XVII.—Rules of Study

The author now proceeds to describe the rules relating to Study:—

VERSE LXX

When about to study, he shall be taught with his face to the north, when he has sipped water according to law, has formed the Brahmānjali (with his hands), wears light clothing and has the organs under full control.—(70)

Bhāṣya.

The Future ending (in ‘adhyāśyamāṇah’) denotes the immediate future; and means ‘when engaging in study,’ ‘when beginning to study,’ ‘when desiring to proceed with his study.’

‘He shall be taught, with his face to the north.’—Gautama (1.55) has laid down that ‘the pupil should face the east, while the Teacher faces the west.’

‘When he has sipped water according to law’—refers to the rules prescribed above regarding the sipping of water.

The compound ‘brahmānjalikṛtaḥ’ is to be expounded as ‘he by whom Brahmānjali has been formed,’ the past-participal adjective (‘kṛtaḥ’) being placed at the end, according to Pāṇini 2.2.37;—the present compound being analogous to such compounds as ‘āhītāgni’ and the like. Or, we may read ‘brahmānjalikṛt.’

‘Wears light clothing’;—i.e., with clothes thoroughly washed; a thorough washing always makes the cloth ‘light’; hence ‘lightness’ indicates cleanliness. Or, ‘light clothing’ may be taken in its literal sense, the lightness of the clothing being meant to serve a visible purpose: if the boy were
heavily clad in thick woolen clothes, he would not feel the strokes of the rope with which he would be struck when found to be inattentive, and not feeling the stroke, he would not study in the proper manner; and if the Teacher, on this account, found it necessary to remove the cloth from the back (each time that the rope would be laid on the back), this would tire the Teacher himself; and further, if the boy were struck with the rope on the naked body, he would feel great pain.

‘One who has his organs under full control’;—i.e., one who has fully subdued all his organs, both external and internal. The sense is that he should not turn his eyes this way and that, should not listen to anything and everything that may be talked of, he should devote all his attention to his own study.—(70)

VERSE LXXI

At the beginning and at the end of the (study of) the Veda, the feet of the Teacher should always be clasped; and the Veda should be studied with joined palms; this is what has been called the ‘Brahmañjali.’—(71)

Bhāṣya.

Though the term ‘brahma’ has many meanings, yet, in view of the fact of the present context bearing on ‘study,’ it is taken here as standing for the Veda.

‘At the beginning of the Veda’;—the Locative ending denotes occasion; and since the context bears upon ‘study,’ the beginning meant is that of the action of study; and the ‘beginning’ stands for the very first recitation by the person concerned. And it is at this first recitation that the Teacher’s feet are to be clasped. The term ‘beginning’ here cannot stand for the first letters of the Vedas—‘agnimil’ (Rgveda), ‘ikhe tvorj’ (Yajurveda), ‘agn a yāhi’ (Sāmaveda); because these opening words could never form the occasion (for the
clasping of the feet); for the simple reason that (being parts of the eternal Veda) they are ever present; while it is only what is itself occasional (occurring only at certain times) that can be the occasion for anything. Hence what is meant is that—when one is going to begin the study of the Veda, he should clasp the Teacher's feet, and having done that he should recite the words of the Veda; and it does not mean that he should clasp the Teacher's feet every time that he may study the Veda.

"The first moment of the act is what is called its 'beginning'; and it is this beginning that is spoken of as the occasion. Now it is only what is existent that can form the occasion for anything; e.g., when living existence is regarded as the occasion for the performance of Agnihotra, it is the existence that is present. It is true that in some cases, the burning of the house and such other past events also are spoken of as the occasion for certain acts; but in these cases we accept them as such because that is what is actually prescribed. In the present instance however, the 'beginning of study' and 'clasping of the feet' should be regarded as simultaneous."

Our answer to the above is as follows:—What is called 'beginning' here is the making up of one's mind to study, and not the first moment of the act. The Boy makes up his mind to study as soon as the Teacher addresses to him the words 'now read'; so that it is after this that the feet are to be clasped. This is intended to be the propitiation of the Teacher who is going to bestow a favour. Just as in the ordinary world, when a person is going to bestow a favour upon another, the latter welcomes him with the words—'it is through you that I have been saved from this sin.'

This clasping of the feet is meant to embody the speechless request—'we are ready to proceed with our study'; for the Teacher is never to be directed with the words 'now teach us.' All that is to be done is that the Boy should approach him (and clasp his feet), with a view to remind him that it is time for study, and it is only after this approaching has
been done, that the words of the Veda should begin to be recited.

Further, in view of the rule that 'one should study the Veda with joined palms,' if the boy were to study (with joined palms), he would be transgressing the rule regarding the clasping of feet (if the study and the feet-clasping were meant to be simultaneous) [for one who would have his hands joined could not clasp the feet].

'End'—Ceasing, desisting from study.

Though the term 'brahma' is the subordinate factor in the compound ('brahmārambhā') yet, in as much as the term 'end' is a relative term, it is taken as correlated to the term 'brahma'; specially because there is no other word in the text with which it could be connected.

'Always'—implies that this rule regarding the clasping of feet should be observed at the beginning and end of all future study, every day. If this word were not present, the rule would be taken as applying to only that 'beginning of study' which comes immediately after the Initiatory Ceremony; on the analogy of the Ārambhāṇīyā Īṣṭi, which is performed only at the beginning of the first Darshaṇāṃsā sacrifice performed by the Agnihotra, after he has done the 'Fire-kindling,' and not at that of each succeeding Darshanaṃsā, which is performed every month.

From morning till such time as the daily routine of reciting two Chapters has not been finished, the whole is regarded as a single act of 'study'; so that if at intervals, there is some obstruction, the resuming of study on the same day is not regarded as 'beginning'; and at each resumption, the feet are not clasped. In another Sunya we read—'The clasping of the Teacher's feet should be done every day in the morning.' (Gautama, 2.53).

'Having joined'—making them touch one another.

'Should be studied'—what is meant is that the hands should be placed in that posture which resembles the tortoise.

'This is Brahmatā'—this explains the meaning of the term 'brahmāṇjali.'—(71)
VERSE LXXII

The clasping of the Teacher's feet should be done with crossed hands: the left should be touched with the left and the right with the right.—(72)

Bhāṣya.

The 'clasping of the Teacher's feet' mentioned in the preceding verse 'should be done with crossed hands.'

In answer to the question as to what sort of the 'crossing' of hands should be done, the Author adds—'the left' foot 'should be touched with the left' hand; it is mere touching that should be done, the Teacher should not be troubled by the foot being held for a long time. This 'crossing' is obtained by the two hands being simultaneously moved towards one another. That is, the feet having to be clasped by the pupil standing in front of the Teacher; the left hand is moved towards the right and the right towards the left; it is thus that the left foot becomes touched by the left hand and the right foot by the right hand. This is the 'crossing of the hands.'

Others read the text as 'vinyastapāṇinā,' 'with well-placed hands.' The 'placing' being implied by the touching, what the addition of the epithet would imply is that the feet should not be touched merely with the finger tips,—in the way in which a red-hot piece of iron is touched, for fear of burning,—but the hands should be 'well-placed,' actually held upon the feet. Pressing of the feet would cause pain to the Teacher, and is as such prohibited. Such is the explanation provided of this version of the text.—(72)

VERSE LXXIII

When the pupil is going to study, the Teacher, ever free from indolence, should say—'Ho, read!' and he should cease when he says 'let there be a stop!'—(73)
'When going to study' and the other expressions have already been explained before. The present verse adds a direction for the Teacher. When a boy is desirous to read the Veda from a Teacher, he should be invited with the words 'ho, read!' Until he is so invited, the Boy should not press the Teacher with such importunate requests as—'please teach us this chapter!' Another Smṛti has declared—'One should study on being invited to do so.' (Yājñavalkya, Īchāra, 27).

Saying the words 'let there be a stop,' 'he should cease'—desist,—'who is to cease?'—The Teacher; as is clear from the nominative case-ending used. Or, it may be taken to mean that the pupil should cease only when dismissed by the Teacher, and not according to his own wish; the construction of the passage in this case being—'when the Teacher says let there be a stop, then the pupil should cease.'

Other people have explained this rule regarding the time of ceasing as applying to all readers—the pupil as well as the Teacher. And this is in accordance with another Smṛti, which says—'Having recited the Veda, at the time of ceasing, one should touch the ground with the fore-finger and pronounce 'svasti' in the case of the Yajurveda, 'vispaṣṭām' in the case of the Sāman, 'viraṁah' in the case of the Rgveda and 'āramusva' in the case of the Atharva.'

'Free from indolence'—without sloth; 'indolence' is sloth;—the man beset with sloth is called 'indolent'; and when he has given it up he is called 'free from indolence.' This is meant to be merely descriptive. 'Indolence' here does not mean fatigue. The present text should never be taken to mean that what is here laid down is for only one who is free from indolence, while for those beset with indolence there is some other rule.—(73)
VERSE LXXIV

One should always pronounce the Praṇava in the beginning and at the end of the Veda. If it is not accompanied by the syllable 'om' in the beginning, it trickles away; and (if it is not accompanied by it) at the end, it becomes shattered.—(74)

Bhāsya.

Here also, in accordance with what has gone before (under 71), 'one should pronounce the Praṇava in the beginning and at the end of the Veda';—which means that the syllable is to be pronounced in the beginning and at the end of the action of reading the Veda.

The term 'praṇava' stands for the syllable 'om'; as is clear from what the text adds later on—'not accompanied by the syllable om.'

'Always'—has been added in order to show that the rule applies to every act of study. Without this term it would appear, from the context, that it applies to only that first study by the Religious Student which is done for the getting up of the text. When the adverb 'always' has been added, it becomes clear that the rule applies to all forms of studying,—that which is done for the purpose of keeping the memory of the text fresh, or that which is done by the Householder and other people in obedience to the injunction that 'the Veda should be studied every day.' As regards the reciting of Vedic mantras during the Twilight Prayer, etc., the use of the syllable 'om' the author is going to enjoin directly (in Verse 78). What is laid down here is not meant to be a necessary companion of the Veda,—which would mean that the rule is to be followed whenever one pronounces any Vedic passage; thus it is that the Praṇava is not used with Vedic mantras on the following occasions: at oblations poured into fire, or during the japa of mantras, or in course of the teaching of scriptures, or at the recitation of the 'Yajyā' and other hymns, or when Vedic passages are quoted only by way of
VERSE LXXV: RULES OF STUDY

illustration. From all this it follows that the adverb ‘always’ is meant to show only that the rule laid down applies to that study of the Veda which forms the subject-matter of the context. As for the necessity of using the Pranava at the beginning of one’s daily study, this is secured by the construing of the term ‘always’ of the preceding verse with the present one.

In praise of what has been enjoined the text adds—‘If it is not accompanied by the syllable om, etc.’ If, in the beginning, the Veda is not accompanied by the syllable ‘om,’ it trickles off. The compound ‘anunktam’ is to be expounded as ‘that which is not accompanied,—i.e., sanctified—by the syllable om,’ according to Panini, 2. 1. 32; or, it may be expounded as ‘that Veda in which the syllable om is not uttered,’—the order of the terms in this case being in accordance with the rule laid down in connection with the ‘Sukhādi’ group, according to Panini, 6. 2. 170.

‘At the end’—at the close. The particle ‘and’ indicates that the term ‘not accompanied by the syllable om’ is to be construed here also.

‘Trickles off—becomes shattered.’—Both these terms are meant to indicate the futility of the study. The sense being that that religious act, in which the Veda studied in the said defective fashion is used, absolutely fails to accomplish its purpose. This is an Arthariada meant to be deprecatory of the said method of study. When milk is placed in a pot, the milks passes off all round; and this is what is called ‘trickling off’; and if the milk becomes destroyed after it has been boiled and become solidified, this is what is called ‘becoming shattered.’—(74)

VERSE LXXV

Seated upon Kusha-blades pointing eastwards and sanctified by Kusha-blades, when one has purified himself by means of three ‘Breath-suspensions,’—then alone he becomes entitled to the syllable ‘Om.’—(75)
Bḥāṣya.

The term ‘kūṭa’ means ‘kusha-blade’;—‘Seated upon’ them,—i.e., seated upon kusha-blades pointing eastwards. The accusative ending in ‘kūṭān’ being in accordance with Pāṇini I. 4. 46, ‘adhisthinsihāsāṁ kurma,’ where the latter part consists of the factors ‘sthā’—‘ā’—‘āvām.’ In the word ‘paryupāsīnah’ also we have an ‘ā’, the word containing the factors ‘pari’—‘upa’—‘ā’—‘āsīnah’; the prefixes ‘pari’ and ‘upa’ having no significance at all.

‘Sanctified by kusha-blades’;—i.e., having been made pūrē. The term ‘pavitra’ cannot stand for the Aghamarṣṭha and other mantras; for the simple reason that at the time that the text is being dealt with, the student has not read those mantras. Nor are kusha-blades capable, by their mere presence, to bring about purification for one who does no (purificatory) act; thus then, the necessity of some intervening act being essential, we are led to conclude, on the basis of another Smṛti, that this act is in the form of touching the sense-organs; Gautama (I.48-50) having prescribed ‘the touching of the organs with Kusha-blades and seating upon Kusha-blades pointing eastwards.’

‘Purified by means of three Breath-suspensions.’—The air passing through the mouth and the nostrils is called ‘prāṇa,’ ‘breath’; and the ‘āyama’ of this is its suspension, holding within the body, preventing its going out. Another Smṛti (Yājñavalkya, Āchāra, 23) has laid down the measure of the time during which the breath is to be suspended—as also the mantra accompanying it,—“One, withholding his breath, should mutter three times the Gāyatrī along with the Praṇava and the Śiras,—this is what is called ‘Breath-suspension’.” The revered Vāshiṣṭha has added to these the Great Vyāhṛṭis also. It is the end of the mantra that should mark the end of the suspension, no other limit for it being prescribed. In as much as all Smṛtis are meant to serve the same purpose, we must accept this same method of ‘Breath-suspension’ to be meant by the present text also, specially as there is no inconsistency with it.
Objection.—“What has been said here involves a mutual interdependence: until the Breath-suspensions have been performed one should not pronounce ‘Om,’ while without this syllable ‘Om’ there can be no ‘Breath-suspension.’”

There is nothing wrong in this. When Yājñavalkya lays down that ‘one should mutter three times; etc.,’ all that is meant is the mental act of remembering, thinking of, the syllable ‘Om’; for when the breath is suspended, there can be no utterance of any syllable; though it is true that ‘Japa,’ ‘Reciting,’ is (in most cases) something that can be accomplished only by an operation of speech. In connection with the reading of the Veda however, what is intended is actual utterance of the syllable; and this for the simple reason that the act of reading consists of actual utterance—the root (in ‘adhyayana’) signifying the making of sound, and sound is that which is heard by the Ear, and not that which is cognised only by the mind.

What is prescribed here is not something applicable to the syllable ‘Om’ itself,—wherby it could be made applicable to the uttering of the syllable on other occasions also. It has been said that the syllable should be pronounced at the beginning of Vedic study; but if the rule here laid down were meant to be applicable to all utterances of the syllable, it would have to be observed in connection with such utterances of it in ordinary parlance as when one says ‘we say yes (om).’

Then again, Gautama (1.49) has declared that ‘the three Breath-suspensions extend over fifteen moments.’ The term ‘mālāra,’ ‘moment,’ stands for that point of time which is taken up in the pronouncing of a simple unmodified vowel; and in as much as this cannot be consistent with the time-limit prescribed by Yājñavalkya, this latter cannot be accepted as applicable to what is prescribed by Gautama; in which connection again no mantras are laid down. From this it is clear that there can be ‘Breath-suspensions’ even without the uttering of the syllable ‘om.’ And thus there need be no mutual interdependence.
Then alone does the man "become entitled to the syllable om"; —i.e., to the "pronouncing" of the syllable,—the word "pronouncing" having to be supplied if the entire term "ōṅkāra" is taken as standing for the Praṇava. If however we take the term "kār" separately in the sense of making,—so that "ōṅkāra" means the making or uttering of the syllable "om,"—then we do not need to supply any other word. The uttering of the syllable having been laid down (under 74), where it is called "praṇava"; —the term "ōṅkāra" in the present sense simply serves the purpose of explaining what that "praṇava" is. So that "praṇava" and "ōṅkāra" are synonymous terms; as we have already pointed out (in the Bhāṣya on 74).—(75)

VERSE LXXVI

Out of the three Vedas, Prajāpati milked the letter "a," the letter "u" and the letter "m"; as also the syllables "bhūḥ-bhuvah-svaḥ."—(76)

Bhāṣya.

This verse is a valedictory supplement to the foregoing injunction.

The syllable "om" is an aggregate of the three letters "a," "u" and "m"; and the present verse describes the origin of each of these.

"Out of the three Vedas"—from the three Vedas.

"Milked"—churned out; just as butter is churned out of the curd.

Not only the three letters, but also something else, in the shape of the syllables "bhūḥ-bhuvah-svaḥ."—(76)

VERSE LXXVII

Out of the three Vedas again, the Supreme Prajāpati milked each foot of the Śāvitrī verse beginning with "tat."—(77)
VERSE LXXVIII: RULES OF STUDY

Bhasya.

The present verse is a valedictory description of the origin of the Gāyatrī-verse beginning with the words ‘tat savitur varēṇyam,’ which serves the purpose of introducing the coming injunction. As for the injunction of the Vyāhritis, this is to be deduced from the valedictory description contained in the preceding verse. As for the actual order in which the several syllables have to be pronounced, that is ascertained from the order in which they are found mentioned in the text. The author is also going to lay down in the next verse—‘They should pronounce this syllable (on), and this verse (‘tat savitur, etc.’), preceded by the Vyāhritis.’

‘Milked’—churned out.

“Beginning with ‘tat’;”—though this being all that the text says, it might refer to an altogether different verse—‘tat savitur nyānimahē, etc.’ (Ṛgveda, 5. 82. 4), which is not three-footed,—yet it is the three-footed verse that should be taken as referred to here; and it is the ‘Sāvitrī’ verse that is three-footed.

In as much as Kashyapa and other sages are also called ‘Prajāpati,’ the text has added the qualification ‘Supreme’; so that it is Hiranyagarbha that becomes specified; as it is He who dwells on the highest spot, from where there is no reversion (to worldliness).

This has been added with a view to show the extreme importance of the Sāvitrī verse;—it was churned by the highest of all Prajāpatis, out of the Vedas.—(77)

VERSE LXXVIII

Reciting, at the two twilights, this syllable and this verse, preceded by the Vyāhritis, the Brāhmaṇa, learned in the Veda, becomes endowed with Vedic merit.—(78)

Bhasya.

Though this verse is syntactically connected with the section dealing with the Injunction of Vedic study, yet it is to
be taken as embodying the injunction of recitation during the Twilight-Prayers; and as regards the ‘Gāyatrī’-verse itself, the mention of it (in the present verse) is merely for the purposes of reference (the injunction of its recitation having already gone before), while that of the Praṇava and the Vyāhrtis forms the direct injunction of the recitation of these, which has not been enjoined anywhere else.

To this some people make the following objection:—

“This cannot be regarded as an Injunction pertaining to the Twilight Prayers; as these do not form the subject-matter of the present context. Even if it was an injunction, it could only be one pertaining to the Religious Student; as it is the Student whose duties are being propounded in the present context. But this is not possible, since the text has added the qualification ‘learned in the Veda’; and certainly the student just initiated could never be ‘learned in the Veda.’ Further, the text also adds a particular fruit—‘becomes endowed with Vedic merit’; while the Injunction of the Twilight-Prayers is a compulsory one. Then again, we do not understand what is this fruit, called ‘Vedic merit’ which is described as proceeding from the recitation. If what is meant is the merit proceeding from the recitation of the Veda, and if the attaining of this merit is what is meant by being ‘endowed with Vedic merit’—then, in regard to this view it has to be noted that so far as the Injunction of Veda-reciting is concerned—which forms the subject-matter of the present context,—there can be no other result proceeding from it, except the understanding of the meaning of the Vedic texts; for the simple reason that no such result has been anywhere mentioned. Further, in as much as there is a perceptible result in the shape of the comprehension of meaning, there can be no room for the assuming of any other results. The injunction of Veda-reciting that there is for the Householder and others,—in the words ‘day after day one should recite the Veda’—this also is a compulsory one; and the
results mentioned in connection with it, in the shape of 'milk, and honey, etc.,' this is only a valedictory supplement. From all this it is clear that the present verse cannot be regarded as an Injunction (of recitation during the Twilight Prayers). Specially as, if it were taken as an Injunction, all the above difficulties will have to be explained. On the other hand, if the verse be taken as a valedictory reference, then the term 'reciting' could be taken as referring to the Reciting of the Veda, which forms the subject-matter of the context; and in that case it would be possible to construe the term 'Vedic merit' also in some way or the other."

Our answer to the above is as follows:—

It has been already explained that the implications of context are always set aside by those of Syntactical Connection; and for the very reason that the terms 'learned in the Veda' and 'Twilight prayers' are not connected with the subject-matter of the context,—the present Injunction is to be taken as pertaining to something else. The Injunction is simply to the effect that during the two Twilight Prayers one should pronounce the three expressions (Om—Sāvitrī verse—Tyāḥṛtī); and the term 'learned in the Veda' is merely descriptive?

"But as a matter of fact, it is possible only for persons in the Householder and other stages to be 'learned in the Veda'; the Student can never be so.

What has this possibility got to do with the matter? If the term is taken as merely descriptive of what is already known from other sources, then the injunction contained in the verse becomes applicable to people in all stages of life. While if the term 'learned in the Veda' were taken as a significant epithet of the Nominative agent (of the act enjoined), then the student would not be entitled to the act.

"Why should the term be taken as merely descriptive?"
For the simple reason that there would (otherwise) be a syntactical split. The injunction pertaining to the Injunction of the Twilight Prayers, what has to be enjoined regarding it is the reciting of the Pranava and the Vyāhrtis, which has not been enjoined anywhere else. Now, if in addition to these, something else were taken as enjoined,—in the form of ‘being learned in the Veda,’—then there would be a syntactical split [the sentence in question containing two injunctions, (a) ‘should recite the Pranava, etc.,’ and (b) ‘should learn the Veda’]; and it is not legitimate to enjoin (by means of a single sentence) several details pertaining to an act already enjoined. Nor is it possible (as another alternative) to take the mention of the Pranava and the Vyāhrtis as merely descriptive [because their injunction has not been met with anywhere else].

From all this it follows that what the Text means is as follows:—‘In connection with the reciting of the Gāyatrī that has been enjoined in relation to the Twilight Prayers, there is this further detail that the said recitation is to be preceded by the uttering of the Pranava and the Vyāhrtis.’

The mention of the ‘Brāhmaṇa’ is only by way of illustration.

It has been argued above that—‘the text speaks of a result, while the Injunction of the Twilight Prayers is a compulsory one.”

But what inconsistency is there in this? While what is enjoined is a compulsory act, the result mentioned may follow from the further detail mentioned in the text; the meaning being that ‘the said result follows from the previously enjoined Twilight Prayer, when it is accompanied by the recitation of the Pranava and the Vyāhrtis. Just as when the ordinary Agnihotra is performed with the water brought over in the milking vessel, there comes about the particular result in the shape of cattle; and thei̊ accordance with the injunction
that 'for one desiring cattle water should be brought in the milking vessel.'

It is on the strength of this last injunction that we have made bold to say what we have said above. In reality the injunction contained in the verse is not an optional one at all (meant only for those desiring the particular result mentioned). Specially as another Sūrti (Yājñavalkya, 1. 23) clearly lays it down as a compulsory injunction 'One should recite the Gāyatrī along with the Shiras, preceded by the Yājñavalkya.' Further, you have yourself argued that the exact nature of the result ('Vedic merit') cannot be ascertained (which is an argument against the text being taken as laying down a result).

As a matter of fact, what 'Vedic merit' means is as follows:—'The merit that has been described in the Veda as resulting from the saying of the Twilight Prayers accrues to man only when he recites all the three expressions—and not by reciting the Gāyatrī only.' 'Punya,' 'merit,' is excellence. Since Sūrtis are based upon the Veda, what is mentioned in the Sūrtis is also called 'Veda-merit,' which last expression stands for the 'merit of the Veda.'

"What is the merit of the Veda?"

That (merit) which is expounded by the Veda. The merit that results from the Veda being recited may also be called 'the merit of the Veda'; but by virtue of the specific relationship, it is what is expounded by the Veda,—and what is produced by it—that should be spoken of as 'merit of the Veda.' As for the producing of merit, this is done by other things also, such as sacrificial performances and the like; while the expounding of it is done by the Veda only.

Some people have taken the last foot of the Verse to mean as follows—"What has been enjoined as compulsory Vedic Study becomes fulfilled merely by reciting the three expressions during the Twilight Prayers."

But this is not right. For if the present text meant this, then it would be providing an option to what has been laid down as the compulsory 'Vedic Study'; and this would mean
the partial rejection of this study. But so long as we can avoid it, it is not right to admit the rejection of any injunction.

'This syllable'—refers to the syllable 'om.'

"But this is not a single letter, containing as it does, two or three syllables."

Our answer is that the term 'syllable' here stands for 'vowel-sound' and 'contact with consonants.' Hence the term denotes that which forms the subject-matter of the context.

'This Verse'—i.e., the Sāvitrī verse 'tat savitururānyam, etc.'

'Preceded by the Vyāhrtis';—i.e., that before which the Vyāhrtis have been uttered. Here only the three Vyāhrtis are meant,—these alone having been mentioned in the present context (in verse 76),—and not the seven, ending with 'Satyam.'

VERSE LXXIX

Repeating this Triad a thousand times in open air,
The twice-born person becomes freed, in a month,
From even great sin, as the snake from its slough.
—(79)

Bhāṣya.

The term 'bahiḥ,' 'in open air,' stands for uncovered spot; the sense being that it should be done outside towns and villages, on the bank of rivers and such places.

'A thousand times, repeating'—reciting it again and again.

"The affix 'kṛtvasuch' (in the term 'Sahasraśaktvaḥ') also signifies repetition, which is again denoted by the word 'abhyaśya' also; so there is needless repetition."

The repetition is not objectionable, in view of a distinction between general and particular. That is to say, the word 'abhyaśya' denotes repetition in general, and when the question
arises as to the particular number of repetitions, we have the text adding 'a thousand times.' Both the general and the particular could not be regarded as signified by the single word ending with the 'kritra' affix; because this latter word always stands in need of a particular act (that has to be done a thousand times). The mere expression 'devadatthā pan-
chakritvo'hah;' 'Devadatta five times during the day' does not signify anything until the word 'bhunkte,' 'Eats,' is added.

"But the term 'repeating' also does not signify any partic-
ular act."

True; but the act of reciting forms the subject-matter of the context; so that the repeating is understood as pertaining to that act; 'repetition' standing for attending to it again and again.

'Even from great sin';—he becomes freed from even such heinous sins as 'Brahmana-killing' and the like; what to say of minor offences?

'Api,' 'Even,' denotes possibility, not cumulation; cumula-
tion is expressed when more things than one are mentioned separately; as in the sentence --'there is sovereignty of Devadatta, and of Yajñadatta also.' There is no such separate mention in the text.

Question—'From what minor offences does the man be-
come freed? Cow-killing and such acts have been regarded as 'minor offences'; and for every one of these the scriptures have prescribed distinct expiatory rites along with all their details. While as regards those acts that are not done consciously, but which are regarded as must have been done,—though no definite expiation could be prescribed for them, yet they would be got rid of by means of the Twilight Prayers and such other compulsory rites prescribed for daily performance. Then again, if what is mentioned in the present verse were a real expiation, it should have come under the section on Expiatory Rites (Ch. XI); just as it is said (under 11. 77)—'One may recite the tēr of the Veda while keeping due restraint over food.' Further, if the present verse
were meant to prescribe an expiatory rite, the whole section dealing with Expiatory Rites (Ch. XI) would be superfluous. For, what accused person would omit to do the expiation consisting of the mere reciting of mantras, and go in for the very difficult rites endangering the body and very life itself? Says an old saying—'If honey were available in a place within easy reach, wherefore should one go to the hills? The desired end having been accomplished, which wise man could put forth further efforts?'—and again—'What can be obtained for a single coin, no wise man purchases for ten coins.' Nor can the verse be taken as a valedictory supplement to what forms the subject-matter of the context (i.e., Vedic Study), because there is no ground for connecting it syntactically with the context,—such grounds, for instance, as being found defective if taken apart from the context and so forth."

Our answer to the above is as follows:—The present verse is a direct Injunction; and the act laid down is done for the removing of sins. It has been argued that—'What is laid down here (being too easy) could not be regarded as optional with those rites that are prescribed in a different context and are very much more difficult.' But it can certainly be taken as optional with those expiations which consist in Mantra-recitations. For instance, the reciting of the Aghamarsana-Mantra has been declared as destroying all sins; and with this what is laid down in the present verse could be taken as optional. In connection with the Aghamarsana-Mantra, three days fasting is prescribed, while according to what is laid down in the present verse, the man becomes freed by doing the reciting for a month, but taking two ordinary meals every day. Thus the difference between the two is not so great as to lead us to regard them as very diverse in character.

Or, what is mentioned here may be taken as purifying the man from such past sins as are indicated by the evil position of planets, etc.; and it is from these sins that the man becomes free. 'Sin' is something undesirable; from this the man becomes freed,—'etih is not affected by the results of those sins.
VERSE LXXX : RULES OF STUDY—Japa

'Just as the snake from the slough,'—just as the snake becomes freed from the cast-off skin. This means that the sin is completely removed.

For such past sins as are indicated by the discolouring of the skin and such other diseases, other Smṛtis have prescribed many expiatory rites. All this we shall explain under the section on Expiatory Rites.

It is in view of what is said in the present verse that we have the saying—'There is no fall for people who go on reciting mantras and pouring libations.'—(79)

VERSE LXXX

BEREFT OF THIS VERSE, AND OF THE TIMELY PERFORMANCE OF HIS OWN DUTY, A PERSON OF Brāhmaṇa, Kṣatrīya OR VAISHYA BIRTH INCURS THE ODIUM OF GOOD MEN.—(80)

Bhashya.

'By this verse'—by the Sāvitrī.

'Bereft'—he who fails to observe the Twilight Prayers and neglects Vedic Study.

'Odiun'—Blame.

'Among good men'—Among the highly cultured people.

'Incurs'—becomes open to.

With a view to show what sort of odium he incurs, the Text adds—'and of the timely performance of his own duty.'—'Timely'—e.g., the sixteenth year for the Brāhmaṇa and so forth. When the man is bereft of these rites, he becomes despised.

From this it is clear that even though the boy may have been initiated, and as such become qualified for Vedic Study,—yet, if he is bereft of the Sāvitrī, he becomes a 'Vṛtya,' apostate.

What is meant by 'his own duty' is just that duty which is common to the three castes; and this is the duty of Initiation. It is only when we interpret it thus that the qualification 'timely' comes to have any sense. If the 'duty'
meant were the duties of Vedic Study and the rest, the text would have said simply 'performance of his own duty' (without the qualification 'timely').

The term 'yoni' being synonymous with 'birth' denotes caste. So what is meant is the person of the Brähmana and other castes.

The present verse is only a descriptive supplement, added for the purpose of making the Expiatory Rites prescribed for the Vrātya (apostate) applicable to the omissions mentioned here.—(80)

VERSE LXXXI

The three imperishable Mahāvyāhrtis preceded by the syllable 'om,' and the three-footed Sāvitrī,—these should be regarded as the 'Mouth of Brahmān.' —(81)

Bhāṣya.

"Preceded by the syllable Om"—in the beginning of which the syllable 'Om' occurs.—'Mahāvyāhrtis';—this refers to the three syllables 'bhūḥ—bhuvah—svah,' which form the subject-matter of the present context.

'Imperishable';—the syllables are so called in view of the fact that the results proceeding from their repetition are long-standing. If this were not meant, then the qualification would be superfluous, as all words are equally imperishable, eternal.

Three-footed Sāvitrī;—the verse 'tat savituh, etc.'

'The mouth of Brahmān.'—These are called 'mouth' in the sense that they form its opening. Hence this verse is to be regarded as the valedictory supplement of the Injunction that these should be recited at the beginning of Vedic Study.

Or 'mouth' may mean portal, the means;—the sense being that union with Brahmān is reached by this means. This is what is described in the next verse.—(81)
VERSE LXXXII

He who, untired, recites this, day after day, for three years, turns into air, and becoming transfigured into Ākāsha, reaches the Supreme Brahman.—(82)

Bhāsyā.

He becomes omnipresent, all-pervading, like Ākāsha.

‘Transfigured into Ākāsha’—means that he acquires the nature of Ākāsha. ‘Mūrti,’ ‘Figure,’ does not stand here for the Body; as Ākāsha has no ‘body’ at all.

“What is this ‘Brahman’ into whose form the man is said to become merged?”

It is the Supreme Soul, of the nature of Bliss; He of whom all these embodied souls are mere modes, just as waves are of the ocean perturbed by the force of wind. And just as when the ocean becomes calm, the waves become merged into it, in the same manner the embodied souls become transformed and merged into the Supreme Soul. All this is going to be described in detail in Discourse 12.

What is enjoined in the present context is the mere reciting and study of the Gāyatri verse, not its Japa, repetition; this is shown by the fact that the number of repetitions is not stated.

‘Untired’;—this denotes that the recitation is to be carried out again and again; as a single recitation can never tire a person.

What is enjoined here pertains to persons seeking for Final Release.—(82)

VERSE LXXXIII

The Mono-syllable is the highest Brahman; Breath-suspensions are the highest austerity; nothing is higher than the Sāvitri verse; truth is better than silence.—(83)
The ‘monosyllable’ is the syllable ‘om.’—It is the ‘Supreme Brahman;’ in the sense that it is the means of reaching Brahman. This assertion is based upon the fact that Brahman is attained by the ‘repeating,’ and ‘the meditation upon the signification,’ of the syllable (as mentioned in Yogasūtra 1. 28). ‘Om’ is a name of Brahman; as says the Yogasūtra (1. 23)—‘The Praṇava is expressive of Him (God).’

“In comparison with what is this the highest?”

It is higher than all other forms of Brahman-meditation. The meditation upon the syllable ‘om’ as Brahman is superior to all the several forms of meditation mentioned in such texts as ‘One should meditate upon food as Brahman’ (Taittirīya Upaniṣad, 2. 2. 1), ‘The teaching is that the Sun is Brahman’ (Chhāndogya Upaniṣad, 3. 19. 1); and this for the simple reason that the attainment of Brahman has been described as proceeding from the mere recitation of that syllable; and also because the word itself has been described as ‘Brahman,’ in such passages as—‘One who is well versed in Brahman in the form of Word attains the supreme Brahman.’ (Maitrī- upaniṣad, 6. 22). Nothing is beyond the reach of words, and of all words the syllable ‘om’ is the very source; as says the Shruti—‘Just as the needle pierces through all the leaves, so in the same manner is all speech pierced by om, all this is om itself’ (Chhāndogya Upaniṣad, 2. 23. 4). The ‘piercing’ spoken of in this passage means ‘pervasion,’ ‘being the receptacle.’

“But in what manner is all speech pierced by om?”

Well, as regards the word of the Veda, it has already been pointed out (in verse 74) that its source lies in the syllable ‘om.’ As regards the words of secular speech, it has been declared by Āpastamba (1. 4. 13. 9) that ‘All sentences should be preceded by om.’

The above passage (from the Chhāndogya) has been explained differently in the Upaniṣad-bhāṣya; we are not reproducing that explanation here, as it has no bearing on the present context.
The term 'breath-suspension' here stands for the act of suspending the breath along with the entire procedure beginning with the sipping of water.

'Highest austerity';—i.e., an austerity higher than the Chândrāyana and the rest.

“What is the superiority here (meant by the epithet ‘highest’)?”

It is purely figurative.

‘There is nothing higher than the Sāvitrī’;—i.e., no other mantra.

In praise of all this we have the next expression—‘Truth is better than silence.’ ‘Silence’ is control of speech. And the result accruing from the telling of truth is superior to that resulting from the control of speech. Since the telling of truth implies the acting up to a positive injunction, while in silence there is observance of the mere prohibition of telling lies.

This verse is purely valedictory.—(83)

VERSE LXXXIV

ALL VEDIC ACTS OF OBLATION AND SACRIFICE PASS AWAY; WHILE THIS SYLLABLE (OM) IS TO BE REGARDED AS IMPERISHABLE: AND IT IS BRAHMAN, AND ALSO PRAJĀ-PATI.—(84)

Bhāṣya.

All acts laid down in the Veda—'oblations' in the form of Agniḥotra and the rest,—as also ‘sacrifices’ in the form of Jyotistoma and the rest,—‘pass away’; i.e., either they never bring about their results in their entirety, or even when brought about, those results perish quickly.

‘This syllable’—‘om’—is to be known as ‘imperishable,’ i.e., bringing about imperishable results; since for one who has become merged into Brahman, there is no return to worldly existence. Thus leading to an imperishable result, the syllable is itself called ‘imperishable.’ One of the two
terms ‘aksara,’ one is a noun, which forms the subject of the sentence, while the other, is the predicate, and is taken in its literal sense.

That same syllable is also Brahman, and Prajāpati.

This also is purely valedictory.

The expression ‘juhoti-yajati’ mentions two verbal roots; and the term ‘kriyā’ stands for the actions of homa (oblation) and yāga (sacrifice)—as denoted by the two roots. The plural number is due to the multiplicity of the acts. Or, the two verbal roots may be taken as standing for the acts of homa and yāga themselves, while ‘kriyā’ stands for the other acts of charity and the like. The whole is a copulative compound—made up of the three terms ‘juhoti,’ ‘yajati’ and ‘kriyā,’—the acts of homa and yāga being separately mentioned by reason of their importance.

Some people have held that this praise of the syllable ‘om’ by itself (as apart from the Vyāhṛtis and the Śāvitrī verse) is meant to enjoin the repetition of the syllable; and they argue that this cannot be taken as merely supplementary to the foregoing injunction of the reciting of the Śāvitrī along with ‘om,’ etc., as no reference to this latter is made in the present verse; as there is in the case of the Vaishvānara sacrifice, in connection with which we find two passages—

(a) ‘Yadasṭākapalo bhavati gāyatryā cha inam brahmavarcha-sena punāti,’ and (b) ‘Yamnavakapalastvātrataivāsmimastējo dadhāti,’—where reference is distinctly made to a foregoing injunction; so that so long as it is found possible (on the basis of this reference) to connect the injunctions syntactically (and treat them as a single injunction), there can be no justification for splitting them up into two distinct injunctions. In the present instance, on the other hand, when it is said that ‘this should be regarded as imperishable,’ there is no reference to any thing that has gone before; nor is there any reference made to the Śāvitrī, etc. For these reasons, the present text is to be taken as a self-contained injunction, and not as supplementary to something else. Further, the verbal affix in ‘jñāyak’ ‘(should be regarded)’ is purely
injunctive. And this, taken along with the word 'brahma gives the sense that 'this should be regarded—i.e., meditate upon—as Brahman'; and this 'meditation' stands for the mental process of repeating the syllable.—(84)

VERSE LXXXV

The offering that consists in the repeating of mantras excels the enjoined (ritualistic) offering ten times; the inaudible (repeating) excels this latter a hundred times; and the mental (repeating) excels it a thousandfold.—(85)

Bhāṣya.

The 'enjoined offering' is that which forms the subject of injunctions; such as jyotiṣṭoma and the rest; such acts are called 'enjoined offering,' as they have been enjoined by words like 'should offer' and the rest, and are performed by means of external acts, and with the full accompaniment of priests and other innumerable details.

The Japa, 'Repeating of Mantras' is not an 'offering'; but with a view to eulogise it, it has been spoken as an 'offering' only figuratively; consequently this cannot be included under the term 'enjoined offering.'

This latter 'excels,'—is a better, superior, offering than the jyotiṣṭoma and the rest,—'ten times.'

What is meant here is that the Repeating of Mantras is highly efficacious; the meaning being that the results proceeding from the Repetition are the same, but larger, as those proceeding from the Ritualistic Offerings. It is not meant that the Repeating of Mantras actually brings about results larger than those brought about by the ritualistic sacrifices; for if it were really so, who would ever undertake the performance of the latter, which involve much physical hardship and the expenditure of much wealth? For these reasons it is clear that what is said here is a mere praise (of the Repeating of Mantras); just like the assertion that 'One attains all desirable ends by the
Final Oblation. All that is meant is that from this act also the same results follow, in the shape of Heaven and the rest; but the difference in the amount of human effort involved leads to the difference in the degree of the result. And as the text does not specify any particular result, it should be taken to mean that by the Repeating of Mantras one obtains the same results—in the shape of heaven, landed property, children and cattle—as those proceeding from sacrificial performances.

'The Inaudible, a hundred times'—That repeating of Mantras is called Inaudible which is not heard by any other person, however near he may be.

'A thousand times—the Mental.'—That in which the Mantra is meditated upon by a mere mental operation.

The 'Inaudible' and other qualifications pertain to all kinds of Repeating Mantras (and not only to the repeating of the Gāyatrī, etc.); the continuity of the context, starting from verse 82, having been broken. Hence, whenever there is repetition of Mantras—in the course of either Expiatory Rites, or the rites performed for the allaying of portents, or those intended to bring about prosperity,—the said qualifications become applicable.

The term 'sāhasra' literally means that which has a thousand; and since the noun spoken of is 'guṇa,' 'times,' 'fold,' the term means 'thousand-fold'; the term 'fold' standing for part. That this refers to the excess of results is clear from the connection of the entire sentence.—(85)

VERSE LXXXVI

The four cooked offerings, along with the enjoined sacrifices,—all these are not worth the sixteenth part of the offering that consists in the repeating of Mantras.—(86)

Bhāṣya.

The five 'great sacrifices,' leaving off the Brahmayajñya, are what are meant by the 'four cooked offerings.'
'Enjoy all sacrifices'—those already described (under the preceding verse); along with these latter, the former (four) are not worth the sixteenth part—i.e., are not equal to the sixteenth part.

Or, the root 'arha' may be taken in the sense of the price paid for the obtaining of a certain thing. The root 'arha' with the Present-Tense-ending 'tip' gives the form 'arhanti.'—(86)

VERSE LXXXVII

It is by means of repeating Mantras that the Brâhmaṇa succeeds;—there is no doubt in this. He may, or may not, do anything else, one comes to be called a Brâhmaṇa if he is of a friendly disposition.—(87)

_Bhāṣya._

By means of repeating Mantras alone the Brâhmaṇa succeeds;—i.e., acquires all desirable results, and also attains Brahman.

No such doubt on this point should be entertained in the mind, as—'How can one acquire, by means of Mantra-repetition alone, such results as are obtained only by means of such elaborate acts as the Jyotistoma and the rest, which cost much effort, or from deep and prolonged meditations?'

Because as a matter of fact, such success does actually follow.

'He may do anything else.'—In the shape of the Jyotistoma and other non-compulsory acts,—'or not do it.'—For 'one comes to be called a Brahmana if he is of a friendly disposition.'

'Maitra' is the same as 'mitra.' The Brahmana should be friendly to all living beings; and how can there be any friendliness (benevolence) in such acts as the killing of animals during the Agnīsomya offerings?

This passage is purely valedictory; it is not a prohibition of the killing of animals during sacrifices; because it is only supplementary to what has gone before (and as such it cannot be taken as an independent prohibition), and because such killing is directly enjoined in the Veda itself.

_Thus ends the process of Repeating Mantras._—(87)
XVIII. Control of Sensual Desires

VERSE LXXXVIII

The wise man should put forth an effort to restrain his organs roaming among alluring objects; just as the driver restrains the horses.—(88)

Bhāsya.

All that the teaching means is that "one should strive to restrain his organs"; the rest of the text is merely descriptive, up to the verse where we have the injunction regarding the Twilight Prayers (101).

'Restrain'—means the avoiding of addiction to prohibited objects and the avoiding of excessive addiction to even those objects that are permitted. That the prohibited things should be avoided we learn from those prohibitions themselves: hence the present verse and the verses that follow should be taken as laying down the avoiding of over-addiction to even such things as are not prohibited.

This is what is meant by the expression—'roaming among objects,' i.e., in course of their natural functioning.

'Alluring.'—Things that attract, draw to themselves, overpower, the man, are called 'alluring objects,' those that captivate the mind. 'Roaming among these means 'functioning among them in manifold ways.' If the organs did not operate among them, what could even the most alluring objects do? Or, even if the organs were devoid of all restraint, if the objects themselves were repellant, it would be a very simple matter for the agent to restrain himself. As a matter of fact, however, both are at fault (the objects are alluring and the organs are operative among them); hence it becomes necessary to put forth special effort, the organs being hard to control.
'As the driver restrains the horses.'—'Driver' is the charioteer. Just as the charioteer puts forth special effort to control the horses that are naturally restive, and are prone to run wild along the wrong way, and the horses become obedient to him,—in the same way one should curb the organs to his own will.—(88)

VERSE LXXXIX

Those eleven organs which the ancient sages have named I shall now fully describe in due order.—(89)

Rhasya.

This enumeration of the organs is as laid down in other sources of information; and the present text is not intended to lay down the number of organs. The description is provided by our author only on account of his good will towards his audience. The organs have been named by the ancient sages; and I shall now describe their names and also their function.

'In due order.'—Implies absence of confusion.

The reference to the 'ancient sages' is meant to indicate that the enumeration of the organs is not something invented by the logicians, it was something already known among the ancient teachers. In fact, people not knowing this are ridiculed by men as 'not learned in the scriptures'; hence these should be properly understood.

The meaning of the words of the text are well known, and have been already explained.—(89)

VERSE XC

(They are) the Ear, the Skin, the Eyes, the Tongue and the Nose as the fifth; the Anus, the Generative Organ, the Hands and Feet, and Speech described as the tenth.—(90)
Bhāṣya.

The Ear and the rest are well known. We have ‘Eyes’ in the Dual, in view of the two different substrata (of the Visual Organ); in other places we have the singular number in view of the fact that the Faculty itself, subsisting in the said substrata, is one only.

The ‘Generative Organ,’—the organ secreting the semen (in males), and the ovule and its receptacle (in females).

‘Hands and feet’—‘Hastapādam’;—the copulative compound has been put in the singular number according to Pāṇini 2. 4. 2, by which copulative compounds consisting of terms expressive of limbs of living beings are put in the singular.

‘Speech’ here stands for that part of the body which consists of the Palate and the rest, and serve to manifest sound.

This verse mentions the names (of Organs).—(90)

VERSE XCI

OF THESE THE FIVE BEGINNING WITH THE EAR IN DUE ORDER THEY CALL ‘ORGANS OF SENSATION’; AND FIVE OF THESE, BEGINNING WITH THE ANUS, ‘ORGANS OF ACTION.’—(91)

Bhāṣya.

The author now proceeds to describe the functions of the organs, with a view to determine their precise nature. [This is necessary, because] they are not perceptible.

‘Organs of Sensation’;—i.e., the organs productive of sensation; they bring about effects in the form of sensations. The Genitive (in the compound ‘buddhīndriyānām’) denotes the relation of cause and effect.

‘Beginning with the Ear, in due order’;—the phrase ‘in due order’ has been added with a view to prevent the notion that the term ‘ādi’ signifies kind. “Order” again is in accordance with position; hence what is meant is the order in which the organs have been mentioned in the foregoing verse.
VERSE XCIII: CONTROL OF SENSUAL DESIRES

‘Organs of action’;—it is the ‘action’ of motion that is meant here.—(91)

VERSE XCII

The Mind is to be regarded as the eleventh, which, by its own quality, is of two-fold nature; and on this being subdued, both the aforesaid five-mentioned groups become subdued.—(92)

Bhāṣya.

The Mind is what completes the number eleven, which is the number of sense-organs.

The ‘own quality’ of Mind is volition, desire; it is with the Mind that people will or desire both what is good and what is bad. [This is what is meant by its being ‘of two-fold nature’]. Or, the Mind may be regarded as ‘of two-fold nature’ in the sense that it partakes of the character of both sets of organs—those of sensation as well as those of action; as the functioning of both these sets of organs is rooted in volition.

‘On this being subdued,’ both five-membered groups,—i.e., the group of the organs of sensation, as well as that of the organs of action, which have been described above,—become subdued.

This only describes a real fact.—(92)

VERSE XCIII

By attachment to the organs one incurs evil, without doubt; while by subjugating those same he attains success.—(93)

Bhāṣya.

‘Attachment’ means addiction; ‘by’ this, as the means, one ‘incurs’—attains ‘evil,’ visible as well as invisible. There is no doubt in this; it is absolutely certain.
By subjugating these—organs—one subsequently ‘attains success,’—the attainment of the desired end; i.e., he acquires in its entirety all the fruits of the performance of acts enjoined in Shruti and in Smrti.—(93)

VERSE XCIV

Never is desire appeased by the enjoyment of desires; it only waxes stronger, like fire by clarified butter.—(94)

Bhāṣya.

That no longing for sensual objects should be entertained by reason of the teaching of the scriptures may rest aside for the present; in fact there is even apparent happiness proceeding from the cessation of desires. When sensual objects are enjoyed, they only tend to produce stronger desires. For instance, even after a man has eaten his fill, even to the distension of the stomach, and is fully satisfied, there is still a longing in his heart—‘why cannot I eat more?’—and it is only through sheer inability that he does not eat more. This shows that desire can never cease by enjoyment.

‘Desire’—longing.
‘Of Desires’—i.e., of things desired, longed for.
‘Enjoyment’—addiction to.
‘Is appeased’—ceases.
‘Stronger’—more and more.
‘By ghṛta’—by clarified butter.
‘Kṣṇavartmā’—Fire.

Longing is a form of pain; until one has experienced a certain taste, he has no longing for it.

This verse only describes the true state of things. It has been thus described—‘Whatever corns and grains, gold, cattle and women there are on the earth are not enough to satisfy a single person;—pondering over this, one should betake himself to tranquil restraint.’—(94)
VERSE XCV

As between one who would attain all these, and another who would renounce them all, the renunciation of desires surpasses the attainment of them.—(95)

Bhāṣya.

The present verse formulates the conclusion deduced from the reasons adduced in the foregoing verses. [The sense being] in as much as Desire only waxes stronger by fulfilment, hence if a pleasure-seeking person —in the shape of a young king—'should attain' —be addicted to—'all those' desires;—while another person —in the shape of the life-long celibate—'renounces them all,' —i.e., does not touch even the slightest thing;—between these two, the latter surpasses the attainer, the enjoyer. That is, the man who renounces pleasures is vastly superior.

This is self-evident.—(95)

VERSE XCVI

These (organs), being contaminated with objects, are not capable of being subdued by mere abstinence, as they are by ever present knowledge. — (96)

Bhāṣya.

"Well, if this is so, then the right course would appear to be that one should retire to the forest; as there will be no objects within reach; and being beyond reach, they would naturally never be sought after."—With a view to such notions, the text adds that the organs should not be subdued by mere abstinence; as in that case the man would have no pleasures at all, while the Sūtra has distinctly declared that—'Acquiring merit, wealth and pleasures, one should see that his mornings, mid-days and evenings are not useless' (Gautama, 9. 46); and further, the continuance of the body
itself would become impossible, by total abstinence. What therefore is meant is to prohibit excessive longing; and even though one may enjoy pleasures, this excessive longing ceases under the influence—(a) of ‘knowledge,’ of defects in the objects, as described in the scriptures, such for instance as in 6.76 below,—(b) of one’s own experience, whereby the said pleasures are found to be unpleasant in their consequences, and (c) of the constant and gradual practice of non-attachment arising from the due examination of the effects of the pleasures. It is not possible for the said longing to be renounced all at once.

‘Ever present’;—this qualifies ‘knowledge.’

‘Contaminated’—active, since objects are beset with defects, the addiction to them is called ‘contamination.’

The ‘shas’ used here is one that is frequently used by Vyāsa, Manu and other great sages,—in such expressions as ‘nityashah,’ ‘anupūrvashah,’ ‘śarvashah,’ ‘pūrvashah,’ and so forth. But exceptional efforts have to be made in order to establish the correctness of such usage. And in as much as the rule regarding the use of the affix ‘shas’ as laid down in Pāṇini 5.4.43, is that it is added to singular nouns, in the sense of repetition,—it is necessary to make the words in question imply, somehow or other, the notion of repetition. Other people have explained the expression ‘shas’ as a noun formed from the root ‘shas’ to stand, with the affix ‘kvip’; and the word thus formed would be neuter and would be treated as an adverb, the meaning being—‘by knowledge which is ever-standing.’—(96)

VERSE XCVII

The Vedas, Renunciation, Sacrifices, Restraints and Austerities never attain fulfilment for one whose disposition is vitiated.—(97)

Bhāṣya.

The present verse is clearly injunctive.

‘The Vedas’—i.e., the study and recitation of them.
'Renunciation'—means charity, figuratively; or, it may mean the renouncing of the taking of even such meat and wine as are not prohibited, under the impression that such abstention brings its own reward.

He whose 'disposition'—i.e., mind—'is vitiated.'

'Never attain fulfilment'—they do not bring about their due results, at any time. From this it follows that at the time of the performance of the said acts, one should not allow his mind to turn towards objects of sensuous enjoyment; for it is only thus that he may disregard all other thoughts and concentrate his mind upon the act itself.

What this text enjoins is that one should avoid of all thought of sensuous objects—this avoidance being a necessary accompaniment of all acts; as in its absence the act becomes futile. The 'vitiating of disposition' consists in the fact that at the time when the man is engaged in the performance of an act, he ceases to have his mind concentrated upon that act, and allows it to turn towards vice.—(97)

VERSE XC VIII

That man is to be known as having subjugated his sense-organs, who, on having heard, or touched, or seen, or tasted, or smelt, anything, neither rejoices nor grieves.—(98)

Bhāṣya.

'Hearing heard,'—such things as the sound of the flute, singing, etc., or such flattering words as 'you are Bṛhaspati himself,'—'does not rejoice.'

'Does not grieve'—does not suffer mental sorrow; 'grief' means sorrow.

'Hearing touched'—such things as garments made of the hair of the Raṅku deer, or of silk, or of the wool of sheep and goats, he touches with equal feelings. Similarly he has exactly the same feelings in regard to the sight of beautiful young women or of enemies; he eats with equal feelings food
cooked with plenty of butter and milk, as well as coarse kodbhava grains; he has the same feelings when smelling such things as the oil of Devadāru and the oil of camphor, etc.

The man should behave so that he is not touched by mental joy or sorrow; it is thus that his organs become subjugated; and not by mere inactivity. So that restraint should be practised up to the said point.—(98)

Objection—"Contact with women alone having been prohibited for the Religious Student, why should the taking of nicely cooked food received in alms be prohibited for him?"

In answer to this we have this next verse:—

VERSE XCIX

FROM AMONG ALL THE ORGANS, IF ONE HAPPENS TO OOZE OUT, THEN THEREBY HIS WISDOM Oozes OUT, JUST LIKE WATER FROM ONE PART OF THE LEATHERN BAG.—(99)

Bhāṣya.

[In the term ‘indriyāṇām’] the Genitive has the force of specification.

If even one organ happens to ooze out;—i.e., if on functioning freely in regard to its object, it is not checked,—then ‘his wisdom ooze out’;—i.e., his steadiness in regard to the other organs also (disappears).

‘Leathern bag’;—a vessel for carrying water, made of the skin of the goat and other animals. Even though all the other parts of this bag be closed, if water trickles out of a single part of it, the whole bag becomes empty.

In the same manner, the man’s steadiness acquired through continuous practice of wisdom,—or even true wisdom and knowledge itself,—(becomes entirely lost). That is, being addicted to several objects, he has his mind always turned towards them, so that the subjects dealt with by reasonings and scriptures do not present themselves to him in the right manner.—(99)
VERSE C

HAVING BROUGHT THE HOST OF ORGANS UNDER CONTROL,
AND HAVING ALSO SUBLIMED THE MIND, ONE SHOULD AC-
COMPLISH ALL HIS PURPOSES, TAKING CARE NOT TO INJURE
HIS BODY.—(100)

Bhūṣya.

The present verse sums up the section.

Even though the Mind also is an 'organ' yet it is men-
tioned separately by reason of its importance.

'Grama,' 'host,' means group.

Having brought under subjection the organs and the Mind,
'one should accomplish'—bring about 'all his purposes'—
all those results that are accomplished by means of rites laid
down in Shrūti's and Smṛti's.

'Not injuring'—causing pain to—his body.

'Yogātah,' 'taking care,'—i.e., by careful means. This
is added with a view to such cases in which a person
with delicate constitution suffers great pain if, all on a
sudden, he takes to such austere ways of living as sleeping
upon hard beds and wearing the deer-skin and so forth.
The sense is that people, who are accustomed to well-cooked
and delicious food, and to soft beds, etc., should not abandon
these all at once; they should only gradually accustom
themselves to things other than those they are accustomed to.

The term 'Yoga' may stand for well-graduated activity.
In this sense the epithet 'Yogātah' is to be construed
with 'having brought under control.'

Or, we may construe the epithet just as it stands, the
meaning being that 'he should have recourse to such methods
as not to injure his body.' That is, he should not hurriedly
renounce what may be necessary for his body.

Or again, 'Yoga' may stand for care; and the 'tāsī' affix
in this case has the sense of the instrumental; the sense being
'he should protect his body with care.'—(100)
XIX. Twilight Prayers

VERSE CI

Everyday during the earlier twilight one should stand repeating the Sāvitrī, till the sun becomes distinctly visible; and during the later twilight he should sit till the stars are clearly seen.—(101)

Bhāṣya.

'Earliest twilight' is that when the morning is ahead; and the 'later twilight' is that when the sun sets. During the former 'one should stand, repeating the Sāvitrī'; i.e., rising from the seat, one should desist from moving and continue to remain at the same place. The 'Sāvitrī' has already been described as the verse 'tatsavitur varṇayam'; and it is this verse that has been referred to in the verse 2.78 laying down the pronouncing of the syllable 'om,' etc., in connection with the reciting of the Twilight Prayers.

'Till the sun is visible'—till the blessed God Sun becomes seen.

The present verse contains the injunction of the Repeating (of the Sāvitrī) and the Standing.

Question:—'What is the use of laying down the limit? The 'twilight' naturally ceases at sun-rise. For the very definition of 'Twilight' is that 'it is that time during which darkness is not all gone, nor is light quite complete.' It is also thus described—'When there is brightness in the sky and darkness on the earth, this time has been called Sāvitra, sacred to the Sun.' In the Nirukta also it is said that 'When there is ruddiness below, it is the Sāvitra time.' In works dealing with animals also it is said—'From what similarity—because it is ruddy underneath, and black underneath.' And as a
matter of fact, darkness ceases entirely at sunrise. It is 'twilight' when the characteristics of neither day nor night have ceased. The Accusative ending in 'Sadhyām' denotes duration; hence the meaning is that so long as the time of twilight continues he should remain standing; and after that the man is naturally free."

In answer to this some people have held that the Accusative ending here does not denote duration, it denotes the objective itself, in accordance with the declaration of the author of the Vārtika that 'time comes to be called the object of intransitive verbs.' As regards Pāṇini's rule (2. 3. 5) laying down the use of the Accusative in the sense of 'duration of time and space,' it refers either to (1) such sentences as do not contain a verb signifying some action,—e.g., 'the river crooked for two miles (krōsham),' 'blessed throughout the night (sarvarātram),'—or (2) where the verb used is a transitive one,—e.g., 'the book is studied for a month (masam).' In the present instance however, in the sentence 'pārāṃ sandhyāṃ tiṣṭhet,'—the root 'asta' is intransitive. Hence the injunction in the text must be taken as meant to imply simply that the acts of standing and sitting should be done during the two Twilights. The precise time for the beginning of the acts is not directly laid down; for the simple reason that it is already implied: the time for the beginning of the enjoined act is the same as that of the period of 'twilight.' This period of 'twilight' is not a lengthy one, like that of the 'Full Moon Day' and the like; so that if there were any delay (in the beginning), the time would be difficult to detect; because the time falling between the end of night and the beginning of day is extremely subtle, and the sequence between these two is as difficult to discern as that between the rising of one and the dipping of another pan of the weighing scale. The Sun-god is extremely swift in his movements; and the time intervening between his passing from one zodiacal sign and entering into another has been regarded by astronomers to be a mere 'truti,' infinitesimal. Similarly with the rising and setting of the Sun as indicating the beginning and end of the day. Before sun-rise it is 'Night,'
and after sun-rise it is ‘Day’; and under this explanation there is no such time as ‘Twilight’; the rising of the sun having put an end to the night. It is for this reason that the performance is begun at times approximating to sunrise and sunset; and it ceases as soon as either the sun or the stars become distinctly visible. And hence one who continues the performance during such time is regarded as having fulfilled the injunction at the proper time. Thus what is meant by ‘Twilight’ here is just that time which is ‘Sāvitra’—pertaining to the Sun,—and not that infinitesimal point of time postulated in astronomical works, which has been referred to above.

Objection.—“If this is so, then the offering of Twilight Prayers becomes impossible for those for whom the said time is exactly at which they perform their Agnihoṭra.”

Answer.—What is this objection? In the first place it is only right that what is enjoined in the Smṛti (i.e., the Twilight Prayers) should be set aside by what is enjoined in the Shruti (i.e., the Agnihoṭra). But as a matter of fact, there is no incompatibility between the two acts; for the Agnihoṭra-oblations (laid down by Shruti) could very well be offered by one while he is standing or sitting (which two acts are enjoined by the present verse).

“But it is not only standing and sitting that are enjoined by the present text; the repeating of the threefold Mantra is also prescribed. So that while one is repeating the Sāvitrī (according to the present verse), how could he, at the same time, recite the Mantras prescribed in connection with the Agnihoṭra-oblations?”

Well, in that case, the repeating (of the Sāvitrī, etc.) might be set aside; but there would be no such incompatibility in connection with the acts of standing and sitting, which are the principal factors in the present injunction. And in accordance with the principle enunciated in Jaimini’s Sūtra (10. 2. 63), it is only right that the act of repeating the Sāvitrī,—which is only a subordinate factor—should be set
VERSE CI: TWILIGHT PRAYERS

aside. That the acts of standing and sitting are the principal factors is shown by the fact that the injunctive words 'tisr̥thet, (should stand) 'ūśita' (should sit') directly enjoin those acts only; and that the repeating of the Sāitrī is the subordinate factor is shown by the fact that it is spoken of by means of the present participial epithet (japum, repeating'), which shows that it is only a qualifying adjunct. And the real connection with the injunction is of the acts of standing and sitting only; as is also made clear by what follows in the next two verses.

Some people have held that in the present context standing is the subordinate and the act of repeating the predominant factor, as it is from the latter that we have read of results following (in verse 78).

In answer to this we make the following observations: The present context is not intended for persons moved by personal desires; hence why should the text speak of any desirable results? As regards the misconception that people have regarding the declaration in verse 78—'He becomes endowed with Vedic merit'—describing the syllable 'om,' etc., as being a description of results,—this we have already disposed of under that context. Hence we conclude that in the present context, standing and sitting are the predominant factors.

Or, it may be that those who perform the Agnihotra shall recite the Sāitrī only once, or shall repeat it thrice; and this much of it will not interfere with the time prescribed for the Agnihotra. [Just as even though it is stated that 'in the evening one becomes free by muttering prayers for a long time,' yet this does not interfere with the performance of the Agnihotra. The term 'asuhna' stands for long time.] And yet the said recitation of the Sāitrī would accomplish the purpose of the Twilight Prayers, specially as the assertion that the repeating is to go on till the sun is seen is only a subordinate factor in the Injunction (and hence need not be necessarily followed).
[The above applies to such Agnihotris only as have adopted the time before sun-rise for their offerings.] As for those who have adopted the time after sunrise, (the difficulty does not arise, and) the Agnihotra-oblations would naturally be offered after the Twilight Prayers have been offered.

Gautama (2. 17) speaks of the two Twilight Prayers as to be offered ‘(a) while the stars are still visible (at dawn) and (b) till such time as the stars become visible (after sunset)’; and all that this means is that the time described is to be regarded as ‘Twilight’; and it does not mean that this time mentioned is part of the Injunction; nor does it follow that the Śāvitrī is to be repeated during the whole of the time stated. Just as in the case of the Injunction ‘One should offer sacrifices on the full-moonday,’ it does not mean that the act of sacrificing is to be repeated during all the time comprised in the time mentioned; exactly in the same manner, when we have such assertions as that ‘the Earlier Twilight-Prayers are to be repeated while the stars are visible, and the later ones while the sun is still visible,’—all that is meant is the definition of the two times; the meaning being that ‘such and such a time is what is meant by the term Twilight; and it is at that time that the Twilight-Prayers should be offered.’ Thus then, the term ‘Twilight’ standing for the period of time mentioned, if one should perform the standing or sitting and mantra-repeating for only a minute, or for any three or four points of time, he will have accomplished what is prescribed by the Injunction.

The term ‘Sadā,’ ‘Every day,’ signifies the compulsory character of the act; and it is to be taken as pertaining to both Twilights.

‘Should sit’;—‘sitting’ standing for any position other than standing, the meaning is that he should be seated.

‘Rkṣa’ means stars. ‘Ā’—i.e., till—they are seen;—the ‘ā’ (‘till’) occurring in connection with ‘arkadarshanāt’ (in the first time) should be construed also along with ‘rksavibhāvanāt.’
VERSE CII

One who, during the morning-twilight, repeats (the Sāvitrī) standing, removes the sin of the (preceeding) night; while he who, during the evening-twilight, repeats it seated, destroys the sin committed during the day.—(102).

Bhāṣya.

The present verse describes the motive for the act in question.

- 'Sin'—the guilt born of having recourse to such acts as are prohibited.
- 'Removes'—sets aside.
- 'Of the night'—that which comes about—is committed—during the night.

The term 'malam' is synoymous with 'śnah.'

This cannot mean that the act under question is sufficient expiation for all the sin that one may have committed during the night and day. For if it were so, then there would be no point in the prescribing of the Kṛchchhra and other specific expiating rites; for the simple reason that—'when one can find honey in a frequented place why should he go to the mountain?'—as the well known saying has it. All that the present verse means is that the act removes just those minor sins that one might commit by chance (not habitually), or which could not be avoided,—for which no specially expiatory rites are prescribed. For instance, when a sleeping man throws about his arms or turns upon his sides, he might cause the death of small insects; or he may, during
sleep, happen to scratch his private parts, the unnecessary touching of which has been prohibited; or the uncleanliness that might be caused by the flowing out of saliva, which is not cleaned immediately; or the having recourse to prohibited things at improper times. It is in view of such minor sins that we have the assertion that 'the man who does not offer the Twilight-Prayers should at all times be regarded as unclean.

The mention of such results following from the act in question does not deprive it of its compulsory character; as the sins described are always liable to be committed. For instance, during the day also while passing on the road one comes across strange women, and looks at their faces, and has his mind affected by emotions arising therefrom; or, he may happen to talk in anger, or of indecent things;—all such sins are removed by the performance of the two Twilight-Prayers.—(102)

VERSE CIII

But he who does not stand during the morning-twilight, and who does not sit through the evening-twilight, should be excluded, like the Shūdra, from all that is due to twice-born persons.—(103)

Bhāṣya.

The present verse, describing the evil accruing from the non-performance of the Twilight-Prayers, serves to emphasise the compulsory character of these.

He who does not keep standing during the morning-twilight and who does not keep seated during the evening-twilight, should be regarded as a Shūdra.

'From all that is due to twice-born persons';—i.e., entertaining as a guest, honouring, offering of gifts and so forth.—'He should be excluded,'—i.e., discarded.

For this reason, in order to avoid being treated as a Shūdra one should observe the Twilight Prayers every day.
VERSE CIV: TWILIGHT PRAYERS

This verse also points out the motive behind the performance; and standing and seating during the repeating of the Sāvitrī are the acts enjoined in the present context; and that act is to be regarded as of primary importance with which the motive happens to be connected; so that all the rest of what is said in the present connection is only subsidiary and of secondary importance. — (103)

VERSE CIV

Convinced of the necessary character of the injunction, and retiring to the forest on a spot near water, one may even recite the Sāvitrī only, with a clean body and a collected mind. (104)

Rāṣṭya.

This is another injunction in connection with Vedic study; and as what is here stated has not been mentioned in any other context, the ‘study’ herein laid down must be different from that ‘study’ which is undertaken for the purpose of getting up the Text.

‘Forest’—stands for some solitary spot outside the village; — ‘retiring’ to such a spot; — ‘near water’—on the bank of a river or tank, etc.; or in the absence of these, even near water contained in the water-pot and such other vessels.

‘Niyataḥ’—may mean either ‘with clean body,’ or ‘with due effort.’

‘Samāhitah,’ ‘with collected mind,’ — i.e., free from all mental distractions.

‘One may even recite the Sāvitrī; — i.e., if on account of the interference of some sort of business, he is unable to recite many hymns or sections or chapters.

‘Convinced of the necessary character of the injunction.’ — ‘Nāityaka’ is the same as ‘nitya.’—Having made up his mind that the injunction is a compulsory one.

The injunction of studying the Veda for the purpose of getting up the Text forms the ‘archetype’; and of that the
present injunction is the 'ectype,' and as such it includes all the details of the former; so that the rules regarding the pronouncing of the syllable 'om' at the beginning of Vedic Study (laid down in 74) and the sitting upon Kusha-grass with ends pointing towards the East (laid down in 75), appertain to the present injunction also.

Others have explained the term 'vidhi' to stand for 'vidhā,' method, procedure; the meaning (of the phrase 'naityakam vidhimāsthitaḥ') being 'taking his stand upon the procedure laid down for the study of the Veda, which is necessary for,—must be done by—the Religious Student.' The compulsory character of this method would have to be deduced from what follows in verse 106 below, regarding 'this being called Brahma-masatra.'

The former explanation appears to be the right one; for as a matter of fact, the term 'vidhi' is not known to be denotive of method. Further, if the term 'naityakam' stands for what should be done by the Religious Student, then the same term as occurring in verse 106 will also have to be taken in the same sense; and in that case the prohibition of 'non-study' therein contained would come to apply to the same,—i.e., to that which must be done by the Religious Student (which is absurd).—(104)
XX. Non-observance of Holidays

VERSE CV

There is no regard for (observance of) days forbidden for study in connection with the appurtenances to the Veda, and with the mantras recited during oblations.—(105)

Bhāṣya.

‘Appurtenance' is that which helps; i.e., aids to Vedic study; the subsidiary treatises on Kalpasūtra, Nirukta and science, etc., when these are being studied, no regard—no attention—need be paid to ‘days forbidden for study'; similarly with the Mantras recited during oblations—holidays need not be observed; that is, all this study should be carried on also during the days forbidden for study.

Another reading (for ‘anurodhāḥ') is ‘nīrodhāḥ,' meaning cessation; the meaning being that even on ‘days forbidden for study' there is no cessation of the study of what are specified in the verse.

Though it is one of the necessary conditions of the injunction of ‘study' that there should be no study on holidays, and this injunction pertains to the 'study' of ‘Srādhyāya,' which is the Veda,—and the subsidiary treatises are not called ‘Veda,'—yet people might be led to think that these latter also are interspersed with passages from the Veda; hence the Text makes it quite clear.

Or, the ‘subsidiary treatises' may be taken only as an instance; the sense being that ‘just as there is no holiday in the case of the subsidiary Treatises so is there none in the case of the Veda also.'
'With Mantras recited during oblations';—i.e., those Mantras that are recited during the Agnihotra-oblations, or those recited during the Śāvitra and other propitiatory oblations. All this is merely by way of illustration. This fact, which is fully sustained by reason, is explained here for the benefit of persons who might think that the rule regarding the ceasing of study on holidays pertains to the uttering of any and every Vedic passage, such as the Mantras included under the 'Shuṣhvat-japa' and 'Praśas,'—all which form the subject-matter of the injunction of Vedic Study,—and might conclude that on the Chaturdashi and such other holidays, even the Mantras in connection with oblations should not be recited. As a matter of fact, the observing of holidays laid down in connection with Vedic Study prescribed by the injunction of Study does not pertain to all Veda; and there are no holidays in connection with Mantras recited during the performance of religious rites.

'In connection with the daily study of the Veda';—i.e., in connection with that study of the Veda which has been enjoined in a preceding text as compulsory for men in all stages of life.—(105)

**VERSE CVI**

There is no "day forbidden for study" in regard to the daily recitation; since this has been called "Brahmasatra"; it is meritorious, being offered with the offering of study, and being maintained by the syllable "vāṣaṭ" in the shape of the recitation made on forbidden days.—(106)

*Bhāṣya.*

This verse supplies the valedictory supplement to the foregoing Injunction.

For the following reason, 'in regard to the daily recitation, there is no day forbidden for study,' because 'it has been called Brahmasatra.' That is called 'Satra' which is
performed continuously; just as the Satra continues to be performed for thousand years and more without a break—and the sacrifice consisting of Vedic Study also is a Satra; and because it is a Satra, there should be no break in it; for if there were a break, it would cease to be 'Satra.'

That the Recitation is a Satra is further explained by means of a metaphor. (1) This Satra is offered with the offering of 'Brahman'—i.e., study; just as the ordinary Satra is offered with the offering of Soma. The root 'hu' in this connection stands for unceasing offering, verbal roots being capable of several significations. The term 'Brahma' indicates the act of study pertaining to the Veda. The 'study of Brahma' is like an 'offering'; this compound ('Brahma-huti') being in accordance with Pāṇini 2.1.56.

The recitation that is done on the forbidden days supplies the place of the syllable 'rasat.' In the ordinary Satra, at the end of each Yajya-hymn the continuity is maintained by the uttering of the syllable 'rasat'; and in the same manner, the continuity of 'Vedic Study' is maintained by the recitation that is made on the Chaturdashi and other forbidden days; and this recitation therefore takes the place of the syllable 'rasat.'

The term 'rasat' here indicates the syllable 'causat.'

The Satra is 'maintained' i.e., accomplished—by this syllable. The compound ('rasaṅkṛta') being in accordance with Pāṇini 2.1.32. (106)

VERSE CVII

HE WHO, CLEAN AND SELF-CONTROLLED, RECITES THE VEDA, IN DUE FORM, FOR ONE YEAR, —FOR HIM THIS CONSTANTLY POURS OUT MILK, CURD, CLARIFIED BUTTER AND HONEY. —(107)

Bhāṣya.

This also is supplementary to the Injunction under consideration. The Injunction has been understood to be a
compulsory one; and the mention of results in connection with compulsory injunctions is purely valedictory; nor do we find any Injunctive affix (in the present verse); so that the principle enunciated in the *Mīmāṃsā Sūtra* 4.3.5 not applying to the present case, the mention of 'milk, curd and the rest' could not be taken as laying down a fresh motive for another action; and when the compulsory character of the Injunction has been ascertained, the principle of the 'Rātrisatra' also is not applicable; so that 'milk' and the rest could not be regarded as of any use. For all these reasons the passage must be regarded as a purely valedictory description; and it is based upon the fact that one who studies the Veda regularly becomes famous among people, and hence becoming the recipient of gifts of cattle, he naturally obtains large quantities of milk, etc.

'Svādhya'-Veda; —'adhitē'-recites; —'for one year'—for one full year; —'in due form,'—i.e., seated upon Kushagrass with its tips pointing eastwards; —'self-controlled,'—i.e., with the organs under his full control; —'clean'—by means of bathing, etc.; —'for him'—for that man; —'constantly'—as long as he lives; —'pours out'—makes to flow, supplies; —'this'—recitation; —'milk, curd, etc.'

Others hold that the terms 'payaḥ' ('milk') and the rest stand respectively for Merit, Worldly Prosperity, Pleasure and Final Liberation. Merit is called 'milk' because the two are similar in the point of purity; Worldly Prosperity is called 'curd,' because it resembles the latter in being a source of strengthening the body; Pleasure is called 'clarified butter,' because of the resemblance consisting in both containing 'Snēha' (smoothness); Final Liberation is called 'honey' because it combines in one all flavours. The meaning thus is that all the purposes of man are accomplished in a single year, what to say of the study being continued for a longer time!

As the whole passage is purely valedictory, we need not be very particular as to what is the right signification of the terms 'milk' and the rest.—(167)
XXI. Continuation of the Duties of the Initiated Boy

VERSE CVIII

The twice-born person, whose initiation has been performed, should continue to do, till the Final Bath of “Return” (Samāvartana), the kindling of fire, the begging of food, the sleeping on the ground and the acting for the teacher’s well-being.—(108)

Bhasya.

‘The kindling of fire’—i.e., setting the fire aflame every morning and evening by supplying fuel to it.

‘Sleeping on the ground’; i.e., not ascending a bedstead, not actually sleeping on the bare ground.

‘Teacher’s well-being’;—i.e., service consisting of the fetching of water in jars and such other work. As for the doing of things beneficial to him, this is to be done throughout life.

All this should be done till that Final Bath, which consists in returning from the Teacher’s house, and which constitutes the end of Religious Studentship; for the simple reason that all this is included in the Injunction of ‘Vedic Study.’ As a matter of fact, the life of the ‘student’ and its appurtenant details have to continue till the Veda is completely got up; so that as soon as this getting up is done, the discontinuance of the details follows as a matter of course.

The reiteration of the ‘kindling of fire’ and other duties in the present verse is meant to indicate that the duties other than these—which have been previously prescribed for students—are incumbent upon persons in the succeeding stages of life also (and are not confined to the ‘student’ only). As
says Gautama (3.9), — 'All this is not incompatible with the succeeding stages of life.'

"But why cannot we have this that the duties specified in the present verse are to continue during the whole studentship stage, while others might be discontinued even beforehand?"

The opinion of other Smṛtis on this point has been already shown to be that all rules are laid down in connection with their principal time; (and this time in the present case being the entire studentship-stage) if the course just suggested were adopted (and some of the present duties were dropped before the end of that stage), we would be needlessly going against this principle.

In place of the expression 'gurohitam' the right form would have been 'guravē hitam' in the Dative, accordingly to Pāṇini 2. 1. 36, which lays down the use of the Dative in connection with the term 'hitā.'—(108)
XXII. Specially qualified Pupils

VERSE CIX

The teacher's son, one who is eager to do service, one who imparts knowledge, one who is righteous, one who is clean, a near relative, one who is competent, one who gives money, one who is gentle, and one's own (son)—these ten should be taught for the sake of merit.—(109)

Bhāsyā.

In verse 233 below the author is going to declare that 'Of all gifts the gift of the Veda is the best'; and the question arising as to the sort of person to whom knowledge should be imparted—the present verse proceeds to describe the characteristics of the recipient of knowledge. And this contains the injunction of teaching, which is connected with the section dealing with the duties of the student.

'The Teacher's son.'—'He who is eager to do service,' i.e.,—personal attendance, or other household work in accordance with his strength, such as rubbing the body and so forth.

'One who imparts knowledge,' such knowledge as may not be known to the Teacher, but which may have been learnt somehow by the pupil; e.g., sciences dealing with property, love and the arts, or with Dharma; the teaching of such a pupil is by way of exchange of knowledge.

'One who is righteous';—he who makes it his chief business to perform the Agnihotra and such religious acts.

'One who is clean';—one who keeps his body clean with clay and water.

The three words 'righteous,' 'clean' and 'gentle' are not needless repetitions,—their use being similar to the use of such
expressions as ‘go-balivarda’ (where the second term serves to qualify the first).

‘A near relative’—a friend or closely related person.

‘One who is competent’—capable of getting up and remembering texts.

‘One’s own son’—who has been previously ‘initiated.’

These ten, even though ‘initiated’ by others, should be taught.

“The text uses the term dharmataḥ, which means that by teaching them one acquires merit. But one who pays money clearly brings a visible benefit to the teacher; wherefore then can there be any justification for the assuming of an unseen result—in the shape of merit—in this case?”

Who says that there is to be an assumption of unseen results? There can be no assumption of what is directly stated. It has been distinctly declared that “these ten should be taught ‘for the sake of merit.’”

The revered teacher however says that what the term ‘dharmataḥ’ means is that what is here stated is the rule of the sacred law; by teaching these persons there is no transgression of the law: It does not mean that by imparting knowledge to one who pays money the teacher acquires the merit that results from the act of imparting knowledge.—(109)

VERSE CX

One should not instruct any one unless he is asked; nor any one who asks in an improper manner. Even though knowing (the truth), the wise man should behave, among men, as if ignorant.—(110)

Bhāṣya.

If a person, who is not his regular pupil, but is reading near him, should murder the text, or omit certain letters, or read with a wrong accent,—the learned man should not, unless he is asked to (correct), instruct the student and tell him ‘you have murdered the text, you should read it thus.’ If the
reader happen to be his own pupil, then he should instruct him even without being asked. If again the student were to ask, but ask in an improper manner,—then also he should not instruct him. The 'proper manner' of asking is to ask with due humility, in the manner of a pupil, with such words as—'in this matter I have a doubt, pray instruct me on this point. In cases other than this, 'even though knowing the truth, the wise man should behave'—continue to live—among men, 'as if ignorant,'—as if he were dumb; i.e., he should remain silent, as if he did not know anything.

This prohibition regarding the explaining of doubts without being asked refers to scriptural matters; as regards temporal matters, the author is going to declare that—'Employed or not employed (by the king) the man knowing the law should expound it.' Others have held that the prohibition contained in the present verse applies equally to both scriptural and temporal matters.—(110)

**VERSE CXI**

*He who instructs in an unlawful manner, and he who asks in an unlawful manner,—of those two one or the other either dies (untimely), or incurs the ill-will (of the people).—(111)*

_Bhāṣya._

The present text describes the evil effects of transgressing the above prohibition.

He who instructs a pupil,—'you should read this'—in an unlawful manner, either when he is not asked, or when he is asked in an unlawful manner; and he also who asks in an unlawful manner;—both of these die, before time. If only one of them happens to be the transgressor, then he alone dies. When asked in an unlawful manner, if the wise man does not explain, then the questioner dies; but if he does explain, then both of them die. This indication of the evil effects proceeding from
improper questioning clearly implies that for the questioner also there is a proper manner of putting questions.

'Or incurs the ill-will'—enmity—of the people.—(111)

VERSE CXII

WHERE MERIT AND WEALTH ARE NOT POSSIBLE, NOR IS THERE AN ADEQUATE DESIRE TO SERVE, THERE KNOWLEDGE SHOULD NOT BE IMPARTED; JUST AS HEALTHY SEED (IS NOT SOWN) ON BARREN LAND.—(112)

Bhāṣya.

It has been said above (in 109) that 'these ten should be taught for the sake of merit'; of that same injunction the present verse supplies a brief reiteration; it does not prescribe anything new, being merely elucidatory of the preceding injunction.

' Wealth ' should be taken as standing for benefit of all kinds; since the preceding verse has spoken of teaching by way of exchange of knowledge also.

'Adequate';—i.e., commensurate with the teaching; there being much service if the teaching is much; and little service if the teaching is little.

'There knowledge';—the term 'knowledge,' 'vidyā,' stands for that by means of which all things are known; i.e., the reading of the text as well as the grasping of the meaning. The meaning is that he who does not bring any benefit should not be taught the text of the Veda, nor should the explanation of the meaning of Vedic texts be expounded to him.

'Uṣara'—stands for that plot of land where, on account of the defects in the soil, seeds do not sprout.

'Healthy';—corn-seeds of good variety are sown with the help of the plough, etc. Similarly knowledge also bears excellent fruits when sown ( imparted) on good soil.

It should not be thought that, when one imparts knowledge when paid for it, it becomes a case of mere barter; because the action (of teaching) is not preceded by any
VERSE CXIII: SPECIALLY QUALIFIED PUPILS

bargaining as regards the price to be paid, such as—"if you give me such and such an amount, I shall impart to you such an amount of teaching"; while such bargain is the necessary condition of all 'barter'; and the mere conferment of the slightest benefit does not constitute 'barter.'

Though verse 215 below says that 'one should not confer any benefit upon the teacher previously,' yet this does not quite prohibit the previous conferring of benefits; it is merely supplementary to the injunction that 'when the pupil is going to take the Final Bath, he should, when asked to do so, bring for his Teacher all that may lie within his power'; and it is not an independent statement by itself.

—(112)

VERSE CXIII

THE EXPOUNDER OF THE VEDA MAY RATHER PERISH ALONG WITH HIS KNOWLEDGE; BUT HE SHOULD NEVER SOW IT ON BARREN SOIL, EVEN IN DIRE DISTRESS.— (113)

Bhāṣya.

The term 'samam' means 'along with.'

It is better that the 'exponent of the Veda'—the student of the Veda—should die along with his knowledge—unexpounded to any person, and famishing in his own body—than that it should be taught to unfit persons.

From what is here said it follows that one who has studied the Veda should also teach it as a duty, and not merely for making a living; and that it is not only a person desiring a certain result that is entitled to the teaching; just as to the giving of water and such other acts it is not only persons with some motive that are entitled. Says the Shruti—'He who, having studied the Science, does not expound it to those who need it, becomes an undoer of what he has done;—one should open the door to welfare; and should teach others; this function of words the poets describe as leading to fame; all this rests in this act; those that know this become immortal.'
When the text calls the man 'an undoer of what he has done,' what it means is that the omission of teaching constitutes an offence; and this implies that teaching is something that must be done.

'On barren soil';—i.e., to a person in whose case none of the three purposes are fulfilled.

'Even in dire distress';—i.e., even in times of troublous calamity; the 'distress' here meant is the absence of properly qualified pupils.

All this would be justified only if teaching were something that must be done.

"Teaching being compulsory, if fully qualified pupils be not available, one might fulfil his duty of teaching by getting hold of substitutes for qualified pupils; just as in the absence of Vṛīhā corn, sacrifices are accomplished by means of Nivāra corn."

(With a view to guard against this, the text has added that) under the said circumstances—when properly qualified pupils are not available, the necessity of performing the work of teaching should cease; just as when a properly qualified guest is not available, the necessity of the duty of 'honouring the guest' ceases.

'Sow';—this term which is directly applicable to the seed, indicates figuratively the work of teaching. Just as the seed sown in the field produces a large outturn, so does knowledge also.

Others have explained 'distress' as standing for 'want of wealth.' The sense in this case being that even though the man may be in the worst of conditions, he should not sow in barren soil, he should rather die; and by so doing the man could not be transgressing the injunction that 'one should protect himself from all dangers,' even though he could have within his reach the means of livelihood in the shape of teaching unqualified pupils.

This explanation however is not right. The pupils who pay money cannot be called "barren soil"; the term 'barren soil' being only a reference to what has gone in the preceding
VERSE CXV: SPECIALLY QUALIFIED PUPILS

verses. If the 'giver of wealth' also were not a qualified pupil, then how could there be any chance of the teacher undertaking the work of teaching him in times of distress,—which chance is prohibited in the present verse?—(113)

VERSE CXIV

Learning having approached the Brāhmaṇa said to him—"I am thy wealth, guard me; impart me not unto a scorners; thus may I become extremely powerful."—(114)

Bhāṣya.

This verse is a purely valedictory description.

'Learning'—in an embodied form, having approached a certain teacher, said to him.

'I am thy wealth'—treasure—'guard me.'

The question arising as to what would the 'guarding' of Learning,—it is added—'Impart me not unto the scorners'—one who talks ill of, who despises. That is, never teach a scorners.

'Thus may I become extremely powerful.'—I shall be extremely useful to you. 'Virya,' 'power,' here stands for great efficiency in accomplishing what is useful.

The insertion of the cerebral 's' in the phrase 'shevadhiset-sūmi' is an imitation of a Vedic form. —(114)

VERSE CXV

"Expoind me unto the Brāhmaṇa who guards his treasures and is never careless,—and whom thou knowest to be pure, self-controlled and a duly qualified student."—(115)

Bhāṣya.

That pupil whom thou knowest to be 'pure' 'self-controlled'—i.e., having full control over his senses; and a 'qualified student,' ever attentive;—'unto him expound me.' He who
guards his treasures, being never careless; he never commits mistakes, never fails, being ever attentive to his business.

What is deduced from this valedictory description is the advice that learning should be imparted to the pupils already described above as qualified (under 109), only when they fulfil the conditions described in the present verse.—(115)

VERSE CXVI

He, who may acquire Veda, without his permission, from one who is reciting it, becomes corrupted with the sin of stealing the Veda, and falls into hell.—(116)

Bhāṣya.

When one is reciting the Veda with a view to getting up the text, or when one is expounding the Veda to another person,—if some one were to come by and acquire the Vedic text for the first time, or should surreptitiously have his own doubts (on some point connected with the Vedic text) removed,—then to him occurs the sin here described; so long as he does not secure the Teacher's permission, preferring his request in such words as—'just as these pupils are reading with you, so may I also read, kindly accord me your permission.' And it is only when the pupil has received this permission that he should be taught. Otherwise, the reading of the Veda would be like 'stealing'; and the learner, being corrupted with this sin of stealing the Veda, falls into hell—i.e., into a place of condign punishment.

The ablative ending in 'adhīyānāt, 'from one who is, reciting it,' is according to Pāṇini 1.4.29, according to which 'the source of proper instruction is put in the Ablative';—or the Ablative may have the sense of separation,—separation being implied by the fact that the teaching appears to issue from the Teacher;—or the Ablative may have the sense of the participle, being used in place of the affix 'apyā, 'the meaning being—'he learns after having heard another person who is reciting it.'—(116)