THE ORDINANCES OF MANU.

LECTURE I.

THE SOURCE OF THIS WORK, AND AN ACCOUNT OF THE ORIGIN OF THE UNIVERSE; WITH A SUMMARY OF THE CONTENTS OF THE WHOLE BOOK.

1. The great Seers having approached Manu seated intent, having reverenced him, duly spoke this speech.¹

2. Lord! deign to tell us truly in order the rules of all the castes,² and of all the castes that arise between (them).

3. For thou, Lord, alone knowest the true sense of the objects of this universal, self-existent system,³ unattainable by (simple) reason, not to be reasoned out.

4. He whose glory is unmeasured, being duly questioned by those magnanimous ones, having saluted all the great Seers, answered them: Hear!

5. This (All) was darkness, imperceptible, without

¹ In some MSS. (including two in the I. O. which belonged to Sir W. Jones) there is an additional verse at the beginning which runs: “Having reverenced Svayambhu and Brahman of unlimited glory, I shall declare the various eternal laws directed by Manu.”

This verse is supported by Rāghavānanda’s commentary, and is probably authentic, though not noticed by Medhātithi; it points to the real character of this book, viz., that it is a compilation from and a redaction of older matter. [The first four verses of this lecture are prefixed by a late compiler; the work really begins with vs. 5, as is formally stated in the opening of Nārada.]

² Medhātithi says these laws refer to only the Brahmans, Kṣatriyas, and Vaiṣṇavas; not to the Čudrās. Cf. iv. 80–81, from which it is evident that this is correct. Medhātithi might have quoted the Āpastamba dharmasūtra (i. 1, 5) to the same effect, also vs. 91 of this lecture.

³ “System”–vidhāna. This is explained by Medhātithi by āstāna, or a body of teaching on the subject either revealed or human.
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definite qualities, undiscoverable, unknowable, as if wholly in sleep.¹

6. Then the self-existent Lord became manifest, making this undiscrete (All) discernible with his power, unobstructed by the chief elements and the like, removing the darkness.

7. He who can be apprehended by the suprasensual, (who is) subtile, undiscrete, eternal, who consists of all elements, incomprehensible, he verily became manifest of himself.

8. Wishing to produce different beings from his own body, he having desired, first created water alone; in that he cast seed.

9. That became a golden egg, like in splendour to the thousand-rayed (sun); in that was born spontaneously Brahmática, the grand parent of all the worlds.

10. Waters are called nārāh, for they are the offspring of Nara; and since they were his first abode (ayana), he thence is called Nārāyaṇa.²

¹ This description of the creation is, generally, in accordance with the Sāṅkhya system, as it is already recognised by the Indian commentators. The whole has been discussed in great detail, and with reference to the philosophical treatises, by F. Johaentgen (Über das Gesetzbuch des Mann, 1863). The whole of this lecture calls to mind what Megasthenes says of Indian speculations at an earlier period: "Their notions about physical phenomena . . . are very crude, for they are better in their actions than in their reasonings, as their belief is mostly based upon fables" (Fr. xii., ed. Schwanbeck). [A similar description occurs xii. 29 of darkness as a metaphysical quality (guna), where b. 1 is identical with this passage.]

² [Perhaps better, "unfolding that not (yet) unfolded (All), the self-existent Lord, whose power is contained in the great existent (elements)," etc.] Medh. gives this reading, while K. reads, "The . . . Lord, the undiscrete, became manifest." [And Medh. in (b) gives another reading, mahābhūtān-vṛttavajah, while the translation in the text rests on K.'s assumption that vṛtti = apratigāta, the old translations making vṛttavajah one word, and uniting the preceding as epithet to the foregoing.]

³ "Powers beyond the senses," i.e., can be inferred.

⁴ [Era or (Medh., cf. Beng. MS.) esa, "this one before spoken of."]

⁵ [I.e., by merely intending it (cf. vs. 12), he thus produced water (Medh., K.).]

⁶ [Literally "in the beginning."]

⁷ This egg of Brahmática plays a great part in the Puranic mythology, but does not appear, properly, to belong to the Sāṅkhya system [which it really contradicts]. It can be traced in the Vedic literature (see Kellgren's essay, "Mythus de Ovo Mundano").

⁸ Nara or puruṣa, i.e., Brahmática. The appellation "Nārāyaṇa" is foreign to the Sāṅkhya system,
11. That which is the undiscrete Cause, eternal, which Is and Is not, from It issued that male who is called in the world Brahmá.

12. That Lord having dwelt in that egg for a year, spontaneously, by his own meditation, split that egg in two.

13. And with those two shares he formed the heaven and the earth, in the middle the sky and the eight regions, and the perpetual place of waters.

14. From himself he created mind, which is and is not; and from mind egoism, the ruler, the lord.

15. And likewise the great self, and all (things) with the three qualities, and, severally, the five organs of sense, the apprehenders of sensible objects.

16. He also, having made the subtile parts of those six, of unmeasured brightness, to enter into the elements of self, created all beings.

and betrays Vaisnava influences. [In the Mbh. this derivation is several times repeated, e.g., iii. 189, 3, where Viṣṇu says, “I called the name of water nádrá in ancient times, and am hence called Nára-yána, for that was always my abode, āyana.”]

1 Eight regions, i.e., points of the compass.
2 Or “from self,” ātmanah.
3 “Manas = mind, situated in the hrdaya or breast.” “Mind, serving both for sense and action, is an organ by affinity, being cognate with the rest” (Colebrooke).
4 [Self-consciousness (egoism) is produced from mind; Medh. says it means the converse of this, that the former is produced after the latter. Cf. vs. 15.]
5 [According to Medh., “the one conscious of the I.”]
6 [Cf. ii. 89–92. The above interpretation follows the text and the note of Medh., while K. Rāgh. endeavour to fill out the missing tanmātra and organs of activity by giving an impossible extension of meaning to the word “and” (ca); thus making the text accord with the developed system of later times. The word ca does not imply the tanmātra; the text itself does not make a distinction between sensations and the organs of sense.] The order of the evolution is very much confused. See for a better account of these Sāṅkhya reveries Colebrooke [ed. Cowell], Essays, pp. 239–280; and Hall’s “Rational Refutation,” pp. 79–103.
7 “Into the elements of self.” K. has ātmanamatava, as translated above; Medh. would read mātrābhīṣa, “by elements;” thus the whole verse would be: “He having pervaded the subtile parts of those six, of unmeasured brightness, by elements of self, created all beings.” Those six” [are according to K.], the five tanmātra or subtile elements and ahamkāra or egoism [i.e., self-consciousness, which it is safe to say were not intended by the text. Va. 14 does not hang together with vs. 15, nor does vs. 15 with vs. 16. The six appear rather to be the manas plus the five principles of ether, air, fire, water, earth; “having united fine portions of these six with the spiritual elements, he (thus) created
17. As the subtile elements\(^1\) of bodily forms of This One depend on these six, so the wise call his form \(\text{carīra}.\)\(^2\)

18. From it proceed the great\(^3\) elements with their action, and mind, by (its) subtile parts, (is) the perpetual creator of all forms.\(^4\)

19. This non-eternal (universe) arises then from the eternal, by means of the subtile elements of forms of those seven very glorious principles.\(^5\)

20. Of these,\(^6\) then, that which succeeds partakes of the quality of that which goes before; such as each one is in order, so, and with such qualities, it is traditionally held to be (endowed).

21. He, in the beginning, from the words of the Vedas, appointed the names and functions of all beings severally, and their several conditions.

22. And the Lord created a subtile host of divine beings which have breath (and are) active,\(^7\) and of \(\text{sādhyas},\) and the eternal sacrifice.

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\(^1\) ["Elements" means here portions, "as the fine portions of form of this (Brahma, the creator) depend on the six."]

\(^2\) ["Elements" means here portions, "as the fine portions of form of this (Brahma, the creator) depend on the six."]

\(^3\) [i.e., "depends on six" (according to K.), \(\text{çāledravya},\) as if this were near enough in sound to \(\text{carīra}\) to cause the verbal derivation. The parts of the body (\(\text{carīra}\)) of Brahma are portions of the six (\(\text{manas}\) and the five elements). After this verse appears to have once followed another, quoted by Vij. on Kap. iii. 10.]

\(^4\) ["Great" or grosser. [Perhaps better not translated at all, the \(\text{bhūtani mahānti}\) being "the elements;" the translation follows K. Literally, "Into this (body) enter the elements with their acts, and mind by means of the fine portions (as in 17)." K.'s translation of \(\text{āvijñati} (\text{enter into, constitute})\) as \(\text{tebhya} \text{ utpadyante} \) has been (unfortunately) followed by Dr. B.]

\(^5\) [All created things].

\(^6\) ["Principles"—\(\text{purus}\) is here put for \(\text{tattva},\) according to Medhātithi. [The five elements plus mind and self-consciousness are probably meant; "subtile elements" as before "fine portions of form."]

\(^7\) [A var. lec. recorded by Medh. (\(\text{karmātmānaśca}\)); this may mean "he created the active-soul (self) of
23. He (Brahma), for the perfection of sacrifice, from fire, wind, and the sun, milked (out) the eternal threefold Veda (Brahma), which consists of the Rig-, Yajur-, and Sama- (Vedas).¹

24. He created time and the divisions of time, the lunar zodiac, also the planets; rivers, oceans, rocks, plains, and uneven ground;

25. Austerity, speech, and sexual enjoyment,² desire also as well as anger: and desiring to create these beings, he created this creation.

26. And he made distinct dharma and non-dharma³ in order to a distinction of deeds. And he endowed these beings with the pairs—pleasure and pain, and the like.

27. But of the five (elements), those which are called the atomic destructible⁴ elements,⁵ by these this All arises in successive order.

28. Now in what action that Lord first employed any (creature), that (creature) being reproduced again (and) again, spontaneously followed just that (course of action).

29. Baneful (or) harmless; gentle (or) savage; right (or) wrong; true (or) false; whatever he, at the creation, assigned to any that quality spontaneously entered it.

30. As the seasons acquire their own characteristics in (their) course, so beings with a body (acquire their characteristic) acts.

31. Now for the prosperity of the worlds, he from his mouth, arms, thighs, and feet created the Brahman, Ksatriya, Vaishya, and Goudra.⁶

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¹ This myth of the creation of the Vedas differs from the Sankhya account, according to which they are eternal and issue from Brahma's mouth at each successive Kalya-

creation, or rather evolution.³

² [According to Medh. and K., "satisfaction of mind."]

³ "Dharma, non-dharma." The first is derived from dhr, to hold or retain; it thus means a man's whole duty or order of conduct, including both secular and religious duty. I retain dharma, and coin the word non-dharma, to prevent a very general term from being understood in a limited sense.

⁴ [Therefore distinct from the atoms of the nyaya.]

⁵ [Portions.]

⁶ The nearest approach to this myth in the Vedic literature is
32. Having divided his own body into two, he became a male by half, by half a female: on her that Lord begot Virāj.

33. But, O best of twice-born men! know that I am he, the creator of all this world, whom that male Virāj, having practised austerity, spontaneously produced.

34. Now I, desirous of creating beings, having performed very severe austerity, first created the ten lords of beings, great Seers.

35. (Viz.) Marici, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu, and also Nārada.

36. They, very glorious, produced seven other Manus, together with gods and the abodes of gods, and great Seers unlimited in glory.


38. Lightnings, thunderbolts, and clouds, Indra's bent and unbent bows, meteors, comets, and various luminaries.

39. Kinnaras, apes, fishes, and all kinds of birds;

found in the recently recovered Talavaktra Brāhmaṇa (ii. 3–4). See also Muir's "Sanskrit Texts" (2d ed.), i. p. 22, &c., for other similar myths. [It is spoken of in R. V. x. 90, 12, K.]

It is necessary to remark that in the oldest times there was no hard and fast line between the different three superior classes; the names indicated a rough classification of a rude population, such as is now to be found in Russia, and not distinct genealogical descents. In course of time myths arose which made a man's caste a matter of descent, but as Brahman civilization extended over alien races, different classes were brought under the four heads, and hence arises the great number of subdivisions of each which have no intercourse with one another. Lord ("Display"), 1830, already found eighty-two subdivisions of Brahmins in Gujarāt, and mentions nearly similar numbers for the other three castes; many more are known now.

I know some families in Southern Canara which now claim to be Brahmins, and are called so, but inscriptions show that 500 years ago they were Jainas. Much doubt is thrown on the origin of the Gurukkal or Čaiva priest of the Tamil country; and some wealthy traders in Madura have suddenly set up a claim to be Brahmins. Wilson ("On Caste," 2 vols.) and Sherring's works throw much light on these endless divisions in Northern India; for the Madras Presidency, the introduction to the Census Report by Dr. Cornish is invaluable.

1 Some MSS. for manun read munin = devotees.
2 Pitaras, lit. "fathers." Like "manes," this is always plural.
3 "Bows . . . of Indra" = rainbows. [The commentators explain the "unbent bow" as "staff-shaped and variegated, blue and red" (Medh.)]
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cattle, deer,¹ and men, beasts of prey, and animals with two rows of teeth.

40. Worms, grubs, and winged insects, lice, flies, and bugs, with all biting gnats, and innumerable things of different kinds.

41. Thus was this All, (consisting of things) stationary and movable according to (their) acts,² created by those great beings at my command, through the force of austerity.

42. What kind of acts is ordained for what creatures here, that I shall declare to you, also (their) order in origin.

43. Cattle and also deer, and wild beasts with two rows of teeth, demons and devils,³ and men, are born from a caul.

44. Produced from eggs (are) birds, snakes, crocodiles, and fish, and tortoises; and likewise all other kinds (of reptiles which are) produced on land or (are) aquatic.

45. From moisture are produced gnats and flies, lice, fleas, and bugs; and from heat is produced whatever else is of this kind.⁴

46. All plants (which are) fixed grow from seed or slips. Herbs (are) those which perish with ripening of fruit, (and) abound in flowers and fruit.

47. Those (trees) which have no flowers (but) have fruit, are called vanaspati (forest-lord); those that have flowers, and also those that bear fruit, (are) both called trees.

48. Plants with one stem and many stems⁵ are of many kinds; so also grasses: but convolvulus and creepers spring from seed or a slip.

49. These (creatures), enveloped by a manifold darkness

¹[Or “forest animals.”] Animals with two rows of teeth, i.e., the carnivora. Cf. vs. 43, below.
²“According to their acts,” i.e., “with reference to their acts in a former existence” (Medh.)
³[Rakṣas and Piśicas.]
⁴It is difficult to a resident in the tropics not to agree with Miss Martineau’s conclusion respecting vermin in hot countries; it comes to much the same as the text.
⁵“One stem” (guccha), “many stems” (gulma). Medhātithi explains these terms as meaning “one root” and “many roots.” Indian botany and zoology are, it is needless to say, utterly fanciful and unscientific. [K.‘s explanation is plain: where a shoot springs right up from the root and there are no boughs, that is a guccha; where a clump of shoots come up from one root, that is a gulma.]
caused by (past) deeds, have an internal conscience, and are endowed with pleasure and pain.

50. The existences, beginning with Brahmá and ending with those (plants), which occur in this terrible, ever-progressive transmigration of beings, have (thus) been related.

51. Having thus created all This and me, he of unthinkable powers was again absorbed into himself, alternating a time of (creation) by a time of repose.

52. For when that Divine Being wakes, then this world is active; when he, peaceful, sleeps, then all sleeps.

53. Now when he sleeps in repose, those active beings with a body cease from their own proper acts, and the mind becomes powerless.

54. And when, in due course, they are lost in that great being, then this self of all beings sleeps pleasantly in rest.

55. This one with its organs long remains (inactive), having returned to darkness, nor does it perform its proper acts; then it issues forth in forms.

56. When, having become elemental (and) emanate, it enters into seeds of plants or animals, it assumes a form.

57. Thus he, by wakefulness and sleep, vivifies, and, imperishable (himself), destroys perpetually all This movable and immovable.

58. Now he, having made this science spontaneously, duly taught it to me in the beginning, but I (taught it) to the devotees Marici and the rest.

1 [I.e., are possessed of consciousness.]
2 [At all times its nature is to go on, that is, ever vanishing (vinācini) Medh.; so K.]
3 [Mūrtiāh, or "it takes its exit from the body;" cf. Medh. (who, we must remember, was a Mimāṃsāist): "It goes forth from the body (paripāt), but truly this all-pervading self is, like the atmosphere, everywhere; what sort of an exit then has it? Its exit is merely the abandonment of a body induced by activity, . . . or, now, as certain ones explain, there is another fine body existing within (soul); it is the exit of this only; but by others this is not allowed, as Vyūha has said, 'When the body has passed away the organs occupy another body; there is thus no soul.' Even some Sāṅkhyaśas will not allow a soul, those living in Vindhya and others; . . . others say this mūrti is a form of the highest soul (ātmā); out of it living creatures make their appearance and are each (individual soul) endowed with bodies."
4 [Cāstrama is the treatise here proclaimed. Medh. says, "This book (grantha) containing law and prohibitions is called the Māṇava code
59. This Brâgu shall cause you to hear that science in its entirety; for that devotee learnt it all, complete, entire, from me.

60. Then that great Seer Brâgu being thus addressed by that Manu, said with pleased mind to all those Seers: Let it be heard!

61. There are six other Manus in successive generations sprung from this Manu Svâyambhuva (born of the self-existent); they, magnanimous and of great glory, created their own several offspring.

62. They are: Svârociça, Auttami, Tâmasa, Raivata also, and Câksusâ, and the son of the sun (i.e., Vaivasvata very glorious.

63. The seven glorious Manus, of whom Svâyambhuva is the first, having produced all this (world) of moving and stationary beings, ruled (it each) in his own period.¹

64. Eighteen winkings² of the eye make one kâšthâ; thirty kâšthâs (one) kalâ; thirty kalâs one mukûrta: and so many (mukûrtas) one should know to be a day and night.³

65. The sun causes day and night, divine and human. Night is for the sleep of beings, and day for the performance of their acts.

66. A (human) month (is) a day and a night of the because Manu made it.” In Medh.’s time the double authorship of the work seems to have been looked on with disfavour, not by him, but by opponents; for he says, “Certain persons say it was made by Hiranya-garba but was revealed by Manu, the fact of the case being that the work is like the Ganges, which has its source elsewhere, though first discoverable in the Himalayas, so that it is an idle question whether the Deity or Manu made it.” Medh. adds that Nârada says, “A book composed of 100,000 (verses) was made by Prajâpati, and abridged by Manu and others” (Nârada coming first in our version.)

¹ “Period”—antara. This makes a manvantara (cf. vs. 79). Some say that the word “period” (antara) is, like the word “month,” expressive of a mere division of time; but this is wrong, for the time implied by the word manu is different, and to this the word manvantara refers; it is not ordinary time (Medh.).

² Nimepa. Two explanations are given by Medh., one (so K.) as translated, and one given by “others” as “the time necessary to articulate a syllable.”

³ This system of reckoning time, except that fifteen winkings are put for eighteen, is the same as that of the Viṣṇu Purâṇa. Several such systems are mentioned in the Purâṇas, etc. See Hall’s edition of Wilson’s Viṣṇu Purâṇa, i. pp. 47–50 note.
manes, and the division is by the lunar fortnights. The
dark (half), (beginning with the full moon, is their) day
for actions; and the bright (half, beginning with the new
moon), is their night for sleep.

67. A (human) year is a day and a night of the gods.
Again their division (is this): their day is the northern,
and their night is the southern course of the sun.

68. Learn now summarily the measure of a day and a
night of Brahmá, and of the several ages in order.

69. They call krtayuga (a period containing) four thou-
sand years; the twilight (preceding it consists) of as many
hundreds, and the twilight (following it) of the same
number.

70. In the other three (ages), with their twilights pre-
ceding and following, the thousands and hundreds are
diminished by one.

71. Twelve thousand of the four yugas just now reckoned
are called a yuga of the gods.\(^1\)

72. But a thousand of (such) divine yugas in number
is to be known to be a day of Brahmá, and a night also is
the same (in length).

73. They (who) understand a holy day of Brahmá,
which ends with a thousand yugas, and the night also of
the same extent, (are) people who know (the divisions of)
days and nights.

74. At the end of His day and night, He, being asleep,
awakes, and awaking creates mind, which is and is not.

75. Mind, urged on by (His) desire to create, effects
again) the (work of) creation; and thence is produced the

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\(^1\) The translation is literal. According to the commentators it
should be translated, "The four yugas just reckoned, (consisting of)
twelve thousand years, are called a yuga of the gods." The lengthening
of ordinary into divine years is probably (as Prof. von Roth considers)
the work of commentators. When the end of the imaginary period, as
first invented, arrived, and nothing happened, such a fiction would natu-
really arise and be adopted. Similar
ideas may be found to have arisen
in Europe in the Middle Ages, and
even in the present century. In
India these enormous periods are of
comparatively modern invention, and
were unknown in the fourth century
B.C. Cf. Arrian, "India," ix. (on
authority of Megasthenes).
ether, which (the learned) know (to have) the quality of sound.

76. Now from ether transforming itself springs the pure and potent air, a vehicle of all odours; and that is held to be endowed with the quality of touch.

77. Then from air transforming itself arises light, illuminating (objects), dispelling darkness, shining; and it is declared to have the quality of form.

78. But from light transforming itself, water with the quality of taste is said (to arise); and from water (arises) earth with the quality of smell: such is the creation in the beginning.

79. The before-mentioned age of the gods of twelve thousand (years), if multiplied by seventy-one, is here named a manvantara.¹

80. (Such) manvantaras are countless, as (are) also the creations and destructions; the Supreme Being does this again and again as if in sport.²

81. In the Kṛta age, dharma stands on four feet, and is complete, as is truth also; and (in that age) no advantage accrues to men by non-dharma.³

82. But in the other ages, owing to accession of (wrong), dharma is deprived successively of one foot; and dharma disappears foot by foot, through the prevalence of theft, falsehood, and fraud.

83. Men free from disease, and with all sorts of prosperity, live four hundred years in the Kṛta age; in the Tretā and other (ages) their life⁴ becomes shorter by a fourth.

¹ According to the Amarakoça, an account of the manvantaras should form one of the five topics treated in Purāṇas; this is not, however, the case.

² [The idea of the Supreme Being parames(hin) amusing himself by his creations is found elsewhere; it is not only the case that is implied, but also that it is done for sport, as, e.g., Mūhā. xii. 308, 3 (in a different connection) ajastraṃvihā kriḍārthaṃ vikaroti.]

³ [Uparastate (Medh.): the image of the four-footed dharma may be united, according to the commentators, with that of the bull in viii. 16 (cf. ib. note), or the four feet may refer to the four virtues in v. 76, or to other fourfold things.]

⁴ [(Ayuḥ, rayaḥ, Medh.)]
84. The life of mortals, as mentioned in the Veda, the blessings (resulting) from (good) works, and the powers of embodied beings bear fruit according to the ages.

85. Other are the laws for men in the Krta age; other in the Tretā (and) in the Dvāpara; other in the Kali age, in proportion to the decrease of the ages.

86. In the Krta age, the chief (virtue) is declared to be austerity; in the Tretā, knowledge; in the Dvāpara, sacrifice; the only duty of the Kali is generosity.

87. Now, for the sake of preserving all this creation, the most glorious (Being) ordained separate duties for those who sprang from (His) mouth, arm, thigh, (and) feet.

88. For Brahmans he ordered teaching, study, sacrifice, and sacrificing (as priests) for others, also giving and receiving (gifts).

89. Defence of the people, giving (alms), sacrifice, also study, and absence of attachment to objects of sense, in short, for a Kṣatriya.

90. Tending of cattle, giving (alms), sacrifice, study, trade, usury, and also agriculture for a Vaiśya.

91. One duty the Lord assigned to a Čūdra—service to those (before-mentioned) classes, without grudging.

92. Man is declared purer above the navel; therefore the purest (part) of him is said by the Self-Existent to be his mouth.

93. Since he sprang from the most excellent part, since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation.

94. Him the Self-Existent, after having performed penance, created in the beginning from his own mouth, for presentation of oblations to the gods and offerings to the manes, (and) for the preservation of all this (world).

1 [That is, of one thousand (Medh.) or one hundred years (K.), as "others" say (Medh.).]
2 [Cf. v. 132.]
3 [Literally "giving," and "to the Brahmans" may be supplied as the real thought of the maker.]
4 [Literally, his pre-eminence of birth, as it is expressed in full in the similar verse, x. 3.]
95. What being is then superior to him, by whose mouth the gods eat oblations and the manes offerings?¹

96. Of beings, the most excellent are said to be the animated; of the animated, (those which) subsist by intelligence; of the intelligent, men; of men, the Brahmans.

97. But of Brahmans, the learned (are most excellent); of the learned, (those who) know their duty; of those who know it, (such as) do it; and of (those who) do it, (those who) know the Vedas.

98. The birth of a Brahman is a perpetual incarnation of dharmas;² for he exists for the sake of dharmas, and is for the existence of the Vedas.³

99. When a Brahman is born, he is born above the world, the chief of all creatures, to guard the treasury of dharmas.

100. Thus, whatever exists in the universe is all the property of the Brahman; for the Brahman is entitled to it all by his superiority and eminence of birth.⁴

101. The Brahman eats his own alone, wears his own, and gives away his own: through the benevolence of the Brahman, indeed, the other people enjoy (all they have).

102. For the ascertainment of his duties (and those) of the other (castes) in order, the prudent Manu Svâyambhuva composed this treatise.

103. This treatise must be strenuously perused by a learned Brahman and explained rightly to the pupil, but not by any other (person).

104. A Brahman who studies this treatise⁵ (and) who

¹ Harya and karya. These two terms are continually put together by way of contrast. Harya is an oblation to the gods; karya an offering to the Manes.
² Dharmas: see the note to vs. 26.
³ [Or, “He is fitted for Brahman existence” (when he has acquired knowledge of dharmas. It is doubtful if “Vedas” is the correct translation of brahma; it probably refers to the substance from which the world is developed; not even meaning the spiritual absolute being; see note on ii. 28, 82.]
⁴ As the commentators admit, this is mere figure of speech. Brahmans could commit theft just as well as people of lower caste (see ch. ix.), under Hindu laws just as under the Penal Code. They were, however, formerly let off very easily.
⁵ “Treatise” = castra, or a body of teaching on any subject, either of divine or human origin. It may
has performed (his) vows, is never defiled by defects arising from mind, speech, or body.

105. He purifies his associates and seven of his kindred, (both) ascending and descending; and, verily, he alone deserves all this earth.

106. This (treatise is) a cause of prosperity, most excellent, (and) increases intelligence; this treatise brings fame (and) long life; this (treatise is) the best (source of) knowledge which brings deliverance.

107. In this (treatise) dharma (is) fully declared, also the good and bad qualities of actions; likewise also the perpetual usages of the four castes.

108. Usage is highest dharma, it is) mentioned in the Vedas and approved by tradition; therefore, a prudent twice-born (man) should ever be intent on this.

109. A Brahman who has fallen away from usage gets not the fruit of the Veda; but (if he be) attached to usage, he enjoys the full fruit.

110. Thus devotees having seen (that) the course of dharma is according to usage, comprehended usage to be the final root of all austerity.

111. Manu has declared in this sacred treatise the origin of the world and the rules of the sacramental rites; also vows, conduct, and service (as due by a pupil to his teacher), and the best rule for the ablution (by a student on finishing the pupil stage of his life);

112. The taking a wife also, and the definition of the (kinds of) marriages; the rules also for (the five) ceremonies, and the perpetual order of funeral rites;

113. Also the description of modes of livelihood, and the vows of a householder; also what may and may not be eaten, ceremonial purity, and the purification of chattels;

be asserted that written books are intended, but of this there is no direct proof till late times.

1 "Associates," lit. "line," i.e., those who sit in the same line with him in meals on solemn occasions. By being allowed to sit in the same line with others, men are, even now, restored to caste.
2 [Vṛtī and Smṛtī; cf. ii. 12.]
3 The words—"Manu has declared . . . treatise"—are from vs. 112.
114. The application of dharma regarding women, the duties of ascetics, final bliss and renunciation (of the world); the whole dharma of kings and the decision of legal disputes;

115. Also the rules for examining witnesses, and the laws concerning husband and wife; the dharma of partition (of heritage); (about) gambling, and (that of) chastisement of criminals;

116. (The rules regarding) the service (due by) Vaiśyas and Çūdras, and the origin of mixed castes; also the law of castes in times of distress, and the rules of expiation;

117. Also the threefold state of existence\(^1\) which arises from actions; and final bliss, and the examination of good and bad qualities of actions;

118. The eternal dharma of countries,\(^2\) castes,\(^3\) families;\(^4\) also the dharmas of heretics\(^5\) (and) of guilds.\(^6\)

119. Just as Manu formerly, when questioned by me, declared this body of teaching, so learn ye it to-day from me!

END OF THE FIRST LECTURE.

\(^1\) "Threefold state of existence," i.e., being born again as an animal or in some higher form of existence—high, medium, or inferior. See xii. 51 and the matter before it, in which the three degrees are further subdivided, each into three.

\(^2\) "Dharma of countries" [or districts], followed in some particular country, not in all the world (Meth.) Rāgh. gives the Holi festival as an example, which varies much in different localities.

\(^3\) "Castes," Brahmans, etc.

\(^4\) "Families," established by famous families (Meth.)

\(^5\) "Heretics." Medhāṭithi explains this by vihāravastha, i.e., who do what is wrong, "as Buddhists," etc.

\(^6\) "Associations," as of traders, smiths, actors (Meth.)

It is worth while to compare the twelfth lecture with the first, on which it throws considerable light in parts. [The twelfth lecture appears more uniform, and is based on one system almost entirely; the first lecture appears to contain much more mingling of various philosophical views, as its whole character is that of a later prefix to the work. Aside from the Puranic mythology, I find it difficult to bring such verses as 55 ff. in harmony with Saṅkhyā doctrine.]
LECTURE II.

SOURCES OF THIS SYSTEM AND THE COUNTRIES WHERE IT OBTAINS; ON THE FIRST CONDITION OF LIFE OF A BRAHMAN, OR THAT OF A STUDENT.

1. Learn the dharma which is followed by the learned (and) good, by those ever free from spite and passions, (and) which is acknowledged by the mind:¹

2. Selfishness (is) not praiseworthy, yet unselfishness exists not here; for the study of the Vedas is for selfish ends, and the practice of rites according to the Vedas.

3. Selfishness certainly has its root in the hope of a reward; sacrifices have their origin in selfishness; all vows and prohibitive rules² are said to arise from a hope of reward.

4. Any act of an unselfish man is never at any time seen here; for whatever one does, that is the act of selfishness.

¹ According to Medhātithi the first chapter is to be regarded as introductory; the real treatise begins here. The words “ḥṛdayeṇa ṣāmyānyuṣṇāt” = “acknowledged by the mind,” have much exercised the commentators. I take ḍṛidaYa to be put for manas, of which it is the seat. This is much as Medhātithi explains it: “ḥṛdayacakṣura cīttam.” Rāghavānanda says: “ḥṛdayeṇe ‘ti gārthtraidhe sati sādḫūnāṃ manasy atiteṣo yah sa dharmah | tathā ca Vyāsah: Vai kal-pike ātmatsuṣṭih [pamāṇam iti: that is, the doctrine that where there is no fixed rule in the treatises one should follow his own inclinations. Cf. 6.]”

² Vss. 2–5. These are clearly an interpolation in later times, when the doctrine of bhakti, or faith, had arisen. In the old Vedic religion, all ceremonies and sacrifices were avowedly performed in order to gain desired objects of different kinds. [We may compare Cic, Fin., 3. 5. 16: “Ex quo intelligi debet principium duxet esse a se diligendo,”—the principle of all action is derived from self-love. In the text, self is to be inferred; literally, “To be devoid of desire is something that does not exist in this world.”]

³ “Prohibitive rules,” such as not to injure any one (Medh.)—[Gov.]
5. (Yet) one rightly occupied in those (acts) goes to the world of the immortals, and gets all (his) desires here as hoped for.

6. The entire Veda is the root of law, (so also) tradition and the practice of those that know it; (also) the custom of the good, as well as satisfaction of (one's) self.

7. Whosoever dharma was proclaimed by Manu for any one, that is all directed in the Veda; he (was) possessed of all knowledge.

8. So a learned man, having viewed by the eye of knowledge all this complete (system) as according to the authority of revelation, should certainly be firm in his own dharma.

9. For a man performing the dharma declared by revelation and tradition obtains fame here, and after his death extreme happiness.

10. Now the Veda is to be understood as "revelation," but the law-treatises (dharma-śāstra) as "tradition;" these two are irrefutable in all matters, for by these two virtue arose.

11. A Brahman who, from adherence to rationalism, shall despise these two sources, he, an infidel blamer of the Vedas, is to be banished by the just.

12. The Veda, tradition, good custom, and (what is) pleasing to one's self, that (the wise) have plainly declared to be the fourfold definition of dharma.

13. A knowledge of dharma is ordained for men not given up to wealth and pleasure; of those who would know dharma, the Veda (is) the supreme authority.

1 Cf. Gautamadharma, i. 1. 2; Āpastamba, i. 1. 1.

2 [Medh. says some consider the Atharvā as not a Veda at all, and hold only the threefold knowledge (of Rik, Yajus, Sāma) as binding.]

3 [This may mean either practice as manners or good morals. Thirteen kinds of the latter are quoted by K. from Hārita, who adds that Gov. defines it as freedom from affection and hate.]

4 "Law-treatises;" not necessarily, though very probably in this case, written books are intended. [Perhaps better, "These two are not to be discussed in any respect."]

5 "Rationalism" [hetuṣāstra]; Buddhist and Cārvāka, etc., doctrine (Medh.) [The hetuṣāstra implies the hetuka (xii. iii), who is a very worthy person; but cf. iv. 30.]

6 [Cf. i. 108.]
14. Now where there may be an opposition (of texts) of the Veda, both (inconsistent passages) are declared (to be) dharma; for both those dharmas were regularly declared by the wise.

15. (Thus there is) this Vedic revelation: “The sacrifice takes place at all times; when (the sun) has risen, also when (the sun) has not risen; so, too, when neither sun nor stars are seen.”

16. Authority (to study) this science is to be recognised (as belonging) to him whose sacramental course of life, from conception to cremation, has been declared (to be) by mantras, but of no one else.

17. The (country) which is between the divine rivers Sarasvatī and Drśadvatī, that land, fixed by the gods, (the wise) call Brahmāvarta.

18. What custom of the (four) castes (and) the mixed castes has been handed down by course of succession in that country, that is called good custom.

19. Kurukṣetra, Matsya, Pańcāla, Čūrasenaka, (are) indeed Brahmārṣi land, next to Brahmāvarta.

20. All men in the world should learn their own proper behaviour from a Brahman born in that country.

21. The country between the Himālaya and Vindhya (mountains), which is to the east of Vinaçana and to the west of Prayāga, is called the central country.

22. (The land) indeed between those two mountains, (extending) to the Eastern and to the Western Sea, the wise call Āryāvarta.

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1 In Vedic times the reception of outsiders into the community was, to a certain extent, recognised, and ceremonies (e.g., the vṛatyastoma) were in use for this purpose. This verse is rather in the spirit of the exclusive Brahmans of modern times. [The ceremonies at this time were more for the purpose of readmitting outcast members than to admit new ones; cf. vs. 39 note. The general meaning of the verse may be “those whose course of life is such as the holy texts ordain.”

2 Mantras, i.e., Vedic texts.

3 [Meh. observes this is a general rule, not specially, e.g., to forbid marriage with a cousin on the mother’s side, as some say.]

4 “Next;” the commentators say “inferior.” There is a map of India according to the text by Mr. E. Thomas in the new edition of the “Numismata Orientalia” (edited by him), Part I.

5 [Vinaçana, i.e., the terminus of the Sarasvatī; Prayāga, the place where the Yamunā meets the Ganges.]
23. Where the black antelope is indigenous, that country is to be known as a land fit for sacrifices; the Mleccha land (is) beyond it.

24. Let the twice-born (Brahmans, Kṣatriyas, and Vaiṣṇavas) strenuously resort to those countries; but a Cūḍra distressed for a livelihood may abide in any (land) whatsoever.

25. The source of dharma has been concisely told you, also the origin of all this (universe; now) learn the dharmas of the castes.

26. The conception-rite, &c., of the twice-born is to be effected by meritorious Vedic rites; (this) bodily sacrament (is) purificative both here and after death.

27. By fire-offerings during the pregnancy, by the rite on birth, the shaving of the head to form a tuft, (and) by binding on the muniṣṭa string, the seminal and uterine sin of the twice-born is wiped away.

28. By study (of the Vedas), by vows, by fire-offerings, by the traśvīda (vow), by offerings, by offspring, and by the great sacrifices, as well as the (other) sacrifices, this body is made united with Brahma.

29. Before cutting the umbilical cord of a male (child), the birth-rite is ordained (to be performed), and he (must)

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1 Kṛṣṇatara. What animal is intended is impossible to say. In Southern India a pretty little, but rare, gazelle is taken for it. It does not, however, answer to the name so far as its colour (light brown) goes. The earliest mention of the animal by a European that I know is by Barbosa (circa 1516).

2 "Beyond it," i.e., sacrifices may not be performed there. [Medh. enumerates among Mlecchas the Meda Andhru (sic) Pulinda Čavara, &c. (cf. Medh. x. 48), as outsiders from the castes. The order to dwell in this land is construed to mean that if a king conquers the Mlecchas, he should make the kingdom like this land of sacrifice.]

3 These verses enumerate the ten first sacramental rites, to which also are to be added the (11) samāvartana, or ceremony on a student's return home, and his (12) marriage. The first three rites (during pregnancy) are: (1) garbhādhiṣṭa, or sign of conception; (2) pūṃsvaṇa, or quickening; and (3) simantonnayana, or parting the mother's hair in the fourth, sixth, or eighth month of her first pregnancy. The best account of these rites is in the prayojāratana for the present time.

4 [Such as the jyotisṭoma (Medh., K.).]

5 [Another reading is neuter, "becomes a thing united to," etc. The word brahma, which has been left untranslated, is neuter, and means probably the world-substance, not as a spiritual, but as a physical force.]
eat honey and ghee in a gold (spoon) to (the accompani-
ment of) mantras.1

30. Now one should have his (the child's) name-rite
performed on the tenth or twelfth day (after birth), or on
a merit-giving lunar day or hour, or under a lucky star.

31. Let a Brahman's (name) be auspicious, a Kṣatriya's
full of power; let a Vaiṣya's mean wealth, a Čūdra's, how-
ever, be contemptible.2

32. Let a Brahman's (distinctive title) imply prosperity,
a Kṣatriya's safeguard, a Vaiṣya's wealth, a Čūdra's service.

33. Let women's (names) be pleasant, not harsh, plain
of meaning, charming, auspicious, ending in a long vowel,
(and) like words of benediction.

34. The infant's going out from the house should be
done in the fourth month; (his) eating food in the sixth
month;3 or what auspicious (practice) is preferred in the
tribe.4

35. The cūḍā5-rite of all6 the twice-born must be done
according to law in the first or third year (after birth), as
ordered by revelation.

36. One should perform the investiture of a Brahman
(with the sacred string) in the eighth year from concep-
tion; of a king (Kṣatriya) in the eleventh; of a Vaiṣya
in the twelfth.

1 The mantras are those used by
his sect, his father's, or his Guru's; nume is emphatic according to Medh.
(This commentator's use of "some
think," "some explain," is such as
in this passage to suggest that they
are occasionally used hypothetically,
a possible view being set up and
overthrown, rather than an actual
statement that other commentators
explain the passage so and so; a
modification of meaning that would
somewhat affect the amount of criti-
cism devoted to the text before
Medh.'s day.)

2 This is obsolete. The names of
the different castes are now usually
epithets or titles of some favourite
deity. The caste is known only by
the suffixed title.

3 There is more or less laxity
allowed in these matters at present,
as permitted by the text and em-
phasised by the commentators; the
tribal or family custom refers to the
variation of time or of the practice.
Medh. says "food" means other
than milk which the child takes the
first five months.]

4 "In the tribe." This is an
example of kuladharma alluded to
in i. 118. A "tribe" is a lesser
division than a caste, and more cor-
responds to a family.

5 Cūḍā, i.e., forming a tuft on the
head; a kind of pigtail.

6 Or "this rite is for all the twice-
born only," i.e., not the Čūdra, who,
according to Medh., is included in
vs. 34.
37. (The investiture) of a Brahman desirous of divine knowledge is to be done in the fifth year; of a king who seeks power, in the sixth; of a Vaiṣya who wishes for wealth here, in the eighth (year).

38. The (communication of the) gāyatrī does not, for a Brahman, take place after the sixteenth year; for a Kṣatriya, after the twenty-second; for a Vaiṣya, after the twenty-fourth.

39. After that, (men of) those three (castes) who have not been invested at the proper time are Vrātyas, degraded from the gāyatrī, (and) despised by the respectable.

40. Let not a Brahman at any time, even in time of distress, form ties legally with those not purified according to rule; either (spiritual, by teaching them) the Veda, or by kinship.

41. Let students wear (outwardly) skins of the kṛṣṇamṛgā, deer, or goats; (as under-garments,) stuff of hemp, kṣūma, or wool, in order (of the castes).

42. The girdle of a Brahman is to be made of a triple cord of muṇja, smooth and pliable; but of a Kṣatriya it (should be) a bowstring of mūrvā; of a Vaiṣya, a triple thread of hemp.

43. If muṇja cannot be had, (their girdles) are to be made of kuṣa, acmāntaka, (or) valvāja, threefold, with one knot, (or) three, or even five.

44. The sacred thread of a Brahman (must be) of cotton, put on (over the left shoulder), threefold; of a Kṣatriya (it must be) of hemp-thread; of a Vaiṣya, a woolen thread.

45. A Brahman should, by law, have a staff of bilvā or silk (as pure) is the only cloth used by some Vaiṣṇavas while eating.

1 I.e., the investiture.
2 Vrātyas, an old term for Aryans not Brahmanised. Such people were admitted to the Aryans community by the ceremony called vrātyastoma. In later times vrātya came to mean people who were deficient as regards the sacramental rites as above.
3 [Arya.]
4 Cotton and silk (with the well-to-do [Arya] cloth and velvet) are alone used now for outer garments.
5 [Or according to Medh., of like size, i.e., “not small in one part and smaller in another.”]
6 This girdle is now only used at investiture with the thread, or on occasion of its renewal every year by a Brahmachārin (student). For a description of muṇja (“Saccharum sara” of botanists), see Stewart’s “Punjab Plants” (1869), p. 261.
THE ORDINANCES OF MANU. [LECT. II.

pālāpa (wood); a Kṣatriya, of banian (wood) or acacia; a Vaiṣya, a reed or udumbara (staff).

46. A Brahman's staff is to be made, according to rule, to reach (his) hair; a king's, as high as his forehead; a Vaiṣya's, to reach his nose.

47. Let all these staves be straight, without blemish, fair to look at, not weapons of offence against men; with their bark, (and) not spoiled by fire.

48. Having taken a staff to his liking, and standing opposite to the sun, let (a student), having circumambulated the (sacred) fire to the right, go for alms according to rule.

49. Let an invested Brahman go for alms, (using) bhavat at the beginning (of his request); let a king (do so, using) bhavat in the middle; but a Vaiṣya with bhavat last.

50. He should first beg alms of his mother, (his) sister, or the own sister of (his) mother, or (of a female) who will not insult him.

51. Having gathered those alms as much as he wants, having informed his Guru (of it) without deceit, let him eat it after rinsing his mouth, (sitting) facing the east, (and) pure.

52. For one facing the east eats (food) conducive to long life; facing the south, conducive to fame; facing the

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1 Natives, except old and low-caste people, do not, in Southern India, carry staves. In Malabar the length of the stick (or handle) of the palm-leaf umbrella carried by every one denotes the caste. Brahmans have it nearly as long as they are tall; low-caste people have it only a few inches long. Bilva, the "Ægle Marmelos;" Pālāpa, the "Butea frondosa;" Udumbarā, "Ficus glomerata."

2 "Alms," articles of food, etc.

3 Bhavat, i.e., sir or madam, as the case may require; e.g., "Sir! give alms;" "Give, sir! alms," etc. [King, i.e., Kṣatriya.]

4 This begging alms by a Vedic student is, I believe, everywhere obsolete. Such students are now almost unknown, for Brahmans are always married while yet boys. The practice of students going about to beg food, etc., arose, there can be little doubt, from the fact that the Brahman teachers were mostly poor men, and that they taught gratis. Students at the Government schools of the present day in Southern India think it no shame to follow the old custom, though they meet with the smallest success.
west, he eats prosperous (food); facing the north, he eats (food) conducive to truth.

53. Let a Brahman always eat his food after having rinsed his mouth, and (in a) collected (state of mind); having eaten, let him thoroughly rinse his mouth, and sprinkle with water the hollow parts.¹

54. Let him ever reverence food, and let him eat without finding fault with it; having seen it, let him rejoice and be satisfied, and let him always receive it gladly.

55. For food that has been reverenced ever bestows strength and power; but that which has not been reverenced, (if) eaten, destroys both.

56. Let him not give the leavings to any one, and let him also not eat between (times);² let him not eat to excess, and let him not go anywhere with a morsel in his mouth.

57. Over-eating is unwholesome, prejudicial to long life and to (attainment of) heaven; (it is) vicious (and) detested by people; let him therefore avoid it.

58. Let a Brahman always perform the rinsing of his mouth with (the part of his hand called) brāhmavittha,³ or with the kāya or traiḍācika; never with the pīrya.

59. (They) call brāhmavittha (that part) which is on the surface of the root of the thumb; (that) at the root of the little finger, kāya; that at the tips (of the fingers), daiva; pīrya, that below those two.

60. Let him first thrice rinse his mouth with water, then twice wipe his mouth; and let him also touch with water the hollow parts,⁴ the breast,⁵ and also the head.

¹ "Hollow parts," i.e., eyes, ears, nostrils, mouth, and excretory organs.
² "Between (times)." Medhatithi says [in giving the best of different explanations of "between"] that there are two times for eating—morning and evening, and that one should not eat at any other. Cf. Ap. Dh. S. i. 6, 18, 4, by which only enough food to support life is allowed to be eaten.
³ Tirtha, or "pool," is used as these several places are those from which the water is thrown or taken in the ceremonies.
⁴ [Of the head. Cf. Gaut. i. 36 (K., Medh.)]
⁵ [Literally, self-soul, "place of heart," or the navel; and I think this means the navel, because it is somewhere recorded that one should lay hold on the navel; the Mbh. commands also bathing of the feet. —Medh. (cf. Mbh. xiii. 104. 39.)]
61. One who knows the law (and is) desirous of purity should ever rinse his mouth by means of the tīrtha,¹ (and) facing the east or north, in a solitary place, (and) with water neither warm nor frothy.

62. A Brahman is purified by water that reaches his breast; a king by (water) that reaches his neck; a Vaiṣya by (water) swallowed; but a Čūdra by (water merely) touched by the extremity of (his lips).

63. A Brahman is said (to be) upavīta when his right hand is lifted up (so that the sacrificial thread rests on his left shoulder and passes under his right arm); if his left (be extended, so that it rests on his right shoulder and passes under his left arm), prācīndvīta; when it is round his neck (and is not under either arm), nivīta.

64. Having thrown into water his girdle, skin (outer garment), staff, sacrificial thread, (and) water-pot, (when) worn out, let him take others with texts of the Vedas.

65. The keśānta (tonsure-rite) is ordered (to be done) in the sixteenth year of a Brahman, in the twenty-second of a Kṣatriya, and in two years more after that for a Vaiṣya.

66. This course, but without sacred texts, is all to be performed for females, at the due time, and in due order, for the consecration of (their) bodies.²

67. The marriage ceremony is said to be the Vedic consecration for women; (also) attendance to (their) husbands, subjection to the Guru, household affairs, (and) attention to the (household sacred) fire.

68. That holy rule regarding the investiture of the twice-born which distinguishes (their second) birth has been declared; learn next the course of their acts.

69. The teacher, having invested a pupil, should first teach him ceremonial purity, custom, and the attending to the (sacred) fire, also the sandhyā devotions.³

70.⁴ Now when about to recite (the Veda) he is to be

¹ Tīrtha, see vs. 58.
² The only real sacrament (samskritā) for women is marriage. See next verse.
³ [The twilight devotions, morn and eve.]
⁴ 70 ff. Cf. another account of this curious scene in the Prātiṣṭhākhyā of
taught, after he has rinsed his mouth, sitting with his face to the north,\(^1\) as is prescribed, and having made\(^2\) homage to the Vedas, with a light garment\(^3\) on, and his senses regulated.

71. At the beginning and end (of recitation) of the Veda, the teacher’s two feet are always to be clasped; he must recite having closed both hands, for that is called homage to the Vedas.

72. The clasping of his teacher’s (feet) is to be done by him with the hands crossed,\(^4\) the left (foot) is to be touched by the left (hand), the right by the right.

73. Let then the teacher, at all times unwearied, say to the (pupil) about to recite, “Ho! recite!” and let him rest (if he says), “Let there be a pause!”

74. A Brahman should always say Śr̥m at the beginning and end (of a recital) of the Veda; without Śr̥m before, it slips away; and without it after, it disappears.

75. Sitting on (kuca-grass) with the points to the east, and made pure by purifications,\(^5\) purified (also) by three suppressions of breath, one is then fit (to pronounce) the syllable Śr̥m.

76. Prajāpati milked from the three Vedas the letter ś, also the letter u and the letter m,\(^6\) and (the words) bhū, bhuvah, svah.”

77. Also from the three Vedas Prajāpati, the Supreme Lord, milked part by part this rc, beginning with tad, (called) gāyatī.\(^7\)
78. A Brahman who knows the Vedas, if he mutter that syllable (ōm) and that (verse) preceded by the three words (mentioned) at both sandhyās (or morning and evening), is endowed with the merit of the Vedas.

79. But a twice-born (man), having repeated those three a thousand times outside the (town\(^1\)), is freed in a month from even a great sin, like a snake from its slough.

80. A Brahman, Kṣatriya, (or) Vaiṣya not endowed with that ṛc and his proper sacraments at their due times, becomes an object of contempt among the good.

81. The three imperishable great words preceded by ōm, and also the sāvitrī, consisting of three lines,\(^2\) is to be considered the mouth of the Vedas.

82.\(^3\) He who, unwearied, repeats day by day those (words and text) for three years, goes, with an etherial body,\(^4\) to the supreme Brāhma, becoming (like) air.

83. The one syllable ōm (is) the supreme Brāhma; suppressions of breath (are) the highest austerity; but there is (nothing) higher than the sāvitrī: truth is better than silence.

84. All the Vedic rites, oblational (and) sacrificial, pass

Whitney has discussed it in vol. i. p. III–112 of the new edition of Colebrooke’s Essays. His translation runs as follows:—“Of Savitar, the heavenly, that longed-for glory may we win, and may himself inspire our prayers!”\(^1\)

\(^1\) “Outside the town,” i.e., on a river island and the like (Mehd.); “on the bank of the river, or in a jungle and the like” (K.). [This is undoubtedly a general statement offering purification on slight terms. Mehd. has an amusing discussion of this point, comparing this purification with other severer ones. Who, he says, would be such a fool as to undergo severe penance and bodily mortification when he can get purified by merely muttering prayers? As a verse says, “If honey is found in the sunbeam, what use to go to the mountain?” Again, “That which can be got for a penny, no sensible man buys for ten.” The real meaning is that the regular purification must be done; this is for general absolution when sins are done unintentionally.]

\(^2\) [The sāvitrī (gāyatrī) has three pādas, cf. vs. 77. Vedas, literally Brāhma.]

\(^3\) 82 ff. This is quite recent in idea; substitutes for sacrifices in this style are found in relatively recent treatises only, such as the Śāmavidhāna-brāhmaṇa and Rgvidhāna.

\(^4\) [That is to say, his body is destroyed; he is like the atmosphere, devoid of a real body (Mehd., K. Rāgh.). On Brāhma, cf. vs. 28, note. I have here again ventured to change the translation of Dr. B. (“goes in his own body”), convinced that it is a mere mistake through reading sva for kha.]
away; but this imperishable syllable Ṓṁ is to be known to be Brāhma and also Prajāpati.

85. The sacrifice of muttering (this word, &c.) is said to be better by tenfold than the regular sacrifice; if inaudible, it is a hundredfold (better); a thousandfold, if mental.

86. The four household sacrifices accompanied by the regular sacrifices, all those are not worth the sixteenth part of the sacrifice by muttering.

87. But by (such) muttering even a Brahman (becomes), there is no doubt, perfect; whether he perform anything else or not, a Brahman is called maitra (or well disposed to all things).

88. Let a wise man, like a driver of horses, exert diligence in restraint of his senses straying among seductive sensual objects.

89. Those eleven senses which former wise men have mentioned, I will declare rightly in due order.

90. Ears, skin, the two eyes, the tongue, and the nose also (as) fifth, the anus and generative organ, hand and feet; speech is said (to be) the tenth.

91. The ears, &c., in succession, (viz.) five of these (ten

1 "Imperishable." Medhātithi reads akṣaram, which he explains by "imperishable." Akṣayam is given by Kullūka, which means the same; Haughton reads daksaram, or "hard to make," which is unintelligible.

2 "Four household sacrifices," i.e., the pākaṇḍaṣ called Vaiṣṇavadehoma, balikārama; nityaśraddha, and atītihūbhōjana. "Regular sacrifices," i.e., new and full-moon sacrifices, etc. (dvarapārṇāma, etc.) [The pākaṇḍaṣ are called the great sacrifices;" omitting the brahmanajāna, there are the (above-named) four (Medh.) According to K. the pākaṇḍaṣ are these four of the five mahākaṇḍaṣ, great sacrifices.]

3 [As this is carefully punctuated in Dr. B.'s MS., I allow the translation to stand as his, though it seems to me rather to reverse the original meaning; for the tenor of these verses is, as he has pointed out above (82 note), that just as much good is done by prayer as by destruction of life in sacrifices. The translation would, therefore, be perhaps better if we translated eva in its usual sense, rendered samsiddhī-yet according to the commentators, and connected (b, 1) with (a) thus: "Now there is no doubt that a Brahman would attain complete happiness by merely muttering prayers, whether he perform anything else or not (i.e., slay animals at a sacrifice), [for] a Brahman is called one who is friendly (to all creatures)." Rugh. also seeks a connection between Maitra and Mitra, the sun-god; cf. xi. 35.]
the wise) term organs of sense; the anus, etc., viz., five of them (they term) organs of action.

92. Mind is to be known (as) the eleventh, which by its own nature partakes of both (sense and action), which being conquered, those two sets of five are also conquered.¹

93. Without doubt, one incurs fault by attachment of the senses (to sensual objects); but having subdued them, then one gets perfection.

94. Desire never rests by enjoyment of lusts, like as fire surely ² increases the more by butter (offered in it).

95. He indeed who may attain all those desires, and he who may forsake them entirely, (as for both these) the renunciation is better than attainment of all lusts.

96. Those (organs) attached to sensual objects cannot be curbed so much by non-indulgence as ever by knowledge.

97. The Vedas, liberality also and sacrifices, observances also and austerities, never make for the perfection of one who is of deprived nature.

98. That man who, having heard and touched, seen and eaten and smelled, neither rejoices nor ever is sad, he is to be known (as a man) who has conquered his senses.

99. But among all the senses, if one sense fails, by that his wisdom fails; as water (runs out) by one hole from a leather bag.³

¹ These eleven organs of sense and action plus the two principles of intelligence and consciousness make the "thirteen instruments of knowledge" of the Sānkhyā doctrine. Cf. with this elaborate interpolation (?) the vss. i. 14, 15.

² Just as a fire merely grows greater if a melted oblation is poured upon it, so lust, etc.; a proverbial verse in the epic poetry.

³ Medh. reads ḍytrek pāḍat, i.e., from the bottom of a leather bag. K. has ḍytrek pāṭrāt, i.e., from a vessel of leather. [Medh. means, I think, literally one foot of the bag. He says the vessel is one made of a goat's hide, and adds, "All the water could escape from one foot, even if all the other feet are securely fastened." Rāgh. renders pāḍat directly by "from a hole." The hide often is used in Oriental countries complete, each leg being made watertight. Though Dr. B. prefers Medh.'s explanation, he has kept that of K. It is possible, however, that K.'s pāṭrāt may merely explain ḍytrek, and both words may be ablatives, chidra, as in Rāgh., paraphrasing pāḍat, "from a leather vessel out of a hole."]
100. Having restrained the host of senses, and having also subdued the mind, (even though) not wasting his body by asceticism, a man may attain all objects.\footnote{K. understands by this that a man accustomed to pleasures should give them up gradually, so as to do himself no harm. Medh. offers two explanations of yagataḥ, uniting it with naksatram, or with rākṣeytrā.}

101. At the morning twilight let him stand muttering the sāvitrī till he has seen the sun; at the evening, (let him) seated (mutter it), till the constellations clearly appear.

102. Standing and muttering (the gāyatrī) at the morning twilight, he removes nocturnal sin; but seated at the evening twilight, he destroys sin done by day.

103. But he who stands not at the morning and sits not at the evening (twilight) is to be expelled, like a Ćūdra, from every ceremony of the twice-born.

104. Subdued near water, let him engaged in the obligatory ceremonies repeat the sāvitrī, having gone to a forest, (being) self-possessed.

105. There is also no prohibition of study for the vedaṅgas\footnote{Vedaṅgas. So Medhātithi explains upakarana = helping, assisting, apparatus. [In (b) Medh. notes na viradhā iti rā pīthah.]} or the obligatory recitation, so also as regards the texts for offerings to fire (homa).

106. There is no prohibition of the obligatory recitation, for that is called the Veda sacrifice;\footnote{Which never has an end (Medh.).} the Veda sacrifice is meritorious with (the word) vāṣat, which should not be uttered.\footnote{[This may be the sense, but it seems better to render: “the Veda-sacrifice (recitation) is meritorious, though the signal for completion has been given.” The second Veda-sacrifice means here the recitation, which is meritorious although the word vāṣat, indicating the end of the sacrifice (here the reading), has been pronounced. Vauṣṭakartum is to pronounce the benediction, to end the work.]}  

107. He who, restrained and pure, goes over the recitation according to rule for a year, for him it ever flows with milk, curds, butter, honey.

108. Let a twice-born man who has been invested (with the sacred string) collect fuel, go begging, sleep low on the ground, do what pleases (his) teacher, till he (the pupil) returns home.
109. Ten are legally to be instructed—the son of (one's) teacher, an obedient (youth), one who communicates knowledge, one who is virtuous, one who is pure, one who is trustworthy, one who is able, one who gives wealth, one who is good, one's own (relative).

110. Let not a prudent man unasked tell any one (the Vedas), nor (tell) one who asks improperly; though he knows, let a wise man act like a dumb man in the world.

111. He who declares illegally and he who asks illegally, one of those two dies or incurs hatred.

112. Where there are not virtue and wealth or suitable obedience, learning is not to be sown there, just as (one does not sow) good seed in barren soil.

113. Rather a teacher of the Veda should die with his knowledge; even (if) in distress, he may not sow it in wild salt soil.

114. Learning went to a Brahman (and) said, "I am thy treasure! Guard me! Give me not to a scioner! so I shall be strongest.

115. "But him whom thou knowest (to be) a pure student subdued, declare me to him, a Brahman, a protector of (this) treasure, (and) not self-willed."

116. Now he who may acquire the Veda without permission from one reciting (it), he is guilty of theft of the Veda, (and) goes to hell.

117. One should salute first him from whom one gets secular, Vedic, or also transcendental knowledge.

118. Better a well-behaved Brahman who knows only the gāyatrī, than one ill-behaved, who eats all (kinds of

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1 "Even (if) in distress," i.e., he must not communicate it to an unworthy person for a reward.

2 This, with vs. 144 [which appears to have originally followed these verses as a whole], constitutes a very favourite saying of the Brahmanas. These verses, in an older form, are quoted in the Nirukta (ii. 4), and (more like this present text) they occur also in the Viśṇu and Vasiṣṭha smṛtis. They also occur in the Sāṁhita-paniḥadbrahmanā of the Sāmaveda, see pp. 29–30 of my edition. [The older form of these two verses, 114, 115 (as well as 144), was in the tṛṣṇā metre, as in the smṛtis just referred to.]

3 [Knowledge concerning one's self (adhyātman; cf. Jʼhaent, p. 58), as opposed to the outer world.]
food) and sells all (kinds of articles), though he knows the three Vedas.

119. One should not sit down on a bed or couch on being approached by a superior, and one sitting on a bed or couch should arise and salute him.

120. For at an old man’s approach the vital breath of a youth goes out upwards; by rising and saluting he gets it again.

121. Of one who has the habit of saluting always (and) reverencing the aged, four (things) increase—life, knowledge, glory, (and) strength.

122. After saluting, a Brahman addressing an elder should declare his own name, saying, “I am such a one!”

123. Those who understand not salutation by name, let a wise man say to them, “It is I.” So also to all women.

124. In salutation one should utter the word “bhōḥ” at the end of one’s name; for the nature of “bhōḥ” has been held by the seers (to be the same as) the nature of names.

125. In salutation a Brahman is to be addressed, “Live long, sir!” at the end of his name the vowel with its preceding letter is to be uttered prolonged.

126. The Brahman who knows not the (form of) answer to a salutation is not to be saluted by a wise man; as a Čūdra, so even (is) he.

127. One should ask a Brahman on meeting (him) after (his) happiness; a Kṣatriya, (after his) welfare; a Vaiśya, (after his) prosperity; a Čūdra, (after his) health.

128. A person initiated (for a sacrifice) is not to be

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1 On a bed or couch occupied by (K.); or according to Medh., one should not sit down alongside a superior on a prepared bed or couch.] ² “Breath,” lit. “breaths”; “it,” lit. “them.” ³ “Understand not,” i.e., from ignorance of Sanskrit. ⁴ [I.e., bhōḥ, when used for names of persons, is the form of the name.] ⁵ [Lit. the vowel a which stands for i, and the others; this is in the salutation in return, and the rule is for Kṣatriyas and Vaiśyas as well as priests (Medh.)]
addressed by name, even though he be the younger; but let one who knows law accost him with bhoṭh or bhavat.

129. The wife of another and women not relatives, one should address by bhavati, subhagā, or bhaginī.

130. One’s maternal and paternal uncles, wife’s father, priests, teachers (though) younger, one should, standing up, accost by “I am such an one.”

131. A mother’s sister, a maternal uncle’s wife, a mother-in-law, and a father’s sister are to be reverenced like a teacher’s wife; they are equal to a teacher’s wife.¹

132. A brother’s wife of the same caste is to be saluted even every day; but kinswomen are to be saluted after an absence from home.

133. To his father’s sister, (and) his mother’s sister, and (his own) elder² sister, one should behave as to (one’s) mother; (but) a mother (is) more venerable than they.

134. The equality of fellow-citizens is for (a difference in age of) ten years; of artisans, (for) five; of priests, (for) three; but among blood-relations for a short while.³

135. Now one should consider a Brahman ten years old and a Kṣatriya a hundred years old as father and son; but of them the Brahman (is) the father.

136. Wealth, kindred, age, acts, (and) knowledge as the fifth; those are causes of respect; the most important (is) the last (mentioned).

137. In whom among the three (higher) castes the most and the best of (those) five may be, he is here worthy of respect; even a Cūḍra, (if) he has attained the tenth (decade of his life).

138. Way is to be made for one in a carriage, one in his tenth (decade), a sick person, one carrying a load, a woman,

¹ [This rule applies even if the women are younger (than the speaker).—Medh. The teacher is here the Guru.]
² [Accidentally omitted in Dr. B.’s MS.]
³ I.e., a small difference in age constitutes among relatives a difference in position; but in other cases only a considerable difference as specified. [This “equality” refers to the form of salutation among equals. Cf. Gaut. vi. 15 ff.]
also for the king and a student who has returned home, and for a bridegroom.¹

139. But of (all) those (if) met together, the student who has returned home and the prince² are to be honoured (with the right of way); but of the prince and the student who has returned home, the student receives this honour from the prince.

140. Now the twice-born man who having invested a pupil (with the sacred string) teaches him the Veda with its ritual and upaniṣads,³ him (the learned) term teacher (ācārya).

141. But he is called sub-teacher (upādhyāya) who for (his) livelihood teaches a single portion of the Veda, or again the Vedāngas.

142. That Brahman is called Guru who performs according to rule the rites on conception and the like, and feeds (the child) with rice (for the first time).

143. He who, chosen by any one, performs the agnyādheya,⁴ pākayajña, and agniṣṭoma, and other sacrifices, is called here the sacrificial priest (ṛtvij).

144. He who fills⁵ duly both ears with the Veda is to be considered (like one’s) father and mother; him one should never injure.

145. A teacher surpasses in venerableness ten sub-teachers; a father, a hundred teachers; but a mother (surpasses) a thousand fathers.

146. Of the natural father and the giver of the Veda, the more venerable (is) the father who gives the Veda; the birth of a twice-born man through the Veda is eternal, here and after death.⁶

¹ "Bridegroom," vivāhāya pravṛttatḥ.—Medhatithi.
² "Prince," not a mere Kṣatriya, [because of vs. 135, K.]
³ [Lit. "its mysteries," cf. vs. 165.]
⁴ I.e., the establishment of the sacred fires. It must be remarked that the first three terms here defined (and especially ācārya and guru) are not used in this book with the precision one might expect after this definition; at the end of this lecture ācārya and guru are used as equivalent.
⁵ "Fills," āṁnoti or āṁnoti; both readings occur. Medhatithi supports the first. [Cf. Yāska’s āṁnati, vide note to 114.]
⁶ I.e., by a knowledge of the Vedas one profits not only here, but ever after in successive conditions of existence, whereas the effect of the natural birth with death.
147. As his father and mother beget him mutually out of lust, one should know that (birth to be merely) his cause of existence, when he is born from the womb.

148. But the birth which the teacher who has completed the Veda, duly brings about for him by the gāyatrī, that is the true (birth), free from old age, eternal.

149. He who confers the benefit of the Veda (cruta) on any one, be it little or be it much, he should know him to be here his Guru, by reason of that benefit through the Veda.

150. The Brahman who is the cause of the Vedic birth and the director of one’s duty, even though a youth, is legally the father of an old man (whom he teaches).

151. Āṅgirasa Kavi, a child, taught his elders (and) said to them, “Children!” having received them (as pupils) by reason of his knowledge.

152. They, indignant, asked the gods about that matter; and the gods having assembled, said to them, “The child has spoken to you correctly.”

153. An ignorant man is verily a child; one who communicates the mantra is a father; for (the wise) have called an ignorant man a child, but one who communicates the mantra a father.

154. For not by years, nor by grey hair, not by wealth or kindred (is superiority); the seers made the rule—Who knows the Veda completely, he is great among us.

155. Of Brahmans superiority (is) by knowledge, but of Kṣatriyas by valour; of Vaiśyas by reason of property (and) wealth, and of Cūḍras by birth.

156. One is not, therefore, aged because his head is grey; whoever, although a youth, has perused (the Vedas), him the gods consider an elder.

157. Like a wooden elephant, like a leathern deer, so a

1 [Ācārya; so in the following, if not used technically.]
2 [Cf. Baudh. i. 3.47. The sentiment is opposed by Æp. i. 13, 15.]
3 “His elders,” pākarā. Medhātithi explains this by “uncles, their sons, and the like.” [Cf. Æp. i. 13, 15.]
4 [This verse with the following is proverbial, and is repeated several times in the Mbhā. and the other law-books.]
Brahman who has not perused (the Veda): those three carry the name only.¹

158. As a eunuch (is) unproductive with women, and as a cow (is) unproductive with a cow, and as a gift to a fool (is) futile, so a Brahman who knows not the (Veda) verses (is) useless.

159. Teaching for good is to be effected without injury to creatures;² and by one desiring his duty, also, sweet low speech must be used.

160. He whose speech and mind (are) pure and ever properly guarded verily obtains all the fruit derived from the completed Veda.³

161. Let not a man, even though pained, be sour-tempered, nor devise a deed of mischief to another; let not a man utter improper (sayings), by which utterance another is made uneasy.⁴

162. A Brahman should ever shrink from honour as from poison, and should always be desirous of disrespect as if of ambrosia.

163. For though despised, one sleeps with comfort, with comfort awakes, with comfort goes about in this world; (but) the scouter perishes.

164. Purified in self by this course of acts, a twice-born (student) should gradually, while dwelling with his Guru, accumulate austerity according to the Veda.

165. By different kinds of austerities and by various vows prescribed by rule the whole Veda with its esoteric teaching⁵ is to be studied by a twice-born man.

166. So let a Brahman ever study just the Veda, when

¹ Probably allusions to old stories. Cf. the Brhatkathā for a wooden elephant. Medhatithi takes it literally. [In Mbh. xii. 36, 46 ff., the same idea as this is expressed in slightly different words (but yatā still retained!) and with added similies.]

² "Creatures," i.e., pupils, who are to be chastised by a rope or bamboo! (Medhatithi and Kullūka).

³ [Or (Medh.) "first recognised in the Vedānta."]

⁴ [In Mbh. xiii. 104, 31, this verse occurs as Trstubhi, which may indicate the older form. This is not necessarily the case, however, as some of the latest verses in the Mbh. are in that measure.]

⁵ [What in vs. 140 is translated upaniṣada; lit. mystery.]
about to practise austerity; practice of the Veda is here termed a Brahman's best austerity.\(^1\)

167. The twice-born man who, though wearing a garland, daily repeats the Veda as well as he can, to the tips of his nails performs the highest austerity.

168. The twice-born man who not having gone over the Veda makes diligence in other matters,\(^2\) he with his progeny, even when living, speedily attains the condition of a Çūdra.

169. By rule of revelation (\textit{pruti}) a twice-born man's first birth (is) from a mother; the second, on binding on the girdle; the third, on initiation for a sacrifice.\(^3\)

170. Of these, his Veda-birth is marked by the binding on of the girdle; in it the \textit{gāyatrī} (is) the mother, but the teacher is said to be the father.

171. (The learned) term the teacher father by reason of his communicating the Veda; for no rite is proper for him (the student) up to the fastening of the girdle.

172. Let him not use\(^4\) the Veda except for funeral rites; for he is like a Çūdra so long as he is not born by the Veda.

173. Of him who has been invested the performance of vows is required, and also the reception of the Veda in due order with rites.

174. Whatever skin(-garments), whatever thread, and whatever girdle is ordered for any one, whatever staff and whatever clothes, that (is) for him even in (the performance) of vows.

175. Now let a student of the Veda living with his Guru follow these rules, having restrained the host of his senses for the sake of the increase of his austerity.

176. Being bathed\(^5\) (and) pure, let him ever make

\(^{1}\) Cf. Āp. i. 12, 1 ff.  
\(^{2}\) [Women's knowledge, etc. Cf. Āp. ii. 29, 11; Vas. iii. 2.]  
\(^{3}\) [So the twice-born has \textit{three} births? Viṣṇu xxviii. 37 gives only \textit{two}.]  
\(^{4}\) [\textit{i.e.}, peruse for himself as well as employ at rites; for it is elsewhere said, \textit{Na Brahmā bhīryāhare}; therefore the opinion some hold that it is no fault to peruse by himself is incorrect.—Medh.]  
\(^{5}\) [He should bathe for cleanliness, not for pleasure, according to Gaut. ii. 8, 9, and ix. 61; Baudh. i. 2, 3, 39; and Viṣṇu xxviii. 5 (K.).]
libation of water to the gods, seers, and manes; also (let him do) worship of the gods, and collecting of fuel.

177. Let him avoid honey and flesh, perfumes, garlands, (sweet) juices, women; all sweets turned sour, and injury also to living beings;

178. Ointments, collyrium for the eyes, shoes, carrying an umbrella; lust and anger and greed, dancing and music;

179. Gaming also, and disputes between people, gossip and falsehood; looking at and touching women also, and striking another (person).

180. Let him sleep by himself always; let him never spill (his) seed; for one who voluntarily spills (his) seed destroys his vow.

181. A twice-born student having involuntarily spilt (his seed) in sleep, having bathed and having worshipped the sun, should thrice mutter the text, “Again to me,”¹ &c.

182. Let him, well-disposed,² collect the water-pot, cow-dung, earth, kuça (grass), as much as necessary (for his Guru), and let him, day by day, go to beg.

183. Let a student, restrained, gather alms every day from the house of persons not wanting in the Vedic sacrifices who are famed in (respect of) their acts.

184. Let him not beg in the family of his Guru, nor from his kinsmen or relatives; but if there be not other houses, let him avoid the first.³

185. Or let him, in the absence of those mentioned formerly, go to the whole village, restrained, having repressed (his) speech; but let him avoid accursed (sinners).⁴

186. Having gathered fuel from afar, let him lay it

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¹ 'Again to me,' 'Punar mām aitv indriyam,' "Again to me may strength return" (Taitt. Aranyaka, i. 30). Such uses of texts are frequent in the later Vedic works, e.g., the Śānvidhānakrāmaya and the several Rgvedhānas.

² [Sumanuṣāh (?)], better flowers (K.). Let him collect the water-pot, flowers, etc.

³ [I.e., each first; in other words, he should not resort to any of these unless he must; then let him begin with the last mentioned. According to Medh., in this inverse order: his Guru's relatives, relatives on the father's side, those on the mother's side, i.e., her brother, etc.]

⁴ [In the language of the Sūtras we have here abhiṣasta for mahā-pātakī; cf. Ap. i. 21, 8.]
down in the air,\(^1\) and, evening and morning, let him, unwearied, offer with it to fire.

187. Not having begged, and not having fed the fire for seven days, if not sick, (a student) should perform the vow of an unchaste student.\(^2\)

188. Let him ever subsist by alms; let one under a vow eat not the food of one person; the subsistence by alms of one under a vow is said to be equal to fasting.

189. But he may eat at his will, so far as his vow will allow, when invited for a ceremony to the gods, and abstinently\(^8\) (in a ceremony) to the manes; (so) his vow is not broken.

190. This conduct is, indeed,\(^4\) indicated by the wise for a Brahman; but this conduct is not ordered thus for a Ksatriya or Vaiśya.

191. Directed by (his) Guru, (and) even if not directed, let him ever exert\(^5\) himself in study and in (what is) grateful to his teacher.

192. Having restrained both body and speech, (his) organs of sense (and his) mind, let him stand with the palms of his hands together regarding the face of (his) Guru.

193. He should ever have his arm bare,\(^6\) (be) well-behaved and composed; if addressed, “Be seated!” let him sit opposite (his) Guru.

194. In his Guru’s presence let him always have the worse food, clothes, and garments; let him stand up\(^7\) before him, and go to rest last.

195. Let him not, when lying down, listen to\(^8\) and

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1 [I.e., out-doors.]
2 ‘Aṣṭākārini,’ i.e., a student who has failed in chastity, etc. [cf. xi. 121; the expiation, ib. 119. “Sick,” i.e., ill.]
3 [Literally, “like a seer” (ṛṣivat). Medh. says this and the foregoing ṛtavat are “two words with one meaning.”]
4 [I.e., perhaps better “for a Brahman alone.”]
5 [Medh. reads ṣogam for yatnam.]
6 [Literally, hand. K. says, “His right arm outside of his outer garment.” Medh. remarks that some think the application of this rule is at the moment of address by the Guru, “he should have his body covered up in the Guru’s presence (should not remove the outer garment) and stand thus; but the rule takes effect the moment the Guru by word or wink indicates that he is to be seated.” (Cf. Ṵp. i. 2. 6, 18.)]
7 [I.e., get up in the morning.]
8 [I.e., in effect, he should not recline, &c., when listening or conversing.]
converse (with his Guru), nor seated, nor eating, nor standing with his face turned aside.

196. Let him do so standing (if his Guru) be seated, but approaching him if standing; meeting him if he advance, and running after (him) if he run;

197. Facing him if (his face) be turned away; going near if he be standing far off; but reverencing him if lying down, and in his proximity if standing.

198. Let his bed and seat be always low in (his) Guru's presence; let him not sit as he likes within eyesight of (his) Guru.

199. Let him not utter his (the Guru's) mere name\(^1\) even behind his back;\(^2\) let him not imitate his gait, speech, acts.

200. Where there is detraction or even blame of (his) Guru, he must there stop both ears, or go from thence elsewhere.

201.\(^3\) By detraction (of his Guru) he becomes (when born again) an ass; a blamer (of his Guru) becomes indeed a dog; one who appropriates his goods becomes a worm; (if) envious, he becomes an insect.

202. Let him not when at a distance salute him, nor if angry;\(^4\) or in proximity of a woman;\(^5\) and so, if on a vehicle or seat, having descended, he should accost him.

203. Let him not sit with (his) Guru to the leeward or windward (of him); and let him not even tell anything out of hearing of (his) Guru.\(^6\)

204. He may sit with his teacher in a bullock-, horse-, or camel-carriage; on a terrace, pavement, and mat; and on a rock, plank, (or) boat.\(^7\)

205. (His) Guru's Guru being near, let him behave as if

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\(^1\) It is remarkable that this notion is still current, and it is thought even now in Southern India highly indecent to mention direct the names of certain persons. A married woman who is a witness in court (e.g.) will never mention her husband's name, but will (if possible) get some bystander to tell it.

\(^2\) [That is, he should put a respectful epithet before the name even when speaking of him behind his back (K.).]

\(^3\) [Each half of this verse has a syllable over.]

\(^4\) [Or when the Guru is angry (kruddham) (Medh.).]

\(^5\) [I.e., when he (the Guru) stands in the presence of his wife (K.).]

\(^6\) [I.e., he should not say anything at all in a tone too low for his Guru to hear.]

\(^7\) [Medh. says the word carriage is to be taken with bullock, horse, etc., for it is not permitted to sit alongside the teacher on the backs of these ani-
(his) Guru (were present); and if not permitted by (his) Guru, let him not accost his own elders.  

206. So (should be) his constant behaviour to (his) Gurus in learning, to his own blood-relatives, to those who forbid him from wrong, also to those who indicate (his) good.

207. Let him also ever behave towards the excellent as toward (his) Guru; also toward (his) Guru’s worthy sons, and toward (his) Guru’s own kinsmen.

208. The Guru’s son, (whether) younger or of equal age, or a pupil, if he in sacrificial rites teach the Vedas, deserves the same honour as the Guru.

209. But let him not shampoo (his) Guru’s son’s limbs, nor bathe him, nor eat his leavings, nor wash his feet.

210. The Guru’s wives of equal caste are to be reverenced like the Guru; but those of different caste are to be reverenced by rising and salutation.

211. Anointing, bathing, as also shampooing the limbs and dressing the hair, are not to be done (by him) for a Guru’s wife.

212. A youthful wife of a Guru is not to be saluted here by a student of full twenty years old, who discerns good and evil, by (touching her) feet.

213. This is the nature of women, to seduce men here; hence the discerning are not in effect careless towards wantons.

214. For a wanton can lead astray in (this) world an ignorant, or, again, even a learned man when subject to lust and anger.

\[\text{male (consequently the words do not mean on a bullock, etc., and in a carriage). This permission would indeed be given if "carriage" could be understood as an independent word, but general custom forbids it. Terrace means the earth at the top of the house, "pavements" of grass, etc.; plank, i.e., wooden settle.]\]

\[\text{[Gurus, i.e., father, mother, etc. (Medh.); those to whom respect is due.]}\]

\[\text{[I.e., the upadhyayen, etc., other than the acarya (Medh.).]}\]

\[\text{[Medh. reads guruputre tathā-cārye (as Rāgh.), but knows K.'s reading; 207, 208, are in translation based on K.]}\]

\[\text{[Gaut. ii. 33, contradicts this (as a youth of twenty is vyavahāra-prāpta), and says some prohibit it.]}\]

\[\text{[For this reason (ato arthāt Medh., K.) cf. Mbh. xiii. 48, 38, idem, except v. l. atyartham na pra- sañjante, i.e., the wise are not over-fond of wanton women.]}\]
215. One should not be seated in a secluded place with a mother, sister, or daughter; the powerful host of the senses compels even a wise man.

216. But a youth may, at his will, make reverence duly (by prostration) on the ground to the youthful wives of (his) Guru, saying, “I am such an one.”

217. Having been from home, he should, remembering the duty of the good, touch the feet of his Guru’s wives, and salute them every day.

218. As a man digging with a spade comes to water, so an obedient (student) attains unto the knowledge attained by (his) Guru.

219. Be he shaven\(^1\) or long-haired, or be his hair fastened in a knot, let not the sun set or rise on him (asleep\(^2\)) in the village.

220. If without his knowledge the sun rise or even set while he is asleep voluntarily, let him fast a day, muttering (the gāyatrī).\(^3\)

221. For one caught asleep by the sun rising or setting, if he does not penance, incurs great sin.

222. Having rinsed the mouth, one should, restrained and composed, ever at sunrise and sunset be seated, muttering, according to rule, in a pure spot, (the texts) to be repeated.

223. If a woman or a low-caste man do any good act, (the twice-born) should (also) do it all with energy, or (that) in which his mind may delight.

224. “Good” is said to be duty and wealth combined, pleasure and wealth combined, or even duty or wealth here is “good ;” but the right opinion (is) that it consists of all three.\(^4\)

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1 “Shaven,” etc., i.e., a student.
2 [So K., or “he may be,” etc.; “long-haired” (jaṭa), cf. iii. 151 note. Others, says Medh., give a different interpretation, referring it to his duties out of the village, which he is to quit at the twilight. Cf. Áp. i. 30, 8; and Gaut. ii. 10.]
3 [Gaut. xxiii. 21, gives fasting as the expiation for neglect when the sun rises, muttering the gāyatrī when it sets. Cf. Áp. ii. 12, 13.]
4 [Four schools are noted. The first say good (or happiness) consists of duty and wealth (artha, gain, cattle, land, gold—Medh.); the second of pleasure and wealth; the third of duty alone (karma); the fourth...
225. A teacher\(^1\) (is) the image of Brahma; a father (is) the image of Prajāpati; a mother (is) the image of the earth; one's own brother (is) the image of one's self.

226. So a teacher, a father, a mother, and an elder brother, are not to be disrespectfully treated, especially by a Brahman,\(^2\) even though injured.

227. The pain that a father and mother endure in producing human beings, of that acquaintance cannot be made even by hundreds of years.

228. One should ever do what is pleasing to them and to a teacher always; for these three\(^3\) being satisfied, all austerity is accomplished.

229. Obedience to these three is called the highest austerity; except permitted by them,\(^4\) one should not perform other religious duties.\(^5\)

230. For they themselves are the three worlds, they are also the three orders;\(^6\) they are the three Vedas, (and) they also are called the three fires.

231. The father indeed is the gārhapatya fire, the mother is said to be the daksīṇa fire, but the Guru is the āhavanīya;\(^7\) this fire-triad is most venerable.

232. A householder not neglectful to those three will conquer the three worlds; like a god, illuminated by his own body, he rejoices in the sky.\(^8\)

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1. Ācārya. See the definition in va. 140 above. [Mdh. and K. make "self" the kṣetrajña, observing that these are all divinities.]
2. [Mdh. makes this expression differently, "No one at all is to be disrespectedly treated, especially, however, these." My MS. of Mdh. makes 225 follow 226.]
3. [Alone.]
5. Of. 235. One should not undertake a pilgrimage [or practise asceticism if it interferes with attendance on these three (Mdh.].]
6. "Three orders." See this and following lectures. They are: studentship, condition of a householder, and that of a hermit who lives in the jungle or woods. [Or, omitting the student, the Yati, ascetic, makes the third.]
7. For the arrangement of these three fires, see the plan at the end of the first volume of Haug's Altareya Brāhmaṇa, and that at page 191 of Hillebrandt's Das Altindische Neu- und Vollmondsopfer. These fires are on circular, semicircular, and square altars respectively. [The same comparisons, otherwise employed, are found Ap. ii. 7, 2.]
8. [A remnant of the old concep-
233. By devotion to (his) mother he obtains this world; by devotion to (his) father, the middle (world); but by obedience to (his) Guru, the Brahma-world.

234. All religious duties are fulfilled (by him) by whom those three (persons) are respected; but of him by whom those are not respected, all acts are fruitless.

235. As long as those three live, so long let him do no other (religious duty); 1 he should, devoted to (their) desires, ever do obedience to just those (three).

236. Whatever act he may do with a view to a future state, by mind, word, or deed, (and) without derogation to them, let him tell them that. 2

237. (By acting thus) toward those three, the obligation of a man is indeed completed; that (is) plainly the highest religious duty; other (duty) is called subordinate religious duty.

238. A faithful man may receive pure knowledge even from a low-caste man; the highest virtue from the lowest, 3 a jewel of a woman even from a bad family.

239. Ambrosia can be extracted even from poison; elegant speech, even from a child; good conduct, even from an enemy; gold, even from impurity.

240. From all 4 are to be accepted, women, gems, knowledge, duty, purity, good speech, and the various arts.

241. In time of distress 5 learning the Veda from one not a Brahman is enjoined, and attendance and obedience 6 to (him as) to a Guru as long as the study (lasts).

1 Dharma; cf. vs. 229.
2 ["But he should not inform them if he does anything derogatory"—Mehd.]
3 [That is, a man who has faith may acquire the highest religious duty (dharma) from the lowest man, as, e.g., a Cāndila (K.). This rule is not for ordinary times but for times of distress; pure knowledge is said in distinction to that of Čambara, i.e., magic; the "highest" dharma, as opposed to the other of worldly affairs, is that pertaining to the Vedas, Smṛti, etc. (Mehd.)]
4 [From all people without regard to caste (Mehd.)]
5 [Mehd. notes a var. lec. āpatkara-pah, i.e., (this practice) is enjoined as an arrangement for (times of) distress.]
6 [According to Medh. his obedience, i.e., servile attendance to this man, who for the nonce is his Guru, consists only in following him about; washing his feet, and the other observance towards a brahmanical Guru]
242. But if the Guru be not a Brahman, the pupil should not live all his life with him, nor (even) with a Brahman who has not thoroughly studied (the Veda), (if) he desire the best way.¹

243. But if he desire to live all his life in the family of (his) Guru, attentive he should serve him till he is released from his body.

244. Now the Brahman who obeys (his) Guru till the end of his body goes straight to the eternal abode of Brahma.²

245. Let not one who knows his duty offer anything earlier to (his) Guru, but when, dismissed by (his) Guru, he is about to bathe (on his return home), let him, as he best can, present property to (his) Guru.

246. A field, gold, a cow, a horse, an umbrella, shoes, a seat, grain and vegetables, clothes—such let him offer³ to (his) Guru as (a mark of) affection.

247. But, truly, after his teacher is dead, let him serve as (he would his) Guru the Guru's son endowed with good qualities, the Guru's wife, or Sapiṇḍa.⁴

248. If these do not exist, let him perfect his own body, occupying (his Guru's) place, seat, and occupations, and practising attendance on the fires.⁵

249. The Brahman who thus uninterrupted passes his studentship, goes to the highest place, and is not born here again.

END OF THE SECOND LECTURE.

¹ [i.e., the way to the highest happiness.]
² [Doubtful if person or substance (as in 28).]
³ [Āharet (var. lec. Medh.) or dvākes.] ⁴ [Sapiṇḍas are kinsmen to the seventh degree according to va. 60.]
⁵ "Fires," i.e., the three fires just mentioned, which a Brahman should keep burning.
⁶ "Here," i.e., in this world. He is born in a superior world for the future. [For rules in regard to student life in other works, cf. Āp. i. 1–8; Gaut. i.–iii.; Vaś. vii.; Baudh. i. 3; Viṣṇu xxviii. ff. ; Yāj. i. 1–50. Rules in regard to the different rites as limited by caste in still older literature will be found in the 10th vol. of the Indische Studien, collated by Prof. Weber.]
LECTURE III.

ON MARRIAGE, AND ON THE RELIGIOUS DUTIES OF A HOUSEHOLDER, OR THE SECOND STATE OF LIFE.

1. The course of study of the three Vedas to be gone through in the (house of the) Guru (is) for thirty-six years, the half of that, or a quarter, or only until mastery.

2. One who has not broken his rule as student, having duly studied the (three) Vedas, or two Vedas, or one, should enter the condition of life of a householder.

3. Let (his Guru) first honour him wearing a garland, (and) seated on a couch, by (a gift of) a cow, when he is accomplished in his own duty, (and) has received the inheritance of the Veda from his father.

4. Let a twice-born man dismissed by (his) Guru, having bathed according to rule, having returned home, marry a wife of the same caste endowed with (good) marks;

5. And who (is) not a Sapiṇḍa of (his) mother, who (is) not also of the same tribe (gotra) as his father; such a one is approved for twice-born men for marriage duties (and) intercourse.

6. Though great (and) prosperous, with cows, goats,

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1 "Rule as student," i.e., rule of chastity.
2 [This means the ancestral recension (sākhā) studied in the family (Medh.) A later view; cf. Ap. ii. 6, 5.]
3 [This is to be understood as meaning a madhuparka (Medh., K.).]
4 This long course of study by even grown-up men brings to mind what Caesar says of the Druids, and which existed in Ireland down to recent times: “I have seen where they kept school ten in some one chamber, . . . being the most part lusty fellows of twenty-five years and upwards.” Campion (in 1571), quoted in Westminster Review, No. ciii. p. 140. The discipline of the Egyptian pupil “scribes” was much the same.
5 “Father” here includes a spiritual father or teacher.
6 [Medh. identifies the pravara of Gauṭ. iv. 2 with the drṣa of “another” Smṛti. Vide Ap. ii. 11, 15, with Buhler’s note. Cf. Laghu Hārīta, iv. 1. Cf., however, Jolly’s note to Viṣṇu, xxiv. 9.]
sheep, wealth, and grain, let him avoid, for marriage ties, these ten families:

7. That by which rites are neglected, which has no males, which possesses not the Vedas (chandas) (the members of) which are hairy, or have piles; also families (afflicted) with consumption, dyspepsia, epilepsy, albinism, and leprosy.

8. Let him not marry a tawny\(^1\) maiden, nor one with superfluous mew bers, nor a sickly (maiden), nor one without hair, or with excessive hair, nor a chatterbox, nor one red-eyed.

9. Nor one called after a star, a tree, (or) a river; nor one called after barbarians\(^2\) or a mountain; nor one called after a bird, snake, or slave; nor one with a terrifying name.

10. Let him marry a woman not malformed, with a prosperous name, that walks like a hamsa\(^3\) or elephant, with slender hair-locks\(^4\) and teeth, (and) soft-bodied.

11. But she who has not a brother, (or whose) father is not known, let not a wise man marry her, through fear of the law about a daughter's son.\(^5\)

12.\(^6\) For twice-born men, at first, a woman of the same caste is approved for marrying; but of those who act from lust, those of lower caste may in order (be wives).

13. A Çûdra woman alone (is) a wife for a Çûdra; both she and a woman of his own caste (are) legally (wives) of

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\(^1\) [A tawny maiden, Medh. says, is whose hair is auburn or golden.] Lombroso finds that female criminals are often marked by excessive growth of hair on the head.

\(^2\) [Anty.] Indian women of the lower castes have still very extraordinary names; I have met with "Insect," "Spittle," and "Privy," as names of women on the Malabar coast. Brahmins have still in Southern India some names of the same kind, if their relatives fear for their luck or health. E.g., if a man has lost several children, the next son born to him is called by a name which means "refuse;" but this is his name by which he is commonly

\(^3\) Hamsa, a kind of mythical flamingo or goose.

\(^4\) [Or, according to some MSS. (emended metri caudis), "with thin lips, fine hair and teeth."]

\(^5\) I.e., a daughter's son is like a son [cf. ix. 127 ff., and Gaut. xxviii. 20.]

\(^6\) 12, 13. All this is obsolete. Marriages are now-a-days strictly be-
a Vaiṣya; they two and also a woman of his own caste (are wives) of a Kṣatriya; both they and a woman of his own caste (are wives) of a Brahman.

14. A Čūdra wife is not indicated in any history for a Brahman and Kṣatriya, even though they be in distress.¹

15. Twice-born men marrying a casteless woman out of infatuation surely bring quickly (their) families and descendants to the condition of Čūdras.

16. According to Atri and Utathya's son,² one who marries a Čūdra woman falls by the act; according to Caunaka, (he falls) by the birth of a son; according to Bhrigu, by the birth of his (the son's) son.

17. A Brahman having taken a Čūdra woman to his bed goes the lower course; having begotten on her a son, he is surely deprived of his Brahmanhood.³

18. Now of (a man) whose offerings towards gods, manes, and guests depend on her, the manes and gods eat not that offering, nor does he go to heaven.

19. An expiation is not prescribed for him who has drunk the moisture on a Čūdra's woman's (lips), who has been reached by her breath, and who has also begotten a son on her.

20. Learn summarily these eight (ways of) marriage with women for the four castes, (which are) good and bad here and in a future existence.

21. These are the Brāhma, the Daiva, the Ārsha, the
tween members of the same division of a caste. In Southern India differences of religion (Vaiṣṇavism, Caṇvisam, etc.), and even narrower divisions, are a bar to marriages between members of what is strictly the same caste. The so-called Kājas, however, have wives of their own caste; and concubines of any other, often hundreds.

¹ [Cf. Mbh. xiii. 47. 8, “The Čūdra can be a Brahman's (wife) by lust, desire, or irregular conduct (only, but) she is not enjoined for the sake of example” (dṛṣṭāntataḥ smṛtā). Cf. ib., 47, also Kṣatriya.]
² “Utathya's son,” i.e., Gautama. Cf. Gautama (ch. iv.), for the rules about marriage. The above opinion is not found here, but only a statement that sons of a Čūdra woman by men of higher caste are outside the law (vss. 25-26). [The present Atri Śmṛti contains no corresponding rule.]
³ [A significant alteration in Mbh. xiii. 47. 9, makes the last part of this verse read, “He is nevertheless purified by a ceremony known in law.”]
⁴ [Vrśali, cf. iii. 119; expiation (!), xi. 179.]
Prājāpatya, the Āsura, the Gāndharva, and also the Rākṣasa; the Paiçāca, the eighth, (is) lowest.

22. Which is legal for which caste, and what are the good and bad qualities of which—all that I shall tell you, (and) the good and bad qualities of the progeny.

23. One should know that, legally, the six (first) in succession are for a Brahman the four last for a Kṣatriya, and the same for a Vaiçya and Čūdra, except the Rākṣasa (form).

24. The poets have recognised that the first four are approved for a priest, the Rākṣasa alone for a Kṣatriya, the Āsura for Vaiçyas and Čūdras.2

25. But of the five (last) three are here said (to be) legal, two (to be) illegal. The Paiçāca and also the Āsura (forms) are never to be done.3

26. Whether separately or mixed, two (forms of) marriage—the Rākṣasa and Gāndharva—are ordered by the former (lawgivers). Those two are said (to be) legal for a Kṣatriya.4

27. The gift of a maiden spontaneously, after clothing and reverencing her, to one learned in the Veda and of good character, having invited (him), is called the Brāhma rite.

28. But they term the Daiva rite the gift of a daughter, after having adorned her, to a sacrificial priest rightly doing his work in a sacrifice begun.5

29. The gift in due form of a maiden is called the

1 The intention seems to have been much that of the canon law, viz., that a contract followed by cohabitation is what constitutes a marriage, here the contract being expressed or implied.

2 ["For Vaiçyas and Čūdras are not particular about their wives" (Baudh. i. 20, 14). Cf. the following passages for the different rules in this respect. Vas. i. 27-28 gives six equivalent to these eight; so Ap. ii. 12, 3, who admits three as good. Baudh. i. 20, 10, gives eight and permits but four; so Viṣṇu, xxiv. 27. Gaut. gives the eight, admits four, and says some admit six (iv. 14, 15). The Mbh. i. 73, 8 ff., ascribes descending virtue to each "according to Manu," and mixing up the words and sense of vs. 23 and vs. 27, allows four for a Brahman and six for a Kṣatriya.]

3 [This rule is for the Kṣatriya, etc., not for a Brahman (Medh.).]

4 A famous Gāndharva marriage or seduction occurs in the Čakun-tala. Cf. also vs. 32 below.

5 [I.e., the priest who performs a sacrifice receives a maiden as part of the fee.]
Ārsha rite,\(^1\) when a pair or two of cattle have been legally received from the bridegroom.

30. The gift of a maiden is called the Prājāpatya rite, (when the gift is made) after reverencing and addressing (the pair) with the words, "Together do ye both duty."

31. The gift of a maiden voluntarily after having presented to the kinsmen and the maiden wealth as much as he (the suitor) can, is called the Āsura rite.\(^2\)

32. The voluntary connection of a maiden and a man is to be known as a Gāndharva union, which arises from lust.

33. The forcible abduction from home of a maiden crying out and weeping, after slaying and wounding (her relatives) and breaking in, is called the Rāksasa form.

34. Where (a man) secretly approaches (a girl) asleep, intoxicated, or confused, that, the most sinful of unions, is the Païcāca, the eighth and lowest (form).

35. The gift of a maiden by water\(^3\) alone is approved for Brahmans; but for the other castes (the rites are) according to their several fancies.

36. What quality has been declared by Manu for each of these marriages, hear all that, O Brahmans! from me relating (it) all.

37. The virtuous son of a (wife married by the) Brāhma rite frees pîtrs\(^4\) from sin—ten ancestors, ten descendants, and himself as the twenty-first.

38. The son born of a (wife) married by the Daiva (rite) also (frees) seven ancestors (and) seven descendants; the son born of a (wife) married by the Ārṣa (rite), three and

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\(^1\) This is perhaps the most common form now.

\(^2\) [A recognised sale is meant.] This form is also practised at the present day by people claiming to be Brahmans, e.g., the Čāiva Brahmans, called "Gurukkal," in Southern India, who seldom can get wives for less than a thousand rupees. It often happens that low-caste girls are palmed off on them!

\(^3\) "By water," i.e., by pouring out water. This or some similar ceremony forms part of the symbolic procedure on transfer of property under Hindu law. See my "Elements of Southern India Palaeography," second edition, p. 105, note 3.

\(^4\) ["Pîtr (father) has here the meaning deceased" (Medh.), i.e., includes descendants.]
three; the son of a (wife) married by the Prājāpatya rite, six (and) six.\footnote{Gaut. iv. 30 ff. gives a different table.}

39. Of the four marriages Brāhma and the like in order, are born sons learned in the Vedas, approved by good men,

40. Endowed with beauty (and) the quality of goodness, rich, glorious, possessed of enjoyments, most dutiful; and (they) live a hundred years.

41. But of the other remaining bad marriages are born cruel, untruthful sons, hating the Vedas (and) duty.

42. A blameless offspring arises from blameless marriages of women among mortals; from blameworthy (marriages) a blamable (offspring is born) to men; therefore one should avoid the blamable (marriages).

43. The sacrament of joining hands is directed for women of the same caste (as the bridegroom); this rule (as follows) is to be recognised for marriages with women not of the same caste.

44. By a Kṣatriya woman an arrow is to be held at (her) marriage with a higher caste man; by a Vaiśya maiden, a goad; by a Çūdra woman, the skirt of a garment.

45. Let a husband devoted to his wife approach (her) in (due) season; and he, being fond of her,\footnote{Or "adhering to this obser-} may approach her with desire for intercourse at all times, except at the \textit{parva} days.

46. The natural time of women is said (to be) sixteen (days and) nights (in a month), together with other four days aviced by the virtuous;\footnote{Prathamucitadarṣanāt prabh-} 47. But of those, the first four and the eleventh and thirteenth are blamed; the remaining ten, however, are allowed.

48. On even nights sons are begotten, daughters on odd; therefore one desirous of a son should approach (his) wife on even (nights) in the season.

\textsuperscript{1} Cf. Baudh. i. 21, 22.\textsuperscript{3} Prathamaçitadarṣanāt prabh-
49. (In reality), a male is produced if the semen of the male is in excess,¹ a female, if that of the female; if equal, a eunuch, or a male and a female; if weak or scanty, the contrary (no conception takes place).

50. One who avoids women on the blameworthy nights, and on eight others, is like a student,² in whatsoever order (he may be) living.

51. A learned father of a maiden should never take a consideration, not even a tittle,³ (on her marriage); for a man who takes a consideration through greed is a seller of (his) child.

52. Sinful relations, who, through delusion, subsist on a woman's property, (or take) a woman's vehicle or clothes, go to hell.⁴

53. Some say that the pair of cattle (given) at an Ārsha (marriage is) a consideration; that is false.⁵ Be it even small or great, it is indeed a sale.

54. For whom⁶ relatives do not take a consideration, it is not a sale; it is merely a token of affection for them, and is harmless.

55. Women are to be honoured and adorned by fathers and brothers, by husbands, as also by brothers-in-law, who desire much prosperity.

56. Where women are honoured, there the gods rejoice; but where they are not honoured, there all rites are fruitless.

¹ Adhikyaṁ cā 'tra paścikārṇa-tah kiṁ tarhi śārtaḥ—Medhātithi.
² For "same" he mentions a var. lec., śāṁya [ṣubhāṃ vijāṃ puruṣasya retaḥ sthriyāḥ caṇātaṃ.]
³ "A tittle," even a little property (Medhātithi). [Cf. ix. p. 98.]
⁴ "Lower course," as in vs. 17.] "Woman's property," i.e., strīdhana.
⁵ "False," according to Manu for it is nothing but a sale.
⁶ "For whom;" the conclusion is that for whom, etc.

India, the Mitakṣarā and its commentaries leave no doubt that it is an ordinary word, and that all property which comes to a woman anyhow is strīdhana. The courts, however, hold the contrary and erroneous view, for reasons which (as urged) are no reasons. It would be useless to mention them here. On this subject see Sir H. Maine's "Early Institutions," p. 254, &c. [Manu restricts strīdhana to six kinds in ix. 194, see note.]
57. Where women grieve, that family quickly perishes; but where they do not grieve, that (family) ever prospers.

58. Houses which women, not honoured, curse, those, as if blighted by magic, perish utterly.¹

59. Therefore they are ever to be honoured at ceremonies and festivals, with ornaments, clothes, and food, by men who desire wealth.

60. In what family the husband is pleased by his wife, and so also the wife by the husband, truly prosperity is ever firm there.

61. For if the wife be not pleased, she cannot please (her) husband; from displeasure of the husband, again, progeny does not arise.

62. But if a wife be pleased, all the house² is pleased; and if she be not pleased, all is not pleased.

63. By bad marriages, neglect of rites, and want of study of the Vedas, by violence to Brahmans also, families decay.

64. By mechanical arts, by trade, and by Çūdra offspring alone, by (dealing in) cattle, horses also, and carriages, by agriculture, by attendance on a king;

65. By sacrificing for those who have not the right, and by incredulity (as regards the effect) of works—(by these) families quickly perish, (and) such (as are) wanting in the mantras.

66. Prosperous by the mantras, families, though of little wealth, attain respectability and attract great glory.

67. Let a householder perform the household rites according to rule with the marriage fire, and the accomplishment of the five sacrifices, and the daily cooking.

68. A householder³ has five instruments of killing (insects, etc.), the hearth, the grindstone, the besom, the

¹ Vsa. 58 to 66 are, apparently, not known to Medhātithi [and are therefore very probably a later addition. The corresponding passage in the Mbh. xiii. 46 adhy. stops right here also (including, however, the verses corresponding to vs. 58 and vs. 61), and goes over to another topic.]

² [i.e., household, family.]

³ [Probably one of the three upper castes is meant, though not explicitly stated. Cf. Medh.]
pestle and mortar, the water-pot; using which he is fettered (by sin).

69. For expiation of all these in due course, the five great sacrifices were ordered for householders\(^1\) every day by the great seers.

70. (These are as follows): Teaching the Veda (is) the Veda sacrifice; offering cakes and water (is) the sacrifice to the manes; an offering to fire (is) the sacrifice to the gods; offering of food\(^2\) (is) the sacrifice) to all beings; honour to guests (is) the sacrifice to men.

71. He who, as he best can, fails not in those five great sacrifices, though he always abide in his house, is not polluted by the sins (caused) by the (five) instruments of killing.

72. Whoever presents not food to those five, the gods, guests, dependents, the manes, and himself, though he breathe, lives not.

73. (Some) term the five sacrifices _ahuta, huta_ also, as well as _prahuta, brāhmaṇa huta_, and _prācita_.

74. _Ahuta_ is muttered recital; _huta_ is fire-offering; _prahuta_ is offering to beings; _brāhmaṇa huta_ is reverence to excellent twice-born (people); _prācita_ is offering to the manes.

75. One should be ever occupied here in study of the Vedas and in offerings to the gods; for one occupied in offerings to the gods supports this movable and immovable (world).

76. An offering duly thrown into fire goes to the sun; from the sun is produced rain; from rain, food, and thence human beings.\(^3\)

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1 See previous note.

2 "Offering of food," _i.e._, the fragments of morning and evening meals are thrown up in the air at the house-door; with some sentences addressed to inferior gods. It appears to me that this is one of the chief causes which make India a land of vermin; crows, squirrels, ants, and all kinds of pests exist there in surprising numbers, which are not found in other tropical countries, _e.g._, Java.

3 [Prajāḥ may be taken in a wider sense as all beings having life (so Medh., Rāgh.) The causal nexus explains _vs. 75_, for animal life is supported by food, food comes from rain, rain is produced by the sun, which is supplied by burnt sacrifices, therefore he who sacrifices supports the world.]
77. As all beings depend on air, so all orders depend on the householder.

78. Because men of the three (other) orders are daily supported by the householder alone with knowledge and food, therefore the householder (is) of the chief order.

79. That order must be upheld strenuously by one desiring an imperishable heaven, and who here desires perpetual happiness. (It is an order) which cannot be obtained by those with weak organs.²

80. The seers, manes, gods, beings, and guests also pray to those heads of families (for support). (This duty must, therefore,) be done by a man of discernment.

81. One should daily honour the seers by study of the Veda, the gods by offerings, the manes by funeral oblations, man by food, beings by offerings.

82. Daily one should make funeral oblations with food and the like, or water; or even with milk, roots, (or) fruit, bringing gratification to the manes.

83. One should feed one Brahman, at least, at the ceremonies to the manes included in the five sacrifices; but one should not feed here even a single Brahman at the ceremony to all the gods.

84. Let a Brahman make daily an offering to these deities according to rule in his (sacred) household fire (used) for dressing food for all the gods.

85. To fire, and to the moon also, first; and to both of them also together; to all the gods, and also to Dhanvantari:⁶

86. To Kuhū also, and Anumati, and also to Prajāpati, and to sky and earth together, and likewise to Sviṣṭākṛt⁹ last.

¹ The four orders are the student, householder, hermit, and mendicant. ² [Literally, “exist (by) depending on.” Cf. vi. 89.] ³ [I.e., with organs uncontrolled, sensual in eating, unchaste, etc. (Mehd.)] ⁴ [“Offer entreaties to,” not pray = worship. “They long for study of Veda, prāddhās,” etc. (Rāgh.)] ⁵ [This means any upper-caste man (Mehd., K., Rāgh.) Cf. vs. 121.] ⁶ [The sun rising.] ⁷ [The new moon.] ⁸ [Goddess of love-reproduction (also a phase of the moon.)] ⁹ [Fire personified as “successful sacrificer.”] Cf. Gaut. v. 10; Ap. ii. 3, 16.]
87. Having thus properly offered butter (in the fire), one should bring an offering (bali) in all the quarters, from the east southwards, to Indra, Death, Varuna, the Moon, and to their followers.

88. Saying "(Honour) to the Maruts!" one should throw (the offering) by the door; saying, "(Honour) to the waters!" one should throw (it) in water; saying, "(Honour) to trees!" one should throw it on the pestle and mortar.

89. And one should do (it) in the north-east to Ciri, in the south-west to Bhadrakali; but in the middle of a brahmanical abode one should make the offering to the two lords.

90. One should throw up in the air (one) offering to all the gods; to spirits that go about by day (one should offer by day), and to those that go about at night (by night).

91. One should make an offering for the welfare of all beings on the house-top; but one should present all the remainder of the offering to the manes, (casting it) to the south.

92. One should throw gradually on the ground (the offering) for dogs, outcasts, keepers of dogs, those having grievous illnesses to large birds, and insects.

93. The Brahman who thus ever honours all beings goes with glorious form to the best place by a straight road.

94. Having then performed those offerings, one should let the guest eat first, and give alms to a beggar who is a student of the Veda according to rule.

1 [In the east to Indra, south to Yama, west to Varuna, north to Soma (and to the followers of each), according to their position (pratidhiṣṭam iti pāthāt) (K.)]

2 [Slightly altered from Dr. B.'s text, who takes this as meaning the deities just mentioned; but cf. Anurādhā anucarāḥ yat purusās tathā c'endra purusebhya ityādi prayogasā (Meh.)]

3 [Or: on the pillow to Ciri (goddess of good-luck), at the feet to B. (goddess of bad-luck), but in the middle of the house to the two lords of a Brahman house. Some define these terms as parts of the house. Medh. and K. make the last mean "to Brahm and to the lord of the house"]

4 [After coming out of the house (Meh.). The last parentheses are from K., an interpretation denied by Medh.]

5 ["Or to the west" (K.)]

6 [i.e., he should stand facing south (Meh.).]

7 [Papa rōgināṃ. I venture to change B.'s translation, "lepers and so forth, cows (!)" for the literal meaning. Medh., K., and Rāgh. say lepers or consumptives; cows for crows (!).]

8 [K. quotes Çatapatana as saying the beggar is to ask only for food, but adds that one may give more.]
95. What good fruit one gets having given duly a cow to (one's) Guru, that a twice-born householder gets having given alms.

96. One should, having first reverenced (him) duly, give alms or a pot of water to a Brahman that knows the real meaning of the Veda.

97. The oblations to the gods or manes (made) foolishly by ignorant men perish, (if) given by the offerers to Brahmans (like) ashes.

98. An offering in the fires of a Brahman's mouth, which are kindled by austerity and knowledge, frees from misfortune and even from great sin.

99. To a guest that has arrived one should give a seat and water, and food also as he best can, having reverenced (him) first duly.

100. A Brahman guest not reverenced takes away all the good deeds of even one who always gleans ears of grain (for his support),¹ or even sacrifices in five fires.

101. Grass, earth, water, and kindly speech as a fourth; even these are never wanting in the house of the good.²

102. Now a Brahman staying one night is called atithi (guest) ; as he stays not always, hence he is called atithi.³

103. One should not think a Brahman of the same village (to be) a guest, nor one come on business,⁴ (though) he have arrived at the house where one's wife and (sacred) fires are.

¹ [On this mode of life, cf. iv. 5 ff.; cf. Viṣṇu, lxvii. 33. This is a proverb often found in other literature.]

² [That is, they are always given to the guest (Medh.) Cf. Hit. i. 33 ; Ap. ii. 4, 14.]

³ [Cf. Vas. viii. 7 ; Viṣṇu, lxvii. 34. Medh. quotes Ap. ii. 7, 16, as showing that guestship is not restricted to so short a time. As atithi means guest and tihti a lunar day, K. connects the two, meaning "not over a day;" but the text derives the word merely from atāḥ, abide, and the negative prefix, so that a nearer translation would be : as he does not stay long, he is a "not stayer" (guest).]

⁴ [According to Medh. and K., his business is here merely friendly conversation to pass the time. Medh. also renders sāṅgatika by sahāīdhyaī, so that the sense of the whole passage is simply that one need not feel obliged to go through the formalities ordained for receiving a guest if a neighbour or comrade drops in about meal-time just to have a chat. Dr. B's translation, unless thus understood, rather destroys the real state of affairs, for a Brahman who came on business was very ceremoniously received.]
104. Senseless householders who seek\(^1\) another’s food, by that (sin) become after death cattle of the givers of (such) food and the like.

105. A guest brought by the (setting) sun is not to be turned away at evening by a householder; if he came in time or out of time, let him not remain without food in his house.

106. One certainly should not oneself eat that which one does not give to a guest;\(^2\) reverence\(^3\) to a guest brings wealth, glory, long life, and heaven.

107. One should supply (to guests) seats, resting-places, couches, attendance, and reverence; to the highest, the best; to the lowest, the lowest; to equals, an equal (sort).\(^4\)

108. But if another guest arrive after the offering to all the gods is finished, one should give him food as one best can, (but) should not make (another) offering.\(^5\)

109. Let not a Brahman for the sake of food proclaim his family and tribe; for one who proclaims those (particulars) for the sake of food is called by the wise “an eater of vomit.”

110. Now a Kṣatriya is not called a guest in a Brahman’s house, nor a Vaiśya, nor a Cūdra; neither is a friend, the kinsmen, nor a Guru (of the householder).\(^6\)

111. But if a Kṣatriya come as a guest to the house after the said Brahmans have eaten, one should give him food (if) he wishes.\(^7\)

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\(^1\) "Seek," i.e., go here and there merely with this purpose in view (Medh.)

\(^2\) [i.e., if the guest is not allowed to eat dainties which the householder has in store, he must not eat them himself. Medh. mentions cakes, ghee, sour milk, sugar, etc., as examples.]

\(^3\) [Or “feasting a guest,” according to another reading.]

\(^4\) [This verse refers to a number of guests received at the same time; the honour given them is then in accordance with their rank (Medh., K.).]

\(^5\) [i.e., the pākabali (food-offering to the deities)—Medh. He must cook a supper for the guest, but need not a second time go through the all-gods (rāja-vadēva) ceremony.]

\(^6\) [For the under castes are inferior; friends and kinsmen are the same as one’s self; the Guru is superior: the like holds for each caste towards those lower (Medh., K.).]

\(^7\) [i.e., “if the host wishes to do so;” or “as much as he (the guest) wishes to eat.” The latter appears to be the meaning which K. and Ṛg. give the expression; the former is given by Medh. (Kānam iti niyamābhāvam āha kāmyo ‘yañca vīdhir na nitya ity arthah.) So Nand. to Viṣṇu, lvii. 36.]
112. If even a Vaiçya (or) Çūdra come to the house as guests, one should give them food with the servants, using kindness.

113. One should give food as one best can with (one’s) wife even to others—friends and the like—who have come to the house through affection, after having kindly received them.

114. One should, without hesitating, give food to brides, children, sick people, so also to pregnant women, even before the guests.

115. For he who, without discernment, not having given food to them, eats first, knows not while eating that he will be food for dogs and vultures.

116. Now after the Brahmans and one’s own servants also have eaten, then afterwards the husband and wife should eat what is left.

117. After having worshipped gods, seers, and men, the manes, and one’s household gods, then the householder should eat the rest.

118. He eats sin only who cooks for himself (only); but that food which remains after the sacrifice is termed the food of the good.

119. After a year one should again honour a king, a sacrificial priest, a student who has returned home, a Guru,

1 [Atithidharminah are those who “have the rights (dharma) of guests” (Medh.), a Hindu form of the universal and ancient gästrrecht. Cf. Ap. ii. 4, 19.]

2 [Literally “even others...one should permit to eat along with his wife,” i.e., as Medh. and K. say, quoting vs. 116, “along with himself”; but “along with” does not mean off the same plate—Medh.]

3 [That is, before the other guests are fed (K.), or, according to the reading preferred by Medh., let them be fed, even if they come later, at the same time as the other guests. (Dr. B.’s MS. reads agra, but has K.’s quotation!)]

4 [That is, after death (K.)]

5 [Cf. Yāj. i. 105.]

6 [This is nothing more than a repetition of the foregoing rule in regard to the five sacrifices (the householder includes the two subjects of vs. 116)—Medh.]

7 [Parisamratsarī (preferred by K.), or parisamrutsarān (preferred by Medh.). The meaning is the same, that inside a year they are not to be thus honoured (but cf. Medh.). The Mbhā. has here parisamratsaroṣītān, “Gone a year on a journey” (xiii. 97, 21). Cf. with this and the next verse, Gaut. v. 27–28. The madhuparka is a mess made of milk or curds and honey or butter. Ap. ii. 8, 78; Āṣv. Grū. Sūt. i. 24, 5–6.]
a beloved (son-in-law), a father-in-law, and a maternal uncle with a honey-mixture (if they come to the house).

120. A king and a learned (priest) also who have come at the (time of) sacrifice are to be honoured with a honey-mixture, but not when there is no sacrifice;¹ (this is) the rule.

121. Let a wife make an offering of prepared food in the evening without (reciting any) Vedic texts;² that is called (the offering) to all the gods; it is prescribed in the evening and morning.

122. Now having finished the (daily) sacrifice to the manes, a Brahman³ who keeps a (sacred) fire should offer every month, during the moon’s wane,⁴ the pīṇḍānvāhārya ċrāddha.

123. The wise call anvāhārya the monthly ċrāddha to the manes,⁵ and it is to be carefully done with excellent meat.

124. What best⁶ Brahmins are to be fed then, and what are to be avoided, and how many also and with what food, I shall fully tell (you) those (details).

125. One should feed two at the feast to the gods,⁷ three at that to the manes, or one in both cases; even if one be rich, one should not be fond of large company.

126. A large company destroys these five things—reverence, (suitable) time and place, purity and prosperity of Brahmins; therefore one should not desire a large company.

127. That ceremony to the dead at the moon’s wane⁸ (is) famed as the manes’ (feast). (This) usual ceremony to the dead ever benefits one intent upon it.

¹ [Cf. Gaut. v. 29; ‘before the year is over’ is meant.]
² [She gives the offerings and simply calls out the name of the deity, as ‘Honour to Indra’ (K.).]
³ [That is, any twice-born man (Medh., K.) Cf. vs. 91.]
⁴ [That is, when the moon is reduced, at the time of the new moon.]
⁵ [Medh. and K. note a reading, pīṇḍānām for pīṭṛnām, “a feast of rice-balls,” which means the rice-balls offered to the manes, and amounts to the same thing.]
⁶ [Dvijottama means “Brahman” (so Medh.), as well as “best among the twice-born;” varjuḥ seems to restrict the meaning here to Brahman; cf. viii. 73, note.]
⁷ [The feast in honour of the gods, daiva.]
⁸ [Vidhukṣaya. Vidhu is moon, its kṣaya, lack, i.e., on the day of the new moon. Another reading noticed by Medh. is tithikṣaya; a reading noted by K. as Govindhāja’s, vidīḍ kṣaye (= candrakṣaye or γρή), is also noticed by Medh. K. says he rejects]
128. The offerings to the gods and the manes\(^1\) are to be presented by the offerers only\(^2\) to a learned (man), a most worthy priest. What is given to him (bears) great fruit.

129. One should feed\(^3\) at least one learned man at the feasts to the gods and the manes; so one gains excellent fruit, (but) not (by entertaining) many even who do not know the mantras.

130. One should inquire, even at a distance, for a Brahman who has read all the Vedas;\(^4\) he is a fit receptacle on the presenting the offerings to gods and manes; he is said to be a guest.

131. For where even a thousand thousands of persons who do not know the (Veda) verses are fed, one learned in the mantras (and) content\(^5\) is properly worth all those.

132. The offerings to the manes and to the gods must be given to one excellent by (his) knowledge; for both hands smeared with blood are not purified by blood.\(^6\)

133. As many mouthfuls as a man ignorant of the mantras eats at the offerings to the gods and manes, so many hot iron balls (the giver) swallows in the next world.

134. Some Brahmans are intent on knowledge, others are intent on austerity; and some are intent on austerity and study (of the Vedas), so also others are intent on works.

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\(^1\) [Havay and kavya.]
\(^2\) [Dr. B.'s. translation omits "only," and reads, "to a most worthy Brahman priest," which I venture to change as above, in accordance with his usual rendering of crotiya. Cf. vs. 97.]
\(^3\) [Govinda understands the meal given to a wise Brahman to be the chief act, the puṣṭa gift as secondary; K. thinks otherwise, and gives a long quotation from Ap. ii. 16, 1-5, to prove himself right in his argument.]
\(^4\) [This translation seems discordant with the view held by the commentators, that "one should thoroughly examine (the family and relations of) a Brahman." Medh. renders durāt by nipunataḥ (thoroughly), and quotes a passage to show that it is not sufficient for the man invited to be wise, but one's ancestors both on the mother's and father's side must be carefully looked into. Cf. vs. 149.]
\(^5\) [I. e., content with food = "if one learned in the Veda has been fed." (Medh., K.).]
\(^6\) [This is, as K. says, merely a rhetorical figure—as blood is not cleansed by blood, but by pure water, so a fool is not purified by feasting a fool, but by feasting a man of pure knowledge.]
135. The offerings to manes are strenuously to be presented to those intent on knowledge; but the offerings to gods, as is right, even to all four.  

136. (If there be a father not learned (in the Veda), whose son has completed a Veda, or if there be a son unlearned (in the Veda), whose father has completed a Veda,  

137. One should recognise as the better of these two (him) whose father is learned (in the Veda). The other, however, for sake of reverence to the mantras, deserves respect.  

138. One should not feed a friend at a ċrāddha; his friendship is to be gained by (other) wealth. One should at a ċrāddha feed a Brahman whom one considers neither foe nor friend.  

139. He whose ċrāddhas and oblations depend on friendship has no fruit in the next world, either for his ċrāddhas or oblations.  

140. The man who, through folly, makes friendship by a ċrāddha, falls down from the heaven-world (as) a friend by ċrāddhas (and) the basest of Brahmans.  

141. That feast (for friends) is termed by the Brahmans a gift to the devils; it remains in this world like a blind cow in a single abode.  

142. As a sower gets not again if he sow seed in salt soil, so the giver gets no fruit if he give an offering to (one) unlearned in the (Veda) verses.  

143. A gift duly presented to a wise man renders the giver and receiver (alike) partakers of the fruit both here and in the next world.  

1 [But the kavya, like the kavya, are to be given to all four if those intent on knowledge are not present (Mdh.)]  
2 [A "friend by ċrāddha" is one who prostitutes the ceremony to the purpose of making friendships. According to Mdh., this is a possessive compound, "one who possesses a ċrāddha friend, i.e., the feast is the reason he obtains the friend."]  
3 [Dr. B. has, "that gift is . . . a devil's feast," which is incorrect. Beginning with vs. 138, we find possibly older forms of some of these verses in the Mahābhārata, xiii. 90 adhy., where Mbh. 42 trṣṭubh = Manu 140 cloka; Mbh. 43 trṣṭ = M. 138 cl.; Mbh. 44 trṣṭ. = M. 142 cl.; Mbh. 46 trṣṭ. = M. 141 cl. This last verse is also found as trṣṭubh in Ap. ii. 17, 8, whence the full force of chaītra in our text is apparent—"it stays just here in this world," i.e., here alone, for such a feast does not reach the departed spirits.]  
4 [The reward in this world is
144. One may (if need be) reverence a friend at a ċṛāḍdha, but not an enemy, even if a suitable person; for an offering eaten by an enemy is fruitless in the next world.

145. At a ċṛāḍdha one should feed carefully (a priest) who knows well the Rg. (Veda verses) and has completed the (Rg.) Veda; or an Adhvaryu (priest of the Yajur Veda) who has gone to the end of his recension; or a Chandoga (priest of the Sāmaveda) who has acquired it all.¹

146. He whose ċṛāḍdha any one of those may eat after being honoured, his ancestors to the seventh degree are ever content.

147. This is the primary rule for presenting the offerings to the gods and manes; but this (following) subsidiary (rule) is to be recognised (which is) ever observed by the good:

148. [Viz.] one may feed a maternal grandfather, a maternal uncle, a sister’s son, a father-in-law, a Guru, a daughter’s son, a son-in-law, a kinsman, and a sacrificial priest, together with the performer of the sacrifice.

149. One who knows the law need not scrutinise ² a Brahman on occasion of a ceremony to the gods; but for a rite to the manes one should scrutinise (him) carefully.

150. Those Brahmins who are degraded on account of theft, or are eunuchs,³ and those who are unbelievers, Manu has declared unworthy of the offerings to the gods and to the manes.

151. One should not feed at a ċṛāḍdha a wearer of the jata,⁴ one who does not study the Veda, one without a reputation and fame, like that got by one’s being proficient in the āstras (Mehd.) Medh.’s explanation is incorrect; the reward meant is that declared by Yāj. i. 269, long life, progeny, etc. (K.)

¹ [Mehd. and Rāgh. say some think this āḷoḻa implies the exclusion of the followers of the Atharvaveda (āṭḥarvavāṇika).]

² [Mehd. separates these into three classes—‘degraded (i.e., those who have committed any one of the great sins), thieves, and eunuchs.’ Nāṣṭika, atheist in Dr. B.’s version.]

³ [Cf. vs. 130. Medh. notes that there are conflicting views as to what “scrutinise” means. He regards it as pertaining to the bodily and moral soundness, etc., of the guest, not as in vs. 130, of the family. Rāgh. takes it as a simple extension of the former; “repeating the ‘examination of the Brahman’ at the rite to the manes, he says it does not take place at that to the gods.”]

⁴ The jata is hair allowed to grow long, and twisted round the head so as to look like a turban. Medhatithi says that a (brahmaśāru) student is intended. [Cf. ii. p. 219.]
prepuce, so also a gambler and those who sacrifice often (for others).

152. So also physicians, those who worship idols for a living, and those who sell meat. Those who live by trading are to be avoided at the offerings to the gods and to the manes;

153. A servant of the village or of the king, a man with deformed nails or black teeth, and an opponent of (his) Guru, also, as well as one who neglects the (sacred) fire, and a usurer;

154. A consumptive man, a cattle-herd, a younger brother married before an elder, one who does not perform his religious duties, a hater of Brahmins, an unmarried elder brother whose younger brother is married, and also one who is a member of an association;

155. A dancer, and one who has broken the rule of his order, the husband also of a low-caste woman, the son of a woman twice married, a one-eyed man also, and one whose fellow-husband (is) in (his) house;

156. One who teaches for hire, also one who is taught for hire; the pupil of a Čūdra, and (a Čūdra) Guru; one who speaks roughly, a son of an adulteress born before, and also one born after her husband’s death;

157. Those forsaken without cause (even) by mother,

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[1 Medh. reads durvāla for durbala (cf. Har. to Gaut. xv. 18), and explains as either a bald-headed or a red-headed man, or one wanting in manly strength (vikulendriyo vā).]  
[2 The meaning given by the commentators is “those who sacrifice for many, for anybody, outcasts, etc.” Medh. and K. quote a verse from Vās. to the effect that one who sacrifices for the many is not admitted to ċrūdṛkha. In explanation of ċrūdṛkha, Medh. says that some confine the word to the feast for the manes, but that it includes the feast to the gods also.]  
[3 That is, one who earns a living out of idols, whether by serving in a temple (?) or by travelling around with idols (to sell?). Cf. B. R., s. v. It might mean an idol-manufacturer.]  
[4 Or of the Veda (Medh.).]  
[5 Or singer (so Medh. and K., otherwise Nīl. to Mbh. xiii. 90, 11, “One who supports himself by cutting clods”; kāsthaherchedanopujirin by a forced derivation from kuṣi and phāla = lara and chedana).]  
[6 I.e., has become unchaste.]  
[7 Of a Vṛṣali.]  
[8 “Or one who lies” (Medh.); though some say “one cursed” (Medh., K.) Cf. vs. 174.]  
[9 Dr. B. translates parītyaktā as a participle, but all the commentators interpret as nomen agentis, “one who deserts mother, father, or Guru,”]
father, or Guru; and one who has entered into connection
with degraded (people, either) by spiritual or marriage
ties;

158. One who burns houses, a poisoner, one who eats
with the son of an adulteress, one who sells the soma
plant, one who goes on sea-voyages, and a panegyrist,
an oilmonger, and a suborned of perjury;

159. Also one who disputes with his father, gamblers,
also one who drinks spirituous liquors, one with a dis-
graceful disease, one of bad character, a swindler, one
who sells liquids;

160. A maker of bows and arrows also, and a husband
of a younger sister married before her elder sister, one
who injures a friend, one who lives by gambling, so also
one whose son is his teacher;

161. One distraught, one who has scrofula also, so also
a white leper, an informer also, a madman, one who is
blind also are to be shunned, as also one who, finds fault
with the Vedas;

162. A trainer of elephants, cattle, horses (or) camels;
one who lives by the stars also; a keeper of birds also;
so also a fencing-master;

i.e., fails to render obedience, etc. (Medh., K.) "Spiritual," literally "Vedic" (brāhmaṇa).

1 [See Medh. and K. Rāgh. says the
same, "or a great eater, from the say-
ing a kundaçī is a coward;" otherwise Nil. (Mbh. xiii. 143, 24, Kundaçī: kunde pākapātre acnālini kundāçī),
and Har. to Gautama, xv. 18.)

2 [Medh. says some explain other-
wise, as sellers of sacrifice where
soma is used.]

3 [Later the name of one of the
mixed classes (Vandin, bandin).]

4 [Kitava, or, according to some,
ekarana, squint-eyed (Medh., K.);
the last is perhaps better, as kitava
appears in vs. 151, and the explana-
tion of Medh. and K., that it here
means, in distinction from the former,
"one who makes others gamble," is
scarcely allowable.]

5 [Or "grievous disease," cf. vs.
92, as consumption (K.). Cf. ii. 185
note.]

6 [Cf. Gaut. xv. 16, and see B. R.
sub agredidhis. (Medh. says there
is no such person as an agredidhisū-
pati, and maintains that this word
must be divided into two parts, one
being agredidhisu (sc. pati), and
the other didhisūpati (defined in
vs. 173), as in the passage of Gau-
tama).]

7 [Perhaps, as Medh. speaks of
this as a disease, "one who lost his
memory."

8 [One who gives instruction in
dhanurveda (Medh.) This science
was naturally highly esteemed
among the Kṣatriyas, and its ac-
quision was procured not only by
practising arms, but by mystic rites,
prayers, etc.]
163. A diverter of watercourses, and he who is accustomed to obstruct them, a designer of houses, a messenger, and a planter of trees (for hire);

164. A seller\(^1\) of dogs, and one who lives by falcons, a seducer of maidens also; a mischievous fellow, one being a Brahman who lives by a Cūdra's\(^2\) occupation; also a sacrificer to the \(g\)anas;\(^3\)

165. (One) who follows not established custom, and a eunuch; so one who constantly begs, one who lives by agriculture, and a club-footed\(^4\) man also; one censured by the good;

166. One who deals in rams, one who keeps buffaloes, the husband of a woman married before; also one who removes corpses;—(all these) are to be carefully avoided.

167. Those lowest of Brahmans whose customs are despised, who are not fit to take part (in a solemn feast), a good Brahman (who is) wise should reject for both (ceremonies).

168. Now a Brahman who does not study (the Vedas) is quenched like a fire in grass;\(^5\) to him the oblation to the gods is not to be given, for one does not sacrifice on ashes.

169. What result is for the giver in the next life if (food) be given to an unfit person at the oblation to the gods or manes, that I shall now fully declare.

170. Whatever (offering) has been eaten by Brahmins who have broken their vows, by younger brothers married before the elder and the like; whatever (has been eaten) by others (who are) unfit, that indeed evil demons devour.

171. He who, his elder brother not having done so, takes a wife and (performs) \(agnihotra\) (offerings), is to be

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\(^1\) [Rather one “who sports with dogs,” or “raises them for pleasure” (Medha, K.)]

\(^2\) [Literally, a \(V\)ṛṣa's; by another reading, “the son of a \(V\)ṛṣa.”]

\(^3\) [Troops of deities.]

\(^4\) A Grantha MS. reads \(cilpajita\) for \(cilpadi\) ca, i.e., lives by mechanical arts.

\(^5\) [Not being fed like a holy fire, it is not able to burn. According to the commentators, some say that it is an unlearned man alone who is to be excluded at the gods’ feast where the \(karya\) is offered, while those physically deformed are excluded from that to the manes only.]
known as a parivettar (one who marries before his elder brother), but the elder brother is a parivitti.  

172. The parivitti, the parivettā, and she by whom this is caused, all those go to hell, five in number (by the addition of) the giver and sacrificer.

173. He who out of lust is devoted to the wife of a deceased brother, even if she be legally appointed, is to be known as the husband of a didhiṣū.  

174. Two sons, the kunda and golaka, are born of other men's wives: the kunda, if the husband be alive; if he be dead, the golaka.

175. Those two beings, born of another's wife, when dead and (when alive) in this world also, destroy the offerings given to gods and manes of those who present (these offerings).

176. As many fit persons as a man unfit (for the feast) sees eating, of so many the foolish giver does not get the reward after death.

177. A blind man being present destroys the giver's reward for ninety, a one-eyed man for sixty, and a white-leper for a hundred; one afflicted with elephantiasis for a thousand.

178. As many Brahmans as a sacrificer for a Ćüdra could touch on their limbs, of so many there is no meritorious fruit to the giver of the gift (at a ċṛāddha).

179. And, though he knows the Veda, if a Brahman, out of greediness, receive a present (from such a man), he quickly goes to destruction, like an unburnt pot in water.

180. (Food) given to a seller of the soma plant (becomes) ordure; to a physician, blood; (it is) lost (if given to) an attendant on idols; but it is without foundation (if given) to a usurer.

181. But what is given to a trader, that exists not either

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1 [According to a Smṛti quoted by Medh., he need only wait six or eight years for the elder brother to marry, unless the latter is on a journey.]

2 [Cf. va. 160. Medh. says another Smṛti defines these in the following manner, which is here inapplicable: Parapurvāpatiḥ dhrū vadanti di-dhiṣyaptiḥ; yas tv ayredhipur vipraḥ saśa yasya kuṭumbini. This verse does not forbid niyogī, but its abuse.]

3 [Literally, one with an evil, severe, disease. Cf. note to va. 92, 159. Medh. says “leper.”]
here or in the next world; so (what is given) to a son of a remarried woman is like an oblation to the gods offered on ashes.

182. Now the learned say that (food given) to other base men unfit (for the feast), such as have been indicated, (is) fat, blood, flesh, marrow, (and) bones.¹

183. By what Brahmans a company polluted by unfit persons is purified, learn now completely those best of Brahmans, purifiers of the company.

184. The most learned in all the Vedas and in all the Aṅgas, as well as those descended from learned (priests), are to be known as purifiers of the company.

185. A Triṇāciketa, one who keeps up the five fires, one who knows the Trisuparṇa, one who knows the six Aṅgas, a son of a woman married by the Brāhma ceremony, one who knows the Jyeṣṭha-Sāman;²

186. One who knows the meaning of the Vedas, and who teaches it, a student who gives a thousand (cows as fees to his teacher), one a hundred years old³ also, (such) Brahmans are to be known as purifiers of the company.

187. The cṛāḍha rite being prepared, on the day before or the next day one should duly invite three at least of such Brahmans as have been described.

188. A Brahman invited for a rite to the manes should always be self-restrained; he should not peruse the metrical⁴ Veda. This should be also the (rule) for the performer of the rite.

189. The manes indeed stand by those invited Brahmans, and follow (them) like wind; likewise sit by them when seated.

190. Now a Brahman duly invited for offerings to the gods and manes, if anyhow soever he fail,⁵ sinful, he becomes a hōg (in another birth).

¹ [With vss. 180-182 cf. iv. 220-221.]
² [Regarding the meaning of these terms see Bühler's note to Ap. ii. 17, 22. Mbh. xiii.90, 27, has Brāhmaṇadevānusantānaṁ chandogya jyeṣṭha-sāmagāḥ.]
³ [This means a very old man, not precisely 100 years old (Medh.).]
⁴ [Chandānīs ; cf. iv. 111.]
⁵ [This means if he is not present at the time for eating the feast (Medh., K.) Some say it means to refuse an invitation; but this is wrong.]
191. But he who, invited to a ċrāḍḍha, dallies with a Vṛṣalī woman, acquires for himself all that which has been done wrong by the giver.\footnote{[Cf. vs. 19 and xi. 179. The Vṛṣalī woman stands for any woman whatever (Medh.)]}  
192. The manes are primitive \footnote{[The manes are called primitive because they were reverenced in ancient times (Medh.)]} gods, who are free from anger, intent on purity, ever chaste, who have laid down arms, (and) possess great qualities.  
193. From what (is) the origin of them all, who (they are), and by what ceremonies they are to be worshipped, learn this completely.  
194. Marici and other (seers) who (are) the sons of Manu Hiraṇyagarbha,—the sons of all those seers are called the hosts of manes.  
195. The Somasads, sons of Virāj, are said (to be the fathers) of the Śādhyas; and the Agniśvātatas, sons of Marici, (who are) famed in the world, (are said to be the fathers) of the Devas.  
196. The Barhiṣads, sons of Atri, are said (to be the fathers) of the Daityas, Dānavas, and Yakṣas, of the Gandharvas, Uragas, and Rakṣasas, and of the Suparṇas and Kinnaras.  
197. The Somapas, indeed, of the Brahmans, the Havirbhujs of the Kṣatriyas, the Ājyapas too of the Vaiḍyas, but the Sukālins of the Ķūḍras.  
198. Now the Somapas (are) sons of Kavi, the Haviṣmantas (are) sons of Aṅgiras, the Ājyapas are sons of Pulastya, the Sukālins of Vasiṣṭha.  
199. The Agnidagdhas and Anagnidagdhas, the Kāvyaśas, the Barhiṣads, the Agniśvātatas, and the Saumyaśas, one should certainly indicate (as the parents) of Brahmans.  
200. But these which are famed as the chief hosts of manes, of them even in the world the sons and grandsons without end are to be known (as manes).  
201. From the seers were begotten the manes, from the
manes the gods and demons; but from the gods all the universe moving and stable, in due order.

202. Mere water offered with faith to these (manes) by means of silver vessels, or (vessels) adorned with silver, fits (one) for incorruption.

203. The offering (given) by the twice-born to the manes is more excellent than (their) offering to the gods; that to the gods is called the prelude and close of the offering to the manes.

204. Now one should perform first an offering to the gods as a preservative (of these offerings to the manes), for the evil demons destroy a crāddha without a protective.

205. One should make an offering therefore to the gods at the beginning and end; it should not be with an offering to the manes at the beginning and end. One who does it with an offering to the manes at the beginning and end quickly perishes with his offering.

206. One should smear with cow-dung a pure and lonely spot; and one should carefully select a place sloping to the south.

207. The manes, indeed, ever are pleased with what is given in pure open spaces, also on river-banks and in lonely places.

208. One should seat those Brahmans, after they have properly made ablution, separately on seats which have been prepared (for them), and have kuṭa-grass on them.

209. Having seated those venerable Brahmans on their seats, one should honour them after the gods with perfumes and sweet-smelling garlands.

1 [Devas and Daṇnavas.]
2 [Arya, which in vs. 211 means "(having made) satisfaction," may here also be taken in the sense of "making complete." Medh. says, "It causes the increase of the sacrifice to the manes; it is not for itself, but only to exalt the sacrifice to the manes;" so that we may translate, "Since the ceremony to the gods preceding that to the manes is said to render the latter complete" (and consequently is subordinate to it).]
3 [Araṇyasavajjita is merely a pun on Rākasas, demons.]
4 [Of the crāddha.]
5 [That is, in such a way that they do not touch each other (Medh.).]
6 [Kuṭa is the sacred grass used in ceremonies.]
7 [Literally, "unblamed;" those who cannot be objected to, such as have already been described (Ragh.); or it may mean he should not insult them after he had seated them, i.e., he should honour them (Medh.).]
210. Having brought water for them with *kuça*-grass and sesame seeds, the Brahman authorised by the Brahmans should make (the oblation) in fire.¹

211. At the beginning, having satisfied in due form Agni, Soma, and Yama by the gift of an oblation, afterwards one should satisfy the manes.

212. But if there be no (consecrated) fire, let him put it in the hands of a Brahman; for it is said by the priests (who are) seers of the *mantras* that fire is a Brahman.

213.² They term gods of *grāddhas* those best of Brahmans who are free from wrath, gentle, primitive, engaged in the satisfaction of the world.

214. Having completely circumambulated (the fire with the right hand toward it), and thrown in the fire all the offering, one should sprinkle water on the ground with the right hand.

215. Having made three balls from the remainder of that oblation, one should, composed in thought and facing the south, offer (them) in the same way as the water.

216. Then, attentive, having offered those balls according to the rite, one should wipe the hand on those *kuça*-grass (blades) for those (ancestors who eat) the wipings.³

217. Having rinsed (the mouth), having returned to the north, having thrice restrained the breath slowly, one knowing the *mantras* should also reverence the six seasons and the manes as well.

218. One should again put slowly the rest of the water near the balls, and, composed (in mind), should smell those balls as they were offered (in order).

219. Then having taken in succession a little bit from the balls, one should first in due order cause the seated Brahmans to eat those (balls).

220. But if the father be alive, one should only offer

¹ *Pavitra* means *darbha* (Medh.) Water-bringing is a Northern custom according to Ap. ii. 17. 17.
² Medhātithi omits vs. 213-214.
³ The balls are offered to the father, paternal grand- and great-grandfathers; the wipings to the ancestors in the fourth, fifth, and sixth degrees.
to (those) before him, or should cause him to eat at the 
črāḍḍha like a Brahman.¹

221. But he whose father is dead and (paternal) grand-
father is alive, having mentioned the name of his father,
should mention (his) great-grandfather.²

222. Either the grandfather, said Manu, should eat that 
črāḍḍha, or (the grandson) alone, being authorised by him,
may of himself perform (it) voluntarily.

223. Having put water with kuça-grass and sesamum in 
their (the Brahmans’) hands, one should give (them) the 
top of those balls, saying “Hail to those (manes).”

224. Then having himself taken with both hands a 
(dish) full of cooked rice, meditating on the manes, he 
should put it down leisurely near the Brahmans.

225. That rice which is offered held loosely³ by the 
hands, the evil-minded Asuras carry off by force.

226. One should ordinarily, intent (and) composed in 
mind, place sauces, broth, herbs, and the like, milk-pudding, 
curds, ghee, (and) honey, properly only on the ground.

227. (One should prepare) cakes and milk-puddings⁴ 
of various kinds, also roots and fruits, also favourite 
meats and well-smelling drinks.

228. Having brought all that gradually and composed 
in mind, one should present them intent (and) proclaim-
ing all the qualities.

229. One should never drop a tear, be angry, or say what 
is untrue, nor touch the rice with (one’s) foot, nor shake it.

230. A tear sends (the offering) to ghosts; anger, to 
enemies; falsehood, to dogs; contact with the foot, to the 
evil demons; shaking, to evil-doers.

231. Whatever pleases Brahmans one should give with-

¹ [And in this case he offers of 
course but two balls.]
² [Govindaṛāja, relying on Viṣṇu 
Ixxv. 4, says that he must first offer 
to his father and then to the two 
ancestors who precede his grand-
father (K.). Cf. this chapter of 
Viṣṇu for other parallels.]
³ Mediaḥāṭithi says it must be held 
by both, not by one hand only. [So 
that “held loosely (freed from) the 
hands” means held in one hand 
(Medh. and Rāgh.) Asuras are evil 
spirits.]
⁴ [“Things to be eaten and en-
joyed,” which are explained by K. as 
above.]
out envy, and one should tell Vedic stories,¹ (for) that (is) desired by the manes.

232. And at a ceremony to the manes, one should cause to be repeated the Vedas, the law-treatises (Dharmā-çastra), tales (Akhyāna), epics (Itihiṣa), legends (Puraṇa), and the supplements (Khila).²

233. Delighted, one should please Brahmans, and cause them to eat by degrees, and entice them frequently by the cooked rice, and by the curries.³

234. At a śrāddha one should strenuously give food to a daughter’s son, even though (he be) engaged in a vow;⁴ one should give (a guest) a blanket⁵ for a seat, and sprinkle the ground with sesamum.

235. Three (things) are purifying at a śrāddha: a daughter’s son, a blanket, and sesamum. And (the learned) praise three (things) in it: purity, absence of anger, and freedom from haste.

236. All the cooked rice should be very hot, and (the Brahmans) should eat it in silence. The Brahmans must not tell the qualities of the oblation if asked by the giver.

237. As long as the cooked rice is hot, as long as (a Brahman) eats in silence, so long the manes eat (it), (and) as long as the qualities of the oblation are not mentioned.

238. What one eats with the head covered, what one eats facing the south, and what one eats with sandals⁶ on, that the evil demons eat.⁷

¹ [Tales which are told in the Veda (Brahma), as of the deeds of Sarama, &c., or of the highest spirit, Brahma (Medh.)]
² Dharmā-çastras of Manu, etc.; tales, Sauparna, Maitrivaruna, etc.; itihiṣas, the Mahābhārata, etc.; purāṇas, that by Brahman, etc.; khilas, the Črisūkta (K. V. i. 165 (?)), Mahānāmika (Śānaveda, Ar.)—Medh.
³ [“By (telling them) the qualities (of the food)” seems to be the literal meaning, that is, the ingredients.]
⁴ [That is, if he is still a student (K.)]
⁵ “Blanket,” in Sanskrit, kutapā. Medhā̄thithi explains it thus; Kullūka says “a Nepal blanket.” This word also occurs in Vardhamāna’s “Gaḥaratna-mahodadhi” (ed. Eggeling, p. 104), who explains it by (1) prāddhakāta [midday]; (2) chāgaromamaya vastraviṣṭaḥ. The second meaning is the only one possible here. (That is, it is a kind of garment made of goats’-hair. By his note on this verse Medh. shows he is a Southerner, since he speaks of a var. lec. called kambala “among the North-erners;” cf. Introduction. Another reading has “a blanket and a seat.” This is given to every guest (Medh.) Otherwise see Vas. xi. 35.]
⁶ [Some say this means leather shoes (Medh.)]
⁷ [The same verse in the Mbhā. ends]
239. A Cāndāla and a boar, a cock and also a dog, and a woman in her courses and an eunuch, may not see the Brahmins eating.

240. What is seen by these during an oblation,\(^1\) at a gift, and at a meal, at rites to the gods, or in a ceremony to the manes, that becomes unprofitable.

241. The boar destroys\(^2\) by smelling, the cock by the wind from (his) wings, the dog by the cast of a look, the low-caste man by touch.

242. If a lame man or a one-eyed man be merely a servant of the giver, or one with a limb deficient or in excess, even him let (his master) remove from thence.\(^3\)

243. Permitted (to do so) by the Brahmins (already there), one should honour according to one's power a Brahman or a beggar\(^4\) who has come for food.

244. Having brought all kinds of cooked rice and food and the like, having sprinkled it with water, one should put (it) down before these who have eaten, scattering (it) on the ground.

245. What remains and what is scattered on the kuṭa-grass is the portion of those dead without investiture (with the sacred string), and of those who desert the women of their family.\(^5\)

246. The rest which has fallen on the ground at a ceremony to the manes, that (the learned) declare (to be) the share of the servants who are not crooked (by nature) and deceitful.

247. But up to the ceremony of making a sapinda

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\(^1\) [Agnihotra or Śānti oblation (Medh.)]

\(^2\) [I.e., renders the ceremony useless (K.).]

\(^3\) [Perhaps better, “If there be present a lame man, or a man who is one-eyed, or a slave, even if he belong to the giver of the crāḍḍha, or a man who has deficient or too many limbs, one should exclude him.” Medh. and K. say a Cūḍra is meant, implied by the servitude, and any Cūḍra is to be excluded, even if he is the servant of the man who is performing the ceremony.]

\(^4\) [Bhikṣuka, a religious mendicant.]

\(^5\) [Or, “Those who desert their Gurus, and those who have unmarried women in their houses” (when they ought to be married), according to a forced interpretation mentioned by K. Rāgh., or “untrue wives” (Govind.), or “deserters of women of good family.” Partly quoted as Manu’s remark in Vas. xi. 23.]
for a deceased Brahman,\footnote{Cf. Viṣṇu, xxi. ii ff., for a description of the ekoddiṣṭa ceremony on making a sapinda (relative) for him. It implies that the deceased died without any family to offer the crāddha for him. According to Viṣṇu the rite is the same when a deceased woman is to be invested with relationship.} one should have the crāddha eaten without the ceremony to the gods, and one should offer a single ball.

248. But when the sapinda rite has been properly done for him, the offering of balls is to be made by the sons in this manner (as directed before).\footnote{Vs. 248 is, apparently, omitted by Medhātiīi.}

249. Having eaten a crāddha, that fool who gives what remains to a Čūdra goes head foremost to the hell Kālasūtra.

250. If an eater of a crāddha on that day approaches the bed of a Čūdra woman,\footnote{[Vṛṣaṭa and Vṛṣals, cf. iv. 88.]} for that month his manes sleep on her ordure.

251. After having asked, “Have you eaten well?” one should cause (those who are) satisfied to rinse their mouths, and say to them when they have done so, “Rest!”

252. The Brahmans should reply to him after that, “Hail be it,” for in all ceremonies to the manes the word “hail” is the best blessing.

253. Then one should inform those who have eaten of the remainder of the cooked rice; then he should do as they say, being ordered by the Brahmans.

254. In (a crāddha) to the manes (the word) svadītam is to be uttered; in a gosṭha (the word) suṣrutam; in an abhyudaya (the word) sampannam; but in one to the gods (the word) rucitam.\footnote{There are different crāddhas for different purposes: the abhyudaya is for increase, the gosṭha for purity. So in the former the greeting is “success” (sampannam); in the latter, “heard with pleasure” (suṣrutam); rucitam means brilliant (as does deva, god); svadītam is “well-eaten.” K. says Medh. and Govind. wrongly say that the greeting is to be offered by anybody at the crāddha, but he does not believe it.}

255. The afternoon\footnote{[The afternoon is not for all crāddhas, for another Śnti says, Purvāhne dāvikiṃ kāryam aparāhne tu pariṣṭam ekoddīṣṭam tu madhyāhne prātar vṛddhiniṃmita-} as well as the kuça-grass, the clear-
ing of the site, the sesamum, the giving (of food), the preparation (of food, and) eminent Brahmans are prosperity in śrāddha rites.

256. The kuça-grass, the purifying (texts), the forenoon and the oblations entirely, (and) the purification as already mentioned, are to be known as prosperity in the oblations.

257. Hermits' food, milk, soma, meat not forbidden, and natural salt are termed oblation by nature.

258. Now having dismissed these Brahmans, restrained, silent, pure, looking to the south, one should supplicate these best manes (saying):

259. "May the generous increase among us! May the Vedas and progeny also! May faith never leave us! May also much to give away be with us!"

260. Having thus made the offering, one should after it cause a cow, a Brahman, a goat, or fire to consume those balls, or one should throw them into water.

261. Some perform the offering of the balls just after (the feast); others cause birds to eat (it), or throw (it) into fire or water.

262. A lawful wife devoted to her husband, intent on the worship of the manes, should then duly eat the middle cake, (if) desirous of offspring.

263. (Thus) she brings forth a long-lived son, endowed with fame (and) intelligence, wealthy, having offspring, truthful, (and) also righteous.

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1 The hermits (Munis) are supposed to live on wild rice.
2 [Mecd., "not made up" with forbidden things.]
3 [K., see note to v. 73.]
4 [This may mean "may much to be given (to us) be ours" (may we receive much). See Stenzler, Yāj. i. 245.]
5 [One MS. has a new verse following this, and found Viṣṇu, lxxiii. 30: "May we have much food and obtain guests; have those who beg (of us), but never beg (ourselves").] 6 [Dr. Burnell says "before," reading purastāt; but it is plain, on comparing K. with Rāgḥ, that the former as the latter read purastāt. The sense is the same according to Medh., if we read with him purastād, i.e., kṛte brāhmanabhojane (which comes "before").]
7 There are many such magical ceremonies in the Śāmavidhāṇa and Ṛgvidhāṇa.
264. Having wiped (one's) hands and rinsed (the mouth), one should prepare (food) for (paternal) kinsmen; having given it to (those) kinsmen with reverence, one should cause (one's maternal) relatives to eat.

265. Let the rest remain until the Brahmans are dismissed, then one should perform the household rites. Thus is the rule established.

266. I shall now fully declare what oblation duly presented to the manes is for a long time, and what for endless (time).

267. The manes of men are delighted for a month by sesameum, rice, barley, pulse, water, roots, (and) fruit duly given;

268. For two months by fish (and) flesh, but for three months by venison; also for four (months) by mutton, but for five (months) indeed by birds' flesh;

269. For six months by goat's flesh, and for seven (months) indeed by spotted deer's (flesh); for eight months by ena's flesh; for nine months by ruvi's flesh;

270. But for ten months (they) are pleased by the flesh of hogs (and) buffaloes, and for eleven months also by the flesh of hares and tortoises;

271. But a year by cow's milk and milk-pudding. The pleasure by flesh of the rhinoceros endures for twelve years.

272. The kulačaka and mahācaλka, the flesh of a rhinoceros and red goat, (and) honey (are productive of satisfaction) for endless time indeed, and hermits' food (also) universally.

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1 ["The offering" (bali) to beings, though this is only a type of all the rites, such as offerings, hospitality, etc., not strictly, as some say (Medh.).]
2 The ena and ruvi are, apparently, kinds of deer. [So K. and Rāgh., mṛgajātiṃvayau.]
3 "Rhinoceros" or "white goat." [So Medh. and K., or "crane;" see Jolly, Viṣṇu, lxx. 14. Medh. reads (with some K. MSS.) vā, "or," not "and."]
4 ["For a year" (Dr. Burnell), evidently an error.]
5 Kulačaka is a plant [sacred basil].
6 What mahācaλka is the commentators cannot determine. The prevailing opinion is that it is a kind of fish [viz., prawn. This is K.'s opinion, and that of "others" quoted by Medh., who defines as porcupine, caλyaka. Rāgh. says it is a fish "according to Yana"].
7 "Red goat;" Medhätithi says "black."
273. Whatever (food) mixed with honey one may present on the thirteenth (lunar day) in the rains or under (the lunar asterism) Maghā is even imperishable.

274. "May one be born of our race who will give us on the thirteenth milk-pudding with honey and ghee, and when an elephant's shadow is to the east!" ¹

275. Whatever one who has faith properly offers according to rule, that becomes endless, undecaying for the manes in the other world.

276. The most excellent lunar days for a ċrādilha (are) the tenth, and so on of the dark fortnight, excluding the fourteenth. As they (are), so (are) not the rest.

277. He who performs (crādilhas) on even lunar days, and under even asterisms, obtains all desires; (if) on odd (lunar days, and under odd asterism he offers to) all ² the manes, he obtains an illustrious progeny.

278. As the dark fortnight is better than the bright fortnight, so for a ċrādilha the afternoon is better than the forenoon. ³

279. Rites to the manes are to be duly performed to the end by one (who has) kuça-grass in the hand, with his sacred thread over his right shoulder, going to the right and unwearied.

280. One should not perform a ċrādilha at night, for it is said to be of the evil demons; nor at sunrise or sunset also; so also when the sun has not long risen. ⁴

¹ The commentators seem unable to make any sense of the latter part of this verse. [Medh. says this refers to the (eastward-going shadows that mark the) afternoon. Kull. quotes Viṣṇu, lxxxviii. 52–53, where the (afternoon) time of lengthening shadows is mentioned for the Kārttiκa month especially, the rainy season of vs. 273 being also only one month. Is daksināyana to be so taken in Mbh. xiii. 85, 12? Cf. for the days Ap. ii. 16, 20–21; Viṣṇu, loc. cit., vs. 50. The thirteenth day is lucky, the fourteenth not so for Brahmins, but for Kṣatriyas.]

² [Medh. and Rāg. read with MS. Beng. arcar (revering), for sarvān, (all), "if (on the odd) he rever the manes."

³ [In the original strengthened by the fact that the dark fortnight is called the "after-part" (aṇarāh pukṣah), and its effect is like that of the "afternoon." Cf. Ap. ii. 16, 5.]

⁴ [Cf. ii. 15. Viṣṇu, lxxvii. 8, permits a ċrādilha at twilight or at night if an eclipse has taken place; vide next. Cf. Ap. ii. 17, 25.]
281. One may by this rule perform here a śrāddha thrice a year, (viz.) in winter, the hot weather, and the rains; but one should make the five sacrifices every day.

282. The offering to the manes is not prescribed in ordinary fire, (and) the śrāddha of a Brahman who has established the (sacred) fire is not (prescribed) except at the conjunction of the sun and moon.²

283. If a good Brahman, having bathed, offers to the manes by (means of) water, by that alone he obtains all the fruit of a sacrifice to the manes.³

284. They (the learned) term fathers Vasus, and grandfathers Rudras, but great-grandfathers Ādityas. This is an everlasting Vedic text.⁴

285. One should always eat vighasa, or always eat amṛta. Vighasa (is) the remains of a (śrāddha) feast; umṛta is likewise the remains of a sacrifice.⁵

286. All this system of the five sacrifices has been told you; hear the rules about the occupations of the chief of the twice-born.⁶

END OF THE THIRD LECTURE.

¹ [Medh. calls attention to the fact that the oblation (offering) is the only thing forbidden, so that "all else" may be performed. The dependent genitive is to be construed with each clause.]

² [Na darṣena vinā; darṣa sacrifice is one on the day of the "appearance" (of the new moon). Several opinions are broached here by Medh. in regard to the meaning; he quotes three sets of commentators, "some," "others," and "the ancients." ]

³ [This remark makes the regular daily śrāddha optional (Medh.).]

⁴ [Vṛtī. The object of this verse is to inspire those who through dislike of the manes have grown averse to their sacrifice with the due feeling of reverence for them as divinities (Medh.) K., quoting this, inserts (through dislike of manes) "or through infidelity" as part of Medh.'s explication: he himself takes it in a more mystical sense: "the manes are to be thought of under the form of Vasus," etc., and quotes an old teacher, Paithinasi, in support of this view.]

⁵ ["Read bhṛtyagṛha, a feast by one's dependents; there is another reading, bhukta-ṛṣa, which conveys the same idea of a feast by guests, etc. Some say it refers only to the feast at śrāddha"—Medh. In Mbh. xiii. 93, 13 and 15, these terms are defined: one who eats the portions left from feasts to manes or gods they call an eater of vighasa, while one who always eats after his dependents and guests eats pure amṛta. Cf. below, iv. 5].

⁶ [Ap. ii. 16 refers the origin of the śrāddha to Manu; the Mbh. has a different account. Much of the above occurs in the sūtra literature; most fully in Viṣṇu lxxiii. ff.]
LECTURE IV.

ON A HOUSEHOLDER'S DUTY AS REGARDS SUBSISTENCE
AND PRIVATE MORALS.

1. A Brahman having lived the first quarter of his life with a Guru, should live, having taken a wife, the second quarter of his life in (his own) house.

2. A Brahman should live, except in distress, following the calling which is his, without (doing) any injury to beings, or with little injury.

3. He should make accumulation of wealth, without pain of body, by his own (proper) blameless occupations, as much as is necessary for subsistence.

4. Now one may live by ṛta and amṛta, or by mṛta and pramṛta, or even by satyāṁṛta; never at any time by śrauto.

5. Ṛta (truth) is to be understood as living by gleaning; amṛta (undying) is (what is given) unasked, but mṛta (dead) is alms begged; agriculture is pramṛta (dead).

6. Satyāṁṛta (truth and lying) is trading; even by that also one lives. Service is termed śrautti (dog’s livelihood), therefore one should avoid that.¹

¹ [These are evidently technical terms, and will scarcely bear a literal translation. Gleaning is the true (right) way to live; living by unasked alms is of more merit than living by alms begged, and one is therefore immortal as compared to the other, which is “mortal;” agriculture is “dead,” probably because it results in the death of creatures in the ground (cf. x. 83); “truth and lying” is a plain hit at trading; and service as dog’s livelihood needs no exposition. Cf. to amṛta, iii. 285, where it is used in a different sense. K. says the word “and” (ca) in vs. 6 means that money-lending is included under the word agriculture, as expressly stated by Gaut. x. 5, 6, who says in the same place that agriculture is permitted a Brahman if he does not do the work himself. Śrauto is like śravāṇa in Mbh. xiii. 101, 15 (nicena). In spite of the famous dog in the epic, the animal was one much despised: “he that goes about with dogs or is bitten by one” is excluded from śrāddha, and “the wise hold a dog as lower than a jackal” (Mbh. xiii. 90, 10; xii. 141, 157).]
7. One may have grain for three years or for one year, or for three days, or not have (enough) for the next day.\(^1\)

8. Now of these four householder Brahmans, the last in order is to be known as the better; by law\(^2\) he has most overcome the world.

9. One of them subsists by six ways, another lives by three, one by two, but the fourth lives by brahmasattra.\(^3\)

10. One living by gleaning ears and kernels, intent on the agnihotra, should always perform merely the sacrifices belonging to the parvan and (time of) solstice.\(^4\)

11. For the sake of a livelihood one should never by any means follow a worldly occupation, but should live a Brahman life, not crooked, free from fraud, pure.

12. One seeking happiness should be firm, practising perfect content. Happiness is, indeed, based on content; the contrary is the origin of unhappiness.

13. Hence a twice-born man returned home from his studies who lives by any of the (above) occupations must perform these (following) ceremonies, which bring fame, longevity, and heaven.

14. He must ever, unwearied, perform his duty (as) related by the Veda; for, doing that as well as he can, he obtains the highest course (of happiness).

15. One must not eagerly desire wealth (by music, etc.\(^5\)),

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1 Cf. Baudhāyanaadharmsūtra [iii. 2, and iii. 3 (21). This translation rests on K.'s arbitrary interpretation of the time implied by the first words in the verse, which mean literally no more than "he may have a storehouse of grain" or "a measure of grain." K. bases his translation on xi. 7 and Yāj. i. 124, but admits that other commentators give different times. Probably no specific period is meant.]

2 [i.e., by reason of the religious merit gained by his law of life.]

3 [K. and Rāgh. define this as study. This verse connects the four persons of vs. 7 with the six occupations of vs. 4, according to Medh. K., as above, inserts money-lending as one of them, but does not make the four represent those of vs. 7. Both commentators decide arbitrarily what are the omitted ones in order. Some regard the occupations as the six regularly ordained for a Brahman (study, teaching, giving, receiving, etc.]

4 [That is, he should perform the sacrifices which come at the day of the new moon, at the day of the full moon, and at the solstices (ayana). (I have ventured to change Dr. Burnett's reading here, as it does not seem to give the right meaning and omits ayana; it is "(the sacrifices) ending with the ones at the parvan.")]

5 [Prasaṅga means "by (following some pursuit with too much) devo-