nor by any prohibited deed; nor whether one have wealth
or be in distress, (may he gain it) from any source (not
permitted).

16. One should not from sensuality be addicted to any
of the objects of the senses, and excessive addiction to
them one should cause to cease by the mind.

17. One should forsake all wealth that obstructs study
(of the Veda), and (be always) properly teaching (the
Veda), for that is (one’s) duty done.

18. One should live in this world bringing about con-
formity of (one’s) clothing, speech, (and) intelligence to
(one’s) age, calling, wealth, knowledge, and family.

19. One should ever regard (those) treatises which
quickly cause increase of knowledge, conduce to wealth,
and are beneficial, as well as the Vedic nigamas (exegeti-
cal and explanatory treatises).¹

20. For just as a man gets acquainted with a treatise,
exactly so he becomes discerning, and his discernment
shines forth.

21. So much as one can, one should never at any time
neglect the offerings to seers, gods, beings, men, and the
manes.²

22. Some people who understand the rules of offerings,
not performing those great sacrifices, ever sacrifice in their
own organs of sense alone.

23. Some sacrifice breath in speech, and ever again
(sacrifice) speech in breath, seeing the imperishable result
of a sacrifice in (their) speech and breath.

24. Other Brahmans ever sacrifice with those sacrifices
by knowledge alone, seeing by the eye of knowledge that
the doing of them is based on knowledge.

¹ Medhātithi explains nigama by
mirulta, grammar, and mūnāśad. [The treatises do not imply writings;
they are treatises either on law or
on other subjects. Medh. refers to
those of Brhaspati and Īcanaas.]

² Ic., the five ceremonies the
subject of the last lecture [cf. iii.
81].
25. One should always make the agnihotra at the beginning and end of day and night, and (sacrifice) with the darça at the end of the half-month, and also with the purnamāsa.¹

26. A twice-born man (should) at the end of the (old) grain (offer) with a sacrifice of new grain; so at the end of the season, with the adhvaras;² at the beginning of the solstice, with cattle; at the end of the year, with soma sacrifices.

27. A twice-born man who keeps (sacred) fires, (if he) desires long life, should not eat new grain or flesh if he has not sacrificed with the new grain or cattle.

28. For his fires, not honoured with new (grain) or an offering of cattle, being eager for new (rice)-food and flesh, desire to devour his breath.³

29. Let no guest abide in his house not honoured, as well as may be, with a seat, food, bed, (and) water, and with roots and fruit.

30. But he should not honour, even by speech, heretics, those who do wrong acts, pretenders to virtue,⁴ the fraudulent, rationalists, and hypocrites.⁵

31. One should adore with oblations to gods and manes learned Vedic (priests) who are householders,⁶ who have

¹ The agnihotra is an offering of milk morning and evening. This sacrifice is practically obsolete. [The darça is a sacrifice at the beginning of the new moon, the purnamāsa the one offered when the moon is full. "At the end of the half-month" is to be construed with each clause.]

² [Adhvara are sacrifices which come every four months at the end of a season (K.) Medh. gives two quotations from a Sūtrakāra, the first of which refers to the sacrifice of grain—"one should not eat grain without offering an agnihotra;" the second, that he should offer sacrifice each six months, or yearly.]

³ "Breath" is plural, to express the "five breaths" attributed to man.

⁴ ["Those who act like cats" (cf. vs. 192 and the definitions in vss. 195 and 196).]

⁵ ["Those whose habits are like the baka" (a kind of crane). Medh. renders "heretics" by "those who bear the token of outcasts" (vāhyalīṅgīṇ), and "rationalists" by "unbelievers" (nāstika). Cf. note on ii. 11.]

⁶ "Householders." A Grantha MS. reads grhamāgatān, "come to the house," which is preferable in sense, but probably not the original reading, as it is unsupported by other MSS. or by the commentators. "Vedic priests who have studied," etc., should, according to the commentators, be divided into those priests who have both finished the Vedas and completed their vows; such priests should be honoured at sacrifices to manes and to deities."
studied the Vedas and returned home (from their teacher's house), and should avoid those who are the contrary.

32. According to his ability a householder must give to beggars, and a portion is to be made for beings (as well as he can) without inconvenience (to his family).

33. A (Brahman) returned home (from his teacher's), if wasting with hunger, may seek wealth from a king, or from a sacrificer or pupil, but not from any other. Such is the rule.

34. An able Brahman who has returned home (from his teacher's) must never anyhow waste with hunger; he must never wear worn-out dirty clothes if he have property.

35. Having his hair, nails, and beard trimmed, subdued, with white clothes (and) pure, he should be ever devoted to study (of the Veda) and to what is beneficial to himself.

36. He should have a bamboo staff, and a pot with water in it, a sacred thread, and (a handful of kuça) grass, also a pair of bright gold earrings.

37. He should not at any time look at the rising or setting sun, nor when it is eclipsed or (reflected) in water, nor when it is at the zenith.

38. He should not step over a calf's rope, nor may he run when it rains, nor may he look at his own form (reflected) in water. Such is the rule.

39. He should circumambulate to the right a mound,

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1 ["Beggars," literally "those who do not cook for themselves;" students and wandering (religious) mendicants, even of heretical sects, are understood by the commentators, though no such idea is in the text. The "beings" are probably, in accordance with the use of this word, the ghosts and spirits to whom offerings are made.]

2 [Or "if able in any way (to prevent it)."]

3 [Dr. B. reads vēdam for vedām, and translates "and the Vedas," which I venture to change, as this is not upheld by the accent, and is expressly explained as grass, kuça, darbha (mussi), by K. and Medh.; and cf. Rāgh.'s cruṭi, "Vedāṃ kṛtvā vedāṃ karotiti." Medh. quotes from Vās. xii. 15 ff. to show for what purpose the water-pot is enjoined.]

4 ["Calf's rope," by which it is tied; or it may mean "he should not pass through (?) a company of calves" (vata pankti, Medh.); cf. Gaut. ix. 52. The same commentator construes the final words to mean "the rule in the āstāra" (pl.), not "the rule as enjoined by Manu.”]

5 I.e., in token of respect [he should, in passing by, keep these objects at his right hand. Well-known or "conspicuous trees are meant, such as the udumbara, etc." (Medh.)]
THE ORDINANCES OF MANU. [LECT. IV.

a cow, an idol, a Brahman, ghee, honey, a meeting-place of four roads, as also well-known trees.

40. Although wild with passion, he must not approach (his) wife on the appearance of her courses; nor must he even sleep with her on a common bed.

41. For of a man who approaches a woman when menstruating, the learning, glory, strength, sight, and also longevity, are destroyed.

42. But of him who avoids her when menstruating, the learning, glory, strength, sight, and longevity increase.

43. One should not eat with (his) wife, nor look at her eating, sneezing, yawning, or sitting at her ease.¹

44. A good Brahman desirous of glory may not see her adorning her eyes (with collyrium), smeared with oil, naked, or bringing forth (a child).

45. One should not eat food with one cloth on; one should not go naked to the bath; one should not make water² on a road, on ashes, or in a cow-pen;

46. Nor on cultivated ground, nor in water, nor on a pile (of fuel), nor on a mountain, nor in a ruined temple, nor by any means³ on an ant-hill;

47. Nor in pits with living beings in them, nor (when) walking, or even (when) standing,⁴ nor (when) sitting on a river's bank; nor on the top of a mountain.

48. Nor (when) beholding the wind, fire, a Brahman, the sun, water, or also cattle, should one ever anyhow perform excretion.

49. Restraining his speech, subdued, his breast covered (and) head veiled, he may void (his excrement), having

¹ [According to Viṣṇu's commentator (Ixxviii. 46), a low-caste wife; eating with his wife is eating off the same dish (K.); or it is at the same place and time (Mdh.).]

² [Void excrements or make water (Mdh., K.).]

³ [Literally “at any time,” but this is to be taken with the whole verse.]

⁴ [Mdh. discriminates here between these ideas and sitting. “By forbidding one walking and standing, permission (is here given) to one who is sitting,” with deference to which finical distinction I have supplied “sitting” in the next clause, as it is in the text, but omitted by Dr. B.]
covered the earth with wood, clods, leaves, grass, and the like.  

50. He should void his excrements by day with his face to the north, during the night facing the south, but at day-dawn and at nightfall as by day.

51. A twice-born man in shade or in darkness, by day or night, should do it facing as he likes; so (when) in fear for his life.

52. The intelligence of one who pisses against fire, against the sun, against the moon, against water, against the twice-born, against a cow, and against wind, perishes.

53. One should not blow fire with the mouth; one should not look at a naked woman; one should not throw an unclean (thing) into fire, nor warm (one's) feet (at it).

54. One should not put (it) below, nor should one step over it, nor put it at (one's) feet, nor do any injury to life.

55. One should not eat at day-dawn or nightfall, nor go forth, nor even lie down; and one should not scratch lines on the ground, nor take off from oneself a garland.

56. One may not discharge into water either urine, or ordure, or spittle, or anything smeared with (what is) unclean, or blood, or poisons.

57. One should not sleep alone in an empty house, nor awaken a sleeper, nor talk with a woman in her courses, nor go to a sacrifice (when) not invited.

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1 After vs. 48 Medhātithi has vss. 52, 49, 51, 53, &c.
2 Medhātithi omits this verse. [His gloss on vs. 52 (beginning na-nu co'da'nuh kha'ya mehanavida'na') seems to imply it, however. The verse occurs in Mbh. xiii. 104, 76, following the one (75) that is equivalent to Manu 52, but with the var. lec. (a) ubhe mātrāpūrīṣe tu; (b, in second padā) tathā hi ayur na riṣīgale.]
3 "Below." Medhātithi and the commentators subsequent to him understood this to mean making use of a fire-pan under a bed.
4 [This means one is not to take it off himself, but have it taken off by some one else (K.). The first three of these rules are set just for the (sandhi) twilight-time "Connection with a woman is also forbidden, as it is said in another Smṛti: One should avoid these four acts at the sandhi time — eating, cohabitation, sleep, and study" (Mdh.).]
5 [Paying attention to the Čruti that says waters are divinities (Ragh.).]
6 [Poisons in the plural shows that all the different kinds are meant, natural and artificial (Mdh., K.).]
7 [Aṣṭa. In ii. 143 we have yuḥ karoḍi vṛtaḥ, "he who performs (a
58. In a fire-shrine, in a cow-pen, and in the presence of Brahmans, in reciting (the Veda), and also in eating, one should hold out the right hand.

59. A wise man should not restrain a cow when drinking, nor should he tell it to any one; nor having seen Indra's weapon in the sky, should he show it to any one.

60. Let him not dwell in an unrighteous village, nor very long in one where there is much disease; nor let him alone set out on the road; let him not dwell long on a mountain.

61. He may not dwell in the kingdom of a Cūdra, nor in one full of unrighteous people, nor in one invaded by hosts of heretics, nor in one possessed by low-born men.

62. Let him not eat that from which the oil is extracted, nor let him eat to excessive fulness, nor very early or very late, nor in the evening (if) he has eaten in the morning.

63. Let him not make effort in vain, nor drink water from the hollow of his hands, nor eat food from (his) lap; let him never be inquisitive.

64. Let him not dance nor sing, nor play on musical instruments, nor clap his hands, nor gnash his teeth, nor, though in a passion, let him roar out.

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1 "Indra's weapon," the rainbow. [Medh. (if the text of Dr. B.'s MS. is correct) says that among the inhabitants of Kashmir one is accustomed to call attention to the rainbow. The word divi, in the sky, merely emphasises the idea, though some hold that this refers to the appearance in the mid-day heaven, as distinct from the appearance at the end, where it is not wrong to show it. Cf. Gaut. ix. 22.]

2 [i.e., take exercise with his bodily organs for no purpose.]

3 [Water is to be distinguished from milk, etc., to which the prohibition does not apply; so "food" (rice, etc.) is to be distinguished from fruits (Medh.)]
65. Let him never, by any means, wash his feet in a bell-metal vessel, nor eat from a broken dish, nor when (his) mind is disturbed.¹

66. He must not wear sandals, cloths, a sacred thread, an ornament, a garland, or a water-pot borne by others.²

67. He must not journey with unbroken beasts, nor with those tormented by thirst or disease, nor with those with injured horns, eyes, or hoofs, nor with those with deformed tails.

68. But let him ever journey with trained, quickly going (beasts), that bear (good) marks, that are endowed with (good) colour and shape, not striking (them) excessively with the goad.

69. The sun in Virgo, smoke from a corpse (being burned), are to be avoided, likewise a broken seat. One should never cut (one's own) nails and hair, nor break (one's) nails with the teeth.

70. One should not break clods also, nor break grass with one's nails, nor do a useless act, nor one which will bring discomfort in future.

71. A man who is a breaker of clods, a cutter of grass, a biter of (his) nails, goes quickly to destruction, as also a betrayer and an impure (person).

72. One should not talk scandal, nor wear a garland

¹ “Nor when his mind is disturbed.” This is how Medhātithi, and Kullūka following him, understand it; but it would be better to translate, “nor in a (vessel) polluted by nature.”

² [But some say there is no prohibition of wearing jewellery (which has been worn)—(Medh.)]

³ [That is, literally, “he must not go.” According to another Smṛti, even mounting them is forbidden (Medh.)]

⁴ [The three commentators, Medh., K., Rāgh., afford an idea of the development of this explanation of (not kṣaṇyā but) bālātapaḥ. “The designation bālātapa means a period of three hours (muhūrtas) after the sun is up,” (Medh.) “As Medh. explains it, (or), as others say, the sun in Virgo” (K.) “The sun in Virgo, or, as others say, the early morning heat for three hours” (Rāgh.) I have not changed Dr. B.’s translation, as it affects his theory of the antiquity of the text; but it is proper to say that probably no allusion to the western zodiacal sign is intended.]

⁵ [He should not foolishly cut his hair and nails himself, but, when they are too long, have them cut by a barber (Medh.)]

⁶ [This differs from the bodily act of vs. 69 by including mental action (Medh., K.)]
outside (the clothes\(^1\)). Riding on the back of cattle is in every way blamed.

73. One should not enter a village or an enclosed house except by the gate; and at night one should keep far from roots of trees.

74. Now one should at no time play with dice,\(^2\) nor take off one's sandals (with the hands), nor eat (when) on a bed, nor what is in (one's) hand, nor (when) on a seat.

75. Nor after sunset should one eat anything mixed with sesamum, nor should one sleep naked here (in the world), nor set out with food in (one's) mouth.

76. Now one may eat if one's feet are wet, but not lie down if one's feet are wet. But one who eats with wet feet attains long life.

77. One should never enter a difficult place not exposed to the sight; nor look at ordure and urine, nor cross a river with his arms (by swimming).\(^3\)

78. One desirous to live a long life should not stand on hair, nor on ashes, bones, or potsherds, nor on cotton seeds or chaff.

79. One may not abide with outcasts, nor Cāṇḍālas, nor Pukkaças, nor idiots, nor proud (people), nor with low-born (people), nor with Antyāvasāyins.\(^4\)

80. One may not give advice\(^5\) to a Cūdra, nor (give him) the remains (of food), or (of) butter that has been offered. And one may not teach him the law or enjoin upon him (religious) observances.

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\(^1\) [Medh. offers three explanations of bahūmâyam na dhārayet. As above, or, as others say, “in an open place;” or it is equivalent to bahūryanandha, meaning he should not wear one with a weak perfume; as another Smṛti has it, “one should not wear a garland without perfume, except it be of gold.” Cf. Āp. i. 31, 23.]

\(^2\) [This excludes the possibility of the later licensed gaming-houses.]

\(^3\) [Most of these are precautionary rules against danger, as Medh. remarks at this verse, not of religious moment. “The difficult place is a thick, dark jungle.”]

\(^4\) [In x. 12, 39, 49, we have the exact definition of these low castes according to the scheme of the law-book. The commentators say the meaning of “abide” in this verse (as distinct from the injunction in vss. 60, 61) is that one should have no friendly or commercial intercourse with these people, or should not live in the outskirts where they do.]

\(^5\) [Advice means in regard to his conduct, not simply friendly advice (Medh.) Discrepancies between this verse and others in the work (cf. ix. 125) are explained by the commentators, who say that the Cūdra men-]
81. For he who tells him the law and he who enjoins upon him (religious) observances, he indeed, together with that (Chudra), sinks into the darkness of the hell called Asamvṛtta.¹

82. One may not stroke (one's) own head with both hands joined, nor touch it (if) food is in one's mouth, nor bathe without (bathing) it.²

83. One should avoid taking hold of the hair and (inflicting) blows on the head.³ If one's head has been rubbed with sesame oil, one should not touch any limb (with oil).

84. One must not accept (a gift) from a king not born of the royal (caste),⁴ or from owners of a slaughter-house or an oil-press, or from those who have a flag as a sign (i.e., are venders of liquor), or from those who live by wages of prostitution.

85. An oil-press is equal to ten slaughter-houses, a (liquor seller's) flag to ten presses, a house of prostitution to ten flags, (such) a king (as above described) to ten houses of prostitution.⁵

86. A butcher who maintains ten thousand slaughter-houses, with him (such) a king is said to be equal: his gift is terrible.

87. He who receives (a gift) from an avaricious king (who) acts in opposition to the treatises goes in succession to these twenty-one hells:⁶

—tioned in the other rules is a family servant.] ¹ [Unbounded.] ² [That is, without having first bathed the head. Medh. explains that bathing with oil is meant.] ³ [As a result of anger is meant. Some say this means his own head or that of another; others say it means another's (only)—(Medh.)] ⁴ [For instance, a Chudra king. Such kings appear to have been not uncommon (cf. vs. 61). The commentators point out that this is a restriction of vs. 33. Medh. on x. 113 says that this prohibition is restricted to a bad king (duṣṭarājasayah), i.e., his birth is not good.] ⁵ [Daćavṛtasa (Medh., K.) or daćavṛtasya (Govinda)] ⁶ [These hells all have a meaning more or less clear, conveying an idea of their properties. They may be rendered by Darkness, Dense-darkness, Very-frightful (or Howling), Frightful, Hell, Thread of Death, Great-hell, Quickener, Great-billowless, Burning, Consuming, Compression, Place of Rodents, Gaping, Stinking-earth, the Place of Iron Spikes, Frying-pan, (Hard)-path, the River of Hell (?) or Thorny calmi tree, the Sword-leafed Wood, the Place of Iron Fetters. Medh. has lokaśīvika for the last, found also in Viṣṇu, where more are added. A varied list, though very similar, is found Yaj. iii. 222 ff.; Viṣṇu, xliii. i ff. Others occur in our text (cf. iii. 249; xii. 76; above, vs. 81, and below, vs. 197.)]
88. Tāmisra, Andhatāmisra, Mahāraurava, Raurava, Nāraka, Kālasūtra, and also Mahānāraka;
89. Sānjīvana, Mahāvīci, Tapana, Sampratāpana, Samhāta, Sakākola, Kuṭmala, Pūtimṛtika;
90. Lohaçaṅku, and Rjīsa, Panthāna, the river Čāl-mali, also Asipatravana, and also Lohacāraka.¹
91. Wise Brahmans who know that, (and) who recite the Veda, desiring happiness in the other world, do not accept (gifts) from (such) a king.
92. (A householder) should awake at the brāhmī-time,² and should think on law and wealth, on the troubles to the body which arise from them, and also on the true meaning of the Veda.
93. Having arisen, having done what is necessary, purified, self-contained, he should long stand muttering (the texts) during the former twilight, and during the last twilight also at its own time.³
94. The seers got long life by long twilight (recitations); (they got) wisdom, glory, and fame, and also holiness.
95. Having duly done the upākārman ⁴ at the Črāvāna (full moon), or in Prauṣṭhapada,⁵ intent, a Brahman should recite the metrical Veda for four and a half months.
96. Now a twice-born man should make utsarga of the Vedas outside (the village) in Pusya, or on the first day of the bright fortnight of Māgha ⁶ in the forenoon.
97. Having so done, according to the treatises, the

¹ [Dr. B. transcribes lohāṅgāraka on the authority of one MS., for which I have given the one supported by more MS. authority and by my MS. of Medh. Other inferior readings are also found.]
² [The night has three periods; the last of them is called (the period translated above, in accordance with K.) the brāhmī-time (brāhmīyo mukūrta)—(Medh.) The brāhmīyo mukūrtaḥ, therefore, corresponds to the period embraced by our "last watch of the night," though Govinda restricts it to the "last hour." ]
³ [That is, at the gloaming, morn and eve.]
⁴ Upākārman, a ceremony on beginning the [annual] course of Vedic study.
⁵ [That is, on the day of the full moon in July-August or August-September.]
⁶ Utsarga, a ceremony on completing (the annual course of) Vedic study. [Pusya corresponds to December-January, Māgha to January-February. According to Ap. i. 9, 1-2, the Vedic term lasts five months. He alludes to the term of four months and a half as commanded by "some." Cf. Gaut. xvi. 2, and Vas. xiii. 1.]
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**utsarga** of the metrical Veda outside (the village), one should rest for a night with a day before and after,² (or) also for that one day and night.

98. But then after that one may, intent, recite the metrical Veda in the bright fortnight; in the dark fortnight one should recite all the Vedângas.

99. One should never recite (the Vedas) indistinctly or in presence of a Çûdra; nor having recited the Veda at the end of the night, (though) fatigued, may one sleep again.

100. A twice-born man must, intent, ever recite in the way directed the metrical Veda, and, when not in trouble, the Veda and also the metrical part.²

101. One reciting (the Veda) and duly making the pupils to recite (it) must ever avoid those days on which recitation is prohibited.

102. When wind is audible at night, when dust is collected, by day, those are two occasions during the rainy season not fit for recitation: (so) declare those who understand recitations.

103. During lightning, thunder, rains, and the fall of great thunderbolts, Manu³ has declared that the recital (is to be adjourned) to the same times (next day).⁴

104. But if one know those (accidents) to have occurred when his (sacrificial) fires are made to blaze up, then he should know that there is no recital; also when rain-clouds are seen in the wrong season.

105. When there is a storm, an earthquake, or an eclipse of the heavenly bodies, even in season, one should know recitals to be unseasonable.

106. But if when his fires are blazing up there is a sound of lightning and thunder, there is no recital till the sunrise; in the evening it is by night as by day (i.e., till the stars appear).⁵

107. There should be in villages and towns perpetual

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¹ ["A winged night," the night with the day before and after; "metrical veda," cf. p. 67, note 4.]
² [Meth. and K. explain chandâmarâi here as gâyârî, etc., and Veda (brahma) as "a brahma." ℹ️]
³ [Manu is mentioned for the sake of (showing that this is an) old verse; some (say) for the sake of (showing) a difference (between his ordinance and that in v. 102)—(Meth.)]
⁴ [So Meth. and K. For like rules, cf. Ap. i. 9–12; Vâs. xiii.; Viṣṇu xxx.]
⁵ The commentators differ greatly in their interpretations of the last
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non-recital of those who desire completeness of virtue; also, always, if there be a stinking smell.

108. In a village through which a corpse has passed, and in the presence of a Vṛṣala, there is non-recital; so where there is weeping, and in a crowd of people;

109. In water, and at midnight, during excretion of urine and ordure also. Let no one with food in his mouth or one pausing of a vrāddha even meditate with his mind (the texts).

110. A wise twice-born man having accepted an invitation to a vrāddha to one recently deceased, may not recite the Veda for three days; nor on (the impurity caused by) the birth of a king’s (son), or by the birth of Rāhu.

111. As long as the scent and ointment remain on the body of an invited wise Brahman, so long may he not recite the Veda.

112. One may not recite (the Veda) when lying down, when with the feet raised, or having put a cloth over the loins, nor having eaten meat or rice and food at events involving pollution;

113. Nor if there be a fog, or sound of arrows, nor at the morning and evening twilights, nor at the conjunction (of sun and moon), nor on the fourteenth (lunar) day, nor on the day of the full moon, nor on the eighth (lunar) day.

part of this verse [as the word ṣece may refer to the rest of the day or to the omitted disturbance, rain, among the triad thunder, lightning, and rain. The sense is given most clearly by K. and Rāgh., either as “if these sounds are heard in the morning twilight, there is no study as long as the sun is up, and when heard in the other time (the evening twilight), there is no reading so long as the stars are up,” or “if the two disturbances occur, the intermission lasts as long as the sun or stars, but if it also rains, as long as a day and night.” The latter explanation is given by Medh., who refers to v. 103, on which this forced explanation rests.]  

2 [“To one recently deceased,” ekaddiṣṭa. I have changed for this the translation of Dr. B., “to one ancestor.”]

3 “By Rāhu,” i.e., by an eclipse.

4 [Cf. iii. 188; “invited,” i.e., as in vs. 110.]

5 “Events involving pollution,” i.e., births or deaths in the family. [Literally, “birth-food,” which Medh. says includes food eaten at a time when impurity is caused by a death; cf. vs. 110. “When with the feet raised” or “with the feet on a seat.”]

6 [May be a musical instrument (Medh., K.) The eighth, fourteenth, and fifteenth of the half month are the pārva days; cf. Baudh. i. 21, 22.]
114. The day of conjunction destroys the Guru, the fourteenth destroys the pupil; the eighth and full moon day (destroy) the Veda. Therefore one should avoid those (days).

115. A twice-born man should not recite during a dust shower, (or) redness of the quarters (of the horizon); so when a jackal howls, or dogs, asses, and camels bray, and in a company.

116. One may not recite (the Veda) near a burning-ground, near a village, or even in a cow-pen, when one has put on a cloth worn in copulation, and when one has received a present at a ārāddha.

117. Whether (it be) a living thing or not living, whatever be the present at a ārāddha, having accepted it, there is non-recital; for a twice-born man is said to have his hand as his mouth.¹

118. When a village is invaded by robbers, and in a tumult caused by fire, and during all portents, one should know that recital is to be adjourned.

119. At the (time of) upākarma and utsarga² the suspension is directed for three nights, but on eighth (lunar days) for a day and night, and on nights at the end of the seasons (also).³

120. One should not recite (when) mounted on a horse, and (on) a tree (or on) an elephant; nor on a ship, nor on an ass, nor on a camel, nor standing on a salt waste, nor riding in a vehicle;

121. Nor in a dispute, nor in a fight, nor with an army, nor in battle, nor having just eaten, nor during indigestion, nor having vomited, nor in (a state of) pollution;⁴

122. Nor without having warned a guest, nor when a wind blows strongly, nor when blood flows from a limb, nor when wounded by a weapon.

¹ [Quoted Vas. xiii. 16.]
² [That is, at the beginning and at the completion of the annual Vedic study.]
³ [There are six (Mehd.), as usually reckoned: Ciṣīra (the cool season), Vasanta (spring), Grīma (summer), Varṣa (rain), Ĉarad (autumn), Heṃanta (winter). Ciṣīra begins in the middle of January, and each season lasts two lunar months. Cf. Sūryasiddhānta, xiv. 10.]
⁴ [Also indigestion (Mehd.)] The commentators [K., Rāgh.] under-
123. In the sound of the Sāman one may not recite the Rg or Yajus by any means, or when also one has gone over the end of the Veda and has read an Āraṇyaka.

124. The Rgveda is sacred to the gods, but the Yajurveda belongs to men; the Sāmaveda is said to belong to the manes, therefore its sound is impure.¹

125. The wise, knowing this, having first every day, in due order, repeated the extract from the three (Vedas),² recite the Veda.

126. Should a cow, a frog, a cat, a dog, a snake, a mongoose, a rat, come between (the teacher and his pupil), one must know that there is non-recital for a day and night.³

127. A Brahman should ever strenuously avoid two (occasions for) non-recitals: viz., (when) the place for recital (is) impure and he himself (is) defiled.

128. On the (night of) new moon and the eighth (lunar day), and also on the (night of) full moon and the fourteenth (lunar day), let a Brahman who has finished his student's course be always (as) a student,⁴ even in season.

129. One should not go to bathe having eaten, or (when) suffering, nor at midnight,⁵ nor ever with (several) cloths (on), nor in an unknown pool.

130. One should not voluntarily step over the shadow of gods,⁶ a Guru, a king, a student returned home, or stand sūtaka to mean here "heart-burn" or "sour eructation." [There are various readings.]

¹ What this impurity of the sound of the Sāmaveda may mean, no one can now say. [It seems to result simply from the fact that connection with the dead, as by sacrifice, etc., makes purification necessary; thus the Veda which has the dead as its divinity has a sound impure in relation to the others.]

² [That is, they do not repeat the Veda unless they preface it by the word om, the words bhūṣ, bhūvas, svar, and the gāyatrī (Medh., K.).]

³ [Cf. Gaut. i. 59, where a different rule is given (though harmonised by the commentators), and Viṣṇu xxx. 22.]

⁴ "Be always (as) a student," i.e., "must remain chaste" [according to Medh., K., and Rāgh., who say he must not have intercourse with his wife. Cf. Vas. xii. 21. Medh. notes that anye (other commentators) gave different renderings, as "he must avoid flesh," etc.]

⁵ [K. defines as a period embracing two prākara (six hours) in the middle of the night. According to Medh., some appear to have interpreted mahānīci by "at the time when the night is long"—winter.]

⁶ [Idols of stone (K.).]
likewise of a spiritual teacher, of a red-(haired) man, and of one initiated (for a sacrifice).

131. At noon and at midnight, and having eaten flesh at a grāddha, and at both twilights, one should not stay where four paths meet.

132. One should not voluntarily stand near (used) unguents and bath-water, ordure and urine, or blood also, (or) phlegm, (or) what has been spit out (or) vomited.

133. One should not honour an enemy, nor an enemy’s companion, nor a vicious person, nor a thief, nor the wife of another (man);

134. For there is nothing in the world so prejudicial to long life as a man’s honouring here another’s wife.

135. One desirous of prosperity should certainly never despise a Kṣatriya, also a snake or a learned Brāhman, however mean (they be);

136. For that trio (if) despised can consume a man; therefore a wise man should never despise that trio.

137. Nor should one despise himself for former failures, (but) should desire good fortune till death, nor think her hard to attain.

138. One should speak truth, and speak (what is) pleasant; one should not speak unpleasant truth: one should not speak pleasant falsehood. This is fixed law.

139. One should say, “Well, well!” or may say merely “Well!” One should never have fruitless enmity and disputation with any one.

1 [One “of red-brown colour” (buddhr) might refer to skin.]
2 [No peculiar force is claimed by Medh. and the following commentators for this “and”; but (as Medh. tells us) the older ones get out of it an artificial extension of meaning.]
3 [Or a wicked thief (Medh. tāskarav caurav asmād eva ca bheda- pādāntāḥ, adhârniko na sarvaḥ).]
4 [I.e., One should not pay her attention, or even dishonour her, as in vs. 134.]
5 [Having carnal intercourse with her (Medh., K.)]
6 [I.e., even if they are not able to do one any service at the time (Medh., K.) Cf. Gaut. viii. i.]
7 [The snake and Kṣatriya by their evident power, and the Brāhman by incantations and prayers (Medh., K.)]
8 [Cf. ix. 300.]
9 [The commentators explain the first “well” (bhādra) to be used in the sense of abhādra, “unlucky,” and render the rule: he shall call an unlucky thing lucky, or use the word bhādra. This implies a na- jada (Medh.) not in the text. K.
140. One should never travel very early or very late, nor very much at midday, nor with an unknown (man), nor alone, nor with Çūdras.  

141. One should not find fault with (those) deprived of a limb (or) who have one in excess, those who have no learning or who are advanced in age; also those deprived of beauty and wealth, and those deprived of caste.  

142. A Brahman with food in his mouth should not touch with his hand a cow, a Brahman, (or) fire; nor may he in good health, (if) impure, look at the hosts of the heavenly bodies in the sky.  

143. But having (when) impure touched them, he should ever sprinkle with water, by the palm of his hand, his organs, and also all (his) limbs (and) his navel.  

144. When not diseased, one should not causelessly touch one's hollow parts, and one should avoid also all concealed hair.  

145. One should be devoted to fortunate usages, devout, (and) with subdued senses, and should ever recite (the gāyatṛi) and also sacrifice to fire, unwearied.  

146. For those devoted to fortunate usages and ever devout, who repeat (the gāyatṛi) and also sacrifice, there is no misfortune known.  

147. One also should ever practise the Veda, unwearied, at the proper time, for (the wise) have declared that to be one's chief duty; (any) other is said to be subordinate.  

148. By practice of the Vedas constantly, by purity, and also by austerity, by not doing injury to (any) beings, one remembers one's former birth.  

149. Remembering (one's) former birth, one again prac-
tises the Veda, and by practice of the Veda continually one attains endless happiness.

150. At the parvans one should always perform the sāvitra (offerings) and expiatory rites; one should ever reverence the manes also on the eighth and ninth (lunar days).

151. Far from the place of the sacred fire one must put urine, far (from it) water in which the feet have been washed; far also remains of food and seminal discharge.

152. In the forenoon one should discharge excrement, comb, bathe, rub (one's) teeth, use ointment (for the eyes), and worship the gods;

153. But at the parvans one should go to the images of gods, and virtuous Brahmans, and the king for protection; also (to) Gurus.

154. One should salute old men (if they come), and one should give them one's own seat. One should sit near (them) with the hands joined, and go after them (as) they walk.

155. One should for one's own acts unwearied follow the good custom, rightly coherent, declared by the Čruti and Smṛti, the root of virtue.

156. By (right) custom one attains (long) life; by (right) custom, desired offspring; by (right) custom (one gets) imperishable wealth; (right) custom destroys bad luck.

157. But a man with bad customs is blamed in the world, and (is) ever subject to misfortune, (is) diseased and lives but a short time.

158. But he lives a hundred years who, though he has no lucky marks, follows good custom, and is full of faith, and not envious.

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1 Parvans, i.e., days of new and full moon (K.); sāvitra, i.e., offerings accompanied by the gāyatrī. ["Expiatory" or "preventive of evil" (Cānti.)]
2 [K. Other explanations are offered by Medh.]
3 [Maitra some construe as worship of the sun-god, Mitra (Medh.)]
4 [Vss. 153–155 are omitted in Dr. B.'s MS. of Medh.; as also vs. 158. In vs. 155, 'good custom,' i.e., of the good.]
5 "The hands joined," with the palms upward, as if to receive something.
6 [The lucky marks on the hands, etc., are meant; so in vs. 156. Cf. Vss. vi. 7, 8, with Bühler's note.]
159. Whatever act depends on another, one should avoid that with effort; but what may depend on (one’s) self, one should follow that strenuously.

160. All that depends on another (is) pain; all that depends on (one’s) self (is) happiness. One should know this (to be) a definition in brief of pleasure and pain.

161. What act may be a delight to the inner feelings of the doer, that he should do with energy, but should avoid the contrary.

162. One should never injure (one’s) teacher, a man who declares (the Veda), a father, mother, Guru, Brahmans, and cows, and also all ascetics.¹

163. One should avoid materialism,² and censure of the Vedas, and reviling of the gods, hatred, fraud, and pride, anger, and cruelty.

164. Even when angry one should not lift a stick against another, nor smite (any one) except a son or pupil; but those two one may beat for correction-sake.³

165. A Brahman⁴ having merely assaulted⁵ a Brahman out of desire to slay him, abides a hundred years in the hell Tāmisra.

166. Having designedly struck him out of anger, even with a straw, for twenty-one births he is born (again) from sinful wombs.⁶

167. A man having, through want of discernment,

¹ [Govindarāja takes this as an universal rule, and asserts that even when the Guru and others attack one with a drawn weapon one should not injure them: This is evidently false, as will be seen by comparing viii. 350; the true meaning is that he should not injure them by unfamiliar practices (K.), or by false reports and evil words (Medh.).

² G’s interpretation is, however, older than Medh., since he notes it as the opinion of some (K.).]

³ [Cf. the restriction to this rule in viii. 299; cf. also below, vs. 175.]

⁴ [A Brahman, lit. one of the twice-born, while the recipient is specially designated as a Brāhmaṇa.]

⁵ [“Assault” here means raising a staff, etc., to strike, as K. remarks on this passage. Such is the apparent meaning also in vs. 169.]

⁶ [Cf. with vs. 155-166 the corresponding verses in xi. 206-207.]
drawn blood from the limbs of a Brahman not fighting in battle obtains great sorrow in the next life.

168. As many (grains of) dust as the blood gathers up from the ground, so many years in the next world the shedder of blood is devoured by others.\(^1\)

169. Therefore a wise man should never at any time even assault a twice-born man, nor strike (him) even with a straw, nor draw blood from his limbs.

170. For a vicious man, and he whose wealth is unjust,\(^2\) and one who ever delights in injury, such a one gets not happiness (even) here.\(^3\)

171. Though perishing through virtue, one should never turn his mind to vice, observing the speedily (obtained) fate\(^4\) of the vicious and wicked.

172. Vice practised in the world does not at once bear fruit like the earth, but, proceeding by degrees, it tears up\(^5\) the roots of the doer;

173. If not of himself, of (his) sons; if not of (his) sons, of his grandsons: wrong done never, in truth, fails to bear fruit to the doer.

174. One prospers for a time by wrong, (and) then sees good things; then one conquers foes, but (at last) is destroyed from the root.\(^6\)

175. With speech, arms, and belly restrained, one should ever delight in truth, virtue, (and) noble\(^7\) customs and purity; one should justly\(^8\) punish pupils.

176. One should forsake wealth and pleasure which may be devoid of right; and even right (acts) which result in pain and\(^9\) are also reproved by the world.

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1 [Cf. xi. 208.]
2 [Medh. takes anrita (untrue) literally, and defines this wealth as that obtained by making a false statement when called upon to speak in a legal action, etc.]
3 [In this world.]
4 [Fate (viparyaya) means reverse of fortune (Medh., K.) Dr. B.'s text I have altered slightly, as it is ungrammatical,—"fate (which is) speedily of."]
5 [Literally, "cuts."]
6 [Literally, "together with (his) root," i.e., root and all.]
7 [Irya, i.e., the customs of the twice-born.]
8 [That is, in a just or proper manner. Medh. and K. refer to the rule in viii. 299; cf. above, vs. 164.]
9 ["And" is here disjunctive—"and likewise those which are," etc. Medh. and K. instance as an act which gives pain the giving away of all
177. One should not be restless with hands and feet, nor restless in the eyes, (crooked) in behaviour, or talkative, or meditative on mischief to others.

178. (In the path) by which one’s father walked, by which one’s grandparents walked, by that one should go the way of the good; \(^1\) going by that one does no wrong.

179. One should never have a dispute with a sacrificial priest, a domestic priest, and a teacher; with a maternal uncle, with a guest, with dependents,\(^2\) with a child, with an old or sick person, with a physician,\(^3\) with paternal relatives, kinsmen, or maternal connections;\(^4\)

180. With (one’s) mother (and) father, with female relatives, with a brother, son, (and) wife, with a daughter, (or) with servants.

181. A householder (who) leaves disputes with these is freed from all sin; by these (disputes being) overcome, he conquers all these worlds.

182. The teacher (is) lord of the Brahma-world;\(^5\) the father (is) ruler in that of Prajāpati; but a guest (is) lord of Indra’s world, and sacrificial priest of the Deva-world.

183. Female relatives\(^6\) (are chief) in the world of the Apsarasas; maternal connections (in the world) of the All-gods (Viçvadevas); kinsmen, indeed, in the world of waters; a mother (and) maternal relatives (are powerful) over the earth.

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\(^1\) [Medh. emphasises the way of the good—“if any one should say in regard to the rule in the first part of this verse, How can then anything be wrong which has been practised by our ancestors? the answer is—that it is the path of the good (ancestors) we are to follow.”]

\(^2\) [So K.; according to Medh., refugees who have sought shelter with him. Rāgh. gives both explanations.]

\(^3\) “A physician.” The original has “physicians,” an honorific plural to save the metre. [The word may mean learned men of any sort, which is preferred by Medh.; literally “experta.”]

\(^4\) [K., jñātayah pitrpakṣah . . . bandhava mātrpakṣah; so Medh., and both explain “kinsmen” as relations by marriage.]

\(^5\) [The application of these statements is, that if the teacher and so forth are not quarrelled with, the world in Brahma and the other worlds are secured. Cf. ii. 244 for Brahma.]

\(^6\) [Yāmayaḥ or jñātayaḥ, paternal relations (pā́kha, Rāgh., perhaps thinking of the Mbh. ending of this line, vaçvadēry tu jñātayaḥ).]
184. Children, old people, the poor and sick are to be known (to be) lords of the sky; an elder brother is equal to a father; a wife (and) son (are) one's own body.

185. And (one's) servants (are) one's own shadow; a daughter is the chief miserable object.\(^1\) Therefore, offended by these, one should always bear (it) without heat.

186. Though allowed to receive gifts, one should avoid eagerness\(^2\) for them, for by receipt of gifts a man's Vedic glory quickly abates.

187. A wise man should never accept a gift, even if fainting from hunger, (if) he does not know the lawful manner as regards acceptance of things.

188. An unlearned man (who) accepts gold, land, a horse, a cow, food, clothes, sesamum seeds, (or) ghee becomes ashes like a tree (in the fire).

189. Gold and food consume his life;\(^3\) land and a cow, also (his) body; a horse, (his) eyes; clothes, (his) skin; ghee, (his) beauty; sesamum seeds, (his) offspring.

190. But a twice-born man, not austere, not a reciter (of the Veda), who delights in taking a gift, sinks with it as with a stone boat in the water.

191. Therefore let an unlearned man fear accepting presents from any one (not suitable); for an unlearned man even by a small (gift) perishes like a cow in a morass.

192. Now one knowing (this) rule should not give even water to a cat-like twice-born (Brahman), nor to a Brahman like a crane, nor to one who knows not the Veda.\(^4\)

193. For wealth, even if duly gained, when bestowed on those three, in the other world is no good to the giver or to the receiver.

194. As one crossing by a stone boat sinks in the water, so the ignorant giver (and) receiver sink down.

\(^1\) [Cf. Ait. Br., vii. 13, or “objects of pity.”]
\(^2\) [Cf. Prasāda, iv. 15.]
\(^3\) [So K. Eight things, gold, etc., consume six, life, etc. (Rāgā.) Dr. B.'s MS. of Medh. has a lacuna here; but, on the strength of the above commentators, as well as on other grounds, I have not hesitated to change Dr. B.'s translation, “gold consumes (his) food.”]
\(^4\) [Cf. vs. 30, note.]
195. One who (puts forth) the flag of virtue, ever covetous, a hypocrite, a deceiver of the world, is to be known to be a cat-like (man); he is mischievous, a calumniator of all.\(^1\)

196. A twice-born man with downcast eyes, malignant, intent on gaining his own ends, fraudulent, and falsely humble, is like a crane.

197. Such Brahmans as act like a crane and those that have the character of cats fall by that sinful conduct into (the hell) Andhatāmisra.

198. Let no one, having done sin, perform a vow under pretence of virtue, and, concealing (his) sin by the vow, deceive women and Čūdras.

199. These Brahmans both after death and here are despised by the utterers of the Vedas, and a vow performed by fraud\(^2\) goes to the evil demons.\(^3\)

200. He who not (being qualified) to wear a distinguishing mark,\(^4\) lives by wearing such a mark, takes (to himself) the sin of those who wear such a mark, and is born (again) in the womb of an animal.

201. Also one should never bathe in another's pools; for, having bathed, one is defiled by part\(^5\) of the sins of the maker of the pool.

202. One who uses a carriage, bed, seat, well, garden, or house not given (to him) takes a fourth of the sin of the owner.

203. One should ever bathe in rivers, natural pools, tanks and lakes, in pits and springs also.

204. A wise man should ever attend to the (great) moral duties, (though) not always (following) minor rules. One

\(^1\) [At this place Medh. says that some read a verse: yasya dharma- dhāmo niyam nura (sic) dhruja āvo 'shrīte' / prachannāni ca pāpāni, baiḍālam nāma tad vrutam / iti; which occurs in the fifth book of the Mōhita. Cf. B. R. a. baiḍāla.]

\(^2\) [That is, with intent to deceive.]

\(^3\) [Evil demons, i.e., bears no fruit (Medh.)]

\(^4\) "A distinguishing mark." Medhātithi gives as examples, among others, the fraudulent wearing of a Brahmacārina's girdle, or a vānapraṣta's (tiger) skin and matted hair, or a parivṛjaka's brown dress and staff, etc. "Animal," deer, etc.

\(^5\) [A fourth part according to K.]
who performs not the moral duties, attending to the mere minor rules, falls. ¹

205. A Brahman may never eat of a sacrifice performed by one not a priest, ² nor of one performed by a village priest, (or) offered by a woman or a eunuch.

206. When these sacrifice (any) offering, that (is) unlucky to the good, that is displeasing to the gods; therefore one should avoid (it).

207. One should never eat (food) of the insane, violent, (or) sick, and that on which there are lice,³ and what has been voluntarily touched by the foot;

208. Also what has been beheld by a procurer of abortion,⁴ or has been touched by a menstruating woman, or pecked by a bird; also what has been touched by a dog;

209. Also food smelled by a cow, and especially food proclaimed (to be given away); food for a number of persons, and harlots’ food, and (food) blamed by the learned;⁵

210. Also food of a thief, a singer, a carpenter and a usurer; of an initiated person, of a miser, and one bound (or) in chains;⁶

211. Of an accursed (person), of a eunuch, of an adulterer, and of a hypocrite, acid (things), and stale food also, as also the leavings of a Çūdra;⁷

¹ [K. and Medh. give different definitions of what these rules are, the former holding to the explanation given by Yāj. iii. 313-314. The text seems simply to refer in general to the great rules of morality and the lesser observances, such as those enjoined in this book; neither yama nor niyama are defined in Manu.]
² [Literally “by one not learned.”]
³ [Keçatiṣa, hair-lice; otherwise Medh., who takes a kīṣa as a dead creature, keça as embracing other impurities.]
⁴ [Bhrūṇaghna. Medh. bhrūṇaha (sic)brahmaghna, etc. So K. extends this term in viii. 317 to the meaning “one who slays a Brahman,” the middle step probably being “the procurer of abortion if the foetus belonged to Brahman parents;” but cf. Vas. xx. 23.]
⁵ [Medh. has the v. l., found in most MSS. and supported by K., viduvā (not viduṣām as above), “by a learned man.”]
⁶ [K. says the genitive is for the instrumental and rendered “bound by fetters.” The exact meaning of nigada is uncertain (cf. B. R., s. v.); Medh. defines “restrained by voice alone” (baddha), and “confined with a cord;” Rāgh. as one “confined for punishment (on account of a light crime) or tormented by darts, cavaṣā (on account of a great one). Medh. notes a v. l. viçada, explained as kāṣṭa (viçada ity eke pātvanta kāṣṭam ca viçadam acakṣate.)
⁷ [According to K. this means “food of a Çūdra (left stale) overnight, and the leavings of anybody’s food. Govind. defines as a Çūdra’s]
212. (Nor food) of a physician and hunter, of a cruel man, (and) of an eater of leavings, (nor) the food of a 
wrathful\(^1\) (man), nor food of a woman in child-bed;\(^2\) nor of one who has rinsed his mouth (and left it), or whose 
ten days (of purification have not passed after a death);\(^3\)

213. (Nor what is) offered without reverence, unsacri-
ficed flesh, (food) of a woman who has no husband,\(^4\) food 
of an enemy, town-food, food of an outcast, what has been 
sneezed on;

214. (Nor) food also of a slanderer and liar, so also of a 
seller of (the benefits of) sacrifices; nor food of a mount-
bank or tailor, also the food of an ungrateful person;\(^5\)

215. (Nor) food of a blacksmith, of a Niśāda, of an 
actor,\(^6\) of a goldsmith, of a worker in bamboo; so also of a 
seller of arms.

216. (Nor food) of owners of dogs and of sellers of 
liquor,\(^7\) and of a washer of cloths, of a dyer, of a mis-
chievous\(^8\) man, and his who (allows) a gallant in (his) 
house;

217. And (of those) who put up with a paramour (of 
their wives),\(^9\) and (the food) of men always subject to 
their wives, and food for the dead without ten days hav-
ing passed, and what also does not please one.

leavings and food tasted by him even in the pot; to which explanation 
Medh. alludes. "Accursed," i.e., a 
great criminal.]  
\(^1\) [Ugra, or cruel, while krūra (above "cruel") is according to 
Medh. and K. a man of bad (violent) 
nature from which this differs; 
Govind.'s explanation (K. "Maṇjar-
ḍaṇ ugrayam rajānām uktāvān"), 
though astonishingly novel to K., is 
at least as old as Medh., who com-
pares vs. 218. Rāgh. defines as cruel, 
or according to x. 9.]

\(^2\) [Sūtakānna (Medh. v. l.); K. has 
the better word, sūtika, "food (defiled 
because) of woman with child." ]

\(^3\) [Cf. Yaj. i. 161-168.]

\(^4\) [Or sons (Medh., K.); lit. man-
ners.]

\(^5\) [According to the commentators 
and the literal sense, kṛtaṅkara is 
one who returns evil for good; not 
ungrateful only, but by a base return 
actively showing it.]

\(^6\) [Kṛṣṇatāraka, the word also 
occurs in the Mbh. xii. 294, 5.]

\(^7\) [So Medh. and K.; but the for-
mer gives first "those addicted to 
liquor." ]

\(^8\) [Nṛṣṇaśa is, according to Medh. 
and K., a man devoid of compassion, 
but the former gives first "he who 
praises (pahāsati, stāuti) men," that 
is, he who is known in the world as 
a vandā (a professional encomiast). 
Cf. B. R. s. v.]

\(^9\) ["The case in vs. 216 is where the 
paramour is known (to exist). This 
person is one who winks at the fact 
and does not put his wife in con-
finement." (Medh.)]
218. King's food takes away beauty; a Čudra's food (takes away) spiritual eminence; a goldsmith's food (takes away) long life, and that of a leather-worker (takes away) fame.¹

219. An artisan's food destroys offspring, and a washerman's (food destroys) strength, and food of a company (or) of a harlot excludes from the (other) worlds.

220. The food of a physician is pus, and the food of an unchaste woman is semen; the food of an usurer is ordure, that of a seller of arms is foul.²

221. But the food of those who (are) other than these³ mentioned in succession as those whose food is not to be eaten, the wise say is skin, bones, and hair.

222. Hence, having unintentionally eaten the food of any one (of these), there is a fast⁴ for three days; having intentionally eaten (it) and semen, ordure, urine also, one must perform the simple penance.

223. Let not a learned twice-born man eat the cooked food of a Čudra who does not perform ārddhas; but he may take raw (food) from him enough for one night if he has no subsistence.⁵

224. The gods having considered the food of a miserly learned (priest) and of a liberal usurer, made both equal.⁶

225. But Prajāpati went and said to them, "Make not the unequal equal." The food of a liberal man is purified by faith, the other is destroyed by want of faith.⁷

226. Unwearied, one should ever perform with faith the Ḭṛṣṭa and pūrta ceremonies;⁸ for these two done with faith, by means of well-earned wealth, are undecaying.

¹ [Cf. vss. 186 and 189. The leather-worker has not been mentioned in the above list.]
² [Or, as substantive, bodily impurities. With vss. 220–221 cf. iii. 180, 181.]
³ [Read ebhyo'nye, which is supported by Medh. and K.'s gloss.]
⁴ [Kapāna. So Medh. and K. Cf. vs. 71, note.]
⁵ [Raw food alone is what he may take, not cooked food. Rāgh. adds, in explanation of this verse, another, which, coming from a commentator on Manu, is interesting: Kanḍu-yuktam mehayuktam páyasam da-dhisaktavaḥ—etāni cauddhānna-bhu-jām bhobyāmi Manur abhavit; iti (kanḍapayuktam is the reading in Dr. B.'s MS.) Cf. vss. 24, 25.]
⁶ [Cf. x. 73.]
⁷ [Given in Mbh. xii. 264, 11 ff. as gāthā brahmagnītāḥ.]
⁸ [Ordinarily defined as sacrifice, and (excluding this) all other acts of pietv.]
227. One should, having met with fit subjects, ever pursue the virtue of liberality at īṣṭa and pūrta ceremonies, with glad disposition and according to (one's) power.

228. Whatesoever is given without grudging by a person asked, that goes to a fit subject who saves (the giver) from all (sins).

229. A giver of water gets satisfaction; a giver of food, undecaying happiness; a giver of sesamum seeds, desired offspring; a giver of a lamp, best eyesight.

230. A giver of land gets land; a giver of gold, long life; a giver of a house, best abodes; a giver of silver, excellent beauty;

231. A giver of clothes, the same world with Candra; a giver of a house, the same world with the Aṅvins; a giver of a bull, full good fortune; a giver of a cow, the abode of the sun;

232. A giver of a vehicle or bed, a wife; a giver of indemnity, lordship; a giver of grain, everlasting happiness; a giver (teacher) of the Veda, equality with Brahma.

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1 [Between 226 and 227, Medh., in discussing kinds of property, inserts an explanatory verse to the effect that property gained by cheating, force, pretence, theft, ura, or by doubtful means (pāṛṭikā, bribery, etc.) is termed dark (dubious).]

2 [That is, a learned and ascetic Brahman (K.).]

3 [Yatikincid api dātavāyam...hitat; perhaps better, something, even if it is a trifle, should be given, etc.; since that, etc. Cf. Yaj. i. 203.]

4 [Freedom from hunger, thirst, &c. (Medh., K.), and thereby health and wealth (Medh.).]

5 [In a place where four roads meet, or in an assembly of Brahmins (Medh.) Mbh. xiii. 57, 22, makes the giver of lamp-light cakṣu-pāṇāṃ.]

6 [The connection between some of the gifts and their corresponding rewards is occasionally more apparent in the original than in the translation, thus the reason a giver of silver gets beauty is because silver (rāpya) and beauty (rāpa) are of like sound; so in the last Veda is brahma, while Brahmā is the divinity. Others are more obscure, but might perhaps be cleared up by more knowledge of the peculiar significance of the rewards, as the cow-giver getting the abode of the sun is cleared up by Medh.'s note to the effect that the abode of the sun may mean a special home of the cows in heaven (smrt-yantavem, goniṣṭhāvayaḥ). Another explanatory verse is inserted between 231 and 232, to the effect that the cow to be given must have golden horns, etc., the verse being the same as Yaj. i. 204, with v. l. rupyaḥkura...samvytā (cf. Viṣṇu, xxii. 8), and parts of ib. 205-208; Dr. B. marks Brahma, as person; it may be as in ii. 28.]
233. Thus of all gifts—water, food, cows, land, clothes, sesame seeds, gold, ghee—that of the Veda is the best.

234. But with what disposition one gives any gift, honoured in return with just the same disposition one gets the same (gift).

235. He who receives with reverence, and he also who gives with reverence, both these go to heaven; but those who are the reverse go to hell.

236. One may not be proud of austerity; having sacrificed, one should not tell an untruth; though injured, one may not abuse Brahmans; having made a gift, one should not boast (of it).

237. A sacrifice perishes by untruth; austerity perishes from pride; life (is shortened) by abuse of Brahmans, and a gift (perishes) by boasting.

238. One should accumulate virtue by degrees, as the white ants their hillock, not vexing any creatures for the sake of a helper in the other world.

239. For in the next world neither father nor mother are (there) as helpers, nor son, wife, (or) kinsman; (his) virtue alone is (there).

240. Each creature is born alone, dies also alone; alone each enjoys (his) good deeds; alone, also, (his) bad deeds.

241. Leaving (his) dead body on the ground like a log or clod, with averted faces (his) kinsmen go away; his virtue follows him.

242. Therefore one should accumulate virtue by degrees

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1 [Whatever be his purpose in giving (whether for his own good or simply to do good to another), he is in his next birth the recipient of a like gift given with the like intent (K.) Gifts are of three kinds: given in fitting time and place, without expectation of return, to a good man, which partake of the quality of absolute goodness; given with hope of return, which partake of the quality of passion; given to bad men in despite, which partake of the quality of darkness (verses quoted by Rāgh.)

2 [The late Ahimsā doctrine, that spiritual merit is not to be quickly gained by sacrifices involving slaughter, but slowly by austerity, etc. The clause, "for the sake of a helper," gives the general reward for practising this virtue, which consists from the negative side in doing no harm to any creature, and results in this virtue itself becoming one's companion and helper after death.]
for the sake of a helper; for with virtue as a companion one crosses darkness hard to cross.

243. It quickly leads to the other world a man virtuous at the bottom, whose sin has been destroyed by austerity, (in a) resplendent (form), with an ethereal body.

244. One desirous to bring (his) family to eminence should ever form relations with the best, and should avoid the low.

245. A Brahman who resorts to the best and avoids the low reaches eminence; by the contrary (he reaches) the state of a Çūdra.

246. One firm in action, gentle, subdued, who associates not with people of savage customs, not mischievous, such a one conquers heaven by restraint and liberality.

247. Fuel, water, roots, fruits, food, and what is presented one may accept from all, also gifts of honey and security.

248. Prajāpati considered alms brought (and) presented, (if) not previously demanded, to be accepted even from a doer of evil.

249. The manes eat not for ten and five years his (offerings), nor does fire convey (his) oblation, who despises such (alms).

250. One should not reject (as gifts) a bed, houses, kuça-grass, scents, water, a flower, jewels, curds, rice-flour, fish, milk, flesh, and greens also.

251. When desirous to assist his Gurus and depen-

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1 [Or paralokais: paraloka is "the world of Brah mã," as para is Brah mã (Rãgh.)]
2 [Or, "A man whose base (of action) is virtue, not one whose base (of action) is the fruit (derived from virtue)"—(Rãgh.)]
3 [One who completes what he has to do and does not leave one thing uncompleted to begin something else, a man of perseverance (Medh. "Mischievous," i.e., injurious to life.)
4 [K. refers to Yṣ]. i. 215 for limitations to this rule, with vms. 248–249. Cf. Āp. i. 19, 14.]
5 [Medh. says: Gurava, upadeçā-padeçair (atideçair, sic) bahavaḥ: bhṛtyāḥ dṛṣṭāḥ; Smṛtyantare tu saukhyātāḥ, "Vyddhau tu mātāpi-tarau bhāryā sākhvi sutāḥ ātūḥ." (Dependents are reckoned as "aged parents, wife, and infant" in another Smṛti. Dr. B. appears to have misunderstood the commentator, for he gives here a note (which I have omitted) to show that, according to this "other Smṛti" mentioned by Medh., the term Guru was used to embrace all
dents, or about to reverence gods and guests, one may receive from all, but may not satisfy oneself by such (gifts).

252. But the Gurus being dead, or he living without them in the house, one should accept always from the good, if one desires one’s own support.

253. (A cultivator) who has a half (share of the produce), and a family friend, a herdsman, a slave, a barber, these among Čūdras (are those whose) food may be eaten,¹ also one who may present himself (for work).

254. What sort of person he may be, and what he desires to do, and how he may serve him, so let him present himself.²

255. He who untruly declares himself, being otherwise, to good men, he is the most sinful thief in the world—a thief of self.

256. All matters are fixed in speech, have (their) root in speech, issue from speech; he, then, who steals speech is a man who steals all.

257. Having duly paid (his) debts to the great seers, the manes, (and) the gods,³ having delivered all to (his) son, he may abide (as) an umpire (in the house).

258. Alone, in a secluded place, he should ever meditate on what is beneficial to himself, for meditating (thus) alone he attains supreme bliss.

¹ [Bhojjānāh, cf. Yāj. i. 166. The old translation, “may eat the food of their superiors,” may have prompted Dr. B.’s translation, “are to be fed,” which I have changed as above, since it is plainly wrong.]
² [This exegetical verse with the following seems a late addition; it is simply a business-like explanation of the ātmanivedana, defining the meaning of “present himself” in v. 253. The servant who seeks a situation in a new family must declare, first, what his disposition is, what family he used to belong to, etc.; secondly, what kind of work he is looking for; and, thirdly, how well able he is to be of use (Medh., K.) Medh. mentions another absurd explanation of “others,” based on ātman being a synonym for son and daughter. Much of his lengthy commentary is occupied in refuting such earlier mystical explanations, which in K.’s time seem to have died out.]
³ “His debts” to the seers by Vedic studies; to the manes by getting a son; to the gods by sacrifices.
259. The eternal rule of life of a Brahman householder has been declared; also the rule for a student returned home\(^1\) which increases goodness (and is) prosperous.

260. A Brahman living by this conduct, who knows the Veda (and) treatises,\(^2\) freed from sin, is ever glorified in the Brahma\(^3\)-world.

END OF THE FOURTH LECTURE.

\(^1\) "\textit{Snātaka,}" a Brahman who has finished his studies.

\(^2\) ["Treatises of the Veda" may be the meaning.]

\(^3\) [\textit{Brahma; cf. ii, 244. Cf. with these rules those of Āp, i, 15, 16, 18, 31, 32 \textit{kh.}; Viṣṇu lxxi.; and Yāj, i, 200 ff. The other works of the same sort have less in common with our text on this subject. The rules for the "student returned home" apply to those who have completed their studentship and are about to marry (which may not, but generally should, happen at once); but the term is also employed for the householder.]
LECTURE V.

ON FOOD, CEREMONIAL PURIFICATION, AND THE DUTIES
OF WOMEN.

1. The seers having heard these laws duly declared
for a student returned home, said this to magnanimous
Bṛgu sprung from fire:

2. Lord! how does death prevail over Brahmans who
fulfil their law as declared (and) who know the Veda
(and) the treatises?¹

3. He, Manu's son, Bṛgu, whose self is virtuous, said
to the great seers: Hear by what fault death desires to slay
Brahmans.

4. Death desires to destroy Brahmans because of (their)
neglect to study the Vedas and disuse of (established)
customs, because of laziness and faults in food.

5. Garlic, onions also, leeks and mushrooms, are not to
be eaten by the twice-born, as well as things arising from
impurity.

6. Red gums from trees, also exudations from incisions,
čelu, and cow's biestings, one should avoid with care.

7. (Also), if for no (sacred) purpose, kitchery,² frumenty
rice-milk and cakes, flesh not offered (to gods), and food
for gods and offerings;³

8. Milk from a cow which has not passed the ten days
(of impurity after calving), camel's milk, (milk of an

¹ [Or the Veda treatises.]
² "Kitchery," rice and pulse
boiled together, a common Indian
dish. [Cf. vi. 14.]
³ [In Mbh. xiii. 104, 41, some
of these are ordered to be prepared
for the gods, but not for oneself,
which, according to Medh. and K., is
here expressed by यथा (“if for
no purpose,” which I have thus sup-
pplied, the word being left untranslated
by Dr. B.), which excludes
cases where the food is prepared for
guests or gods (Medh.) It may
mean food prepared without due
circumspection. Cf. xii. 2.]
animal) with a solid hoof also, ewe's milk, (milk of a cow) in heat,\(^1\) or milk of a cow that has no calf;

9. Also (that) of all forest animals except the buffalo; women’s milk also, and all sour (liquids) must be avoided.\(^2\)

10. Of sour (liquids), curdled milk and all produced from it, and all (liquids) pressed from pure flowers, roots, and fruits (may be drunk).

11. One should avoid all carnivorous birds, so also those that abide in towns, and beasts with solid hoofs not permitted (by this law), *tītifha*\(^3\) also.

12. The sparrow, *pālava*, flamingo, the cuckoo, the (tame) town-cock, the *sārāsa*, and *rañjuvāla*, the parrot and *sārikā*;\(^4\)

13. (Birds) that peck, and web-footed (birds), the paddy-bird, (birds) that tear with their claws, fish-eating divers; butcher's meat and dried meat also;

14. Also the crane, the small crane, and the raven, *khāñjartaka*, fish-eaters, tame swine, and fish of all kinds.

15. Who eats the flesh of any creature, he is called the eater of it (the animal); a fish-eater (is) the eater of all flesh, therefore one should avoid fish;

16. (But) the fishes *pāthīna* and *rohita*, used for *havya* and *kavya* (offerings), *rājīva* and *simhatunda* and scaly fish also, (may be eaten) everywhere.\(^5\)

17. One may not eat solitary (animals) or unknown beasts and birds, so also all those, though indicated among eatable (animals), which have five toes.

18. The wise have pronounced eatable, among five-toed (animals), the hedgehog (or boar) and porcupine, the iguana, rhinoceros, tortoise, and hare also, and, except camels, (animals) which have one row of teeth.

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\(^1\) [Or “a cow that has adopted another’s calf” (Medh.) Cf. *Viṣṇu*, li. 40; Āp. i. 17, 23.]

\(^2\) [Cf. Čat. Br. i. 2; 3, 9, for an early list of animals whose flesh is forbidden.]

\(^3\) *Tītifha*. This seems to be a kind of wagtail.

\(^4\) It is hopeless to identify most of these birds. [Cf. Āp. i. 17; Gaut. xvii.; Vas. xiv.; Viṣṇu, ii.]

\(^5\) So K., but Medh., allowing the last everywhere, limits the two first to use at sacrificial ceremonies.

\(^6\) [The rhinoceros is a disputed animal. Cf. Baudh. i. 12, 5.]
19. A twice-born man having intentionally eaten a mushroom, tame swine, garlic, a tame cock, onions, or leeks, falls.

20. Having unintentionally eaten those six, one should perform the sāntapana penance or the yati-cāndrāyana; for the rest one should fast a day.1

21. A Brahman should perform the (simple) penance2 once a year at least, in order to purify himself from unknown (impurity) from what he has eaten, but for what is known he must (do it) specially.

22. The prescribed beasts and birds are to be slain by Brahmans for the sacrifice, and also for support of dependents; for Agastya did (so) formerly.3

23. There were, indeed, offerings of eatable beasts and birds in the ancient sacrifices and in the oblations4 of Brahmans and Kṣatriyas.

24. whatsoever edible food smeared with grease (is) not forbidden, that, even if kept over a night, is to be eaten, also remains of offerings.

25. Stale5 food can also be eaten by the twice-born, even if not smeared with grease, (also) all made from barley or wheat and forms of milk.

26. The food of the twice-born and what is not to be eaten has been completely declared;6 next I shall tell you the rule what flesh to eat and avoid.

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1 [Cf. xi. 155. For an explanation of the penances cf. ib. 213-219.]
2 [Cf. xi. 212. The penance called Prājāpatya (Medh., K.)]
3 [Agastya was an ancient seer and Nimir, who was a famous character in the epic (cf. Der Heilige A., by Holtzmann). That he did this formerly is here used as an argument for the sacrificial use of slaughter, a point in which the text contradicts itself by enjoining no harm to any creature, and then limiting the slaughter of animals to sacrifice. The old custom of killing animals being revolting to the later Brahmans, the substitution of harmless offerings was attempted, as is illustrated by the pretty tale in the Mbh. xii. adhy. 337 (cf. Medh.) In xiii. 116, 15-17, Agastya is cited as authority for the Kṣatriya caste on killing animals in hunting. So, too, Vas. xiv. 15. On this point cf. Vas. iv. 5 ff., with Dr. Bühler’s notes.]
4 [Ceremonies (svoṣu). Rāgh. interprets “in the legends” (Purānas), which is only implied by Medh.]
5 [Kept several nights (K.)]
6 [Or perhaps (cf. Medh.), “This (rule) of what is to be eaten and not eaten has been declared (exclusively) for the twice-born;” but the implied exclusion of Čūdras is denied by Rāgh.]
27. One should eat flesh which has been consecrated,¹ and at the desire of Brahmans, and when duly required,² and in danger of life.

28. Prajāpati made all this food for life; both movable and immovable, all is food for life.³

29. The immovable (things are) food of those that move about; the toothless, of those with teeth;⁴ those without hands, of those with; the cowardly, of the bold.⁵

30. An eater who even day by day eats eatable living beings is not polluted, for the eatable living beings were created by the creator as well as the eaters.⁶

31. "The eating of flesh is at the sacrifice"—such is said to be the divine rule; hence the use of it in any other way is called the rule of evil demons.⁷

32. Having reverenced the gods and manes,⁸ one who eats flesh he has bought, or has got himself, or which has been merely furnished by another, is not polluted.

33. Let no twice-born (manu) who knows the rules, except in distress, eat flesh against the rule; for having eaten flesh irregularly, he in the next world is eaten by those (animals) against his will.

34. The sin of a slayer of animals for grain is not such as is (the sin) in the next world of one who eats flesh in vain.

35. But a man who, duly required, eats not flesh, he in the next world becomes a beast for twenty-one births.⁹

¹ [That is, only consecrated flesh (Medh., K.)]
² "When (the eater) has been duly authorised."
³ [Or "appointed this All, both movable and immovable, as food for living creatures," i.e., whatever exists, animals or plants, may be eaten by living creatures. Medh: Idam iti sāmānyatā nirṛṣya vīśeṣena nirṛṣati sthāvaram jānggamam iti.]
⁴ [Or fangs, tearing teeth.]
⁵ [Thus herbs are eaten by deer, deer by tigers, fish by man, and elephants by lions (K.).]
⁶ [Medh. and K. explain the incongruous rule of these three verses by making it apply to the last clause in vs. 27, "when in danger of life," which akhany akhany api alone would refute.]
⁷ [Cf. with this and ff., Mbh. xiii. adhy. 114–116. In ib. 116, 15, this is quoted as Čruti, but in 115, 53, its gist is ascribed to Manu.]
⁸ [The reverence paid the gods may consist in the house-offering of part of the food or (anye . . . ākuḥ, Medh.) the sacrifice at a śrāddha.]
⁹ [This verse gives the reward for not performing the rule in vs. 27 (K.), i.e., at a śrāddha or other rite, it is a sin not to eat flesh, or, in Medh.'s paraphrase, "not to honour the gods."]
36. A Brahman should never eat beasts unconsecrated by mantras, but may, following the eternal rule, eat those that are consecrated by mantras.¹

37. If he long (to eat meat), he should make beasts of ghee, also of dough. He should never desire to vainly kill an animal.²

38. As many as (are) the hairs on the beast, so many times in the next world does one who slaughters beasts in vain obtain a violent death from birth to birth.³

39. By Svaṭambhā ⁴ beasts were indeed voluntarily created for the sake of sacrifices; sacrifice is for the existence of all this (universe), therefore slaughter at a sacrifice (is) no slaughter.

40. Plants, beasts, trees, amphibious animals, so also birds, that have attained death for the purpose of sacrifice, attain exalted births again (in the next world).

41. When the honey-mixture (is given) at a sacrifice and in rites to the manes and gods, on these occasions only, cattle are to be slain, not on any other—so said Manu.⁵

42. A twice-born man who knows the real meaning of the Veda, (if) he slay cattle for those purposes, causes himself and the cattle to reach the best happiness.

43. Whether he live in (his own) house, or with his Guru, or in the jungle, let no careful twice-born (man),

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¹ [Another allusion to the rule in vs. 27, “one should eat consecrated flesh” (K.)]
² [So K. “To vainly kill” means to slaughter for his own use, without reference to the gods. Medh. makes the verse apply to women and Cūdras who are not acquainted with the Vedic ritual: “If one has desire to kill cattle, he should sacrifice to the gods with kine made of ghee,” in his explanation of saṅge, &c. (pacaevadhaprasaṅge), not for eating, but for sacrificing. Cf. Cat. Br., i. 2, 3. 5.]
³ [That one may become a vythā-māndavaśaṅka is one of the curses we find uttered upon a sinner in Mbh. xiii. 93. 121. The simile of the hairs is often found.]
⁴ [“Ity api śrāvate ārūtah” is the end of this verse (instead of svayam eva svayambhumā), as found Mbh. xiii. 116, 14. Quite a number of Manu’s verses are cited as Ārūta in the epic.]
⁵ [Cf. Čāṅkh. Gr. ii. 16, 1; Vas. iv. 6; Viṣṇu li. 64. The rite to the gods, as distinct from sacrifice, means the regular sacrifice called daisyam (K.) Bühler (note on Vas. iv. 5), agreeing with Medh.’s explanation, prefers to take it as “a rite where the manes are divinities,” to distinguish it from yajña. For the honey-mixture, cf. iii. 119.]
even when in distress, do any injury (to animals) not
directed by the Veda.¹

44. The injury directed by the Veda, (and which is)
done to (things) movable and immovable, one should
indeed know that to be no injury; for virtue arose from
the Veda.²

45. He who, to please himself, injures harmless crea-
tures, does not, living or dead, anywhere increase (his)
pleasure.

46. He who desires not to cause confinement, death, and
pain ³ to living beings, (but is) desirous of the good of all,
gets endless happiness.

47. He who injures nothing attains, without effort, what
he meditates, what he does, and what he takes delight⁴ in.

48. Without doing injury to animals, flesh is nowhere
to be had, and the slaughter of animals is not condu-
cive to heaven; therefore one should avoid flesh.

49. Having considered the source of flesh, and the
slaughter and confinement of animals, one should cease
from eating all flesh.

50. He who eats not flesh, forsaking rule like a Piśāca,⁵
in the world gets affection, and is not tormented by
disease.⁶

51. The consenter, the slaughterer, the butcher, the

¹ [Limited by Medh. to cases
where life is not to be preserved. If
it comes to saving his life, the Çruti
says he should eat flesh. In discuss-
ing the point whether this applies
to the Vānaprastha, etc., Medh. here
sets the opinion of the "teacher"
over against that of "some" (ittì
kecid uparakṣyās tv äha.)

² [Since the law of right and wrong
(Medh.) originated from the Veda,
therefore what is there enjoined
must be right, even if it is opposed
to what is otherwise right; therefore
injuring animals is right where it is
prescribed in the Veda, though else-
where injury (slaughter) is wrong.
With this and vs. 45 cf. Vas. iv. 7.]

³ [Or "pains caused by confine-
ment and death" (Medh.)]

⁴ [Ratim—Medh. and most MSS.
of K.]

⁵ A kind of demon, who, of course,
does not observe the rules either of
eating, or, according to Medh., of
honouring the gods. Cf. vss. 31 and
52.

⁶ [Cf. Mbh. xiii. 114, 12, where
this man is then "declared by Manu
to be a friend of all creatures."
"Like a Piśāca—so he says; Piśācas
are a kind of beast (? tiryagyati-
riṣevah); they eat flesh without re-
gard to the rule, so anybody else
eating thus becomes like a Piśāca."
(Medh.)]
buyer and seller,¹ and the cook and the server up and the eater are slayers.

52. Than the man who desires to increase his own flesh by the flesh of another, without reverencing the manes and gods, there is no other (more) wicked.²

53. He who for a hundred years sacrifices every year with a horse-sacrifice, and he who eats not flesh, the fruit of the virtue of both is equal.

54. One attains not such fruit by pure feeding on fruits and roots, or by eating hermit’s rice, as by avoiding flesh.

55. The learned declare that the meaning of māṃsa (flesh) is, “he (sa) will eat me (nām) in the other world whose flesh I eat here.”³

56. There is no fault in eating flesh, nor in (drinking) intoxicating liquor, nor in copulation, (for) that (is) the occupation of beings, but cessation (from them) produces great fruit.⁴

57. I shall (now) duly declare purification⁵ for the

¹ [Or “he who has bought it and sells it” (Govind.) The “slaughterer” is he who, after the animal has been killed, divides the pieces (Medh.) The passage is of course to be taken freely; those who in any way effect the death or have anything to do with the dead animals are (as sinful as) slayers. Medh. seems to have had a shoal of literal-minded interpreters to deal with, who could from their standpoint easily prove that these agents only were not slayers, which leads him into discussing the use of words by Bhagavān Pāṇini, Manu, and others, beside the application of penance, and other points not hinted at in the text. In Mbh. (xiii. 114, 36–49) this is “as told of old by Mārkandeya.”]

² [In the Mbh. (loc. cit., vs. 14) this verse is ascribed to Nārada, while the next is the speaker’s own (matam mama / but māśe for varṣe), as differing from the quotation from “Manu” noticed above, vs. 50.]

³ [Given in varied form, Mbh. xiii. 116, 35; cf. above, vs. 15.]

⁴ [This rule (pravṛttau ca nirvṛttau ca vidhānām āpīnim tam, as it is called in Mbh. xiii. 115, 85) reaches its height in the Nīti, where most of the sins a king can commit are declared of no account if he does not hold fast to them. Cf. the Kām. Nītiśās, i. 47. “The king should cultivate vices on occasion, avoiding their being the chief thing.” Medh., after basing his general exposition on the Māmnāsakas dictum, quotes the Āyurvedakṛt as saying, “Āhāro brahmacaryam ca niirdā ceti trayāṁ matam / madakam ca striyāc ca’ivaṁ upastambhanam āyusyaḥ,” adding “But if one can live without these, his abstinence bears great fruit.” A quotation from Vyāsa (?) adds that continence in things not forbidden, such as scratching and laughing, etc., is also virtuous.]

⁵ [This also implies the circumstances which produce impurity (Medh. and K.)]
dead, and also the purification of substances, for the four castes in order.

58. When a child teeths, and on the after-teething, when his top-knot is formed, and when he is invested (with the thread),¹ all his relatives are impure, and so (is the case), it is declared, on a birth.

59. There are ten days' impurity from a corpse ordered for Sapiṇḍas, or (there is impurity) before the gathering of the bones, (or) three days, or one day.²

60. Now Sapiṇḍa-ship ceases with the seventh person (in ascent or descent), but the relationship of a Samānōdaka (ends) with the ignorance of birth and name.³

61. As this impurity from a corpse is ordered for Sapiṇḍas, so it should also be on a birth for those who desire complete purity.

¹ [I think Dr. B. is wrong in this translation, for "invested with the thread" must be due to K.'s note (calārāt kṛtopanayane ca, so Medh.), in which case samasthite is not translated at all. According to B. B., anujāte means what K. here finds expressed by ca. It is possible, however, that Dr. B. chose to translate samasthite in this way (?), and I therefore leave his translation as I find it, although Medh. and K. render samasthite by "on his dying" (Sārvastyāḥ pāramitāyā mṛta ucyate sam-pūrvasya tīṣṭhate vyā-pāra (nirūti) pradārcaṇāt—Medh. Anujāte is translated by Medh.) dantajātād balatare; Viṣṇu xxii. 27, says adantajāte bāle prete, etc.; Yāj. iii. 18, 23, cāvamācašca ca; v. 57 of the text says pradācuddhi. I therefore translate: All the relatives (are rendered) impure (if a child) dies at teething and (if it dies) after it has teethed (or "before," see below), and (if it dies at the time when) its tonsure is made, and likewise (they also made impure) at the birth (of a child). The word "relatives" includes both kinds mentioned in vs. 60 (K). Yāj., loc. cit., gives the time for the impurity which Medh. tries to construct out of various Smṛtis. The text has nothing to say on this subject, or on the different castes of the child, and the rules thereon differ according to circumstances. If anujāte were possible, we should have a text, as Rāgh. says, agreeing with Yāj. He renders anupanannānte as he does dantajāte by utpanna (purvasya paṇcād bhāvini). Cf. v. s. 7, 8, and Ācārya Gṛh. Sūtra (Lam. p. 101) samasthite, "if he dies."]

² [Following K. we have the ten days prescribed for a Brahman; four days elapse till the bones are collected (Viṣṇu), and the number of days depends on what sort of a man the relative is (Dakṣa, Pārśu-čara.).]

³ [This verse is in the Mitākṣa, ascribed to Bṛhad Manu, with the var. loc. nivartetā catuvardhājanmanāmno smṛty ake tat param gotram ucyate (tīti), in which tīti closes the whole quotation, and the opinion of Manu is thus that of aekv, from which the Great Manu differs! The fourteenth degree here closes the list of relations called samānōdaka (having common water-libation), of which the synonym is gotvijā (gentilis). Other degrees for maidsens, etc., are noted by Medh., depending on quotations from other works, as Vas. iv. 18, etc. Cf. Gaut. xiv.]
62. Impurity from a corpse is for all, but (that) on a birth for the mother and father; (ten days’) impurity is for the mother;¹ the father, having sipped water, is pure.

63. But a man having emitted semen becomes pure having bathed; he should observe three days’ impurity after sexual connection.

64. (Sapinda) touching a corpse becomes pure by one day and a night and three three-nights,² the Samanodakas after three days.

65. But a pupil performing the pitrmehda³ of his dead Guru becomes pure by ten nights, like those who lift the corpse.

66. (A woman) on miscarriage becomes pure by (a number of) nights equal to the months (she was pregnant). A virtuous woman in her courses (is purified) by bathing when the courses have ceased.⁴

67. For males who have not had the cunda rite⁵ performed, purity is said to be (after) a night; but for those who have had it performed, purity is allowed after three nights.

68. A corpse (of a child) under two years (old) the relatives should deposit outside⁶ in pure ground, having adorned it, without collecting the bones (afterwards).

¹ [Helped out by the commentators K. and Ragh., but] literally: “The birth (impurity) would be the mother’s only.” Ragh. says “he makes a distinction,” and explains, as K., that the mother’s impurity lasts ten days, and the father is pure on sipping water or bathing. There seem to be alternatives offered: “but impurity for birth extends only to the parents, (or) the impurity may be for the mother only.” This agrees with Vas. iv. 20-22; Gaut. xiv. 15-16; Baudh. i. 5. 11. 20.
² [That is, in ten days (Medh. and K.).]
³ [The ceremony for the dead (manes). The pupil is not a relative of the Guru, which means here merely a teacher (K.) But others declare that all the ceremony (sarvah karmairvai) is designated (not caramesvit) (Medh.).]
⁴ [K. quoting Medh. and Gov. on this verse says “narumukar arvak.” The words of Medh. are “srdvastu garbhasya māsakrayād uṛddhvaṁ prāga daçāman māsat kacit tu prāga navamād tīḥ ahu.” a small point, but, like his reference to them (Medhātithi and Govindarāja, Ayaḥ), of historical worth.]
⁵ [The rite of cutting the hair (akṣamundanam) (Medh.).]
⁶ [Outside the village (Medh., K.), in a grave (Medh.), adorning it with wreaths (K., or) with the ornaments of the dead child (Medh.) Pure earth is where no other person’s bones are (Medh., K.).]
69. For him the consecration by fire is not to be done, nor the rite with water; leaving (him) like a log in the jungle, they should also fast three days.

70. The rite with water is not to be done by the relatives for a (child) not three years old, but they may optionally do it for one whose teeth are grown, or if the name-ceremony has been done (for him).

71. One day’s impurity is directed if a fellow-student be dead, but on the birth of Samānodakas purity is allowed after three nights.

72. Now relations of unmarried women become pure after three days, but uterine kind become pure by the same rule also.

73. They should eat food without (fictitious) salt; they must bathe for three days, must not eat meat, and must lie separate on the ground.

74. This rule for impurity produced by a corpse is directed (for cases) when near (the survivors); when at a distance, this (following) rule is to be followed by the kinsmen and relatives.

75. Now whoever hears within ten days that (a relative) in a foreign country is dead, is impure for so long as what remains of the ten days.

76. But if the ten days be past, he is impure for a

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1 [That is, the prādha ordained for the adult dead is here omitted (Medh.)]
2 [That is, they should leave him without weeping and grieving (K.)]
3 [They should bury him, as Yāj. says (iii. 1), though Manu does not specify this (K.)]
4 [Kṣapana (rendered “fast” in iv. 222) is here translated “impurity” by Medh. and K.]
5 [In the would-be husband’s family (Medh., K.)]
6 [Women who have not received the sacrament of marriage but who are betrothed (Medh., K.)]
7 [Relations by blood on the father’s side (Medh., K.)]
8 ["By the rule just as declared,” i.e., in the last verse, viz., in three nights (K.), or by the rule in the last part of vs. 67 (also three nights).]
9 [K. Medh. says, yavakṣārādi kṣāram lavanam saindhavādi tan na bhūṣijān, lavanavicēam kṣāram kanam tena saindhavasya pratīṣedhaḥ.]
10 [Sambandhi and bāndhara are according to K. sapindas and samānodakas; according to Medh., the other way about.]
11 [Literally, “Heard of a dead man for whom the ten (days of impurity regularly enjoined on a death are) not (yet passed).”]
12 [“In another district,” i.e., village or town (Medh.)]
space of three nights; if, however, a year be past, having touched\(^1\) water, he is pure.

77. Having heard, after ten days, the death of a kinsman or the birth of a son, a man having plunged into water with his clothes\(^2\) on becomes pure.

78. A boy\(^3\) in another country, or a Samănodaka, being dead, (the relative) having plunged into water with his clothes on becomes indeed\(^4\) pure.

79. If within the ten days a death or birth again\(^5\) occur, a Brahman is impure till the ten days are over.

80. (The learned) say that a teacher being dead, the pupil’s impurity is for three nights; and if his son or his wife (have died), for a day and night; such is the rule.

81. But a learned (Brahman) being dead, one is impure for a space of three nights; a maternal uncle (being dead), for a night with the day before and after;\(^6\) so also for a pupil, a sacrificial priest, and (distant) kinsmen.

82. A king being dead in whose kingdom one is, (impurity lasts) during sun- or star-light; on the death of a

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\(^1\) [I.e., bathed (Medh., K.) This rule is for all four castes (K.).]
\(^2\) [Or, “with a cloth about him.”]
\(^3\) A boy (bāla), i.e. [a son (Medh.)] under five years of age. Samānodaka, so the commentators [Medh., K.]; it probably means a distant kinsman who makes separate funeral offerings. [The ordinary interpretation of bāla in a legal sense is up to the sixteenth year (cf. Medh. on vs. 58: Prāyaścittau cīraḥ proktā uñyāsī tu āśośṛcchāt bhaved bāla iti). I do not know where Dr. B. gets five years as the limit; both Medh. and K. specify a child whose teeth are not cut (cf. vs. 58, also Gaut. ii, 1, Bühler’s note). “A young son or a distant kinsman (who is not a Sapiḍa) having died in another country” is the meaning of the first clause.]
\(^4\) [Rather “becomes pure at once.”]
\(^5\) [The word “again” signifies the (case is the same, and the death) one of a relative (Medh., K.).]
\(^6\) [Cf. iv. 97 (note). The translation in the preceding passage I have here substituted for the less good one given here, “for a day, night, and day.” The “learned Brahman” is the Črotriya, the “sacrificial priest” the Ṛtvig. There are two points open to discussion in the above reading: Upasmaypanne may mean “dead” (Medh., B. R.), or (with dead supplied) “connected by friendship and intimacy” (Medh., K.), or “being a man of good character” (viśeṣa yuṅko vā—Medh.) Again, some construe the “uncle” as in apposition to Črotriya, i.e., “If a maternal uncle . . . (who is) a learned Brahman,” etc., because the word “kinsmen” includes “uncle,” and therefore it is unnecessary to mention him in the second clause, or supply “other” with “kinsmen” (Medh.) The word “kinsmen,” (? bāndhava) = Čālaka’s mother’s sister’s son (Medh.), father’s sisters (Rāgh.) Cf. Gaut. xiv. 20.]
THE ORDINANCES OF MANU. [LECT. V.

(Brahman) not learned, for the whole day;\(^1\) so for a Guru who studies the Veda.\(^2\)

83. A Brahman becomes pure in ten days,\(^3\) a king (Kṣatriya) in twelve, a Vaiṣya in fifteen, a Ćūdra in a month.

84. One should not increase the days of impurity, or interrupt the rites or the (sacred) fires; for even a kinsman within seven degrees\(^4\) when performing that rite is not impure.

85. One becomes pure by bathing if one has touched a Paria,\(^5\) or a woman in her courses, an outcast, also a woman lying-in, a corpse, or one who has touched it.\(^6\)

86. Having rinsed the mouth, one should mutter always intent (the sacred texts); on sight of (anything) impure one should repeat the Sāura mantras,\(^7\) as well as one can, and the pāvamānīs.\(^8\)

87. A Brahman who has touched a greasy human bone, having bathed becomes pure; but if a dry (bone), by touching a cow, or looking at the sun after only rinsing (his) mouth.

88. One engaged in any vow\(^9\) should not offer water (at funerals) till he has finished his vow; but when it is finished, having offered water, he becomes pure in a space of only three nights.\(^10\)

89. The ceremony with water is not applicable in the case of those born in vain of a mixture of castes, and

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\(^1\) [K. says the impurity is here as in va. 81 for one who dwells in his house.]

\(^2\) [Like K., Medh. restricts this to one learned in a part only, but offers other explanations as a secondary teacher (?); some say the negative in acroteriya is carried over here.]

\(^3\) [On the birth or death of a relative (K.)]

\(^4\) [Sandhyā.]

\(^5\) [Dvāvātri, a Candra (Mehd., K.).]

\(^6\) [Some say it, the corpse; others, them, the foregoing objects (Mehd., K.).]

\(^7\) [Various hymns to the sun.]

\(^8\) [Purificatory verses in the ninth book of the Rigveda. A more natural construction would be, "After rinsing the mouth on sight of anything impure, one should, always intent, mutter the hymns to the sun and the purificatory verses."]

\(^9\) [Or one who receives instructions, i.e., a Brahmanical student (Mehd., K.).]

\(^10\) [This rule does not apply in case of the death of either parent or a teacher (K. from Vas.).]
those who abide with religious mendicants, and also for suicides; 1

90. And for (women who) resort to a heretic 2 (teacher), and (those that) follow their own pleasure, 3 and (women who) cause abortion, or injure (their) husbands also, and women who drink intoxicating liquor.

91. But one under a vow having carried out (his) own dead teacher, 4 sub-instructor, father, mother, Guru, is not free from his vow. 5

92. One should carry out by the southern town-gate a dead Cūḍra, but the twice-born by the western, northern, and eastern (gates) respectively. 6

93. There is not (ceremonial) impurity of kings, those under a vow, and those engaged in a sattra, 7 for they are seated on Indra’s seat; they are ever one with Brahma.

94. Purity is declared at once of a king on the glorious throne. The throne is for protection of the people; (it is) the cause of (their) food. 8

1 [Some say this rule is for Sapin-da, but not for their sons; but in the case of suicides it affects even the sons; the ceremony with water is the offering of the rice-ball and water to the manes (Medh.) According to Medh. and K. there should be a formula after the word “vain,” “born in vain, (or born) of a mixture of castes,” the former designating those who neglect their religious duties. “Those who abide with religious mendicants” are those who live in a state of religious vagabondism, wearing unauthorised apparel, etc. (Medh., K.) No limitations in the case of suicides is suggested by the text.]

2 [As in vs. 89, those who wear unauthorised red garments, etc. This may be “heretical teaching” (Medh.) as well as “heretic teacher.”]

3 [Who, heretically inclined, wanton about pleasure (Medh.)]

4 “Teacher” (docārya), who teaches the whole Veda, etc. “Sub-instructor” (upadhyāya), who teaches a part only. “Guru,” who performs the sacramental rites. See ii. 141.

5 [The one under a vow is the student. The word own goes with each member (K.). Others say it is used substantively, “his own relative,” which is wrong, as some relatives are mentioned (Medh.).]

6 [Na luptavruto bhavati (K.) Vrataviyogo nāsti (Medh.) His vow is not broken.]

7 [A Vaiṣya by the western, Kṣatriya by the northern, Brāhman by the eastern gate.]

8 [Impurity on the death of a kinsman and other (causes of impurity) is meant (K.) Those under a vow are both students and those performing a vow of penance (Medh., K.) Those performing a “session,” sattra (a great sacrifice) are, according to some, those who are ever bestowing gifts (Medh.) This vs. is quoted from Yama by Vas. xix. 48; so the inscriptions, often.]

9 [It seems a pity that Dr. B. should have adopted the unauthorised anna (kāranam) reading. The true reading is atra (so Medh.), and the sense is, “The throne is for the
95. (There is) also (purity) of those slain in battle, by lightning, and by a prince (in course of justice), and (of those slain) for a cow or Brahman, and (of him of whom) the prince desires (it).

96. A sovereign has a body (composed of) Soma (the Moon), Fire, the Sun, the Wind, Indra, the two Lords of Wealth and Water, and Yama—the eight protectors of the world.

97. A king is presided over by (these) lords of the world; impurity is not declared of him, for purity and impurity of mortals arise from and disappear by the lords of the world.

98. The sacrifice is at once perfect, as also the purity of (a warrior) slain in Kṣatriya duty, his weapons being raised in war. Such is the rule.

99. A Brahman who has performed (funeral) rites becomes pure having touched water; a Kṣatriya (having touched) his vehicle and weapons; a Vaiṣya (having touched his) goad (or) halter-ropes; a Čūdra (having touched his) stick.

protection of the people, and then (while engaged in protecting his people) it is the cause (of the king not becoming impure)."

[Dimbhāhavatāḥ is, according to K., those killed in a tumult when the king is not present. According to Medh. it means those killed in a dimba (crowd of many persons, or weaponless strife), and in battle, i.e., "slain in a quarrel or in war."]

[ Cf. xi. 80.]

[Dr. B. inserts and after Yama, pure if the king wants him to be so, which must be an accidental error. The lord of wealth is Kubera; of water, Varuna.]

[So K., but some MSS. have with Medh. prabhāvatāyayau, of which he makes two clauses: yato martyānām...ābhyām (purity and impurity) adhiśāraḥ, tāyāc ca prabhāvatāyayau pravṛtthinirūtī lokasebhyaḥ sakāśan martyānām, na tu lokasebhyan. Neither purity nor impurity affect the gods; man alone is affected thereby; and since the king is identified with the gods, he has it in him to produce purity and destroy impurity instantaneously.]

[Dr. B. seems to take this as explanatory of the Kṣatriya duty. The commentators say this duty is to die facing the foe, and the upraised weapons seem to belong to the enemy, "slain by upraised weapons," i.e., sword, etc., not stones (K.) The puṣtra (weapon) is one with which one is cut and slain (Medh.) "The sacrifice is perfect," i.e., he obtains the same holiness as one would get from a sacrifice (Medh.)]

[That is, on the expiration of the time enjoined for impurity after having performed the śraddha, etc. (K.), or the bath alone (Medh.)]
100. O Brahmans, this (way of) purity has been told you for Sapindaḥs; learn now purity as regards a corpse for all not Sapindaḥs.

101. A Brahman having carried out, like a kinsman, a dead Brahman¹ not a Sapinda, or kinsmen by his mother,² becomes pure by three nights.

102. But if he eats their food, he becomes, indeed, pure in just ten days; but if he does not eat the food, in a single day only, provided he lives not in the house.

103. Having voluntarily followed a corpse,³ whether a (paternal) kinsman or not, having bathed with (his) clothes (on), having touched fire and eaten (some) ghee, one becomes pure.

104. One should not, when his own relatives are by, cause a dead Brahman to be carried out by a Čūdra; for the offering⁴ defiled by a Čūdra’s contact is not conducive to heaven.

105. Knowledge, austerity, fire, food,⁵ earth, mind, water, plastering with cow-dung,⁶ wind, deeds,⁷ the sun, and time are the cause of purity of living beings.

106. Of all purities, indeed, purity of wealth is said to be the highest; he who is pure as regards wealth is indeed pure; he is not pure (who is) pure by earth and water.⁸

107. The learned become pure by tranquillity;⁹ those doing what is not to be done, by gifts; those with concealed sin, by muttering (sacred texts); the most learned in the Vedas, by austerity.

108. By earth and water what is to be purified is made

¹ [Devija.]
² [Maternal uncle, etc. (Medh.), more strictly K., “own brother or sister.”]
³ [This causes the impurity, the other acts purify again.]
⁴ [The offering implies the burning of the body (when carried out) (Medh.); the corpse should be carried out by a Brahman; if there is none, by a Kṣatriya; if there is none, by a Vaiṣya; and if there is no Vaiṣya, by a Čūdra. The word sṛṣṭu, rendered “relations” above, is said by Medh. and K. to mean also those of his own caste.]
⁵ [Sacrificial food is a cause of purity (Medh., K.).]
⁶ [From its sacred character cow-dung is purificatory.]
⁷ [Sacrifice is meant (K.), or the acts appointed by the law.]
⁸ [While impure in respect to wealth (K.).]
⁹ [Patience, long-suffering, even when injured by another (K.).]
pure; a river becomes pure by (its) velocity; a woman
defiled by her mind becomes pure by (her) courses; a
Brahman, by renunciation (of the world).

109. The limbs become pure by water; the mind be-
comes pure by truth; the self of beings\(^1\) by knowledge\(^2\)
and austerity; the intellect becomes pure by knowledge.

110. This rule as regards bodily purity has been told
you, hear (now) the rule for purity of various articles.

111. Purity of metal articles, gems, and every stone
article,\(^3\) has been said by the learned (to be) by ashes,
water, and earth also.

112. A golden vessel without soil becomes pure by
water alone; so also everything produced by water,\(^4\) or
of stone, and unworked silver.

113. Gold and silver arose from a union of water and
fire; therefore their purification is most efficacious just by
their own source.

114. Purification of articles of copper, iron, bell-metal,
brass, lead, and tin is to be made properly by alkali, acids,
and water.

115. The purification of all liquids also is said to be
straining;\(^5\) of folded (cloths),\(^6\) sprinkling; and of wooden
.articles, planing.

116. But purification of sacrificial vessels, \textit{camasas}, and
\textit{grahas}\(^7\) is by wiping with the hand in the sacrificial
ceremony or washing.

117. Of \textit{carus}, \textit{sruc}, \textit{sruras}, purification is by hot water;

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\(^1\) [\textit{Bhūtātmā is here pretty nearly our soul}, the “true self” according
to Medh.]

\(^2\) [This knowledge, \textit{vidyā}, is the knowledge of the meaning of the
sacred books (Medh., K.) Cf. Vas. iii. 60.]

\(^3\) [When defiled by remnants of food (Medh., K.).]

\(^4\) [As shells (Medh., K., Rāgh.).]

\(^5\) [\textit{Utpavanam kavyacīd anūcasya}
(of impurities), \textit{panayanam} (with \textit{kva-grass}), \textit{anye tu plāvanam dhūḥ}
(Medh.) That is, if I understand his
process, letting the impure particles
in the liquid settle, and then pour-
ing the pure part into another vessel,
or straining. The quantity is limited
by the commentators.]

\(^6\) [According to Medh., liquids
(such as ghee, syrup, \textit{āmiśā}, etc.),
of which the part that is \textit{sam} or
\textit{upā-hata} (contaminated) is to be
drawn off while the remnant is pure;
or, he says, it may mean separate
things of different parts of like or
unlike sort clumped together, as
seats, couches, etc.; so K. and Rāgh.]

\(^7\) [\textit{The camasa is a wooden drink-
ing vessel}; the \textit{graha} is a kind of
dipper; both are employed in the
sacrificial ceremonies.]
so of the *sphya,*\(^1\) winnower and cart, and pestle and mortar.

118. But sprinkling with water (is) the purification of much\(^2\) grain and (many) cloths; but purification by washing with water is ordered for small (quantities).

119. The purification of leather (articles)\(^3\) as also of rattan (goods) is as of cloths; and the purification of herbs, roots, and fruit is directed (to be) as (that of) grain.

120. (The purification) of silk and woollen (is) with salt earth; of blankets (of goat's hair) by *ariṣṭaka* seeds; of different silks\(^4\) by *cūphala* fruits; of flaxen (goods), by *gaurasarga* seeds.

121. The purification of chank or horn (articles) and (those) of bone or ivory is to be done by a discerning man like (that of) flaxen (stuffs or) with cow's urine or water.

122. Grass, wood, and straw are indeed purified by a sprinkling; a house by rubbing and smearing (with cow-dung); (pots of) earth by baking again.

123. But an earthen (pot) cannot be thus purified by baking again if touched by spirituous liquor, urine, ordure, spittle, pus, and blood.

124. Land becomes pure by five\(^5\)—sweeping, smearing with cow-dung, sprinkling,\(^6\) by digging, and by cows staying on it.\(^7\)

125. (Anything) pecked by birds, smelt by a cow, shaken (by the foot), sneezed on, and polluted by head-lice, becomes pure by throwing earth (on it).\(^8\)

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1 \([\text{Caru}, \text{kettle}; \text{srue}, \text{ladle}; \text{sruva}, \text{spoon}; \text{and sphya}, \text{wooden sword, are with the others all used at sacrifices, and when thereby made greasy, etc., are to be thus cleansed; otherwise soiled, as ordinary articles (Medh.)}]\)

2 \([\text{More than a droma of grain, and more than three garments, or according to circumstances (Medh.)}]\)

3 \([\text{Medh. distinguishes between leather made of pure and impure beasts, such as the dog and jackal.}]\)

4 \([\text{Anācūpata may mean ançu and patta, clothes, pieces of (woollen) cloth (?) (K. and) Rāgh. define this as paṭṭacātah. Medh. gives āṣu as kāncana. The untranslated words are names of trees; the last is mustard. Cf. Baudh. i. 8, 40 ff.}]\)

5 \([\text{In five ways.}]\)

6 \([\text{With water or cow-urine, or even with milk (Medh.)}]\)

7 \([\text{A day and night (K.) The land is defiled by impure substances, by Čūdras dwelling on it, etc. (K.)}]\)

8 \([\text{As is his custom, Medh. ad- duces several "other Smṛtis" to modify this verse, specifying the kind of birds, etc., meant.}]\)
126. As long as the smell and smear caused by pollution do not leave (an article) soiled by an impurity, so long are earth and water to be applied in all purification of things.

127. The gods made three things pure for Brahmans—what is not seen (to be defiled), what is purified with water, and what is commended by (their) speech.

128. Waters which pass over earth are pure, in which a cow quenches (its) thirst, if (they are) not pervaded by impurity, and possess (good) smell, colour, and taste.

129. The hand of an artificer is always pure (when working at his craft); and so is everything exposed for sale: alms given to a student (are) always pure—thus is the rule.

130. A woman’s mouth is always pure; (so) a bird on the fall of a fruit (it has pecked); (so) a calf on the flowing forth (of the milk it sucks); a dog is pure on catching deer.

131. Manu declared the flesh of (a beast) killed by dogs (to be pure); also the flesh of an animal killed by other carnivorous (animals), (or) by Parias (and) other Dasyus.

132. All the hollows above the navel are everywhere pure: those which are below (the navel) are impure; as also all excretions fallen from the body.

133. Mosquitoes, drops, a shadow, a cow, a horse, rays of the sun, dust, earth, wind, and fire, one should declare to be clean on contact.

134. Earth and water are to be used as necessary for purification on discharge of ordure and urine, and also on purification from the twelve bodily impurities, (that is to say):

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1 [For all the castes is meant (Medh.)]
2 "In which a cow," to indicate the quantity (Medh.) [For if they contain no impurity and have a good smell, etc., they are pure any way, even though of small amount (Medh.)]
3 [The mouth of a wife is pure for the husband to kiss, is what is meant (Medh.)]
4 [Parias, i.e., Cândâlas and so forth, may explain Dasyus, though Medh. takes this as Niśâdas, Vyâdhas, etc. Cf. Viṣṇu, xxiii, 50, where Manu is not given the credit of the rule.]
5 [Cf. i. 92. "Hollows" denote the indriyâni places according to their respective positions (ear, nostril, etc. (Rûgh.)]]
135. Oiliness, semen, blood, scurf, urine, ordure, ear-wax, nails,¹ mucus, tears, rheum of the eyes, sweat—these are the twelve impurities of men.

136. One (piece of) earth is to be applied to the penis, three to the anus, likewise ten for one hand,² seven for both, by one desiring purity.

137. That is the purification of householders; it is twofold (that) for students, threefold for hermits,³ but fourfold for ascetics.

138. One should rinse (the mouth) and wash the cavities after having passed urine or ordure; (so) when about to recite the Veda, and always when (going to) eat food.⁴

139. Firstly, one should thrice take water (in the mouth and) then twice wipe the mouth, if desirous of bodily purity; but a woman and a Čudra (should do so) only once.

140. By Čudras living properly a monthly shaving ⁵ is to be performed,⁶ and (their) rule of purification (is) like Vaiṣyas, and their food the leavings of twice-born (men).

141. Drops of spittle from the mouth which fall on a limb do not make (it) impure,⁷ nor (hairs of) the beard that have got into the mouth, nor (food) that has stuck between the teeth.⁸

142. The drops which fall on the two feet of one serving water to others to rinse their mouth with are to be known as the same with (water flowing) on earth; one is not impure by them.⁹

¹ [Or excretions of nose and ear (for ear-wax and nails), according to another reading.]
² [The left hand (Medh., K.); the only real limit is that in vs. 134, "as necessary" (Medh.) Cf. vs. 126 (K.); and Vasa. vi. 18, 19; Vaisn. ix. 25, 26.]
³ [The four orders of a Brahman’s life are here given,—student, householder, hermit in the wood (Vanasatha); last and highest, ascetic who has renounced the world (Yati).]
⁴ [This addition (in regard to eating) is meant for women and Čudras (Medh.)]
⁵ [Of the head.]
⁶ [Literally, “of Čudras a shaving is to be performed.” Medh. says the agent is doubtful, as it may be taken in a double sense, since the genitive may stand for the instrumental, or the act is for the Brahmanas to perform.]
⁷ "Impure," i.e., like the hands soiled by food.
⁸ [Cf. Gaut. i. 41, where we see aṣeṣa paṣanta; ib., 38–40, a restriction to the last clause is given (quoted by Medh. as etc.). Cf. Ap. i. 16, 13.]
⁹ [Literally, rendered unfit for the ceremony.]
THE ORDINANCES OF MANU. [LECT. V.

143. But one having an article in his hand, if touched anyhow by an impure thing, becomes pure by rinsing his mouth, without, indeed, putting down that article.¹

144. Having vomited (or) purged, one should bathe and eat ghee; but having eaten (rice) food,² one should merely rinse the mouth. Bathing (is the purification) for one who has had sexual intercourse.

145. Having slept and sneezed, having eaten and spit, and having told lies, having drunk water, and being about to recite (the Veda), although pure,³ one should rinse the mouth.

146. All this system of purification, as well as the purification of things, has been pronounced for all castes; hear now the laws for women.

147. No act is to be done according to (her) own will by a young girl, a young woman, or even by an old woman, though in (their) own houses.⁴

148. In her childhood (a girl) should be under the will of her father; in (her) youth, of (her) husband; her husband being dead, of her sons; a woman should never enjoy her own will.

¹ [There are two views on this subject, some texts enjoining that the article is to be put down. The text here says it needs not to be placed on the ground. "How then," says Medh., "can he sip water (for which the two hands are necessary)?" Let him put it in his lap, or rest it in the hollow of the arm. He then tries to explain away the contradiction in Gaut. by making it depend on the weight of the article. Cf. the notes of Prof. Bühler and Jolly on Gaut. i. 28, and Viṣṇu xxiii. 55. Medh. takes uṣṇīṣṭa not of an impure article, but as "a man who not having performed the purification of rinsing the mouth for acts demanding it, is burdened with this penance."

² ["Fit for the ceremony" (cf. vs. 142). This refers to the last clause only (Medh.) Cf. ii. 70. It may be taken, however, with all in the sense of deśānta, as Yaj. i. 196 ("although he has rinsed the mouth, let him do it again"). Each clause seems to be grammatically independent, though K. renders "after sleeping, etc., being desirous of reciting, let him." Cf. for these rules Vas. iii.; Gaut. i. 30 ff.; Viṣṇu, xxii., xxiii.; Yaj. i. 180 ff.

³ [Two explanations are possible; one, recommended by Medh., makes this clause dependent on the preceding, "if, after eating (rice) food, vomiting and purging take place on the same day, he has merely to rinse the mouth;" but Medh. admits that this is explained independently by others.]

⁴ [Cf. ix. 2. 3. Medh. quotes a "saying" attributed to Nārāyaṇa (cf. xiii. 29) by K., to the effect that the king is the (husband) supporter of a woman who has lost all her relatives, i.e., she is under his care, and not independent.]
149. She must never wish separation of her self from her father, husband, or sons, for by separation from them a woman would make both families contemptible.

150. She must always be cheerful and clever in household business, with the furniture well cleaned, and with not a free hand in expenditure.

151. But him to whom her father gives her, or (her) brother with the father's consent, she must obey alive, and dead must not disregard.¹

152. The svastyayana² is used in marriages for their (the brides') prosperity, (as is) the sacrifice of Prajāpati; the giving away is the cause of the (husband's) lordship.

153. Out of season and in season a husband who performs the sacrament by mantras³ is ever a giver of happiness to a woman here and in the next world.

154. Though of bad conduct or debauched, or even devoid of (good) qualities, a husband must always be worshipped⁴ like a god by a good wife.

155. For women there is no separate sacrifice, nor vow, nor even fast;⁵ if a woman obeys her husband, by that she is exalted in heaven.

156. The good wife of a husband, be he living or dead, (if) she desires the world (where her) husband (is), must never do anything disagreeable (to him).⁶

157. But she may at will (when he is dead) emaciate her body by (living on) pure flowers, fruits, (and) roots. She

¹ [She must be devoted to him in his death as in his life, by no means implying the burning of the widow, but plainly forbidding her second marriage.]
² [Wishes for good-luck. The Prajāpati sacrifice implies also offerings to other deities (Meth.).]
³ [I.e., the husband who marries her by the proper ceremony.]
⁴ [Rather "served" (upacaryah, rendered by Meth. and K. arddhamsya); "like a god" may, but does not necessarily, imply "worship." The comparison seems rather to be of the constant attendance of a priest on an idol. The rule here given is found more in detail in ix. 78 ff., with some restrictions.]
⁵ [Without consent of the husband (Meth. and K.).]
⁶ [Cf. with the expression sādhvi (the good) the explanation in ix. 29. She does a disagreeable thing when she omits the prescribed ceremonies for the dead (K.). Meth. gives the simpler explanation that what pleased him for her to do when he was alive should still be done after his death.]
may not, however, when her husband is dead, mention even the name of another man.  

158. She must be till death subdued, intent, chaste, following that best (law) which is the rule of wives of a single husband.

159. Many thousands of Brahmans chaste from youth have gone to heaven without leaving children to continue the family.

160. (Her) husband being dead, a virtuous wife, firm in chastity, goes, though childless, to heaven like those chaste (men).

161. But the woman who, from desire of offspring, is unfaithful to (her dead) husband, meets with blame here, and is deprived of her husband’s place (in the next world).

162. There is no offspring here begotten by another (than the husband), nor even on marrying another; nor is a second husband anywhere permitted to good women.

163. She who, having left (her) own base (husband), attaches herself to an excellent one, is blamable indeed in the world, and is called parapūrūṇā.

164. Now a woman from unfaithfulness to her husband gets blame in the world, is born of a jackal (on being

1 [Medh. recognises the rule “declared by Aṅgiras,” women should follow their husband in death; but introduces it by the rule that suicide is forbidden women as well as men.]

2 [The widow must support herself, if in need of subsistence, by blameless acts (Medh. to vss. 157, 159).]

3 [I.e., unmarried (Medh., K.) Medh. says the object is to show the reason why the woman should not of herself form a niyoga connection (such as enjoined in the ninth lecture) to raise up seed for her husband. It is not necessary, for men have gone to heaven without children.]  

4 [Śādhi.]  

5 [No such offspring is permitted by law. Cf. R. V. vii. 4, 7. This rule refers to cases other than the niyoga connection (K.) Medh. makes the rule more general. “The offspring born of other than the husband is not the wife’s, and born of other than the wife is not the husband’s” (Medh.)]

6 [“She who has had another (husband) before.” “Is blamable indeed,” or “is only to be blamed” (vidyasva); i.e., in taking another husband, even of higher caste, she does not do well. K.’s commentary and other passages seem to require that we read “left a low-caste husband for one of high caste.” Rāgh. says only “left one who is poor.”]
born again), and is tormented by diseases (produced) by sin.

165. She who, restrained in mind, speech, and body, is not unfaithful to (her) husband, attains the abode of (her) husband, and is called virtuous by the good.

166. By this conduct for women, (she who is) subdued in mind, speech, (and) body gets here prominent fame and the abode of (her) husband in the next world.

167. A twice-born man must burn a wife of such behaviour (and) of the same caste, (if) dying before him, by means of the sacred fire and sacrificial vessels, according to rule.

168. Having used the fires for the last rites to his wife dying before him, he may marry again, and again establish (the sacred fires) also.

169. By this rule he should never fail in the five sacrifices, and, married, should live the second part of his (life) in (his) house.

END OF THE FIFTH LECTURE.

[1 Pararagā may mean "evil diseases." Cf. iii. 92, 159.]

[2 ["By this rule the raising up of offspring in time of need is forbidden; but by the Niyoga-amṛti the same thing is again allowed; which of the two Śṛṣṭis is the more authoritative? It is not possible to decide; in such a case both are good" (Medh.) "Unfaithfulness" means not remaining chaste to her husband. This view is repeated at ix. 30.]

[3 This verse is omitted by Medhatithi, and is clearly an interpolation. Part of the first line is word for word the same as in the last. [Dr. B.'s MS. of Medh. omits also vs. 165, which is repeated in ix. 29.]

[4 For these rules cf. Viṣṇu xxv.; Gaut. xviii. 1-3 · Vam. v. 1-2.]
LECTURE VI.

ON THE THIRD AND FOURTH ORDERS OR STAGES OF LIFE.

1. Let a twice-born man, who has completed his studentship and has lived, according to rule, in the householder's order, abide in a forest, intent, his organs truly subdued.¹

2. But when a householder sees wrinkles and grey hair on himself, and (also sees) the child of his child, then let him go to the woods.²

3. All food from towns is to be given up, and all utensils as well.³ He may go to the jungle, having given his wife over to (his) sons, or with her also.

4. Having taken with (him his) sacred fire (agnihotra), and the household pot⁴ of fire, going forth from the village to the wood, let him dwell (there) with his organs subdued.

5. With hermit's (wild) rice, with various pure (substances), or with herbs, roots, and fruits, he should offer the (five) great sacrifices⁵ according to rule.

6. Let him wear a skin or bark; let him bathe in the evening and also in the morning; let him ever wear long hair, beard, and nails.

7. Of what may be eatable (for him), of that let him

¹ All this chapter is nearly obsolete; the first part is totally so (vss. 1-33).

² [Some say this means a grandson only, but not a granddaughter, while others correctly regard these expressions as merely denoting the proper age of the man, not that he must positively possess a grandson (Medh.).]

³ [Literally, “after he has given up.”]

⁴ [“The fire-furniture” is more literal, i.e., according to the commentators, the sacred implements, spoons, etc., used in sacrifice.]

⁵ “The (five) great sacrifices.” See iii. 69-71.
give offerings\(^1\) and alms as best he can; let him honour (people who have) come to his abode with alms of water, roots, (and) fruit.

8. Let him be ever applied to recital (of the Veda), subdued, well-disposed, composed; ever a giver, not a taker; compassionate to all beings.

9. And let him duly offer the agnihotra (sacrifice) with the three fires,\(^2\) not neglecting at the proper time the (offering at) new and full moon.

10. Let him perform the ṛkṣeṣṭi, the āgrāyana also, and the cāturmāṣyas, the winter and summer solstice (ceremonies), in order.\(^3\)

11. With pure spring and autumn\(^4\) hermit's rice gathered by himself, he should separately offer cakes and messes according to rule.

12. But having offered to the gods that purest offering from the forest, he should use for himself the rest, and salt made by himself.\(^5\)

13. He should eat herbs that grow on land or in water, flowers, roots, and fruits, and what is produced by pure trees, and oils produced by fruits.

14. He should avoid honey and meat and mushrooms

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\(^1\) [To the divinities; "what may be eatable," fruits, etc., if not forbidden.]
\(^2\) [Viśāno vihāras tatrakkavam vaitānikam, tretāgniśiṣyam (Medh.) If, as said above, he goes alone into the wood, he is to perform the sacrifice in the same way he would when all alone on a journey (Medh.), or when his wife is impure (K.). Medh. in a long note branches into a discussion of the food, whence he gets it, and other questions, in which so many points seem undecided that we might be led to think this part of the work was already "obsolete" in his time and mere matter of speculation. Cf. iv. 25 for the (dārça) new and (paṃrāmāsā) full-moon sacrifices.]

\(^3\) [The ṛkṣeṣṭi is a sacrifice to the heavenly bodies (naṃsavṛṣṭi, K.; Dr. B.'s MS. of Medh. has daṃṛṣṭi without commentary); the āgrāyana is the sacrifice at the time of new grain; the cāturmāṣya (to all the gods) are sacrifices coming every four months (K.). The reading is not certain in (b); turāyam is the reading of Medh. and Rāgh. (according to Dr. B.'s MSS.), i.e., a modification of the paṃrāmāsa. K. says some think on account of spare food they are not to be performed at all (vandāprasthāyam stdīyarthaṃ na tu anyā tāṃśīyam). Some of these are explained in the fourth book (iv. 26). Cf. Viṣṇu, xciv. ff.]

\(^4\) [Spring and autumn rice, i.e., rice that springs up or is ripened (pacyante) at this time (Medh.).]

\(^5\) [This prohibits sea-salt (Medh.); it is made of salt earth (K.).]
coming from the ground,† the bhūṣṭrṇa,‡ cigrūka§ also, and the fruits of the ćeleśmātaka.¶

15. In the month Ācāvayuja§ he should throw away the hermit’s rice previously collected, also (his) worn garments, and (his) herbs, roots, and fruits.

16. He may not eat produce of agriculture though thrown away by any one; nor, even if in distress, either roots or fruits produced in town.

17. He may eat what is cooked by fire, or eat only what is ripened by time; he may either use a stone-pounder, or else make use of his teeth as a pestle.

18. He may either gather (food) for a day,⁶ or even collect for a month, or accumulate for six months or for a year.⁸

19. Having gathered, as he best can, (rice)-food, he may eat it by night or by day; or he may (omit three meals and) eat at the fourth (meal)-time, or even (omit seven and) eat at the eighth.⁹

20. Or he may, in the bright and dark lunar fortnights,

† [Mushrooms, cf. v. 5. “Since these grow in the trees or on the ground, the adjective designating the latter excludes the former, but mushrooms are all forbidden by the common practice; therefore the word ṉeśmātak (on the ground) must be taken alone as a noun, and mean some plant, as the gojiśvād” (Medh.) “I do not believe that one plant would be left unnamed among so many names, therefore I take it as merely introducing the class (mushrooms on the ground, etc.)... Govind. even says that tree-mushrooms may be eaten, which is against the law of Yama” (K.). It does not appear to have occurred to any of the commentators (Rāgh. follows Medh.) that “mushrooms on the earth” may be poetical, and not precise. This being a repetition of the law in v. 5, K. adds that they are mentioned to show the same penalty for eating the other plants.] ⁴ [(The sticky) Cordia latifolia, Roxb. The bhūṣṭrṇa and cigrūka are words for plants understood among the Vālīkās (Medh.) K. and Rāgh. say the bhūṣṭrṇa is current in Mālavadeśa, the cigrūka as in Medh.]

‡ [Begins the middle of September.]

§ [Medh. reads puṣṣāti.]

⁰ [So Medh. and K. interpret sadyāḥ prakāśalaka, “he who washes at once” the grain, and does not store it up. Cf. with this verse iv. 7.]

⁹ [Storing up for a year refers here to some grain that will keep, as the nisvēra, or wild-rice (K.), which it is permitted to eat.]

⁸ [There are two meal-times a day, morning and evening; he may, therefore, fast one day and the next morning, eating in the evening of the second day, or fast three days and the following morning, eating in the evening of the fourth day (Medh., K.). Fasting half the day any way is enjoined by the first clause (Medh.).]
live according to the moon-course (cândrāyana,\(^1\) pen-
ance), or at the two ends of the fortights he may even eat once\(^2\) boiled rice-gruel.

21. Or he may, firm in the opinion of Vaikhānasa,\(^3\) live always on mere flowers, roots, and fruits, ripened by time (and) withered\(^4\) of themselves.

22. He may roll on the ground or stand a day\(^5\) on tip-
toe, or occupy (himself) by sitting and standing, going to waters (to bathe) at morning, noon, and evening.\(^6\)

23. In the summer, also, he should be exposed to five
fires;\(^7\) in the rains (he should) have the clouds for
shelter; he should have wet clothes in winter, gradually
increasing his austerity.

24. Rinsing his mouth\(^8\) at morning, noon, and night,
let him offer water to the manes and gods;\(^9\) practising more
cruel austerity, he should dry up the body of himself.

25. Having according to rule deposited those (three)
fires in himself, without fires, without abode, he should be
silent,\(^10\) living on roots (and) fruits.

26. Without efforts for means of pleasure, chaste, sleep-
ing on the ground in hermitages, indifferent, living at the
roots of trees;

\(^1\) [That is, a mouthful a day more
and then less; cf. the explanation
in xi. 217.]

\(^2\) [That is, either morning or
evening (Medh., K.).]

\(^3\) "Vaikhānasa" is the reputed
author of śūtras used by a few fol-
lowers of the Black Yajur-veda. I
possess a fragment. [Medh. says
on this word "(There is) a treatise
called Vaikhānasa (vaikhamasa
śāma čātraṃ) wherein the rules of
a hermit in the wood are laid down;
by the teaching of these (rules let one
abide." He does not hint at Vaik-
hānasa (Vikhana (?)) being a person,
and it is not necessary to suppose a
person is meant here, as vaikhamasa
is synonymous with a hermit-in-the-
wood. The use of (tēpām, male) the
plural by Medh. shows he regards
this as meaning "firmly abiding by
the teaching of the rules (laid down in
the treatise on hermits)."
But cf. Vas.
xxi. 23; Baudh. ii. 11, 14, iii. 3, 15 ff.]

\(^4\) [Or fallen (to the ground).]

\(^5\) [The commentators say this is
one of the rules referred to in va. 21.
Cf. xi. 225.]

\(^6\) [Avoiding meal-time and rest-
ing-time (Medh.).]

\(^7\) "Exposed to five fires," i.e. [ac-
cording to the commentators], with
four around him and the sun above.
I have seen a North Indian Brah-
man doing this, but he was a maniac.

\(^8\) [Upanpṛt, according to the
commentators, "bathing."]

\(^9\) [Tītras and devas. Dr. B. some-
times translates these terms and
sometimes not. I have uniformly
thus rendered them.]

\(^10\) [Muniś is so interpreted by
Medh. and K.]
27. Let him take alms for (his) subsistence only from austere Brahmins, and from other twice-born householders living in the forest.

28. Or having received (food) from a town, he may, living in the forest, eat eight mouthfuls, having received (it) in a leaf basket alone, or in (his) hand, or in a potsherd.

29. A Brahman living in the forest must follow these and other self-devotions. For perfection of his self (he must study) also the different Upaniṣad (parts) of the Vedas;

30. Studied by seers and Brahmins also, and householders also, for increase of knowledge (and) austerity and purification of the body.

31. Or he should go straight to the unconquered region till his body decay, resolute, feeding on water (and) air.

32. Having forsaken (his) body by one or the other of these practices of the great seers, free from sorrow and fear, a Brahman is magnified in the Brahma-world.

33. But having thus spent the third part of his life in the forests, let him, forsaking (all) affections, wander about for the fourth part of (his) life.

34. He, having gone from stage to stage (of life), having offered sacrifices, with his organs subdued, (if) when weary of alms (and) offerings he wanders, is glorified when dead.

35. Having paid (his) three debts, he should fix (his)

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1 [For “or” (Medh.) If he cannot get alms from the first, let him get them among (locative for ablative, Medh.) the second (K.).]
2 [Dikāh = niyamāh, (rules) (Medh., K.), religious practices.]
3 [Literally, “the different Čṛutis (contained) in the Upaniṣadas.”]
4 “Unconquered region,” i.e., the north-east, or of Yama, the cause of death. [? (Yama’s district is the south); the unconquered district is the north-east according to the commentators (cf. Ait. Br. i. 4). This is that journey called by the Yoga-çāstra the “Great journey” (Medh.).]
5 [K. refers only to “those declared above;” Medh. adds, as a means of ending life resorted to by the seers, “drowning (bhṛgu-pra-yata (?)!), burning, starving.”]
6 [This clearly points to a consolidation of the two last orders, as no argument can show that the ordinary Brahman of the third order is not here instructed to end his life in the third stadium and get rewarded for it, unless, which I think likely, vss. 31 and 32 be later additions.]
mind on final deliverance;\(^1\) for one who, not having paid (his debts), seeks deliverance goes downward.

36. Having duly studied the Vedas, and begotten sons according to law, and sacrificed according to (his) ability with sacrifice, he should fix (his) mind on deliverance.\(^2\)

37. A twice-born man not having studied the Vedas, and not having begotten a son, and also not having sacrificed with sacrifices, (who) desires deliverance, goes downward.

38. Having done the Prājāpatya\(^3\) sacrifice with a fee of all (his) property, having established the (sacred) fires in himself, a Brahman should go forth from (his) house.\(^4\)

39. If one having given indemnity to all beings goes forth from (his) house, of him, an utterer of the Veda, the abodes become glorious.

40. To the twice-born, from whom not even the least fear is caused to beings, there is no fear from any cause when separated from (his) body.\(^5\)

41. Going forth from his house, silent, furnished with

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\(^1\) [The commentators tamely take this to mean that when a man has completed three orders he should enter the fourth. (The wandering order is denoted by the word “final-deliverance” (Medh.) The three debts are generally debts to the gods, paid by sacrifice; debts to the manes, paid by funeral feasts; debts to the seers, paid by purity of life, etc. They are here given differently in the next verse. Cf. Gaut. iii. 1.]

\(^2\) [Medh. and K. quote the Tait. S. 6. 3. 10. 5, with the var. lec. svādhyāyaṇa prābhyāk (for Brahma-caryena) to bring it into conformity with the text. Accordingly, the three debts are sacrifice, offspring, and study, which are owing to gods, manes, and seers.]

\(^3\) [A sacrifice to Prajāpati, accompanied by giving up all his goods to the priests, as prescribed in the Yajur-veda (K.) Medh. hints at quite a different meaning: “But others say that the sacrifice called prājāpatya is a human sacrifice, as it is said, ‘He shall sacrifice a Brahman to Brahmā.’ The Brahman is the sacrificial beast (paṣu) and Prājāpati is Brahmā;’ or (the Brahman is) the first sacrificial beast, but prathama paṣu in Dr. B.’s MS. must be for Brahmāna paṣu.] This human sacrifice (puruṣa-medha) was anciently offered in India, and seems to be not entirely unknown or unused in the time of the great epic.]

\(^4\) [This means (what is said in the Jābaśācruit) that one may go straight from the second order (householder) to the fourth without passing through the stage of being a dweller in the woods (K.) Cf. Gaut. iii. 2.]

\(^5\) [The Mbh. reading grants it before (mohād for dehād), “released from distraction, ignorance,” a mere epithet, as in v. 39.]
pure things, regardless of objects of desire presented (to him), let him set out.

42. Let him ever go quite alone, without a helper, for the sake of perfection; seeing the perfection of one alone, who forsakes not, nor is forsaken.

43. Being without fire, without an abode, he may go to a town for the sake of food, being indifferent (to disease), not fickle-minded, silent, (and) composed in resolution.

44. A potsherds, roots of trees, common clothes, loneliness, equanimity also to all, that is the sign of one freed.

45: He should not desire death, nor should he desire life; let him, indeed, expect the time as a servant (his) orders.

46. He should put down his foot purified by seeing (that there is no impurity in the way); he should drink water purified by a (straining) cloth; he should utter speech purified by truth; he should have his mind purified.

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1 [Pavitra: according to K., the staff, water-pot, etc.; according to Medh., the addition would be the sacred grass, and the skin of the black antelope; or he takes it more spiritually as matterings of hymns; or Pavitra may be for pravana, penances of purification. I have therefore substituted the above for Dr. B.'s "implements," which is the only translation he gives of the word.]

2 [Parivrajjet, literally "wander about," the mark of the fourth order.]

3 [Asadhyose is means scarcely more than eka, "let him go quite alone, without having a companion," i.e., as the commentators say, having with him neither servants nor sons.]

4 "Composed in resolution." The commentators say, "With mind fixed on Brahmā!" ["Being without fire," literally "let him be," etc. The fire is either the sacred fire or fire for cooking (Medh.) "Indifferent," i.e., not attempting to ward off disease (Medh. and K.), or not caring to clean his water-pot, etc. (Medh.) "Not fickle," or, according to a var. lec. noted by Medh. and K., "not keeping a store (of food, etc.)"] (asaśacyika). Silent (muniḥ), here rendered by Medh. "restrained in voice and in senses." K. gives the explanation of bhāva as Brahmā, which Dr. B. notes, but Medh.'s is different: "composed in thought and mind, not in voice alone" (bhāvena citteṇa ... manasā vikalpān varjayet, bhāvenaiva samākhi ne vāśmātireṇa). Rāgh. follows K.'s interpretation.]

5 [Perhaps only a dish, not necessarily a potsherds. Cf. vs. 53, 54, and cf. Medh., "the begging-dish for food."]

6 [The roots of the tree make his house (Medh. and K.)]

7 [Niveda (or nideva, some MSS. and Bomb. Mbh.); a better reading seems to be that of Medh., niveda, i.e., his reward. "Time" (of death, K.) is thus explained by Medh.: "Let him think, whatever is going to happen at any time, then let that happen."]

8 [Cf. vs. 68. Manah pūrteh samācārt can perhaps only be fully rendered by a paraphrase, "Let all his actions be purified by his possessing a pure mind."
47. He should endure abuse; he should despise no one; and he should not be at enmity with any one with reference\(^1\) to this body.

48. He may not be angry again with an angry man; abused, he should speak fair; he may not utter untrue speech spread through the seven gates.\(^2\)

49. Delighting in the supreme self, seated, indifferent (to mundane objects), without lusts,\(^3\) with his own self, alone as a companion, he, seeking happiness, should exist here.

50. He must never gain alms by (expounding) portents and omens, nor by astrology, nor by preaching and expounding.\(^5\)

51. He may not go (to beg) at a house frequented\(^6\) by (persons) practising austerity, or by Brahmins, or by birds and dogs, or by other (religious) beggars.

52. With his hair, nails, (and) beard trimmed, bearing a dish, a stick, and a water-pot, he should ever wander, intent, not injuring any creatures.

\(^1\) [So the commentators render ācritoṣa; but they hold that every clause must have some particular meaning in connection with the whole. The words seem to mean no more than “while he occupies this (earthly) body,” i.e., so long as he lives.]

\(^2\) [What gates? The commentators only show their ignorance of what was once a term understood by all in offering us the following explanations (Medh., Govind.): A sevenfold basis of speech lies in duty; gain; desire; duty and gain united; gain and desire united; duty and desire united; duty, gain, and desire united; untruth may come in either division; or (Medh.) the seven gates refer to the seven breaths; or (Medh.) to the six organs of sense plus intelligence (buddhi) as seventh. The last is the first explanation given by K., who only changes it by making five organs of sense and adding the dual antahkarana, composed of mind and intelligence (vṛtadāntaṁ). Still others say that the gates refer to the seven bhuvanāni. Rūgh. as K.’s first, but he adds the meaning is, “let him keep silence.” Apropos Baudh. (i. 1, 12) speaks of the treatises as the “many gates of the law.”]

\(^3\) [(Nir)āmisa, “desire of flesh; a too great eagerness for living things” (Medh.)]

\(^4\) [“Self” is probably the inner self here, though K. renders it “his own body as only companion.” The adh-ikṣitaṁ (supreme self) may be himself as individual (cf. vs. 82).]

\(^5\) [He must not in this period of life direct the king what ought to be done, or give instruction in the meaning of different treatises; preaching, i.e., giving directions, orders, advice.]

\(^6\) [Agara is not translated “house” by Medh., but “locality” (pradeça), and “frequented” he explains, “where many dependents (come) for the sake of getting food.” A courtyard is perhaps meant.]
53. His dishes must not be bright or cracked. The purification of them is directed (to) be by (means of) water, like (that) of the camasas in the sacrifice.

54. A gourd and a wooden bowl, an earthen (pot), and likewise a rattan (vessel), those Manu son of Svyamabhū declared to be vessels for religious duties.

55. He should go once (in a day) for food. He must not be addicted to much (food), for an ascetic addicted to (much) alms is ever addicted to objects of the senses.

56. When there is no smoke, when the pestle is quiet, when there is no burning charcoal, when people have eaten, when the removal of dishes has been done, the ascetic should always go for alms.

57. If he get none he should not despair. If he get (some), he should not rejoice. He should have only enough to support life, free from attachment to materials.

58. But he should indeed always despise food got by cringing, for by food so got an ascetic is fettered, though free.

59. He should restrain, by eating little food and by sitting in a secluded place, the organs which are influenced by objects.

60. By opposition to the organs, and by decay of passion (and) hatred, and by harmlessness to beings, he becomes fit for immortality.

61. He should contemplate the existences of men which

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1 [Gold and silver ware, etc. (K.)]
2 [Cf. v. 116 note ("purified by hand or by water"). The verse appears to be a late addition.]
3 [Mdh. has no note on this verse. Govind. explains rattan (tadala) as "bark." "For religious duties" is a free translation of yati (which means "for an ascetic of the fourth order"), as if Dr. B. had read dharm, but I know of no such reading. The oddu (gourd) is forbidden as food at a prāddha (Mbh. xiii. 91, 39). It is not elsewhere spoken of in Manu.]
4 [That is, he should have no desire for a new staff, water-pot, etc. (Mdh., K.)]
5 [Although his soul is in the condition of freedom (it is not necessary for the man to die in order to become "freed") it is fettered again by this act.]
arise from faults in acts and their falling into niraya,\(^1\) and their torments in Yama’s abode;

62. And (he should contemplate) also separation from friends, and union with the hated, and victory (over himself) by old age, and pain from diseases;

63. And (let him contemplate) the leaving this body, and again being produced in the womb, and the going of this internal self through a thousand millions (of passages) in the womb;

64. And the pain of living creatures arising from sin, and also the eternal pleasure arising from righteousness.

65. He should also consider by means of yoga\(^2\) the subtileness of the supreme self, and (its) inherence in bodies, both high and low.

66. Even though calumniated,\(^3\) he should follow virtue in whatever stage of life he be occupied,\(^4\) equal to all beings: a mark (is not) a cause of virtue.\(^5\)

67. Though the fruit of the strychnine tree clears (muddy) water, water does not settle down by merely mentioning its name.\(^6\)

68. Ever by night or day, for the protection of creatures, he should walk looking at the ground, even in pain of body.\(^7\)

69. For purification for the creatures that an ascetic injures ignorantly, by day or night (as he moves about), he should, having bathed, make six suppressions of breath.

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\(^1\) Niraya, a hell [literally, “exit.” The commentators understand no special hell, but all the different ones.]

\(^2\) [Yoga is concentrated meditation. The appearance of the Vedantic Paramātmā (all-soul), in opposition to the internal self (vs. 63), is not in harmony with the philosophical views of the rest of the work.]

\(^3\) [Or adorned (bhūrtas) v. l. (in some MSS. so Medh.)]

\(^4\) [Vasan (cf. iii. 50; xii. 102), or (v. l. rataḥ), “pleased in any order.”]

\(^5\) [That is, the mark of his order alone (to carry a staff, etc.), is not enough to produce virtue (K.) Cf. Yāj. iii. 65.]

\(^6\) “Mention of its name,” i.e., it is necessary to actually rub the inside of the pot with it. [Thus carrying the mark of an ascetic does not produce virtue (Medh.)]

\(^7\) [Medh., K. Cf. vs. 46.]
70. Even three suppressions of breath duly made, accompanied by the *vyāhriti* and *pranava*, is to be known as the highest austerity of a Brahman.¹

71. For as the dross of ores being melted is burnt, so faults of the organs are consumed by suppression of breath.

72. He should burn faults by suppression of breath, and sin by abstraction, attachment by restraining (the senses), and the uncontrolled qualities² by meditation.

73. He should, by means of meditation,³ see the course of this internal self through high and low beings, (a course) difficult to be recognised by those whose self is not (rightly) formed.

74. A man endowed with correct insight is not bound by acts,⁴ but one deprived of insight attains (successive stages of) existence.⁵

75.⁶ By harmlessness, by non-attachment of the organs, and by acts taught by the Veda,⁷ by severe courses of austerity, men here attain the condition (or world) of That.⁸

76. He should forsake this abode of the elements (the body) with pillars of bones, joined by tendons, with flesh and blood for plaster, covered by skin, full of stinks, (and) of urine and ordure;

¹ *Vyāhriti*, i.e., *bhū bhuvah svah*; *pranava*, i.e., *om*. Cf. ii. 74. [The word Brahman is used to show that this rule is not confined to the ascetic (Medh., K.).]
² [According to Medh.; the three qualities (goodness, passion, darkness) which depend on things other than themselves (*pratantāh*). Various expositions of the other words are given by the same commentator.]
³ [Dhyānayogena is taken by some as “by means of meditation and abstraction” (Medh.) Or it may mean “the practice of meditation.”]
⁴ [To be “bound by acts,” is to feel in after life the effects of acts done or undone in this, or, in other words, to pass through successive existences. “Correct insight” means as taught by the Vedānta respecting the supreme self (Medh.).]
⁵ [The mere performer of acts (without knowledge) enters transmigration (*samsāra*) (Medh.).]
⁶ [Final deliverance is brought about by union of acts and knowledge. The necessity of knowledge being declared in the last verse, acts are now spoken of (Medh.).]
⁷ [Not acts of pleasure, but sacrificial acts, taught in the Veda.]
⁸ [That highest, viz., Brahma (Medh., K.), or universal sovereignty independence (Medh.).]
77. Penetrated by the sorrows of old age, disturbed by sickness, diseased, full of passion, and not lasting.

78. As a tree (falls) on a river bank, or as a bird (deserts) a tree, so, leaving this body, one is freed from a savage monster.¹

79. Leaving his good deeds to his loved ones and his evil deeds to his enemies,² by force of meditation he goes to the eternal Brahma.³

80. When he is truly indifferent to all emotions,⁴ then, here and when dead, he gains everlasting happiness.

81. Having in this way gradually relinquished all attachments, freed from all duality, he is firm in Brahma⁵ alone.

82. All this depends on meditation, whatsoever has been declared; for no one who knows not the supreme self⁶ obtains the fruit of (his) deeds.

83. He should mutter the Veda (brahma) relating to sacrifices, and also that relating to the gods, and ever that relating to the supreme self,⁷ and that set forth in the Upaniṣads.⁸

84. This is the refuge of the ignorant, this also of the discerning, this is (the refuge) of those who desire heaven, this of those who desire eternity.

85. The twice-born who wanders (as an ascetic) in due

¹ [Grāha: The continuation of births is meant (K.) I doubt if there is anything in the commentator’s distinction between the voluntary and involuntary act intended here.]
² [So K. On the other hand, Medh. renders, “considering among the things pleasing and unpleasing that which is really good and ill to himself,” etc.; in other words, “he should not be pleased with him who does him a pleasure, nor angry with him who does anything unpleasant.” In this the phrase “by force of meditation” is to be construed with the participle, which in Dr. B.’s MS. is vimṛṛyā, “considering by force of meditation,” which, as a rule, Medh. paraphrases by citte bhāven, “let him realise;” but K. seems to confound his own reading with Medh.’s interpretation.]
³ [Neuter, as in ii. 28; the Brahma as world-substance.]
⁴ [I.e., literally, “When he by his condition (of mind) becomes indifferent to all conditions” (bhāven, or to all things).]
⁵ [Neuter, world-substance.]
⁶ (“He who does not meditate on the Paramātmātra (supreme self-ship)” is K.’s rendering of anadhyātmavit. Medh. has besides various explanations. Here and in vs. 83 the commentators, all Vedantists, are not to be trusted, cf. vs. 49; the adhyyātmān is probably the man’s self as distinguished from the outer world.]
⁷ [Cf. note to vs. 82.]
⁸ [Vedāntabhākṣita ca yat, “the teaching of the Vedānta,” may refer to the system of philosophy, but probably not. So “Vedanta” in vs. 94.]
course, having here shaken off sin, goes to the supreme Brahma.\(^1\)

86. This rule for ascetics whose self is restrained has been taught you; learn (now) the practice of Vedāsan-
nyāsins.\(^2\)

87. A student and a householder, a hermit (dweller in the forest), as also an ascetic, those four separate orders arise from the householder.

88. And all these observed in due order, according to the treatises, conduct a Brahman who does what is taught to the highest course (of existence).

89. But of all of them, according to the system of the Veda and Smṛti,\(^3\) the householder is declared the best, for he supports those (other) three.

90. As all rivers, female and male (small or large), go to (their) resting-place in the ocean, so men of all orders depend on the householder.

91. By the twice-born, ever members of those four orders, a tenfold law is to be strenuously followed.

92. Resolution, patience, self-restraint, honesty, purity, restraint of the organs, devotion, knowledge (of the Veda), truth, absence of anger, are the tenfold law.

93. Brahmans who study the ten constituents of law, and, having gone over (them), act up (to them), attain a supreme course (of existence).

94. A Brahman who has discharged his (three) debts, who, steadfast, practises the tenfold law, having duly heard the Upaniṣads, may become a Sannyāsin.

\(^1\) [The world-substance.]

\(^2\) [Ascetics who have given up all pious acts (Veda) except muttering prayers and meditating on the supreme self (Medh.). Cf. vs. 94, after the interpolated (?) digression, which has been said in substance before, iii. 77–78. The Sannyāsin is, in fact, as distinguished from the Vanaprastha (hermit) and Yati (pravṛjyaka), not so much a special kind of Yati as a Brahman in a fifth stage of life. Vs. 33 completes the third, and vs. 86 the fourth stage of life. Here the sixth lecture should end, for the text nowhere else recognises a distinct fifth order, and sannyāsa (as in v. 108) is employed as a general term; while originally three orders were more apt to be reckoned (ii. 230). To correct this impression, I fancy vs. 87 ff. were inserted till vs. 94 picks up the Sannyāsin again.]

\(^3\) [Or, "the Çruti of the Veda." There are two readings; the latter is Medh.'s.]
95. Having given up all acts, and thrusting away the faults of acts, restrained, having practised the Veda, he may live at ease in dependence on his son.

96. Having thus relinquished acts, occupied with (his) own duty, without desire, having destroyed sin by renunciation, he obtains the highest course (of existence.)

97. This fourfold law of the Brahman has been told you, (that is) virtuous, that brings endless fruit after death. Learn the laws for kings!

END OF THE SIXTH LECTURE.

1 [Sanyāsa, whence sannyāsin, "he who gives up."]
LECTURE VII.

ON THE DUTIES OF KINGS, AND ON THE SECOND CASTE.

1. I SHALL declare the laws\(^1\) for kings, how a sovereign should be occupied, and what his origin (is), and how his supreme perfection\(^2\) (is effected).

2. Protection of all this (his realm) according to justice is to be done by a Kṣatriya who has duly received the Vedic initiation.

3. For, this world being without a king, it trembles everywhere from fear; the Lord,\(^3\) then, created a king for the protection of all this (world).\(^4\)

4. Having taken eternal elements from Indra, Wind, Yama, the Sun, from Fire and Varuṇa, the Moon and Kuvera.

5. Because a king is formed from parts of these chiefs of the gods, therefore he excels in glory all beings.

6. And he burns, like the Sun, the eyes and minds, nor can any one on earth even behold him.

7. He is Fire and Wind; he (is) the Sun, the Moon, the King of Justice;\(^5\) he (is) Kuvera, he Varuṇa, he great Indra in grandeur.\(^6\)

8. Though a child, a king is not to be despised as a

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\(^1\) [Dharma. Medh. here paraphrases this word simply by “duties” (dharmacabdhaḥ kartav-yatuḥ vacanaḥ), and it often means no more.]

\(^2\) [Or, “complete success” (as a conqueror)—(Medh.)]

\(^3\) “The Lord,” i.e., Prajāpati; see i. 6 ff.

\(^4\) [“When the world was without a king, and trembling (or going to pieces) with fear,” is the literal sense of the first part.]

\(^5\) [i.e., Yama.]

\(^6\) [Compare ix. 303 ff. “In grandeur,” i.e., (prabhānavatā) by virtue of his supernatural power (Medh.)]
human being, for he is a powerful divinity in man's form.

9. Fire burns only the individual who approaches (it) carelessly; the fire of the king burns the race, with (their) cattle and accumulation of wealth.

10. He having truly considered the matter, (his) power, and the place and time, again and again takes, in order to the perfection of justice, all forms.

11. In whose favour best good fortune abides, in (whose) heroism victory, in whose wrath death, he indeed consists of all glory.

12. But he who hates him out of folly perishes certainly; for the king quickly turns his mind to his destruction.

13. Therefore let the king never alter the rule, (either) the law he arranges for those he loves, or the punishment, for those he dislikes.

14. On his account Īcvara formerly created Punishment, his son, (as the protector of all beings, consisting of the glory of Brahma, (criminal) law.

15. From fear of him, all beings, immovable and movable, are fit for enjoyment, and wander not from (their) law.

16. Having truly considered him (Punishment), (as well as) place and time, and (his) power and knowledge, (the) king should suitably punish evil-doing men.

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1 [Literally, (by one thinking thus: "he is only) a human being."

2 [The whole family (kula), his children and relatives (Medh.)]

3 [That is, he is friend, foe, or neutral, as occasion requires (Medh., K.). All forms of the gods are perhaps meant.]

4 "Best good fortune," Padmaşri; "padma-sabdo maha-vapratipada-nārāyana" (Medh., etc.)

5 [Antiṣṭa, any disagreeable regulation, as "no communication must be had with this man," "he must not be allowed to enter the house," etc. (Medh.)]

6 [Medh. reads tadārthaṁ in the first pada.]

7 [Dharma, i.e., as a personification of dharma (K.); opposed to injustice (adharma), for punishment should not be unjust (Medh.)]

8 [i.e., the criminal's (K.) Dr. B. takes it as explanatory of the personified punishment. The other substantives, especially viyād, knowledge (of Veda), would seem to support K.]

9 [Yathārthaḥ (Medh.)]
17. He, Punishment,¹ (is) a royal person;² he (is) a guide and ruler; he is said to be the surety for the law of the four orders.

18. Punishment rules all men; punishment alone protects them; punishment is watchful while they sleep; the wise know punishment (to be) justice.³

19. Inflicted properly after consideration, (punishment) delights all people;⁴ but, inflicted without consideration, it altogether destroys (them).

20. If the king did not untiringly inflict punishment on those to be punished, the stronger would roast the weak like fish on a spit.⁵

21. The crow would eat the sacrificial cake, and the dog would likewise lick the offering; there would be no lordship in any one; all would be upside down.⁶

¹ “Punishment,” literally a club or stick, which is here personified as punishment. Such personifications are very common in Sanskrit literature; we find even different metres thus dealt with. Compared with the present instance may be Rāma’s slippers, which struck against one another when injustice was done; and this occurs in the Buddhist Jñātaka, which is the foundation of the Rāmāyana (see Prof. V. Fausböll’s “The Dasaratha Jñātaka,” 1871), and has been adopted in the diffuse epic. There is an actual instance of what is done in the text at Benares in the worship of Daṇḍapāṇi, properly the name of an attendant of Civa, but “the true character of this personage has been forgotten, and his emblem has been elevated to the rank of a substantive deity.” This emblem is “a veritable cudgel, of enormous thickness; not, indeed, of wood, but . . . of stone. . . . Bhairo has issued his commands to it to beat any person who may be found working mischief” (Sherring, “Benares,” pp. 62 and 63).

² [Both Medh. and K. take person as a second attribute, “he is a king; he is (like) a man,” i.e., he has manly strength, others being (in comparison) as women (K.); his strength is not as a woman’s (Mehd.)]

³ [“Justice” (dharma), translated “criminal law” in vs. 14. “It is not the king and the treatises, but punishment alone,” says Medh. on daṇḍa eva. Both Medh. and K. call attention to the fact that punishment is of two sorts, here and hereafter, Rājadaṇḍa and Yamadaṇḍa.]

⁴ [Punishment which has been inflicted after (the king) has carefully considered what is to be considered, according to vs. 16, makes the whole realm happy (Mehd.)]

⁵ [Mehd. and K.; the latter notes another reading (jale mātṛyān ādhyāṃhīmayaḥ), which would mean “destroy as fishes in water.” Medh. does not know this reading, which was probably substituted after his time, because the other was “one image bizarre,” as Schlegel, rejecting it, calls it. As the “spit” (pāla, stake) was used to torture human beings upon, the comparison is not so unhappy.]

⁶ [Even the Čūdra caste would be above the Brahman, etc. (Mehd., K.)]
22. The whole world is mastered by punishment; a pure man is hard to find: from fear of punishment, indeed, all the world is fit for enjoyment.1

23. Gods, devils, Gandharvas, evil demons, birds, and snakes—even they, ruled by punishment, become fit for enjoyment.2

24. All castes would be perverted, all landmarks would be broken down, there would be mutiny in all the world from perversion of punishment.

25. Where dark, red-eyed Punishment, destroying sin, advances, there the people are not confounded, if the leader3 discerns well.

26. (The wise) declare a truth-speaking king, one who acts after consideration, discerning, wise in virtue, pleasure, and wealth, to be the (proper) inflicter of this (punishment).

27. A king properly inflicting it (punishment) prospers in all three (virtue, pleasure, and wealth 4); but a sensual,5 unfair, and base (king) verily perishes by punishment.

28. For punishment, very glorious, and hard to be borne by the undisciplined, destroys a king, together with his kin, when he has indeed departed from justice;

29. Also (it destroys his) castle, and kingdom, and land, with immovable and movable things, and vexes the Munis gone to heaven, and the gods also.6

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1 [Cf. vs. 15; Mbh. xii. 15, 34. “A pure man,” i.e., a man pure by his own natural condition; fear of punishment is necessary to make him pure (Medh.) It seems as well in most cases to let Punishment drop into punishment, as Dr. B. has indicated by dropping the capital; the personification is too awkward.]

2 [It is only because it is oppressed by fear of punishment that each creature gives up its own desires, and so all are kept in peace and happiness. As to the heavenly beings, a Čruti is quoted that, says all the divinities perform their functions through fear alone, “for if the sun followed his own inclination, he would not get up” (Medh.) The Gandharvas are heavenly singers, Dānavas and Rākṣasas evil spirits.]

3 [Netā (leader), like sampradāya (inflicter), in the next verse, is the one who guides (inflicts) punishment.]

4 K.

5 [Kāmātā (K.); or “blind with lust,” kāmāṅkho (Medh. v. 1, noted by Rāgh.)]

6 “The Munis,” because they and the gods get no offerings. [B. R. understand the Munis gone to heaven (antarīkṣa) as the Great Bear. Munis are the departed saints. Quotations from the Purāṇa-kārā are given by Medh. to show that the power of the celestial depends on the sacrifice and offerings given them by man.]
30. It (punishment) cannot justly be inflicted by (a king who is) without a helper, (who is) foolish, covetous, undisciplined, and devoted to sensual objects.

31. By (a king who is) pure, truthful, (who) exactly follows the treatises, who has good helpers and is prudent, may punishment be inflicted.\(^1\)

32. He should act justly in his own kingdom\(^2\) and (be) very severe to enemies, straightforward to loving friends, patient to Brahmans.

33. The fame of a king who does so, though he live by gleaning,\(^3\) is spread in the world like a drop of oil on water.

34. But the fame of a king the opposite of this\(^4\) (in conduct), of unconquered self, is congealed in the world like a drop of ghee in water.

35. The king is created the protector of the castes and orders, each being devoted to its own duty\(^5\) in order.

36. What is to be done by him with (his) ministers to protect the people, that I shall declare to you duly in order.

37. The king, having arisen early, should reverence Brahmans learned in the Vedas (and) wise,\(^7\) and he should stand (firm) by their decision;

38. And he must ever honour old\(^8\) Brahmans who know the Veda (and are) pure; for one who honours the old is worshipped even by evil demons.

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\(^1\) [The "helpers" are his ministers, generals, priests, etc. (K.) Medh. renders the word in vs. 30 and here by "cibhānāh."]

\(^2\) [Or "according to the laws in his own kingdom," whether he be an inhabitant of Kashmir or a Pāncala. The reading is either "nāgābhīṣṭiḥ" or "nāgābhīṣṭiḥ" (Medh.).]

\(^3\) [Figurative for "however poor he may be" (Medh., K.).]

\(^4\) ["ātus tu viparītasya." Dr. B. translates "ātus tu simply "hence," which is clearly wrong.]

\(^5\) ["Oṣa va na tatra pratiṣṭhate anviṣṭaṁ iti. As a prefix to this alternative interpretation, Medh. says that the king’s sin is great if he does not protect the castes (in which he includes all the women, children, and old people) while firm in their duty; if they err from it his sin is greater.]

\(^6\) [Medh.]

\(^7\) [Medh. understands "learned" (literally "old") as those who have read; "wise," as those who understand the Vedas. K. and Rāgh. make the latter refer to wisdom in other works, as the treatises on polity.]

\(^8\) [A repetition of the sense of the foregoing (Medh.).]
39. From them he should always learn good conduct, though disciplined; for a well-behaved king never perishes.

40. Many kings with their attendants have perished from want of good conduct; and even dwellers in the forest have gained kingdoms by discipline.

41. Vena was ruined by bad conduct, and also the king Nahuṣa, and Sudās Paijavana, also Sumukha and Nimi.

42. But Pṛthu by good conduct got a kingdom, and Manu and Kuvera (got) lordship over wealth, and Gādhi’s son (got) even Brahmanhood.

43. He should learn the threefold knowledge (of the Vedas) from those who possess the knowledge of the three (Vedas), and the eternal (art of) policy, logic, and knowledge of self; but business from the people.

44. Let him day and night apply himself to the conquest of his organs; for one whose organs are conquered is able to bring the people under control.

45. Let him avoid with effort ten vices which arise

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1 "Disciplined" and "well-behaved" are the same in the original (vinītas = directed, under control), to which vinaya ("good conduct") is the substantive.

2 Vinaya, see last note. "Dwellers in the forest," i.e., (kings) deprived of resources (Medh.)

3 For Sudāso Yavana, as Dr. B. has it, cf. B. R., and our text, viii. 110. Vena or Vena (cf. ix. 66). Vena is often taken as a type of an undisciplined king. He was son of Sunitā and father to Pṛthu. As a mixed class the Vena appears x. 19. Nahuṣa, son of Ayus (Mbh. i. and v.), was ruined by love and ambition. Ruling in Indra’s stead, he was finally changed to a snake. Sudās (spoken of as a Čandra in the epic) was king at the time of the great Vasishtha, and a leader of the Trisū (R. V. vii. 18). Sumukha, as king, is unknown to me. Nimi in the epic is said to be a Videha king. Pṛthu (cf. ix. 44) was the title of several gods as well as kings. The one meant is probably he whose happy reign is described in the 7th and 12th books of the Mbh. Manu needs only an exclamation. There is a tale in the epic of his ruling as king, but only as incarnate deity. Kuvera was god of wealth, and Gādhi’s son was Vićvāmitra, who was born a Kṣatriya.

4 Dandaṇiti is rather the science of subjugation (punishment) of friends or foes. They say danda is from damana (restraint) — (Medh.)

5 [By the Bārhaspatya (Medh., treatise of Brhaspati mentioned in the epic) Medh. unites “from the people” with all three last, “learn these from any one who knows them.” The first two in (b) should be in apposition, and dveṣikti is not logic as a system—“introspection (a seeking after), knowledge of self.”]
from lust, and eight which arise from anger; (these) end ill.

46. For a king devoted to vices which spring from lust is deprived of his wealth and virtue; but (if addicted) to those which arise from anger, of his self.

47. Sport, dice, sleeping by day, gossip, women, liquor, song, dance, (and) music, and vain wandering about, are the tenfold class (of vices) arising from lust.

48. Malice, violence, injury, envy, calumny, mischief to property, abuse, and assault are the eightfold class (of vices) arising from anger.

49. But covetousness, which all bards have recognised as the root of both those, he should overcome with effort; for both those classes (of vices) spring from it.²

50. Drink, dice, women also, and hunting, let him know to be, in order, the worst four in the class arising from lust.

51. Let him know infliction of violence, also abuse, and mischief to property to be the worst three in the class arising from anger.

52. Of this class of seven everywhere prevailing, a self-possessed king should know the prior sin to be the worse.

53. Of vice and death, vice is said (to be) the worst; a vicious man, when dead, sinks down (and) down;³ a virtuous man goes to heaven.

54. (The king) should appoint seven or eight carefully examined ministers, (who are) hereditary, learned in the treatises, brave, skilled in the use of weapons,⁴ and well-descended.

55. Even an easy deed is difficult to be effected by one

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¹ [Mṛgyā, hunting for pleasure only (not for sacrifice), resulting in the death of animals (Mādh., K.)]
² [Cf. ii. 2, where all is derived from the principle of lust (Āśa.)]
³ [i.e., goes to hell (Mādh.); to different hells (K.)]
⁴ [So K. to labdhalakṣa; Rāgh., “skilful in war;” Mādh., more according to the literal sense, “those who have received distinction for what they have done.”]
only, especially by one without a helper; still more a very prosperous kingdom (is hard to rule).

56. With them he should ever deliberate ordinary matters of peace and war, the condition of the kingdom, wealth, protection, and the pacification of acquired (territory).

57. Having separately got from (each of) them his opinion, and then from them all, let him arrange in affairs what is good for himself.

58. But let the king think over most important designs referring to the six matters with a learned Brahman distinguished from all.

59. Always trusting him, (the king) should devolve (on him) all matters; having determined (them) with him, he should then begin the affair.

60. He should also appoint other ministers, pure, discerning, firm, gatherers of wealth properly, well-tried.

61. As many men as by whom the business to be done for him may be effected, so many, unwearied, clever, discerning, let him appoint.

62. Of them he should appoint over (his) gains the brave, clever, and well-descended; the pure, over mines; the fearful, in the interior of the palace.

1 [Perhaps better (sāmānyam), “in common with these (ministers) let (the king) discuss peace and war.” But the commentators take it as a substantive, “what is not too secret” (Medh.), and reckon seven divisions (Rāgh.)]

2 [Sthāna is, according to B. R., any event which occurs. Medh. and K. both explain it as “of four sorts, consisting of army, treasury, capital, realm, for the welfare and protection of which he must consult.” In accordance with this I have prefixed to Dr. B.’s translation ("the kingdom") the words conveying the commentator’s meaning, though Medh. has another explanation whereby “defences” (stability) would be the right word.]

3 [Medh., K.]

4 [Property (K.).]

5 [First the opinion of each in secret, and then of them all assembled in council together (Medh.).]

6 “Referring to six matters,” see vs. 56.

7 [Dr. B.’s MS. Medh. has somācāret (for samārabhet) with the Beng. MS., “he should carry on the affair after determining,” etc.]

8 [Medh. renders arthasamāhātar by nidātāra. The office of the samāhātar appears to be that of royal coactor, or collector of revenues, who collects them when due (samγgaj.)]

9 [So B. R. It seems odd to have the mines, which we must suppose to be in different parts of the country, introduced in this way. By following Medh. we get a simple meaning, where all are town officials.]
63. He should also appoint an ambassador learned in all the treatises, who understands gestures, expression, and acts, pure, clever, well-descended.

64. The ambassador of a king is praised (who is) liked, pure, clever, with a (good) memory, who knows place and time, personable, fearless, eloquent.

65. The army (is) dependent on the minister; discipline on the army; the treasury and kingdom on the prince; peace and the opposite on the ambassador.

66. For, verily, the ambassador alone unites, (and) divides also the united; the ambassador conducts that business by which they are divided or not.

67. In affairs he (the ambassador) should know by (his) obscure signs and acts the emotions, intentions, and efforts of him (the other king), and (should learn) what he intends to do from (his) dependents.

68. And having known truly (from the ambassador) all that is intended by the other king, (the king) should so make effort that he does not vex himself.

69. He should inhabit a country with waste ground, supplied with grain, inhabited by Áryas chiefly, not marshy, delightful, with subdued neighbouring (kings), yielding a living.

70. Let him dwell in a town fortified by a desert, or
by earth, or by water, or even by trees, by (armed) men, or by mountains.

71. But let him with all efforts occupy a hill-fort; for a hill-fort by its many (good) qualities is the best of them.

72. The first three of them, beasts, rats, and water animals occupy; the last three, monkeys, men, and immortals, in order.4

73. As enemies hurt them not when they have occupied (their) forts, so enemies hurt not a king in his fort.

74. One archer on the wall fights a hundred (below); a hundred, ten thousand; therefore a fort is directed.7

75. That (fort) should be furnished with weapons, with wealth, grain, and animals to ride, with Brahmans, artisans, machines, fodder, and water.

76. In the middle of it he should have a well-built house made for himself, protected, suitable for all seasons, beautiful, with water and trees.

77. Having occupied it, he should marry a wife of the

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1 [A circular wall of brick or stone raised twelve cubits.]
2 [A moat (Medh., K., Rāgh.). These are, of course, the late views of the commentators only.]
3 [The one last mentioned, vs. 70, as "fortified by mountains."牡]
4 [The desert is occupied by (beasts, i.e.) deer, the (earth) wall by rats, etc., the water by crocodiles, etc., the woods by monkeys, the (outposts of) men by men, while the gods reside on the mountain (hill), (K.). All the qualities, bad and good, of these occupants become those of the king (Medh.).]
5 [The creatures residing in these various strongholds are safe from attack by the enemies peculiar to themselves; so the king is safe when in his fort or stronghold (K.).]
6 [The mountain stronghold is meant (Medh.).]
7 [Vidhiyate; or "is best" (viciyate) (Rāgh.); or, "therefore let him erect forts" (durgāni kārayet) (Medh.).]
8 [That is, offensive weapons, swords, darts, etc., not defensive weapons, as helmets, etc. (Medh.).]
9 [As priests or enchanters to slay the enemy, remove illness, etc., according to the commentators, or to settle what the king's duties are when the readings of the commentators (fikā) differ (Medh.).]
10 [Machines, i.e., divine projectiles made of iron (Rāgh.). There is no possibility of determining what "machines" are meant by the text; the word denotes elsewhere "bands" and even "amulets."牡]
11 [Or commodious.]
12 [Literally "making all seasons" (sarvatukam), by employing fruits, flowers, etc., of different sorts, or (sarcartugam iti va pāthah) "receiving all" (i.e., "suitable for all seasons")—(Medh.).]
same caste, with good marks, born of a great family, dear, endowed with beauty (and) good qualities.

78. And he should appoint a domestic priest, and choose a sacrificial priest; these should perform the domestic and sacrificial\(^1\) rites for him.\(^2\)

79. The king should offer by various sacrifices with proper\(^3\) gifts (to the priests), and should also give, for virtue-sake, to Brahmans both means of enjoyment and wealth.\(^4\)

80. He should cause to be collected by fit (persons) the yearly tribute from the kingdom, and should be thoroughly conversant with the holy texts in the world;\(^5\) he should behave to men as a father.

81. He should appoint several clever superintendents in different places; they should inspect all the acts of the men doing his work.

82. He should reverence Brahmans returned from their Guru's family, for that is laid down as the undecaying Brahmanic treasure of kings.\(^6\)

83. Neither thieves nor enemies take it, and it perishes not; therefore (this) undecaying treasure is to be deposited by a king with Brahmans.

84. What is offered in a Brahman's mouth is better than agnihotras;\(^7\) it never is spilled, nor dries up, nor perishes.

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\(^1\) [Purohita (cohen), family priest; Rtvig, sacrificial priest. Medh. says the latter must be chosen, i.e., carefully selected, as he should not be very short or very tall, nor very old nor very young, etc.]

\(^2\) [Vaisänikatä. In the Mbh. xiii. 61, 4, the vaiśänikas karma and gifts are the purification for the Kästriva's "eternal deeds of cruelty," rawitra var karma.]

\(^3\) [Medh. slyly observes that proper gifts means many gifts.]

\(^4\) [Wreaths, perfumes, etc., and gold, etc. (Medh.)]

\(^5\) [I have taken the liberty of changing entirely Dr. B.'s translation of this clause, for which I see no more support in the commentators than in the text (unless it be a very free rendering of K.): "He should be intent on usage; in the world he should behave to men as a father." Kämäya does not mean usage, and toke goes with the first clause in its current meaning of (in the world), "among men," customary. Following K., we should have the meaning "he should be conversant with the customary rules (in regard to taxation ").]

\(^6\) [Reverence means bestow gifts. These gifts to Brahmans are the king's undecaying treasure (Comm.).]

\(^7\) [Oblations (offerings) to fire. Better than these is the gift to a Brahman, for the latter offering has none of these faults; the "mouth"
85. A gift to a non-Brahman (produces) equal (fruit); to one who calls himself a Brahman, twofold; to a learned (Brahman), a hundred thousand-fold; to a student of the Vedas, endless (recompense).

86. For the fruit, small or great, of a gift to one specially fit and given with faith also, is obtained after death.

87. A king challenged by (kings of) equal, greater, (or) less power, giving protection to his people and remembering his duty as a Ksatriya, may not cease from battle.

88. Never ceasing from battle, protection also of the people, (and) obedience to Brahmans (are) the chief cause of bliss to kings.

89. Kings who, desirous to slay one another, fight with their greatest strength in battles and without turning away, go to heaven.

90. One should not, fighting in battle, slay enemies by concealed weapons, nor with barbed or poisoned (weapons), nor with fire-kindled arrows.

91. Nor should one (mounted) slay an enemy down on the ground, a eunuch, a suppliant, one with loosened hair, one seated, one who says “I am thy (prisoner);”

92. Nor one asleep, one without armour, one naked, one without weapons, one not fighting, a looker-on, one engaged with another;

is the hand, as is said (iv. 117), “The Brahman is one whose mouth is his hand” (Medh.)

[1 Or to an instructor, acaryc (sic), Medh. noted as v. l. by K.]

[2 That is, one who has completed one entire Veda in all its parts.]

[3 I see no reason for rejecting the verse (kept and commented on by Medh. and Râgh., but not by K.) found after vs. 86 as follows (86 b): “If an article presented with faith be given to a fit person, according to rule (of) place and time, this (gift) causes the perfection of duty.”]

[4 Sunygrâma, conflict, engagement. This is probably said of the army headed by the king; it might, however, be taken as referring to the king’s personal conflicts hand to hand, as in the epic often. Medh. favours this explanation; those of less power being a personally weak adversary, or robbers and other law-breakers. It is K.’s note that makes the “challenger” a king in Dr. B.’s translation.]

[5 Or one wanting manliness, a coward (Medh.) Cf. Ap. ii. 10, 11.]

[6 Nagya or (var. loc.) bhagya, “one dashed down,” overcome, though the words “one without armour” do not include nagya (yugmore), as the defensive armour may be open in only one place (Medh.).]
93. Nor one who has his arms broken, a distressed man, one badly hit, one afraid, one who has fled; remembering virtue, (one should not slay) them.

94. But he who in fear flying is killed by others, whatever ill has been done by (his) chief, he acquires all that; ¹

95. And whatever good the slain coward has acquired for the future life, the chief takes all that from him.

96. He who captures car and horses, elephants, umbrella, wealth, grain, women, property, and base metals, of him is that.²

97. 'But they must give a special portion³ (of the booty) to the king;' such is the Vedic revelation (Çruti); and (that) which is not separately captured is to be given by the king to all the soldiers.

98. This real⁴ and eternal law for soldiers has been declared; from this law a Kṣatriya slaying enemies in battle should not fall away.

99. He should also desire to gain what (he has) not gained, (and) should with effort guard what is gained; he should also increase what is preserved, (and) bestow on the worthy what is increased.

100. He should know this fourfold (rule to be) useful for human objects,⁵ (and), unwearyed, should ever properly effect its accomplishment.

101. He should desire (to get) by force what (he has)

¹ [K. (Rāgh.), who quotes vi. 79 in support of the theory that one man can receive the good and evil of another. Medh.'s differing explanation (supported by Govind.) of the passage in the sixth lecture is continued here, and he explains bhātar (supporter, chief) as one who is able to support arms, i.e., as a mere epithet of the soldier. K.'s explanation seems better.]

² [These belong to the one who captures them.]

³ [Dr. B. has "give the sixth part to the king." This is neither in the text nor gloss, and I have ventured to change it. The uddhāra, part to be taken out, is the best of the booty, silver, gold, land, etc. (Cf. chariots and steeds, Gaut. x. 21.) The soldiers may not have all they get (na sarvam tair gṛhitayam iti eṣā vaidiki ārthik [Medh.]) The authority for this is a like demand for a special portion made by Indra after killing Vytra (Medh., K.)]

⁴ [According to Medh. anupasīyata is blameless (so K. and Rāgh.) or simple.]

⁵ [Artha, perhaps better, "productive of gain to men" (śapātra-vacano 'ṛthaśvadbā)—(Medh.)]