[#8]: 'That is to say, he is not to invite the sinner to dinners, given at the occasion of religious ceremonies.'--Haradatta.

इति सप्तमः पटलः

+०८②

२२ अध्यात्मम्③

मूल-प्रस्तुतिः— अध्यात्मिकान् योगान् अनुतिष्ठेन् न्याय-संहितान् अनैश्वारिकान् १

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.

मूल-प्रस्तुतिः— आत्म-लाभान् न परं विद्यते २

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.

मूल-प्रस्तुतिः— तत्रात्मलाभीयाज् श्लोकान् उदाहरिष्यामः ३

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.

मूल-प्रस्तुतिः— पूः प्राणिनः सर्व एव गुहाशयस्य । अहन्यमानस्य विकल्पस्य ।
अचलं चलनिकेतं येऽनुतिष्ठन्ति तेऽमृतः ४

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.'

मूल-प्रस्तुतिः— यदिदमिदिहेदिह लोके विषयमुच्यते । विधूय कविरेतदनुतिष्ठृहाशयम् ५

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 id iha id ha' is wrong. They ought to be divided thus, 'idam id, iha id, iha loke.' The general sense remains the same, and there is no necessity to assume very curious and otherwise unknown Vedic forms.

मूल-प्रस्तुतिः— आत्मन् एवाहमलब्धवैतद्वितं सेवस्व नाहितम् । अथान्येषु प्रतीच्छामि साधुषानमनपेक्ष्या । महान्तं तेजसस्कायं सर्वत्र निहितं प्रभुम् ६

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.

मूल-प्रस्तुतिः— सर्वभूतेषु यो नित्यो विपश्चिदमृतो ध्रुवः । अनङ्गोऽशब्दोऽशरीरोऽस्पर्शश्च महाज्ञुचिः । स सर्वं परमा काषा स वैषुवतं स वै वैभाजनं पुरम् ७

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

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

मूल-प्रस्तुतिः— तं योऽनुतिष्ठेत्सर्वत्र प्राध्वं चास्य सदाचरेत् । दुर्दर्शं निपुणं युक्तो यः पश्येत्स मोदेत विष्टपे ८

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.

२३ अध्यात्मम्③

मूल-प्रस्तुतिः— आत्मन् पश्यन् सर्वभूतानि न मुह्येच्चिन्तयन्कविः । आत्मानं चैव सर्वत्र यः पश्येत्स वै ब्रह्मा नाकपृष्ठे विराजति १

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.

मूल-प्रस्तुतिः— निषुणोऽणीयान्बिसोर्णाया यः सर्वमावृत्य तिष्ठति । वर्षीयांश्च पृथिव्या ध्रुवः सर्वमारभ्य तिष्ठति । स इन्द्रियैर्जगतोऽस्य ज्ञानादन्योऽनन्यस्य ज्ञेयात्परमेष्ठी विभाजः । तस्मात्कायाः प्रभवन्ति सर्वे स मूलं शाश्वतिकः स नित्यः २

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.

मूल-प्रस्तुतिः— दोषाणां तु विनिर्धातो योगमूल इह जीविते । निर्हृत्य भूतदाहीयान् क्षेमं गच्छति पण्डितः ३

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.

मूल-प्रस्तुतिः— अथ भूतदाहीयान्दोषानुदाहरिष्यामः ४

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

मूल-प्रस्तुतिः— क्रोधो हर्षो रोषो लोभो मोहो दम्भो द्रोहो मृषोद्यमत्याशपरीवादावसूया काममन्यू अनात्म्यमयोगस्तेषां योगमूलो निर्धातः ॥ १३ ॥ ५ ॥

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.

मूल-प्रस्तुतिः— अक्रोधोऽहर्षोऽरोषोऽलोभोऽमोहोऽदम्भोऽद्रोहः सत्यवचनमनत्याशोऽपैशुनमनसूया संविभागस्त्याग आर्जवं मार्दवं शमो दमः सर्वभूतैरविरोधो योग आर्यमानृशंसं तुष्टिरिति सर्वश्रिमाणां समयपदानि तान्यनुतिष्ठन्विधिना सार्वगामी भवति ६

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.

इति अष्टमः पटलः

+०९②

२४ हत्यादि③

मूल-प्रस्तुतिः— क्षत्रियं हत्वा गवां सहस्रं वैरयातनार्थं दद्यात् १

Bühler—

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

[#1]: 24. Manu XI, 128; Yājñ. III, 266. Others explain the phrase vairayātanārtham, 'for the expiation of his sin,' thus: 'He, who is p. 79 slain by anybody, becomes, in dying, an enemy of his slayer (and thinks), "O that I might slay him in another life," for the removal of this enmity!'--Haradatta. I am strongly inclined to agree with the other commentator, and to translate vairayātanārtham, 'in order to remove the enmity.' I recognise in this fine a remnant of the law permitting compositions for murder which was in force in ancient Greece and among the Teutonic nations. With the explanation adopted by Haradatta, it is impossible to find a reasonable interpretation for prāyaścittirthaḥ, Sūtra 4. Haradatta, seduced by the parallel

passage of Manu, takes it to be identical with vairayātanārtham. I propose to translate our Sūtra thus: 'He who has killed a Kṣatriya shall give a thousand cows (to the relations of the murdered man) in order to remove the enmity.' According to Baudhāyana I, 10. 19. 1 (compare Zeitschr. d. D. Morg. Ges., vol. 41, pp. 672-76; Festgruss an Roth, pp. 44-52), the cows are to be given to the king.

मूल-प्रस्तुतिः— शतं वैश्ये २

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

[#2]: Manu XI, 130. Yājñ. III, 267.

मूल-प्रस्तुतिः— दश शूद्रे ३

Bühler— 3. Ten for a Śūdra, [#3]

[#3]: Manu XI, 131. Yājñ. III, 267.

मूल-प्रस्तुतिः— ऋषभश्चात्राधिकः सर्वत्र प्रायश्चित्तार्थः ४

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.

मूल-प्रस्तुतिः— स्त्रीषु चैतेषामेवम् ५

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

मूल-प्रस्तुतिः— पूर्वयोर्वर्णयोर्वेदाध्यायं हत्वा सवनगतं वाभिशस्तः ६

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.

मूल-प्रस्तुतिः— ब्राह्मणमात्रं च ७

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),

मूल-प्रस्तुतिः— गर्भं च तस्याविज्ञातम् ८

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

मूल-प्रस्तुतिः— आत्रेयी^(=ऋतुस्नाताम्) च स्त्रियम् ९

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.

मूल-प्रस्तुतिः— तस्य निर्वेषः^(=प्रायश्चित्तम्) १०

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

मूल-प्रस्तुतिः— अरण्ये कुटि कृत्वा वाग्यतः शवशिरध्वजोऽर्धशाणीपक्षमधोनाभ्युपरिजान्वाच्छाद्य ११

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.

मूल-प्रस्तुतिः— तस्य पन्था अन्तरा वर्त्मनी १२

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

मूल-प्रस्तुतिः— दृष्ट्वा चान्यमुक्तामेत् १३

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

मूल-प्रस्तुतिः— खण्डेन लोहितकेन शरावेण ग्रामे प्रतिष्ठेत १४

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

मूल-प्रस्तुतिः— कोऽभिशस्ताय भिक्षामिति सप्तागाराणि चरेत् १५

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

मूल-प्रस्तुतिः— सा वृत्तिः १६

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

मूल-प्रस्तुतिः— अलब्धोपवासः १७

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

मूल-प्रस्तुतिः— गाश्च रक्षेत् १८

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

मूल-प्रस्तुतिः— तासां निष्क्रमणप्रवेशने द्वितीयो ग्रामेऽर्थः १९

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

मूल-प्रस्तुतिः— द्वादश वर्षाणि चरित्वा सिद्धः सद्धिः संप्रयोगः २०

Bühler— 20. After having performed (this penance) for twelve years, he must perform) the ceremony known (by custom), through which he is re-admitted into the society of the good. [#7]

[#7]: 'I.e. after having performed the penance, he shall take grass and offer it to a cow. If the cow approaches and confidently eats, then one should know that he has performed the penance properly not otherwise.'--Haradatta. Manu XI, 195 and 196.

मूल-प्रस्तुतिः— आजिपथे वा कुटिङ्कृत्वा ब्राह्मणगव्योपजिगीषंआणो वसेत्रिः प्रतिराद्वोऽपजित्य वा मुक्तः २१

Bühler— 21. Or (after having performed the twelve years' penance), he may build a hut on the path of robbers, and live there, trying to take from them the cows of Brāhmaṇas. He is free (from his sin), when thrice he has been defeated by them, or when he has vanquished them. [#8]

[#8]: Manu XI, 81.--Thus Haradatta, better, 'when-thrice he has fought with them,' see the Pet. Dict. s. v. rādh.

मूल-प्रस्तुतिः— आश्वमेधिकं वावभृथमवेत्य मुच्यते २२

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.

मूल-प्रस्तुतिः— धर्मार्थसंनिपातेऽर्थग्राहिण एतदेव २३

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.

मूल-प्रस्तुतिः— गुरुं हत्वा श्रोत्रियं वा कर्मसमाप्तमेतेनैव विधिनोत्तमादुच्छवासाच्चरेत् २४

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.

मूल-प्रस्तुतिः— नास्यास्मिंल्लोके प्रत्यापत्तिर्विद्यते कल्मषं तु निर्हण्यते २५

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.

२५ स्तेयादि③

मूल-प्रस्तुतिः— गुरुतल्पगामी सवृष्टयां शिश्रं परिवास्याज्जलावाधाय दक्षिणां दिशमनावृतिं ब्रजेत् १

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.

मूल-प्रस्तुतिः— ज्वलितां वा सूर्मि परिष्वज्य समाप्त्यात् २

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

[#2]: Manu XI, 104; Yājñ. III, 259.

मूल-प्रस्तुतिः— सुरापोऽग्निस्पर्शं (क्वतिथा) सुरां पिबेत् ३

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.

मूल-प्रस्तुतिः— स्तेनः प्रकीर्णकेशोऽए मुसलमादाय राजानं गत्वा कर्मचक्षीत । तेनैनं हन्याद्वधे मोक्षः ४

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.

मूल-प्रस्तुतिः— अनुजातेऽनुजातारमेनः ५

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

[#5]: Manu VIII, 317.

मूल-प्रस्तुतिः— अग्निं वा प्रविशेत्तीक्षणं वा तप आयच्छेत् ६

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

[#6]: Manu XI, 102.

मूल-प्रस्तुतिः— भक्तापचयेन वात्मानं समाप्त्यात् ७

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

मूल-प्रस्तुतिः— कृच्छ्रसंवत्सरं वा चरेत् ८

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.

मूल-प्रस्तुतिः— अथाप्युदाहरन्ति । स्तोयं कृत्वा सुरां पीत्वा गुरुदारं च गत्वा ब्रह्महत्यामकृत्वा चतुर्थकाला मितभोजनाः स्युरपोऽभ्यवेयुः सवनानुकल्पम् ९

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

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

मूल-प्रस्तुतिः— स्थानासनाभ्यां विहरन्त एते त्रिभिर्वर्षैरप पापं नुन्दते १०

Bühler— 10. Those who have committed a theft (of gold), drunk spirituous liquor, or had connection with a Guru's wife, but not those who have slain a Brāhmaṇa, shall eat every fourth meal-time a little food, bathe at the times of the three libations (morning, noon, and evening), passing the day standing and the night sitting. After the lapse of three years they throw off their guilt.

मूल-प्रस्तुतिः— प्रथमं वर्णं परिहाप्य प्रथमं वर्णं हत्वा संग्रामं गत्वावतिष्ठेत । तत्रैनं हन्युः ११

Bühler— 11. (A man of any caste) excepting the first, who has slain a man of the first caste, shall go on a battle-field and place himself (between the two hostile armies). There they shall kill him (and thereby he becomes pure). [#9]

[#9]: Manu XI, 74; Yājñ. III, 248.

मूल-प्रस्तुतिः— अपि वा लोमानि त्वचं मांसमिति हावयित्वान्मि प्रविशेत् १२

Bühler— 12. Or such a sinner may tear from his body and make the priest offer as a burnt-offering his hair, skin, flesh, and the rest, and then throw himself into the fire. [#10]

[#10]: The Mantras given in the commentary, and a parallel passage of Vasiṣṭha XX, 25-26, show that this terrible penance is not altogether a mere theory of Āpastamba. Yājñ. III, 247.

मूल-प्रस्तुतिः— वायसप्रचलाकबर्हिणचक्रवाकहंसभासमण्डुकनकुलडेरिकाश्वहिंसायां शूद्र वत्प्रायश्चित्तम् १३

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.

२६ अपतनीयानि③

मूल-प्रस्तुतिः— धेन्वनङ्गुहोश्चाकारणात् १

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.

मूल-प्रस्तुतिः— धुर्यवाहप्रवृत्तौ चेतरेषां प्राणिनाम् २

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.

मूल-प्रस्तुतिः— अनाक्रोश्यमाकृश्यानृतं वोक्त्वा त्रिरात्रमक्षीराक्षारालवणभोजनं ३

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.

मूल-प्रस्तुतिः— शूद्रस्य सप्तरात्रमभोजनम् ४

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

मूल-प्रस्तुतिः— स्त्रीणां चैवम् ५

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.

मूल-प्रस्तुतिः— येषाभिशस्त्यं तेषामेकाङ्गं छित्वाप्राणहिंसायाम् (ततः शूद्रहप्रायश्चित्तम्) ६

Bühler— 6. He who cuts off a limb of a person for whose murder he would become an Abhiśasta (must perform the penance prescribed for killing a Śūdra), if the life (of the person injured) has not been endangered.

मूल-प्रस्तुतिः— अनार्यव-पैशुन-प्रतिषिद्धाऽचारेष्व
अभक्ष्याऽभोज्याऽपेय-प्राशने
शूद्रायां च रेतः सिक्त्वा ऽयोनौ च
दोषवच् च कर्माभिसंधिपूर्वं कृत्वा ऽनभिसंधिपूर्वं वा
ऽब्लिङ्गाभिर् अप उपस्पृशेद्
वारुणीभिर् वान्यैर् वा पवित्रैर् यथा कर्माभ्यासः ७

Bühler— 7. He who has been guilty of conduct unworthy of an Aryan, of calumniating others, of actions contrary to the rule of conduct, of eating or drinking things forbidden, of connection with a woman of the Śūdra caste, of an unnatural crime, of performing; magic rites with intent (to harm his enemies) or (of hurting others) unintentionally, shall bathe and sprinkle himself with water, reciting the (seven) verses addressed to the Waters, or the verses addressed to Varuṇa, or (other verses chosen from the Anuvāka, called) Pavitra, in proportion to the frequency with which the crime has been committed. [#5]

[#5]: The Anuvāka intended is Taitt. Saṃh. II, 5, 12.

मूल-प्रस्तुतिः— गर्दभेनावकीर्णि निर्त्तिं पाकयज्ञेन यजेत् ८

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.

मूल-प्रस्तुतिः— तस्य शूद्रः प्राशीयात् ९

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

मूल-प्रस्तुतिः— मिथ्याऽधीत-प्रायश्चित्तम् १०

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

मूल-प्रस्तुतिः— संवत्सरम् आचार्य-हिते वर्तमानो
वाचं यच्छेत्
स्वाध्याय एवोत्सृजमानो वाचम्
आचार्य आचार्य-दारे भिक्षाचर्ये च ११

Böhler— 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.

मूल-प्रस्तुतिः— एवमन्येष्व अपि दोषवत्स्व अपतनीयेषूत्तराणि यानि वक्ष्यामः १२

Böhler— 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.

मूल-प्रस्तुतिः— काम-मन्युभ्यां वा जुहुयात् -
कामोऽकार्षीन् मन्युर् अकार्षीद् इति जपेद् वा १३

Böhler— 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.

मूल-प्रस्तुतिः— पर्वणि वा तिलभक्ष उपोष्य वा श्वोभूत उदकम् उपस्पृश्य सावित्रीं प्राणायामशः सहस-कृत्व आवर्तयेद् अप्राणायामशो वा १४

Böhler— 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.

२७ अपतनीयानि③

मूल-प्रस्तुतिः— श्रावण्यां पौर्णमास्यां तिल-भक्ष उपोष्य वा
श्वोभूते महानदम् उदकम् उपस्पृश्य
सावित्र्या समित्-सहस्रम् आदध्याज् जपेद् वा १

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.

मूल-प्रस्तुतिः— इष्टि-यज्ञ-क्रतून् वा पवित्रार्थान् आहरेत् २

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.

मूल-प्रस्तुतिः— अभोज्यं भुक्त्वा नैष्पुरीष्यम् (कदेति चेत् -) ३

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.

मूल-प्रस्तुतिः— तत्-सप्त-रात्रेणावाप्यते ४

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

मूल-प्रस्तुतिः— हेमन्त-शिशिरयोर् वोभयोः संध्योर् उदकम् उपस्पृशेत् ५

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

मूल-प्रस्तुतिः— कृच्छ्र-द्वादश-रात्रं वा चरेत् ६

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

मूल-प्रस्तुतिः— ऋहम् अनक्ताश्य्
अदिवाशी ततस् ऋहं
ऋ-अहम् अयाचित-व्रतस्
ऋहं नाश्राति किंचनेति
कृच्छ्र-द्वादश-रात्रस्य विधिः ७

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.

मूल-प्रस्तुतिः— एतम् एवाभ्यसेत् संवत्सरं - स कृच्छ्रसंवत्सरः ८

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

मूल-प्रस्तुतिः— अथाऽपरम् ।
बहून्य् अप्य् अपतनीयानि कृत्वा
त्रिभिर् अनश्वत्-पारायणैः कृत-प्रायश्चित्तो भवति ९

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.

मूल-प्रस्तुतिः— अनार्या शयने बिभ्रेद्
ददद् वृद्धिं (=interest) (स्वद्रव्यस्य), कषाय-पः (=सुराव्यतिरिक्तं मद्यं पिबन्) ।
अब्राह्मण इव (सर्वान्) वन्दित्वा,
तृणेष्व आसीत पृष्ठ-तप् १०

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).

मूल-प्रस्तुतिः— यद् एकरात्रेण करोति पापं
कृष्णं (→शूद्रं) वर्णं ब्राह्मणः सेवमानः ।
चतुर्थ-काल उदकाभ्यवायी (स्नानकर्ता)
त्रिभिर् वर्षैस् तद् अपहन्ति पापम् ११

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.

इति नवमः पटलः

+१०②

२८ अपतनीयानि③

मूल-प्रस्तुतिः— यथा कथा च परपरिग्रहम् अभिमन्यते - स्तेनो ह भवतीति कौत्स-हारीतौ, तथा कण्व-पुष्करसादी १

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.

मूल-प्रस्तुतिः— सन्त्य अपवादाः परिग्रहेष्व इति वार्ष्यायणिः २

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

मूल-प्रस्तुतिः— शम्योषा युग्यघासो न स्वामिनः प्रतिषेधयन्ति ३

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.

मूल-प्रस्तुतिः— अतिव्यपहारो व्यृद्धो भवति ४

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

मूल-प्रस्तुतिः— सर्वत्रानुमतिपूर्वमिति हारीतः ५

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

मूल-प्रस्तुतिः— न पतितमाचार्यं ज्ञातिं वा दर्शनार्थो गच्छेत् ६

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

मूल-प्रस्तुतिः— न चास्माद्वेगानुपयुज्जीत् ७

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.

मूल-प्रस्तुतिः— यदृच्छासंनिपात उपसंगृह्य तूष्णीं व्यतिव्रजेत् ८

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

मूल-प्रस्तुतिः— माता पुत्रत्वस्य भूयांसि कर्मण्यारभते तस्यां शुश्रूषा नित्या पतितायामपि ९

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

मूल-प्रस्तुतिः— न तु धर्मसंनिपातः स्यात् १०

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

मूल-प्रस्तुतिः— अधर्महृतान् भोगान् अनुज्ञाय
न वयं चाधर्मश् चेत्य् अभिव्याहत्या
ऽधोनाभ्य् उपरिजान्व् आछाद्य
त्रिष्वणम् उदकम् उपस्पृशन्
अक्षीराक्षारालवणं भुज्जानो
द्वादश वर्षाणि नागारं प्रविशेत् ११

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.

मूल-प्रस्तुतिः— ततः सिद्धिः १२

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

मूल-प्रस्तुतिः— अथ संप्रयोगः स्याद् आर्यैः १३

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

मूल-प्रस्तुतिः— एतद् एवान्येषाम् अपि पतनीयानाम् १४

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).

मूल-प्रस्तुतिः— गुरुतल्पगामी तु सुषिरां सूर्मि प्रविश्योभयत आदीप्याभिदहेदात्मानम् १५

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.

मूल-प्रस्तुतिः— मिथ्यैतदिति हारीतः १६

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

मूल-प्रस्तुतिः— यो ह्यात्मानं परं वाभिमन्यते (_{=हन्ति}) ऽभिशस्त एव स भवति १७

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

मूल-प्रस्तुतिः— एतेनैव विधिनोत्तमादुच्छवासाच्चरेत् । नास्यास्मिल् लोके प्रत्यापत्तिर्विद्यते । कल्मणं तु निर्हण्यते १८

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.

मूल-प्रस्तुतिः— दारव्यतिक्रमी खराजिनं बहिर्लोमं परिधाय दारव्यतिक्रमिणे भिक्षामिति सप्तागाराणि चरेत् । सा वृत्तिः षण्मासान् १९

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.

मूल-प्रस्तुतिः— स्त्रियास्तु भर्तृव्यतिक्रमे कृच्छ्रद्वादशरात्राभ्यासस्तावन्तं कालम् २०

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

मूल-प्रस्तुतिः— अथ भूणहा श्वाजिनं खराजिनं वा बहिर्लोमं परिधाय पुरुषशिरः प्रतीपानार्थमादाय २१

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,

२९ पतित-धर्मः③

मूल-प्रस्तुतिः— खट्वाङ्गं दण्डार्थं कर्मनामधेयं प्रब्रुवाणश्चङ्क्रम्येत् को भूणघ्ने भिक्षामिति । ग्रामे प्राणवृत्तिं प्रतिलभ्य शून्यागारं वृक्षमूलं वाभ्युपाश्रयेत् हि म आर्यैः संप्रयोगो विद्यते १-१

एतेनैव विधिनोत्तमादुच्छवासाच्चरेत् । नास्यास्मिंल् लोके प्रत्यापत्तिर्विद्यते । कल्मषं तु निर्हण्यते १-२

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.

मूल-प्रस्तुतिः— यः प्रमत्तो हन्ति, प्राप्तं दोषफलम् २

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

मूल-प्रस्तुतिः— सह संकल्पेन भूयः ३

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

मूल-प्रस्तुतिः— एवमन्येष्वपि दोषवत्सु कर्मसु ४

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

मूल-प्रस्तुतिः— तथा पुण्यक्रियासु ५

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.

मूल-प्रस्तुतिः— परीक्षार्थोऽपि ब्राह्मण आयुधं नाददीत ६

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

मूल-प्रस्तुतिः— यो हिंसार्थमभिक्रान्तं हन्ति मन्युरेव मन्युं स्पृशति न तस्मिन्दोष इति पुराणे ७

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.

मूल-प्रस्तुतिः— अथाभिशस्ता: समवसाय
पतित-पुत्रेषु चरेयुर् धार्म्यम् इति
सांशिष्येतरेतर-याजका इतरेतराध्यापका मिथो विवहमानाः ८

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.

मूल-प्रस्तुतिः— पुत्रान्संनिष्पाद्य ब्रूयुर् -
"विप्रव्रजततास्मद् -
एवं ह्य अस्मत्स्व आर्यः संप्रत्यपत्स्यते" ति ९

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.

मूल-प्रस्तुतिः— अथापि न सेन्द्रियः पतति १०

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

मूल-प्रस्तुतिः— तदेतेन वेदितव्यम् । अङ्गहीनो हि साङ्गं जनयति ११

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.

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मूल-प्रस्तुतिः— मिथ्यैतदिति हारीतः १२

Bühler— 12. Hārita declares that this is wrong.

मूल-प्रस्तुतिः— दधिधानीसधर्मा स्त्री भवति १३

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.

मूल-प्रस्तुतिः— यो हि दधिधान्यामप्रयतं पय आतच्य मन्थति न तेन धर्मकृत्यं क्रियते । एवमशुचि शुक्लं यन्निवर्तते न तेन सह संप्रयोगो विद्यते १४

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).

मूल-प्रस्तुतिः— अभीचारानुव्याहारावशुचिकरावपतनीयौ १५

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

मूल-प्रस्तुतिः— पतनीयाविति हारीतः १६

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

मूल-प्रस्तुतिः— पतनीयवृत्तिस्त्वशुचिकराणां द्वादश मासान्द्रादशार्धमासान्द्रादश द्वादशाहान्द्रादश सप्ताहान्द्रादश ऋहान्द्रादशाहं सप्ताहं ऋहमेकाहम् १७

Bühler— 17. But crimes causing impurity must be expiated, (when no particular penance is prescribed,) by performing the penance enjoined for crimes causing loss of caste during twelve months, or twelve half months, or twelve twelve-nights, or twelve se'nnights, or twelve times three days, or twelve days, or seven days, or three days, or one day.

मूल-प्रस्तुतिः— इत्यशुचिकरनिर्वेषो यथा कर्माभ्यासः १८

Bühler— 18. Thus acts causing impurity must be expiated according to the manner in which the (sinful) act has been committed (whether intentionally or unintentionally).

इति दशमः पटलः

+११②

३० स्नातकः③

मूल-प्रस्तुतिः— विद्या स्नातीत्येके १

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.

मूल-प्रस्तुतिः— तथा व्रतेनाष्टाचत्वारिंशत्परीमाणेन २

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).

मूल-प्रस्तुतिः— विद्याव्रतेन चेत्येके ३

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

मूल-प्रस्तुतिः— तेषु सर्वेषु स्नातकवद्वृत्तिः ४

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.

मूल-प्रस्तुतिः— समाधिविशेषाच्छ्रुतिविशेषाच्च पूजायां फलविशेषः ५

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).

मूल-प्रस्तुतिः— अथ स्नातकव्रतानि ६

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

मूल-प्रस्तुतिः— पूर्वेण ग्रामान् निष्क्रमण-प्रवेशनानि शीलयेद् उत्तरेण वा ७

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

मूल-प्रस्तुतिः— संध्योश् च बहिर्ग्रामाद् आसनं, वाग्-यतश् च ८

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

मूल-प्रस्तुतिः— विप्रतिषेधे श्रुतिलक्षणं (*सन्ध्याग्निहोत्रादिचोदकम्*) बलीयः ९

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.

मूल-प्रस्तुतिः— सर्वान् रागान् वाससि वर्जयेत् १०

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.

मूल-प्रस्तुतिः— (*वस्त्रं यत्*) कृष्णं च स्वाभाविकम् ११

Bühler— 11. And all naturally black cloth.

मूल-प्रस्तुतिः— अनूद्घासि वासो वसीत १२

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

मूल-प्रस्तुतिः— अ-प्रतिकृष्टं (*जीर्णत्वादेः*) च शक्तिविषये १३

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

[#3]: Manu IV, 34.

मूल-प्रस्तुतिः— दिवा च शिरसः प्रावरणं वर्जयेन - मूत्र-पुरीषयोः कर्म परिहाप्य १४

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

मूल-प्रस्तुतिः— शिरस् तु प्रावृत्य मूत्र-पुरीषे कुर्याद् - भूम्यां किंचिद् (*तृणादि*) अन्तर्धाय १५

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.

मूल-प्रस्तुतिः— छायायाम् मूत्रपुरीषयोः कर्म वर्जयेत् १६

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

मूल-प्रस्तुतिः— स्वां तु छायायाम् अव-मेहेत् १७

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

मूल-प्रस्तुतिः— न सोपानह् मूत्र-पुरीषे कुर्यात्, कृष्टे, पथ्य, अप्सु च १८

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.

मूल-प्रस्तुतिः— तथा षेवन-मैथुनयोः कर्माप्सु वर्जयेत् १९

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

[#6]: Manu IV, 56.

मूल-प्रस्तुतिः— अग्निम् आदित्यम् अपो ब्राह्मणं गा देवताश् चाभिमुखो मूत्र-पुरीषयोः कर्म वर्जयेत् २०

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.

मूल-प्रस्तुतिः— अश्मानं, लोष्म्,
आद्रान् औषधि-वनस्पतीन्_(←पुष्ट्रै विना फलन्ति) ऊर्ध्वान्_(→वातादिभिर् अभग्नान्) आच्छिद्य,
मूत्र-पुरीषयोः शुन्धने वर्जयेत् २१

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.

मूल-प्रस्तुतिः— अग्निम्, अपो, ब्राह्मणं, गा, देवता, द्वारं, प्रतीवातं च
शक्ति-विषये नाभिप्रसारयीत_(पादौ)२२

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.

मूल-प्रस्तुतिः— अथाप्य् उदाहरन्ति (अग्रे वक्ष्यमाणम्) २३

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

३३ स्नातकः③

मूल-प्रस्तुतिः—

प्राङ्-मुखोऽन्नानि भुज्जीत
उच्चरेद् दक्षिणा-मुखः ।
उद्ग-मुखो मूत्रं कुर्यात्
प्रत्यक्-पादावनेजनम्

इति १

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.

मूल-प्रस्तुतिः— आराच् चावसथान् मूत्रपुरीषे कुर्याद् दक्षिणां दिशं दक्षिणापरां वा २

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.

मूल-प्रस्तुतिः— अस्तम् इते च
बहिर् ग्रामाद्
आराद् आवसथाद् वा मूत्रपुरीषयोः कर्म वर्जयेत् ३

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

मूल-प्रस्तुतिः— देवताभिधानं चाप्रयतः ४

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

मूल-प्रस्तुतिः— परुषं (वचनं) चोभयोर् देवतानां राजश्च च (वर्जयेत्) ५

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

[#2]: Manu IV, 163.

मूल-प्रस्तुतिः— ब्राह्मणस्य गोर् इति पदोपस्पर्शनं वर्जयेत् ६

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

मूल-प्रस्तुतिः— हस्तेन चाकारणात् ७

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

मूल-प्रस्तुतिः— गोर् दक्षिणानां, कुमार्याश्च परीवादान् वर्जयेत् ८

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.

मूल-प्रस्तुतिः— (सस्यधान्यादिकं भक्षयन्तीं) स्पृहर्तीं च गां नाचक्षीत (तत्त्वामिने) ९

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

मूल-प्रस्तुतिः— संसृष्टां (गां) च वत्सेनानिमित्ते (नाचक्षीत तत्त्वामिने) १०

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

मूल-प्रस्तुतिः— नाधेनुम् अधेनुर् इति ब्रूयात् - "धेनुभव्ये"त्य एव ब्रूयात् ११

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.'

मूल-प्रस्तुतिः— न भद्रम् "भद्रम्" इति ब्रूयात् । (तत्-स्थाने) "पुण्यं प्रशास्तम्" इत्येव ब्रूयात् १२

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

[#4]: Manu IV, 139.

मूल-प्रस्तुतिः— वत्स-तन्तीं च नोपरि गच्छेत् १३

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

[#5]: Manu IV, 38.

मूल-प्रस्तुतिः— प्रेड्खाव्_(=डोलास्तम्भौ) अन्तरेण च नातीयात् १४

Bühler— 14. He shall not pass between the posts from which a swing is suspended.

[#6]

[#6]: 'Or according to others, " He shall not pass between pillars supporting an arch."--Haradatta.

मूल-प्रस्तुतिः— न "+असौ मे सपल्न" ब्रूयात् । यद्यसौ मे सपल्न इति ब्रूयाद् द्विषन्तं भ्रातृव्यं जनयेत् १५

Bühler— 15. (In company) he shall not say, 'This person is my enemy.' If he says, 'This person is my enemy,' he will raise for himself an enemy, who will show his hatred.

मूल-प्रस्तुतिः— नेन्द्र-धनुर् इति परस्मै प्रब्रूयात् १६

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

[#7]

[#7]: Manu IV, 59.

मूल-प्रस्तुतिः— न पततः_(=पक्षिणः/ asteroids) संचक्षीतः_(=गणयेत्) १७

Bühler— 17. He shall not count (a flock of) birds. [#8]

[#8]: Others explain (the Sūtra thus): He shall not announce it to others, if he sees (the souls of) good men falling from heaven on account of the expenditure of their merit, (i.e.) he shall not call attention to shooting-stars.'--Haradatta.

मूल-प्रस्तुतिः— उद्यन्तम् अस्तं यन्तं चादित्यं दर्शने वर्जयेत् १८

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

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

मूल-प्रस्तुतिः— दिवादित्यः सत्त्वानि गोपायति,
नक्तं चन्द्रमास्

तस्माद् अमावास्यायां निशायां स्वाधीय (=साधीय) आत्मनो गुप्तिम् इच्छेत्
प्रायत्य-ब्रह्मचर्य-काले चर्यया च १९

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.

मूल-प्रस्तुतिः— सह हौ एतां रात्रिं सूर्याचन्द्रमसौ वसतः २०

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

मूल-प्रस्तुतिः— न कुसृत्या ग्रामं प्रविशेत् ।
यदि प्रविशेन् "नमो रुद्राय वास्तोष्पतय" इत्येताम् ऋचं जपेद् अन्यां वा रौद्रीम् २१

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

मूल-प्रस्तुतिः— नाब्राह्मणायोच्छिष्टं प्रयच्छेत् ।
यदि प्रयच्छेद् - दन्तान् स्कुप्त्वा, तस्मिन् अवधाय प्रयच्छेत् २२

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.

मूल-प्रस्तुतिः— क्रोधादीश् च भूत-दाहीयान् दोषान् वर्जयेत् २३

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.

३२ स्नातकः③

मूल-प्रस्तुतिः— प्रवचन-युक्तो वर्षा-शरदं मैथुनं वर्जयेत् १

Bühler—

1. Let him who teaches, avoid connubial intercourse during the rainy season and in autumn. [#1]

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

मूल-प्रस्तुतिः— मिथुनी-भूय च, न तया सह सर्वा रात्रिं शयीत् २

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.

मूल-प्रस्तुतिः— शयानश् चाध्यापनं वर्जयेत् ३

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

मूल-प्रस्तुतिः— न च तस्यां शय्यायाम् अध्यापयेद् यस्यां शयीत् ४

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

मूल-प्रस्तुतिः— अन्-आविः^(भूत)सग्-अनुलेपणः स्यात् ५

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

[#3]: Manu IV, 72.

मूल-प्रस्तुतिः— सदा निशायां दारं प्रत्य् अलंकुर्वत् ६

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

मूल-प्रस्तुतिः— (नित्य-स्नाने स्नातकोचिते) सशिरा वमज्जनम् अप्सु वर्जयेत् ७

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

मूल-प्रस्तुतिः— अस्तम् इते च स्नानम्^(वर्जयेत्) ८

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

मूल-प्रस्तुतिः— पालाशम् {आसनं, पादुके, दन्त-प्रक्षालनम्} इति च वर्जयेत् ९

Bühler— 9. Let him avoid to use a seat, clogs, sticks for cleaning the teeth, (and other utensils) made of Palāśa-wood.

मूल-प्रस्तुतिः— स्तुतिं च गुरोः समक्षं - यथा "सुस्नातम्" इति १०

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

मूल-प्रस्तुतिः— आ (मध्य)निशाया जागरणम् (स्यात्) ११

Bühler— 11. Let him be awake from midnight.

मूल-प्रस्तुतिः— अनध्यायो निशायाम् (=रात्रेर् मध्यभागः) - अन्यत्र धर्मोपदेशाच् छिष्टेभ्यः १२

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

मूल-प्रस्तुतिः— मनसा वा स्वयम् (अधीयीत)॥ १३ ॥

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

मूल-प्रस्तुतिः— ऊर्ध्वम् अर्धरात्राद् अध्यापनम् १४

Bühler— 14. After midnight he may teach.

मूल-प्रस्तुतिः— नापररात्रम् उत्थायानध्याय इति संविशेत् १५

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.

मूल-प्रस्तुतिः— कामम् (स्तम्बादिषु लीनः) अपश्-शयीत १६

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

मूल-प्रस्तुतिः— मनसा वाधीयीत १७

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

मूल-प्रस्तुतिः— क्षुद्रान्, क्षुद्राचरितांश् च देशान् न सेवेत १८

Bühler— 18. Let him not visit inferior men (such as Niṣādas), nor countries which are inhabited by them, [#5]

[#5]: Manu IV, 60 and 61.

मूल-प्रस्तुतिः— सभाः समाजांश् (=जनयूथः) च १९

Bühler— 19. Nor assemblies and crowds.

मूल-प्रस्तुतिः— समाजं (=जनयूथ) चेद् गच्छेत्, (निर्गच्छन्) प्रदक्षिणी-कृत्यापेयात् २०

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

मूल-प्रस्तुतिः— नगर-प्रवेशनानि च वर्जयेत् २१

Bühler— 21. Nor shall he enter towns frequently.

मूल-प्रस्तुतिः— (दुर्बोध्यार्थ-)प्रश्नं (→प्रश्नोत्तरं) च न विब्रूयात् २२

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

मूल-प्रस्तुतिः— अथाप्य् उदाहरन्ति (वक्ष्यमाणं श्लोकम्) २३

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

मूल-प्रस्तुतिः—

मूलं तूलं (→आगामिनी सम्पत्) वृहति (=उत्पाटयति)
दुर्विवक्तुः प्रजां पशून् आयतनं हिनस्ति ।
"धर्मप्रहाद! न कुमालनाय (इदं कुकर्म)"
रुदन् ह मृत्युर् व्य्-उवाच (ऋषिकृतं) प्रश्नम्
("केनानवधानेन पातितेन मच्छिशुर् मृत" इति)

इति २४

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.

मूल-प्रस्तुतिः— गार्दभं यानम् आरोहणे,
विषमारोहणावरोहणानि च वर्जयेत् २५

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.

मूल-प्रस्तुतिः— बाहुभ्यां च नदी-तरम् २६

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

[#7]: Manu IV, 77.

मूल-प्रस्तुतिः— नावां च सांशयिकीम् (वर्जयेत्) २७

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

मूल-प्रस्तुतिः— तृण-च्छेदन-लोष्ट-विमर्दनाष्टेवनानि चाकारणात् २८

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

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

मूल-प्रस्तुतिः— यच् चान्यत् परिचक्षते, यच् चान्यत् परिचक्षते २९

Bühler— 29. And whatever else they forbid.

इत्येकादशः पठलः

इति प्रथमोऽध्यायः

1.

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

+२①

०१ गृहस्थः②

०२ गृहस्थः③

मूल-प्रस्तुतिः— पाणिग्रहणादधि गृहमेधिनोर्वतम् १

Bühler—

1. After marriage the rites prescribed for a householder and his wife (must be performed). [#1]

[#1]: 1. According to Haradatta, this rule is intended to refute the opinion of those who hold that the sacred household-fire may be kept, and the prescribed offerings therein may be performed, either from the time of the marriage, or after the division of the family estate. He also states that the use of the dual gr̥hamedhinoḥ indicates that husband and wife must perform the rites conjointly. Manu III, 67.

मूल-प्रस्तुतिः— कालयोर्भोजनम् २

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.

मूल-प्रस्तुतिः— अतृप्तिश्चान्नस्य ३

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

मूल-प्रस्तुतिः— पर्वसु चोभयोर् उपवासः ४

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

मूल-प्रस्तुतिः— औपवस्तम् एव कालान्तरे भोजनम् ५

Bühler— 5. To eat once (on those days in the morning) that also is called fasting.
[#3]

[#3]: Āśv. Gr. Sū. I, 10, 2.

मूल-प्रस्तुतिः— तृप्तिश् चान्नस्य ६

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

मूल-प्रस्तुतिः— यच्चैनयोः प्रियं स्यात् तद् एतस्मिन् अहनि भुज्जीयाताम् ७

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 *trpiḥ*, 'satisfaction'; and, secondly, that the singular 'on this day' does not agree with the plural 'on the Parvan-days.' Hence he comes to the conclusion that the words 'on that day' must refer to the wedding-day, mentioned in Sūtra 1, as well as to its anniversary. Haradatta is, probably, right in his explanation, though the reasons adduced here are very weak. A stronger reason for detaching this Sūtra from Sūtra 4 will be brought forward below, under Sūtra 11. Mahādeva, the commentator of the Hiraṇyakeśidharma, adopts the view rejected by Haradatta.

मूल-प्रस्तुतिः— अधश्च शरीयाताम् ८

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.

मूल-प्रस्तुतिः— मैथुनवर्जनं च ९

Bühler— 9. And they shall avoid connubial intercourse.

मूल-प्रस्तुतिः— श्वोभूते स्थालीपाकः १०

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.

मूल-प्रस्तुतिः— तस्योपचारः पार्वणेन व्याख्यातः ११

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 Pārvāṇa).

[#7]: The Pārvāṇa 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 Pārvāṇena, '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.

मूल-प्रस्तुतिः— नित्यं लोक उपदिशन्ति १२

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.

मूल-प्रस्तुतिः— यत्र कव चानिमुपसमाधास्यन्स्यात्तत्र प्राचीरुदीचीश्च तिस्स्तिसो लेखा
लिखित्वाद्विरवोक्ष्यानिमुपसमिन्द्यात् १३

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.

मूल-प्रस्तुतिः— (शिष्म् उदकम्) उत्सिच्यैतदुदकमुत्तरेण पूर्वेण वान्यदुपदध्यात् १४

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).

मूल-प्रस्तुतिः— नित्यमुदधानान्यद्विरिक्तानि स्युग्रहमेधिनोर्वतम् १५

Bühler— 15. The water-vessels in the house shall never be empty; that is the duty to be observed by the householder and his wife. [#10]

[#10]: Haradatta states that the object of the repetition of the words 'the householder and his wife' is to show that they themselves must fill the water-vessels, and not employ others for this purpose. He adds that, according to another commentator, the object of the repetition is to show that Sūtras 13 and 14 apply not only to householders, but also to students, and that hence students, when they offer the daily oblations of sacred fuel (above, I, 1, 4, 14 seq.), should also perform the rites taught in the preceding Sūtras.

मूल-प्रस्तुतिः— अहन्यसंवेशनम् १६

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

मूल-प्रस्तुतिः— क्रृतौ च संनिपातो दरेणानुव्रतम् १७

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.

मूल-प्रस्तुतिः— अन्तरालेऽपि दार एव १८

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.

मूल-प्रस्तुतिः— ब्राह्मणवचनाच्च संवेशनम् १९

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 Saṃhitā II, 5, 1, 5.

मूल-प्रस्तुतिः— स्त्रीवाससैव संनिपातः स्यात् २०

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

मूल-प्रस्तुतिः— यावत्संनिपातं चैव सहशय्या २१

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

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मूल-प्रस्तुतिः— ततो नाना २२

Bühler— 22. Afterwards separate.

मूल-प्रस्तुतिः— उदकोपस्पर्शनम् २३

Bühler— 23. Then they both shall bathe;

०२ गृहस्थः③

मूल-प्रस्तुतिः— अपि वा लेपान्प्रक्षाल्याचम्य प्रोक्षणमङ्गानाम् १

Bühler—

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

मूल-प्रस्तुतिः— सर्ववर्णानां स्वधर्मानुष्ठाने परमपरिमितं सुखम् २

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

मूल-प्रस्तुतिः— ततः परिवृत्तौ कर्मफलशेषेण जातिं रूपं वर्णं बलं मेधां प्रज्ञां द्रव्याणि धर्मानुष्ठानमिति प्रतिपद्यते । तच्चक्रवदुभयोर्लोकयोः सुख एव वर्तते ३

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).

मूल-प्रस्तुतिः— यथौषधिवनस्पतीनां बीजस्य क्षेत्रकर्मविशेषे फलपरिवृद्धिरेवम् ४

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).

मूल-प्रस्तुतिः— एतेन दोषफलपरिवृद्धिरुक्ता ५

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

मूल-प्रस्तुतिः— स्तेनोऽभिशस्तो ब्राह्मणो राजन्यो वैश्यो वा परस्मिन् लोके परिमिते निरये वृत्ते जायते चाण्डालो ब्राह्मणः पौल्कसो राजन्यो वैणो वैश्यः ६

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 Niśāda and a Kṣatriya woman. See the Pet. Dict. s.v. A Vaiṇa is a rope-dancer, or equilibrist.

मूल-प्रस्तुतिः— एतेनान्ये दोषफलैः कर्मभिः परिध्वंसा दोषफलासु योनिषु जायन्ते वर्णपरिध्वंसायाम् ७

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.

मूल-प्रस्तुतिः— यथा चाण्डालोपस्पर्शने संभाषायां दर्शने च दोषस्तत्र प्रायश्चित्तम् ८

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).

मूल-प्रस्तुतिः— अवगाहनमपामुपस्पर्शने संभाषायां ब्राह्मणसंभाषा दर्शने ज्योतिषां दर्शनम् ९

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).

इति प्रथमः पटलः

+०२②

०३ वैश्वदेवम् ③

मूल-प्रस्तुतिः— आर्याः प्रयता वैश्वदेवेऽन्नसंस्कर्तरः स्युः १

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.

मूल-प्रस्तुतिः— भाषां कासं क्षवयुमित्यभिमुखोऽन्नं वर्जयेत् २

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

मूल-प्रस्तुतिः— केशानङ्गं वासश्चालभ्याप उपस्पृशेत् ३

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

मूल-प्रस्तुतिः— आयर्धिष्ठिता वा शूद्राः संस्कर्तरः स्युः ४

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

मूल-प्रस्तुतिः— तेषां स एवाचमनकल्पः ५

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.

मूल-प्रस्तुतिः— अधिकमहरहः केशश्मशुलोमनखवापनम् ६

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.

मूल-प्रस्तुतिः— उदकोपस्पर्शनं च सह वाससा ७

Bühler— 7. And they shall bathe, keeping their clothes on. [#3]

[#3]: Usually in bathing both Āryas and Śūdras wear no dress except the langoṭī.

मूल-प्रस्तुतिः— अपि वाष्मीष्वेव पर्वसु वा वपेरन् ८

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.

मूल-प्रस्तुतिः— परोक्षमन्नं संस्कृतमग्नावधिश्रित्याद्विः प्रोक्षेत् । तद्वेवपवित्रमित्याचक्षते ९

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.

मूल-प्रस्तुतिः— सिद्धेऽन्ने तिष्ठन्भूतमिति स्वामिने प्रब्रूयात् १०

Bühler— 10. When the food is ready, (the cook) shall place himself before his master and announce it to him (saying), 'It is ready.'

मूल-प्रस्तुतिः— तत्सुभूतं विराङ् अन्नं तन्मा क्षायीति प्रतिवचनः ११

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.

मूल-प्रस्तुतिः— गृहमेधिनोर्यदशनीयस्य होमा बलयश्च स्वर्गपुष्टिसंयुक्ताः १२

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.

मूल-प्रस्तुतिः— तेषां मन्त्राणामुपयोगे द्वादशाहमधःशय्या ब्रह्मचर्यं क्षारलवणवर्जनं च १३

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.

मूल-प्रस्तुतिः— उत्तमस्यैकरात्रमुपवासः १४

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.

मूल-प्रस्तुतिः— बलीनां तस्य तस्य देशे संस्कारो हस्तेन परिमृज्यावोक्ष्य न्युप्य पश्चात्परिषेचनम् १५

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.

मूल-प्रस्तुतिः— औपासने पचने वा षडभिराद्यैः प्रतिमन्त्रं हस्तेन जुहुयात् १६

- ओम्_(इत्यनुज्ञाक्षरं) अग्नये स्वाहा॑_(हविःप्रदानार्थः)।
- सोमायु स्वाहा॑।_(कैश्चित्त्रोच्यते मन्त्रः)
- विश्वैभ्यो देवेभ्यस् स्वाहा॑।
- (खे) धुवायं भूमायं_(=भूमे) स्वाहा॑।

ध्रुव-क्षितये_(←स्वरः???) (खे) स्वाहा॑।

(विवाहे ध्रुव-दर्शन-मन्त्रेऽप्य अयम् प्रयोगः)

अच्युत-क्षितये_(←स्वरः???) स्वाहा॑।

- अग्नये स्विष्टकृते॑ स्वाहा॑।_(=रद्रोऽग्निस्विष्टकृतः)

Bühler— 16. (At the Vaiśvadeva sacrifice) he shall offer the oblations with his hand, (throwing them) into the kitchen-fire or into the sacred (Grhya)-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.

मूल-प्रस्तुतिः— उभयतः परिषेचनं यथा पुरस्तात् १७

अद्वितेऽन्वंमङ्ग्याः।_(इति दक्षिणतः, प्राचीनम्)

अनुमतेऽन्वमँस्थाः । (इति पश्चिमाद् उदीचीनम्)

सरस्वते ऽन्वमँस्थाः । (इति उत्तरतः प्राचीनम्)

देवं सवितः प्रासांवीः । (इति प्रागारम्भं प्रदक्षिणं)

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.

मूल-प्रस्तुतिः— एवं बलीनां देशो देशो समवेतानां सकृत्सकृदन्ते परिषेचनम् १८

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.

मूल-प्रस्तुतिः— सति सूपसंसृष्टेन कार्याः १९

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

मूल-प्रस्तुतिः— अपरेणाग्निं सप्तमाष्माभ्यामुदगपवर्गम् २०

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.

मूल-प्रस्तुतिः— उदधानसंनिधौ नवमेन २१

- धर्माय स्वाहा॑ । अधर्माय स्वाहा॑ । (अपरेणाग्निं सप्तमाष्माभ्यामुदगपवर्गम् २०)
- उद्भ्यस् स्वाहा॑ । (उदधानसंनिधौ नवमेन २१)

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.'

मूल-प्रस्तुतिः— मध्येऽगारस्य दशमैकादशाभ्यां प्रागपर्वम् २२

- ओषुधिवनुस्पुतिभ्युस् स्वाहा॑। रुक्षोदेवजुनेभ्युस् स्वाहा॑ । (मध्येऽगारस्य दशमैकादशाभ्यां प्रागपर्वम् २२)

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, Osbadhivanaspatibbyah svāhā, 'to the herbs and trees svāhā'; Raksbodevajanebhyaḥ svāhā, 'to the Rākṣasas and the servants of the gods svāhā.'

मूल-प्रस्तुतिः— उत्तरपूर्वदेशोऽगारस्योत्तरैश्चतुर्भिः २३

- (वास्तुविद्याप्रसिद्धेभ्यः) गृह्यांभ्युस् स्वाहा॑। अुवुसानै॒भ्यस्॒(सीमाभ्यः) स्वाहा॑ । अुवुसानं॒पतिभ्युस् स्वाहा॑ । सुर्वृभूतेभ्युस् स्वाहा॑ । (उत्तरपूर्वदेशोऽगारस्योत्तरैश्चतुर्भिः २३)

Bühler— 23. With the following four (Mantras, Balis must be placed) in the north-eastern part of the house (and the one to the east of the other). [#15]

[#15]: These four Balis are sacred to the Gr̥hās, to the Avasānas, to the Avasānapatis, and to all creatures.

०४ वैश्वदेवादि③

मूल-प्रस्तुतिः— शय्यादेशे कामलिङ्गेन १

Bühler—

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

मूल-प्रस्तुतिः— देहल्यामन्तरिक्षलिङ्गेन २

- कामंयु स्वाहा॑ । (शय्यादेशे कामलिङ्गेन)
- अुन्तरिक्षायु स्वाहा॑ । (देहल्यामन्तरिक्षलिङ्गेन २)

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.

मूल-प्रस्तुतिः— उत्तरेणापिधान्याम् ३

- यद् एजंति_(=कम्पते) जागति यच् चु चेष्टति, नामो भूगो ऽयं, नाम्ने स्वाहा॑। (उत्तरेणापिधान्याम् (अग्निः)३)

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.'

मूल-प्रस्तुतिः— उत्तरैर्बह्यसदने ४

(उत्तरैर्बह्यसदने)

- पृथिव्यै स्वाहा॑। अुन्तरिक्षायु स्वाहा॑। द्विवे स्वाहा॑।
- सूर्यायु स्वाहा॑। चुन्द्रमंसे स्वाहा॑। नक्षत्रेभ्युस् स्वाहा॑।
- इन्द्रायु स्वाहा॑। बृहस्पतये स्वाहा॑। प्रजापतये स्वाहा॑। ब्रह्मणे स्वाहा॑।

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.

मूल-प्रस्तुतिः— दक्षिणतः पितृलिङ्गेन प्राचीनावीत्यवाचीनपाणिः कुर्यात् ५

- स्वधा पितृभ्युस् स्वाहा॑। (दक्षिणतः पितृलिङ्गेन प्राचीनावीत्यु अवाचीन-पाणिः कुर्यात् ५)

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.

मूल-प्रस्तुतिः— रौद्र उत्तरो यथा देवताभ्यः ६

- नमो रुद्रायं पशुपतये स्वाहां। (रौद्र उत्तरो यथा देवताभ्यः ६ तयोर् नाना परिषेचनं धर्म-भेदात् ७)

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

मूल-प्रस्तुतिः— तयोर्नाना परिषेचनं धर्मभेदात् ७

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.

मूल-प्रस्तुतिः— नक्तमेवोत्तमेन वैहायसम् ८

- ये भूताः प्रूचरन्ति दिवा / नक्तुं
बलिम् इच्छन्तो वितुदस्यु प्रेष्याः ।
तेभ्यो बुलिं पुष्टिकामो हरामि
मयि पुष्टि पुष्टिपतिर् दधातु स्वाहां॥ (नक्तमेवोत्तमेन वैहायसम् ८)

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.

मूल-प्रस्तुतिः— य एतानव्यग्रो यथोपदेशं कुरुते नित्यः स्वर्गः पुष्टिश्च ९

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

मूल-प्रस्तुतिः— अग्रं च देयम् १०

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.

मूल-प्रस्तुतिः— अतिथीनेवाग्रे भोजयेत् ११

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

[#9]: Manu III, 115; Yājñ. I, 105.

मूल-प्रस्तुतिः— बालान् वृद्धान् रोग-संबन्धान् स्त्रीश् चान्तर्वर्त्तीः १२

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

[#10]: Manu III, 114; Yājñ. I, 105.

मूल-प्रस्तुतिः— काले स्वामिनावन्नार्थिनं न प्रत्याचक्षीयाताम् १३

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).

मूल-प्रस्तुतिः— अभावे भूमिरुदकं तृणानि कल्याणी वाग् इति । एतानि वै सतोऽगारे न क्षीयन्ते कदाचनेति १४

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

मूल-प्रस्तुतिः— एवंवृत्तावनन्तलोकौ भवतः १५

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

मूल-प्रस्तुतिः— ब्राह्मणायानधीयानायासनमुदकमन्नमिति देयम् । न प्रत्युत्तिष्ठेत् १६

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.

मूल-प्रस्तुतिः— अभिवादनायैवोत्तिष्ठेदभिवाद्यश्वेत् १७

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

मूल-प्रस्तुतिः— राजन्यवैश्यौ च १८

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.

मूल-प्रस्तुतिः— शूद्रमभ्यागतं कर्मणि नियुज्ज्यात् । अथास्मै दद्यात् १९

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.

मूल-प्रस्तुतिः— दासा वा राजकुलादाहत्यातिथिवच् छूद्रम् पूजयेयः २०

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.

मूल-प्रस्तुतिः— (गृहस्थेन) नित्यमुत्तरं वासः कार्यम् २१

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

मूल-प्रस्तुतिः— अपि वा सूत्रमेवोपवीतार्थे २२

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

मूल-प्रस्तुतिः— यत्र भुज्यते तत्समूहा निर्हत्यावोक्ष्य तं देशम्, अमत्रेभ्यो (पात्रेभ्यो) लेपान्संकृष्टाद्धिः संसृज्योत्तरतः शुचौ देशे रुद्राय निनयेत् । एवं वास्तु शिवं भवति २३

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.

मूल-प्रस्तुतिः— ब्राह्मण आचार्यः स्मर्यते तु २४

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.

मूल-प्रस्तुतिः— आपदि ब्राह्मणेन राजन्ये वैश्ये वाध्ययनम् २५

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

मूल-प्रस्तुतिः— अनुगमनं च पश्चात् २६

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

मूल-प्रस्तुतिः— तत ऊर्ध्वं ब्राह्मण एवाग्रे गतौ स्यात् २७

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

०५ गृहस्थः③

मूल-प्रस्तुतिः— सर्व-विद्यानाम् अप्य् उपनिषदाम् उपाकृत्या इन्धयनं तद्-अहः १

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.

मूल-प्रस्तुतिः— अधीत्य चाविक्रमणं सद्यः २

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.

मूल-प्रस्तुतिः— यदि त्वरेत् - गुरोः समीक्षायां स्वाध्यायम् अधीत्य कामं गच्छेत् । एवम् उभयोः शिवं भवति ३

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.

मूल-प्रस्तुतिः— समावृत्तं चेदाचार्योऽभ्यागच्छेत्तमभिमुखोऽभ्यागम्य तस्योपसंगृह्य न बीभत्समान उदकमुपस्पृशेत्पुरस्कृत्योपस्थाप्य यथोपदेशं पूजयेत् ४

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.

मूल-प्रस्तुतिः— आसने शयने भक्ष्ये भोज्ये वाससि वा संनिहिते निहीनतरवृत्तिः स्यात् ५

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).

मूल-प्रस्तुतिः— तिष्ठन्सव्येन पाणिनानुगृह्याचार्यमाचमयेत् ६

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.

मूल-प्रस्तुतिः— अन्यं वा समुदेतम् ७

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.

मूल-प्रस्तुतिः— स्थानासनचङ्कमणस्मितेष्वनुचिकीर्षन् ८

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.

मूल-प्रस्तुतिः— संनिहिते मूत्रापुरीषवातकर्मच्चैर्भाषाहासषेवनदन्तस्कवननिःशृङ्खणभ्रुक्षेपणतालननिष्ठ्यानीति ९

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.

मूल-प्रस्तुतिः— दरे प्रजायां चोपस्पर्शनभाषा विस्त्रम्भपूर्वः परिवर्जयेत् १०

Bühler— 10. Nor shall he tenderly embrace or address caressing words to his wife or children.

मूल-प्रस्तुतिः— वाक्येन वाक्यस्य प्रतीघातमाचार्यस्य वर्जयेत् ११

Bühler— 11. He shall not contradict his teacher,

मूल-प्रस्तुतिः— श्रेयसां च १२

Bühler— 12. Nor any of his betters.

मूल-प्रस्तुतिः— सर्वभूतपरीवादाक्रोशांश्च १३

Böhler— 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.

मूल-प्रस्तुतिः— विद्या च विद्यानाम् १४

Böhler— 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 R̄j-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.

मूल-प्रस्तुतिः— यया विद्या न विरोचेत् पुनराचार्यमुपेत्य नियमेन साधयेत् १५

Böhler— 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).

मूल-प्रस्तुतिः— उपाकरणादोत्सर्जनादध्यापयितुर्नियमः। लोमसंहरणं मांसं श्राद्धं मैथुनमिति च वर्जयेत् १६

Böhler— 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.

मूल-प्रस्तुतिः— कृत्वे वा जायाम् १७

Böhler— 17. Or (he may have conjugal intercourse) with his wife at the proper season.

मूल-प्रस्तुतिः— यथागमं शिष्येभ्यो विद्यासंप्रदाने नियमेषु च युक्तः स्यात्। एवं वर्तमानः पूर्वपरान्संबन्धानात्मानं च क्षेमे युनक्ति १८

Böhler— 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.

मूल-प्रस्तुतिः— मनसा वाचा प्राणेन चक्षुषा श्रोत्रेण त्वक्विशश्चोदरारभ्नणानासावान्परिवृज्जानोऽमृतत्वाय कल्पते १९

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.

इति द्वितीयः पटलः

+०३ अतिथिः②

०६ अतिथिः③

मूल-प्रस्तुतिः— जात्याचारसंशये धर्मार्थमागतमग्निमुपसमाधाय जातिमाचारं च पृच्छेत् १

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?'

मूल-प्रस्तुतिः— साधुतां चेत्प्रतिजानीतेऽग्निरूपद्रष्टा वायुरूपश्रोतादित्योऽनुख्याता साधुतां प्रतिजानीते साध्वस्मा अस्तु वितथ एष एनस इत्युक्त्वा शास्तुं प्रतिपद्येत २

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.

मूल-प्रस्तुतिः— अग्निरिव ज्वलन् अतिथिरभ्यागच्छति ३

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.

मूल-प्रस्तुतिः— धर्मेण वेदानामेकैकां शाखामधीत्य श्रोत्रियो भवति ४

Bühler— 4. He is called a Śrotriya who, observing the law (of studentship), has learned one recension of the Veda (which may be current in his family). [#3]

[#3]: The object of this Sūtra is to complete the definition of the term 'guest' to be given in the following Sūtra. In my translation I have followed Haradatta's gloss. The literal sense of Āpastamba's words is, 'He who, observing the law, has studied one recension of each (of the four) Vedas, becomes a Śrotriya.' Haradatta says this definition would be contrary to the current acceptation of the term. That argument proves, however, nothing for Āpastamba's times.

मूल-प्रस्तुतिः— स्वधर्मयुक्तं कुटुम्बिनमभ्यागच्छति धर्मपुरस्कारो नान्यप्रयोजनः सोऽतिथिर्भवति ५

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.

मूल-प्रस्तुतिः— तस्य पूजायां शान्तिः स्वर्गश्च ६

Bühler— 6. The reward for honouring (such a guest) is immunity from misfortunes, and heavenly bliss. [#5]

[#5]: Yājñ. I, 109; Manu III, 101.

मूल-प्रस्तुतिः— तमभिमुखोऽभ्यागम्य यथावयः समेत्य तस्यासनमाहारयेत् ७

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.

मूल-प्रस्तुतिः— शक्तिविषये नाबहुपादमासनं भवतीत्येके ८

Bühler— 8. Some declare that, if possible, the seat should have many feet. [#6]

[#6]: Haradatta states that this is also Āpastamba's opinion.

मूल-प्रस्तुतिः— तस्य पादौ प्रक्षालयेत् । शूद्र मिथुनावित्येके ९

Bühler— 9. The (householder himself) shall wash the feet of that (guest); according to some, two Śūdras shall do it.

मूल-प्रस्तुतिः— अन्यतरोऽभिषेचने स्यात् १०

Bühler— 10. One of them shall be employed in pouring water (over the guest, the other in washing his feet).

मूल-प्रस्तुतिः— तस्योदकमाहारयेन्मृन्मयेनेत्येके ११

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.

मूल-प्रस्तुतिः— नोदकमाचारयेद् असमावृत्तः १२

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.

मूल-प्रस्तुतिः— अध्ययनसांवृतिश्वात्राधिका १३

Bühler— 13. In case a (student comes, the host) shall repeat the Veda (together with him) for a longer time (than with other guests).

मूल-प्रस्तुतिः— सान्त्वयित्वा तर्पयेद्रसैर्भक्ष्यैरद्विरवरार्थ्येनेति १४

Bühler— 14. He shall converse kindly (with his guest), and gladden him with milk or other (drinks), with eatables, or at least with water.

मूल-प्रस्तुतिः— आवसथं दद्यादुपरिशय्यामुपस्तरणमुपधानं सावस्तरणमभ्यज्जनं चेति १५

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.

मूल-प्रस्तुतिः— अन्नसंस्कर्तर्माहूय व्रीहीन्यवान्वा तदर्थनिर्वपेत् १६

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.

मूल-प्रस्तुतिः— उद्धृतान्यन्नान्यवेक्षेतेदं भूया १७

Bühler— 17. (If dinner is ready at the arrival of the guest), he himself shall portion out the food and look at it, saying (to himself), 'Is this (portion) greater, or this?'

मूल-प्रस्तुतिः— इदाऽमिति भूय उद्धरेत्येव ब्रूयात् १८

Bühler— 18. He shall say, 'Take out a larger (portion for the guest).'

मूल-प्रस्तुतिः— द्विषन्दिष्टतो वा नान्नमश्रीयाद्वोषेण वा मीमांसमानस्य मीमांसितस्य वा १९

Bühler— 19. A guest who is at enmity (with his host) shall not eat his food, nor (shall he eat the food of a host) who hates him or accuses him of a crime, or of one who is suspected of a crime. [#11]

[#11]: Manu IV, 213; Yājñ. I, 162.

मूल-प्रस्तुतिः— पाप्मानं हि स तस्य भक्षयतीति विज्ञायते २०

Bühler— 20. For it is declared in the Veda that he (who eats the food of such a person) eats his guilt.

०७ अतिथिः③

मूल-प्रस्तुतिः— स एष प्राजापत्यः कुटुम्बिनो यज्ञो नित्यप्रततः १

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.

मूल-प्रस्तुतिः— योऽतिथीनामग्निः स आहवनीयो यः कुटुम्बे स गार्हपत्यो यस्मिन्पच्यते सोऽन्वाहार्यपचनः २

Bühler— 2. The fire in the stomach of the guest (represents) the Āhavanīya, (the sacred fire) in the house of the host represents the Gārhapatya, the fire at which the food for the guest is cooked (represents) the fire used for cooking the sacrificial viands (the Dakṣiṇāgni). [#2]

[#2]: in the first Sūtra the reception of guests had been compared to an everlasting Vedic sacrifice. This analog is traced further in detail in this Sūtra. One of the chief characteristics of a Vedic sacrifice is the vitāna, or the use of three sacred fires. Hence Āpastamba shows that three fires also are used in offering hospitality to guests.

मूल-प्रस्तुतिः— ऊर्जा पुष्टिं प्रजां पशूनिष्टापूर्तमिति गृहाणामश्वाति यः पूर्वोऽतिथेरश्वाति ३

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.

मूल-प्रस्तुतिः— पयोपसेचनमन्नमग्निष्टोमसंमितं सर्पिषोकथ्यसंमितं मधुनातिरात्रसंमितं मांसेन द्वादशाहसंमितमुदकेन प्रजावृद्धिरायुषश्च ४

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.

मूल-प्रस्तुतिः— प्रिया अप्रियाश्वातिथ्यः स्वर्गं लोकं गमयन्तीति विज्ञायते ५

Bühler— 5. It is declared in the Veda, 'Both welcome and indifferent guests procure heaven (for their host).'

मूल-प्रस्तुतिः— स यत्प्रातर्मध्यंदिने सायमिति ददाति सवनान्येव तानि भवन्ति ६

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.

मूल-प्रस्तुतिः— यदनुतिष्ठत्युदवस्थत्येव तत् ७

Bühler— 7. When he rises after his guest has risen (to depart), that act represents the Udvāsānīyā iṣṭi (of a Vedic sacrifice). [#5]

[#5]: Regarding the Udvāsānīyā iṣṭi, see Aitareya-brāhmaṇa VIII, 5. It is the 'concluding iṣṭi.'

मूल-प्रस्तुतिः— यत्सान्त्वयत्ति सा दक्षिणा प्रशंसा ८

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.

मूल-प्रस्तुतिः— यत्संसाधयति ते विष्णुक्रमाः ९

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.

मूल-प्रस्तुतिः— यदुपावर्तते सोऽवभृथः १०

Bühler— 10. When he returns (after having accompanied his guest), that (act represents) the Avabhṛtha, (the final bath performed after the completion of a sacrifice.)

मूल-प्रस्तुतिः— इति हि ब्राह्मणम् ११

Bühler— 11. Thus (a Brāhmaṇa shall treat) a Brāhmaṇa, (and a Kṣatriya and a Vaiśya their caste-fellows.)

मूल-प्रस्तुतिः— राजानं चेदतिथिरभ्यागच्छेच्छेयसीमस्मै पूजामात्मनः कारयेत् १२

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.

मूल-प्रस्तुतिः— आहिताग्निं चेदतिथिरभ्यागच्छेत्स्वयमेनमभ्युदेत्य ब्रूयात् । व्रात्य क्वावात्सीरिति । व्रात्य उदकमिति । व्रात्य तर्पयंस्त्विति १३

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.

मूल-प्रस्तुतिः— पुराग्निहोत्रस्य होमादुपांशु जपेत् । व्रात्य यथा ते मनस्तथास्त्विति । व्रात्य यथा ते वशस्तथास्त्विति । व्रात्य यथा ते प्रियं तथास्त्विति । व्रात्य यथा ते निकामस्तथास्त्विति १४

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.

मूल-प्रस्तुतिः— यस्योद्भूतेष्वहुतेष्वनिष्वतिथिरभ्यागच्छेत्स्वयमेनमभ्युदेत्य ब्रूयात्व्रात्य अतिसृज होष्यामि । इत्यतिसृष्टेन होतव्यम् । अनतिसृष्टेज्जुहुयाद्वोषं ब्राह्मणमाह १५

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.

मूल-प्रस्तुतिः— एकरात्रं चेदतिथीन्वासयेत्पार्थिवांल् लोकानभिजयति द्वितीयान्तरिक्ष्यांस्तृतीयया दिव्यांश्वतुर्थ्यं परावतो लोकानपरिमिताभिरपरिमितांल् लोकानभिजयतीति विज्ञायते १६

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.

मूल-प्रस्तुतिः— असमुदेतश्चेदतिथिर्भ्रवाण आगच्छेदासनमुदकमन्नं श्रोत्रियाय ददामीत्येव दद्यात् । एवमस्य समृद्धं भवति १७

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).

इति तृतीयः पटलः

+०४ अतिथिः②

०८ अतिथिः③

मूल-प्रस्तुतिः— येन कृतावसथः (=दत्ताश्रयः) स्यादतिथिर्न तं प्रत्युत्तिष्ठेत्प्रत्यवरोहेद्वा पुरस्ताच्चेदभिवादितः १

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).

मूल-प्रस्तुतिः— शेषभोज्यतिथीनां स्यात् २

Bühler— 2. He shall eat after his guests. [#1]

[#1]: 8. Manu III, 117; Yājñ. I, 105.

मूल-प्रस्तुतिः— न रसान्गृहे भुज्जीतानवशेषमतिथिभ्यः ३

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.

मूल-प्रस्तुतिः— नात्मार्थमभिरूपमन्नं पाचयेत् ४

Bühler— 4. He shall not cause sweetmeats to be prepared for his own sake. [#3]

[#3]: Manu III, 106.

मूल-प्रस्तुतिः— गोमधुपकर्हो वेदाध्यायः ५

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.

मूल-प्रस्तुतिः— आचार्य, ऋत्विक्, स्नातको, राजा वा धर्मयुक्तः (मधुपकर्हः) ६

Bühler— 6. (And also) the teacher, an officiating priest, a Snātaka, and a just king (though not learned in the Veda).

मूल-प्रस्तुतिः— आचार्यायर्त्विजे श्वशुराय राजा इति परिसंवत्सरादुपतिष्ठदभ्यो गौर्मधुपर्कश्च ७

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).

मूल-प्रस्तुतिः— दधि मधुसंसृष्टं मधुपर्कः पयो वा मधुसंसृष्टम् ८

Bühler— 8. The Madhuparka shall consist of curds mixed with honey, or of milk mixed with honey. [#5]

[#5]: Āśvalāyana Grhya-sūtra I, 24, 5 and 6.

मूल-प्रस्तुतिः— अभाव उदकम् ९

Bühler— 9. On failure (of these substances) water (mixed with honey may be used).

मूल-प्रस्तुतिः— षडङ्गो वेदः १०

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.

मूल-प्रस्तुतिः— छन्दः कल्पो व्याकरणं ज्योतिषं निरुक्तं शीक्षा छन्दोविचितिरिति ११

Bühler— 11. (The six auxiliary works are) the Kalpa (teaching the ritual) of the Veda, the treatises on grammar, astronomy, etymology, phonetics, and metrics.

मूल-प्रस्तुतिः— (आक्षेपः -) शब्दार्थारम्भणानां तु कर्मणां समाज्ञायसमाप्तौ वेदशब्दः (तेन कल्पोऽपि वेदशब्दवाच्यस् स्यात्) ।
तत्र (६ इति) संख्या विप्रतिषिद्धा १२

Bühler— 12. (If any one should contend that) the term Veda (on account of its etymology, implying that which teaches duty or whereby one obtains spiritual merit) applies to the complete collection of (works which contain) rules for rites to be performed on the authority of precepts, (that, consequently, the Kalpa-sūtras form part of the Veda, and that thereby) the number (fixed above) for those (Aṅgas) is proved to be wrong, [#7]

[#7]: This Sūtra and the following one are directed against those who consider the Kalpa-sūtras to be a part of the Veda, the revealed texts. See also Max Müller's History of Ancient Sanskrit Literature, p. 95 seq.

मूल-प्रस्तुतिः— (परिहारः -) अज्ञानां तु प्रधानैरव्यपदेश इति न्यायवित्समयः १३

Bühler— 13. (Then we answer), All those who are learned in Mīmāṃsā are agreed that (the terms Veda, Brāhmaṇa, and the like, which are applied to) the principal (works), do not include the Aṅgas (the Kalpa-sūtras and the rest). he remembers at any time during dinner,

मूल-प्रस्तुतिः— अतिथिं निराकृत्य यत्र गते भोजने स्मरेत्ततो विरम्योपोष्य १४

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,

०९ अतिथिः③

मूल-प्रस्तुतिः— श्वोभूते यथामनसं तर्पयित्वा संसाधयेत् १

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.

मूल-प्रस्तुतिः— यानवन्तमा यानात् २

Bühler— 2. (If the guest) possesses a carriage, (he shall accompany him) as far as that.

मूल-प्रस्तुतिः— यावन्नानुजानीयादितः ३

Bühler— 3. Any other (guest he must accompany), until permission to return is given.

मूल-प्रस्तुतिः— अप्रतीभायां (_{बुद्धै न जातायाम्}) सीमो निवर्तेत ४

Bühler— 4. If (the guest) forgets (to give leave to depart), the (host) may return on reaching the boundary of his village.

मूल-प्रस्तुतिः— सर्वान्वैश्वदेवे भागिनः कुर्वीता श्व-चाण्डालेभ्यः ५

Bühler— 5. To all (those who come for food) at (the end of) the Vaiśvadeva he shall give a portion, even to dogs and Caṇḍālas.

मूल-प्रस्तुतिः— नानर्हदृश्यो दद्याद् इत्य् एके ६

Bühler— 6. Some declare that he shall not give anything to unworthy people (such as Caṇḍālas).

मूल-प्रस्तुतिः— उपेतः स्त्रीणामनुपेतस्य चोच्छिष्टं वर्जयेत् ७

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.'

मूल-प्रस्तुतिः— सर्वाण्युदकपूर्वाणि दानानि ८

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.

मूल-प्रस्तुतिः— यथाश्रुति विहारे (_{=यागशालायाम्}) ९

Bühler— 9. (But gifts offered to priests) at sacrifices (are to be given) in the manner prescribed by the Veda.

मूल-प्रस्तुतिः— ये नित्या भाक्तिकास्तेषामनुपरोधेन संविभागो विहितः १०

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.

मूल-प्रस्तुतिः— काममात्मानं भार्या पुत्रं वोपरुन्ध्यान्न त्वेव दासकर्मकरम् ११

Bühler— 11. At his pleasure, he may stint himself, his wife, or his children, but by no means a slave who does his work.

मूल-प्रस्तुतिः— तथा चात्मनोऽनुपरोधं कुर्याद्यथा कर्मस्वसमर्थः स्यात् १२

Bühler— 12. And he must not stint himself so much that he becomes unable to perform his duties.

मूल-प्रस्तुतिः—

'अष्टौ ग्रासा मुनेर् भक्ष्याः षोडशाऽरण्य-वासिनः ।
द्वात्रिंशतं गृहस्थस्याऽपरिमितं ब्रह्मचारिणः ॥
आहिताग्निर् अनरड्वांश् च ब्रह्मचारी च ते त्रयः ।
अश्वन्त एव सिध्यन्ति नैषां सिद्धिर् अनश्वताम्'

इति॥

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.

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१० वर्ण-वृत्तिः, दण्डः③

मूल-प्रस्तुतिः— भिक्षणे निमित्तमाचार्यो विवाहो यज्ञो मातापित्रोर्बृभूष्ठर्हतश्च नियमविलोपः १

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.

मूल-प्रस्तुतिः— तत्र गुणान्समीक्ष्य यथाशक्ति देयम् २

Bühler— 2. (The person asked for alms) must examine the qualities (of the petitioner) and give according to his power.

मूल-प्रस्तुतिः— इन्द्रियप्रीत्यर्थस्य तु भिक्षणमनिमित्तम् । न तदाद्रियेत ३

Bühler— 3. But if persons ask for alms for the sake of sensual gratification, that is improper; he shall not take heed of that.

मूल-प्रस्तुतिः— न तदाद्रियेत

Bühler— he shall not take heed of that.

मूल-प्रस्तुतिः— स्वकर्म ब्राह्मणस्याध्यायनमध्यापनम्यज्ञो याजनं दानं प्रतिग्रहणं दायाद्यं शिलोऽच्छः ४

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.

मूल-प्रस्तुतिः— अन्यच्चापरिगृहीतम् (यथा मूलफलादिः)५

Bühler— 5. And (he may live by taking) other things which belong to nobody. [#3]

[#3]: I.e. wild roots and fruits.

मूल-प्रस्तुतिः— एतान्येव क्षत्रियस्याध्यापनयाजनप्रतिग्रहणानीति परिहाप्य दण्डयुद्धाधिकानि ६

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.

मूल-प्रस्तुतिः— क्षत्रियवद्वैश्यस्य दण्डयुद्धवर्जं कृषिगोरक्ष्यवाणिज्याधिकम् ७

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.

मूल-प्रस्तुतिः— नाननूचानमृत्विजं वृणीते न पणमानम् ८

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).

मूल-प्रस्तुतिः— अयाज्योऽनधीयानः ९

Bühler— 9. (A priest) shall not officiate for a person unlearned in the Veda.

मूल-प्रस्तुतिः— युद्धे तद्योगा यथोपायमुपदिशन्ति तथा प्रतिपत्तव्यम् १०

Bühler— 10. In war (Kṣatriyas) shall act in such a manner as those order, who are learned in that (art of war).

मूल-प्रस्तुतिः— न्यस्तायुधप्रकीर्णकेशप्राञ्जलिपराङ्गावृत्तानामार्या वधं परिचक्षते ११

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.

मूल-प्रस्तुतिः— शास्त्रैरधिगतानामिन्द्रि यदौर्बल्याद्विप्रतिपन्नानां शास्ता निर्वेषमुपदिशेद्यथाकर्म यथोक्तम् १२

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).'

मूल-प्रस्तुतिः— तस्य चेच्छास्त्रमतिप्रवर्तेरन्नजानं गमयेत् १३

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

मूल-प्रस्तुतिः— राजा पुरोहितं धर्मार्थकुशलम् १४

Bühler— 14. The king shall (send them) to his domestic priest, who should be learned in the law and the science of governing.

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मूल-प्रस्तुतिः— स ब्राह्मणान्नियुज्ज्यात् १५

Bühler— 15. He shall order (them to perform the proper penances if they are) Brāhmaṇas.

मूल-प्रस्तुतिः— बलविशेषेण वधदास्यवर्ज नियमैरुपशोषयेत् १६

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.

११ मार्गदानम्, विवाहः③

मूल-प्रस्तुतिः— इतरेषां वर्णनामा प्राणविप्रयोगात्समवेक्ष्य तेषां कर्माणि राजा दण्डम्प्रणयेत् १

Bühler—

1. In the cases of (men of) other castes, the king, after having examined their actions, may punish them even by death.

मूल-प्रस्तुतिः— न च संदेहे दण्डं कुर्यात् २

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

मूल-प्रस्तुतिः— सुविचितं विचित्या दैवप्रश्नेभ्यो राजा दण्डाय प्रतिपद्येत ३

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.

मूल-प्रस्तुतिः— एवंवृत्तो राजोभौ लोकावभिजयति ४

Bühler— 4. A king who acts thus, gains both (this and the next) world.

मूल-प्रस्तुतिः— राज्ञः पन्था ब्राह्मणेनासमेत्य ५

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.

मूल-प्रस्तुतिः— समेत्य तु ब्राह्मणस्यैव पन्थाः ६

Bühler— 6. But if he meets a Brāhmaṇa, the road belongs to the latter. [#3]

[#3]: Manu II, 138; Yājñ. I, 117.

मूल-प्रस्तुतिः— यानस्य भाराभिनिहितस्यातुरस्य स्त्रिया इति सर्वेदर्दतिव्यः ७

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).

मूल-प्रस्तुतिः— वर्णज्यायसां चेतरेर्वर्णैः ८

Bühler— 8. And (way must be made), by the other castes, for those men who are superior by caste.

मूल-प्रस्तुतिः— अशिष्टपतितमत्तोन्मत्तानामात्मस्वस्त्ययनार्थेन सर्वैरेव दातव्यः ९

Bühler— 9. For their own welfare all men must make way for fools, outcasts, drunkards, and madmen.

मूल-प्रस्तुतिः— धर्मचर्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ १०

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. I, 96.

मूल-प्रस्तुतिः— अधर्मचर्यया पूर्वो वर्णो जघन्यं जघन्यं वर्णमापद्यते जातिपरिवृत्तौ ११

Bühler— 11. In successive births men of the higher castes are born in the next lower one, if they neglect their duties.

मूल-प्रस्तुतिः— धर्मप्रजासंपन्ने दारे नान्यां कुर्वीत १२

Bühler— 12. If he has a wife who (is willing and able) to perform (her share of) the religious duties and who bears sons, he shall not take a second. [#5]

[#5]: Manu IX, 95; Yājñ. I, 76.

विश्वास-टिप्पनी—

एवं तर्हु आपस्तम्बिनो इस्मद्-आचार्य-ततौ वर्तमानस्य महतो विजयनगरमन्त्रिणो
लक्ष्मीकुमारतातार्यस्यैकादश (तद्-अधिका वा) कथं पत्न्यः (याभिस् तुलाभारदानाद्य् अकरोद् इति
प्रमाणसिद्धम्)?
१० पत्नीष्व् एकाऽपि धर्मप्रजासम्पन्ना नेति कठिनं सम्भावयितुम् ...

अस्य परिहारः कश्चन स्फुरति - आपद-धर्म इति।
लक्ष्मी-कुमारार्थ-काले तुरुषाणाम् उपप्लवोऽधिकः, तालिकोट-युधात् परं विघटित-विजय-नगर-साम्राज्य-रक्षायै महान् प्रयासः।
तदा वीर-मृत्युभिः पुंसाम् नैयून्यम्, कन्यानां चाधिकयं स्यात्, येनैवं विवाहेन तद्-इतरथा चानेन महता तत्-परिजन-प्रार्थनादिभिस् ताः पतिवद् आश्रिताः -
नरकासुर-मुक्त-कृष्ण-गृहीताः कन्या इव।

श्रुताव् अपि बहुपत्नीत्वं क्वचित् प्रशस्तम् -

इन्द्रियवृं वै सौमपीथः ।
इन्द्रियम् एव सौमपीथम् अवं रुन्धे ।
तेनैन्द्रियेण द्वितीयांज् जायाम् अभ्यंशजुते॥ 57
... तस्मात् ते द्वे द्वे जाये अभ्यांक्षत ।
य एववृं वेदं -
अभिद्वितीयांज् जायाम् अंशजुते ।

मूल-प्रस्तुतिः— अन्यतराभावे कार्या प्राग् अग्न्याधेयात् १३

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.

मूल-प्रस्तुतिः— आधाने हि सती कर्मभिः संबध्यते येषामेतदङ्गम् १४

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.

मूल-प्रस्तुतिः— सगोत्राय दुहितरं न प्रयच्छेत् १५

Bühler— 15. He shall not give his daughter to a man belonging to the same family (Gotra), [#8]

[#8]: The term Gotra corresponds to the Latin Gens. It may be of two kinds, Vaidika for Brāhmaṇas and Laukika, 'worldly', for men of other castes. In the first case it denotes 'persons descended from the same Ṛṣi'; in the second, 'persons

distinguished by the same family name, or known to be descended from the same ancestor.' In our days Brāhmaṇas also have Laukika Gotras, which form subdivisions of the very large Vedic Gotras. Regarding the Vaidika Gotras, see Max Müller's History of Ancient Sanskrit Literature, pp. 379-390, and particularly p. 387. Manu III, 5; Yājñ. I, 33; Weber, Ind. Stud. X, 75 seq.

मूल-प्रस्तुतिः— मातुश्व योनिसंबन्धेभ्यः १६

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.

मूल-प्रस्तुतिः— ब्राह्मे विवाहे बन्धुशीलश्रुतारोग्याणि बुद्ध्वा प्रजासहत्वकर्मभ्यः प्रतिपादयेच्छक्तिविषयेणालंकृत्य १७

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.

मूल-प्रस्तुतिः— आर्षे दुहितृमते मिथुनौ गावौ देयौ १८

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.

मूल-प्रस्तुतिः— दैवे यज्ञतन्त्र ऋत्विजे प्रतिपादयेत् १९

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.

मूल-प्रस्तुतिः— मिथः कामात्सांवर्तेते स गान्धर्वः २०

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.

१२ अभिनिमृक्तादि③

मूल-प्रस्तुतिः— शक्ति-विषयेण द्रव्याणि दत्वा वहेरन् - स आसुरः १

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.

मूल-प्रस्तुतिः— दुहितृमतः प्रोथयित्वा वहेरन् - स राक्षसः २

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.

मूल-प्रस्तुतिः— तेषां त्रय आद्याः प्रशस्ताः, पूर्वः पूर्वः श्रेयान् ३

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.

मूल-प्रस्तुतिः— यथा युक्तो विवाहस् - तथा युक्ता प्रजा भवति ४

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.

मूल-प्रस्तुतिः— पाणि-समूढं (*भूभागम्*) ब्राह्मणस्य नाप्रोक्षितम् अभितिष्ठेत् ५

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.

मूल-प्रस्तुतिः— अग्निं ब्राह्मणं चान्तरेण नातिक्रामेत् ६

Bühler— 6. He shall not pass between a fire and a Brāhmaṇa,

मूल-प्रस्तुतिः— ब्राह्मणांश्च ७

Bühler— 7. Nor between Brāhmaṇas.

मूल-प्रस्तुतिः— अनुज्ञाप्य वातिक्रामेत् ८

Bühler— 8. Or he may pass between them after having received permission to do so.

मूल-प्रस्तुतिः— अनिमपश्च न युगपद्धारयीत् ९

Bühler— 9. He shall not carry fire and water at the same time.

मूल-प्रस्तुतिः— नानाग्नीनां च संनिवापं वर्जयेत् १०

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.

मूल-प्रस्तुतिः— प्रतिमुखमग्निमाहियमाणम् नाप्रतिष्ठितं भूमौ प्रदक्षिणीकुर्यात् (प्रतिष्ठिते तु प्रदक्षिणीकुर्यात्) ११

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.

मूल-प्रस्तुतिः— पृष्ठतश्चात्मनः पाणी न संश्लेषयेत् १२

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

मूल-प्रस्तुतिः— स्वपन् अभिनिमुक्तो (=सूर्यस्तसमये मिद्रालुः) नाश्वान् (=अनश्वन्) वाग्यतो रात्रिमासीत् । श्वेभूत उदकमुपस्पृश्य वाचं विसृजेत् १३

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.

मूल-प्रस्तुतिः— स्वपन् अभ्युदितो (नाम सूर्योदये निद्रालुः) नाश्वान् (=अनश्वन्) वाग्यतोऽहस्तिष्ठेत् १४

Bühler— 14. If the sun rises whilst he is asleep, he shall stand during that day fasting and silent.

मूल-प्रस्तुतिः— आत्मितोः प्राणमायच्छेदित्येके (तावद् वा प्राणान् आयमयेद् यावद् अङ्गलानिर् न स्यात्) १५

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

मूल-प्रस्तुतिः— स्वप्नं वा पापकं दृष्ट्वा १६

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

मूल-प्रस्तुतिः— अर्थं वा सिषाधयिषन् १७

Bühler— 17. Or if he desires to accomplish some object,

मूल-प्रस्तुतिः— नियमातिक्रमे चान्यस्मिन् १८

Bühler— 18. Or if he has transgressed some other rule. [#8]

[#8]: Manu XI, 200.

मूल-प्रस्तुतिः— दोषफलसंशये न तत्कर्तव्यम् १९

Bühler— 19. (If he is) doubtful (whether) the result (of an action will be good or evil), he shall not do it.

मूल-प्रस्तुतिः— एवमध्यायानध्याये २०

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

मूल-प्रस्तुतिः— न संशये प्रत्यक्षवद्बूयात् २१

Bühler— 21. He shall not talk of a doubtful matter as if it were clear. [#9]

[#9]: See above, I, 11, 32, 22.

मूल-प्रस्तुतिः— अभिनिमूकताभ्युदित (=सन्ध्याशायिनौ) कुनखि-श्यावदा-ऽग्रदिधिषु (=कनिष्ठाया वोढा)-दिधिषू-पति (अग्रदिधिषौ ज्येष्ठाया: पश्चाद् वोढा)-पर्याहित-परीष्ट-परिवित्त (=अकृतविवाहः कनिष्ठे कृतविवाहे)-परिवित्त (=कनिष्ठे भागग्राहिणि ज्येष्ठः)-परिविविदानेषु (=परिवित्त-भ्राता) चौत्तरोत्तरस्मिन् अशुचिकर-निर्वर्षो गरीयान् गरीयान् २२

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.

मूल-प्रस्तुतिः— तच्च लिङ्गं (=कुनखित्वादिकम्) चरित्वोद्घार्यमित्येके २३

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.

इति पञ्चमः पटलः

+०६②

१३ स्त्री-पुत्र-दायादि③

मूल-प्रस्तुतिः— सवर्णा-ऽपूर्व (=अनन्यव्यूढ़ा)-शास्त्रविहितायां यथर्तु गच्छतः पुत्रास्तेषां कर्मभिः संबन्धः १

Bühler—

1. Sons begotten by a man who approaches in the proper season a woman of equal caste, who has [#1] not belonged to another man, and who has been married legally, have a right to (follow) the occupations (of their castes),

[#1]: 13. 'Śāstravīhitā (translated by "who has been married to him legally") means either "married according to the rites prescribed in the Śāstras," or "possessed of the qualities (which have been described) by (the rule of) the Śāstras, He shall not give his daughter to a man of the same Gotra," and in similar (passages).' Haradatta. See also Colebrooke, Digest, Book V, Text cxcix.

मूल-प्रस्तुतिः— दायेनाव्यतिक्रमश् चोभयोः (मातापित्रोः) २

- 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.

मूल-प्रस्तुतिः— पूर्ववत्याम्, असंस्कृतायां, वर्णान्तरे च मैथुने दोषः ३

- 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.

मूल-प्रस्तुतिः— तत्रापि दोषवान्पुत्र एव ४

- Bühler**— 5. Through their (sin) their son also becomes sinful.

मूल-प्रस्तुतिः— उत्पादयितुः पुत्र इति हि ब्राह्मणम् ५

- 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.

मूल-प्रस्तुतिः— अथाप्युदाहरन्ति ।
इदानीमेवाहं जनक स्त्रीणामीष्यमि नो पुरा ।
यदा यमस्य सादने जनयितुः पुत्रमब्रुवन् ६-१

रेतोधाः पुत्रं नयति परेत्य यमसादने ।
तस्माद्वार्या रक्षन्ति बिभ्यन्तः पररेतसः ६-२

अप्रमत्ता रक्षथ तन्तुमेतं
मा वः क्षेत्रे परबीजानि वाप्सुः ।

जनयितुः पुत्रो भवति सांपराये
मोघं वेत्ता कुरुते तन्तुमेतम् ६ इति।

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 Aupajāṅghani 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.

मूल-प्रस्तुतिः— दृष्टे धर्मव्यतिक्रमः साहसं च पूर्वेषाम् ७

Bühler— 8. Transgression of the law and violence are found amongst the ancient (sages).

मूल-प्रस्तुतिः— तेषां तेजोविशेषेण प्रत्यवायो न विद्यते ८

Bühler— 9. They committed no sin on account of the greatness of their lustre.

मूल-प्रस्तुतिः— तदन्वीक्ष्य प्रयुज्जानः सीदत्यवरः ९

Bühler— 10. A man of later times who seeing their (deeds) follows them, falls.

मूल-प्रस्तुतिः— दानं क्रयधर्मश्चापत्यस्य न विद्यते १०

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.

मूल-प्रस्तुतिः— विवाहे दुहितृमते दानं काम्यं धर्मार्थं श्रूयते तस्माद्बुहितृमतेऽधिरथं शतं देयं तन्मिथुया कुर्यादिति ११-१
तस्यां क्रयशब्दः संस्तुतिमात्रम् । धर्माद्विसंबन्धः ११-२

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.

मूल-प्रस्तुतिः— एकधनेन ज्येष्ठं तोषयित्वा १२

Bühler— 13. After having gladdened the eldest son by some (choice portion of his) wealth,

१४ दायः, पुत्रः③

मूल-प्रस्तुतिः— जीवन्पुत्रेभ्यो दायं विभजेत्समं क्लीबमुन्मत्तं पतितं च परिहाष्य १

Bühler—

1. He should, during his lifetime, divide his wealth equally amongst his sons, excepting the eunuch, the mad man, and the outcast. [#1]

[#1]: 14. The last Sūtra of Khaṇḍa 13 and the first of Khaṇḍa 14 are quoted by Colebrooke, Digest, Book V, Text xlii, and Mitākṣarā, Chap. I, Sect. iii, Par. 6.

Colebrooke translates jīvan, 'during his lifetime,' by 'who makes a partition during his lifetime.' I think that this is not quite correct, and that Āpastamba intends to exhort householders to make a division during their lifetime, as later they ought to become ascetics or hermits. Haradatta introduces into his commentary on this Sūtra the whole chapter on the division of a father's estate amongst his sons, supplementing Āpastamba's short rule by the texts of other lawyers. No doubt, Āpastamba means to lay down, in these and the following Sūtras, only the leading principles of the law of inheritance, and he intends that the remaining particulars should be supplied from the law of custom or other Smṛtis.

मूल-प्रस्तुतिः— पुत्राभावे यः प्रत्यासन्नः सपिण्डः २

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 'sapiṇḍah' 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.

मूल-प्रस्तुतिः— तदभाव आचार्य आचार्याभावेऽन्तेवासी हृत्वा तदर्थेषु धर्मकृत्येषु वोपयोजयेत् ३

Bühler— 3. On failure of them the spiritual teacher (inherits); on failure of the spiritual teacher a pupil shall take (the deceased's wealth), and use it for religious works for the (deceased's) benefit, or (he himself may enjoy it);

मूल-प्रस्तुतिः— दुहिता वा ४

Bühler— 4. Or the daughter (may take the inheritance). [#3]

[#3]: 'Some say "on failure of sons," others that the rule refers to the preceding Sūtra (i.e. that the daughter inherits on failure of pupils only).'--Haradatta. The latter seems to be the correct interpretation.

मूल-प्रस्तुतिः— सर्वाभावे राजा दायं हरेत् ५

Bühler— 5. On failure of all (relations) let the king take the inheritance. [#4]

[#4]: 'Because the word "all" is used, (the king shall take the estate) only on failure of Bandhus and Sagotras, i.e. gentiles within twelve degrees.'--Haradatta.

मूल-प्रस्तुतिः— ज्येष्ठो दायाद इत्येके ६

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.

मूल-प्रस्तुतिः— देशविशेषे सुवर्णङ्गकृष्णा गावः कृष्णं भौमं ज्येष्ठस्य ७

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.

मूल-प्रस्तुतिः— रथः पितुः परीभाण्डं च गृहे ८

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 rathah 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 Hiranyakeśi Sūtra points likewise, which gives pītur antaḥ. The N. U. MS. of the Ujjvalā, according to which p. 135 I made the translation given in the Appendix to West and Bühler's Digest (1st edition), leaves out the word 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.

मूल-प्रस्तुतिः— अलंकारो भार्याया ज्ञातिधनं चेत्येके ९

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.

मूल-प्रस्तुतिः— तच्छास्त्रैर्विप्रतिषिद्धम् १०

Bühler— 10. That (preference of the eldest son) is forbidden by the Śāstras. [#9]

[#9]: The Śāstras are, according to Haradatta, the Vedas.

मूल-प्रस्तुतिः— मनुः पुत्रेभ्यो दायं व्यभजदित्यविशेषेण श्रूयते ११

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 Samhitā III, 1, 9, 4.

मूल-प्रस्तुतिः— अथापि तस्माद्ज्येष्ठं पुत्रं धनेन निरवसाययन्तीत्येकवच्छयते १२

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 Samhitā II, 5, 2, 7.

मूल-प्रस्तुतिः— (समाधानम् -) अथापि नित्यानुवादमविधिमाहुर्न्यायविदो, यथा - "तस्मादजावयः पशुनां सह चरन्तीति" "तस्मात्स्नातकस्य मुखं रेभायतीव" "तस्माद्दस्तश्च श्रोत्रियश्वस्रीकामतमाविति" १३

Bühler— 13. (But to this plea in favour of the eldest I answer): Now those who are acquainted with the interpretation of the law declare a statement of facts not to be a rule, as for instance (the following): 'Therefore amongst cattle, goats and sheep walk together;' (or the following), 'Therefore the face of a learned Brāhmaṇa (a Snātaka) is, as it were, resplendent;' (or), 'A Brāhmaṇa who has studied the Vedas (a Śrotriya) and a he-goat evince the strongest sexual desires.' [#12]

[#12]: Those who are acquainted with the interpretation of the law are the Mimāṃsakas. The translation of the second Vedic passage is by no means certain, as the root ribh, translated by 'to be resplendent,' usually means 'to give a sound.' Haradatta thinks that Āpastamba means to show that the passage 'Manu divided his wealth among his sons' is likewise merely a statement of facts, and cannot be considered a rule. This is probably erroneous, as Sūtras 10 and 11 distinctly state, that the practice to allow the eldest alone to inherit, is forbidden by the abovementioned passage of the Veda.

मूल-प्रस्तुतिः— सर्वे हि धर्मयुक्ता भागिनः १४

Bühler— 14. Therefore all (sons) who are virtuous inherit.

मूल-प्रस्तुतिः— यस्त्वधर्मेण द्रव्याणि प्रतिपादयति (=व्ययीकरणेति) ज्येष्ठोऽपि तमभागं कुर्वीत १५

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.

मूल-प्रस्तुतिः— जाया-पत्योर् न विभागो विद्यते १६

Bühler— 16. No division takes place between husband and wife. [#14]

[#14]: According to Haradatta, this Sūtra gives the reason why, in Sūtra 1, no share has been set apart for the wife. Compare Colebrooke's Digest, Book V, Text lxxxix, for this Sūtra and the following two.

मूल-प्रस्तुतिः— पाणिग्रहणाद्वि सहत्वं कर्मसु १७

Bühler— 17. For, from the time of marriage, they are united in religious ceremonies,

मूल-प्रस्तुतिः— तथा पुण्यफलेषु १८

Bühler— 18. Likewise also as regards the rewards for works by which spiritual merit is acquired,

मूल-प्रस्तुतिः— द्रव्यपरिग्रहेषु च १९

Bühler— 19. And with respect to the acquisition of property.

मूल-प्रस्तुतिः— न हि भर्तुर्विप्रवासे नैमित्तिके दाने स्तेयमुपदिशन्ति २०

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.

१५ प्रेतोदकम्, अहविष्यम्③

मूल-प्रस्तुतिः— एतेन देशकुलधर्मा (=शास्त्राऽविरुद्धा एव) व्याख्याताः १

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.

मूल-प्रस्तुतिः— मातुश् च योनि-संबन्धेभ्यः पितुश् (स्वेन साकं) चासप्तमात् पुरुषाद्
यावता वा संबन्धो ज्ञायते
तेषां प्रेतेषूदकोपस्पर्शनं
(मृतान्) गर्भान् (=बालान्) परिहाप्यापरिसंवत्सरान् २

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.

मूल-प्रस्तुतिः— माता-पितराव् एव तेषु (मृतापरिसंवत्सरेषु गर्भेषु) ३

Bühler— 3. On account of the death of the latter the parents alone bathe,

मूल-प्रस्तुतिः— हत्तरश् च ४

Bühler— 4. And those who bury them. [#3]

[#3]: Manu V, 69 and 70.

मूल-प्रस्तुतिः— भार्यायां परम-गुरु (=आचार्य-मातृ-पितृ) संस्थायां (=मरणे) च (परेद्युर) +आकालम् (२४ होराणाम्) अभोजनम् ५

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.

मूल-प्रस्तुतिः— आतुर् (=शोक) व्यज्जनानि कुर्वीरन् ६

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

मूल-प्रस्तुतिः— केशान् प्रकीर्य पांसूना, (केशान्) उप्य, एक-वाससो दक्षिणा-मुखाः सकृद्-उपमज्ज्योत्तीर्योपविशन्ति ७

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.

मूल-प्रस्तुतिः— एवं त्रिः ८

Bühler— 8. This (they repeat) thrice.

मूल-प्रस्तुतिः— ("मह्यम् उदकं दत्तम्" इति) तत् (→प्रेत) प्रत्ययम् उदकम् उत्सिच्य
+अ-प्रतीक्षा ग्रामम् एत्य
यत् स्त्रिय आहुस् तत् कुर्वन्ति ९

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.

मूल-प्रस्तुतिः— इतरेषु चैतद् एवैक उपदिशन्ति १०

Bühler— 10. Some declare, that these same (observances) shall also be kept in the case (of the death) of other (Sapiṇḍas).

मूल-प्रस्तुतिः— शुचीन् मन्त्रवतः सर्व-कृत्येषु भोजयेत् ११

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.

मूल-प्रस्तुतिः— देशतः (\rightarrow तीर्थस्थानेषु) कालतः (\rightarrow ग्रहणादौ) शौचतः (\rightarrow कृच्छ्रादर् अन्ते) सम्यक् प्रतिग्रहीतृत इति दानानि प्रतिपादयति १२

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.

मूल-प्रस्तुतिः— यस्याग्नौ न क्रियते यस्य चाग्रं न दीयते न तद्वोक्तव्यम् १३

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).

मूल-प्रस्तुतिः— न क्षारलवणहोमो विद्यते १४

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.

मूल-प्रस्तुतिः— तथावरान्नं संसृष्टस्य च १५

Bühler— 15. Nor (can food) mixed with bad food (be used for a burnt-oblation). [#9]

[#9]: Avarānna, 'bad food,' is explained by 'kuliththa and the like.' Kuliththa, 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 kuliththa 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.

मूल-प्रस्तुतिः— अहविष्यस्य होम उदीचीनमुष्णं भस्मापोह्य तस्मिज्जुह्यातद्वत्महुतं चाग्नौ भवति १६

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.

मूल-प्रस्तुतिः— न स्त्री जुह्यात् १७

Bühler— 17. A female shall not offer any burnt-oblation, [#10]

[#10]: Manu V, 155; XI, 36.

मूल-प्रस्तुतिः— नानुपेतः १८

Bühler— 18. Nor a child, that has not been initiated. [#11]

[#11]: Manu II, 171.

मूल-प्रस्तुतिः— आऽन्न-प्राशनाद् गर्भा नाप्रयता भवन्ति १९

Bühler— 19. Infants do not become impure before they receive the sacrament called Annaprāśana (the first feeding).

मूल-प्रस्तुतिः— आ परिसंवत्सराद् इत्येके २०

Bühler— 20. Some (declare, that they cannot become impure) until they have completed their first year,

मूल-प्रस्तुतिः— यावता या दिशो न प्रजानीयुः २१

Bühler— 21. Or, as long as they cannot distinguish the points of the horizon.

मूल-प्रस्तुतिः— ओपनयनाद् इत्य् अपरम् २२

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

मूल-प्रस्तुतिः— अत्र ह्य् अधिकारः (कर्मसु) शास्त्रैर् (दत्ता) भवति २३

Bühler— 23. For at that (time a child) according to the rules of the Veda obtains the right (to perform the various religious ceremonies).

मूल-प्रस्तुतिः— सा (=उपनयनम्) निष्ठा (=कर्माधिकार-प्रारम्भः) २४

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

मूल-प्रस्तुतिः— स्मृतिश्च (एवं विद्यते) २५

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.

इति षष्ठः पटलः

+०७ श्राद्धम्②

१६ श्राद्धम्③

मूल-प्रस्तुतिः— सह देवमनुष्या अस्मिल् लोके पुरा बभूवः ।

अथ देवाः कर्मभिर् दिवं जग्मुरुः

अहीयन्त मनुष्याः ।

तेषां ये तथा कर्मण्य आरभन्ते

सह देवैर् ब्रह्मणा चामुष्मिल् लोके भवन्ति ।

अथैतन् मनुः श्राद्ध-शब्दं कर्म प्रोवाच १

Bühler—

- 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.

मूल-प्रस्तुतिः— प्रजानिःश्रेयसाय (४) २

Bühler— 2. And (thus this rite has been revealed) for the salvation of mankind. [#2]

[#2]: The reading 'niḥśreyasā ka' apparently has given great trouble to the commentators. Their explanations are, however, grammatically impossible. The right one is to take 'niḥśreyasā as a Vedic instrumental, for niḥśreyasena, which may designate the 'reason'. If the dative is read, the sense remains the same.

मूल-प्रस्तुतिः— तत्र पितरो देवता

ब्राह्मणास् त्वाहवनीयार्थे ३

Bühler— 3. At that (rite) the Manes (of one's father, grandfather, and great-grandfather) 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.

मूल-प्रस्तुतिः— मासि मासि कार्यम् (यावज्जीवम्) ४

Bühler— 4. That rite must be performed in each month. [#4]

[#4]: Manu III, 122, 123; Yājñ. I, 217.

मूल-प्रस्तुतिः— अपर-पक्षस्यापराह्नः श्रेयान् ५

Bühler— 5. The afternoon of (a day of) the latter half is preferable (for it). [#5]

[#5]: Manu III, 255, 278.

मूल-प्रस्तुतिः— तथा उपरपक्षस्य जघन्यान्य् अहानि ६

Bühler— 6. The last days of the latter half (of the month) likewise are (preferable to the first days).

मूल-प्रस्तुतिः— सर्वेष्व एवापर-पक्षस्याहस्सु क्रियमाणे
पितृन् प्रीणाति ।
कर्तुस्तु (प्रतिपद्येव द्वितीयायाम् एवेत्यादि) कालाभिनियमात् फल-विशेषः ७

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.

मूल-प्रस्तुतिः— प्रथमेऽहनि क्रियमाणे स्त्री-प्रायम् अपत्ये जायते ८

Bühler— 8. If it be performed on the first day of the half-month, the issue (of the sacrificer) will chiefly consist of females.

मूल-प्रस्तुतिः— द्वितीये उस्तेनाः ९

Bühler— 9. (Performed on the second day it procures) children who are free from thievish propensities.

मूल-प्रस्तुतिः— तृतीये ब्रह्मवर्चसिनः १०

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).

मूल-प्रस्तुतिः— चतुर्थे क्षुद्र-पशुमान् ११

Bühler— 11. (The sacrificer who performs it) on the fourth day becomes rich in small domestic animals.

मूल-प्रस्तुतिः— पञ्चमे पुमांसः ।

बहू-अपत्यो,
न चानपत्यः प्रमीयते १२

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.

मूल-प्रस्तुतिः— षष्ठे दध्व-शीलो दक्ष-शीलश् च १३

Bühler— 13. (If he performs it) on the sixth day, he will become a great traveller and gambler.

मूल-प्रस्तुतिः— सप्तमे (_{भू-})कर्षे राङ्गिः (=सिङ्गिः) १४

Bühler— 14. (The reward of a funeral-oblation performed) on the seventh day is success in agriculture.

मूल-प्रस्तुतिः— अष्टमे पुष्टिः १५

Bühler— 15. (If he performs it) on the eighth day (its reward is) prosperity

मूल-प्रस्तुतिः— नवम एक-खुराः (_{अश्वादयः}) १६

Bühler— 16. (If he performs it) on the ninth day (its reward consists in) one-hoofed animals.

मूल-प्रस्तुतिः— दशमे व्यवहारे राङ्गिः (=सिङ्गिः) १७

Bühler— 17. (If he performs it) on the tenth day (its reward is) success in trade.

मूल-प्रस्तुतिः— एकादशे कृष्णायसं त्रपु-सीसम् १८

Bühler— 18. (If he performs it) on the eleventh day (its reward is) black iron, tin, and lead.

मूल-प्रस्तुतिः— द्वादशे पशु-मान् १९

Bühler— 19. (If he performs a funeral-oblation) on the twelfth day, he will become rich in cattle.

मूल-प्रस्तुतिः— त्रयोदशे बहु-पुत्रो बहु-मित्रो दर्शनीयापत्यः । युव-मारिणस् तु भवन्ति २०

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 Darśanīyāpatyoyuvamāriṇah is read, the Sandhi may be dissolved in either manner.

मूल-प्रस्तुतिः— चतुर्दश आयुधे राद्धिः (=सिद्धिः) २१

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.

मूल-प्रस्तुतिः— पञ्चदशे पुष्टिः २२

Bühler— 22. (If he performs it) on the fifteenth day (its reward is) prosperity.

मूल-प्रस्तुतिः— तत्र द्रव्याणि तिल-माषा व्रीहि-यवा आपो मूल-फलानि २३

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.

मूल-प्रस्तुतिः— स्नेहवति त्वं एवान्ने तीव्रतरा पितृणां प्रीतिर्द्रघीयांसं च कालम् २४

Bühler— 24. But, if food mixed with fat (is offered), the satisfaction of the Manes is greater, and (lasts) a longer time,

मूल-प्रस्तुतिः— तथा धर्माहृतेन द्रव्येण तीर्थे (=सत्यात्र) प्रतिपन्नेन २५

Bühler— 25. Likewise, if money, lawfully acquired, is given to worthy (persons).

मूल-प्रस्तुतिः— संवत्सरं गव्येन (मांसेन) प्रीतिः २६

Bühler— 26. Beef satisfies (the Manes) for a year, [#11]

[#11]: Manu III, 271.

मूल-प्रस्तुतिः— भूयांसम् अतो माहिषेण २७

Bühler— 27. Buffalo's (meat) for a longer (time) than that.

मूल-प्रस्तुतिः— एतेन (माहिष-शब्देन) ग्राम्यारण्यानां पशूनां मांसं (शाढ़े) मेधं व्याख्यातम् २८

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.

२७ श्राद्धम्③

मूल-प्रस्तुतिः— खड्गोपस्तरणे खड्ग-मांसेनानन्त्यं कालम् (पितृप्रीतिः) १

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.

मूल-प्रस्तुतिः— तथा शत-बलेर् (=बहु-शत्यस्य रोहितस्य) मत्स्यस्य मांसेन २

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.

मूल-प्रस्तुतिः— वार्धाणिसस्य (क्रौञ्चनिभस्य) च ३

Bühler— 3. And by (offering the) meat of the (crane called) Vārdhrāṇasa.

मूल-प्रस्तुतिः— प्रयतः प्रसन्न-मनाः सृष्टो (=उत्साहवान्) भोजयेद्
ब्राह्मणान् ब्रह्म-विदो योनि-गोत्र-मन्त्रान्तेवास्य-असंबन्धान् ४

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.

मूल-प्रस्तुतिः— गुणहान्यां तु
परेषां समुदेतः सोदर्योऽपि भोजयितव्यः ५

Bühler— 5. If strangers are deficient in the (requisite) good qualities, even a full brother who possesses them, may be fed (at a Śrāddha).

मूल-प्रस्तुतिः— एतेनान्तेवासिनो व्याख्याताः (अन्यालाभे भोजनीया इति) ६

Bühler— 6. (The admissibility of) pupils (and the rest) has been declared hereby.

मूल-प्रस्तुतिः— अथाप्य उदाहरन्ति ... ७

Bühler— 7. Now they quote also (in regard to this matter the following verse):

मूल-प्रस्तुतिः— संभोजनी (^{=परस्पर-धर्म-भोजनम्}) नाम पिशाच-भिक्षा
नैषा पितृन् गच्छति नोत देवान् ।
इहैव सा चरति क्षीण-पुण्या
शालान्तरे गौर इव नष्ट-वत्सा ८

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.

मूल-प्रस्तुतिः— "इहैव संभुज्जती दक्षिणा कुलात् कुलं विनश्यती"ति ९

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.

मूल-प्रस्तुतिः— तुल्य-गुणेषु वयो-वृद्धः श्रेयान्,
द्रव्य-कृशश्च चेष्टन् १०

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.

मूल-प्रस्तुतिः— पूर्वद्युर निवेदनम् ११

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, Śvah śrāddham bhavitā, tatrāhavanīyārthe bhavadbhiḥ prasāde kartavya iti, 'tomorrow a Śrāddha will take place. Do me the favour to take at that the place of the Āhavanīya-fire.'

मूल-प्रस्तुतिः— अपरेद्युर् द्वितीयम् १२

Bühler— 12. On the following day the second invitation takes place. [#6]

[#6]: The formula is, Adya śrāddham, 'to-day the Śrāddha takes place.'

मूल-प्रस्तुतिः— तृतीयम् आमन्त्रणम् (= अगारं प्रत्यानयनम्) १३

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.'

मूल-प्रस्तुतिः— त्रिःप्रायम् एके श्राद्धम् उपदिशन्ति ... १४

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

मूल-प्रस्तुतिः— यथा प्रथमम्, एवं द्वितीयं, तृतीयं च १५

Bühler— 15. As (the acts are performed) the first time, so they must be repeated the second and the third times.

मूल-प्रस्तुतिः— (उक्तेषु त्रिषु) सर्वेषु वृत्तेषु,
सर्वतः समवदाय
शेषस्य ग्रासावरार्थं प्राश्नीयाद् यथोक्तम् १६

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 juhomi." Taitt. Ār. X, 34, 1.

मूल-प्रस्तुतिः— उदीच्य-वृत्तिस्त्व - आसन-गतानां हस्तेषूदपात्रानयनम् ("अर्घम्" इति) १७

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.

मूल-प्रस्तुतिः— "उद्धियताम् अग्नौ च क्रियताम्"
इत्य् आमन्त्रयते १८

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.

मूल-प्रस्तुतिः—

कामम् उद्धियतां,
कामम् अग्नौ क्रियताम्

इत्य् अतिसृष्ट
उद्धरेद् जुहुयाच् च १९

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.

मूल-प्रस्तुतिः— श्वभिर् अपपात्रैश् च
श्राद्धस्य दर्शनं परिचक्षते २०

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

मूल-प्रस्तुतिः— श्वितः (=श्वेतकृष्णः) शिपि-विष्टः (=खल्वाटः) परतल्प-गाम्य् आयुधीय-पुत्रः, शूद्रोत्पन्नो ब्राह्मण्याम्

इत्य् एते श्राद्धे भुज्जानाः
पङ्कवित्ति-दूषणा भवन्ति २१

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 Kāṇḍāla, and has been disposed of by the preceding Sūtra.

मूल-प्रस्तुतिः— त्रिमधुस् त्रिसुपर्णस् त्रिणाचिकेतश् चतुर्मेधः पञ्चाग्निर् ज्येष्ठसामिको वेदाध्याय्य अनूचानपुत्रः श्रोत्रिय इत्येते
श्राद्धे भुज्जाना: पडक्ति-पावना भवन्ति २२

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. Saṃh. and in the Taitt. Ār. The explanation of Trisuparṇa is not certain. Haradatta thinks that it may mean either a person who knows the three verses Catushkarpardā yuvatih 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.

मूल-प्रस्तुतिः— न च नक्तं श्राद्धं कुर्वीत २३

Bühler— 23. He shall not perform (any part of) a funeral sacrifice at night. [#13]

[#13]: Manu III, 280.

मूल-प्रस्तुतिः— आरब्धे चाभोजनम् - आ समापनात् २४

Bühler— 24. After having begun (a funeral-sacrifice), he shall not eat until he has finished it. [#14]

[#14]: 'The Śrāddha is stated to begin with the first invitation to the Brahmans.'-- Haradatta.

मूल-प्रस्तुतिः— अन्यत्र राहु-दर्शनात् (यदा नक्तम् अपि कुर्वत) २५

विश्वास-टिप्पनी— "उदीच्यास् त्वं एतत् प्रायेण न पठन्ति । तथा च पूर्वेन व्याख्यातम् ।" इति हरदत्तः।

Bühler— 25. (He shall not perform a funeral-sacrifice at [#15] night), except if an eclipse of the moon takes place.

[#15]: 'The Northerners do not generally receive this Sūtra, and therefore former commentators have not explained it.'--Haradatta.

इति सप्तमः पटलः

+०८②

१८ नित्य-श्राद्धम्③

मूल-प्रस्तुतिः— विलयनं (=नवनीत-मलम्), मथितं, पिण्याकं, (=तैलोत्पादनावशेषः) मधु, मांसं च वर्जयेत् १

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.

मूल-प्रस्तुतिः— कृष्ण-धान्यं, शूद्रान्नं, ये चान्ये नाश्य-संमताः २

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.

मूल-प्रस्तुतिः— अहविष्यम्, अनृतं, क्रोधं,
येन च क्रोधयेत् ।
स्मृतिम् इच्छन् यशो मेधां स्वर्गं पुष्टिं द्वादशैतानि (प्राक्तनसूत्रोक्त-सहितानि) वर्जयेत् ३

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);

मूल-प्रस्तुतिः— अधो-नाभ्य्-उपरि-जान्व्-आच्छाद्य त्रि-षवणम् उदकम् उपस्पृशन्
अनग्नि-पक्व-वृत्तिर् अच्छायोपगः स्थानासनिकः संवत्सरम् एतद् ब्रतं चरेत् ।

एतद् अष्टा-चत्वारिंशत् संमितम् इत्य् आचक्षते ४

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.

मूल-प्रस्तुतिः— नित्य-श्राद्धम् ५

Bühler— 5. (Now follows) the daily funeral-oblation. [#2]

[#2]: Manu III, 82 seq.

मूल-प्रस्तुतिः— बहिग्रामाच् छुचयः शुचौ देशे संस्कुर्वन्ति ६

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.

मूल-प्रस्तुतिः— तत्र नवानि द्रव्याणि (*=वक्ष्यमाणानि भाष्डादीनि*) ७

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.

मूल-प्रस्तुतिः— यैर् अन्नं संस्क्रियते येषु च भुज्यते ८

Bühler— 8. In which the food is prepared, and out of which it is eaten.

मूल-प्रस्तुतिः— तानि च भुक्तवद्भ्यो दद्यात् ९

Bühler— 9. And those (vessels) he shall present to the (Brāhmaṇas) who have been fed.

मूल-प्रस्तुतिः— समुदेतांश् च भोजयेत् १०

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

मूल-प्रस्तुतिः— न चातद्गुणायोच्छिष्टं प्रयच्छेत् ११

Bühler— 11. And he shall hot give the residue (of that funeral-dinner) to one who is inferior to them in good qualities.

मूल-प्रस्तुतिः— एवं संवत्सरम् १२

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

मूल-प्रस्तुतिः— तेषाम् उत्तमं लोहेनाजेन कार्यम् १३

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.

मूल-प्रस्तुतिः— मानं (^{=वेदाः}) च कारयेत् प्रतिच्छन्नम् १४

Bühler— 14. And let him cause an altar to be built, concealed (by a covering and outside the village).

मूल-प्रस्तुतिः— तस्योत्तरार्धे ब्राह्मणान्भोजयेत् १५

Bühler— 15. Let him feed the Brāhmaṇas on the northern half of that.

मूल-प्रस्तुतिः—

उभयान् पश्यति - ब्राह्मणांश् च भुज्जानान्, माने च पितॄन्

इत्य् उपदिशन्ति १६

Bühler— 16. They declare, that (then) he sees both the Brāhmaṇas who eat and the Manes sitting on the altar.

मूल-प्रस्तुतिः— कृताकृतम् अत ऊर्ध्वम् १७

Bühler— 17. After that he may offer (a funeral-sacrifice once a month) or stop altogether.

मूल-प्रस्तुतिः— श्राद्धेन हि तृप्तिं वेदयन्ते पितरः १८

Bühler— 18. For (by appearing on the altar) the Manes signify that they are satisfied by the funeral offering.

मूल-प्रस्तुतिः— तिष्येण पुष्टि-कामः १९

Bühler— 19. Under the constellation Tiṣya he who desires prosperity,

१९ पुष्ट्यर्थः③

मूल-प्रस्तुतिः— गौर-सर्षपाणां चूर्णानि कारयित्वा
तैः पाणि-पादं प्रक्षाल्य
मुखं कर्णो प्राश्य च
यद्-वातो नातिवाति तद्-आसनो
अजिनं बस्तस्य (^{=अजस्य}) प्रथमः कल्पे
वाग्यतो दक्षिणा-मुखो भुज्जीत १

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.

मूल-प्रस्तुतिः—

| अनायुष्यं त्व एवं-मुखस्य भोजनं मातुर्

इत्य् उपदिशन्ति (येन जीवन्-मातुको नैतत् कुर्यात्) २

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.

मूल-प्रस्तुतिः— औदुम्बरश् चमसः सुवर्ण-नाभः प्रशास्तः ३

Bühler— 3. A vessel of brass, the centre of which is gilt, is best (for this occasion).

मूल-प्रस्तुतिः— न चान्येनापि भोक्तव्यः ४

Bühler— 4. And nobody else shall eat out of that vessel. [#3]

[#3]: If the masculine bhoktavyah is used instead of bhoktavyam, the participle must be construed with camasah.

मूल-प्रस्तुतिः— यावद्-ग्रासं संनयन् ५

Bühler— 5. He shall make a lump of as much (food) as he can swallow (at once).
[#4]

[#4]: The verbum finitum, which according to the Sanskrit text ought to be taken with the participle *samnayan*, is *grasīta*, Sūtra 9.

मूल-प्रस्तुतिः— अस्कन्दयन् ६

Bühler— 6. (And he shall) not scatter anything (on the ground).

मूल-प्रस्तुतिः— नापजहीत (सव्य-पाणिना पात्रम्) ७

Bühler— 7. He shall not let go the vessel (with his left hand);

मूल-प्रस्तुतिः— अपजहीत वा (प्राणाहृत्य-ऊर्ध्वम्) ८

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.

मूल-प्रस्तुतिः— कृत्स्नं ग्रासं ग्रसीत सहाङ्गुष्ठम् ९

Bühler— 9. He shall swallow the whole mouthful at once, introducing it, together with the thumb, (into the mouth.)

मूल-प्रस्तुतिः— न च मुख-शब्दं कुर्यात् १०

Bühler— 10. He shall make no noise with his mouth (whilst eating).

मूल-प्रस्तुतिः— पाणिं च नावधूनुयात् ११

Bühler— 11. And he shall not shake his right hand (whilst eating).

मूल-प्रस्तुतिः— आचम्य चोर्ध्वे पाणी धारयेद् आ प्रोदकी-भावात् (=शुष्कभावात्) १२

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).

मूल-प्रस्तुतिः— ततो ऽग्निम् उपस्पृशेत् १३

Bühler— 13. After that he shall touch fire.

मूल-प्रस्तुतिः— दिवा च न भुज्जीतान्यन् मूलफलेभ्यः १४

Bühler— 14. And (during this ceremony) he shall not eat in the day-time anything but roots and fruit.

मूल-प्रस्तुतिः— स्थालीपाक_(दान-)+अनुदेश्यानि (=देवपितृभ्यः सङ्कल्पितानि) च वर्जयेत् १५

Bühler— 15. And let him avoid Sthālīpāka-offerings, and food offered to the Manes or to the Gods.

मूल-प्रस्तुतिः— सोत्तराच्छादनश् चैव यज्ञोपवीती (=उत्तरीयं यज्ञोपवीतवत् कृत्वा) भुज्जीत १६

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.

मूल-प्रस्तुतिः— नैष्यमिकं (\rightarrow मासि मासि क्रियमाणं) तु श्राद्धं स्नेहवद्
एव दद्यात् १७

Bühler— 17. At the (monthly) Śrāddha which must necessarily be performed, he must use (food) mixed with fat.

मूल-प्रस्तुतिः— सर्पिर् मांसम् इति प्रथमः कल्पः १८

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

मूल-प्रस्तुतिः— अभावे तैलं शाकम् इति १९

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

मूल-प्रस्तुतिः— मघासु चाधिकं श्राद्ध-कल्पेन
सर्पिर् ब्राह्मणान् भोजयेत् २०

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.

२० पुष्ट्यर्थः③

मूल-प्रस्तुतिः— मासि-श्राद्धे
तिलानां द्रोणं द्रोणं येनोपायेन (^{= अश्यङ्-पाकादौ}) शक्नुयात्
तेनोपयोजयेत् १

Bühler—

1. At every monthly Śrāddha he shall use, in whatever manner he may be able, one drona of sesamum. [#1]

[#1]: 20. A drona equals 128 seers or śeras. The latter is variously reckoned at 1-3 lbs.

मूल-प्रस्तुतिः— समुदेतांश्च भोजयेन्, न चातदृणायोच्छिष्टं दद्युः २

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).

मूल-प्रस्तुतिः— उदगयन आपूर्यमाण-पक्षस्यैकरात्रम् अवरार्थम् उपोष्य
तिष्येण पुष्टिकामः स्थालीपाकं श्रपयित्वा
महाराजम् (^{= कुबेरम्}) इष्टवा
तेन सर्पिष्मता ब्राह्मणं भोजयित्वा
पुष्ट्य-अर्थेन सिद्धिं वाचयीत ३

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.

मूल-प्रस्तुतिः— एवम् अहर् अहर् आ परस्मात् तिष्यात् ४

Bühler— 4. This (rite he shall repeat) daily until the next Tiṣya(-day).

मूल-प्रस्तुतिः— द्वौ द्वितीये ५

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

मूल-प्रस्तुतिः— त्रीस्तृतीये ६

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

मूल-प्रस्तुतिः— एवं संवत्सरम् अभ्युच्चयेन ७

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).}

मूल-प्रस्तुतिः— महान्तं पोषं पुष्टि ८

Bühler— 8. (Thus) he obtains great prosperity.

मूल-प्रस्तुतिः— आदित एवोपवासः ९

Bühler— 9. But the fasting takes place on the first (Tiṣya-day) only.

मूल-प्रस्तुतिः— आत्त-तेजसां भोजनं वर्जयेत् १०

Bühler— 10. He shall avoid to eat those things which have lost their strength (as butter-milk, curds, and whey).

मूल-प्रस्तुतिः— भस्म-तुषाधिष्ठानम् ११

Bühler— 11. He shall avoid to tread on ashes or husks of grain. [#3]

[#3]: Manu IV, 7 8.

मूल-प्रस्तुतिः— पदा पादस्य प्रक्षालनम् अधिष्ठानं च वर्जयेत् १२

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

मूल-प्रस्तुतिः— प्रेङ्खोलनं च पादयोः १३

Bühler— 13. And to swing his feet,

मूल-प्रस्तुतिः— जानुनि चात्याधानं जङ्घायाः १४

Bühler— 14. And to place one leg crosswise over the knee (of the other),

मूल-प्रस्तुतिः— नखैश् च नखवादनम् १५

Bühler— 15. And to make his nails

मूल-प्रस्तुतिः— स्फोटनानि चाकारणात् १६

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.

मूल-प्रस्तुतिः— यच् चान्यत् परिचक्षते १७

Bühler— 17. And all other (acts) which they blame.

मूल-प्रस्तुतिः— योक्ता च धर्म-युक्तेषु द्रव्य-परिग्रहेषु च १८

Bühler— 18. And let him acquire money in all ways that are lawful.

मूल-प्रस्तुतिः— प्रतिपादयिता च तीर्थे १९

Bühler— 19. And let him spend money on worthy (persons or objects). [#5]

[#5]: Manu XI, 6, and passim.

मूल-प्रस्तुतिः— (दानस्य नि)यन्ता चातीर्थे - यतो न भयं स्यात् २०

Bühler— 20. And let him not give anything to an unworthy (person), of whom he does not stand in fear.

मूल-प्रस्तुतिः— संग्रहीता च मनुष्यान् (हितवचनादिभः) २१

Bühler— 21. And let him conciliate men (by gifts or kindness).

मूल-प्रस्तुतिः— भोक्ता च धर्माविप्रतिषिद्धान् भोगान् (५)२२

Bühler— 22. And he may enjoy the pleasures which are not forbidden by the holy law.

मूल-प्रस्तुतिः— एवम् उभौ लोका वभिजयति २३

Bühler— 23. (Acting) thus he conquers both worlds.

इत्यष्टमः पठलः

+०९②

२३ आश्रमाः, सन्न्यासि-वानप्रस्थौ③

मूल-प्रस्तुतिः— चत्वार आश्रमा गार्हस्थ्यम् आचार्यकुलं मौनं (=मुनिता/ सन्यासः) वानप्रस्थ्यम् इति १

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.

मूल-प्रस्तुतिः— तेषु सर्वेषु यथोपदेशम् अव्यग्रो वर्तमानः क्षेमं गच्छति २

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.

मूल-प्रस्तुतिः— सर्वेषाम् उपनयन-प्रभृति समान आचार्य-कुले वासः ३

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.

मूल-प्रस्तुतिः— सर्वेषाम् अनूत्सर्गो विद्यायाः ४

Bühler— 4. Not to abandon sacred learning (is a duty common) to all.

मूल-प्रस्तुतिः— बुद्ध्वा कर्माणि यत् कामयेत तद् आरभेत ५

Bühler— 5. Having learnt the rites (that are to be performed in each order), he may perform what he wishes.

मूल-प्रस्तुतिः— यथा विद्यार्थस्य नियम,
एतेनैवान्तम् अनूपसीदत् (= उपसदनतः)
आचार्य-कुले शरीर-न्यासो ब्रह्मचारिणः (नैषिकस्य)^६

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.

मूल-प्रस्तुतिः— अथ परिव्राजः ७

Bühler— 7. Now (follow the rules) regarding the ascetic (Samnyāsin).

मूल-प्रस्तुतिः— अत एव ब्रह्मचर्यवान्प्रव्रजति ८

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 Samnyāsin. 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.

मूल-प्रस्तुतिः— तस्योपदिशन्ति ९

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

मूल-प्रस्तुतिः— अनग्निर् अनिकेतः स्याद्
अशर्माशरणो मुनिः
स्वाध्यायैवोत्सृजमानो वाचं
ग्रामे प्राण-वृत्तिं प्रतिलभ्य
+अनिहो ऽनुमत्रश् चरेत् १०

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.

मूल-प्रस्तुतिः— तस्य मुक्तम् (त्यक्तम्) आच्छादनं विहितम् ११

Bühler— 11. It is ordained that he shall wear clothes thrown away (by others as useless).

मूल-प्रस्तुतिः— सर्वतः (विधितो निषेधतश्च) परिमोक्षम् एके १२

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.

मूल-प्रस्तुतिः— सत्यानृते सुखदुःखे वेदानिमं लोकममुं च परित्यज्यात्मानम् अन्विच्छेत् १३

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.

मूल-प्रस्तुतिः— बुद्धे क्षेम-प्रापणम् १४

Bühler— 14. (Some say that) he obtains salvation if he knows (the Ātman).

मूल-प्रस्तुतिः— तच् छास्त्रैर् विप्रतिषिद्धम् १५

Bühler— 15. (But) that (opinion) is opposed to the Śāstras. [#8]

[#8]: Haradatta apparently takes the word Śāstras to mean 'Dharmaśāstras.'

मूल-प्रस्तुतिः— बुद्धे चेत्क्षेमप्रापणम्
इहैव न दुःखम् उपलभेत १६

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).

मूल-प्रस्तुतिः— एतेन परं (=पारलौकिकं [दुःखं]) व्याख्यातम् (न स्वैरचारिणां निवर्तत इति) १७

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.

मूल-प्रस्तुतिः— अथ वानप्रस्थः १८

Bühler— 18. Now (follow the rules regarding) the hermit living in the woods.

मूल-प्रस्तुतिः— अत एव ब्रह्मचर्यवान्प्रव्रजति १९

Bühler— 19. Only after (completing) that (studentship) he shall go forth, remaining chaste.

मूल-प्रस्तुतिः— तस्योपदिशन्ति २०

Bühler— 20. For him they give (the following rules):

मूल-प्रस्तुतिः— एकाग्निर् अनिकेतः स्याद्
अशर्माशरणो मुनिः २१

Bühler— 21. he shall keep one fire only, have no house, enjoy no pleasures, have no protector, observe silence,

मूल-प्रस्तुतिः— स्वाध्याय एवोत्सृजमानो वाचम् २१

Bühler— uttering speech on the occasion of the daily recitation of the Veda only. [#10]

[#10]: 'But which is that one fire? Certainly not the Gṛhya-fire, because he must remain chaste. Therefore the meaning intended is, "He shall offer a Samidh morn and evening in the common fire, just as formerly, (during his studentship)." Another commentator says, "Gautama declares that he shall kindle a fire according to the rule of the Śrāmanaka Sūtra. The Śrāmanaka Sūtra is the Vaikhānasa Sūtra. Having kindled a fire in the manner prescribed there, he shall sacrifice in it every morning and every evening." "--Haradatta. See also Manu VI, 4; Yājñ. III, 45.

२२ वानप्रस्थादि③

मूल-प्रस्तुतिः— तस्यारण्यम् आच्छादनं विहितम् १

Bühler—

1. A dress of materials procured in the woods (skins or bark) is ordained for him. [#1]

[#1]: 22. Manu VI, 6.

मूल-प्रस्तुतिः— ततो मूलैः फलैः पर्णैस् तृणैर् इति वर्तयंश् चरेत् २

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.

मूल-प्रस्तुतिः— अन्ततः प्रवृत्तानि (= स्वयम् पतितानि) ३

Bühler— 3. In the end (he shall live on) what has become detached spontaneously.

मूल-प्रस्तुतिः— ततोऽपो वायुम् आकाशम् इत्य् अभिनिश्रयेत् ४

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.

मूल-प्रस्तुतिः— तेषाम् उत्तर उत्तरः संयोगः फलतो विशिष्टः ५

Bühler— 5. Each following one of these modes of subsistence is distinguished by a (greater) reward.

मूल-प्रस्तुतिः— अथ वानप्रस्थस्यैवानुपूर्वम् एक उपदिशन्ति ६

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.

मूल-प्रस्तुतिः— विद्यां समाप्य
दारं कृत्वाग्नीन् आधाय
कर्मण्य् आरभते, सोमावरार्धानि यानि श्रूयन्ते ७

Bühler— 7. After having finished the study of the Veda, having taken a wife and kindled the sacred fires, he shall begin the rites, which end with the Soma-sacrifices, (performing) as many as are prescribed in the revealed texts.

मूल-प्रस्तुतिः— गृहान् कृत्वा सदारः सप्रजः सहाग्निभिर् बहिर्ग्रामाद् वसेत् ८

Bühler— 8. (Afterwards) he shall build a dwelling, and dwell outside the village with his wife, his children, and his fires, [#5]

[#5]: Manu VI, 3 seq.; Yājñ. III, 45.

मूल-प्रस्तुतिः— एको वा ९

Bühler— 9. Or (he may live) alone.

मूल-प्रस्तुतिः— शिलोज्जेन (=उपात्तशस्यात् क्षेत्रात् शेषावचयनेन) वर्तयेत् १०

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.

मूल-प्रस्तुतिः— न चात ऊर्ध्वं प्रतिगृह्णीयात् ११

Bühler— 11. And after that he shall not any longer take presents.

मूल-प्रस्तुतिः— अभिषिक्तश्च च जुहुयात् १२

Bühler— 12. And he shall sacrifice (only) after having bathed (in the following manner):

मूल-प्रस्तुतिः— शैर् अपोऽभ्यवेयाद्
अभिनन्‌
अभिमुखम् आदित्यम्
उदकम् उपस्पृशेत् (=स्नायात्) १३

Bühler— 13. He shall enter the water slowly, and bathe without^(??) beating it (with his hand), his face turned towards the sun.

मूल-प्रस्तुतिः— इति सर्वत्रोदकोपस्पर्शन-विधिः १४

Bühler— 14. This rule of bathing is valid for all (castes and orders).

मूल-प्रस्तुतिः— तस्य द्वन्द्वं द्रव्याणाम् एक उपदिशन्ति -
पाकार्थ-भोजनार्थ-
वासि (=chisel)-परशु-दात्र (=असिद) काजानाम् (=mallet) १५

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.'

मूल-प्रस्तुतिः— द्वन्द्वानाम् एकैकम् आदायेतराणि (भायर्ये) दत्वा उरण्यम् अवतिष्ठेत १६

Bühler— 16. He shall take one of each pair (of instruments), give the others (to his wife), and (then) go into the forest.

मूल-प्रस्तुतिः— तस्यारण्येनैवात ऊर्ध्वं होमो, वृत्तिः, (अतिथि-)प्रतीक्षा, उच्छादनं च १७

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.

मूल-प्रस्तुतिः— येषु कर्मसु पुरोडाशाश् चरवस्
तेषु कार्याः १८

Bühler— 18. Rice must be used for those sacrifices for which cakes mixed with meat (are employed by the householder).

मूल-प्रस्तुतिः— सर्वं चोपांशु - सह स्वाध्यायेन १९

Bühler— 19. And all (the Mantras), as well as the daily portion of the Veda, (must be recited) inaudibly.

मूल-प्रस्तुतिः— नारण्यम् अभ्याश्रावयेत् २०

Bühler— 20. He shall not make the inhabitants of the forest hear (his recitation).
[#9]

[#9]: This Sūtra explains the word upāmśu, 'inaudibly.'

मूल-प्रस्तुतिः— अग्न्य-अर्थं शरणम् (=गृहम्) २१

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

मूल-प्रस्तुतिः— आकाशे स्वयम् (न गृहे) २२

Bühler— 22. He himself (shall live) in the open air.

मूल-प्रस्तुतिः— अनुपस्तीर्णं शय्य-आसने

Bühler— 23. His couch and seat, must not be covered (with mats).

मूल-प्रस्तुतिः— नवे सस्ये प्राप्ते पुराणम् अनुजानीयात् (विसर्जनाय) २४

Bühler— 24. If he obtains fresh grain, he shall throw away the old (store). [#10]

[#10]: Manu VI, 15; Yājñ. III, 47.

२३ गृहस्थ-श्रेष्ठता③

मूल-प्रस्तुतिः— भूयांसं वा नियमम् इच्छन्
अन्वहम् एव पात्रेण सायं प्रातर् अर्थम् आहरेत् १

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.

मूल-प्रस्तुतिः— ततो मूलैः फलैः पर्णैस् तृणैर् इति वर्तयंश् चरेद्

अन्ततः प्रवृत्तानि (=स्वयम्पतितानि),

ततोऽपो वायुम् आकाशम्

इत्य् अभिनिश्रयेत्।
तेषामुत्तर उत्तरः संयोगः फलतो विशिष्टः २

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.

मूल-प्रस्तुतिः— अथ पुराणे श्लोकाव् उदाहरन्ति ३

Bühler— 3. Now they quote (the following) two verses from a Purāṇa: [#3]

[#3]: 'The "orders" have been described. Now, giving conflicting opinions, he discusses which of them is the most important.'--Haradatta.

मूल-प्रस्तुतिः— अष्टाशीति-सहस्राणि ये
प्रजाम् ईशिर् (=अभ्यनन्दन) ऋष्यः ।
दक्षिणेर्नार्यम्णः पन्थानं
ते श्मशानानि भेजिरे ४

Bühler— 4. Those eighty thousand sages who desired offspring passed to the south by Aryaman's road and obtained burial-grounds. [#4]

[#4]: This verse and the next are intended to disparage the order of householders. Haradatta explains 'burial-grounds' by 'new births which lead to new deaths;' but see below, Sūtra 10. See also Yājñ. III, 186-187.

मूल-प्रस्तुतिः— अष्टाशीतिसहस्राणि ये प्रजां नेषिरष्यः ।
उत्तरेणार्यम्णः पन्थानं तेऽमृतत्वं हि कल्पते ५

Bühler— 5. Those eighty thousand sages who desired no offspring passed by Aryaman's road to the north and obtained immortality.

मूल-प्रस्तुतिः— इत्यूध्वरितसां (=गृहस्थेतरेषाम्) प्रशंसा ६

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

मूल-प्रस्तुतिः— अथापि संकल्प-सिद्ध्यो (=सङ्कल्पत एव सिद्धिः) भवन्ति ७

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

मूल-प्रस्तुतिः— यथा वर्ष, प्रजा-दानं,
दूरे दर्शनं, मनो-जवता,
यच्चान्यद् एवं युक्तम् ८

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.

मूल-प्रस्तुतिः— तस्माच् छुतितः, प्रत्यक्ष-फलत्वाच् च
विशिष्टान् आश्रमान् एतान् एके ब्रुवते ९

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.

मूल-प्रस्तुतिः— त्रैविद्य-वृद्धानां तु
वेदाः प्रमाणम्
इति निष्ठा।
तत्र यानि श्रूयन्ते
व्रीहि-यव-पश्च-आज्य-पयः-कपाल-पत्नी-संबन्धान्य्
उच्चैर् नीचैः कार्यम् इति
तैर् विरुद्ध आचारोऽप्रमाणम् इति मन्यन्ते १०

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.

मूल-प्रस्तुतिः— यत् तु श्मशानम् उच्यते
(“दक्षिणेनार्थम्: पन्थानं ते श्मशानानि भेजिरेऽइत्यस्मिन्)
नाना-कर्मणाम् एषोऽन्ते पुरुष-संस्कारो विधीयते ११

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.

मूल-प्रस्तुतिः— ततः परम् अनन्त्यं फलं स्वर्ग्य-शब्दं श्रूयते १२

Bühler— 12. The revealed texts declare that after (the burial follows) a reward without end, which is designated by the term 'heavenly bliss.'

२४ गृहस्थ-श्रेष्ठता③

मूल-प्रस्तुतिः— अथाप्यस्य प्रजातिम्
अमृतम् आम्नाय आह । प्रजामनु प्रजायसे तदु ते मर्त्यमृतमिति १

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.'

मूल-प्रस्तुतिः— अथापि - स एवायं विरूढः पृथक् प्रत्यक्षेणोपलभ्यते दृश्यते चापि सारूप्यं देहत्वमेवान्यत् २

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.

मूल-प्रस्तुतिः— ते शिष्टेषु कर्मसु वर्तमानाः पूर्वेषां सांपरायेण कीर्ति स्वर्गं च वर्धयन्ति ३

Bühler— 3. 'These (sons) who live, fulfilling the rites taught (in the Veda), increase the fame and heavenly bliss of their departed ancestors.'

मूल-प्रस्तुतिः— एवमवरोऽवरः परेषाम् (=पूर्विकाणाम्) ४

Bühler— 4. 'In this manner each succeeding (generation increases the fame and heavenly bliss) of the preceding ones.'

मूल-प्रस्तुतिः— आ भूतसंप्लवात् ते स्वर्गजितः ५

Bühler— 5. 'They (the ancestors) live in heaven until the (next) general destruction of created things.'

मूल-प्रस्तुतिः— पुनः सर्गं बीजार्था भवन्तीति भविष्यत्पुराणे ६

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 Prajāpati's.'

मूल-प्रस्तुतिः— अथापि प्रजापतेर्वचनम् ७

Bühler— 7. Now Prajāpati also says,

मूल-प्रस्तुतिः— ऋयों विद्यां ब्रह्मचर्यं प्रजाति॒ श्रद्धां तपो यज्ञमनुप्रदानम् । य एतानि कुर्वते तैरित् सह (वयम् प्रजापतयः) स्मो, रजो भूत्वा ध्वंसते इन्यत् प्रशंसन् इति ८

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.

मूल-प्रस्तुतिः— तत्र ये पापकृतस्त एव ध्वंसन्ति यथा पर्णं वनस्पतेर्न परान्हिंसन्ति ९

Bühler— 9. Those among these (sons) who commit sin, per̄s 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.

मूल-प्रस्तुतिः— नास्यास्मिंल् लोके कर्मभिः संबन्धो विद्यते तथा परस्मिन्कर्मफलैः १०

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.

मूल-प्रस्तुतिः— तदेतेन वेदितव्यम् ११

Bühler— 11. (The truth of) that may be known by the following (reason):

मूल-प्रस्तुतिः— प्रजापतेर्षषीणामिति सर्गोऽयम् १२

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

मूल-प्रस्तुतिः— तत्र ये पुण्यकृतस् तेषां प्रकृतयः परा ज्वलन्त्य (= तारास्त्वेण) उपलभ्यन्ते १३

Bühler— 13. The bodies of those (sages) who stay there (in heaven) on account of their merits appear visibly most excellent and brilliant (as, for instance, the constellation of the seven Ṛṣis). [#3]

[#3]: As the Ṛṣis have not lost heaven through the sins of their sons, the dogma according to which ancestors lose heaven through the sins of their sons, must be false.

मूल-प्रस्तुतिः— स्यात् तु कर्मवियवेन तपसा वा कश्चित् सशरीरो इन्वन्तं लोकं जयति, सङ्कल्पसिद्धिश्च स्यान् - न तु तज् ज्यैष्यम् आश्रमाणाम् १४

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.

२५ राजधर्मः③

मूल-प्रस्तुतिः— व्याख्याताः सर्ववर्णनां साधारणवैशेषिका धर्माः । राजस्तु विशेषाद्वक्ष्यामः १

Bühler—

1. The general and special duties of all castes have been explained. But we will now declare those of a king in particular.

मूल-प्रस्तुतिः— दक्षिणाद्वारं वेश्म पुरं च मापयेत् २

Bühler— 2. He shall cause to be built a town and a palace, the gates of both of which (must look) towards the south.

मूल-प्रस्तुतिः— अन्तरस्यां पुरि वेश्म ३

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.

मूल-प्रस्तुतिः— तस्य पुरस्तादावसथस्तदामन्त्रणमित्याचक्षते ४

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

मूल-प्रस्तुतिः— दक्षिणेन पुरं सभा दक्षिणोदगद्वारा यथोभयं संदृश्येत बहिरन्तरं चेति ५

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.

मूल-प्रस्तुतिः— सर्वेष्वेवाजसा अग्नयः स्युः ६

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.

मूल-प्रस्तुतिः— अग्निपूजा च नित्या यथा गृहमेधे ७

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.

मूल-प्रस्तुतिः— आवसथे श्रोत्रियावरार्थानितिथीन्वासयेत् ८

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.

मूल-प्रस्तुतिः— तेषां यथागुणमावसथाः शश्यान्नपानं च विदेयम् ९

Bühler— 9. Rooms, a couch, food and drink should be given to them according to their good qualities.

मूल-प्रस्तुतिः— गुरुन्मात्यांश्च नातिजीवेत् १०

Bühler— 10. Let him not live better than his Gurus or ministers. [#5]

[#5]: 'The Gurus are the father and other (venerable relations).'--Haradatta.

मूल-प्रस्तुतिः— न चास्य विषये क्षुधा रोगेण हिमातपाभ्यां वावसीदेदभावाद्विपूर्वं वा कक्षित् ११

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.

मूल-प्रस्तुतिः— सभाया मध्ये ऽधिदेवनमुद्धत्या ऽऽवोक्ष्या ऽऽक्षान् निवपेद् युग्मान् वैभीतकान्यथार्थान् १२

Bühler— 12. In the midst of the assembly-house, (the superintendent of the house) shall raise a play-table and sprinkle it with water, turning his hand downwards, and place on it dice in even numbers, made of Vibhītaka (wood), as many as are wanted.

मूल-प्रस्तुतिः— आर्याः शुचयः सत्यशीला दीवितारः स्युः १३

Bühler— 13. Men of the first three castes, who are pure and truthful, may be allowed to play there. [#7]

[#7]: Having played there, they shall give a fixed sum to the gambling-house keeper and go away. The latter shall, every day or every month or every year, give that gain to the king. And the king shall punish those who play elsewhere or quarrel in the assembly-house.'--Haradatta.

मूल-प्रस्तुतिः— आयुधग्रहणं नृत्यगीतवादित्राणीति राजाधीनेभ्योऽन्यत्र न विद्येन् १४

Bühler— 14. Assaults of arms, dancing, singing, music, and the like (performances) shall be held only (in the houses) of the king's servants. [#8]

[#8]: 'At festivals and the like occasions (these performances) take place also elsewhere, that is the custom.'--Haradatta.

मूल-प्रस्तुतिः— क्षेमकृद्राजा यस्य विषये ग्रामेऽरण्ये वा तस्करभयं न विद्यते १५

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.

इति नवमः पटलः

+१०②

२६ राजा, नियोगः③

मूल-प्रस्तुतिः— भृत्यानामनुपरोधेन क्षेत्रं वित्तं च ददद्ब्राह्मणेभ्यो यथार्हमनन्तांल् लोकाभिजयति १

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.

मूल-प्रस्तुतिः— ब्राह्मणस्वान्यपजिगीषमाणो राजा यो हन्यते तमाहुरात्मयूपो यज्ञोऽनन्तदक्षिण इति २

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.

मूल-प्रस्तुतिः— एतेनान्ये शूरा व्याख्याताः प्रयोजने युध्यमानास्तनुत्यजः ३

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.

मूल-प्रस्तुतिः— ग्रामेषु नगरेषु चार्यान्शुचीन्सत्यशीलान्प्रजागुप्तये निदध्यात् ४

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.

मूल-प्रस्तुतिः— तेषां पुरुषास्तथागुणा एव स्युः ५

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

मूल-प्रस्तुतिः— सर्वतो योजनं नगरं तस्करेभ्यो रक्ष्यम् ६

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.

मूल-प्रस्तुतिः— क्रोशो ग्रामेभ्यः ७

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.

मूल-प्रस्तुतिः— तत्र यन्मुष्यते तैस्तत्प्रतिदाप्यम् ८

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.

मूल-प्रस्तुतिः— धार्य शुल्कमवहारयेत् ९

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.

मूल-प्रस्तुतिः— अकरः श्रोत्रियः १०

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

[#9]: Manu VII, 133.

मूल-प्रस्तुतिः— सर्ववर्णानां च स्त्रियः ११

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.

मूल-प्रस्तुतिः— कुमाराश्च प्राग् व्यञ्जनेभ्यः १२

Bühler— 12. And male children before the marks (of puberty appear),

मूल-प्रस्तुतिः— ये च विद्यार्था वसन्ति १३

Bühler— 13. And those who live (with a teacher) in order to study,

मूल-प्रस्तुतिः— तपस्विनश्च ये धर्मपराः १४

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.

मूल-प्रस्तुतिः— शूद्रश्च पादावनेक्ता (= पादधावनजीवी) १५

Bühler— 15. And a Śūdra who lives by washing the feet,

मूल-प्रस्तुतिः— अन्धमूकबधिररोगविष्टाश्च १६

Bühler— 16. Also blind, dumb, deaf, and diseased persons (as long as their infirmities last),

मूल-प्रस्तुतिः— ये व्यर्था (=मुक्ताश शास्त्रै) द्रव्यपरिग्रहैः १७

Bühler— 17. And those to whom the acquisition of property is forbidden (as Sannyāsins).

मूल-प्रस्तुतिः— अबुद्धिपूर्वमलंकृतो युवा परदारमनुप्रविशन्कुमारीं वा वाचा बाध्यः १८

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.

मूल-प्रस्तुतिः— बुद्धिपूर्वं तु दुष्टभावो दण्ड्यः १९

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.

मूल-प्रस्तुतिः— संनिपाते वृत्ते शिश्रच्छेदनं सवृषणस्य २०

Bühler— 20. If he has actually committed adultery, his organ shall be cut off together with the testicles.

मूल-प्रस्तुतिः— कुमार्या तु स्वान्यादाय नाश्यः २१

Bühler— 21. But (if he has had intercourse) with a (marriageable) girl, his property shall be confiscated and he shall be banished.

मूल-प्रस्तुतिः— अथ (परदार-कुमार्यौ) भूत्ये राजा २२

Bühler— 22. Afterwards the king must support (such women and damsels),

मूल-प्रस्तुतिः— रक्ष्ये चात ऊर्ध्वं मैथुनात् २३

Bühler— 23. And protect them from defilement.

मूल-प्रस्तुतिः— निर्वेषाभ्युपाये तु स्वामिभ्योऽवसृजेत् २४

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.

२७ परस्त्रीगमनम्③

मूल-प्रस्तुतिः— चरिते यथापुरं, (यतः) धर्माद्वि संबन्धः १

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.

मूल-प्रस्तुतिः— सगोत्रस्थानीयां न परेण्यः समाचक्षीत २

Bühler— 2. (A husband) shall not make over his (wife), who occupies the position of a 'gentilis,' to others (than to his 'gentiles'), in order to cause children to be begot for himself. [#1]

[#1]: 27. This Sūtra refers to the begetting of a Kṣetraja son, and gives the usual rule, that only the Sagotras in the order of the grade of relationship, a brother-in-law, a Sapiṇḍa, &c., shall be employed for this purpose.

मूल-प्रस्तुतिः— कुलाय हि स्त्री प्रदीयत इत्युपदिशन्ति ३

Bühler— 3. For they declare, that a bride is given to the family (of her husband, and not to the husband alone).

मूल-प्रस्तुतिः— तदिन्द्रि यदौर्बल्याद्विप्रतिपन्नम् ४

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.

मूल-प्रस्तुतिः— अविशिष्टं हि परत्वं पाणे: ५

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).

मूल-प्रस्तुतिः— तद्व्यतिक्रमे खलु पुनरुभयोर्नरकः ६

Bühler— 6. If the (marriage vow) is transgressed, both (husband and wife) certainly go to hell.

मूल-प्रस्तुतिः— नियमारम्भणो हि वर्षीयान्_(=गरीयान्) अभ्युदय एवमारम्भणादपत्यात् ७

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).

मूल-प्रस्तुतिः— नाश्य आर्यः शूद्रायाम् ८

Bühler— 8. A man of one of the first three castes (who commits adultery) with a woman of the Śūdra caste shall be banished.

मूल-प्रस्तुतिः— वध्यः शूद्र आर्यायाम् ९

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.

मूल-प्रस्तुतिः— दारं चास्य कर्शयेत् १०

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).

मूल-प्रस्तुतिः— सवर्णायामन्यपूर्वायां सकृत्संनिपाते पादः पततीत्युपदिशन्ति (अतः पतितप्रायश्चित्तस्य पादस् तस्मै) ११

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.

मूल-प्रस्तुतिः— एवमभ्यासे पादः पादः १२

Bühler— 12. In like manner for every repetition (of the crime), one-fourth of the penance (must be added).

मूल-प्रस्तुतिः— चतुर्थे सर्वम् १३

Böhler— 13. (If the offence be committed) for the fourth time, the whole (penance of twelve years must be performed).

मूल-प्रस्तुतिः— जिह्वाच्छेदनं शूद्र स्यार्य धार्मिकमाक्रोशतः १४

Böhler— 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.

मूल-प्रस्तुतिः— वाचि पथि शय्यायाम् आसन इति समीभवतो दण्डताडनम् (शूद्रस्य) १५

पुरुषवधे स्तेये भूम्यादान इति स्वान्यादाय वध्यः १६

Böhler— 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.

मूल-प्रस्तुतिः— पुरुषवधे स्तेये भूम्यादान इति स्वान्यादाय वध्यः १६

Böhler— 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.

मूल-प्रस्तुतिः— चक्षुनिरोधस्त्वेतेषु ब्राह्मणस्य १७

Böhler— 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.

मूल-प्रस्तुतिः— नियमातिक्रमणमन्यं वा रहसि बन्धयेत् १८

Böhler— 18. He shall keep in secret confinement him who violates the rules (of his caste or order), or any other sinner,

मूल-प्रस्तुतिः— आ समापत्तेः १९

Böhler— until (he promises) amendment.

मूल-प्रस्तुतिः— असमापत्तौ नाश्यः २०

Böhler— 19. If he does not amend, he shall be banished.

मूल-प्रस्तुतिः— आचार्य, ऋत्विक्, स्नातको, राजेति त्राणं (=दण्डन-हासनम् "अहं वारयामीमम्" इति) स्पूर् - अन्यत्र वध्यात्
२१

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.

इति दशमः पटलः

+११②

२८ अदण्ड्याः③

मूल-प्रस्तुतिः— क्षेत्रं परिगृह्योत्थानाभावात्फलाभावे यः समृद्धः स भावि तदपहार्यः १

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.

मूल-प्रस्तुतिः— अवशिनः कीनाशस्य कर्मन्यासे दण्डताडनम् २

Bühler— 2. A servant in tillage who abandons his work shall be flogged. [#2]

[#2]: See Colebrooke, Digest, Book III, Text lxviii, for this Sūtra and the following two. Another commentator, quoted by Haradatta, connects this Sūtra with the preceding, and refers it to a poor lessee of land, who cannot pay the value of the crop which was lost through his negligence. A third explanation refers the Sūtra to a cultivator who neglects to till his land. Jagannātha's authorities, the Cintāmaṇi and Ratnākara, agree with Haradatta's first explanation.

मूल-प्रस्तुतिः— तथा पशुपस्य ३

Böhler— 3. The same (punishment shall be awarded) to a herdsman (who leaves his work);

मूल-प्रस्तुतिः— अवरोधनं चास्य पशूनाम् ४

Böhler— 4. And the flock (entrusted) to him shall be taken away (and be given to some other herdsman).

मूल-प्रस्तुतिः— हित्वा व्रजमादिनः कर्शयेत्पशून्। नातिपातयेत्। ५

Böhler— 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.

मूल-प्रस्तुतिः— अवरुद्ध्य पशून्मारणे नाशने वा स्वामिभ्योऽवसृजेत् ६

Böhler— 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.

मूल-प्रस्तुतिः— प्रमादादरण्ये पशूनुत्सृष्टान्दृष्ट्वा ग्राममानीय स्वामिभ्योऽवसृजेत् ७

Böhler— 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.

मूल-प्रस्तुतिः— पुनः प्रमादे सकृदवरुद्ध्य ८

Böhler— 8. If the same negligence (occur) again, he shall once impound them (and afterwards give them back).

मूल-प्रस्तुतिः— तत ऊर्ध्वं न सूक्ष्णेत् ९

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

मूल-प्रस्तुतिः— परपरिग्रहमविद्वानाददान एधोदके मूले पुष्टे फले गन्धे ग्रासे शाक इति वाचा बाध्यः १०

Böhler— 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.

मूल-प्रस्तुतिः— विदुषो वाससः परिमोषणम् ११

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

मूल-प्रस्तुतिः— अदण्ड्यः कामकृते तथा प्राणसंशये भोजनमाददानः १२

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

मूल-प्रस्तुतिः— प्राप्तनिमित्ते दण्डाकर्मणि राजानमेनः स्पृशति १३

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.

२९ साक्ष्यम्, धर्मः③

मूल-प्रस्तुतिः— प्रयोजयिता मन्ता कर्तवीति स्वर्गनरकफलेषु कर्मसु भागिनः १

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.

मूल-प्रस्तुतिः— यो भूय आरभते तस्मिन्फलविशेषः २

Bühler— 2. He amongst these who contributes most to the accomplishment (of the act obtains) a greater share of the result.

मूल-प्रस्तुतिः— कुटुम्बिनौ धनस्येशते ३

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.

मूल-प्रस्तुतिः— तयोरनुमतेऽन्येऽपि तद्वितेषु वर्तेरन् ४

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.

मूल-प्रस्तुतिः— विवादे विद्याभिजनसंपन्ना वृद्धा मेधाविनो धर्मेष्वविनिपातिनः ५

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.

मूल-प्रस्तुतिः— संदेहे लिङ्गतो (अनुमानेन) दैवेनेति विचित्य ६

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.

मूल-प्रस्तुतिः— पुण्याहे प्रातरग्नाविद्धे उपामन्ते राजवत्य् उभयतः (उभयपक्षाभ्याम्) समाख्याप्य सर्वानुमते मुख्यः सत्यं प्रश्नं ब्रूयात् ७

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.

मूल-प्रस्तुतिः— अनृते राजा दण्डं प्रणयेत् ८

Bühler— 8. If (he is found out speaking) an untruth, the king shall punish him. [#6]

[#6]: Manu VIII, 119 seq.

मूल-प्रस्तुतिः— नरकश्चात्राधिकः सांपराये ९

Bühler— 9. Besides, in that case, after death, hell (will be his punishment). [#7]

[#7]: Manu VIII, 89 seq.

मूल-प्रस्तुतिः— सत्ये स्वर्गः सर्वभूतप्रशंसा च १०

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.

मूल-प्रस्तुतिः— सा निष्ठा या विद्या स्त्रीषु शूद्रेषु च ११

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.

मूल-प्रस्तुतिः— आथर्वणस्य वेदस्य शेष इत्युपदिशन्ति १२

Bühler— 12. They declare, that (this knowledge) is a supplement of the Atharva-Veda.

मूल-प्रस्तुतिः— कृच्छा धर्मसमाप्तिः समाम्नातेन । लक्षणकर्मणात् समाप्यते १३

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.

मूल-प्रस्तुतिः— तत्र लक्षणम् । सर्वजनपदेष्वेकान्तसमाहितमार्याणां वृत्तं सम्यग्विनीतानां वृद्धानामात्मवतामलोलुपानामदाख्मिकानां वृत्तसादृशं भजेत । एवमुभौ लोकावभिजयति १४

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.

मूल-प्रस्तुतिः— स्त्रीभ्यः सर्ववर्णभ्यश्च धर्मशेषान्प्रतीयादित्येक इत्येके १५

Bühler— 15. Some declare, that the remaining duties (which have not been taught here) must be learnt from women and men of all castes.

इत्येकादशः पटलः

— — — —

इति द्वितीयोऽध्यायः

समाप्तं चेदमापस्तम्बीयधर्मसूत्रम्

Appendix - +Dyugangā द्युगङ्गा①

Goals ध्येयानि②

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](#) का14). 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).

संस्कृतानुवादः③

द्युगङ्गा नाम कार्यसंस्था - अजेयानां भारतीयपुरुषार्थपरिकल्पनानाज्य, हिन्दुकक्लानाज्य प्रसारणाय वर्तते। तदीयस् स्थूलोद्देशोऽधुना प्रमुखग्रन्थानाम् अध्ययनसौकर्याय प्रस्तुतिः। ततो ग्रन्थ-सङ्कलन-केन्द्रम् इति वक्तुम् अलम्। दूरोद्देशस् तु (<https://rebrand.ly/dg-archive>) आधुनिक-शिला-तैल-युगात् परम् अपि सहस्राधिक-वर्षाणि यावद् ग्रन्थ-रक्षा।

ग्रन्थानाम् प्रस्तुतिर् ध्वनिसञ्चिकाभिस् स्यात् (यथा [महाभारतपारायणप्रसारणे18](#)), जाल-क्षेत्र-पृष्ठैर् वा (यथा [विश्वासस्य मन्त्रटिष्ठनीषु19](#), [एकाग्निकाण्डटीका20](#)), शब्द-कोशैर् वाऽपि ([stardict21](#))। इमे उस्मत्-पक्षतो मुक्त-रीत्या प्रसार्यन्ते। सद्यश्च ग्रन्थाः संस्थाग्रण्या रुचिविशेषम् अनुसृत्य चिताः - वेदाः, इतिहास-पुराणानि, कल्प-वेदाङ्ग-ग्रन्थाश् चेति।

Contribution, contact③

अस्मत्-सम्पर्कः - @gmail - vishvas.vasuki, ৯৫৯১২ ৬৮৫০৬ (see [contact page on our website](#)²²)। 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.

वन्दनीय-वन्दना②

(अनेनोद्यमेन नैषां महतां साक्षात् सम्बन्धं ऊह्यः ।)

इज्जिमेदु-यति-सिंह-रक्षितो
राजगोप--बुध-गोप-चारितः।
सिंह-लक्ष्म-नर-नाम-भाग् बभौ
दिव्य-सूक्ति-वन-मार्ग-नायकः॥

यद्-आचार-स्वभावाभ्यां
"ज्ञेयम् अस्त्य् अत्र वैष्णवे"।
इति निष्कर्ष-जिज्ञासे,
नौमि तं श्री-नृसिंहकम्॥

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